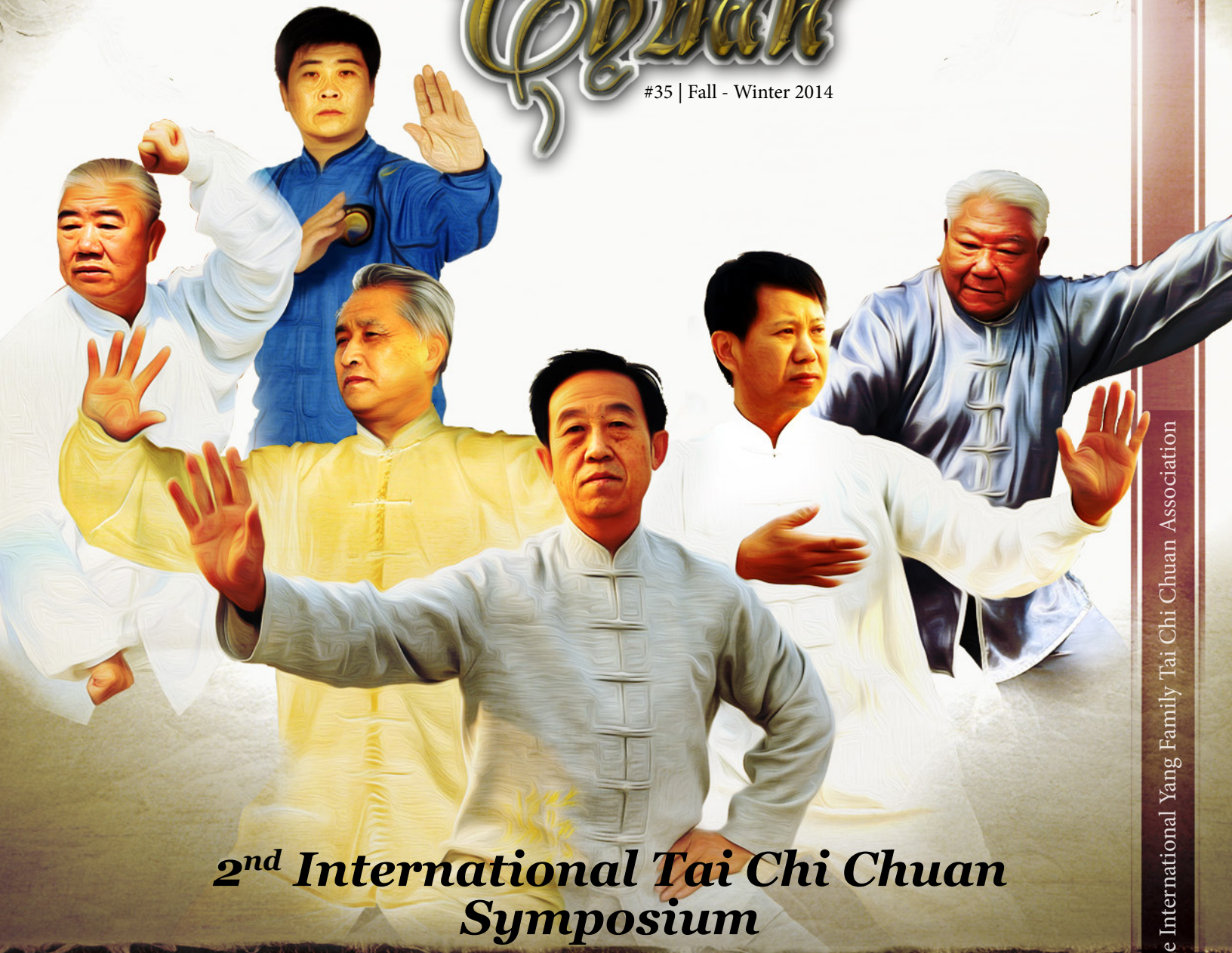


# Tai Chi Chuan

#35 | Fall - Winter 2014



*2<sup>nd</sup> International Tai Chi Chuan Symposium*

# RETROSPECTIVE









## 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 Family Tai Chi Chuan.*

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SPOTLIGHT ON THE QICP



PRESIDENT'S LETTER



LETTER FROM THE EDITOR



KEYNOTE: CHEN ZHENGLEI



KEYNOTE: YANG JUN



KEYNOTE: MA HAILONG



KEYNOTE: HE YOU LU



ATTENDEE'S COMMENTS



THE SWORD PAGES

# CONTENT

#35 | Fall - Winter 2014

*Journal of the International Yang Family Tai Chi Chuan Association*







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:

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**CHINA ADVENTURE 2015**



**KEYNOTE: ZHONG ZHENSHAN**



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**STEALING BOXING**  
Chapter 7





YANG JUN

*President*

**D**ear Member: After two years of preparation, the 2014 International Tai Chi Chuan Symposium was held in Louisville, Kentucky.

I would like to take this opportunity to especially thank all the Grandmasters for their support of the Symposium. So many people made contributions to this event. They all worked as a team to put it together, including those who made the academic presentations. We had many events during the Symposium. Everybody worked together, supported each other, and this was the key to our success. I have received a great deal of positive feedback from many attendees.

This Symposium is an historic event for Tai Chi Chuan in the West. It focused on health, education, and cultural exchange. It brought the teaching of traditional Tai Chi Chuan





Dr. Peter

together with academic research to the same stage for a discussion of its benefits. We truly experienced Tai Chi Chuan as one family.

Attendees studied seriously and conscientiously with all the Grandmasters, which was a memorable experience for the Grandmasters due to the attendees' passion, respect and dedication to the art. And so, I want to thank all the people who came to the Symposium. I also want to express my gratitude to the more than 80 volunteers who helped at the Symposium.

Each generation of the Yang Family has made major contributions to the art of Tai Chi Chuan. The first generation founded Yang Family Tai Chi Chuan, and made the art famous. The second generation modified Tai Chi Chuan to spread it, and make it accessible to more people. The third generation standardized it and spread it to the whole of China.

My grandfather, who belongs to the fourth generation, continued to carry on his ancestors' legacy, and so he has helped to spread Yang Family Tai Chi Chuan to the world. My grandfather is humble and passionate about teaching Tai Chi Chuan, which he has been doing for more than 60 years. He has a very big heart, and is very accepting of people.

Next year, we will celebrate my grandfather's 90th birthday. The Association is organizing a trip to honor him for all his contributions to the art. We will also tour China, visiting historical and cultural sites, places famous for their natural beauty. We will make a special visit to the Yang Family Park in my family's hometown. I sincerely invite you to join us! See you in China!



楊軍



# Letter from the Editor



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**M**y volunteer shift at the Symposium started early. At 5:30 in the morning I would meet Ken Ning and Yong You and in the dark we'd set up a small PA system out on 4<sup>th</sup> Street. At 6 am, people started to appear standing quietly waiting for one of the Grandmasters to join us at 6:15. Then, in the half-light of dawn we had a series of extraordinary encounters. The scene could have been anywhere in China. The city slowly waking up, drifters passing by as we practiced basic morning exercises and a few simple steps of Taijiquan. By 7:00 am we vanished, like the morning dew.

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Later, throughout the day, there were more intensive events: keynote lectures, workshops with each Grandmaster, afternoon academic sessions and evening panel discussions and performances. As the days passed, the Symposium gained momentum as each participant adjusted to the schedule and the task of absorbing so much enriching information.

Simplicity was the emerging theme. The workshops focused on 10 basic sequences. The academic presenters advocated using fundamental Taiji motions in interventions and public health programs. The basic building blocks of traditional Taijiquan were assembled by each of the Grandmasters in their lectures. Finally, and perhaps most hopefully, Daniel Schulz, PhD, described current neuroscience research that suggests that simple, incremental repetition can overcome age-related cognitive declines.

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As the week progressed there were many moments where a simple gesture resonated deeply and in some ways defined indescribable aspects of our practice. At one point during Grandmaster Sun's workshop, he disappeared from the stage for about 10 minutes, leaving his disciples and the translator to carry on. Looking around the gym, I found him in a corner. He was sitting almost knee to knee with a student seated on her walker, showing her special motions to stretch her spine and open her chest.



Grandmaster Ma would have us repeat a sequence then stand quietly for a moment before repeating it again. We must have done this 20 times during his 90-minute workshop. This simple technique allowed us to re-center and absorb the motion in a very special way. →

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Perhaps the most memorable moment for many of us long-time Yang family students was watching Grandmaster Yang Jun perform with his son Jason at the Grand Showcase. In the 21 years I have known him, I've seen many of his performances and they have always been very focused, precise and fine. Especially when his grandfather was watching from the wings, he was always performing very seriously with ultimate precision.

This performance was very different. It had all the precision and gravitas that is his hallmark, but a simple smile, showing a father's pride and joy, was beaming from him and his energy was free, lively, and mature. It brought down the house.

In this issue we are presenting the lectures of the Grandmasters as well as their evaluations of the Symposium. They have some very interesting stories about their experiences during that week. I'd also like to thank the many participants who contributed their stories about the event. Through telling stories, we sometimes can understand the indefinable aspects of our practice.

Grandmaster Chen Zhenglei told such a story. The question from the floor during the panel discussion was a good one: "I'd like to ask if any

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of the Grandmasters could describe a magical moment in their Taijiquan journey?" Chen Laoshi didn't hesitate and grabbed the microphone. "In 1993, I took a team from Chenjiagou to compete in Anhui province. While we were there I had an opportunity to climb to the top of Huang Shan (Yellow Mountain). At the base, before we started climbing thousands of steps, there was an inscription that said 'As you climb these steps, around each corner, the views become more and more marvelous.' It's true! As I climbed, it was like, wow, that's incredible. Then a little bit later, coming around another corner, oh my, that is amazing. As I climbed higher it kept getting more and more wonderful!"

We are all climbing this same mountain and thankfully we have these seasoned teachers to guide us.

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*Dave Barnett*











# China ADVENTURE 2015





# China ADVENTURE 2015

## *High Mountains, Ancient Capitals, Shaolin Temple & Grandmaster Yang Zhen duo's 90<sup>th</sup> Birthday Celebration*

**T**he Association is pleased to announce the itinerary for another adventure in China! Next summer we will celebrate Grandmaster Yang Zhen duo's 90<sup>th</sup> birthday in Taiyuan on August 4<sup>th</sup>.

The adventure begins in Xi'an. Jiuzhaigou used to be one of the remotest mountain valleys in Sichuan, a 10 to 12 hour bus ride from Chengdu. Now with the establishment of airline service, this beautiful national park draws visitors to explore its fabulous scenery. Those who wish to experience this UNESCO world heritage site will fly from Xi'an to Jiuzhaigou for several days.

The second option is to fly to Xi'an and meet the group after the mountain tour.

Here we will spend two days touring this ancient capital, which is most famous for the terra-cotta warriors but has many other important cultural sites that reflect its long history as the terminus of the Silk Road.

Then we will travel by bus to Luoyang, Shaolin Temple, Handan and the Yang family's hometown Guangfu, then finally to Taiyuan. At each stop there are historical and cultural sites of tremendous importance and appeal. We will take the time to explore these locations as we travel through almost 4,000 years of Chinese history.

The birthday celebration will be a wonderful chance



to meet with our Taiyuan and Shanxi Taiji brothers and sisters and pay tribute to our beloved teacher as he reaches this exceptional milestone.

For those who wish to stay on for a few days after the birthday, Master Yang Jun will be presenting a two-day seminar on the 103-hand form, hosted by his brother, Master Yang Bin. There will also be another option for those who would like to spend an extra day touring Beijing and the Great Wall.

The pricing for these various options will be announced early next year. Travel fees in China are difficult to predict so far in advance but here is an estimate from the travel company if this trip were to be booked this year. Based on double occupancy, the long trip would be \$3,000 and the shorter trip would be \$2,200. We are providing these estimates so you can have a general idea of the costs involved. These estimates do not include international airfares.

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◇◇◇◇◇ **Group A:**

◇◇◇◇◇ 7/25: arrive in Xi'an

◇◇◇◇◇ 7/26: fly to Jiuzhaigou

◇◇◇◇◇ 7/29: return flight to Xi'an  
to meet Group B

◇◇◇◇◇ **Group B:**

◇◇◇◇◇ 7/29: arrive in Xi'an

◇◇◇◇◇ **Both groups:**

◇◇◇◇◇ 7/30-31: tour Xi'an

◇◇◇◇◇ 8/1: Bus to Luoyang, tour  
Longmen Grottoes

◇◇◇◇◇ 8/2: After breakfast, bus to  
Shaolin Temple, then on  
to Handan

◇◇◇◇◇ 8/3: Yang Family Park, Guangfu  
town, local friendship exchanges,  
afternoon bus to Taiyuan

◇◇◇◇◇ 8/4: Tour Chang Family House,  
90<sup>th</sup> Birthday Celebrations

◇◇◇◇◇ 8/5: Taiyuan local tour, evening  
Disciple Ceremony, also Shanxi  
Association Conference

◇◇◇◇◇ 8/6: Departing flight to Beijing

◇◇◇◇◇ 8/7: Departing Beijing to home

◇◇◇◇◇ **Option 1:**

◇◇◇◇◇ 8/6-8: Master Yang Jun 103-hand  
form Seminar (Seminar translated  
to English)

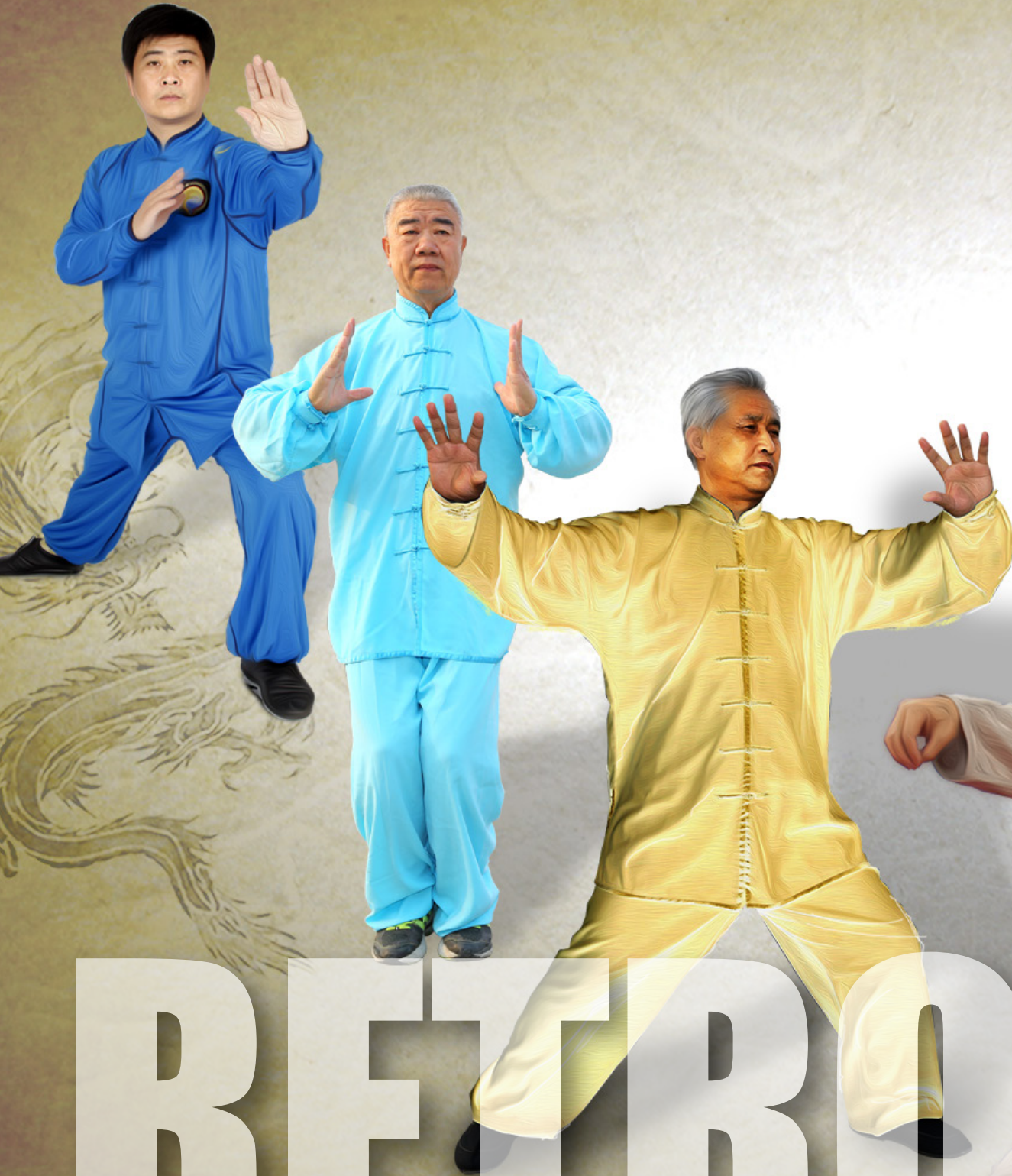
◇◇◇◇◇ 8/9: Departing flight to Beijing

◇◇◇◇◇ 8/10: Departing Beijing to home

◇◇◇◇◇ **Option 2:**

◇◇◇◇◇ 1 day and 1 night extra for  
Beijing tour





The  
INTERNATIONAL

SYMP

Health,  
Cultur

# RETROS



2<sup>nd</sup>

AL TAI CHI CHUAN



POSIUM

Education and  
Exchange



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## INTERVIEW

*with the*

# GRANDMASTERS

By Carolyn Fung

*Translated by Grandmaster  
Yang Jun*

**I**t was an honor and my pleasure to interview all six Grandmasters on their experience of attending the 2014 International Tai Chi Chuan Symposium. This interview was conducted after the symposium. The Grandmasters had already returned home and had the chance to relax and reflect on their symposium experience. They all took the time to thoughtfully answer my questions. It was interesting to learn about their thoughts and feelings about the symposium, their favorite memories, and also for some of them, their experience of their first visit to the United States.





*Carolyn: Thank you for helping to make the symposium a successful event. I heard so many participants say they really enjoyed the opportunity to study with the Grandmasters. Please share your thoughts and feelings about the 2014 International Tai Chi Chuan Symposium.*

**Grandmaster Ma Hailong:** Thank you for the invitation to this symposium, allowing me to have the pleasure of coming to Louisville to meet Tai Chi friends from all over the world and to study and teach with them. I felt honored. This symposium was able to run so smoothly because of the volunteer team's hard work. I want to thank them from deep in my heart. There were so many volunteers. I have a lot of respect for them and all their work.



**Grandmaster Sun Yongtian:** This symposium was very well-organized. It left me with very deep memories. All the masters and attendees were very serious and concentrated on studying. All the volunteers worked really hard. Compared with China, I felt the attendees here are more dedicated to studying Tai Chi Chuan, have a more pure love for the art, and have a professional spirit. They are very serious about learning Tai Chi Chuan. This is very valuable.

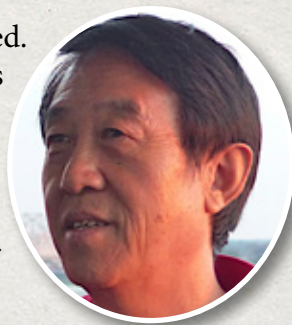


**Grandmaster Zhong Zhenshan:** First of all, this symposium was very successful and completed its mission. It allowed many people overseas to understand the six major styles of Tai Chi Chuan and their unique features and internal meaning. The symposium helped build the foundation for the promotion of all styles to a wider overseas audience. What surprised me most was how deeply foreign practitioners understand Tai Chi Chuan already. Their understanding of the art is no less than Chinese practitioners. They didn't just stop at practicing the form movements. They deeply tried to study and understand Tai Chi Chuan's areas of mind, qi, and spirit. Also, in the academic research, they divided the human body into parts to understand the effects of Tai Chi Chuan on the human body. This scientific approach is good for Chinese people to follow. I suggest next time we could add push hands methods into the symposium.





**Grandmaster Chen Zhenglei:** This symposium was well organized. Everyone took part in their duty or service kindly and the volunteers worked hard. They worked hard not for their own personal gain, but for the love of Tai Chi Chuan. This spirit is really moving and we should encourage this kind of spirit in the Tai Chi world. Every area of the event was very well organized. Master Yang and his wife didn't look too busy and that proves they had an excellent team of dedicated, caring, kind, high-quality people helping them.



**Grandmaster Yang Jun:** First of all, I'm in a slightly different position from the other Grandmasters because I'm the main organizer of this event. A big event is a big responsibility and requires a lot of work to organize. What I feel so grateful for about this symposium is that I met so many people who are passionate about Tai Chi Chuan. Some of them worked on the symposium for years. People didn't count how many hours or how hard they worked. They didn't talk about this. They just had a goal to get things done and support the success of this event. As people can see, this symposium was a success. I would really like to say this success comes from everyone's hard work and especially from people who are really dedicated in many different areas working for the symposium. This includes during the symposium, not just planning. We had more than 80 volunteers who worked on the side helping to support this event. Whenever something happened, there were others who stepped in to help. One supported the other as everyone came together to support this event. That is the most amazing part for me and I am very grateful.

**Grandmaster He Youlu:** This symposium was well-organized and successful. During my time in the US, I felt that attendees were very passionate about studying Tai Chi Chuan. They also respected the teachers and followed the Dao. This symposium was a demonstration of different styles of Tai Chi Chuan working together harmoniously. The organizer, Master Yang Jun, truly demonstrated Tai Chi people's open heart and acceptance. I admired that. People's awareness of He style was increased through this symposium. I would like to thank Master Yang again for this. During the symposium, the attendees asked some questions that made me feel that the level of foreign Tai Chi practitioners is high. In the exchange of information through discussion with students, we had some language barriers especially for Tai Chi terms that were hard to translate, but this didn't affect attendees' passion for studying.





**CF:** *What felt special, unique about the symposium compared to other Tai Chi events you have attended?*

**GM Chen:** This symposium was different from many other events. The academic presenters and attendees set a new very high-level goal. They didn't just focus on form practice. They already moved to understanding mind and understanding internal energy and how to use it. This was a big improvement.

**GM Ma:** I can say this was one of the most wonderful events I have attended. The organizers took care of everyone in areas of work and also daily symposium life (eating, lodging, guiding people). Everyone who attended was so warm and also so serious about learning. This is rare to find. Another area that was special was the academic research and the way it was organized with a panel of Western scientists and traditional Tai Chi masters together. Even though there were cultural differences, in the discussion we could still exchange ideas and communicate with each other. For example, the explanations of Yi were similar. I think that traditional Tai Chi Chuan teachers should improve our level of understanding of Chinese traditional theory so we can explain Tai Chi at a deeper level and so we don't miss out on communicating any information. For this, I suggest doing the symposium, otherwise we are stuck in a narrow understanding.

**GM Yang:** The symposium is one of the biggest events overseas (outside China) for Tai Chi Chuan. What makes this event different is we did not focus on competition. We focused more on the teaching and learning of Tai Chi Chuan, academic research, understanding Tai Chi Chuan's benefits, and what we can give to people who attended this event. My goal was that everyone who

attended could learn something. When they left the symposium, I hope they felt they learned something that can help their Tai Chi Chuan practice. Also, I believe we really tried to bring traditional teaching and academic research together through discussion about the benefits of Tai Chi Chuan and help more people to understand Tai Chi Chuan's benefits. This will help promote Tai Chi Chuan. These were my goals for this event.

For this event, we wanted to have people focus more on learning about the different styles and what is similar about them. That is the reason I asked each style's Grandmaster to create a special short form we called Tai Chi Kung. The intent was not to learn many movements, but from fewer movements try to understand each styles' unique training method. Also, I hoped that participants could bring this understanding back to their own style's practice and increase their understanding of their own style's practice of Tai Chi Chuan. I think that this is very special and is more unique.

**GM He:** This was the first time that these six styles were represented together outside of China. Tai Chi practitioners came from about 19 countries. That makes it truly an international symposium. During the symposium, attendees asked all the Masters questions. This kind of exchange made the symposium more interesting (Cultural note: In China, students usually don't ask teachers questions.) I also thought the panel discussion with academic researchers, the Grandmasters, and Tai Chi practitioners was very special.

**GM Zhong:** This symposium was not a huge event like in China. But even though there weren't as many people and it wasn't as long, it was very rich in content. There



were lots of activities scheduled one after the other each day. It's a useful learning format for people outside of China. At this symposium, all people could see, hear, learn, practice, and ask questions. Having this learning and practicing approach for everyone felt unique. It also included academic researchers having close discussions with the Grandmasters and practitioners. Also, the event organization was simple and saved time and expense. It was a good way to promote the art and increase people's skill level of Tai Chi Chuan in a short time. What really stood out for me was that everyone could listen, study, watch, practice, and engage in deep discussion. This is different from China.

**GM Sun:** This event was not showy or fancy on the outside with very little substantial content. There was a very large amount of highly valuable, rich information, packed into the symposium's schedule. Time was tightly organized and each activity during the day followed right after the other. This shows the organizers were concerned about the attendees' experience and providing them with great content. The symposium was organized to really help students learn as much as they could.

**CF:** *What are your favorite memories of the symposium and your visit to Louisville? What did you enjoy the most?*

**GM Zhong:** The most memorable thing to me is the attendees' studious manner. It didn't matter what age or gender. Everyone studied hard, worked hard, was on time, and followed the rules. They were obsessed with studying and learning Tai Chi Chuan. Louisville is a small city and is very clean. I remember there were buildings that were over 100 years old but they looked very sta-

ble, strong, and very well-preserved. Americans' basic essence is to have very high standards. I saw this through the way people lined up in public places, to how people could safely cross the street. They follow the rules. Everyone can see this. Even car drivers yielded patiently as people crossed the street. One time, I remember I was crossing the street and all the cars waited for me to finish crossing. Inside, I felt so moved by this.

**GM He:** This symposium was well-organized. All the practitioners moved easily through the day to all the daily events. The mayor of Louisville presented the Kentucky Colonel honor to all the Masters. I was honored that I received this award. This made me feel that Tai Chi Chuan is an accepted and valued art in the US. Louisville is a clean city and its citizens are warm and friendly. Because of the language barrier, many people came up to us and asked us if we needed help. Many facilities are very friendly. For instance, the bus. You can put a bike on the front of a bus. In China you can't do this. Also, for the first time I saw an area on the bus for

«  
**Everyone studied hard, worked hard, was on time, and followed the rules.**  
»

GRANDMASTER  
ZHONG ZHENSHAN

handicapped people where they can stabilize a wheelchair. This is a very friendly design. I even saw the bus driver help to stabilize the wheelchair. All the passengers waited patiently and were not unhappy with the driver spending time doing this. Nobody rushed the driver to get going. It was very nice. On the road, many cars drove fast but all the drivers followed the rules. The place in Louisville I loved the most was the Ali Center. It is a building dedicated to a person who contributed a lot to Louisville, whose accomplishments were recorded for history, and who the city deeply respects.



**GM Chen:** Even though the city of Louisville is not very big, it has 200 years of history. The symposium used the city's resources and facilities very well for promoting the event. The government and mayor also fully supported this Tai Chi Chuan event. They all worked with us and highly supported us. This is a good memory for me.

**GM Sun:** Louisville is not a really big city. It's very quiet. The citizens are warm and friendly. The most interesting memory I have is one day I went outside and didn't know how to get where I wanted to go because I didn't know the area well. Someone in a uniform ran over to me and walked with me over 100 yards to help me find my way. The area of the city I liked most was the Ohio River.

**GM Ma:** When we arrived in New York we couldn't fly to Louisville because of the weather. Symposium organizers drove us 13 hours to Louisville. On the road I was tired but felt I gained a lot from traveling this way. I saw that the US highways are very advanced. I also couldn't believe there were no highway tolls to pay during the trip. In China this is unimaginable! On the road I saw the landscape. It was so green everywhere. The roads weren't dusty. The air was so clean. The sky was so bright and blue. It was very beautiful. Americans are very polite and have a great sense of humor. They follow rules and study seriously. During my classes, I always left time for questions. Many of the questions asked were very deep, serious questions about Tai Chi Chuan. I was so amazed. Another memory is in the volunteer team, some of the drivers who drove the masters were senior aged but they were not afraid of working hard. I felt very moved. Louisville is a very quiet city. The streets were clean and the older buildings were well-preserved and in good condition. It was wonderful. The city, the state, and the university all seriously supported the symposium. The mayor came and presented an award to me. I felt so honored. I imagine without their support, the symposium would be very difficult. I'm so happy the symposium was so successfully organized. I feel very blessed and I want to show my respect and thanks to Master Yang and his team.

**« I'm so happy  
the symposium  
was so successfully  
organized.  
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GRANDMASTER  
MA HAILONG

**GM Yang:** The most beautiful memory for me was when we were in the Ali Center. There was a window and I could see the sunset over the Ohio River. That area is very beautiful. Probably it's also related with the fact that the symposium was almost over and we got through it. I could see the sun coming down and I felt we had a good finish, good ending to this symposium. The sunset at the end of the day plus the end of the symposium felt so beautiful, so pretty. There are a couple of other areas of the symposium that gave me very deep memories. First, during the banquet, the mayor presented us with the Kentucky Colonel honor. It was very special. I also liked that every Grandmaster talked a little about their story with their teacher, father or grandfather. Their speeches were very interesting to me. Also, another strong memory for me is the academic panel discussion. The questions coming in from the audience were very impressive to me. I know in my seminars people sometimes ask these kinds of questions, but in this large audience I wasn't sure how deeply people understood. When they asked deep questions on Tai Chi Chuan, I thought it was very special and memorable.



**CF:** *Were there any questions from the audience that were most memorable for you?*

**« I felt much respect from the attendees. Every time the Grandmasters entered, the attendees stood up to welcome them and clapped. Those kinds of things made me feel very proud. »**

GRANDMASTER  
YANG JUN

**GM Yang:** Someone asked what the difference is between force and energy. I believe this question made the Grandmasters think about how to exactly answer this question. Yes, the Grandmasters answered the question, but they really had to think. The question was not very easy to answer.

There were other favorite memories. I really liked 4<sup>th</sup> Street Live morning practice. In China we have this kind of habit of morning practice. We adopted this habit in the symposium and encouraged people get up early and practice together with all the Grandmasters. This for me is memorable and interesting. This kind of morning practice is not a class. We just practice together first thing in the morning. It is common and normal in China, but it is not in the USA. Also, I felt much respect from the attendees. Every time the Grandmasters entered, the attendees stood up to welcome them and clapped. Those kinds of things made me feel very proud. As an event organizer, I didn't want the other Grandmasters to feel they were not being respected. Everyone was really good as you can see from the feedback from all the Grandmasters. They all said people were very respectful. As an organizer, all these signs of respect made me feel very proud. From my heart, I really want to thank the attendees. Because I'm living here, I wanted all the Grandmasters to feel attendees' respect and passion for Tai Chi Chuan. I also liked the Grand Showcase.

**CF:** *Speaking of the Grand Showcase, I noticed when you were performing with your son, you were smiling. Later in the evening, I heard many audience members commenting that you looked so happy and proud. Was performing on stage with your son a special memory for you?*

**GM Yang:** This was meaningful to me and is more personal. I do hope my son can keep his interest in Tai Chi Chuan and in the future can carry on the family art. I hope he can understand that outside of the family there are many people that love Tai Chi Chuan and many people receive benefits from it. I really hope he can understand how important it is that as a family we carry on this art. I'm not saying that if my son does not continue that the art will finish. The art will continue. But it's sad if the family doesn't continue the art. Inside of my heart I have this feeling very much. I'm fortunate that my son is very interested in Tai Chi Chuan. I'm glad he jumped on the stage to teach with me. In my symposium workshops, he really liked being my teaching assistant. This was very special for me. During the Grand Showcase performance, I felt so happy inside.

**CF:** *Part of the 2014 Symposium's purpose was to increase public awareness and interest in Tai Chi. In the United States and China too, older people seem more interested in learning Tai Chi than younger people. Tai Chi promotion usually emphasizes health benefits, but younger people often don't have health concerns. Tai Chi is often promoted as a gentle, low impact fitness activity that can increase longevity, but younger people are usually able to handle and enjoy more strenuous exercise. Younger people are often focused on their careers, relationships, and achieving their goals. Do you think the emphasis on health benefits has contributed to younger people not seeing Tai Chi as relevant to their needs? How do you think Tai Chi can be promoted to be interesting to 20 or 30 year olds who do not have any health concerns? If a younger person asked you how learning Tai*



**Chi could help them, what would you say to them?**

**GM Sun:** Today, young people lead fast lives and have high work pressure. They also notice that health is important for them. This time, many students I met had received health benefits from practicing Tai Chi Chuan. So I believe more and more young people will come learn Tai Chi Chuan. Tai Chi Chuan is a cultural sport. It's the same as other sports; people can receive health benefits. Like other martial arts, Tai Chi Chuan can be used for attack and defense. At the same time, it also has a deep meaning not only for self-practice, but also for how you treat people. Other sports don't have this feature. When they study, they will be able to understand this deep meaning and will see more of the beauty of this art. There is no one sport like Tai Chi Chuan. Tai Chi Chuan has a saying: "If one has Tai Chi, the whole land will be peaceful".

**GM He:** I feel that people can practice for health and at the same time pay attention to Tai Chi Chuan's special technique. Tai Chi Chuan is part of Chinese Wushu and Wushu has attack and defense. Teaching younger people more about the attack and defense techniques will build their interest in Tai Chi Chuan. To young people, I would say this art is not just for health. It is also a meditation and can be used for self-defense. Tai Chi's peaceful balance and way of exercise can help you get a healthy body and mind, and a more jovial personality. It can help you in your social relationships by helping you to be more calm and reasonable. It can make you more attractive. People often first understand the technical side of Tai Chi

Chuan such as use soft to neutralize hard, move late but arrive first, use four ounces to break one thousand pounds. From this, people see it's a good art. After they study awhile, they will find value in its health benefits. Overall, we need to follow young people's interests and guide them to understand that Tai Chi Chuan has a special attack and defense skill and guide them to study this. Younger people may find it hard to be calm. After they understand attack and defense techniques, they may be more interested. We need to follow young people's interests and communicate how we can meet their interests.

**« If one has Tai Chi,  
the whole land will be  
peaceful. »**

GRANDMASTER  
SUN YONGTIAN

**GM Zhong:** Tai Chi Chuan involves meditation, breathing, and martial arts combined. It can help strengthen your body, treat your illness, extend your longevity and also can teach you self-defense and attack. We should promote the whole picture of Tai Chi Chuan. If we only concentrate on the health

area, many people will misunderstand and think it is just an exercise for seniors. Young people will think it's not interesting or relevant. If we want more young people to like Tai Chi Chuan, we should talk about Tai Chi Chuan's whole picture, every area, and explain how each level goes to the next level. The study progression is standing, form practice, push hands, and free fighting. People should know this and what the essential goals are for each area of practice. If a young person asked me what Tai Chi Chuan is, my answer would be that it's an internal martial art that has a health function and can be used to control an opponent. You can use weak to control strong, soft to control hard, and use four ounces to break one thousand pounds, using the opponent's energy.



**GM Ma:** Middle age and senior age people mainly practice. This is Tai Chi Chuan's situation today. There are fewer young people. It's like this worldwide. The reason is complicated. It's connected to Tai Chi's special way of practicing. It's easier for older people to accept the slow way of practice. It is also due to marketing. From my understanding, here are some ways to change this situation. First, start to educate people when they are young. Second, we need to accept fewer teachers and raise the quality level of teachers inside and outside of China so we have teachers who can understand the art and teach at a deep level. Currently there is no one organization managing this and we have very different levels of teachers. Having teachers who can explain Tai Chi Chuan at a deeper level might make it more interesting and attractive for young people. They might see it as something beyond just a slow exercise for older people.

**GM Chen:** This symposium brought a few hundred people together from more than ten countries to learn about Tai Chi Chuan. It was a very good opportunity to allow everyone to study with all Tai Chi Chuan's Grandmasters and experience what it is like

**« The most important thing was this symposium allowed everyone to see that all Tai Chi Chuan is one family, that all styles are united. »**

GRANDMASTER  
CHEN ZHENGLI

to work with these illustrious, outstanding masters. The most important thing was this symposium allowed everyone to see that all Tai Chi Chuan is one family, that all styles are united. If we want to increase the interest of young people in the art, besides promoting health, we should introduce the self-defense function. Currently in Chen style, we have more young people wanting to study. With Chen style, young people can more easily see and feel it's a martial art. I think this is proof that young people want to see and learn the martial side and can see it in Chen style's technique.

**GM Yang:** Yes, this is the situation we currently have. More people know Tai Chi Chuan from the health benefits direction. Indeed, health is one of the major goals of this art. Improving people's health and longevity is truly a goal of Tai Chi Chuan. But currently, we are also facing a different situation which is fewer young people participate or practice Tai Chi Chuan. One of the reasons I think is because they don't really, truly understand what this art is about. Most people from the outside probably look at Tai Chi Chuan, the way it's performed so slowly, and think maybe it's not very relevant to them. That's probably one reason younger people don't participate as much. To change this image, I'm not saying that promoting the health area of Tai Chi Chuan is not important. It is important and actually health will be a final goal of everyone eventually. How can we increase the interest level in younger people who are not concerned with health issues yet? This is an area we all need to work on through educating people so they can understand more about Tai Chi Chuan. Some of the Grandmasters will say yes, Tai Chi Chuan is a martial art and can be used for self-defense. We can also say Tai Chi Chuan is one kind of martial art that uses soft to neutralize hard. We certainly can promote it from a more action or martial point of view to make younger people understand that the art has a more martial side and is not always practiced slowly and softly. But in my opinion, in Tai Chi Chuan, we often say (and what my grandfather also says) is Tai Chi Chuan today is a multiple function exercise. It covers different areas and one of those areas can fit your goals and your interests. For instance, yes, a lot of people choose to practice Tai Chi Chuan for health reasons. But martial arts is another function and could be used to increase the interest of younger people. We can include teaching about the martial arts side. If people feel it is too slow, too quiet, too calm, they can add



this martial side to their practice. This may increase their interest level. Tai Chi Chuan has a very different approach to martial arts, which we often say is reversed from many kinds of different martial arts. It uses soft to control hard, uses less to control more, uses the opponent's energy to control the opponent. Those are very interesting techniques and it takes time to understand and also be able to do them.

I also feel that Tai Chi Chuan is a way of understanding martial strategy. This kind of understanding is through the yin yang philosophy and connects into using with opponents. Then it can also be extended into your daily life and how you deal with a situation or how you deal with different opinions. From the strategy side, this also involves understanding how you can learn to react better with daily life, your colleagues and workers, and know what to do in different situations. What starts as a physical practice of Tai Chi Chuan can extend into a mental understanding. On the mental side, you have a way of knowing what strategy you should use to find a balance with daily life, yourself, and others. You can understand your life better. Young people often look at their lives and try to define their position, their goals and better understand their whole life. I believe Tai Chi Chuan can help them with this. To be able to do that we need more teachers who understand Tai Chi Chuan from many different sides (health, martial arts, philosophy, strategy). If we can introduce people to the whole package of Tai Chi Chuan, not just one side, this may make learning this art not only interesting to young people but a variety of people. If we say that Tai Chi Chuan is a multiple function exercise then we should have multiple ways to introduce Tai Chi Chuan to people. That would bring people of different ages and interests together to practice Tai Chi Chuan.

**CF: Grandmaster Zhong and Grandmaster He, this was your first visit to the United States. What was it like for you to visit this country? What did you find interesting, different, or surprising about American culture?**

**GM He:** When I arrived in the US, due to the weather in New York, my flight to Louisville was cancelled. Master Yang organized us to be driven by van to Louisville. This was perfect for sightseeing. I got to see the landscape. I remember the blue sky, white clouds, and little towns along the way. I have beautiful memories. The airport and freeways are so well-organized and very advanced. I really noticed that. Americans have such organized transportation systems and people follow the rules. Also, at the beginning of my visit I was not used to paying tips in places like restaurants. There is no tipping in China. By the end of my visit, I was used to it.

**GM Zhong:** This was the first time I visited America. The most memorable thing for me was the air is so fresh. The environment is very natural, the roads are clean, and the transportation system (cars, buses etc.) is so advanced. Americans have high standards. American people are very respectful, passionate, warm, open and honest, friendly, forgiving, and have big hearts. It doesn't matter where you come from, Americans can accept you. There's a high awareness of human rights. I noticed it in small things like when I saw car drivers patiently waiting to let people walk across the street first.

**« Americans have such organized transportation systems and people follow the rules. »**

GRANDMASTER  
HE YOU LU

**CF: Thank you to all the Grandmasters for taking the time to answer my questions. I would like to thank Grandmaster Yang for the opportunity to do this interview and also for help with translation.** ☺



KEYNOTE LECTURE



GRANDMASTER  
**CHEN ZHENGLI**



**W**e follow the natural patterns of our body structure. This is how we can bring the natural feeling to our Taijiquan practice.

Today I am going to introduce the requirements for each part of the body in Chen Taijiquan. There are very strict rules for how to make every part of the body correct. There is an old saying in Chinese, “If there is no ruler, you cannot make a correct circle or square”. If you do not have the correct requirement for doing anything, it is impossible to be successful. If you want to practice Chen Style Taiji correctly, you have to know and understand the correct rules and principles. If we don’t perform the movements naturally, it could cause us some problems or injury.

We divide the body into 3 parts: upper, middle and lower. The head is the upper part, the torso the middle and the legs the lower.

The head should stay in line with the general rotation of the body. Turning the head to look left or right or tilting it to look up and down are all mistakes. These mistakes cause blind spots in the general field of vision. When the eyes are level and the gaze rotates naturally with the body, our peripheral vision is enhanced. An old saying refers to this, “The eyes can look in 6 directions, the ears can listen to the 8 directions.” Look straight ahead; swing your body to turn your eyes.

Translated by  
**Chi Kuan, PhD.**

Transcribed by  
**Edward Moore**

For further reading: Violet Li’s  
article, Chen Style Tai Chi body  
requirements

[www.Examiner.com](http://www.Examiner.com)



The requirement of the middle section is for the body to be upright. Make the chest slightly concave and sink the tailbone. If you emphasize the rounding of the back too much, the body will begin to hunch over. Sinking the tailbone is like sitting on a chair; we can't sit on a chair unless we relax the hip joint.

The *qi* should sink down to the dantian. Relax the shoulders and sink down the elbows. This should be natural, since we do it every day. Relax the hip joint and rotate the waist. Use this to guide the hands. As for the hand movements, the hands should not pass over the center of the body. If you need to move the hand more, relax the hip joints and turn the waist to move the hand across the center of the body. When you turn back, it should also come from the relaxing of the hip and the turning of the waist. When the hand moves to the side, it should not pass further than the knee, or the elbow will pass behind the body. This will make the body tilted and unstable. There is a saying, "Do not over-extend, but if you are extended enough, you will be able to rotate easily". Based on these requirements, if we are either over-extended or not extended enough, we will be making errors.

Common mistakes in the torso are: bending forward, sticking the hip out, pushing the hips forward too much, and leaning the body to the side. Twisting the body, and lifting the shoulders and elbows are also common errors. These are all mistakes that we need to avoid. There is a special problem when the hands are circling outwards. If the elbow does not drop as the hand rises, the shoulder will raise up and twist out of position.

The lower body requirements emphasize relaxing the hip joints so the tailbone can relax inward and sink down. This natural, everyday motion occurs when we sit on a



Grandmaster Chen Zhenglei and his son, Master Chen Bin

chair. We need to bring this natural motion to our practice. We do this every day, sitting down, and we follow the natural patterns of our body structure. This is how we can bring the natural feeling to our Taijiquan practice.

When the hip joint is not relaxed and you try to turn the body, the body shape is twisted and not correct. The leg motion needs to be correct in order to separate empty and full. The soles of the feet should touch the ground completely and leave a slightly empty feeling in the center of the foot. As the torso rotates, spiral the hips open and rotate the thighs to open the *dang* (crotch). As the energy spirals downward the *dang* fills with spring energy (*peng jin*). The knees need to align correctly with the toes otherwise the stance will be unstable. Feel the hips sinking downwards and the knees supporting upwards.

In Chen Style Taijiquan, there is no single plane or straight line. We release energy in multiple planes, not just horizontally or side to side. One plane, one straight line, no concave, no convex, are all mistakes to avoid. When the whole body expresses a sphere, this is correct.

I hope these remarks have helped you to understand our basic principles.

Thank you.





KEYNOTE LECTURE



GRANDMASTER  
**YANG JUN**



**F**inding balance is not about physical movements,  
it's about finding the energy balance.

Taijiquan is a philosophy and a martial art. As a philosophy, Taiji starts when something that is whole divides into two parts: yin and yang. Over time, the art of Taijiquan has transformed from one origin into many different family styles. What is the connection between the different styles? The first generation of the Yang family learned from the 14th generation of the Chen family. Wu Yuxiang first learned from Yang Luchan, then went to Zhaobao town and learned from Chen Qingping. Later, after Hao Weizhen taught Sun Lutang, Sun Style was created.

Yang Luchan taught the old frame to his sons, Banhou and Jianhou, and they modified it. Yang Chengfu learned from his father, Yang Jianhou, but opened the postures to create a larger frame. Today, 90% of what is practiced as traditional Yang Family Taijiquan is connected to Yang Chengfu because he standardized the form and taught widely.

What is special about Yang Style? There are large forms and an even speed that gives clear feeling. It is simple, open, and graceful. How does our school learn, and what kind of practices do we have? There are two systems of practice: empty

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Transcribed by  
**Edward Moore**

For further reading: Violet Li's  
article, Grandmaster Yang Jun on  
the Tai Chi Transformation

www.Examiner.com  
.....



hand practice and weapons practice. It is also divided into solo practice and two-person practice. As for the weapons, there are short weapons such as the sword, and long weapons such as the staff. In the past there were other practices such as flipping iron pellets, which Yang Jianhou was very good at, but this is not practiced anymore.

Generally speaking, the methods of the practice follow the yin and yang philosophy. For instance: “*jing*” means stillness and “*dong*” means moving. *Jing*, or stillness practice can be done sitting, standing, or lying down. There are no moves, but instead the position is held and the focus is on the breathing. Still practice seems easy, but it is actually difficult. *Dong*, or moving practice can be single person or two-person practice. It can be longer forms, or the repetition of a single posture several times. You can also practice Taijiquan in a soft or hard way, depending of which methods you are using. We can either focus on cultivating energy, or on developing explosive energy techniques.

In Taijiquan, you need to understand yourself to build your skills, but you also need to understand your opponent. You and your opponent also have a yin yang relationship. In two-person practice, the focus changes from self-cultivation to focusing of the opponent. Finding balance is not about physical movements, it's about finding the energy balance. The forms are not the focus; the focus is on understanding energy. How can you understand another person's energy? Practice push hands. We can progress from one level to the next. In push hands, we have fixed single arm, double arm, fixed step, and moving step. In the moving step, we have straight step, cross step, and *dalu* (big rollback). Recently, two-person

choreographed forms have been getting more popular. These have never been part of the traditional system. In the family we never had this stylized practice, but today, people seem to like this type of activity. So if people like it, we will build it. This is why we have changed in this way.

As far as our general training method, you should start from the still practice and go into the moving practice. Expand from the empty-hand practice into the push hands methods, and then take up the weapons training. The sword comes first and then saber and staff. There is a traditional staff form, but it is not a major part of the training. The staff practice is called *dou gan*, which means shivering wood, since the staff shakes during the practice. The staff training will unify your whole body, and trains how to deliver energy from your feet to the tip of the staff. The staff helps to develop skills that are useful in push hands.

In learning Taijiquan, there are three main stages of progress:

1. You must make the steps and the movements familiar.
2. After the movements are familiar, the energy and the techniques can be understood.
3. The mind becomes clear. You don't need to think about specific motions anymore. This stage is called *shenming* (spirit/bright)

This system is practiced daily in order to build up skill over time.

In general, we say that the art of Taijiquan is about understanding energy, but what kind of energy do we want to understand? Understand the yin/yang



GRANDMASTER

# YANG JUN

KEYNOTE LECTURE



changes between: empty and full, storing and releasing, soft and hard, neutralizing and controlling, and opening and closing. We can also understand change when energy that is stored in the back goes to the front, or from one side of the body to the other. When you can identify these changes, then you are building the skill of understanding energy. You can find a balance point and start to think about the Taiji philosophy from the point of view of the yin/yang relationships.

What are yin/yang relationships? The Taiji relationship is looking at one thing from two sides, yin and yang. For instance, cold and warm is a yin/yang relationship. This is about temperature. Big and small is also a yin/yang relationship. This is about size. Can we compare small with warm as a relationship? This does not work. You need to know what kind of Taiji you are talking about. There are many places where you could be confused. If an opponent tries to push you, he wants to move forward. If he makes his upper body full, then you can push the lower body to change his energy so that the upper body can't be full. If he makes the right side full, you can change this by making his left side full. In this instance, we don't think of hard/soft, we think of right/left, up/down. Understand the type of Taiji relationship, and then understand the Taiji within this type. It is not always matched with movements and positions. If open and close is a yin/yang relationship, which is yin and which is yang? Close is yin and open is yang, but if we compare movements in the form to the actual release of energy it can be confusing.

First understand the whole idea and then understand the relationship of the parts within it. Empty and full is about energy, but also about weight distribution. How do you deal with it? First: yin and yang need to be together. During the practice, you need to understand the opponent's energy to connect and become one with the opponent. Use listening energy to build a relationship. Build the two parts into the one whole. In the past, Taijiquan was sometimes called "cotton fist" or "sticking fist". Build up the energy, and build a connection with the opponent to understand the energies. Make a yin and yang relationship between you and your opponent. At first, you and the opponent need to connect together. In the second kind of relationship, yin and yang do not agree, they argue against each other. From the argument, they soon can find balance. Straight has a bend within it, and the bend has straight within it. In the third relationship, yin and yang are transformed. When you go all the way to the most extreme yang, it will become yin. When you go downwards entirely, you will next go up. The relationship keeps changing. If you move all the way back, the next step is to move forward. If someone releases their energy out, they will then go back. This helps to understand the energy and where you should be at that time. If they are storing back, you need to beware. If they are already forward, then they will likely go back. The middle position can be confusing. When it is not clear whether they are forward or back, this can be a problem. This is an example of understanding energy through the philosophy of yin and yang.





**« You practice the form  
so that you can forget  
about the form. »**

It is very hard to talk about something in one hour, but I just want you to understand that the way that the energy is understood should come from the philosophy. If you affect their energy in even a small area, there will be a change. Even the breathing can make a difference. If they want to neutralize, they need to inhale, so make them exhale. This is a double weighted state and they will not be able to change.

When the movements are familiar and you do not need to think about them any more, we call this *Shen Ming*. In the beginning, we have to think about how to do the movements correctly. Spirit has no shape, but we have shape, so we need to have forms in order to perform the movements. Learning the movements helps you understand the techniques, and then you can understand the spirit. With *Shen Ming*, we can arrive at a point where it's no longer about movements. You practice the form so that you can forget about the form. Sometimes people think that *Shen Ming* is something magical or mystical. It is not. When you have to do something new, your tension level rises and your body slows down, but just as with driving a car: when you become used to it the movement becomes very natural. You have *Shen Ming* with anything that you are very familiar with. When you first learn to drive a car, you have to think about how to do it, but after you get used to it, you never think about how to do it anymore. This is why there is a tradition of keeping some things secret in the martial arts, because these things will always be a surprise to you if you have not seen them before. ☯





KEYNOTE LECTURE



GRANDMASTER  
**ZHONG ZHENSHAN**



**W**u/Hao style is relaxed. Your mind goes to the bottom of the feet. Jin comes from the heel, through the back, shoulder and out the hand. Use your mind to direct energy. Use mind, not force. Use your mind to relax your body.

Good morning. I want to begin by speaking about the history of Wu/Hao Tai Chi Chuan. Wu/Hao style was created by Wu Yuxiang. He was influenced by both Chen and Yang styles. Wu Yuxiang was a scholar and held a high government position. He lived near Yang Luchan and studied with him. Later, he studied with Chen Qingping in Zhaobao village.

Wu Yuxiang stayed at Chen Qingping's house for a month and Chen Qingping taught him all he knew about Chen style Tai Chi. Wu Yuxiang's brother lived in Henan province at that time and found an old manuscript in a salt shop written by Wang Zongyue. Wu Yuxiang took the book and went back home. He decided not to work for the government anymore and spent all his time studying Tai Chi.

After studying Wang Zongyue's writings, he combined Chenjiagou's forms and Zhaobao's techniques and developed Wu/Hao style Tai Chi Chuan. In order to know if this form was practical or

Translated by  
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Transcribed by  
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For further reading: Violet Li's  
article on Grandmaster  
Zhong Zhenshan

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useful, he often practiced with very strong people and did some experiments. He wrote some books on what he learned from practicing with those people. In 1881, (Wu Yuxiang passed away in 1880), one of his students Li Yiyu combined Wu Yuxiang's theories with Wang Zongyue's manuscript and his own personal experience, and wrote three books. In my hometown of Guangfu, they are called the three old books. These are the oldest books that have been written about Wu/Hao style.

Wu Yuxiang only had two students. Because of his position in society, he didn't have to teach. He taught Li Yiyu who taught Hao Weizhen. Hao Weizhen taught widely. In Chinese we call this style Wu style, not Wu/Hao style because we pronounce Wu differently. In English it seems that Wu only has one sound so it is often called Wu/Hao to distinguish it from the other Wu style.

Wu/Hao style Tai Chi Chuan has a smaller structure and higher stance than other forms. Its movements are agile. Each hand covers half the body. The left hand covers the left side of the body and the right hand covers the right side of the body. When you step forward, the back foot follows. When you step backward, the front foot follows. The upper body movement is smaller and controlled by the waist. Your mind must connect the movements. Use opening and closing to connect movements. Movement should be guided by internal energy.

#### How to practice:

- 1) Practice still stances and moving stances, relax your body and especially relax your mind.
- 2) Also practice the 108-movement form. Start with a mid-stance and go to a higher

stance. The key is to differentiate substantial and insubstantial. Keep the standing leg full. The knee is not over the toe.

- 3) Practice push hands. The key here is to understand how to listen. This will help you to better understand the form movements.
- 4) After push hands, practice weapons. This includes sword, saber, and staff. Practice staff every day.

Tai Chi Chuan is not an extension of Shaolin. Shaolin is not Tai Chi Chuan. The main difference is how energy is released. In Shaolin, when *jin/li* goes to an opponent, the body's energy goes forward. For Wu/Hao Tai Chi, the energy goes down first. Energy comes from the feet to the hands. Wu/Hao style is relaxed. Your mind goes to the bottom of the feet. Jin comes from the heel, through the back, shoulder and out the hand. Use your mind to direct energy. Use mind, not force. Use your mind to relax your body.

Develop the axis of your mind. There are two axes I will mention. The mind axis is from the *baihui* (head top) to the *huiyin* (perineum) to the ankle. The other is the body axis for the form and it is from the back of the head to the spine and tailbone to the heel. Of these two, the mind axis is more important. Raise your *baihui*. Relax everything else in the body and have a feeling of sinking energy to the heel. It's like a relaxing and sinking idea in the body and internal organs. It all hangs from the mind axis like hanging a piece of meat on your spine. The bones float up; the muscles sink down. When you practice, think of your bones not your muscles.



# GRANDMASTER ZHONG ZHENSHAN

## KEYNOTE LECTURE



When you are relaxed, people will think you have no energy, but you only develop energy by relaxing. Energy comes from the ground. Develop your sinking energy. Sink energy to the dantian. The energy goes to the feet and comes back to the *dantian*. This is why we emphasize body structure. The true energy is produced by relaxing your body. As one develops true energy, it will accumulate in the bones. Remember to use your mind to relax your body, and then you will develop sinking energy. The energy goes through the bones to the hands. Use your mind to connect the whole body.

Another principle in Wu/Hao style is observing the three coordinations (*san he*). From the external point of view, hand matches the foot, elbow matches the knee, and shoulder matches the pelvis (hip joint). Matched does not necessarily mean mechanically aligned with each other. Sink the shoulder joint a bit. Also, sink in the pelvis a bit. Sink in the four locations: shoulders and hips (*kua*). This sinking allows the arm to sink and the back to be rounded. Sink the wrist. Also if your knee goes over the toes, you can get knee injuries. Sink the four points. Without sinking these four points, it is very hard to develop sinking energy. The shoulder and hips align. These four points need to be on the same plane so you don't twist.

Next, match your elbow and knee, same side arm and leg. Keep your elbows down. Think about the elbow sinking to the knee. The knee has a pushing up kind of feeling. Relax the hip, sink the elbow, and feel the knee supporting upwards. They are connected with *qi* like a thread connects a strand of pearls. Always think about the knee pushing up and the elbow pulling down.

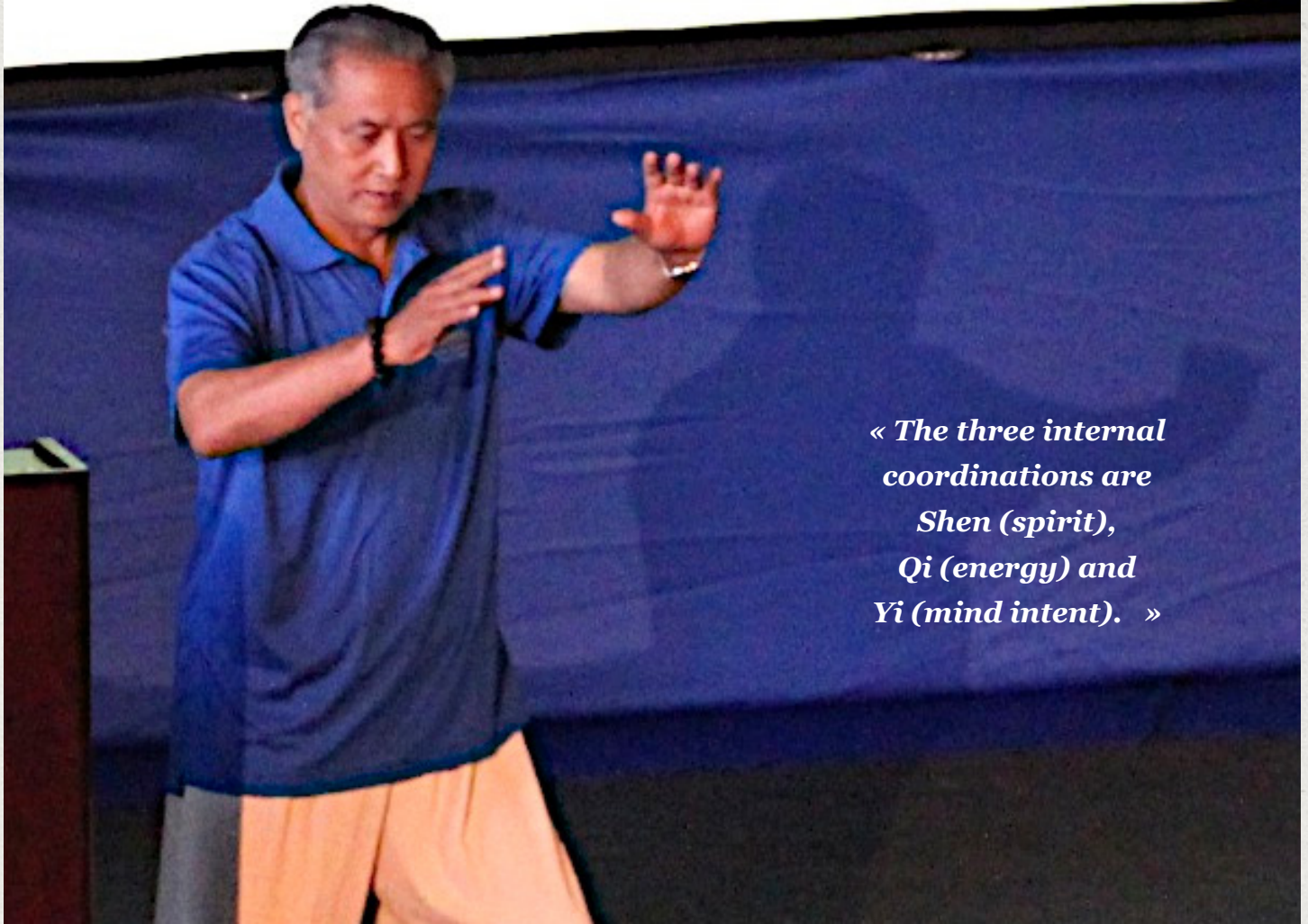
Next, match your hand and foot. There are three parts: hand to hand, hand to foot, and foot to foot. With hand to hand, the focus should not be just external. Your mind sees both hands working on the same object, just like you are pushing an object. If they are not imagined to be working on the same object, this is called separated. When matching hand and foot, know that Wu/Hao style has both twisted style and same side style. With twist step and push (brush knee and push), for hand to foot, the pushing hand connects with the empty leg's heel. In your mind, energy goes to the empty foot. The hand and foot stop at the same time.

Externally, it looks like the waist is guiding the movement. Your mind pushes the hand towards the same direction as the empty foot. The form is smaller for this twist step and push. For the same side step, notice your elbow and imagine the elbow feels like it's pushing down while the knee pushes up. Wu/Hao Tai Chi Chuan has twist step and same side step together. When matching foot to foot, draw a line between the two feet. The center of gravity moves along the line. Wu Yuxiang said that our step work is like walking at the edge of a high cliff.

The three internal coordinations are *Shen* (spirit), *Qi* (energy) and *Yi* (mind intent). The key is to pay attention to your breathing. Use your mind to pay attention to your breathing but not to guide your breathing. The mind and energy will gradually come together. Once energy goes to the hands, force will follow. By using your mind you can store *qi*, then use *yi* to lead the *qi* to develop complete force.

When you breathe, breathe naturally in the beginning. Once you breathe naturally,





« *The three internal coordinations are Shen (spirit), Qi (energy) and Yi (mind intent).* »

the breathing will slowly become abdominal. This can be separated into internal and external. Internally, you can feel the energy flow in your body. Externally, your breath is moving in and out. In your mind, think of your belly button going back to the *mingmen*. Don't expand your chest. Feel an extension of the back, and an expansion in the upper and lower back. When you breathe out, think of energy sinking to the *dantian* and down to the bottom of the feet.

Think of energy moving forward. When you breathe in, expand laterally. When you breathe out move forward. To master this, you need the movement. Some key points to remember: the *baihui* pulls up slightly, the chin tucks in, the waist relaxes, the pelvis sinks, and the tailbone tucks in. Feel like your lower belly is rotating forward and feel force in your upper thigh. If correct, it can go to the bottom of the foot. You have to think about the *huiyin* rising slightly so you can have correct posture.

Ideally, your spine will pull from the top and sink to the pelvis. Lift the *huiyin*. Don't tilt your head. Sink your chest, but not too much; just naturally. We don't really pull the elbows down: they open to the side. Expand in all directions laterally. Once the shoulders relax, the elbows will sink and so will the wrist. The elbow never goes behind the shoulder. Sinking your elbows helps protect the sides of your body. Rounding the *kua*, think of pushing the knee out. Sink your elbow to protect the sides of your body.

These are the basic points of refinement that characterize the practice of Wu/Hao Tai Chi Chuan.

Thank you very much for the opportunity to share them with you this morning. ☯



KEYNOTE LECTURE



GRANDMASTER  
**SUN YONGTIAN**



All of the styles represented here at the Symposium are very good. The key point is: do you practice correctly?

Good morning everyone. Today I'm going to talk about the special features of Sun Style Taijiquan. Then I'll discuss improving one's health and how to balance the mind.

Sun Style originated with Grandmaster Sun Lutang. He combined Xing Yi, Bagua, and Taijiquan together into one system. At that time Sun Style was sometimes called "open and close" and "nine-steps Taijiquan".

This "open and close" dynamic is one of the special features of Sun Style. Our single whip is different from other styles of Taijiquan. Another special feature is our method of footwork and moving steps and following steps.

The first thing to learn in practicing Sun Style is how to do the "open and close" movements. Then learn the brush knee and push steps. Later on, we have Fair Lady Works The Shuttles. By practicing these basic movements first, gradually you can improve your Sun Style.

Let me show you the correct "open and close" movement. If you look at the angle of the knee, it should be 135° forward from the vertical (90°). The relationship between the hip joint and the

.....  
Translated by  
**Chi Kuan, PhD.**

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Transcribed by  
**Dave Barrett**  
.....



knee should be comfortable. Do not bend forward or lean backward. The “open and close” movement looks quite simple but to do it correctly you must pay attention to the details.

We need to be careful about how we use our knees. There is a certain type of load in the knees but we must be careful not to overload them. Because we are moving very slowly, the knees carry more weight and we can improve leg strength with correct use. Normally, as we age the legs get weaker, but with regular practice we can delay this decline. As with any activity, there is just the right amount of weight bearing in our exercises. If we use the correct method we can strengthen the leg but if we overdo it we can wear out the knees.

Another requirement is that the head should be upright and suspended, eyes looking forward. Avoid bending the neck and looking downwards, this will distort your practice.

The opening sequences are maybe a little more difficult than the other styles. If you look at our movements, the weight is shifting several times. The weight shifts, the body rotates, the feet turn, so there are many small adjustments. Later, we have brush knee and push and this has special qualities as well. (Here, as Grandmaster Sun demonstrates the move, he wobbles slightly.) So it looks like this! Maybe not quite correct, but you can see that it is difficult to balance if the details are not correct. In just one movement there is a lot of weight shifting and footwork changes. (He goes on to demonstrate a series of movements.) So if you are even slightly out of position your stability is affected. Our stances are high but it's not a question of high or low. Our stances are quite stable and that's what's important.

How about Repulse the Monkey? (Demonstrating) Every movement has a

pivot point. If you don't concentrate on this, and are slightly off, you may lose your balance. If your stance is higher, it's easier to be stable. If you are practicing to improve your health, and aren't going to become a teacher or a Master, you don't have to lower your stances. Stand higher, be comfortable, and improve your health.

Another feature of our “open and close” movement is that it exercises the chest. By exercising and flexing the chest we can improve lung function and blood circulation. Sun Style Taijiquan may not be so well known but once you start practicing it, you will improve your body and your mind.

In the past, it was said that at the beginning level of Sun Style practice it looks like you are swimming in the water. When one reaches the second level it looks like you are walking on the water. At the third level one is walking on thin ice, being very careful not to break through.

All of the styles represented here at the Symposium are very good. The key point is: do you practice correctly? Once you understand the key points of practice it doesn't matter if you are standing higher or lower, expanding in a large frame or collecting into a small one. Sun Lutang once said that the external form is not as important as avoiding holding the breath internally. Sun Style is a healthy exercise; it's also a cultural activity and a philosophical activity.

Let me share my experience with you. When I was young I worked for the government, just a basic employee. Through studying Taijiquan and becoming a part of the Taijiquan culture, it changed my life completely. I may be upset but if I practice one time I begin to feel more comfortable, happy, and relaxed. Through this practice we can calm our mind. Once we calm our mind we can be very happy. Then we can read a lot of books, we can concentrate on





# GRAND MASTER SUN YONGTIAN

## KEYNOTE LECTURE

our studies and understand many aspects of our life and practice. We can work hard and accomplish a great deal. By resolving difficulties we can increase our capabilities. Once the mind is settled we can consider what is right and wrong, and resolve conflicts.

As I progressed in my study and practice, I also began to rise through the ranks at my work, eventually becoming president of the company. My practice helped me resolve conflicts and difficulties. Taijiquan will help all of us to become more capable people in the future.

Taijiquan is a very critical part of health and personal development. Every one of us encounters difficult situations either in the family or at work. Sometimes we can meet for a drink and talk things out, other problems are more private. After practicing Taijiquan we can calm down the unsettled mind and we realize that these are small things and regain our happiness.

We are all Taijiquan enthusiasts and we should practice daily and consistently. Try this out. If you are upset, find a place and practice once or twice and calm your mind. If we are happy and healthy we will be lucky in life.

First we need to learn the skills correctly. Secondly, we must practice persistently. Even if you don't have the time, make the time and do it. Practice every day, even just for 15 minutes, you will absolutely see the results. This doesn't mean that Taijiquan will solve all our problems. If you get sick, you still need to go see a doctor (laughter). Take your medicine! Once you practice Taijiquan this doesn't mean you will become the President! (more laughter)

To summarize, Taijiquan will help us calm down. Then, we can deepen our understanding of the cultural and philosophical aspects

of our practice. This, in turn, will improve our abilities to enjoy family life and increase our effectiveness in the workplace. This is a profound outcome of our study and practice. We can have a regular routine that balances our life. You can have a happy life, a happy family and if you become President, that's OK too. (applause)

So now if you have any questions please ask me.

*Q--In the "open and close movement", what is the breathing pattern? Also, what is your understanding of "Wuji" mind?*

**A.** The second question would take too long! (laughter) I'll answer that in the future. How to breathe? You breathe naturally. Why naturally? Let me give you an example. If you are running in the street the breathing is faster. If you are walking the breathing is slower. If you think I need to breathe in as I move left or breathe out it interrupts the natural flow of the movements. Just do it naturally.

*Q--Could you speak a bit about Sun Style Cloud Hands?*

**A.** It's similar to other styles but there are some important differences. Let me show you. (demonstrating) Are you asking how to use it in a martial application or just how to do it?

*Q--How do you move the hands?*

**A.** So here, this is how you move the hands.

*Q--Could you tell us about the Xing Yi and Bagua elements inside of Sun Style?*

**A.** Sun Lutang took the mind and shape elements of Xing Yi and added the elements of moving combined with stillness from Bagua. Xing Yi emphasizes the inside intent coordinated with external motions. Bagua unifies movement and stillness together. He mixed these influences into his Taijiquan movements. We can see in the footwork some of the Bagua flavor. But we should not emphasize



either the Xing Yi or Bagua elements at the expense of the foundation--which is Taijiquan. Sun Lutang was very clear about this in his writings. For example, in Deflect, Parry, Block, and Punch, that punch is a Xing Yi style punch, but we must not do it so obviously. Is that clear?

*Q--In your footwork, I noticed that there is a spring or leap forward out of the previous frame. Is this correct?*

**A.** Actually it is not a leap forward. Don't jump. Just step forward and then close with the following step from behind.

*Q--Do you step beyond your base of support?*

**A.** No, it's just a step forward, followed by the closing step.

*Q--When you apply techniques outside of form practice do you use Xing Yi and Bagua applications?*

**A.** Yes, we can see certain motions with these elements. Please come up to the stage! (applause) (Here Grandmaster Sun releases a series of lightning-fast attacks on the volunteer.) Here's Hsing-I, here's the punch, it's a Xing Yi strike. But we don't use Xing Yi footwork. In using the V shaped steps of Bagua we can rotate and generate a lot of force. But the Taijiquan elements promote gathering energy and preparing to release without the actual explosive release. When we just practice form it is quite different than the actual combat application. For example, in Single Whip some people say you are attacking in two directions front and back. But in actual application it's different. Let me show you. Here's the form. Now here's the application (Grandmaster Sun steps in, sweeps his arm and takes the volunteer down across his front leg.) Other styles have Single Whip as well, the applications are often different from the form practice. Many people master the forms but they don't understand the applications. Do you understand now? Thank you for coming up! (applause)

*Q--Should one practice Xing Yi and Bagua as a complimentary study to Taijiquan? Or is it better to focus on one?*

**A.** Sun Lutang learned Xing Yi first, then Bagua, and later learned Taijiquan. Based on those experiences he created his style by combining them together. For now, we should just practice his style.

*Q--In 1982, you met Master Sun Jianyun. Could you tell us a little about your experiences with her?*

**A.** Because time is limited I'll have to be brief. I began very young studying Shaolin boxing. I thought Taijiquan was just for old people. The Long Boxing style I practiced was very beautiful. I didn't really understand Taijiquan. I found that I was attracted to Master Sun Jianyun because of her cultural activities and accomplishments. Sun Laoshi had an understanding of classical Chinese culture that interested me. She not only taught Taijiquan skills, she also taught theory and talked about Taijiquan as a way of life.

*Q--Could you explain the purpose of the following step in Sun Style? How is the release of energy coordinated with the footwork?*

**A.** Watch the Brush Knee step. If I do it like this, then it's wrong. Hand, movement, and steps arrive at the same time. Step forward, follow, and arrive at the same time. Taijiquan has a self-defense purpose. It is a martial art. If we want to attack, we need to arrive at the point of attack in a coordinated manner. The following step is used to stay close to the opponent. That following step keeps us close and ready to strike again. Please come up. (Here again, he releases a series of strikes, stopping the merest centimeter away from the volunteer.) If I don't follow with the step I can't reach you. Now I can! Is that clear? (great applause)

Thank you very much!





KEYNOTE LECTURE



GRANDMASTER  
**MA HAILONG**



**W**uspending the head is very important. You need to lift the head so the nervous system can function well. Lifting the head helps open the pathway for the nerves in the spine to transmit signals to your body without any resistance.

Good morning. There is a strong connection between Yang and Wu style Tai Chi. My great-grandfather, Wu Quanyou, studied with Yang Luchan. After my great-grandfather modified the form, it became softer. He removed the jumping and fajin parts. My grandfather, Wu Jianquan, was invited to Shanghai in 1928 by the Shanghai municipal government. In 1932, he founded a Tai Chi association. My grandfather was very strict, however he treated his students very generously and nicely, so I follow what he did. This was his special characteristic, to treat people nicely and be very strict with himself. Because of this, he was highly respected when he was alive. My parents, Wu Yinghua and Ma Yuehliang, also had a similar style.

Translated by  
**Fred Chang, PhD.**

Transcribed by  
**Carolyn Fung**

For further reading: Violet Li's  
article, Grandmaster  
Ma Hai-long on Wu Tai Chi

[www.Examiner.com](http://www.Examiner.com)



Next, I will talk about the connection between Wu style and traditional Chinese culture. A well-known book on Tai Chi theory by Wang Zongyue says once you have a small movement, your whole body needs to be light and agile. Your energy has to connect through your whole body. Your mind needs to feel full of qi. Internalize your spirit. I have always thought that this is a very important principle. This is the key principle you have to follow in order to advance. Based on this, they developed the relaxed, smooth style of Tai Chi. We have gotten very good feedback from society about this style. Wu style principles are similar to those in Wang Zongyue's book.

The first principle in Wu style Tai Chi is **upright and central**. The upper body must be upright. The distance between the feet is the same as your shoulder width distance. From the top, the bow stance resembles a rectangle shape. Pull up the *baihui* (head top). Tuck in the chin a little bit. This helps to straighten, or pull up the back. Your spine will be straightened as well. The same principle applies to the other stances. The body is upright following the direction of the footwork (the way that you face). The tailbone must be centered and the *shen* (spirit) must rise to the top of the head. Suspending the head is very important. You need to lift the head so the nervous system can function well. Lifting the head helps open the pathway for the nerves in the spine to transmit signals to your body without any resistance. If you don't suspend the head, even if you work hard, the benefit will be much less.

The second principle is **alive and agile**. You should feel stable, comfortable and easy. Relax your whole body. You should be very soft and relaxed but not collapsed. The energy comes out but does not show very much. You need to be highly focused and not distracted by other things. Some people enjoy practicing with music. In my opinion, playing music may not be the right thing to do while practicing. Music can influence emotion. It can make it hard to keep a tranquil mind. If you have a calm mind, it's easier to not have stiffness in the body.

The third principle is **light and agile**. Strength is inside the body. There is energy inside your body that is not showing outside. This is the biggest difference between Tai Chi Chuan and other martial arts. It is not easy to achieve. You have to be very sensitive. If something is very sensitive (like a scale), you can't even add one feather without it tilting. That's the kind of sensitivity you are looking for. This also means you understand the *Jin* (refined energy) that we talked about last time. The only way to become that sensitive is to practice consistently for a long time.

The fourth principle is **circular and alive**. This also takes lots of effort and a long time to achieve. Alive means get rid of stiffness. When you practice pay attention to your palms, eyes, upper body, legs, steps. Be able to pay attention to them all at one time. This takes a long effort to achieve. During the Song Dynasty (960-1169), an influential poet proposed that spontaneous expression





# GRANDMASTER MA HAILONG

## KEYNOTE LECTURE

was the highest virtue. You write the first words that come out. It's about how you express your mind and how you think. There must be spontaneity and expressiveness. It's the same with Tai Chi Chuan. We follow the principles, do the form, and understand yin and yang. But there is another level. You still have a form but it is a free, spontaneous form. Being spontaneous is the highest level. Not many people can do this.

It is also important to smoothly connect the energy of the form. Each movement needs to be circular and not stiff. Also, the transitions between moves need to be smooth and continuous. When transitions aren't done right, the effect of the form is less than it should be. In the Tai Chi classics, it says your *qi* and your mind need to feel full in your body. When your *qi* is full, your internal body will be more effective. *Qi* is not just breathing. Many athletes focus on how much oxygen you can breathe. That's one of the studies they are doing now. How much oxygen can you have in your body? In my opinion, Tai Chi is one of the exercises that will improve the oxygen saturation levels in your body.

Being agile, light, and having smooth transitions helps the *qi* to become abundant and increase the levels of oxygen in the body. Glucose is the most important energy source in your body. When it turns into energy, it can transform fast or slow. Short distance running requires a lot of energy in a short time. You must burn glucose very fast. A lot of energy comes out suddenly. The result is that there are a lot of toxins

that will be left in your body, such as lactic acid. It's not good for your internal organs. Scientists are studying how to get rid of it or turn it into something else. With Tai Chi, you can maintain high oxygen levels in your body during practice. In that situation, the lactic acid turns into carbon dioxide and water. So in my opinion, Tai Chi is also aerobic.

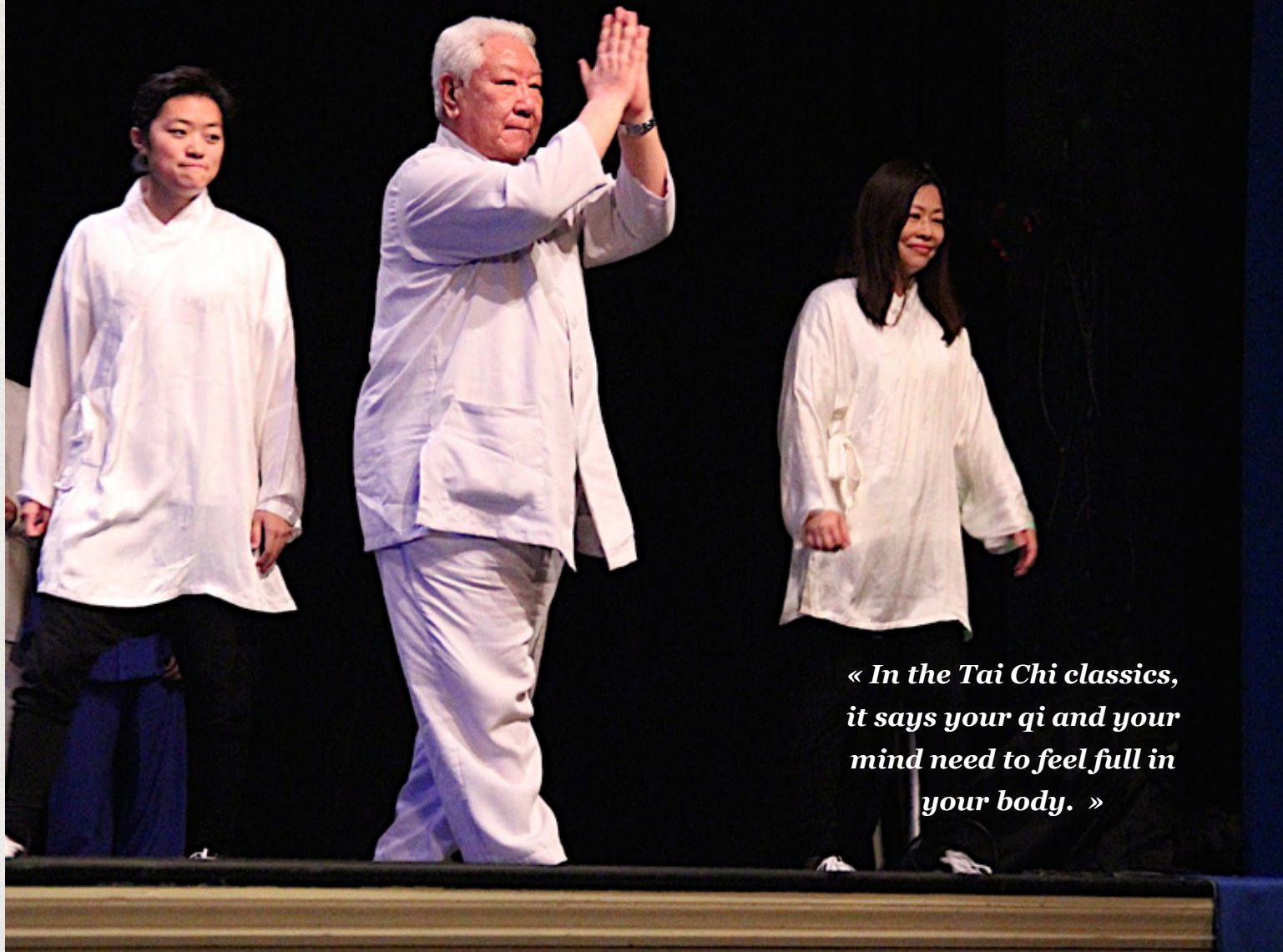
The fifth principle is **quiet and focused**. I will talk briefly about this subject. To internalize your mind and spirit, you must focus. When you are highly focused, your internal energy improves. Under that condition, your body will have the highest energy and oxygen concentration. A high level of oxygen in the blood nourishes your organs so they can repair themselves and be healthy.

Tai Chi Chuan, in my opinion, is one of the martial arts that has been highly influenced by Chinese culture: including Daoist, Buddhist, and Confucian philosophies. When we were sharing our thoughts about Tai Chi Chuan last night (at the panel discussion), we were explaining the same thing in different terms. It took a lot of work to make it happen. We have a big Tai Chi family and it requires a lot of organization. I am always thinking about how we can overcome the problem of language barriers and teach Tai Chi to people more clearly. (Applause)

Now I would be happy to answer any questions you may have.

*Q. How high should the oxygen levels be in the blood?*





*« In the Tai Chi classics,  
it says your qi and your  
mind need to feel full in  
your body. »*

**A.** It depends on the person. Athletes need a higher level than non-athletes.

**Q.** Please define “wuji mind”.

**A.** This is a very complicated subject. In the I Ching it is written that wuji turns into taiji. Taiji is the transformation of two phenomena, which turn into four, then into eight: the Bagua. The I Ching is the oldest book that we can find about this theory. Here I can only talk about my own experience and it's only for me. Life reflects the mixed status of yin and yang. Things are not just one way or the other. They are mixed. Once you have a thought coming from your mind you will have a separation of yin and yang. The circle of the taiji symbol remains still. Within, once your mind moves, we experience the interplay of yin and yang. In life, bad and good things happen to you. Yin could be bad things happening to you. Yang might be good things happening to you. You will not always have a 50/50 balance in life. You will also not have 100% yin or yang all the time. In the taiji symbol there's a black dot in the white field and a white dot in the black field. Life is imperfect. The Taiji philosophy shows us that the potential for change is always present. It's good for you. It can help you to deal with both the good and bad in life.

Thank you.





KEYNOTE LECTURE



GRANDMASTER  
**HE YOU LU**



**付** The style is natural and playful. At the highest level, body shape, movement and spirit are combined and coordinated together.

Today I would like to talk about some of the features and history of the style. A few days ago we had a workshop on 10 forms of the style and I had some questions from the group that I would like to take this opportunity to answer.

He Taijiquan was founded about 200 years ago. The founder, He Zhaoyuan, was a contemporary of Yang Luchan (1799-1872) and Wu Yuxiang (1813-1880). Two factors influenced its development. First, He Zhaoyuan's family was skilled in Chinese medicine and he used this foundation for the philosophy of the style. A few days ago, when we practiced together, perhaps you could feel that it is smooth and comfortable. The second factor is that He Zhaoyuan's brother in-law worked in the Qing government, in the

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Translated by  
**Fred Chang, PhD.**

Transcribed by  
**Dave Barrett**  
.....



palace, and was a well-known scholar. He specialized in Neo-Confucian philosophy. Every movement has theory and philosophy behind it.

So let me introduce some of the features and applications of our style. Many people ask me, "Why do you practice Taijiquan? What are you doing that for?" Firstly, Taijiquan will promote health, because the motions are matched with the body shapes. Our principle is that natural motions can nourish the body. For example, the knee is a complicated joint but it has a basic forward and back motion. It doesn't like to twist or bend unnaturally. So we practice keeping this basic arrangement in mind. If you twist the knee it's not correct. The forms follow the function of the body. The speed of our forms has a natural flow, like walking. The breathing methods are not intentionally coordinated with the movements because our pace is faster. Keep it natural: the goal is to have a deep, long and smooth breathing pattern. Our philosophy is that nature is the center. This natural practice can improve our health.

The second feature is very special. In applications and two-person exercises like push hands, we use soft energy to neutralize and borrow the opponent's force to overcome them. These features distinguish Taijiquan from other martial arts. You all are familiar with Yang style's founder, Yang Luchan. When he was in Beijing he was called "Yang the Unsurpassable". If you want to understand the features of Taijiquan, you

need to know the applications. How do we use other peoples' force and send it back to them? The key is yielding: when people push you, you don't push back or collapse. The movements must be agile and alive, smooth, light and flexible. You must be able to retreat and attack with speed and correct timing.

Another feature is that movement and theory are combined together during practice. You must keep both in mind along with the applications. When you are practicing alone, you must have an imaginary opponent. This movement, for example: 3 Harmonies of the Buddha's Warrior, let me demonstrate that. It's very smooth and natural. What's the application? Let me demonstrate. Taijiquan has offensive and defensive techniques, chiefly ward off, roll back, press and push. So this movement combines all these key points and techniques. My hand makes contact: this is ward off; I turn my body: this is roll back. In one motion I have all 4 energies. If he withdraws I push; if his force is too strong, I yield and redirect him using roll back.

Ti means body, Yong means application. You'll hear a lot of people talk about Ti Yong. This means the body's motion must match the application. Body shape and technical use must correspond. Taijiquan is flexible and the strategy must change with the incoming situation. Listen to your opponent. If he pushes very hard I must use a circular motion to yield, deflect and return his energy to him.





# GRANDMASTER HE YOU LU

## KEYNOTE LECTURE

To summarize: He style is performed at a natural pace that allows the joints to respond without straining or overloading. It combines “3 in 1”: hands, steps and body arrive at the same time creating a unified body force. The intentional use of force is not natural. He style is natural and playful. At the highest level, body shape, movement and spirit are combined and coordinated together.

Are there any questions?

**Q-** *Was He style developed as a unique system or was it influenced by the Yang or Chen styles?*

**A.** The style comes from Wen County, Henan Province, also the birthplace of Chen style. They all developed in two small villages in that county: Chenjiagou and Zhaobao. They are less than a mile apart. Because of this proximity, of course there has been some cross-influence. He style Taijiquan is different than Zhaobao style. 400 years ago, Long Boxing was developed during the Song Dynasty. The names in Long Boxing sequences are familiar, such as white crane cooling its wings, single whip, etc, but they were performed differently. So these names have been passed down. Later on Taiji philosophy was combined with martial arts to create what we now call Taijiquan.

**Q-** *What weapons are practiced in the style?*

**A.** Sword, broadsword, staff, spear.

« *When you are practicing alone, you must have an imaginary opponent.* »

**Q-** *In the long form of the style do you have kicking motions?*

**A.** Yes, let me show you some kicking motions.

**Q-** *Could you tell us what books are available about the style in English?*

**A.** I have written He Style Taijiquan. Here is the ISBN: #9787535041197. You can also visit my website: <http://www.hstaiji.com.cn>

Of course, right now it is all in Chinese but we are working on adding an English section.

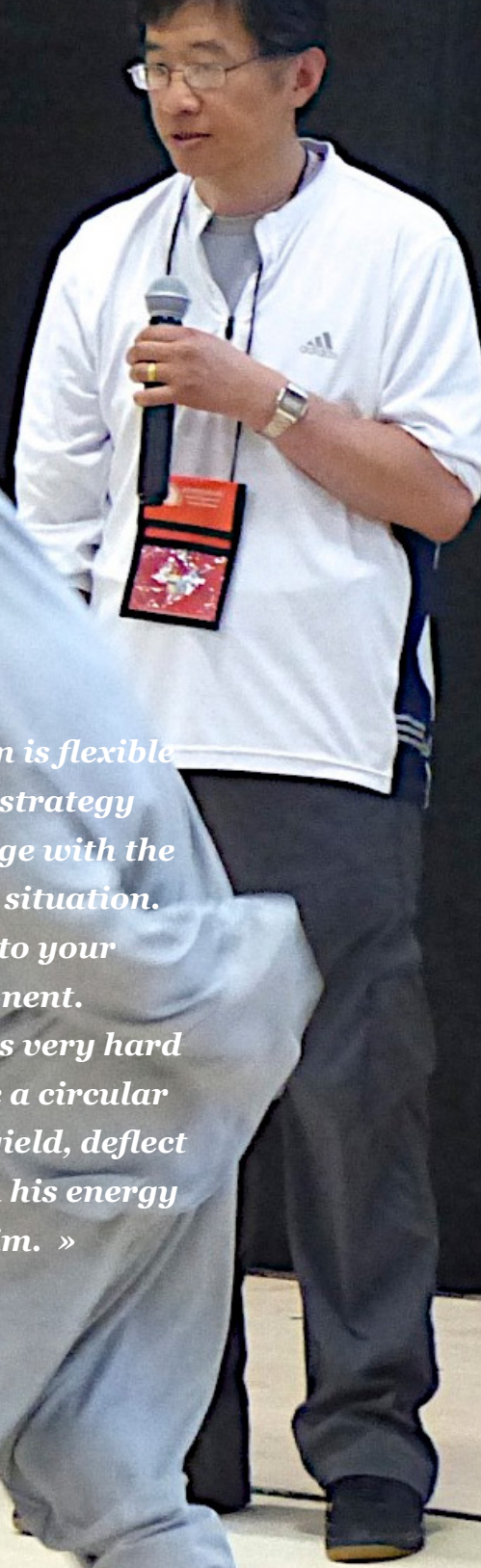
Thank you very much!





# SYMPOSIUM

Health, Education and  
Cultural Exchange



*Directly from  
Wuice*

*« Taijiquan is flexible  
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*The professional team of videographers from Fluid Motion Pictures from San Diego, California filmed every day of the Symposium. They capture the training, the instruction, the celebrations and many other exciting and memorable events of our 2014 International Tai Chi Chuan Symposium.*



### DIRECTLY FROM THE SOURCE.

The 3 person video team filmed all the events of the symposium from the early morning practice sessions with the grandmasters and center directors to the late evening celebrations of the symposium. They captured as many of the symposium attendees in their activities as they can. This DVD will be a great souvenir of the symposium to share with friends and to be a reminder of the many treasured moments of your time in Louisville. This DVD is approximately 2 hours in length.



### GRAND SHOWCASE.

Grand Showcase DVD captures the rare and extraordinary exhibition of inspiring performances from the Grandmasters, individuals and groups and more! This is an evening of not only great performances, but also cultural exchange among nations. This DVD is approximately 2 hours in length.



### GRANDMASTERS TAI-CHI KUNG (10 Movement Tai Chi Training Methods).

This DVD shows each of the grandmasters demonstrating the 10 Movement Tai-Chi Kung Form, following the theme of "Tai-Chi Kung: Tai Chi Training Methods." The DVD captures each of the grandmasters teaching the ten essential postures and skill-building exercises unique to the methods of training conducted within his family style of Tai Chi Chuan. This DVD will be a valuable resource for all attendees who want to practice the 10 Movement Tai-Chi Kung Form of each of the Tai Chi Chuan styles after they return home. This instructional and demonstration DVD is approximately 3 - 4 hours in length (2 discs).





# Spotlight on the



**T**he development of QICP as an entry-level teacher training and certification process was driven by the following goals:

- To create a standard training for Tai Chi Chuan based on traditional methods
- To allow candidates to earn a basic entry level certificate to teach traditional Yang Family Tai Chi Chuan
- To stimulate more interest in traditional Yang Family Tai Chi Chuan and the IYFTCCA

- To build a standard for evaluating Tai Chi Chuan teaching methods
- To create a transparent examination system that allows precise review of all scores
- To give candidates an opportunity to show themselves at their best and to create a detailed video portfolio of their skills

These goals presented many design challenges to the QICP taskforce. The specific and testable elements of traditional Tai Chi Chuan and teaching traditional Tai Chi



# QUALIFIED INSTRUCTOR CERTIFICATION PROGRAM

By Holly Sweeney-Hillman

*« One of this program's most innovative features is that this certification requires the candidate to be tested for ability to teach. »*

PAT RICE

Chuan had to be identified. What an entry-level teacher should know to be qualified to teach traditional Tai Chi Chuan had to be defined. Practical instruction on classroom challenges had to be developed, such as: How do you work with a student who habitually asks too many questions? How do you maintain learning flow in class of students with varied abilities and experience? What instructions are helpful to a student who has chronic misalignment of the knee? How do you explain what “natural breathing” is?

Although about 40 students were expected to enroll in QICP, over 70 enrolled by the time the Symposium began. Despite the increased number, QICP students had rave reviews for the Yang Family 16 Form practical classes taught by Master Han Hoong Wang. The opportunity to experience the positive energy and attention to detail of a master instructor was inspirational to all, even at the end of a long day of workshops with the Grandmasters. The Grandmasters' keynotes and workshops provided a wealth of information on body mechanics and essential principles of Tai Chi Chuan. QICP students also had an





**Spotlight on the  
QUALIFIED  
INSTRUCTOR  
CERTIFICATION  
PROGRAM**



evening session devoted to teaching methods and strategies featuring power point presentations by Pat Rice and Holly Sweeney-Hillman. Pat's power point was about teaching skills and methods of instruction and contained a wealth of practical information and tips presented in a classroom "do's" and "don'ts" format. Pat's presentation also outlined the criteria for the Part IIC practical teaching video examination. Holly's presentation focused on the basic biomechanics of natural breathing and the knee, since every Tai Chi Chuan teacher has to be prepared to work with students on these topics.

Many letters of appreciation from QICP Part I enrollees poured in after the closing day of the 2014 Symposium. A remark in one of the letters grabbed my attention in particular. The author was grateful to the QICP training at the Symposium for helping him to overcome bad habits he had learned from "poorly trained experts." This comment succinctly identified one of the primary misconceptions that QICP was hoping to solve: length of study time does not necessarily equate with expertise or competency in teaching traditional Tai Chi Chuan. An individual can study with great dedication for a long time and may still lack an understanding of traditional Tai Chi Chuan and the principles essential for developing mastery in Tai Chi Chuan.

As QICP enrollees complete their Part I requirements, an international team has been formed to administer the QICP Part II evaluations under the leadership of Grandmaster Yang Jun. This component will be critical to the success of the QICP program as the evaluations will determine if a candidate is truly qualified to teach traditional Yang Family Tai Chi Chuan. The enthusiasm and dedication demonstrated by the 2014 QICP students portend a high percentage of passing scores in the Part II examinations.

**Good luck to all!**





## COMMENTARY BY QICP PARTICIPANTS

It was very beneficial to me. I decided to go the QICP route, not because of the instruction or 'accomplishment' aspect, but because I knew it would help me with my entire Tai Chi form, as will teaching it to others. It had already helped me be more aware of my form, and trying to explain it to others sharpens my skills even more. I am extremely glad I decided to take the QICP route.

**Bas Debbink**, New Jersey, USA

After being exposed to 7 days of pre-Symposium as well as Symposium and QICP Part 1 workshops and lectures, I was able to pick up teaching skills that I liked and added them to my own skill set as a manager/supervisor and teaching assistant.

**Allen Wong**,  
Montreal,  
CANADA

This has served as an excellent introduction to the traditional Yang style. The information and practice at the pre-symposium workshop by Master Wang were obviously going to help broaden and deepen my own practice, which is why I decided that I would like to study and then teach this traditional Yang style short form. I feel encouraged to continue on and learn the long form. I learned the martial application of the forms, which adds meaning to my own movements. Also, it was highly beneficial for me to study surrounded by so many enthusiastic and accomplished Tai Chi players. The overall experience of the symposium is hard to put into words. I left feeling a strong desire to work harder at my Tai Chi and thoroughly elated!

**Stephanie Calandrucio**, Hickory  
Valley, Tennessee, USA

Now I feel confident in what I share as a beginning instructor. Thanks a lot.

**Tina Ochoa**, Guadalajara, MEXICO

Even though some of us already have teaching experience, I would have appreciated more emphasis on teaching methods and classroom organization. Things like: in how much time can I teach this 16 form? 4 months? 6 months? How do I divide beginners starting the Form and newcomers? At which point do I start a second class for the newcomers? How much does one charge for a class? How about private lessons? I know all this comes with experience but I wish we got to discuss such things a little bit to perhaps skip mistakes and unnecessary time delays.

**Chirine Mallat**, San Francisco, USA





*Spotlight on the*  
**QUALIFIED  
INSTRUCTOR  
CERTIFICATION  
PROGRAM**

**COMMENTARY BY QICP PARTICIPANTS**

I have spent over 37 years as a military and airline pilot, so training and standardization is not a new concept. I like what the Yang family is doing in trying to develop the science of teaching to encourage the growth of Tai Chi. Not everyone is suited to teaching, nor must one completely master a subject before beginning to teach. But, it is important to teach to a basic standard while continuing to elevate your understanding of the art. I was glad to see safety and correct principles are at the core of your program. I believe you are on the correct path to success.

**Alex Kampf**, Captain, retired, American Airlines. St. Mary's City, Maryland, USA











*Interview with*

# ARTHUR ROSENFELD

By Lloyd Kelly

Louisville, Kentucky, July 11, 2014

*Arthur Rosenfeld is an author, speaker, martial arts master, ordained Taoist monk, and host of the hit (60 million households) national public television show “Longevity Tai Chi with Arthur Rosenfeld”.*

*His Tai Chi website is [www.arthurrosenfeld.com](http://www.arthurrosenfeld.com). He grew up in New York City, lived in California, trained in China, and moved to South Florida, where he teaches authentic Chen family Tai Chi. His efforts to share traditional Taoist ideas, Chinese natural philosophy with the world has resulted in various awards and honors.*

*His critically acclaimed novels and nonfiction titles continue to engage themes such as environmentalism, spiritual transcendence, the relevance of simple living, and penetrating wisdom. As the monk, Yunrou, he runs the activist website [www.spiritualswat.org](http://www.spiritualswat.org).*





**Lloyd Kelly: Why is Tai Chi important?**

**Arthur Rosenfeld:** Because of what the art can do for you personally, and because of the impact that practitioners can have on the world at large. When it comes to what does this art do for you personally, you have only to go to the listings at the libraries of the National Institutes of Health (<http://www.ncbi.nlm.nih.gov/pubmed>), to see nearly 500 studies addressing such diverse health issues as insomnia, blood pressure, attention deficit disorder, depression, immune system problems, Parkinson's disease, fibromyalgia, and much more.

When we talk about Tai Chi's health benefits for society, perhaps it's best to frame it as a martial antidote to the stress that arises from our speed and greed culture. Such stress arises from corporately driven values and behaviors we often accept uncritically and without question. Engaging in the rat race is one example. How is it a good idea to trade time, a non-renewable resource, for money, a renewable one? Parents, teachers, and friends usually feed such values to us, often with our best interests at heart, but these values manipulate us into doing things that benefit a material orientation that benefits corporations and other parts of our financial system more than it benefits us individually. People

telling us to buy, do certain things, or live in specific ways, almost always have something to gain when we agree to do so.

Such values are morally bankrupt and spiritually questionable. Being an introspective mind-body practice, Tai Chi gives us the philosophical resources and mental space to critically examine such external influences, and to arrive at a sophisticated path through the requirements of making a living and staying health too. Because it is based on Taoist principles, Tai Chi also provides a harmonious, tranquil, and balanced prescription for living differently, and in a fashion that benefits us individually, collectively, and even does great good for the broader natural environment.

Personally, I am most interested in this aspect of the practice, namely the effect of spreading Taoist philosophy to people who would never have considered anything but the Judeo-Christian vantage point with which they were raised. While Tai Chi practice does not conflict with any religion or belief system, it does, over time, have the effect of increasing the player's sensitivity and awareness both to processes inside the body, and those at work in the outside world.

How so? In the same way that it is easier and faster to learn a foreign language by moving to the country where the language is spoken and interacting with people who speak it



on a daily basis rather than just studying a book, practicing Tai Chi connects us to the world both intellectually and kinesthetically. Tying together touch, sound, smell, taste, and analysis, reality is both sharpened and deepened for us, and our responses come from a different, more effective, and more profound place, and one that is uniquely Taoist.

**LK:** *Tai Chi is said to help relieve stress, could you speak to that?*

**AR:** Most folks mistakenly understand the term stress to mean either an external force or a pathological, internal reaction to outside events. In fact it is neither and it is both. Stress is the dance between you and your external environment. If, for example, you have foreclosure agents beating down your door, you may experience more stress than you do if they are not beating on your door. Problems at work, issues at home, challenges in the career or the community, all these can trigger the interaction between emotions and events that we call stress.

Being creatures in and of the world, there will always be something that provides this trigger, and having adopted the worldview and programming that most of us have—where achievement, acquisitions, and external approvals are measures of living a good life—we are predisposed to respond to those triggers in unhealthy and even self-destructive ways.

Tai Chi combats both the physical and mental aspects of stress. Combining Tai Chi fang song relaxation with chan si jin, (the silk reeling movements we can see most clearly in Chen style) helps us move toxins through the matrix of our body and metabolize them more quickly and more thoroughly. This purity, this clarity, this new level of health, also creates new levels of energy and strength, facilitating a newly receptive state of mind. While this new view, this new philosophy, is primarily practical and aimed at understanding the mechanics of nature and the workings of the world, it also allows us to accomplish more and with less effort. Once that happens, the longtime player can experience a spiritual shift even to the point where he or she develops a new take on religious matters.

There may not be anywhere a system of movement that more perfectly embodies a system of thought than Tai Chi does Taoism. The Taoist way, with its emphasis on balance, harmony, sensitivity to nature, and an understanding of natural cycles and forces offers such a path. It also helps us to remember something very important: it's not all about us. Without the Taoist tenets of humility, frugality, and compassion, the human race as a whole, much as I hate to say it, acts like a cancer spreading across the face of the planet, killing, destroying, consuming, out-competing, and poisoning.



**« I believe so strongly in the uniqueness  
and power of this combined recipe that  
I became a Taoist monk who practices  
Tai Chi! »**

It's important to take a moment to recognize the unassailable fact that life on earth, even the planet itself, really would be far better off without human beings. There's a lot at stake here; it's about much more than Chinese culture vs. American culture or one religion versus another. The view that human beings are special and deserve more of the resources of this planet than any other species is one that every truly conscious person must not only question, but also revise.

Tai Chi can be part of a blueprint for a better world precisely because in making us more balanced and insightful beings, it leads us to make the changes to our behavior that the world as a whole demands of us at this dangerous time in history. It does so because of its Taoist core, and unlike many other great and compassionate belief systems, couples that core with physical practice that actually changes the body. I believe so strongly in the uniqueness and power of this combined recipe that I became a Taoist monk who practices Tai Chi!

**LK: How do you contrast American and Chinese culture?**

**AR:** Despite much that is wonderful about life in America, many of us live in a self-centered, self-gratifying, greedy, even narcissistic anti-culture that drives us to look for a better, deeper, more compassionate and healthful alternative. Modern Chinese culture has just as many problems, including that it imports more of what is pernicious in our own culture than what is good. One excellent option for the seeker, the person looking to piece together something that works for them inside a society that gives them the freedom to do so, is to synthesize a less material, less destructive, and more sustainable path.

If you want your Tai Chi to be as deep as it really can be, you must engage that path, along with the history and culture from which it arose. This doesn't mean you have to become a China scholar, but you do have to acquaint yourself with the underlying tenets of traditional Chinese culture, understand the soil in which took root, and explore its basic tenets. Ideally, doing this will not only improve your physical practice and cultivate your character, but also result in something even more important, namely helping you contribute to the larger world, to what Taoist refers to as the 10,000 things. If this prescription does not appeal, then I respectfully submit that Tai Chi is not for you, that you might be happier with Americanized yoga, tennis, golf, Zumba, calisthenics, or even riding a bicycle.



**LK:** *I've had students say, "I love Tai Chi, but now that I find out it's a martial art, you've wrecked it for me. I'm here for peace harmony, to be one with nature, to be one with the Tao. How can I balance these two seemingly contradictory ideas? Martial arts comes from violence and aggression (or call it self defense) how can it bring me to peace and harmony with nature?"*

**AR:** To confuse martial arts with pugilism is to confuse a spiritual journey with a schoolyard scrap. A pugilist fights; a martial artist is on a spiritual path and is realistic enough to understand that there may be obstacles on that path. Obviously, if a person is going to achieve anything spiritually, he or she has to be alive to do so, to have a healthy body and a clear mind. There is no inconsistency between assuring one's ability to survive and growing one's soul, and there is no inherent conflict between working for world peace and studying a martial art. I teach and study martial arts, yet I run the social and environmental activism site [www.spiritualswat.org](http://www.spiritualswat.org). Clarity, competence, balance, and compassion all go hand in hand.

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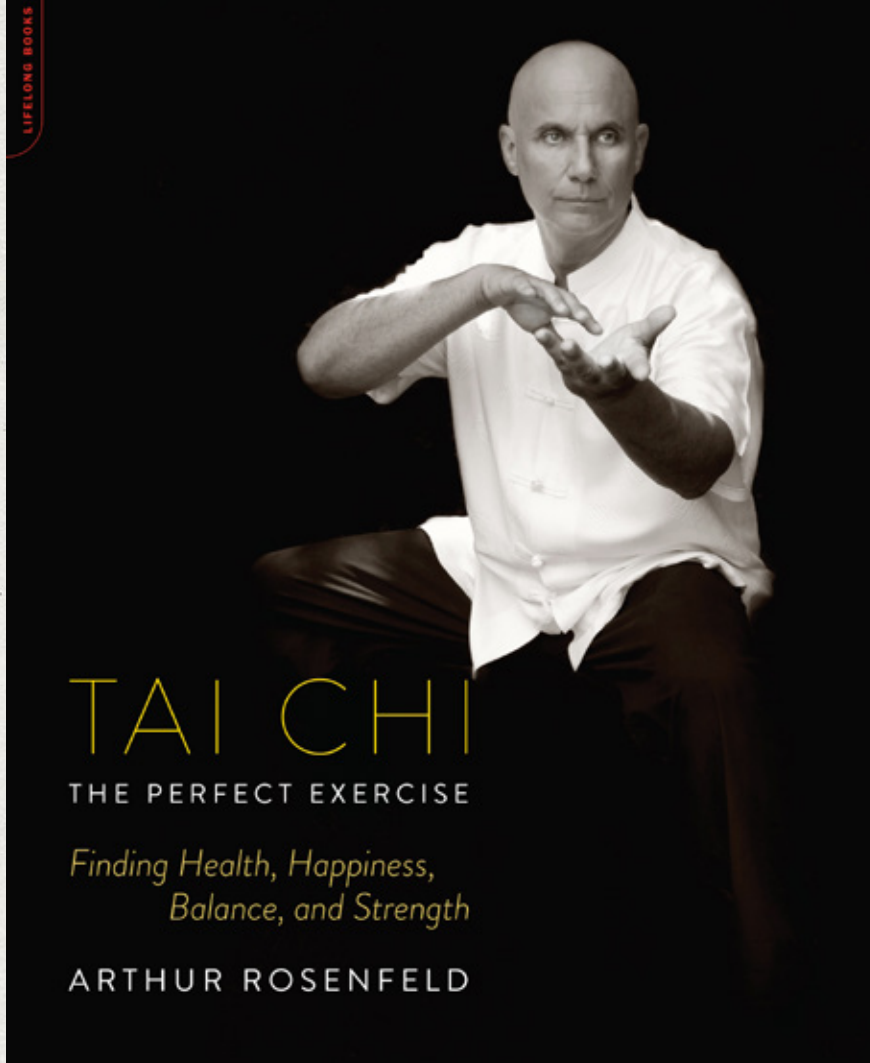
**« Obviously, if a person is going to achieve anything spiritually, he or she has to be alive to do so, to have a healthy body and a clear mind. »**

**« When it walks like a duck and quacks like a duck, it's a duck. »**

**LK:** *A new student, upon seeing a master demonstrate an application, said: "I'd rather see kittens being strangled than see this. It's too scary for me. I'm here for peaceful practice, not violent applications."*

**AR:** When it walks like a duck and quacks like a duck, it's a duck. Tai Chi is a martial art. It is not a feel-good umbrella for people who think it is easier than jogging. The art must be practiced both alone and with a partner. Its original and primary purpose is physical self-defense. While it has been adopted as a health practice, when it is done without any grounding in the biomechanics of combat technique it is hollow, empty, and, if not utterly useless in improving one's health then at least much less effective in that pursuit. If a person does not wish to study a martial art, he or she might be better suited to qigong, solo meditation, or yoga than to Tai Chi. The person you describe sounds as if he or she is in need of professional help regarding emotional issues around physical contact, violence, and perhaps even human interaction in general. While a Tai Chi teacher is often pressed into service as a general advisor on how to apply the principles underlying the practice to larger life issues, the role of the psychiatrist is really not our best one.





**LK:** *You mentioned yoga. Is Tai Chi better than yoga? How is it different from yoga? There is what has been referred to as the “Yoga Industrial Complex” going on in America, how do you address the yoga issue?*

**AR:** There is no yoga issue. Yoga is an Indian physical and spiritual practice that was incredibly beautiful in its native setting and is still incredibly beautiful in the minds and bodies of certain traditional and devoted practitioners in India and around the world. In connection with what you call the Yoga Industrial Complex, however, it has been commercially diluted (a particular American conceit, this taking of something exotic and ancient and reducing it to no more than a franchise opportunity) to the level of a pastime, thereby becoming the province of some of the most narcissistic and self-indulgent members of our society. It is incumbent upon us all to be sure that such a fate does not befall Tai Chi.

Yoga body mechanics are different than Tai Chi body mechanics, and yoga’s roots and culture are different from those of Tai Chi. Both are wonderful for personal development, both are great for rehabilitation of all kinds, both are effective antidotes to stress, and both have a strong meditative component. The two arts differ most profoundly, however, in that Tai Chi is a martial art and yoga is not. It’s great to have the choice of which way you’d rather go. ☯











Comments  
from  
Attendees  
of the  
2014  
Symposium

“ *The 2014 International Tai Chi Symposium was the best time of my life. It was wonderful to be with friends from all around the world and to get a chance to learn directly from the Grandmasters. I am also very happy that I was able to participate in the QICP program. A nice surprise happened during this special week of Tai Chi.*

*I was going to have an operation on my shoulder after the symposium because I was suffering from frozen shoulder, was in a lot of pain, and did not have full range of motion.*



*During the symposium, my shoulder healed on its own and I did not need to have surgery. I have full range of motion now. Soon, I'm even going to be able to go for my level two ranking test. ”*

PATRICIA NEILL,  
Lexington, Kentucky, USA.



“ I thought no other symposium could surpass the first one in 2009, but I was wrong! The pre-symposium workshops with Masters Han Hoong Wang and He Youlu were extraordinary. Also, seeing the performance by the younger generation masters and disciples at the Grand Showcase was very special.

However, the most memorable thing for me was seeing Grandmaster Yang Jun and his son, Jason, performing together. Their image still makes me teary-eyed.



MARI LEWIS,  
New York, New York, USA.

“ I am still very much a newcomer to Taijiquan. I have taken classes for three years. Being part of the symposium was truly a life-changing event for me, and I am not one to use those words frequently, if at all. Being in the presence of the Grandmasters who are at the very top of their art and who give so freely of their time and wisdom was an awe-inspiring experience.

Being surrounded by like-minded individuals at various stages in their Tai Chi paths was eye-opening and has changed my life in ways I still am trying to comprehend. During the symposium, I realized that this path is a long one but rather than be intimidated by it, I feel challenged and inspired, and feel fortunate to have been part of this experience.

I look forward to continuing this journey for many years to come and will attempt to comprehend as many aspects as I can and that make sense to me along this path. ”



BAS DEBBINK,  
Somerset, New Jersey, USA.



Comments  
from Attendees  
of the 2014  
Symposium

Yanina Dubeykovskaya  
Bulgaria



“ Sometimes you need to step outside of your usual everyday life and routine to gain a new broader perspective and challenge yourself to try new things. That’s why I travelled to the symposium in Louisville. I was surprised at the strong presence of all the Grandmasters and styles of Tai Chi that were there.

It was really impressive. Although there were many people practicing different styles of Tai Chi, it felt like one big harmonious world. We were all one family. I really enjoyed having this unique opportunity to meet people from our big, global Tai Chi family. I’m very happy I chose to attend this symposium. ”

“ I considered the International Tai Chi Chuan Symposium an essential experience before starting the Master of Science program in kinesiology at California State University, Fullerton. Tai Chi Chuan has been a major part of my life, and I have been so inspired by the writings and videos of Grandmaster Yang Jun and other members of the International Yang Family Association. Having the experience to meet and learn from Grandmaster Yang, in addition to learning from the other Grandmasters of traditional Tai Chi Chuan was surreal! The symposium not only left me with much greater knowledge and clarity on the nature of Tai Chi Chuan and its various styles, but it has inspired much of my research in my current graduate program. I am so happy to have been part of this truly amazing experience. ”



Brent Brayshaw,  
Chino Hills, California, USA



ANDY LEE,  
East Brunswick, New Jersey, USA.



*If there ever was an event dedicated to learning Tai Chi, this was it. It truly was a great learning experience. Each session was jam-packed with new information and new insight. I learned from recognized representatives from the Chen, Yang, Wu (Hao), Wu, He and Sun styles of traditional Tai Chi Chuan. The academic findings were full of valuable information. Awesome! Overwhelming! And, I might add, exhausting. There was so much. I loved it.*



*To the organizing committee and volunteers, thank you for producing this life-changing event. I can't thank you enough. Brilliant work! To be able to learn from and directly interact with the Grandmasters, Tai Chi masters, researchers, and fellow Tai Chi players from many parts of the world at a single event is more than anyone could wish for. The Grandmasters' workshops, keynote addresses, academic presentations and panel discussions provided a wealth of information that I am able to now apply to my personal Tai Chi learning, teaching with my students, and personal life. Grandmaster Yang's keynote address referred to the steps of learning. I believe this symposium has helped us all up that giant staircase which for many of us will be a lifelong journey. I look forward to attending the next symposium.*



AMBER KING,  
Toukley, AUSTRALIA.



Comments  
from Attendees  
of the 2014  
Symposium

“ Being part of this symposium was an amazing life experience. I had the honor and opportunity to know fantastic masters and great people involved in an art that has helped me to transform myself and the way I interact with the world. Finding and breathing a united, kind, friendly environment in which to learn Tai Chi Chuan from the source is like receiving a treasure of wisdom.

Tina Ochoa,  
Guadalajara, MEXICO.



Through practice, work, fun, and the knowledge learned in these days, I found myself present, calm, happier, and living fully. This was just the beginning in a large path of wisdom, health, and friendship shared with many other passionate practitioners around the world. ”

“ Experiencing the great teachings of the Grandmasters was such a precious opportunity. The scientific program of the symposium was focused on the brain and neurology. I liked this approach of having a theme with more in-depth discussion on it. ”

Violet Li,  
St. Louis, Missouri, USA.



“ It is said that “If Mohammed will not go to the mountain, the mountain will come to Mohammed”. This is exactly what happened at the 2014 International Tai Chi Chuan Symposium. I still remember the times when going to China was a challenging adventure and finding a good teacher was even harder. Thanks to the wonderful work of all the Yang Family Tai Chi members, the great teachers came here to teach us! The symposium was a great experience for me and I am very happy I attended. ”

Daniel Corona,  
Mexico City, MEXICO







**Linda Ross,**  
Memphis, Tennessee, USA.



*Words can scarcely describe the magnitude of experiences at the 2014 International Tai Chi Chuan Symposium for any lover of the art. Being in classes with—and in the presence of—the Grandmasters was, indeed, a dream come true. How very often I reflect back on the training, ideas, and camaraderie of the week. I, especially, am grateful for an understanding and appreciation of all Tai Chi styles as a still growing ‘family’, through which the same heart and energy flows.*



*When I left Italy I had great expectations. When I arrived in Louisville and met my family, Grandmaster Yang Jun and Master Fang Hong, I was already very happy. Then I also met the Grandmasters from the other styles that have taught me and helped me grow through their teachings. It was wonderful! My fellow students with whom I shared this great experience were fantastic and I also learned many things from them.*

*When I returned to Italy and got off the airplane, I felt like I was walking a few feet above the ground! Whenever you grow and learn more about something you are so passionate about, it can be difficult to fully express the beauty and depth of the experience in words. No words are enough to express what I feel. What I feel in my heart and emotions about my symposium experience is very deep. I will always be grateful to the Yang family for giving me this great and valuable open road and I’ll follow my journey with simplicity and commitment. Thanks Shifu.*



**Giuseppe Turturo,**  
Milan, ITALY.





Comments  
from Attendees  
of the 2014  
Symposium

Alex Kampf,  
St. Mary's City, Maryland, USA.



“ The 2014 Symposium was fantastic! The generosity of spirit from all the participants in sharing their knowledge was truly memorable for me. All the Grandmasters were considerate and genuinely interested in sharing their knowledge and skill. Grandmaster Sun encouraged us several times to ask questions. He showed and clarified several movements for me and gave me specific hands-on corrections.

I was very impressed. Another remarkable experience occurred when several practitioners and I were practicing the 16 Traditional Yang Form one day before class. One of the Yang family disciples from China came over and did the form with us. He spoke no English and we spoke no Chinese, but through hand movements and demonstrating the form, he easily spent a half hour with us trying to convey the essence of this form.

We were all deeply touched that he wanted to share the art and encourage our growth. Pretty cool! This speaks to the universality of Tai Chi. Overall, a most unique exposure to the treasures of Tai Chi. The QICP program plus Grandmaster Yang's wonderful instruction helped me to better understand Traditional Yang style Tai Chi. I also discovered a new interest in learning the Wu/Hao style, thanks to Grandmaster Zhong Zhenshan's wonderful instruction.

Although I didn't master the movements of each 10 movement form, it was an extraordinary introduction to each major style. I filled several notebooks with all my notes. This symposium was a truly great experience. I'm glad I treated myself to it. ”



Danny McCarthy,  
Chicago, Illinois, USA



“ I really enjoyed learning each Taiji style from the Grandmasters at the symposium. The Grandmasters’ lectures on Taiji theory and the health benefits from practicing Taijiquan were very informative. I liked practicing and exchanging ideas with the other Taiji players. The symposium experience helped me learn more about Yang style Taijiquan which is the Taiji style I practice. The symposium publications, including the newsletters, were also very useful and informative. ”

“ I truly enjoyed attending the 2014 Symposium. This was the first time I tried styles other than Yang style. I especially enjoyed the Grandmasters’ keynote addresses where I could hear more in-depth explanations of their styles. It was also interesting to attend the workshops and notice how styles with similarities in theory and principles looked very different in form. I thought the He and Wu/Hao styles were especially beautiful expressions of Tai Chi Chuan.

I will always remember the beautiful, flowing performance of Grandmaster Zhong in the Grand Showcase. He made me want to practice more! It was inspiring to work with the Grandmasters who have reached such high levels of expertise. I also discovered that outdoor morning practice is a great way to start my day. The evening events were well-organized and fun. At the Friendship Party, all the Grandmasters were so friendly and approachable.

I was amazed and happy that they were so generous and let participants take photos with them. A big thank you to those who organized this wonderful event and all the dedicated volunteers who worked so hard. Thank you for sharing your time and talent so that people around the world could experience the gift of attending such a great event. ”



Carolyn Fung,  
Seattle, Washington, USA.



Comments  
from Attendees  
of the 2014  
Symposium

Nicole Long,  
Montreal, CANADA.



“ I very much enjoyed many elements of the symposium. Other than having the wonderful opportunity of meeting and learning from the Grandmasters in their workshops and participating in the morning sunrise practices, I really loved renewing and making new friendships with Tai Chi enthusiasts from all over the world. I also liked the time we spent sharing meals in the company of new friends, exchanging experiences, and learning how others incorporate Tai Chi into their lives. ”

“ The 2014 International Tai Chi Chuan Symposium in Louisville, KY was amazing. It was great to learn directly from the six Grandmasters, leaders of the six traditional styles of Tai Chi Chuan. Seeing the movements and hearing all the explanations from the six Grandmasters was a precious experience for all our life. The lectures with the academics were extremely productive for our learning about the art. An important experience for me was making new friends and meeting old friends. All the time I could learn something from the Grandmasters, academics, instructors, friends, and other people. As Master Yang Jun says: Tai Chi Chuan is a bridge that connects all of us and can link people all over the world in a great energy of peace, harmony, friendship and health. ”



Fernando De Lazzari,  
Ribeirão Preto, BRAZIL

I thank you so much Master Yang Jun, Master Fang Hong and all people that worked hard for the symposium to happen and provided us the opportunity to participate in this memorable event. Great job!!! I am looking forward to the next symposium. ”





**Stefanie Russell,**  
Seattle, Washington, USA.

“In accordance with Yin/Yang theory, we have learned to both “zoom in” and look at details and to “zoom out” and find the big picture. At the 2014 International Tai Chi Chuan Symposium, we were given the unique opportunity to do just this as we studied with the major Tai Chi families. A great feast with the “flavors” of the different families’ styles was presented for us to taste. Through their generosity of spirit, we were skillfully led to discover that we are indeed one family. For me, there was a moment one day when my mind became so “full” that it started to become “empty.” I felt overwhelmed. I was full of details and having trouble remembering the different Forms. In that moment, I finally found the big picture! At last I zoomed out, relaxed and thought of the Principles. My practice changed then and I found the way to follow the energy, to go with the flow. This must have been the idea in the first place!

There was another big picture. While moving with my fellow participants along the streets of Louisville, or across the practice floor, I was reminded of the often-used example of water. How many times have we thought of unifying our energy until it became a refined force? Our energy must be like the individual drops of water that flow together creating a powerful wave or flowing river. It seemed that like drops of water, the individual efforts and energies of all of those preparing behind the scenes, all of those traveling toward Louisville from near and far, all of those lending their many talents to enlighten us flowed together creating the huge force of the symposium. Through unity of purpose, something powerful was created.

I am thankful to the Grandmasters, to the gracious citizens of Louisville with their Southern hospitality, to all of the players and their smiles of friendship, to everyone who joined forces to create this unique opportunity - this feast. To our own Master Yang Jun and Fang Laoshi, please accept my sincere thanks and great admiration for your vision. It was memorable! I look forward to seeing you all again at the 2019 Symposium! ”



# GRANDMASTER YANG JUN 2015 SEMINARS



**BOTHELL  
REDMOND**

**NEW YORK CITY**

**MEXICO CITY**

## **BOTHELL, USA**

Jan 31-Feb 5, 2015

**Director Seminar**

Contact: Hong Fang



## **REDMOND, USA**

Mar 1-2, 2015

**Two Person Form**

Contact: Hong Fang



## **MEXICO CITY, MEXICO**

Mar 27, 2015 **Saber Form**

Mar 28-29, 2015 **Push Hands**

Contact: Daniel Corona



## **PARIS, FRANCE**

Apr 17-20, 2015 **Hand Form**

Apr 21, 2015 **Push Hands**

Apr 22, 2015 **Saber Form**

Contact: Duc Nguyen Minh or  
Carole Nguyen



## **VELIKO TARNOVO, BULGARIA**

Apr 25-26, 2015 **Hand Form**

Apr 27, 2015 **Push Hands**

Apr 28, 2015 **Saber Form**

Contact: Tihomir Todorov



## **ROME, ITALY**

May 28, 2015 **Theories**

May 29-31, 2015 **Hand Form**

June 1, 2015 **Saber Form**

June 2, 2015 **Push Hands**

Contact: Claudio Mingarini







**TAIYUAN, CHINA**

Aug 6-8, 2015 *Hand Form*

Contact: Li Song



**ROME, ITALY**

Oct 16-18, 2015

*Instructor Seminar*

Contact: Claudio Mingarini



**NEW YORK CITY, NY USA**

Oct 3-4, 2015 *Hand Form*

Oct 5, 2015 *Push Hands*

Contact: Mari Lewis



**CAMBRIDGE, UK**

Oct 23, 2015 *Push Hand*

Oct 24-25, 2015 *Hand Form*

Contact: Mike Taylor or  
Martin Fayers











THE SWORD SECTION



**Transition from # 41  
Roc Extends its Wings**



Shifting onto the right leg, pick up the left leg. Bring the sword into the horizontal and circle the sword fingers to the middle of the right forearm.

Step out with the left foot, toes straight, feet on either side of the centerline.

Shift left and then rotate the body sweeping the right leg around. Touch the floor with the heel. The sword sweeps forward: keep the tip up, sword fingers are open on the left.

**Naza Explores the  
Sea Bottom**



Shifting onto the right leg, pick up the left leg and circle the left arm overhead. At the same time, the sword points forward and then thrusts down. The torso leans slightly to the right.

Straighten the torso, drop the left elbow and rotate the left arm so the palm is facing in.

Sinking down, the left foot steps toward the corner. At the same time, the left arm circles down and is open to the left.





*Fishing for the Moon at the Sea Bottom*



Shifting forward, circle the left arm, palm touching the sword. Then step back with the left foot.

Shifting back, Pull the sword back and bring the right foot close in. The sword sits on the left side and points up at 45°.

Right foot steps out, pointed to the corner.

*Rhinoceros Looks at the Moon*



Shifting left, hold the sword tip to the right. The left arm circles back and sword fingers close to the right forearm. Turn the right foot straight and look back at the sword tip.

Shifting forward, pick up the right foot and circle the left arm out.

Bring the right foot in, shifting back to the right leg. The left arm circles in, and the sword circles up.



### *Shooting the Wild Goose*



Turn the body and slice the sword down, sword fingers pointing out. At the same time, the left foot steps out, touching the ground with the ball of the foot.



Shifting back, pick up the left leg. Open the left palm and turn it up.



Step out with the left foot to the corner.

### *Phoenix Opens Both its Wings*



Rotating to the right, shift forward. At the same time, open and separate the arms: right arm up, left arm down.



Follow the weight shift forward and pick up the left leg. At the same time, bring the sword to vertical on the right side of the body.

### **FRONT VIEW**





**Green Dragon Shows its Claws**



The right foot steps out, thrust the sword forward. The feet should be shoulder-width apart, parallel and pointing to the corner.



Shifting slightly to the right, rotate the body to the right turning the left toe in. The left arm circles down and open to the side.



Shift back to the left, stepping out with the right foot to the corner. Sword tip points down at 45° while the sword fingers point up across the body



Stepping out diagonally with the left foot, circle the left arm from down to up, moving the sword in a circle down from the right.

**Step Over and Block Up, Left**



Bend the left knee to form a bow stance. The sword blocks up from the low position, and the left arm moves down to set the sword fingers at the right forearm.

**FRONT VIEW**







Shifting forward, pick up the right leg and sit the sword vertically on the left side of the body.



Stepping out diagonally with the right foot, the sword circles down.



*Step Over and Block Up, Right*

Bend the right knee to form a bow stance. The sword blocks up from the low position



*White Ape Presents the Fruit*

Rotating to the left, the right foot steps out and touches the ball of the foot to the ground. The sword also follows the rotation of the body and strikes forward to the centerline with both hands close together.



Shift back and pick up the right leg. Turning to the left, the sword follows the rotation of the torso.



Step back with the right foot pointing to the corner. At the same time, rotate the sword.





Shift slightly back; open the right foot by 45°.

Turn the body and slash the sword down with the left arm pointing out. At the same time, the left foot touches the ground with the ball of the foot.

Shift back and pick up the left leg. Step forward with the foot turned out to the corner. At the same time, circle the left arm with the palm open and facing up. Open the right arm, setting the sword on the right side of the body.



**FRONT VIEW**



Shift back, rotating the body to the right, slice the sword to the right. Turn the left foot straight.

Shifting back, turn the body to the right and pick up the left leg. Circle the sword to the right.





FRONT VIEW



*Falling Flowers, Two*



Stepping back with the left foot, down-circle with the left arm and open it to the left. At the same time, rotate the sword.

As the weight shifts back, turn the body to the left. Turn the right foot straight. Slice the sword from right to left. The left arm closes in, sword fingers on the side of the right forearm.



*Falling Flowers, Four*



Shifting back, turn the body to the right and pick up the left leg. Circle the sword to the right.

Stepping back with the left foot, down-circle with the left arm and open it to the left. At the same time, rotate the sword.

As the weight shifts back, turn the body to the left. Turn the right foot straight. Slice the sword from right to left. The left arm closes in, sword fingers on the side of the right forearm.





Shifting back, turn the body to the left and pick up the right leg. Circle the sword to the left.

Step back with the right foot pointing to the corner. At the same time, rotate the sword.

Shift back; rotating the body to the right; slice the sword to the right. Turn the left foot straight.



Shifting back, turn the body to the left and pick up the right leg. Circle the sword to the left.

Step back with the right foot pointing to the corner. At the same time, rotate the sword.

Step back with the right foot pointing to the corner. At the same time, rotate the sword.




# STEALING *Boxing*

## CHAPTER 7

A MEDIOCRE DISCIPLE IS FRAMED,  
BUT A MENTOR COMES TO THE RESCUE.

By Gong Baiyu

*Translated by Mui Gek Chan*



**C**hen Qingping's 4<sup>th</sup> disciple, Fang Zishou, lived four to five li from Chenjiagou. His family was wealthy and owned quite a bit of land. Fang Zishou was an only son, so his parents adored him, but he was often bullied since there were not too many members in the family to defend him. When his parents learned of this, they decided that he should learn martial arts so that he could defend himself. After a lot of effort and through talking to their friends who knew Chen Qingping, they managed to get Fang Zishou accepted as Chen Laoshi's disciple.



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Unfortunately, Fang Zishou did not have much talent, so that even after spending many years under his master's guidance, he did not have much success. Chen Qingping was concerned about his progress and would periodically rebuke him, but this did not have any affect. Although Fang Zishou did not make much progress in martial arts, he was a kind and generous student, so Chen Qingping did not dislike him. However, after some time had passed and nothing had changed, the master decided that this student would never be able to grasp the deeper aspects of internal martial arts, so he asked him to leave and abandon his discipleship.

At the time that Fang Zishou had been under the Chen tutelage for seven years, and although his abilities were considered limited, they were still considerable when compared to other schools.

Although he was no longer with his teacher, Fang Zishou still respected his teacher and felt gratitude towards him. Every eight to ten days, he would visit his former master, bringing him fresh vegetables. If his teacher did not want to eat them, he would offer them to Chen

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Qingping's children and grandchildren. He also treated the other students warmly, so he was always well received.

Unfortunately, in Fang's village there was a notorious brothel that was known to engage in gambling and prostitution. Fang Zishou disliked this and wanted to get rid of them, but his parents were afraid that it would bring trouble, so they told him to mind his own business. Fang Zishou tried to follow his parents' wishes, but one day his cousin Zhang Wenxiu was lured to the brothel by hoodlums and after losing a lot of gold at gambling, was beaten and thrown out. Zhang Wenxiu was angry and wanted his cousin to help him out. Fang Zishou had long wanted to get rid of these thugs, and being young and impatient, he joined his cousin and beat the gang. After this, Fang threatened them, "Within three days, move out of Fang village. If you don't move, you'll get a taste of Fang!"

Although Fang was angry, he was only trying to scare the gang, and did not follow through on his threat. However, five days after the fight, another person did attack the brothel. The prostitute's husband, nine-year-old adopted daughter, and a nephew were all attacked. Although

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the young girl was slashed twice, she was the only survivor. When she woke up, she filed a report insisting that Fang Zishou was responsible. After this, Fang Zishou was arrested, taken to the jail, and tortured.

When Fang Zishou's family heard about what had happened, they did not know what to do. All of them were crying when they went to seek Chen Qingping for assistance. Chen Qingping was initially bewildered and suspicious of the story, but after some investigation, he decided that Fang Zishou was being wrongfully accused. Because of his teacher-disciple relationship with Fang Zishou and his concern of the image of his school, Chen Qingping decided to go to his rescue.

Chen Qingping knew that in order to prove that Fang was innocent, not only would he have to ask for favors from friends, he also needed to find out who the actual killer was. After several days of doing his own investigation, he found strong evidence that on the day of the murders, Fang Zishou was at a relative's home in a neighboring village witnessing the signing of a land lease. After the lease was drawn, the owner

was so thankful he invited several people to the city for some drinks and stayed all night.

Later that night, Fang Zishou's first mother had become ill, and he was sent a message to come home. When he heard about his mother's illness, Fang invited a famous doctor, Zhuang Qing, from the city to go back with him. Fang was busy all night at home before seeing Dr. Zhuang off. Master Chen could see that Fang Zishou had witnesses of his actions and his whereabouts for the whole evening, so how could he have killed those people?

However, all of these witnesses had to work, so nobody was willing to testify in the legal hearing. Fang Zishou's first mother was so terrified that her illness worsened. His birth mother only cried. His father was a farmer and fearing of court, resorted to bribery, but only wasted his money and did not get any results.

Chen Qingping succeeded in getting the witnesses to be more sensible. He also managed to convince the aggrieved not to be blinded by hatred for Fang Zishou so that the actual culprit would get away with





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murder. However, the surviving victim still insisted that it was Fang Zishou who had made the attack, and even after the promise of money, she was still not completely convinced. Finally, after Chen Qingping had busily worked on the case for two months, he managed to bail Fang Zishou out of prison.

After he was released from prison, Fang was full of gratitude towards his master. He knelt before him and wept. Chen Qingping, seeing that his student had been beaten and lost half of his weight, felt sympathetic, yet at the same time was angry with him. He scolded, "So who on earth killed the prostitute's husband?" Until the truth came out, Fang Zishou's reputation was smeared and the Taijiquan school's image was inadvertently tarnished. Chen Qingping was a gentleman and a man of position, so he wanted to investigate this murder case to find the real killer and help clear his disciple's name.

Although Master Chen wanted to visit the brothel in order to find out what had happened, it did not seem appropriate, because although he had fine martial arts ability, he was not

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particularly sociable. Each morning Master Chen would wake up and roam around, doing his breathing exercises, his daily classes suspended. After his practice, he would look up at the sky and sigh, "How can we deal with this matter?"

Fang Zishou deeply wanted to find the true murderer, but since the incident, his parents had forbade him from leaving their house for any reason. His wife cried and persuaded him, "You just finished your court case. Stay home and don't let your parents worry!" His first mother was worried sick. His birth mother burned incense to Buddha every day and pleaded mournfully, "Please don't go out!"

Fang Zishou tried not to worry, but he could not remain calm. He was very impatient and in a foul mood. He thought, "I owe my master seven years of teaching that I have not repaid. Instead, I created trouble. That stinking brothel backstabbed me and tarnished the school's name. If I don't clear this, how will I face my fellow disciples?"

He survived the next few days, resolved to examine the facts of the murder and get to the bottom of the

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case but it was like chasing shadows. To try to find out more details that might clear his name, Fang Zishou went out and tried to question his neighbors about the incident. The villagers all knew that he was wrongfully accused, so instead of making up some nonsense as they would have done with an outsider, they hesitantly tried to help him. However, because everyone knew everyone else in this small village, the people did not want to be associated with accusing another one of their neighbors, so they stayed quiet.

After going out for a few days, Fang Zishou became discouraged and despondent. Every time he went out and met someone he knew, they would congratulate him saying he won the case, trying to make it a happy situation, but he could not be happy. He could not stand anymore of this, so he decided to go home and sleep until he felt better.

Fang Zishou moped around the house despondently, and his parents noticed that his spirits had changed - he was not his lively, cheerful self that he had been before he went to prison. They were worried that he might get sick, so they persuaded him to go out or

visit his teacher with the hopes that this might help him. Finally, Fang Zishou pulled himself together and prepared to face his teacher once more.

Chen Qingping was also bothered by this incident and asked his disciples to investigate this matter secretly saying, "At least clear your taiji brother's name."

Half a month later, the authorities were still unable to find out who the real murderer was. All they knew was it was "an affair which lead to the murders". They could not find any more information and it became a cold case.

On a late autumn afternoon, the clouds hovered overhead. The chilly autumn wind rustled by. The rain was not heavy. As the day was overcast, it was already dark inside the house. Chen Qingping was unable to go out, and he asked a worker to light the lamp. He picked a martial arts hero book off the bookshelf, browsed a little but was not interested. He was affected by the weather, and felt very bored.

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Only his grandchild and a third disciple kept him company. It was the second drum into the night; Chen Qingping was usually an early-to-bed and early-to-rise person. But tonight, he felt lonely and was unable to fall asleep. He could hear the rain falling outside the window. He asked a worker to warm some vintage wine and food. He then opened the book again, leaned toward the lamp and poured some wine, listening to the autumn rain.

In the dead of night, all of a sudden there was a furious banging at the front door. Chen Qingping put down his cup and said, "What the .... , it's so late! Who is it?" He heard Lao Huang and the doorman exchanging words. Usually when the front door was closed for the day, it remained closed. However, the person outside was drenched and seemed very desperate, shouted loudly and continuously, "Lao Huang, open the door; Lao Huang, it's me."

Master Chen stood up, It's Zishou! Don't tell me the case has been reopened?" He ordered his grandchild to quickly open the door.

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Suddenly, Fang Zishou ran into the room looking like a drenched duck. Once he saw Chen Qingping, he immediately saluted; his face beamed with joy and he said, "Master, good news! I know who the killer is. It is the cloth trader at Dongwangzhuang, Xiao Caisan!"

Chen Qingping asked with surprise, "How do you know? How could it be him? Didn't he go to Kaifeng a couple of days before?" ☯

*(To be continued)*





Tai Chi  
Chuan

太極拳



Designed by  
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