

# Tai Chi Chuan





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# Tai Chi Chuan

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.

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# PRESIDENT'S LETTER

**YANG JUN, President**

*Transcribed by Carolyn Fung*

**Dear Reader, Although this summer was a very busy one for me with many activities in China, it was also touched with much sadness when I learned that Dave Barrett passed away in July.**

I was shocked. At first, I couldn't accept this news. I thought it couldn't be true, but I also realized that nobody would joke about such a thing. How could this happen? He was so young and his passing away was so unexpected.

I first met Dave in 1993 when I was teaching with my grandfather in Maryland. His cowboy hat and the way he dressed, spoke, and moved was different and gave me the impression that I was meeting a real American man. I liked him even though I didn't really know him. In those days, I didn't speak English. Dave continued coming to seminars and we met again in 1994 and 1995 in the U.S. He travelled to China in 1995 and it was then when I got to know him a little more. He travelled with a group that included Han Hoong Wang, Horatio Lopez,





Bill Walsh, and Andy Lee. At this time, my grandfather and I came up with the idea to create an international tai chi association. It was on this trip that an important event in the future of our current association took place, we founded three Yang Chengfu Centers. Dave was one of the people who witnessed the formation of these first centers. Since then, he became part of our family and association, and helped us in many ways. When I moved to the U.S., he always offered his support with whatever we needed in Seattle even though he lived in another area of the country. Later in 2001, he became the editor of our association's journal. He continued in this role for 16 years until he passed away in July. Dave also attended all the events we held, including China trips, and both symposiums in 2009 and 2014. He supported our association from its beginning and spread Yang Family Tai Chi as much as he could in his area. Through his many contributions, he helped our association grow and many of the members got to know him. Dave became a disciple of my

grandfather in 2005 and this is one of the reasons why he felt a sense of duty to carry on the art and help the association grow. His last trip to China was in 2016 for disciple training. There, he built up more close relationships with the Chinese disciples. People in China remembered him and liked him. On the day of his memorial service, many people in China performed the hand form in memory of him. I am so grateful that I had the opportunity to meet and work with Dave. His passing is a great loss to our association. I will always hold many warm, fond memories of him.

I would also like to share some news with you from China as I have spent many months there. We are currently in the beginning stage of developing tai chi in China, and we need a lot of support even from the international association outside of China. Although we are trying to adapt many methods from our 20 years of having the international association, we still need to build up our association in China from scratch. This is challenging, but we continue to make progress.

***Dave became a disciple of my grandfather in 2005 and this is one of the reasons why he felt a sense of duty to carry on the art and help the association grow.***





***In September,  
my grandfather  
proposed that  
the health of  
China will come  
with the  
development of  
tai chi.***

On May 26, the grand opening of our China headquarters in Beijing took place and was a success. Over 500 people came from all over China to help us celebrate, including my grandparents, Chen Zhenglei (Chen style), Ma Hailong (Wu style), Sun Yongtian (Sun style), Zhong Zhenshan (Wu Hao style), He Youlu (He style), James Fu, and my uncle Yang Zhifang. Afterwards, we focused our time developing the structure of the new headquarters. We created the Shanxi, Shandong, and Kunming branches of our association, under the direction of the China headquarters in Beijing. We now have a full office in Beijing in the heart of China with a full staff running the office.

The promotion of tai chi for health continues to grow in China. In September, my grandfather proposed that the health of China will come with the development of tai chi. He wants all Yang Family practitioners and instructors (from inside and outside our association) in China to volunteer some of their time to teach to the general public. He created a friendly tai chi teaching challenge to encourage people to go out and teach more and spread the word about tai chi. We are keeping track of instructor success, such as how many people the instructors teach, or how many people they reach. Since his proposal in September, we have 23 provinces and about 700 instructors participating. We are going to have this challenge for one year, and next September a prize will be awarded to whoever does the best job.

Finally, we are planning another China Adventure next summer. It will include a symposium, tournament, and tour. The symposium will be a one day event of educational lectures from medical researchers who will present their work on the benefits of tai chi. The tournament will be a two-day event that will bring together different lines of Yang Family Tai Chi practitioners for a family reunion through friendly competition. It will be a chance for us to see how different lineages perform Yang Family Tai Chi Chuan and to get to know people from different parts of our tai chi family. There will also be a ranking event. Detailed information of the China Adventure will be sent to you as soon as it is available. I hope you will join us this summer in China. ☯





# EDITOR'S LETTER

**EDWARD MOORE**

**Editor**

**W**hen I first started to work on the journal with Dave, I was helping with proofreading. Later, I began to occasionally contribute articles, and also work with Master Yang Jun to transcribe and rewrite translated documents in English. I have always felt honored to be able to help with the association journal in any way that I can. In recent years, I worked with Dave as his assistant editor, and I was impressed with Dave's longstanding dedication to the publication of the journal. After Dave's sudden passing, I attended his memorial and read a statement by Master Yang Jun. I thought that I knew a lot about Dave because I had seen his hard work and devotion to Yang Family Tai Chi Chuan over the years, but even this did not prepare me for the huge group of family and friends who came out to speak, play music, and generally celebrate Dave's life. The memorial was a sad event, but the feeling of love and respect that was shared left me with a feeling of hope. The previous week, I had been searching for a tai chi book that I needed for an article, but I had somehow lost, or misplaced it over the years. At Dave's memorial, his family offered his books and CD's to the attendees so that we could keep something to remember Dave by. I looked through the books and found the one that I needed right away. This was a timely gift to me, and it also reminded me of all of ways that Dave had helped me over the years. Thank you, Dave Shishu. 







# GOODBYE COWBOY!

**MARCO GAGNON**

**Graphic designer**

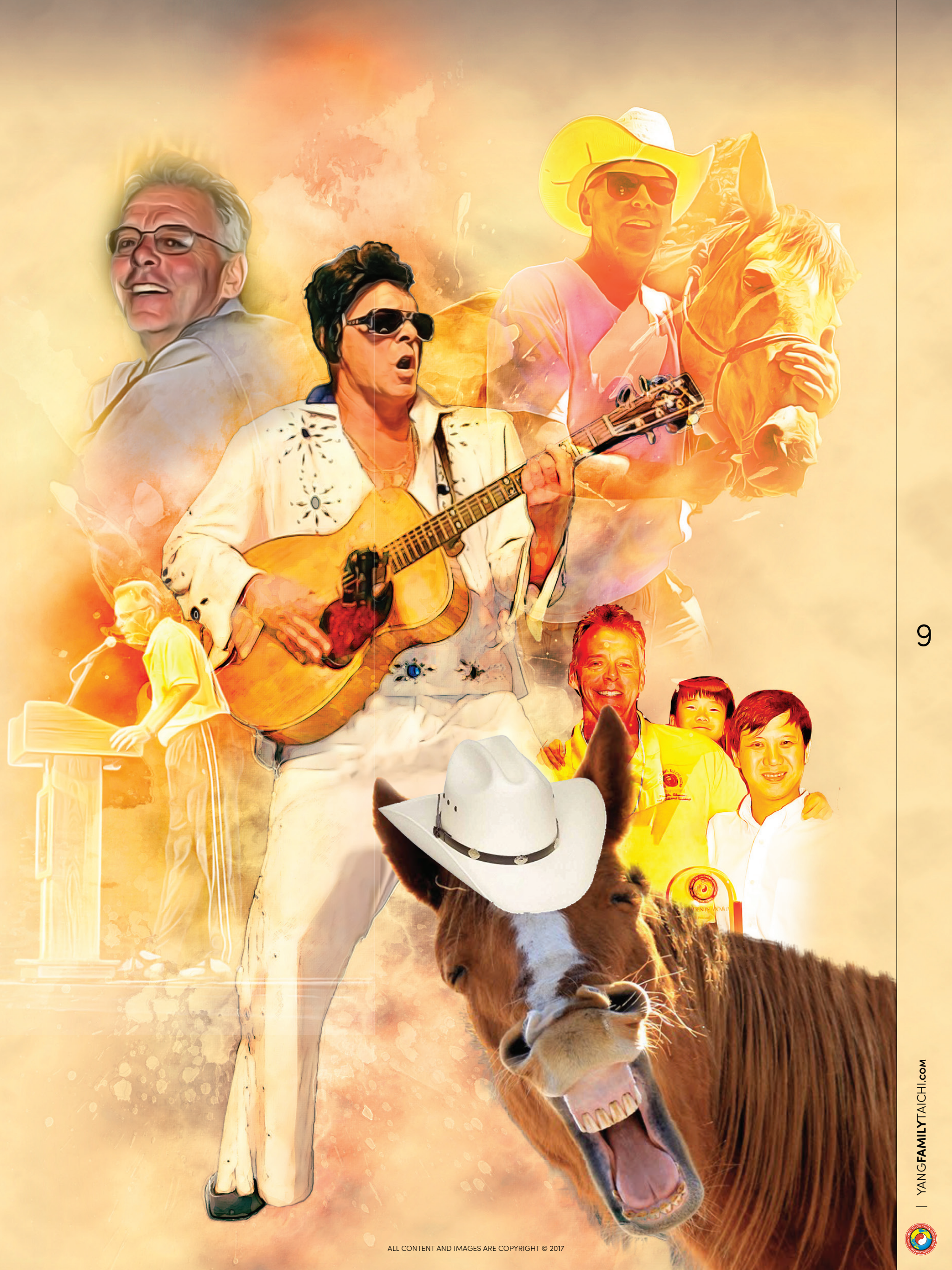
**H**ola cowboy! Comment ça va chien fou! This was the friendly way we always started the conversation when we were planning the next journal. When we wrote these words, I did not suspect for a moment that I would write these lines in this edition of the Journal.

We have been working together for the last 15 years and I believe we have an extremely effective team. I remember our conversations on Skype while you were still in pajamas sipping your coffee. You were talking to me about your horses. I was telling you a story about dogs. We were so far away but so close at the same time. I now regret not having been riding with you, not having accepted your many invitations. The discussions we had through an artificial screen had nothing to do with human presence. And god knows that you had human presence! A guitar in your hand, you gathered everyone around an Elvis song. You had the power to put a smile on all our lips and make us dance and have fun. You had a magnificent power.

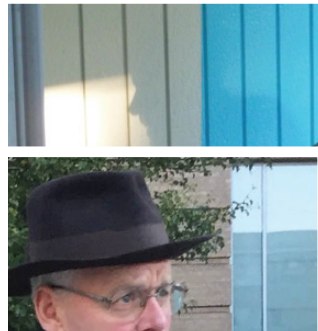
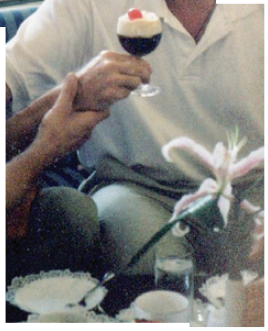
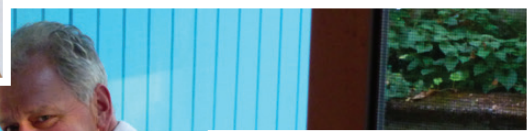
You leave the tai chi chuan community in mourning, but you leave a huge gift with all the magnificent interviews done over the past year with the masters and grand masters. We had talked together on more than one occasion to gather your work to share with the practitioners. I hope to be able to fulfill this task to be able to pay you a last homage so that you stay in our minds, in our hearts. I really hope that you can see this issue from where you are and you like it! Salut Lucky Luke !















# REMEMBERING DAVE BARRETT

**BILL WALSH**

Director Emeritus, Academy Instructor

This article is dedicated to the life and memories of our dear friend and brother, Dave Barrett. We are all in shock. Comments have flooded Facebook as friends from all around the world mourn. He made friends everywhere he went and always stood out among the crowd with his cowboy hat, big smile, and buoyant spirit.







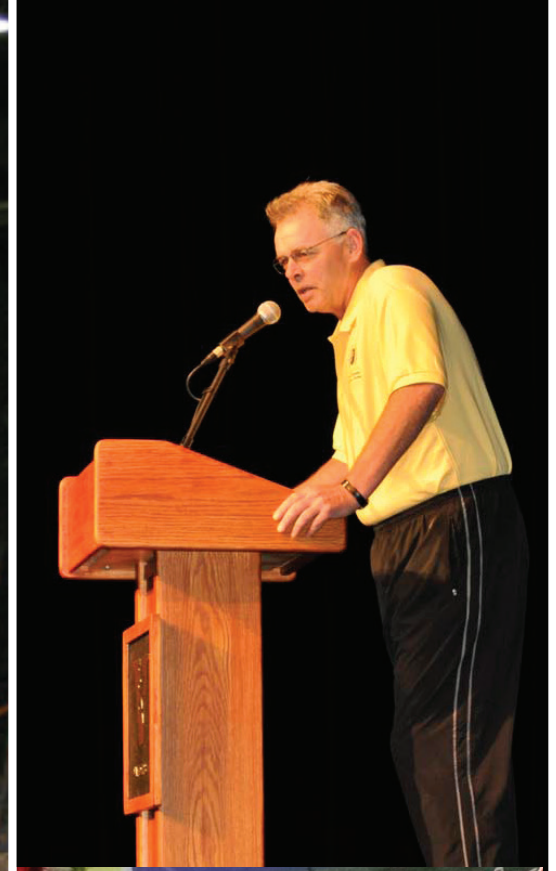
Dave and I go back a long way, and I am honored to be asked to write this article. I first met him in 1994 when we were going to Maryland to study with Grandmaster Yang Zhenduo and Grandmaster Yang Jun. It was an eleven-day program that included hand form, sword, saber, and push hands. What a workout! In 1995, we went back and repeated the training! During this program, Dave, Han Hoong Wang, Andy Lee, Horatio Lopez, and I were invited to a meal to discuss starting the Yang Family Tai Chi Centers and representing the Yang family around the country. Later that fall, we all went to China to tour and compete. One day, we met with Grandmaster Yang Zhenduo who said he had thought all night about the title of our centers and decided to name them Yang Chengfu Tai Chi Chuan Centers. On this tour, we also visited the Yang Family Museum in Handan. There was a photograph from our eleven-day course on the museum's wall! It was a quarter mile walk to the bus. Dave had a group of children following him and copying him as he sang a rhythm and finished each verse with a twirl of his lower leg. Another memory is the night we went out dancing. It was our first chance to party with our new Chinese friends. When I turned around on the dance floor, Dave was up on a table dancing! Was anybody surprised?

Dave had many skills. He attended Reed College, a school known for its ability to produce good writers. He was editor of our Yang Family Tai Chi Chuan Association Journal. With Marco's

superb graphic skills and Grandmaster Yang's leadership, Dave brought the journal to a first class publication. Dave was very proud of the journal and delighted at the opportunity to interview the grandmasters at the 2014 Symposium. He was also our finest Master of Ceremonies and had a very smooth and comforting way of massaging the audience. He mixed humor with scholarly insight. He had an extraordinary ability to recall names and places. I called him many times to ask him where we were in China, on which trip we met someone, or how to pronounce a Chinese name. While serving as the 2014 Symposium MC, he once broke out a guitar to enliven the audience. It was a total improvisation, very silly, and both he and the audience loved it. He and I often alternated as MC and he always generously wished me good luck. At Grandmaster Yang Zhenduo's ninetieth birthday party, he performed onstage with Jason Yang. At heart, he was always a ham!

There were several landmarks in Dave's tai chi life. He was at the inception of the Yang Chengfu Centers and one of the first five center directors. This created a focus as to where his work life would provide meaning. As journal editor, he had an avenue of expression for his enormous literary talents. He thought Marco was a genius and thrived on their collaboration. The journal provided the opportunity to be in close communication with Grandmaster Yang Jun and this thrilled him. Molly supported his efforts by proof-





reading his articles. He felt he had a great team! In 2005, he was accepted as a disciple of Grandmaster Yang Zhenduo, along with five other westerners: Andy Lee, Frank Grothstueck, Jean-Marc Geering, Bill Walsh, and Andre Leray. Han and Theresa Mei-Mei were also disciples of Grandmaster Yang Zhenduo, but from an earlier induction. This discipleship inspired him to teach more and when we spoke last, he was teaching at Reed College and a dozen other locations each week. When he went to China, he was happy to be connected to his Yang family brothers and sisters. He enjoyed calling us “Brother Bill” and “Sister Han”. This new relationship to Grandmaster Yang Zhenduo was beyond his wildest dreams. It is hard to find a picture of him where he isn’t smiling. Dave felt honored to be invited to visit the gravesite of Grandmaster Yang Chengfu.

If you go to Grand Central Station in New York City, there is an information booth right in the center. That was Dave on our China tours. He was always visible, just outside the hotel door, or where everyone couldn’t miss him, so noticeable with his hat and size, and available to help anybody who was lost, looking to chat, or needed direction.

Holly Sweeney Hillman wrote a beautiful tribute that I think sums up the many roles he played in our association, from scholar to comedian. “The Lakota Native Americans, famous for their horses and nomadic lifestyle on the Great Plains of the American West, are American symbols of independence and vitality. Part of their culture were people named Heyokhas, who were regarded as sacred fools because their behavior was comic and unconventional and made people think about things in a new way. The Heyokha served as both mirrors and teachers, using irony and satire to draw people to examine their own fears, weaknesses, and shortcomings. The Heyokha brought laughter in situations of stress and unhappiness with comic antics like riding a horse backwards into battle. They were the only ones who could question the tribal elders and holy men about sensitive topics like ethics, morals and taboos. They helped those in positions of power and authority to be compassionate and to look at things from a different perspective. As holy clowns, they served an important role in shaping tribal codes and maintaining integrity within tribal relationships. Dave was our Heyokha in the Yang Family Tai Chi Chuan Association.”







Last winter, Dave, Han Hoong Wang, and I spent five days in China practicing the hand form and push hands five hours a day. It was a special training seminar for the disciples of Grandmaster Yang Zhen duo, so every participant was a brother or sister. We went to the park at six a.m. to start the day and didn't start class until nine. When I arrived at the park to loosen up before our group started the hand form, Dave was already performing with a group of strangers at the other end of the park. When he came back, he laughed and said, "Hey, what they are doing is pretty interesting!" He was his usual self and worked long and hard all day. He enjoyed seeing Master Yang Bin again and was thrilled to push hands with Yang Yong, another grandson of Grandmaster Yang Zhen duo. He strived to push hands with as many different people as he could.

During our seminar, we received beautiful white training outfits. The whole hall immediately broke out in taking photographs. Dave and I had a great laugh over how much the Chinese like taking photographs. They make the moment seem so precious. The next day we received a beautiful grey outfit and, true to form, we had another photo session. It was so much fun and lasted a half hour. Dave and I were often asked to be bookends for a photo. At least twenty different people lined up to take pictures with us. It made us feel special.

During our first dinner at the seminar, traditionally designed with voluntary performances, we sang Elvis Presley's "You Ain't Nothing But a Hound Dog". Later that week, upon special request, we sang "You Are My Sunshine". During the song, we were urged to go faster and faster matching the increasingly frantic speed of the clapping of one of the tables. It was pretty ridiculous since few could understand us anyway. We were clapping along, laughing, and singing as fast as we could. What fun! The group spirit of sharing a good time was contagious. I thought Dave was in rare form and was stronger than I had seen him in the past. I was, therefore, completely caught off guard when I received the news that he had a heart attack while hiking with his family in Vermont on July 26, 2017. He was sixty-one years old.

At the time of his passing, Dave was leading a very balanced life. He taught tai chi, edited the journal, took care of his horses Hanna and Blue, and had a wonderful, loving relationship with his wife Molly. He called her his soul mate. Dave rode Blue five days a week and he and Molly rode a six-mile loop twice a week. No wonder he wore a cowboy hat! All of us hope that, as we age, life gets simpler and more meaningful. Dave accomplished this and it is a shame he couldn't ride this out into the sunset.







Two China trips ago, as we were leaving, Dave decided to give me his cowboy hat. It wasn't his only hat but it was a very good quality hat. I mean very good quality and expensive. On our last trip to China, as he was leaving, he asked me for a few dollars since he had run out of Chinese money. I happened to be flush and gave him enough to have a good meal at the airport. He said, "I owe you" and I said, "This is partial payment for the beautiful cowboy hat!" We laughed and hugged. These little memories are very important. We never know when we will see each other for the last time. It is a reminder to always treat each other lovingly and with respect. Dave was a great example of this and he will always remain in our hearts. ☯







# SYMPOSIUM & TOURNAMENT

S U M M E R 2 0 1 8

MORE INFORMATION  
COMING SOON

*Sponsored by the Yang Family Tai Chi Chuan Foundation and the IYFTCCA's China Headquarters (Beijing).*









# TAI CHI *and* BRAIN HEALTH

MODERN WESTERN MEDICINE WITH  
THE RHYTHM OF TAI CHI CHUAN

**RAMON SUAREZ ZALDU**

**H**ave you ever wondered about the methodology that we used to practice tai chi chuan and then asked yourself, why do we do that? Of course, we know that this method has been kept alive for centuries, so consequently, there must be reasons for why it is taught in this way.

We talk about using tendons, not muscles, and we constantly adjust the joints and spinal column position. We remain in a fixed position for several minutes and work slowly, repeating each movement many times in order to improve our tai chi chuan practice, but why? We know that tai chi chuan improves our coordination, balance, rhythm, and joint mobility. It also promotes muscular and mental relaxation, but how? What do we know that can help us elucidate this mystery? Due to recent research, modern western medicine may give us some perspective into the wisdom of our tai chi chuan ancestors. In this way, the study of contemporary neuroscience can tell us things about how tai chi chuan was developed and why it is good for us.



## HOW THE BODY WORKS:

Physical movement of the body requires integration of sensory information from position receptors located in neuromuscular endings, tendons, ligaments, and joint capsules (also known as proprioceptive receptors). In addition, touch receptors in the skin provide additional information (exteroceptors).

This system has receptors located throughout the body that report positions and movements to the brain (one body part to each other, and the relationship with its support base: hand-elbow, elbow-shoulder, hand-elbow-shoulder, and similarly in the legs, trunk, and head).

The brain takes the information from these receptors and sends orders to the body to maintain positions and make voluntary or involuntary movements. These can be the usual movements of daily life, or new movements learned through practice. This interaction of the brain-muscle/tendons/joints is called proprioceptive system ("propius" from Latin meaning to belong to itself and "capio", to take or grasp). The information that is exchanged is very specific, and can be useful to protect oneself from injury. Specifically, to protect the joints and also to bring balance and support from the surface of the feet. These proprioceptors generate most of reflexes for body balance and muscle tone.

Each person is born with a genetically determined number of receptors. Those with more receptors have better coordination, such as ballet dancers, etc. However, everyone can optimize the function by practicing conscious movement of these receptors.<sup>3</sup>

## THE SENSES

Some information about position can also be sent to the brain from the eyes and ears, but these have a secondary role with respect to proprioception.

Pressure sensitivity reports the exact position of the support points in the feet, their separation, and temporary sequence of changes (timing stimulation). This information is very important.

The skin also has elongation receptors (Merkel's disks), Meissner's tactile corpuscles, and zonal pressure receptors (Golgi's pressure receptors, etc.).<sup>4</sup> These touch-related sensory organs are useful during push hands.

## WHERE ARE THE PROPRIOCEPTIVE RECEPTORS?

The proprioceptive receptors are in:

- Sensory neuromuscular endings: these receptors report muscle length to the brain predominantly during movements and serve to keep the muscular tone.
- Golgi's tendon receptors: stimulate by stretching. Myotatic reflex.
- Ruffini's corpuscles: in joints (capsules and ligaments) and the bone surface where tendons insert. Their function is to inform joint position, direction and speed of movement.
- Golgi's articular endings: found along muscles, ligaments, joints, and bone surfaces. These have a function during movements.

When we speak about joints and tendons, generally we think about the arms and legs, but there are also critical joints along the spinal column that report important positional information to the brain. For example, the joints of the neck continuously report the position of the head with respect to the trunk, and are indispensable for upright walking.

It is also interesting to emphasize that these receptors produce the Hering-Breuer's reflex, which regulates the chest expansion while breathing in. This stretches receptors in the lungs during lung expansion and triggers the reflexive transition from inspiration to expiration.





**PROBLEMS AND SOLUTIONS.**

Acute or chronic joint problems such as osteoarthritis, arthritis, and traumas deteriorate the joint system and produce a decrease of information flow to the brain. This can result in new lesions, reduced coordination, and loss of balance.

The solution to this problem is to improve the information that these receptors send to the brain. This can be achieved through working to improve the proprioceptive system.

The factors that we can improve with the training of the proprioceptive system are:

- 1- regulation of the relation to space-time during movement
- 2- balance
- 3- sense of rhythm
- 4- ability to orient oneself in space
- 5- ability to voluntarily relax one's muscles
- 6- coordination

All areas that are involved in the neuromuscular system (brain, nerves, muscles, tendons, joints, bone) are enhanced by stimulation, and the most important kind of stimulation comes from performing specific movements.

Specific exercises, such as those we do during tai chi chuan practice, generate greater effectiveness: coordination, balance, reaction time to certain situations, and can even improve strength.<sup>5</sup>

Proprioceptive training has positive transfer to all voluntary or involuntary movements.

Through proprioceptive training, it is evident that incorrect basic reflexes have a tendency to be eliminated to optimize the response.<sup>6</sup>

**WHAT PARTS OF THE BODY NEED TRAINING?**

**1. The neck.** This is because the neck needs to constantly inform to the brain of the head position relative to the chest.

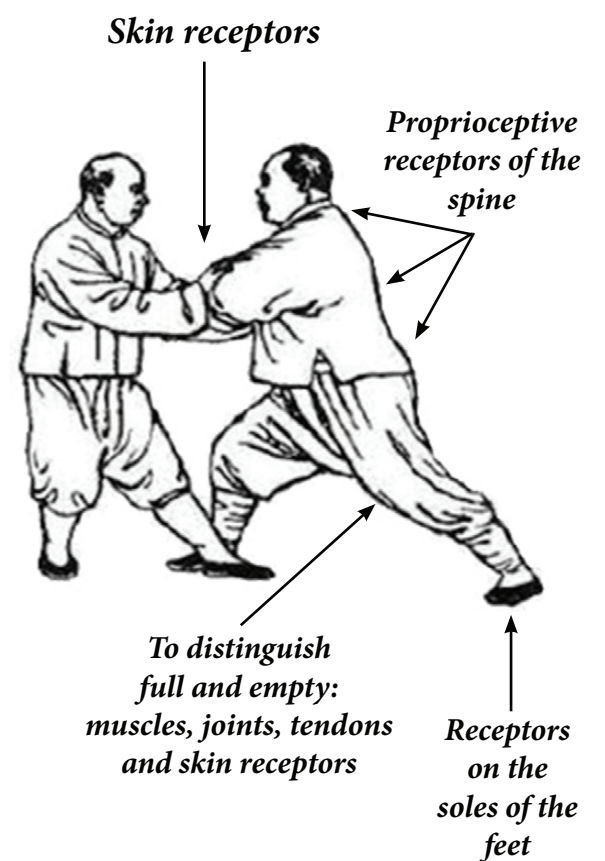
To focus on this area, give emphasis to the importance of the Master Yang Chengfu's first principle (see illustration).

**2. The lower back.** (Waist). Lower back proprioception lets us develop the so-called "reflex of anticipation" that allows us to walk and maintain the upright position.

To improve this, follow the requirements mentioned by Master Yang Chengfu in his second and third principles: relaxation of the lumbar zone and spine (chest relaxed) to be able to stretch and work these tendons (see scheme).

**3. The Feet.** An important group of receptors that help to indicate pressure is the skin of the soles of the feet. Successive stimulation of the different parts of the sole of the foot (for example, from the heel to the toe), generates space and time information from the movement to the brain.

The awareness of how much weight is on the soles of the feet is related to "separate empty and full", the fourth principle. The focus is on the tension and relaxation of the muscles and tendons of the legs (see scheme).





## CURRENT METHOD OF NEUROMUSCULAR DEVELOPMENT

There are currently many methods of neuromuscular development,<sup>7</sup> but they tend to agree on similar points:

**1-Complex movements:** Complex movements that involve the whole body are used. The direction must be diagonal and spiral, following the torque arrangement of bones, tendons and joints. The movements should be as broad as possible to use the largest number of proprioceptive receptors.

*(This description sounds very similar to the type of movement that tai chi chuan applies.)*

**2-Contact:** The pressure exerted on the skin at a point of contact is a facilitating mechanism to orient on the position, direction of movement, and generate a motor response.

*(This sounds very similar to push hands training methods.)*

**3-Compression and traction:** Compression and traction both stimulate the articular proprioceptive receptors and favor the reaction and the amplitude of the joint movements.

*(This sounds very familiar to the fajin movement training.)*

**4-Brain plasticity:** Neurobiologists often talk about brain plasticity. It is the brain's ability to rebuild its neural pathways and connections in order to compensate for damaged areas. One way to maintain brain plasticity is by repeated stimulation of the neuromuscular system.

The process of increasing the awareness of stepping causes us to focus on how we place the feet on the ground. This leads to rhythmic and repetitive movements that expand the tendons, ligaments, and joint capsules. This kind of stepping, which has long been valued in tai chi chuan, seems to produce brain health benefits that Western medicine is now starting to recognize.

## WHAT ABOUT TAI CHI CHUAN?

Tai chi chuan practice seems to be the perfect training for the proprioceptive system, and improving the function of proprioceptive system generates great benefits in the practice of tai chi chuan.

We see that many of the physical and mental effects of tai chi chuan overlap with proprioceptive sensory systems as described by modern Western medicine.

In order to further study this connection, we hope to highlight and clarify the meaning of Yang Chengfu's Ten Essential Principles, and how they can be seen to relate to new findings in neuroscience.

From this information, it seems likely that tai chi chuan is one of the better ways to acquire the intentional effective movements that help to maintain healthy neuroplasticity. We can perhaps also see that the traditional art of tai chi chuan includes more brain science knowledge than we previously imagined.



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EDWARD MOORE

# PULLING THE BACK: EXPLORING YANG CHENGFU'S SECOND PRINCIPLE

## A Problem of Translation

**W**hat does it mean to “pull the back”? A number of years ago, I was reading an interview with a tai chi master. The subject of pulling the back came up. This master was not from the Yang Family tradition, but from another lineage. The interviewer asked him about the Yang Family technique of “pulling up the back”. Did his style recommend this? The master replied that his style did not have this method, and he seemed unsure as to why someone would want students to do this. I remember the moment of reading this interview clearly because I was also confused about this principle. How can the back be pulled up if the shoulders should be down?







It seemed like a paradox. As I continued to study tai chi chuan, I put the thought behind me for a while and instead focused on the dozens of other points that Master Yang Jun kindly brought to my attention over the years. Finally, the question came up in class and my thoughts returned to this paradoxical issue. How is it possible to pull up the back? When I asked Master Yang about it, he replied in his usual clear and concise way: he has never said to pull up the back. What a relief it was to realize that this problem was an issue of translation. That day after class, I wondered how many other students had been confused by this English version of the 2nd principle of the Ten Essentials. Since then I have worked with Master Yang to find a less confusing way to interpret this principle, and to replace the old one on our website and study materials from "Hold in the chest and pull up the back" to the current "Hold in the chest and slightly round the back".

### **The Importance of the Ten Essential Principles**

After we learn the movements of the tai chi forms, we have the basic outline of the art. The next question is: How do we continue? We need to practice. But tai chi is a deep and subtle art, and simply repeating the movements every day while hoping that we will somehow improve won't be enough. Daily practice is a lot of work. We need clear ways to study each day and feel progress, or we are not likely to continue. The previous generations of the art were aware of this issue, and Yang Chengfu left the gift of the

Ten Essential Principles to help us. These ten guiding points are ingeniously designed to focus our attention where it matters so that we can go beyond the basic outward shape of the forms and find the feeling inside them.

Seemingly simple at first, these principles can act as keys to unlock a lifetime of interesting and inspiring practice. For Western students however, we have a simple problem that we must be aware of: translation. Phrases like the Ten Essentials are challenging to translate because they contain a lot of information in only a few short characters, and also because knowledge of tai chi chuan is needed to correctly interpret the meaning. Fortunately for us, Master Yang Jun really wants to help us learn these principles, and he uses his English skills to further describe how we can put them into practice.

### **Four Direction Pulling**

The four characters 含胸拔背 (hán xiōng bá bèi) literally mean "Draw in chest, pull back", but like many Chinese phrases, there is subtle meaning within these words that require more description. One way that Master Yang Jun helps to interpret the phrase is with the words "hold in the chest and slightly round the back". This covers the basic idea. He goes on to explain that he prefers to say that the feeling in the back should be smooth and slightly extended. To give us a little extra help, Master Yang also uses the phrase "Up, down, left, right, pulling". This means that the back is not just pulling up, but equally expanding in four different directions. This helps us to get a much better idea of what "pulling the back" means, and also works in harmony with some of the other principles. Master Yang says that the goal is to pull the back from four different directions at once so that it feels smooth and extended all over. "Pulling" means light, springy, and extended, not tense. The feeling is not just in the back. It is connected to other principles. When applied correctly, it unites the entire upper body with a generally expanded and connected feeling.

### **Four Direction Back Extension**

How does ba bei, or "extending the back" work? "Up, down, and left, right pulling" means that four directions of extension make the back relaxed, energized, and more connected with the whole body.

**Up:** The up direction of pulling the back is related to the first principle of pushing up the top of the head. When the top of the head is pushing up, it also extends the neck slightly. The back is lightly pulled up from between the shoulder blades up to the top of the head. The shoulders can remain dropped.

**Down:** The downward direction of pulling is connected to the third principle, and the process of relaxing and dropping the waist. What is the waist? Master Yang has defined the waist specifically as the area of the lower back. As the lower back relaxes downward, it slightly pulls and extends the spine downwards from the area between the shoulder blades.



## Left and right

This depends on the arm shape and connects to *fang song*, the springy, extended feeling in the arms. As both arms lightly expand and extend while we perform each posture, the back is also extended and connected to the arms. Both arms are extended from the fingertips of each hand all the way to the area between the shoulder blades.

(A note on acupuncture points. Sometimes when people are new to the Yang Family tradition, they wonder why we don't talk about acupuncture points other than the bubbling well points [near the balls of the feet]. Master Yang Jun is very clear about this issue. He does not teach in relation to acupuncture points because the student should be thinking of general areas of the body, not specific points. Thinking of acupuncture points could cause students to fixate too much on one specific area.)

To get the right feeling of the second principle in action, we can use the classic zhan zhuang standing posture: feet shoulder width apart, legs slightly bent, arms rounded with palms facing the chest. This posture is very helpful because the rounded shape of the arms is easier to extend and connect the upper body. The technique, or energy that is used in this posture is peng (ward off). The springy open feeling of the peng energy extends the tendons and creates a connected feeling. The expansive peng energy should not be stiff. The feeling is similar to the way water expands while remaining flexible. To test the peng energy, have a partner push on your rounded arms. The arms should not stay still, but yield and move with each push like a light spring. When your partner stops pushing and moves their hand away, the spring energy immediately fills the space again. Master Yang compares this to the water around a boat. If you lift the boat out of the water, does the water keep a boat-like shape in it? Never. The water immediately fills the space. What if you put the boat back onto the water, does the boat sit on top of the water? The water immediately yields and makes space for the boat.

## Checking and correcting the posture

*"Overdoing something is like not doing it at all"*

*- Master Yang Jun*

To adjust and correct the upper body feeling in the posture, check the shape of the upper back. It should feel slightly extended. If the area between the shoulder blades collapses inward, try pulling the chest in slightly to give the upper back a smooth and expanded shape. Don't overdo it. As Master Yang says, "overdoing something is like not doing it at all". The spring-like feeling in the arms should be light and even. Every part should be extended equally. Try to avoid hunching over. The solution to hunching over comes from the first principle. As long as we are pushing the top of the head up lightly, it will help to avoid pulling in the chest too much. The technique that we use to achieve this upper back pulling, or extending is *fang song*, which is often translated in English as "relax". Actually, *fang song* means that we should lengthen the

joints a little bit so that the connective tissues are slightly extended. This is how the body is united and energy is connected. The feeling of *fang song* should be general and equalized. Master Yang compares this to a fishing net. If one part of the net is pulled, the other parts move and distribute the tension. This generally extended feeling is what we need for the body to be connected, yet flexible.

Once you get the right feeling from the standing posture, try to find it in each of the movements in the form. The technique of slightly tucking in the chest, and extending (pulling) the upper back in four directions should be present in every posture of the tai chi chuan forms from beginning to end. The process of discovering and applying the 2nd principle can help to bring focus, awareness, and a sense of daily progress into form practice, so that with each day of training, the forms feel new, interesting, and challenging. With this connection, the lively and extended feeling of the upper body can coordinate with the rooted nature of the legs, and the waist can lead the movements. A great benefit of the principles is the way that they can help us to correct our mistakes. The 2nd principle is a powerful tool for analyzing the forms and correcting problem areas. With a greater awareness of this connected feeling, the spots where this feeling is missing become more and more obvious with each practice. In this way, the patient and caring words of Yang Chengfu can still be with us in our everyday practice, as long as we take the time to listen. ☯







# *We Love Tai Chi Chuan*

The purpose of the International Yang Family Association is to enable everyone to work closely together to promote Yang Family Tai Chi Chuan worldwide.



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# STEALING BOXING

Stealing Boxing (偷拳) was written by Gong Baiyu (1899-1966). It is a fictional martial arts novel that is loosely based on the

- CHAPTER 10 -

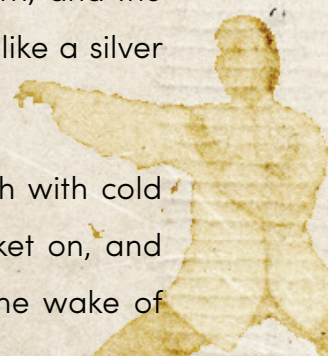
## THE BEGGAR IN THE FROZEN STREET

BY GONG BAIYU

Translated by Ken Ning  
and Edward Moore

Master Chen awoke at dawn and looked outside. As he pushed open the door, he found that winter had arrived early at Chen Village. A fickle change in the weather had brought an early snowstorm, and the village shone under a fresh blanket of snow like a silver filigree world in the morning light.

After washing his face and rinsing his mouth with cold water, Master Chen pulled a sheepskin jacket on, and hatless, walked outside. Light snow fell in the wake of







### life of legendary Yang Family master, Yang Luchan.

the storm and the wind had calmed, but clouds thick with snow still hung in the sky. The stream that ran through the village was normally flowing freely at this time of year, but it was now crusted-over with a new layer of ice.

Looking around for his employee Lao Huang, Master Chen realized that he was still in bed, hiding from the cold. Master Chen walked across the courtyard, coughed once, and then released the frozen latch of the gate leading to the street. As he pushed the gate open, something like a pile of grass just outside the gate caught his attention.

Looking closer, Master Chen saw that it was a sleeping beggar curled up like a pillow against the cold. His face could not be seen, but he wore only light clothes, and was dusted in white from the swirling, windblown snow of the storm.

Was this the man who had been sweeping the street each day? Master Chen let go of the gate and hurried over, thinking of the long night of wind and snow. The man was not moving. Had he frozen to death? The beggar had often slept in this spot, arising and moving away quickly



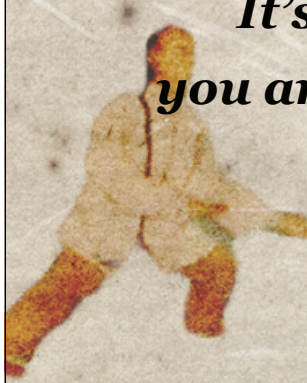




when he heard the sound of the door, so Master Chen had never seen him. On this day, the beggar was surprised as he awoke, and instead lay blinking and trembling under the master's gaze as he tried to get up. After looking closely and seeing him stir, Master Chen breathed a sigh of relief and said to himself, "Still okay." The beggar grunted and again closed his eyes. Master Chen nudged the man's legs with his foot from where he stood over him, saying, "Such a cold day. Hey, wake up. Why won't you get up?" Master Chen was nervous that the beggar would freeze to death in front of the house. The beggar looked up, and feeling unwelcome, struggled to move his numb limbs so that he could slip away as he usually did. He half raised himself to stand, but was too frozen to walk, and collapsed again in the same spot.

As he watched the beggar struggle, Master Chen frowned and said "Hmm, not good." "Lao Huang, Lao Huang." he called out, and turned back to the house. Lao Huang ran up from the yard and started trying to distract Master Chen from his lateness by talking about the storm. When he saw the beggar however, Lao Huang stopped making small talk and began to yell. "What? Hey, you beggar, what time is it? Get up!" Not satisfied, he ran up to the beggar and started kicking him impatiently in order to chase him away. When he turned back and noticed the master watching, Lao Huang calmed himself a little, and instead yelled, "This is getting more and more annoying. It's already morning and you are still in the doorway. Are you looking for a beating?"

***"This is getting more and more annoying. It's already morning and you are still in the doorway. Are you looking for a beating?"***

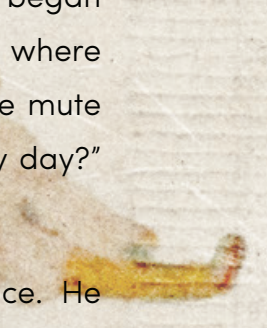
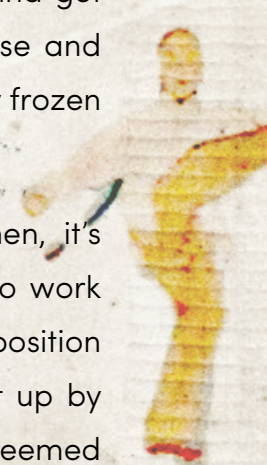


Master Chen shouted, "Stop this nonsense. Go and get Lao Zhao right away. Take this man to the house and help him warm up. Can't you see that he is nearly frozen to death?"

Lao Huang eyed the beggar, thinking "Well then, it's your lucky day." Next, he walked over and set to work dragging the snow-covered man into an upright position so he could stand. The beggar struggled to get up by trying to borrow Lao Huang's strength, but his legs seemed to be frozen straight so that he could not bend them. His face looked pale and pained. Lao Huang stopped straining and let go, stepping back with a look of shock on his face. He turned to Master Chen, saying "This is not a good thing Master. We could be bringing trouble on ourselves." Master Chen responded in a displeased tone, "Talk less, and do more good deeds. This is a life. Are you asking me to watch a man die while I do nothing?" He leaned over and took the beggar's pulse, then said to Lao Huang, "Go and quickly bring Lao Zhang. I can save this man. I'm not going to let him die."

Lao Huang didn't dare say more. He ran to get Master Chen's employee Lao Zhang, and together, they carried the frozen beggar into the porter's room. Lao Huang looked around, signaled to a bench with his chin, and the two men dragged the stiff man across the floor and laid him down. Master Chen followed them in and told them to lay him closer to the fire and cover him with a blanket. Another worker, Cui, made a quick soup of ginger and began to try to feed it to the half-conscious beggar. The warmth of the room and the soup began to take effect, and the man started to thaw. From where he stood watching, Master Chen said, "Is this the mute beggar that has been sweeping our street every day?" "That's him," Lao Huang replied.

Master Chen looked down at the beggar's face. He seemed young, but his face was rough with hunger, and his clothes were stained and tattered. Color began to come back into his pale face as the warm house and thick blanket melted his frozen clothes. The young man





opened his eyes and looked around. First, he looked surprised, and then emotion overwhelmed him. Two lines of tears began to flow down his face.

Master Chen nodded and sighed, "He's so cold and hungry. It's a good thing for youth and strength, or else he would have frozen to death last night. See how the life is coming back into his face? Save one life and win the blessing of the Buddha, what is there to fear?" Master Chen turned to Lao Zhang, "Go to the kitchen and warm up some leftover porridge for him." Lao Zhang replied that the porridge was gone. "Well, make some more, and do it quickly" Master Chen replied. "You two better not be lazy. Remember that to save a life is a good deed. Don't let him eat too much, and don't give him any solid food yet. After he has recovered, bring him to me. I have some questions for him." Lao Huang said, "But Master, he's mute." Master Chen replied, "Yes, but even the mute can be questioned. It may not exactly be easy, but it's still worthwhile. Being good isn't about being rich or poor, do you hear me?" Master Chen turned and began to walk out of the room. He still had some work to do, but he stopped at the door and turned back, eyeing his workers with suspicion. They tended to do good work, but only when he was around to watch them. Master Chen decided to stay and make sure that the beggar would be cared for properly.

Master Chen sat on the porter's bed and watched as the beggar slowly recovered. After the young man had swallowed the ginger soup, his spirit seemed to brighten and his head began to rise. He looked around at the house, the workers, and disciples, and then back to the distinguished looking master sitting on the porter's bed. Next, he turned himself over halfway and struggled to get up so that he could put his knees on the ground in gratitude to the Master. Master Chen admonished him, "Lie down young man. No need to feel uneasy. We have porridge cooking for you, and you should drink it. Don't be afraid, you'll feel better soon." Moments later Lao Zhang came through the door and called out, "Here's the

porridge!" He set the steaming bowl down on the table and then began to feed the beggar.

From his seat on the bed Master Chen considered the beggar's situation, saying, "We can give him a meal, but this man is unknown and disabled. Who will help him? It's better to let him stay. He can earn his keep by sweeping and fetching water. Although he can't speak, he should be able to do these things." Master Chen's disciple, Geng Yongfeng said, "It's a good thing that Shifu is willing to let the beggar stay. I've seen this man in the street begging, and he really isn't able to speak. Better to let him take care of some basic tasks around here for us." "Yes." Master Chen replied, "I think this is best. Look at him, he's so young and poor. I'll let him stay for the winter and do some chores for us so he won't be cold and

***"We can give him a meal, but this man is unknown and disabled. Who will help him? It's better to let him stay."***

hungry outside. When the summer comes and he's willing to leave, I'll give him some money so he can go back to his family and friends."

In their discussion, Master Chen and his disciples had turned away from the beggar as he lay there in a barely conscious state, but when they turned back, they were surprised to find the beggar standing before them respectfully. As they all watched, the young man stepped forward with knees wobbling and knelt down to bow his head low to the floor again and again. Master Chen, followed the man with his eyes and said, "Are you willing to be here? Do you understand our conversation?" The







beggar opened his mouth, mumbling in desperation, and again bowed his head low. Although no words were spoken, they could see that the beggar wanted to stay. The master said, "Horses need a saddle, and people need clothes", then pulled out a few strings of coins. With these he instructed Lao Huan to take the beggar to town for a bath. Once the bath was done, they should buy him cotton clothes, shoes, and socks.

When they returned from town, the beggar walked into the house, freshly bathed and wearing clean clothes. As soon as the beggar saw Master Chen, he bowed again with heartfelt gratitude. When he finished bowing, the beggar stood and listened as the master began to tell him about the daily tasks that he would tend to. First, he would clean the yard, then fetch water. Next, clean the field. Turning to Lao Huang, Master Chen said, "He is still hungry, cold, and tired, so don't give him the harder work just yet. Instead of fetching water tomorrow, just show him how to sweep snow in the yard. We need to help him recover, so don't make him work too hard or he won't be able to regain his strength." Lao Huan led the beggar outside and began to show him how to sweep the snow from the yard. The mute beggar stood and listened. He had escaped his sad fate of hunger and cold, and was now a worker in Master Chen's house.

Warm in his new clothes, the silent beggar stayed in the housekeeper's quarters. With each day of regular sleep and meals, his health steadily improved. When Master

***He is a useful worker, and we can use his help around the field.***

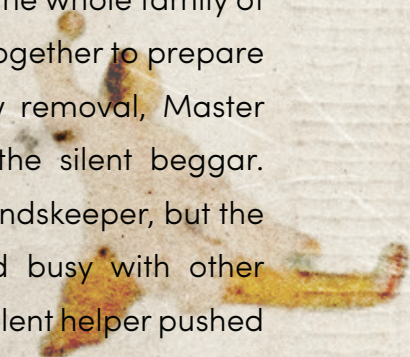
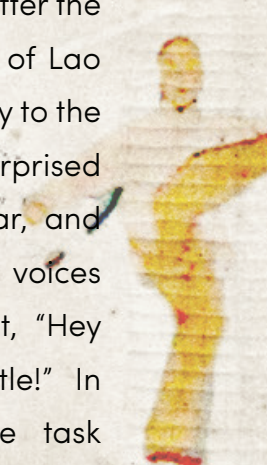
***He should be fine with tasks like sanding, polishing the weapons, and cleaning up."***



Chen asked him to perform basic chores, he did them in a simple and honest way, showing no agitation. After the beggar finished this work, he also did the work of Lao Huang, and acted in an obedient and humble way to the other workers. Lao Huang and the others were surprised by the hard working and good-natured beggar, and began to like having him around. Soon their voices could be heard throughout the day calling out, "Hey mute, sweep this!" and, "Hey mute, bring the kettle!" In response, the beggar always completed the task without complaining, which earned the respect of everyone in the house.

One day as Master Chen was about to go out and train, Lao Huang stopped him and brought up an issue with the beggar. The master knew that Lao Huang had a hot temper, but he also had a strong compassion for the other workers. Lao Huang said, "Master Chen, I've been offering my bed to the mute because he doesn't have one, but he refuses every time. Just watching him try to sleep on the hard floor every night makes my back hurt." Master Chen nodded and replied, "He is a man who knows right from wrong. Tell the family to give the mute a bed frame and buy him a mattress. Here are some coins. Take these and give them to him as well."

As winter continued in the village, snow kept falling on the training field until it shone like polished silver. Master Chen and the disciples had not trained outside for many days because of the weather. One day, the clouds cleared and the sun began to warm the air a little. Lao Huang and the others received orders to clear the field of snow so that training could continue. The whole family of workers and the disciples all worked together to prepare the field. While overseeing the snow removal, Master Chen spoke to the disciples about the silent beggar. "The training field should have a groundskeeper, but the long-term workers are careless and busy with other things." Master Chen watched as the silent helper pushed a pile of snow into a large basket, and then he said, "He is a useful worker, and we can use his help around the field.





He should be fine with tasks like sanding, polishing the weapons, and cleaning up." The mute walked past with the basket of snow. Master Chen continued "This mute is no beggar. He is disabled, but he works hard. His life has not been easy." Master Chen stood on the winter field and told the disciples the story of how they rescued the beggar. As he spoke, he twisted his beard and felt happy that the young man did not freeze that day.

The disciples listened to their teacher's story and watched the young man sweep up more snow from the field. He was short in stature and a little pale, but moved in a strong and agile way as he worked. He filled another basket with snow and carried it off the field without delay. The snow took a long time to clear, and when it was finally finished, the disciples took to the field and began to train. The silent young man stood out of the way where he would not interrupt, and continued to find small tasks to tend to. While he worked, he also watched the disciples train, because although he could not speak, his eyesight was very good.

Master Chen noticed him watching and walked over, saying, "You are done here, and you may leave." The disciples talked about the young man, saying, "Has he always been deaf, or is it from some illness? Can he hear well?" The disciple Geng Yongfeng watched the young man as he was turned away from them and continued working. Geng said, "Master says he is pretty good, eh?" He raised his voice and yelled, "Hey mute!" The young man stopped and turned around, looking at Geng and then Master Chen. He waited to see what Geng wanted. Master Chen said to Geng, "He is mute, but he's not deaf." He asked the young man, "Have you been mute since you were born?" The young man shook his head, no. Master Chen said, "You seem intelligent, can you write your family name?" The silent young man was startled and didn't seem to understand. The master made the sign of writing with his finger in the air, "Do you know how to write?" The young man shook his head again, meaning

no. Geng Yongfeng said, "How would a mute know how to write?" Master Chen responded, "Many people who cannot speak are literate." Master Chen walked to the table and pulled out a pen and a piece of paper. He called the young man over and said, "Can't you write? You will write."

The silent young man continued to live in Master Chen's home. He worked hard, and when he wasn't working, he stood at the edge of the room with a contented expression. Living in the Chen house seemed to be a

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dream come true for him. Master Chen noticed this, and felt good in his heart to be able save the man's life and bring him happiness. Master Chen went out each morning to walk in nature and do breathing exercises, and then returned to lead the disciples in the training field. Whenever he was teaching, no outsiders were allowed to be around, not even family members. When the silent young man first joined the house, he didn't yet know this strict rule, and sometimes stayed around the field after cleaning up, but he soon learned that when Master Chen made everyone leave that he was no exception. After this, the young man knew that he was expected to leave as soon as Master Chen started to





teach. When the lesson started, he walked off the field without having to be asked, and went back to busy himself with other tasks. The disciples however, would often practice in smaller groups or alone, so the young man could not help but sometimes see them training as he went about his work.

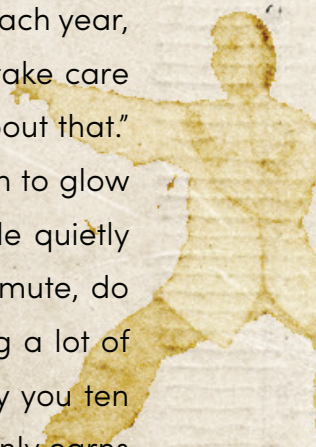
One day, as Master Chen passed through the trees on his morning stroll, he saw green buds sprouting from ground, and he knew that spring had arrived. When he returned to the house, he called for the silent young man, who was busy sweeping the courtyard. When he heard the master's voice, he put down the broom, walked over, and stood in a respectful manner before the master and

***“The weather is warming, and you have been here four full months.” The young man listened with his full attention. Master Chen continued, “Although you do not want to be paid, I am still going to give you some money. Don’t you want to go home now?”***


his disciples. A few moments of silence passed, and then Master Chen spoke, “The weather is warming, and you have been here four full months.” The young man listened with his full attention. Master Chen continued, “Although you do not want to be paid, I am still going to give you some money. Don’t you want to go home now? You really should return home. I can count out the wages for you. Besides that, I’ll include ten ounces of silver for travelling.” The Master studied the young man’s face for a moment

and then continued speaking, “This should be more than enough, and you would have a few ounces left to give to friends and relatives. You could open a small business, and perhaps have a stall selling candy and desserts.” Without moving an inch, the young man listened to each word that the master spoke, but after he heard what was spoken, his expression grew anxious and his hands began to move nervously. As he knelt down and gestured, Master Chen could see the meaning of his movements. The young man didn’t want to go home. Pointing to his mouth, he indicated that he was willing to eat only plain rice if the master would allow him to stay and work.

Master Chen watched the young man carefully, and then turned to his third disciple, Geng Yongfeng, saying, “You see? He doesn’t want to go.” Geng Yongfeng laughed, “Master, you have saved his life and he is grateful to you. He wants to serve your house.” Master Chen laughed also, “He has a conscience. Hey young man, I ask you, do you want to stay here?” The young man nodded. Master asked again, “Are you willing to work hard here, and stay for a long time?” The young man nodded a second time. “Even if we don’t give you wages?” The young man gestured, pointing to his mouth. “He is content to only be fed.” Said Geng Yongfeng from where he sat at the side of the master, “This mute really has a conscience!” Master Chen looked at the young man and said, “I will allow you to stay, and I can certainly use your help here. You say you don’t want wages, but wearing shoes, shaving, and bathing requires money, and I cannot just use your help for free. I will give you ten strings of coins each year, and also some spending money. We will also take care of your clothing, so you don’t have to worry about that.” The silent young man’s face calmed and began to glow with a unique happiness. He began to mumble quietly with emotion. Geng Yongfeng spoke up, “Hey mute, do you understand Master’s words? He is showing a lot of kindness to you. You are disabled, yet he’ll pay you ten strings of coins. Do you know that Lao Huang only earns 15 strings, and he’s a senior employee? Hurry up and





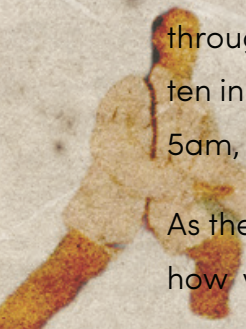


show your thanks!" The young man recovered himself and knelt down, bowing his head to the master.

From that day forward, the silent young man stayed in the Chen house and became a regular worker, helping with all that he could and earning the respect of the others. He swept the training field and the courtyard, and tended to whatever task he was called to do. Summer passed into early autumn, and the workers gathered together as they always did to harvest the vegetables and cotton that had grown in the nearby fields. A few days into the harvest when the crops were piled together in the yard, a sudden rainstorm surprised the household in the night. Master Chen heard the first raindrops while lying in bed and realized that the workers had forgotten to cover the crops with mats to protect them. Without the mats, the downpour of the rain would ruin the harvest and leave the house without food and cotton.

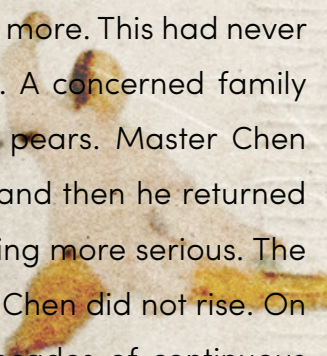
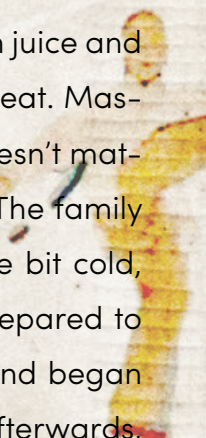
Master Chen jumped up, wearing only his long house robe and a cloth on his head. Without wasting any time to change, he ran outside to protect the harvest. When the master saw the crops, his suspicion was confirmed, everything was exposed to the elements and would be ruined. He called all of the family members and workers to wake up and help move the harvest out of the rain. The rain had only just started, but it would soon be falling hard. Everyone in the house ran around busily in the night to save what they could. In their distraction, they didn't realize that Master Chen was dressed less than anyone, and stayed in the cold rain the longest. Finally, when the master's daughter-in-law saw him hurrying about in his soaked robe, she cried, "Grandpa, you have no umbrella or raincoat!" She hurried to hand an umbrella to Master Chen. He opened it over him while he carried a lamp through the yard to check that nothing had been forgotten in the darkness. When he returned to the house it was 5am, but the sky was still dark because of the downpour.

As they dried off, the Chen family members talked about how worried they were that Master Chen had gotten



chilled from the rain. They were nervous that he would get sick. Zhang Luo began to make green bean juice and looking for a medicine that would induce a sweat. Master Chen heard them talking and smiled, "It doesn't matter, just a change of dry clothes is all I need." The family looked concerned. He told them, "I feel a little bit cold, so just give me a bowl of ginger soup." He prepared to go back to bed, but then changed his mind and began practicing gong fu to stimulate his energy. Afterwards, he asked the family not to disturb him and fell asleep under a big blanket.

Master Chen slept under the blanket until noon, but still felt dizzy and tired when he woke up. The family members felt worried and thought of the master's age. He wasn't as young and strong as he used to be. They thought of calling a doctor, but Master Chen was not worried. His boxing skills kept him healthy, and he had not felt pain for many years. He said to the family, "Don't worry, a little breathing meditation can drive away the cold. It doesn't matter." Master Chen was strong, and strong people do not easily get sick. But when they do finally get sick, it can be a serious illness. It was evening when Master Chen finally got out of bed, intending to start his usual physical training. When he began to practice though, he found that he could not breathe easily. His mouth was dry and his nose was stuffy. The master's whole body felt weak and sore. After doing only a few postures, he turned and sat down on a chair, exhausted. He called the servant, "Bring a pot of hot tea." He drank down the tea, but even after two pots, he still felt that he needed more. This had never happened to Master Chen before. A concerned family member brought him some fresh pears. Master Chen felt a bit better after eating them, and then he returned to bed. His sudden illness was looking more serious. The day and night passed, and Master Chen did not rise. On the second day of his sickness, decades of continuous morning practice were interrupted, and the master instead continued to lay resting in his bed.









# SABER FORM

BY GM. YANG JUN

*Transcribed by Bruno Repetto, PhD.*

**10- With the current, push the boat, the whip can be a pole.**

**11- Lower posture, thrice combining, the posture becomes free.**

**12- Leftward, rightward cleaving streams, the dragon gate to crest.**

**13- Old Bian-He retrieves his stone and phoenix returns to nest.**





## 10 — With the current, push the boat, the whip can be a pole.



**92** Squat down and step out with your right foot, right toe open to the corner. The right hand controls the saber. Open the arms. In this position, the saber is pointed down. The right palm is up, and the direction of the saber points to the left corner. The left arm is open to the back corner.

**93** Turn your body three quarters of a circle in the clockwise direction, pivoting on the ball of your right foot. Swing your left leg, touching the ground with toe direction straight. The arms follow the turning swing of the body. The saber, the right arm and the right leg are all aligned and pointing in the corner direction.

**94** With the weight shifting back, pick up your right leg and continue circling the saber in a clockwise direction. The saber also moves from down to up. Gradually bring the left arm in and sit your left palm.

Front view







**95** Step out with your right foot. Bring the saber around to the left side of your shoulder and sit your left palm.



**96** Shift your weight forward into a bow stance. With the body turning right, slash down with the saber from up to down and left to right. The saber goes to the side of your right hip. The left palm follows the turning of the body and strikes out. The upper body direction is toward the right corner.



Front view



**97** Shift your weight back and bring your right foot in. Bring your saber in to the front of your stomach. The saber is horizontal with the edge pointing out. The left palm touches the upper third of the blade on the back of the saber. The body is square in the forward direction.



**98** Step out with your right foot. Open your right toe to the corner. The stepping position is along the two sides of the center line. While shifting the weight forward, push out the saber.







**99** Continue shifting forward, pick up the left leg. Turn the body to the right. The saber follows the body's turning, moving to the right side of your body. The direction of the saber is pointing straight ahead.

**100** Step out with your left foot, the left toe pointing to the corner. The feet are positioned on both sides of the center line. At the same time, circle out the left arm to the front of your body, circle and rotate the saber from palm down to palm up. Maintain the straight forward saber pointing direction.

**101** Step out with the right foot, separated by a shoulder-width distance.



# 12- Leftward, rightward cleaving streams, the dragon gate to crest.



**102** Shift your weight forward, bend the knee into the bow stance. At the same time, follow the body's turning and thrust the saber to the straight direction. At the end of this position, the saber is at shoulder level and aligned with the right arm. The left arm is open to the back corner. Look straight ahead, following the saber's direction.



**103** Shift your weight back and bring your right foot in. The saber circles up and then down.





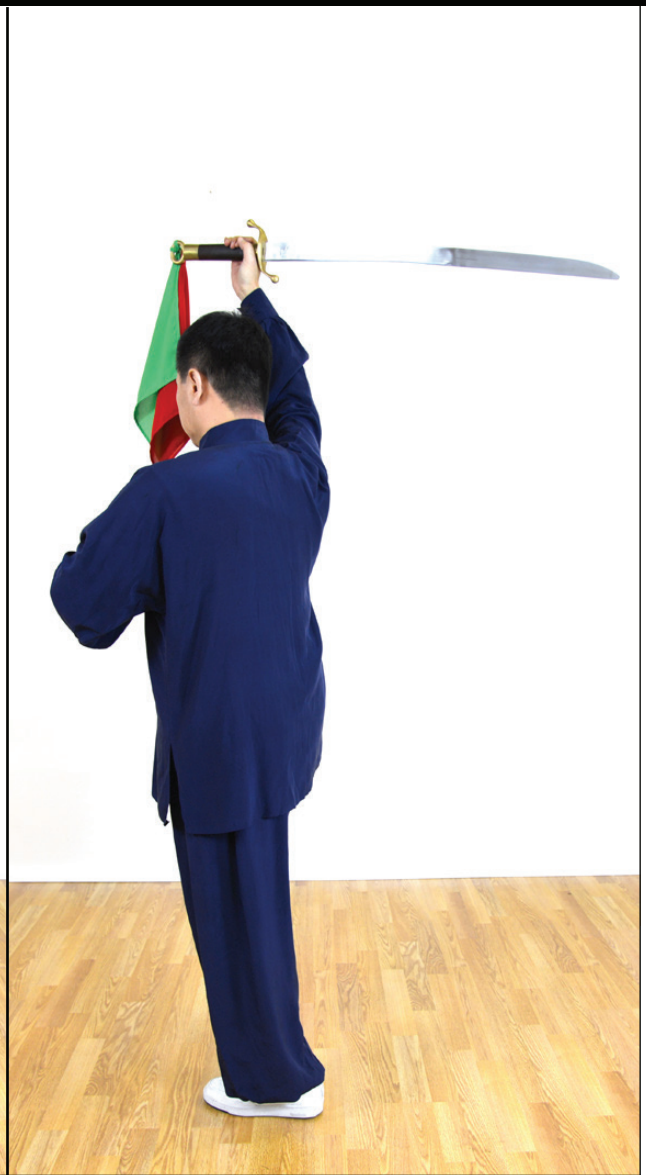


**104** Step out with your right foot, with the feet on both sides of the center line. The right toe is open to the corner. The saber continues to circle down.

**105** With your weight shifting forward, pick up your left foot. Turn the body to the right. The saber circles from down to up.

**106** Step out with your left foot. The toe direction is straight ahead. The feet are on both sides of the center line. Continue to circle the saber from up to down. The left arm circles from down to up and goes to the front of the body.

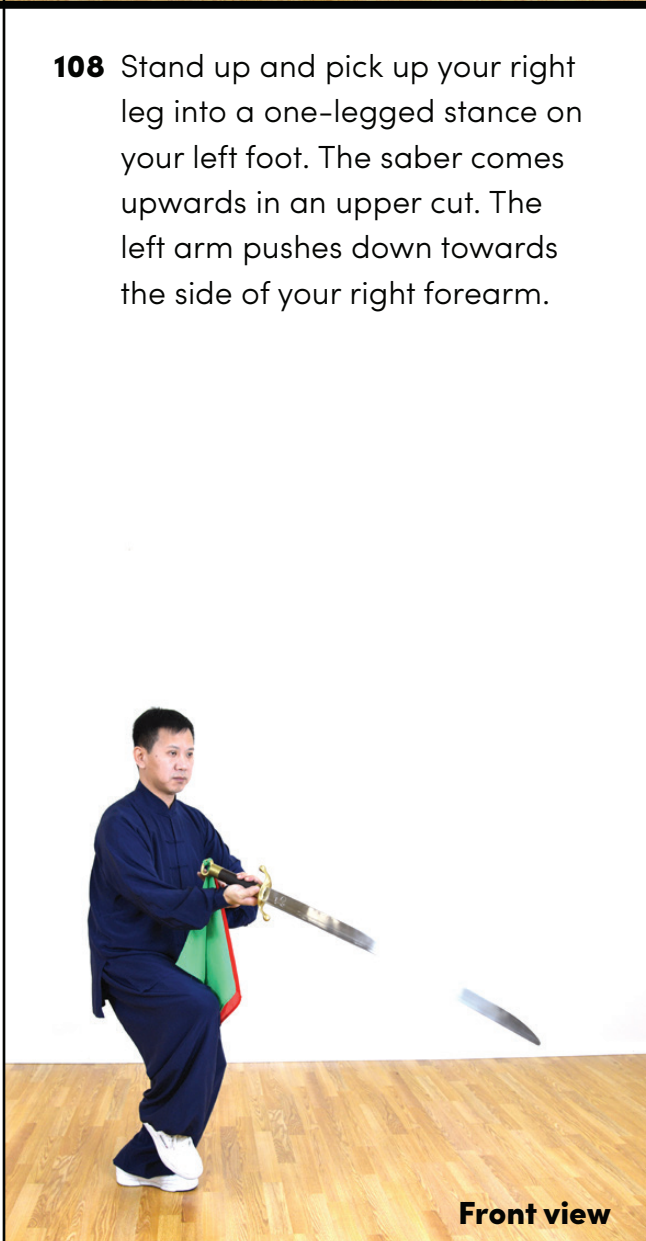




**107** Shift your weight to the left, pick up your right leg and circle the saber from the back to the front.

**108** Stand up and pick up your right leg into a one-legged stance on your left foot. The saber comes upwards in an upper cut. The left arm pushes down towards the side of your right forearm.

**109** Squat down, follow the center sinking down and circle the saber down.





## 13- Old Bian-He retrieves his stone and phoenix returns to nest.



**110** Squat down and step out with your left foot to an empty stance. Touch the ground with the ball of the left foot, toe facing in the corner direction. At the same time, the saber slashes downwards to the side of your hip. The left palm strikes out to the corner direction.



**111** With the weight shifting back, bring your left foot in. At the same time, close in your left arm. The saber circles counterclockwise towards the front of the body.



**112** Step out with the left foot, both feet separated by a shoulder width distance. The left arm moves up in a ward-off shape, and the body turns to the right. Continue circling your saber around your head towards the back of your right shoulder.



Front view







**113** Shift your weight forward into the bow stance. With the weight shifting forward, turn the body to the left. The left arm wards-off up, and the saber chops down to the front.



**114** Shift your weight back. Turn the body to the right and your left toe follows, pointing to the right corner. At the same time, the left arm circles down. Switch the saber to the left arm.



**115** Step back with right foot. The right toe is open to the corner and the feet are on both sides of the center line. The left hand grasps the saber handle.







**116** With the weight shifting back, turn your left toe straight by pivoting on the heel. At the same time, pull your right hand back to the side of your right hip. Gradually make a fist with the right hand. The palm of the fist faces upwards. The left heel touches the ground.

**117** Change your left foot from the heel to the ball of the foot. At the same time, the right arm follows the turning of the body and punches out. The body direction is straight forward.

**118** Turn the body to the right. Pick up your left leg and step in, toe facing straight ahead.



**119** Shift your weight to the left and bring in your right foot to a shoulder width apart distance. Stand up, evenly dropping both arms to the sides of your body. Open your right palm and return to the original position.







# SEMINARS

# 太極拳

**SAO PAULO, BRAZIL**  
Nov 11-12, 2017 | 16 Form  
Nov 13-15 | Instructor Training  
Nov 18-19 | Hand Form  
Contact: Angela Soci  
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**SAN JOSE, CA, USA**  
Jan 13-15, 2018 | Hand Form  
Contact: Mingyang Li  
Tel: 415757-7318  
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**SEATTLE, USA**  
Jan 27-31, 2018  
Directors Seminar  
Contact: Fang Hong  
fanghong@yangfamilytaichi.com

**MEXICO CITY, MEXICO**  
Feb 23-25, 2018 | Hand Form  
Contact: Daniel Corona  
daniel@yangfamilytaichi.com

**TAIYUAN, SHANXI, CHINA**  
Mar 9-13, 2018 | Disciple &  
Pre-Disciple Training

**SHANGHAI, CHINA**  
Mar 16-18, 2018 | Hand Form  
Contact: Fang Hong  
Tel: 206-618-2119  
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**PARIS, FRANCE**  
April 13-16, 2018 | Hand Form  
Apr 17 | Push Hands  
Apr 18 | Saber Form  
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**MILAN, ITALY**  
May 30 - Jun 3, 2018 | Hand Form  
Jun 4-5 | Sword Form  
Jun 6 | Push Hands  
Contact: Giuseppe Turturo  
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**NEW YORK CITY, NEW YORK**  
Sep 14-16, 2018 | Hand Form  
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