

(First Draft, working on some details, going through some audio Sifu sent ove/need to editr)

Wu Family Tai Chi Chuan Lineage

from Grand Master Liu Caichen

plus the relevance of study today

Please also see Taiji Manual of Li Xianwu as the Lineage Text

(Sifu: 90% similar/some movements different)

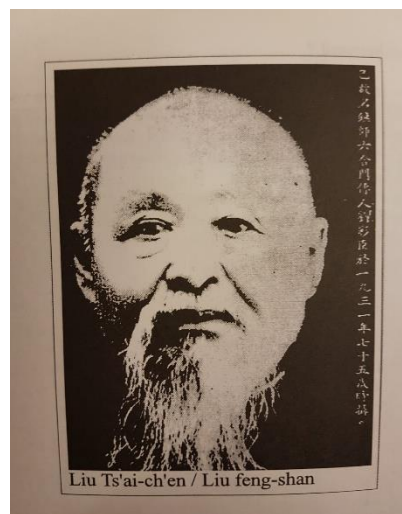
[Brennan Translation WordPress](#)

.....

**Please also see Appendices below
for details of the complete lineage
from sections taken from Taiji Manual of Li Xianwu**

....

Grandmaster



Liu Caichen

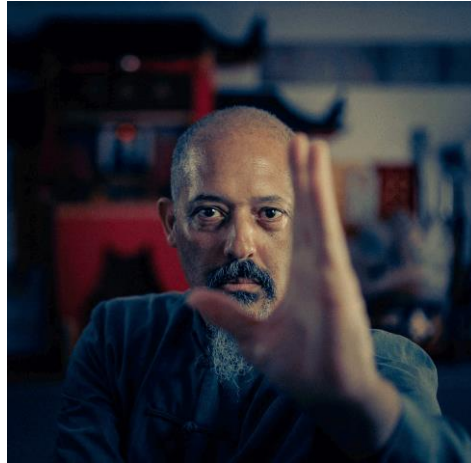
1852 - 1937



Wong Seung Ting

1907-1987





Henny Eleonora

1964 -

.....

Wu Family Style Lineage

The Lineage is understood to be a direct continuation of the Yang Style, perhaps more representative of the original form, and is often referred to as 'Old Yang Style T'ai Chi'.

The form and style of movement are very similar to the Yang style, with little obvious differences and only the 'trained-eye' or 'trained-senses' able to observe these.

What does differentiate it will be these:

- **The movements** are a little bigger and wider, (rather than being small and close) with more 'open' and 'longer arm'.
- **The stances** are slightly deeper, with more 'sitting legs', together with more movement directed from the waist. This both requires and develops a greater power and 'rooting' of the legs.

Such techniques are particularly suited to those of a strong and heavier body build, men and women alike; as a sturdy, larger body is more easily able to accommodate larger movements, as well as needing to build up strength and stamina in the legs.

- **The internal work Nei Gong 內功** is more dynamic (than ordinary Yang style), which leads to the creation of more internal power; though the outer form looks the same.

In these ways it is also *well suited for older people* who are also obviously often of a heavier, more sturdy build, need to build up lower body strength and need to create and preserve internal reserves of energy.

Similarly, it is of great benefit to those with sickness and weakness: outwardly it is more slow, with larger, easy movements; inwardly it is more dynamic creating vitality for recovery.

Of course, the form is suited *to all ages and body builds* remembering that *once the form is learnt the teacher gives personal guidance* according to physical constitution and form.

.....

Importance of the Lineage

This is a very old, traditional system which is representative of the most original style of T'ai Chi Ch'uan practice. During the cultural revolution, the older books regarding its practice were destroyed, (as for many other styles & other arts); and for fear of attracting 'too much attention' masters tended to avoid offering teachings, as well as writing down their knowledge.

One does not often find practitioners of this longer 108 Movement Wu Family Form any longer; nor any teachers who are offering it; and gradually fewer who are able to offer it. This means this particular form, together with its lineage, will die out if there is not a next generation of practitioners.

....

Relevance of Study Today

There is a transportation, securing and preserving of many, if not all, of the ancient and traditional Chinese Cultural Knowledge, Skills and Arts to Western countries during these times. This is for the obvious reasons from the history of the last century in China, as of those intensive social changes of present times.

For myself, this includes all those areas pertaining to the knowledge of my own disciplines within Chinese Medicine in which one has not only the revivals of the study of traditional classical texts in the West, but also the opening of the minds and hearts of those ageing and dying masters in China.

Aware that their skills will soon be lost and still with (a warranted) fear of persecution if they show them too brazenly or gather students, they share their knowledge to those (westerners) whom they deem capable and worthy to take their transmission. A 'transmission' as knowledge is not only the words or techniques or the skills, but also involves passing forward the heart, spirit and accumulated wisdom-insights gained through literally centuries of practice and teachings from master to student.

This is a lineage or how lineage is formed; (and the details of Yang Style T'ai Chi Form becoming Wu Family Style, or 'Old Yang Style' form are shown below in the appendices in both written and chart form).

Such a person, a figure-head known as a 'Lineage Holder', is found in Henny Eleonora within the world of traditional Chinese Martial Arts: both those known as 'hard fighting arts' such as Kung Fu (& the related forms using a variety of weapons) and those 'soft fighting arts' such as T'ai Chi Chuan, Ba Gua Zhang & Xing-Yi Ch'uan.

Needless to say, both hard and soft arts are not only methods of self-defence, but also pathways of exercise towards forming and strengthening health, respectively more athletic or more health orientated.

Liu He Men is the Kung Fu tradition of which Sifu Henny is a central teacher and a lineage holder. It is an old style of martial arts originating from the Shaolin Temples which incorporates both hard and soft styles and the associated skills, as written above.

This trailer is about Sifu's journeys to find authentic teachings from old masters in order to continually extend his knowledge and keep the art alive in his position as the inheritor to such dying traditions. <https://www.jellehelwig.nl/project/inheriting-liu-men/> The video plus accompanying text speak for themselves in respect of Henny's commitment and the need for preservation of these ancient arts.

Henny has also studied other forms of T'ai Chi, Ba Gua and Xing-Yi separately with a number of other teachers and is recognised as a teacher and lineage holder within those. He teaches both Yang Style and this special Wu Family Style T'ai Chi form.

In respect of our study of the Wu Family T'ai Chi Chuan and specifically this lineage from Liu Caichen and *specifically the longer form of 108 movements*, this is a form which is rarely taught, if at all. Definitely not in China and not through other related lineage teachers whom Sifu knows.

By forming a group of students here, in Sweden, we would become a group of practitioners who have the possibility to learn, embody and preserve this specific lineage; this specific ancient and original form of T'ai Chi Ch'uan practice.

The next generation, as wisdom moves from East to West

.....

Appendices

Appendix A	Transmission Description	from Taiji Manual of Li Xianwu : Brennan Translation WordPress
Appendix B	Lineage Chart	" " " " " " " " " "
Appendix C	Other Students in the Lineage	

.....

Appendix A

5 張三丰所傳

Transmitted by Zhang Sanfeng

張三丰亦作張三峯；乃武當山丹士。集太極拳之大成，為武當派之始祖。嘗觀察天地自然之理，採納各家拳術之長，以陰，陽，剛，柔，動，靜，進，退，喻其動作，名曰武當拳，或曰內家拳。

迨後流傳於陝西王宗，其名最著；再傳溫州陳州同。明嘉靖時有張松溪者，得其師之真傳，謂之太極十三式；厥後各分支派，松溪所傳為南派，傳於四明葉近泉，近泉傳周雲山，陳貞石，孫繼槎，吳崑山，單思南等；雲山傳盧紹岐；貞石傳董扶輿，夏枝溪；繼槎傳柴元明，姚石門，僧耳，僧尾；崑山傳徐岱岳，李天目；天目傳余仲波，陳茂宏等；思南傳王征南；征南獨得真傳，精點穴之術，其要訣為『敬，緊，勁，切，勤』五字。征南後數十年，最著名者則為甘鳳池等。

北派所傳，負時譽者甚衆，最著者為清初山右王宗岳，著有太極拳經，十三勢歌，行功心解，打手歌等；傳河南蔣發，發傳泌陽縣陳家溝陳長興；長興子二人，長曰耿信，次曰紀信，均能承業，授徒甚衆。時有河北永年縣楊福魁字露禪者，聞其名，因與同里李伯魁共往師焉；露禪勤學，盡得其秘，傳諸二子；長曰錡，早亡，無傳，次曰鈺，字班侯，三曰鑑，字健侯，均得父傳。班侯傳萬春，吳全佑，凌山等；健侯傳其子兆熊，兆清等；兆熊字夢祥，傳田肇麟，尤志學等；兆清字澄甫，傳武匯川，陳微明等；吳全佑傳其子鑑泉暨王茂齋，劉鳳山，郭松亭，齊格臣等。劉鳳山字彩臣，傳其子文海暨白永福，黎元弼，尹如川，梁漢勳，杜沂濱，王紹曾及著者等。（以上僅就彩臣先生所口授者為筆述，然不知者尚多，遺漏自所不免。）

Zhang Sanfeng ["three abundances"], also called Sanfeng ["three peaks"] was an elixirist of Mt. Wudang. Making a great achievement in Taiji Boxing, he was the founder of the Wudang School. He observed the natural principles of the universe and adopted the strong points of various styles of boxing arts, explaining actions through analogies of passive and active, hardness and softness, movement and stillness, advance and retreat. It was called Wudang Boxing, sometimes referred to as "internal boxing".

It was later passed down to Wang Zong of Shaanxi, who was then the most famous exponent of the art. It was then passed down to Chen Zhoutong of Wen County. During the reign of the Ming emperor Jiajing [1521–1566], there was Zhang Songxi, who obtained the authentic transmission and called the art the Taiji Thirteen Dynamics.

Afterward the art split into two branches [northern and southern], Zhang's transmission being the southern branch. He taught Ye Jinquan of Siming. Ye Jinquan then taught Zhou Yunshan, Chen Zhenshi, Sun Jicha, Wu Kunshan, Shan Sinan, and others. Zhou Yunshan taught Lu Shaoqi. Chen Zhenshi taught Dong Fuyu and Xia Zhixi. Sun Jicha taught Chai Yuanming, Yao Shimen, the monk Er, and the monk Wei. Wu Kunshan taught Xu Daiyue and Li Tianmu. Li Tianmu taught Yu Zhongbo, Chen Maohong, and others.

Shan Sinan taught Wang Zhengnan. Wang Zhengnan alone obtained the authentic transmission and was an expert in the art of striking acupoints. The secret to his skill lied in five terms: focused, sticky, potent, precise, efficient. Several decades after Wang, the most famous exponents became those such as Gan Fengchi.

As for the northern branch, there have been a great many famous exponents, the most noteworthy of which is *Wang Zongyue* of Shanxi during the early Qing Dynasty, who wrote the Taiji Boxing Classic, the Thirteen Dynamics Song, Understanding How to Practice, and the Playing Hands Song. He taught *Jiang Fa of Henan. Jiang Fa taught Chen Changxing of Chen Family Village in Biyang County.* Chen's two sons, the elder son named Gengxin, the younger named Jixin, were both able to follow in their father's footsteps and taught a great many people.

Once upon a time, *Yang Fukui, called Luchan, of Yongnian County, Hebei,* heard of *Chen's fame,* and so he, together with a friend from his hometown, Li Bokui, went to learn from the master. *Yang studied diligently and fully obtained the secret.* He passed the art to two of his sons. The eldest son, named Qi, died young and so was not taught. The second son, *named Yu, called Banhou,* and the third named Jian, called Jianhou, were both taught by their father. *Yang Banhou* taught Wan Chun, *Wu Quanyou,* Ling Shan, and others. Yang Jianhou taught his sons Zhaoxiang and Zhaoqing. Zhaoxiang, called Mengxiang [and Shaohou], taught Tian Zhaolin, You Zhixue, and others. Zhaoqing, called Chengfu, taught Wu Huichuan, Chen Weiming, and others.

Wu Quanyou taught his son Jianquan as well as Wang Maozhai, *Liu Fengshan,* Guo Songting, Qi Gechen, and others. *Liu Fengshan, called Caichen,* taught his son Wenhai, as well as Bai Yongfu, Li Yuanbi, Jun Ruchuan, Liang Hanxun, Du Yibin, Wang Shaoceng, and the author (Lian Xian Wu) and others.

(Listed here are only students that Liu has instructed personally. There are many more than I know of, thus inevitably there are names that have been left out.)

.....

Appendix B

系統表

LINEAGE CHART

張三丰—王宗（師承不可考）—陳州同

Zhang Sanfeng > Wang Zong (This transmission cannot be verified.) > **Chen Zhoutong**

陳州同 {南派（師承不可考）—張松溪—葉近泉

Chen Zhoutong (southern branch) (This transmission cannot be verified.) > Zhang Songxi, Ye Jinquan

葉近泉 {周雲山 陳貞石 孫繼槎 吳崑山 單思南

Ye Jinquan > Zhou Yunshan, Chen Zhenshi, Sun Jicha, Wu Kushan, Shan Sinan

周雲山—盧紹岐

Zhou Yunshan > Lu Shaoqi

陳貞石 {董扶輿 夏枝溪

Chen Zhenshi > Dong Fuyu, Xia Zhixi

孫繼槎 {柴元明 姚石門 僧耳 僧尾

Sun Jicha > Chai Yuanming, Yao Shimen, the monk Er, the monk Wei

吳崑山 {李天目 徐岱岳

Wu Kunshan > Li Tianmu, Xu Daiyue

李天目 {余仲波 陳茂宏

Li Tianmu > Yu Zhongbo, Chen Maohong

單思南—王征南—甘鳳池（師承不可考）

Shan Sinan > Wang Zhengnan > Gan Fengchi (This transmission cannot be verified.)

陳州同 {北派（師承不可考）—王宗岳—蔣發—陳長興

Chen Zhoutong (northern branch) (This transmission cannot be verified.)

> **Wang Zongyue** > *Jiang Fa* > *Chen Changxing*

陳長興 {陳耿信 陳紀信 楊露禪 李伯魁

Chen Changxing > Chen Gengxin, Chen Jixin, *Yang Luchan*

楊露禪 {楊班侯 楊健侯

Yang Luchan > *Yang Banhou*, Yang Jianhou

楊班侯 {萬春 吳全佑 凌山

Yang Banhou > Wan Chun, *Wu Quanyou*, Ling Shan

吳全佑 {吳鑑泉 王茂齋 劉鳳山 郭松亭 齊格臣

Wu Quanyou > Wu Jianquan, Wang Maozhai, *Liu Fengshan*, Guo Songting, Qi Gechen

劉鳳山 {劉文海 白永福 黎元弼 尹如川 梁漢勛 杜沂濱 王紹曾 著者

Liu Fengshan* (editor: *Liu Caichen*, the most recent lineage connection) > Liu Wenhai, Bai Yongfu, Li Yuanbi, Yin Ruchuan, Liang Hanxun, Du Yibin, Wang Shaoceng, and the author (Lian Xian Wu).

楊健侯 {楊夢祥 楊澄甫

Yang Jianhou > Yang Mengxiang, Yang Chengfu

楊夢祥 {田肇麟 尤志學

Yang Mengxiang > Tian Zhaolin, You Zhixue

楊澄甫 {武匯川 陳微明

Yang Chengfu > Wu Huichuan, Chen Weiming

.....

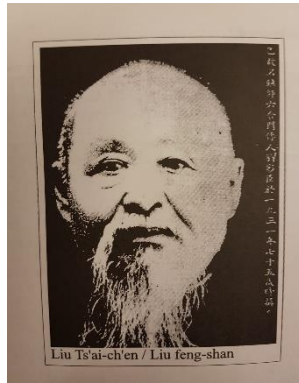
Liu Fengshan* : called Caichen, or Liu Caichen / Liu Ts'ai-ch'en. It was not un common to take different names at different stages of life or (by Daoists) according to one's level of cultivation or those virtues or characteristics one was intending to develop.

Caichen or Ts'ai-ch'en are just different forms of transliteration (of 劉彩臣先生) into Pinyin; the newer Hanyu system and the older Wade-Giles system. As in Peking is now Beijing).

.....

Appendix C details to be confirmed & completed
Other Students in the Recent Lineage

Grandmaster



Liu Caichen 1852 - 1937
aka **Liu Fengshan**



Wong Seung Ting
aka **Huang Xuan Ting**
1907-1987



Li Xianwu
18xx - 19xx



KC Tang
19xx-20xx



Henny Eleonora
1964 + just beginning

.....