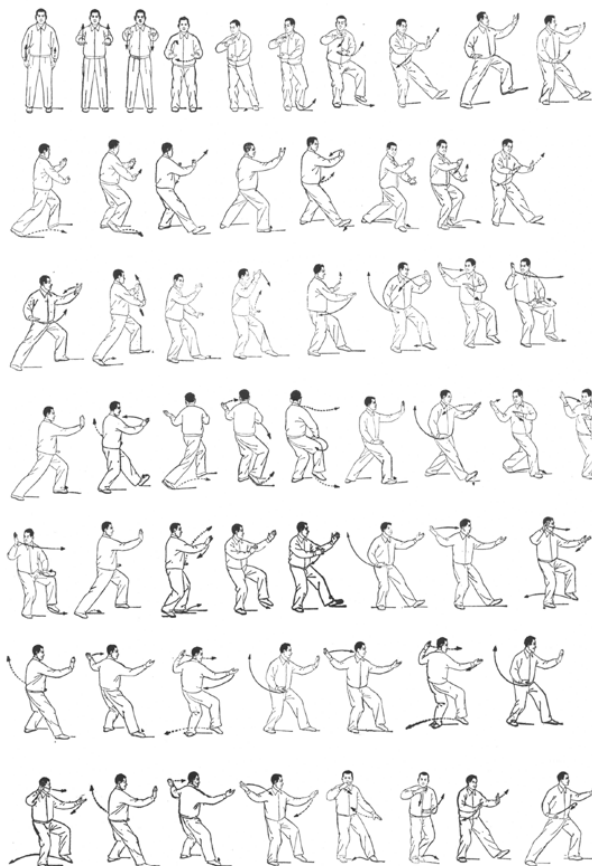


YANG STYLE 24 MOVEMENT T'AI CHI CH'UAN

Special Note: Zuo-You = *Left & Right*

Side



<p>Opening Movements 起势 Wu Ji Raising and Lowering Hands Qi-Ji Beginning, Commencement</p>	<p>Grasping the Sparrow's Tail - Left and Right side <u>Zuo-You:</u> Lan-Qiao-Wei 揽雀尾 Ward Off (Peng) > Roll Back (Lu) > Press (Ji) > Push (An)</p>	<p>Box Opponent's Ears with Both Fists, Turn Zhuang-Feng-Guan-Er 双峰贯耳</p>	<p>Fair Lady Works the Shuttles <u>Zuo-You:</u> Chaun-Zuo 左右穿梭</p>
<p>Wild Horse Shakes Its Mane <u>Zuo-You:</u> Ye-Ma Fen-Zong 野马分鬃</p>	<p>Single Whip Dan-Bian 单鞭</p>	<p>Kick with Left Heel Zhuan-Shen Zuo: Deng-Jiao 转身左蹬脚</p>	<p>Picking Up the Needle from the Bottom of the Ocean Hai-Di-Zhen 海底针</p>
<p>White Crane Cools Its Wings Bai-Ne Liang-Chi 白鹤亮翅</p>	<p>Wave Hands Like Clouds (<u>Cloud Hands</u>) Yun-Shou 云手</p>	<p>Snake Creeps Down - Left Side <u>Zuo:</u> Xia-Shi Du-Li 下势独立</p>	<p>Unfolding Arms Like a Fan Shan-Tong-Bi 闪通背</p>
<p>Brush Knee <u>Zuo-You:</u> Lu-Xi Niu-Bu 搂膝拗步</p>	<p>Single Whip Dan-Bian 单鞭</p>	<p>Golden Cock Stands on Left Leg <u>Zuo:</u> Xia-Shi Du-Li</p>	<p>Turn, Shoulder Strike, Back Fist, Parry & Punch Zhuan Shen Ban Lan Chui 转身搬拦捶</p>
<p>Play the Lute Shou-Hui Pi-Pa 手挥琵琶</p>	<p>Stroke the Horse's Back Gao-Tan-Ma 高探马</p>	<p>Snake Creeps Down - Right Side <u>You:</u> Xia-Shi Du-Li 下势独立</p>	<p>Cross Block and Push Ru-Feng Si-Bi 如封似闭</p>

Step Back and Repulse Monkey
Zuo-You: Dao-Jun-Hong
倒卷猴

Kick with Right Heel
You: Deng-Jiao

右蹬脚

Golden Cock Stands on Right Leg
You: Xia-Shi Du-Li

Turn, Cross Hands and Close
Shi-Zi-Shou. Shou-Shi 十字手

Yang Cheng Fu's Ten Important Points for Practice

- 1. Hold The Head Straight With Ease** Stand straight and hold the head and neck naturally erect, with the mind concentrated on the top. Do not strain or be tense; otherwise, the blood and vital energy cannot circulate smoothly.
- 2. Sink the Chest and Raise the Back** Keep chest slightly inward, which will enable you to sink your breath to the dan tian (lower belly). Do not protrude your chest, otherwise you will feel uneasy in breathing and somewhat "top heavy".
- 3. Relax the Waist** For the human body, the waist is the dominant part. When you relax the waist, your two feet will be strong enough to form a firm base. All the movements depend on the action of the waist, as the saying goes: "Vital force comes from the waist."
- 4. Distinguishing Solid and Empty** It is of primary importance in Taijiquan to distinguish between "Xu"(Empty) and "Shi" (Solid). If you shift the weight of the body on to the right leg, then the right leg is solidly planted on the ground and the left leg is in an empty stance. When your weight is on the left leg, then the left leg is firmly planted on the ground and the right leg is in an empty stance.
- 5. Sink the Shoulders and Elbows** Keep your shoulder in natural, relaxed position. If you lift your shoulders, the qi will rise with them, and the whole body will be without strength. You should also keep the elbows down to keep your shoulders relaxed and move your body with ease.
- 6. Use the Mind and not Brute Force** Among people who practice Taijiquan it is quite common to hear this comment: "That is entirely using the mind, not force." According to traditional Chinese medicine, there is in the human body a system of pathways called jing luo (or meridian) which link the viscera with different parts of the body, making the human body an integrated whole. If the jing luo is not impeded, then the vital energy will circulate in the body unobstructed. But if the jing luo is filled with stiff strength, the vital energy will not be able to circulate and consequently the body cannot move with ease. One should therefore use the mind instead of force, so that vital energy will follow in the wake of the mind or consciousness and circulate all over the body. Through persistent practice one will be able to have genuine internal force. This is what Taijiquan experts call "Lithe in appearance, but powerful in essence."
- 7. Coordinate your Upper and Lower Body** According to the theory of Taijiquan the root is in the feet, the force is launched through the legs: controlled by the waist, and expressed by the fingers; the feet, the legs and the waist form a harmonious whole. When the hands, the waist and the legs move, the eyes should follow their movements. This is what is meant by coordination of the upper and lower parts.
- 8. Unify your Internal and External** In practicing Taijiquan, the focus is on the mind and consciousness. Hence the saying: "The mind is the commander, and the body is subservient to it." With the tranquility of the mind, the movements will be gentle and graceful. As far as the "frame" is concerned, there are only the Xu (empty), shi (solid), kai (open) and he (close). Kai not only means opening the four limbs but the mind as well, and he means closing the mind along with the four limbs. Perfection is achieved when one unifies the two and harmonizes the internal and external parts into a complete whole.
- 9. Continuity - No Stopping** In Taijiquan, one focuses the attention on the mind instead of force, and the movements from beginning to end are continuous and in an endless circle, just "like a river which flows on and on without end" or "like reeling the silk thread off cocoons."
- 10. Seek Serenity in Activity** In Taijiquan, the movement is blended with tranquility, and while performing the movements, one maintains tranquility of mind. In practicing the "frame," the slower the movement, the better the results. This is because when the movements are slow, one can take deep breath and sink it to the dan tian. It has a soothing effect on the body and mind.

Note: Narrated by Yang Cheng Fu, recorded by Chen Wei Ming and expanded upon by Fu Sheng Yuan

Taken from the Authentic Yang Family Tai Chi by Master Fu Sheng Yuan

<http://www.malaysia-taiji.com/articles/ycf-10-points.htm>

Yang Chengfu (Hanyu Pinyin), or **Yang Ch'eng-fu** (Wade-Giles) (楊澄甫, 1883-1936) is historically considered the best known teacher of the soft style martial art of T'ai Chi Ch'uan (Taijiquan). He was born into the famous Yang Taijiquan family, the son of Yang Chien-hou and

grandson of Yang Lu-chan楊露禪 (1799-1872) - founder of Yang style T'ai Chi Ch'uan. **Yang Chengfu** is known for having "smoothed" out the somewhat more vigorous training routine he learned from his family as well as emphasizing a "large frame" or "Da Jia 大架" with expansive movements in stepping and using large circular motions with the arms and his smooth, evenly-paced large frame form.