



## **PUSH HANDS:** **in Search of Grand Ultimate Achievement** **by Jou, Tsung Hwa**

The Push Hands rules published in our previous issue were excerpted from "The Tai Chi Cuan Competition Rules for The Chinese Kuo-Shu Federation of The Republic of China", are meant to be understood as a rough draft. We want to gradually build continually evolving rules which will reflect our practice and our discussion, and help create a more open-ended standard for push-hands. We want to include in this process not only Players at the Tai Chi Farm, but all Players every-where. With these basics, and your suggestions for changes and additions we will develop an expanded set of rules for everybody competing in Tai Chi Push Hands.

The large rural space which we currently are making available to a large number of different Tai Chi stylists is for the purpose of creating a positive nurturing environment for all Tai Chi Players, and not for the promulgation of only one approach, or one attitude. We want to provide a service for the Tai Chi community by offering this space for the purpose of a "community dialogue".

We would like to offer to any Tai Chi instructor who wishes to arrange a private workshop to get in touch with Anson or Frank at 914-986-9233, who will arrange the date, and we will do our best to publicize it. Living quarters for the instructor, and camping areas for the students will be provided. You will be more than welcome here.

In Tai Chi Push-Hands we want to develop the special skills which will enable the weak to overcome the strong, the soft the hard, and the fluid the solid. These skills include Fa Ching, Chan Ssu Chin, and the development of internal strength through Chi Kung.

We practice push hands. The highest goal is not competition, but for us to create a Yang Lu Chan, a person with whom no one is able to compete. Because of this, our practice is friendly: Our aim is to improve our own skill first, and not to criticize each other.

The importance of Push-Hands as a self-growth exercise cannot be emphasized enough. The physical aspect of high achievement will cause a person to experience his effort much differently than in other martial arts. For example, in boxing, getting hit, since it hurts, causes the boxer to evade the experience, or to attack his opponent first with overwhelming force. He avoids making what he considers to be a mistake, and therefore never learns about tactics of mistake. In Tai Chi Push Hands, getting pushed over can be a positive learning experience. By loosening up, dropping resistance, and learning where we are weak, we can work more effectively on making those areas strong. In Chapter 36 of

The Tao Te Ching it states:

"What is to be shrunken  
is first stretched out,  
What is to be weakened  
is first made strong;  
What will be thrown over  
is first raised up;  
What will be withdrawn  
is first bestowed"

In order for a person to achieve this he must learn how to invest in loss. By intentionally taking a vulnerable position and learning how to defend ourselves using natural law, as

# TAI CHI CHUAN COMPETITION RULES FOR THE CHINESE KUOSHU FEDERATION, REPUBLIC OF CHINA

## Part II

Article 20: The standard for points in the active step push hands competition is listed as follows:

- (1) If 2 feet continue to move more than 2 steps then it will be minus 1 point ( If one moves 1 step then there will be no minus points).
- (2) If 2 feet jump one step at the same time then it will be minus 2 points.
- (3) If 2 feet continue to jump more than 2 steps then it will be minus 4 points.
- (4) If one stays in his/her original place and touches the floor with the hands, elbow, shoulder, hip or knees, when pushed down by the opponent, then it will be minus 2 points.
- (5) If one jumps and the hands, elbow, shoulder, hip or knees touch the floor then it will be minus 4 points.

Article 21: In (active push hands), San Shou, scoring will be the same as Article 20.

Article 22: If one uses impulse force (fa-jing) to push the opponent and fails or if your body passes over your right knee then it will be minus 1 point. If your opponent pushes you in return then there will be minus additional points according to the circumstances. This will also apply to Article 19, 20, 21.

Article 23: If one uses wrestling or strong force to pull the opponent's hands, arms, or clothes, it will be minus 1 point.

Article 24: During the match, if both contestants move their step at the same time then there will be no score.

Article 25: During the active step Push Hands and San Shou match, if the opponent touches outside the circle it will be minus 1 point. If both players are outside the circle then there will be no point.

Article 26: Score-Keeping, judging and time keeping will be handled by 2-4 persons. Each scorekeeper must follow the judge's scoring of points.

## CHAPTER SIX VIOLATION OF RULES

Article 27: If the contestants violate the following rules, this is called violation of rules. However in San Shou Competition, items one to five are not involved.

- (1) Don't attack suddenly with fist or palm from a distance.
- (2) Don't kick, sweep or hook with foot.
- (3) Don't use back or hip to throw the opponent to the ground.
- (4) Don't attack with head or knee.
- (5) Don't embrace leg or foot of the opponent.
- (6) Don't attack navel or private parts.
- (7) Don't insist on resisting.
- (8) Don't bite or scratch.
- (9) Don't catch or pull hair.
- (10) Don't use brute force to push the opponent outside circle.
- (11) Don't insult the opponent or judge.

Article 28: If the judge should notice, at the beginning of a match, that a contestant is about to violate a rule, he should warn the contestant. If a contestant has already violated a rule the judge must immediately announce "violation of the rules". The first time this happens the contestant will be minus two points, the second time minus four points and the third time he will be disqualified.

## CHAPTER SEVEN JUDGEMENT

Article 29: The executive committee for the competition should invite the experts, 13 to 15 persons, who have participated in the discussions on the competition rules and who have undergone a rules examination, to form a judge group. This should be done at least 20 days before the beginning of the competition, in order to standardize the execution of the rules and prepare everything for the competition.

Article 30: Every game should have a judge general 4-6 executive judges and 8 scorekeepers . If the number of contestants is small the number of judges should be reduced . All the decision of the judgements and the announcement of the winner etc. is to be made by the judge general.

Article 31: The group of judges may recommend someone with adequate experience as a timer. The timer should use a watch that is for the purpose of timing only in the competition.

Article 32: If a dispute about something not stipulated in the rules occurs, the judges should consult each other to made a judgement but the final decision can only be made by the judge general and this cannot be appealed.

Article 33: If the judge has made a judgement this is to be final and no appeal can be made.

Article 34: The judge conducts the match by whistles and gestures. Two short signals sof the whistle expresses preparation, one short signal of the whistle expresses beginning and one long signal expresses stopping.

Article 35: The executive judge who conducts the match should stand outside the inner circle and supervise the action of the contestants. He should announce gains and losses by whistles abd gestures.

Article 36: The judge general should appoint one or two judges to control name, number and weight of contestants and also examine whether these have decorations or finger nails that could hurt an opponent

Article 37: After the contestants enter the field of the competition and bow to each other, the judge announces the beginning of the match, when a contestant wins or loses a point, the judge blows his whistle, stops the game temporarily and announces who has gained or lost the point. Then the judge invites the two contestants to come to the center of the inner circle again to continue the match. After the game is over the executive judge holds up the hand of the winner.

Article 38: When the following incidents occur, the judge must blow his whistle to stop the game. The temporary stop time is not included in the game time.

- (1) The contestants step outside the inner circle simultaneously.
- (2) One or both of the contestants violate the rules.
- (3) One or both of the contestants is hurt, the clothes are torn or one or both of the contestants suddenly falls ill.
- (4) Contestants clinch over 3 seconds.
- (5) A contestant voluntarily gives up the game.
- (6) The judge thinks it is necessary.

Article 39: If a contestant is hurt, suddenly falls ill or another incident occurs, the game cannot continue. The judges should discuss the occurred incident and make a decision according to the following rules.

- (1) The standard of determining the winner:
  - a. If a contestant is injured due to his own negligence the opponent will not be punished.
  - b. If injury is purposely inflicted on a contestant by his opponent but it is not serious, the opponent will be deducted two points according to Article 26. However, if the injury is serious the opponent should be disqualified from further participation in the competition according to Article 18.
- (2) The standard of determining an emergency:
  - a. If both contestants are simultaneously involved in a accident the match can not continue and the judge must stop the match in principle.
  - b. If one of the contestants feels indisposed and cannot continue the game, he should decide to give up the match in principle.

Article 40: It should be avioded that an executive judge and one of the contestants in a match are close relatives or that the executive judge is the teacher of one of the contestants. If this is the case the judge general should appoint another judge.

#### CHAPTER EIGHT ADDITIONAL REGULATIONS

Article 41: During a match doctors and medical assistants must be prepared to assist the indisposed and hurt.

Article 42: The executive committee should reserve the score record of the contestants and give a certificate to each one of the three best contestants. The executive committee should send the name, record of victories, score, date of the match and address of each contestant to the Chinese Koushu Federation R.O.C.

Article 43: These competition rules will be enforced from the date of publication.

# China Tour '86: Culture of Contrasts

By David X. Swenson

*Editors Note: This article describes the experience of a person on the 1986 tour. This year 1987, we are making a pilgrimage to Wu Tang Mountain.*

The 1986 China Tour, led by Master Jou, was an extraordinary opportunity to experience the diversity and contrasts of Chinese culture. The tour ranged from Beijing in the North to Guangzhou (Canton) in the South, metropolitan Shanghai of 11 million inhabitants to small, rural Chenjiagou where Chen style tai chi was founded. It was the contrasts within the culture that were most notable and curious to our tour group travelers. Our journals were filled daily with events we wanted to record for later reminiscence or to puzzle over. This article only briefly describes a few highlights of these notes.

One is immediately impressed, in Beijing, with the virtually endless flow of bicycles filling the streets. Like schools of fish the stream of traffic seemed to flow around pedestrians and occasional cars usually without incident. We joked that the people must have "lateral lines" like fish that they could sense the movement around them. In contrast to the bikers were the car and truck drivers that were more like unconcerned whales (or sharks?) amidst the smaller vehicles. It seemed that the only rule was that drivers make their own rules. I recall getting up at 4:30 one morning to leave early for the Shaolin Temple. Our driver, typical of most drivers we experienced, became "King of the Road" as soon as we started. Even in the early morning darkness he used no headlights except to occasionally flash. At these times early rising pedestrians could be seen scurrying to the side of the road. Most disturbing was the habit of driving straight at an opposing vehicle on the center line, flashing the brights (as if to blind the opponent), then swerving onto the right lane at the last minute. On two occasions our vehicle forced pedestrians off the road and into ditches. In spite of this apparent lack of concern, very few accidents were seen.

We found the Chinese people generally curious, sincere, friendly, honest and helpful. Without giving examples of each of these qualities, let me note some highlights. Stopping to inspect some item in a store or check your

street map on a city corner was always met with scores of curious onlookers-- especially if the Westerner was blond, tall or bearded (all obviously uncommon in China). More than several times we found ourselves the center of attention, spectators jostling to get a view of the strangers. The jostling often took on more competitive overtones when boarding buses, forming lines or viewing museum exhibits. At first we were offended with their intrusiveness. After a few assertive comments to them, and their sincere apologies, we realized that this behavior was simply adaptive under such crowded living conditions and not intended to be offensive. In fact, the degree of attention and courtesy afforded us was almost overwhelming in a Zhangzhou hotel. Each time (and I mean *each* time) we left the room, an attendant re-entered and tidied the room again!

My culture shock came with the contrasts in sanitation experienced throughout the country. I had been prepared for "basic" conditions but the slit trenches with no partitions over which one squatted, overpowering smell, floors covered with spit and nose mucus, and no toilet paper staggered me for several days. In our dormitory at the Beijing Sports Institute, the worst bathroom (though hosed down once a day) was on one side of the room, while the other had a porcelain basin with brass fixtures, jade plug, and cinnabar screws in the handles! Loud hawking and spitting was commonplace both inside and outside buildings. Young children had split pants so they could relieve themselves in the gutters if necessary. We also learned that "night soil" was collected and used to fertilize the fields. In marked contrast to nearly all bodily functions being publicly acceptable, it was fascinating to note our Chinese hosts concealing their teeth-picking behind a hand so not to offend others! A pleasant custom was using hot damp cloths at the beginning and end of meals to clean hands and faces. We could appreciate the development of chopsticks in which nothing is touched by hands.

The Beijing Opera was another study in contrasts. Rather than being frequented by the social elite as in the West, the Chinese theatre is attended by the common people. To be sure there were town officials and professionals, but laborers, farmers, and others were in higher attendance. The uniform blues and grays of the citizens clothing was in stark difference to the gorgeous array of colorful silks worn by the actors. The presentation was made in old Chinese, with the high pitched, drawn out words sometimes incomprehensible to the audience and requiring calligraphy characters of the dialog to be projected on screens beside audience talk almost continually during the play, the drone overcome only by the high pitch of the actors or crash of cymbals from the orchestra.

We had heard prior to the trip of the dustiness of many cities. Without fail each morning, housekeepers and street sweepers were active with their brooms of bound twigs and straw brushing virtually every square inch of ground and street. There was almost no grass in the cities

of the north; dirt patches even in huge city parks were packed concrete hard by the hordes of feet walking them daily. We found out later that the country had a penchant for enacting policy with usual Chinese thoroughness. When pigeon droppings had become a health problem years before, simple solution: exterminate the birds. For a people so renowned of patient awareness for planning the future, they had not considered the ramifications of pest control. Insects flourished and required the equally enthusiastic destruction of their homes: the grass and shrubs. The Chinese have now tempered their one-shot solutions and are actively replanting the defoliated areas.

Dining throughout the tour was delightful-- at least for those of us who were not concerned about eating a relative of Fido, Felix, Thumper or Bambi. More esoteric dishes included eel, sea slug, sea cucumber and ducks feet. A few of us with more disturbed palates actually sought out a snake restaurant for six wonderful concoctions of reptile. Most meals had nine to fifteen dishes of assorted colors, textures and flavors (consistent with the influence of Five Elements). Westernized breakfasts were awful, with weak coffee, hot milk heavily spiced with sugar, two barely cooked fried eggs, and toast with excellent plum preserves. When we had a choice, Chinese breakfast was selected. Congee was a do-it-yourself rice gruel to which could be added peanuts, pickles, duck liver and kidney, bamboo shoots, scallions, lotus root, and other delicacies. There was great meaning to the rumor that "if it flies, walks, crawls, or swims ... it's food".

The major feature of the trip was the opportunity to experience and practice with so many t'ai chi masters. Other writers in the T'ai Chi Newsletter will probably describe these people and training sessions in much more detail, so I will only note a few aspects. The first impression is that "everyone" practices t'ai chi. Up at 5:00 in the morning, we saw hundreds of people already up and doing ch'i kung or various t'ai chi styles along the sidewalks, road sides and especially the parks. Their interest in such health practices could only be compared to Western interests in combined football, basketball and baseball. There was equal diversity in skill levels: some practitioners with whom we pushed hands literally toying with our skill. I strongly felt, however, that it is not necessary to study in China to effectively learn t'ai chi. There is comparable and excellent instruction available in the United States. It was interesting to note the pervasive attitude that Yang style t'ai chi seems most suited to middle age and older, while kung fu and the more energetic Chen styles are suited to youth. Yet, time and again, it was the masterful elders or those studying softer styles who demonstrated the vitality, health, longevity, sense of humor, and incredible skill for which the internal arts are known.

The experiences and contrasts of the tour are still being sorted and savored. How could something so unique and diverse be settled quickly? I reflect almost daily. Rather than chase the thoughts, like pursuing dust in the sunlight, easier to let them settle into my waiting hand.

## The Tao of I Ching

by Jou, Tsung Hwa

A review by Dr. John F. Gay

*Editor's Note: Master Jou has written three books:*

<i>The Tao of Tai Chi Chuan</i>	\$17.00
<i>The Tao of Meditation</i>	\$15.00
<i>The Tao of I Ching</i>	\$20.00

*Autographed copies of all these books are available by writing "Tai Chi Foundation, P.O.B. 828 Warwick, N.Y. 10990". In addition, The Tao of Tai Chi Chuan is translated into Italian and Dutch already.*

In 1924 the I CHING was published in Germany, translated from the Chinese by Richard Wilhelm. It was a masterful translation and has been translated from Wilhelm's German into numerous other languages. Many others have attempted to bring the I CHING to the Western world including James Legge in 1882 for the *Oxford Sacred Books of the East* series, Z.D. Sung's *The Text of the Yi-King* (sic), John Blofeld's *The Book of Change*, and R.L. Wing's *The I Ching Workbook*, to mention some of the more significant approaches. The problem with them is that, with the possible exception of the Sung edition, they all reflect the Western mind. Even though Wilhelm spent many years in China and learned its language, he remained a German scholar.

The West has a problem with anything suggesting the mystical or supersensory. Long attention to material instead of spiritual (INNER) matters has produced overwhelming numbers of those who look upon 'oracles' with disdain and escapists who immediately clutch the occult ('hidden') with superstitious fanaticism. Hence unbelievers view the I CHING with the affectionate regard due a venerable relic while the unquestioning believers toss their coins and yarrow stalks with wild abandon. Few attempt to penetrate the deeper resources of the I CHING and remain unaware of the vast kingdoms filled with riches for the seeker. Indeed, those who might wish to have few or no guides to follow, no *modus operandi*, and few clues to set them on the right path.

## **PUSH HANDS: In search of Grand Ultimate Achievement**

(continued from page 1)

Now at long last, *The TAO of I CHING* by Jou, Tsung Hwa has provided the reader / student / scholar with a superb approach. Over four-hundred pages long, it gives background, philosophy, and method (including some approaches still found only in Chinese); Mr. Jou enables a person to comprehend step-by-step the emergence of the I CHING from the Unknowable, follow in its development over several thousand years, and how it may be applied to current issues or problems. There is no superstition, no magic, no marvelous revelations other than those revealed by one's own mind in interpreting the hexagrams. On the other hand, the *results* may sometimes seem miraculous. Still, one is led to comprehend-according to one's capacity! - synchronicity and the interrelatedness of the Universe, the TAO and one's own self. In short, one learns the integration of Heaven, Man and Earth.

More than any who have gone before him, Mr. Jou has bridged the gulf that seemingly exists between Eastern and Western thought. One's mind attains new dimensions of thought by following the guidance given in *The TAO of I CHING*. It is not east going, but the Way is clear and progress is steady; everything is explained very carefully. If one follows Mr. Jou's instructions one will ultimately learn to interpret the hexagrams on a multitude of levels with a minimum of recourse to printed 'interpretations', or struggling through a morass of scholarly cant.

It is no exaggeration to state that this is one of the most significant works on the I CHING since Wilhelm's; indeed, *The TAO of I CHING* may even eclipse it ... but only for those who want to KNOW. One looks forward to other works and commentaries by Mr. Jou; his insights and wisdom are remarkable. So but the book: You will be repaid many times over the years.

expressed in the "8 Trigrams", and the "5 Elements", he must engage in a sort of "emotional" Push-Hands with himself internally. In learning how to control oneself intentionally one learns how to control other players. In establishing this discipline within your inner life the qualities of Roll-Back, Ward-Off, Press, Push, etc. will manifest themselves in your ordinary life, psychologically. A system where the head, the hands, and the heart learn to function co-operatively is the ideal of a "Grand Ultimate Fist".

Tai Chi Chuan is vast, like an ocean. When a child comes to the seashore and picks up a seashell, and then tells his parents he hears the ocean: What do his parents do? They laugh! How many people describe themselves as Masters of Tai Chi Chuan? Are they really like children at the seashore playing with a shell? In the West Cheng Man Ching is the most widely known Tai Chi Master. Who in the West can say that they are equal to or better than Cheng Man Ching? Cheng Man Ching used to say that the difference between his skill and the skill of his students, was the same as the difference between his skill and that of his Teacher, Yang Chen Fu. He said that Yang Chen Fu could put his finger on his shoulder, and try as he might, he could not escape it. However, in comparison to his Father and Uncles, Yang Chen Fu himself lacked their reputation. And in comparison to Yang Lu Chan, the Father of Yang style Tai Chi, who had the highest reputation, all of them are left wanting. We ask every Tai Chi Player, and especially every Tai Chi instructor to please calm down and consider this fact: How much has been lost or wrongly applied? Many other stylists criticize Tai Chi players because they are unable to fight. They are right! There has been a short "Dark Age", in the recent history of Tai Chi. Our aim is to stimulate a new renaissance in martial self-discovery by starting with the foundation: Push Hands.

This topic is too big for one or two people, or even one or two schools. In order to reconstruct Yang Lu Chan we need a lot of people working together with an open mind. This could take a very long time but if we dedicate ourselves maybe we can progress together with the spirit of Chang San Feng. Let us work together!

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### **A Special Note From Editor:**

In the VI No.6 November issue of The Tai Chi Farm Newsletter we printed part two of an interview with Master Wu Do - Nan. Since we have had to publish course descriptions of our Summer schedule, Push Hands Rules etc., part three has delayed. **OUR APOLOGIES!** We promise to continue the publication of this unique interview shortly.

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## Master William C.C. Chen's Workshop 1987 Schedule (continue)

More information, ask: 212-675-2816

Apr 18-19	St. Cloud, M.N.	612-253-0426
May 31	Washington, D.C.	703-765-8511
June 5-8	Enumelaw, W.A.	206-825-3413
June 14	Warwick, N.Y.	914-986-3908
July 6-10	Rheinbeck, N.Y.	914-338-6030
July 31-Aug 3	Chicago, I.L.	812-332-9911
Aug 21-23	West Germany	0211-631981
Aug 24-29	Holland	020-267477
Sept 25-28	Enumelaw, W.A.	206-825-3413
Oct 2-5	Bloomington, I.N.	812-332-9911
Oct 11	New York, N.Y.	212-431-8091
Nov 6-9	Madison, W.I.	812-332-9911
Dec 4-7	Cleveland, O.H.	812-332-9911

### Peter Ralston's Push Hands Workshop

June 26,27,28 / Sept 5,6	Chicago, I.L.
Aug 28,29 30	Mt. Kiso, N.Y.

More information call: 312-383-7483

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We appreciate those of you who have already sent us \$10 ( or more ) and look forward to expanding our readership.

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Tuition:	\$85	\$170 (Work Study Weeks: (\$85))
Lodging: Cabin	\$20	\$40 (Work study Weeks: \$20)
Camping	\$10	\$20

WEEKEND WORKSHOPS - begin at 9:00 A.M. Saturday and end at 3:00 P.M. Sunday, with registration and informal gathering on Friday night.

FIVE-DAY - seminars begin at 9:00 A.M. Monday and end at 12:00 noon on Friday, with registration and informal gathering Sunday night.

PRE-REGISTRATION FORM -- TAI CHI 1987 PROGRAM

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I am enclosing \$ \_\_\_\_\_ for pre-registration.  
 I am enclosing \$ \_\_\_\_\_ for a one year subscription to Tai Chi Farm.  
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