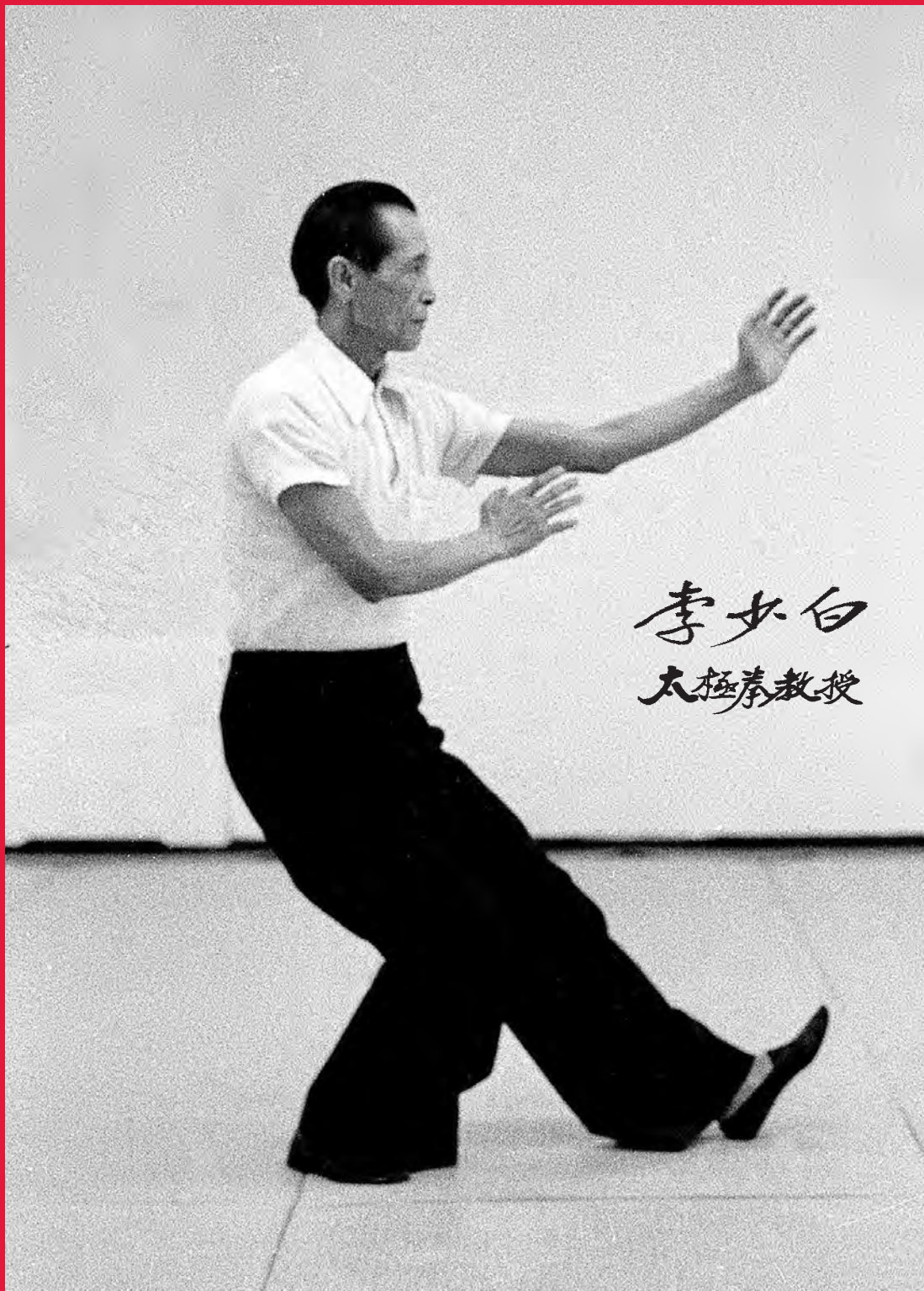


**LEE SHIU PAK**  
**Yang Style T'ai Chi Ch'uan Master**



**Compiled and Written by**  
**Sam Slutsky**

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## INTRODUCTION

Lee Shiu Pak studied Yang style T'ai Chi from Chen Wai Ming in Shanghai prior to the Chinese revolution. He learned and taught T'ai Chi in the traditional family style, and spoke Chinese in a Cantonese dialect.

This book outlines the basic elements and training methods of the Yang style T'ai Chi Ch'uan taught by Lee Shiu Pak; the exercise form, herbal medicine and acupressure massage, the self defense training methods and philosophy. Because he spoke very little English, he did not use the traditional T'ai Chi terminologies. He called the self defense methods "the boxing". I am using the spelling T'ai Chi Ch'uan because it was in usage when I began my study. I also use the terms T'ai Chi, T'ai Chi exercise and exercise form to avoid redundancy. All quotes and italic format writing are from Mr. Lee in his English.

Before Mr. Lee died in 1982, he gave me the photo negatives of the black shirt series, the white shirt series and photos taken at the classes. The black shirt photos of Mr. Lee were taken by Michael Jean, and the white shirt photos were taken by Alan Weiss who was Mr. Lee's most senior student. The Cheneville St. church gym and other class photos were taken by Jack Nissenson. I am grateful to all of them for granting me permission to use these photos in this book. I also thank David Saxe for teaching me how to scan negatives, develop photos and do layout and design.

This book is dedicated in gratitude to my teacher Lee Shiu Pak, my school brothers and sisters, the people who attend and have attended my classes, and to all the people who have studied this system. There are more than I could possibly mention, and the number continues to grow.

## ABOUT LEE SHIU PAK

李如白

Mr. Lee Chew Ng was born in Taizhan in the Chinese province of Canton. Lee Shiu Pak was his T'ai Chi Ch'uan name which was given to him by his teacher Chen Wei Ming. It means "Lee of small knowledge". Prior to studying T'ai Chi, Mr. Lee learned other Kung Fu systems. While studying journalism at the university in Shanghai, he learned Yang style T'ai Chi Ch'uan from Chen Wei Ming for 7 years. He said that after being introduced to T'ai Chi, he abandoned his previous martial practices because he believed T'ai Chi Ch'uan to be a far superior training method. He called it the king of martial arts because it was an excellent fighting system, as well as a universally applicable strengthening and curative exercise that could be done by people of any age and physical ability.

After the conclusion of his studies in Shanghai, Mr. Lee returned to his home city where he was a newspaper editor, a high school teacher and principal. He continued his T'ai Chi Ch'uan training. His life was disrupted by the Japanese invasion of China and then by the Chinese revolution. When he was able to, he moved to Hong Kong where he started a business of painting toys, and resumed his T'ai Chi practice. It helped him recover from a chronic illness that he had incurred, and this profoundly confirmed the curative virtues of T'ai Chi Ch'uan for him.



Chenneville St. gym, 1971

He moved to Montreal around 1960, and lived there until his death in 1982. A calligrapher and Chinese painter, an excellent cook, a hit-fall doctor (treating injuries) and martial artist, Mr. Lee taught all of these subjects to anyone who wanted to learn. He taught the long form of the Yang style T'ai Chi Ch'uan, a short T'ai Chi sword form, a staff form, acupressure massage, Chinese herbal medicine and tonics, Chinese injury medicine and Chinese painting. He taught many students, some of whom continue to be active instructors. He was a kind, comical, open minded and generous person.

It was Mr. Lee's hope that the practice of T'ai Chi Ch'uan would spread and benefit many people. He instructed a large number of people during the time that he taught in Montreal. He introduced the teaching of T'ai Chi as a credit course at Dawson college which was part of the curriculum of the Humanities Dept. for many years. Some of his students moved to other parts of Canada and the United States and taught this system. He made a large contribution to the knowledge and well being of many people.

In his view, there were four major disciplines within the study of T'ai Chi Ch'uan: exercise, medicine, boxing and philosophy. The exercise form has 86 movements divided into three sets: the first, second and third stage. It is the same form as the 108 movement form. The difference lies in how the movements are enumerated. Photos of the exercise form and lists of the names and translations of the movements can be found in the Appendix.

The medicinal training included a system of acupressure massage, herbal remedies, tonics,

and “hit fall” medicine, which includes herbal preparations and methodologies for the treatment of injuries. The boxing is the practice of the various self defense training methods, and the philosophy offers guidance on how to conduct oneself in order to live more harmoniously in ones own life, and in relationship with others. The central idea of his philosophical outlook was that one can have the greatest happiness by helping others. *“How to take the really happy – help the other people”*.

**The purpose of each of the four aspects:**

Exercise: *“make the self strong”*.

Medicine: *“put down the sick”*; *“help the self and help the other people”*.

Boxing: to protect oneself and others who are in danger.

Philosophy: *“make the heart large and open the thinking”*.





## Leg strengthening exercises: (photos)

It is of primary importance to strengthen the legs. Without adequate leg strength, the performance of the T'ai Chi will always be painful, and the body will not be able to relax sufficiently to do the exercise properly.

The first two of these exercises are especially beneficial for beginners because they do not know enough of the form to practice to strengthen their legs adequately. They are also good for the elderly who have weak legs and have trouble walking. Doing these exercises a few times a day will increase the blood circulation, the muscle strength and the flexibility of the legs.



Mr. Lee told a story of an old man he knew in Hong Kong who could hardly walk. He taught him the first two leg strengthening exercises. When the man's legs improved a little Mr. Lee taught him the T'ai Chi walking exercise. After a while the man was able to learn the T'ai Chi exercise form, and within a few months he was able to run. For those who are infirm and have poor balance, it is best to support themselves by holding a chair, table or wall while doing

these exercises. This support will no longer be necessary once ones strength and balance have improved.

The leg exercises should be repeated 3 to 5 times per session on each leg at the start, and gradually increased to 10 repetitions on each leg. They can be done many times each day. After one knows the T'ai Chi exercise, these leg exercises can be replaced by doing the exercise form, and by holding the individual positions of the form for various lengths of time. This is known as "**standing exercise**". Doing the standing exercise for each posture over a long period of time enhances strength and stamina. It also enables one to adjust their postural placement and proportional alignment.

### Leg exercise 1.

Start in the center equilibrium stance. Turn one of the feet 45 degrees out from the forward direction of the body. Assume a back stance by shifting the weight onto that leg and sink the weight by folding the leg joints. The other leg is extended in front, straight but not locked, with the heel resting on the ground with the foot at a 45 degree angle to the floor. The palms are placed on the waist, and the trunk and head are upright. The body weight is supported by the bent back leg, and should not be placed to any extent on the extended front leg (single weighted). Raise the unweighted leg slowly up and down. It is best to pivot the action around the hip joint. This exercise strengthens the leg bearing the weight and helps develop ones sense of balance. Repeat this exercise on the other leg.

### Leg exercise 2.

The second leg exercise is set up the same way as the previous one. The only difference between the two is the action of the unweighted forward leg. The leg folds in and out in the manner of a heel kick, without touching the ground until the desired number of repetitions are completed. This exercise strengthens the weighted leg and stretches the moving leg.

## **On breathing:**

Mr. Lee did not give detailed instructions about the breath patterns within the exercise form. The general guidelines were that one breaths in when the arms move up or gather in, and that one breaths out when the arms descend or move outward. The in breath is gathered at the Tan Tien (one and a half inches below the navel).

One takes three full breaths at the beginning and at the end of the form in the central equilibrium position. The three breaths at the beginning establishes the deep breathing rhythm and unites the three centers, and sets the pace and rhythm of ones movement for the exercise form. The three breaths at the end of the form decompress the breathing from deep to normal. Maintain a dynamic palm position in both hands through these three breaths because the exercise is not yet finished.

## **2 Breathing exercises: (Photos)**

### **One Hand:**

Starting in the centre equilibrium stance, the hand rises up the center line with the palm up while breathing in. The hand turns and pushes out to the center line with the palm out while breathing out. The hand descends. One should do at least 10 repetitions with each hand.

### **Two Hands:**

Starting in the centre equilibrium stance, both hands rise at shoulder width apart with the palms up while breathing in. Both hands descend at shoulder width apart with the palms down while breathing out. While the hands are going down, the weight sinks by folding the leg joints; and the leg joints straiten while the hands rise. On the last out breath, the leg joints do not fold so that one ends the exercise in centre equilibrium stance.



## MEDICINE

Mr. Lee taught various branches of Chinese medicine; acupressure massage, hit-fall (injury) medicine, and herbal remedies and tonics. He was not a doctor in the “Traditional Chinese Medicine” sense in that he did not study in a school. He was more of a folk medicine doctor who had a lifetime of accumulated knowledge from his teachers and from within his culture.

He imparted this information so that one could “help oneself and help other people”. Some of the information was given in the acupressure massage course that he taught two to three times a year. A greater part of his teaching was imparted within given situations that responded to specific questions and needs, and sometimes it were just given out as gifts.

There will not be a lot of information included in this section, because I believe that having it without context or training might result in harming yourself and those you are trying to help. I have added four of Mr. Lee’s seasonal soups that can be of benefit to anyone.

*A story:*

*Jean brought a live “gold coin” turtle from New York to Montreal at Mr. Lee’s request. He invited both of us to his house the next day. When we arrived at his house, the turtle was in the bath tub and a large pot of water was set on the stove to boil. He said that this soup was very good for the hormones.*

*He put the turtle on the kitchen table and repeatedly placed a small knife near its mouth. The turtle snapped at it to Mr. Lee’s delight. When the water came to a boil he dropped the turtle into the pot and held down the lid. I could hear it banging around in the pot for a short while, and then it was quite. After a few minutes he removed the turtle, emptied the pot, cleaned it and put more water on to boil. (The reason it was boiled alive was so that it would void itself.)*

*He opened the turtle opened by slitting the sides of the shell with a cleaver between the front and hind legs; then separated the shell from the body and put the shell in the pot to boil for one hour. While the shell was boiling he cleaned the turtle by removing the head, legs and internal organs. He also prepared a whole chicken by removing the head, feet, internal organs, skin and fat. He cut up the turtle meat and the chicken meat (bone included) and added them to the pot to cook at low rolling boil with the pot covered for five hours. He then said to us, “come back in five hours”. When Jean and I returned there was a large amount of soup in the pot. Mr. Lee made us drink many bowls and we were told to return the next afternoon for more.*

*When we arrived the next day Mr. Lee asked us “you what feeling?” from the soup. I said that I did not feel any difference, and Jean said that the next time she ate the soup she would make sure to be with her husband. We all laughed.*





## BOXING METHODS

### *A Story*

*I was so excited about T'ai Chi when I started to take classes. I spoke to many people about it. My friend Axel said that he would come to the next class with me. There were many students there of varying levels of ability. There was a free practice period after the form section of the class when the one could practice form, self defense and ask Mr. Lee and the advanced students questions.*

*Mr. Lee went up to Axel and asked him to punch him. Axel was a very large man and Mr. Lee was tiny. Axel became very uncomfortable and did not want to hit him. Mr. Lee was laughing in a friendly way and kept inviting him to punch. A number of students came around and told Axel that it would be all right to go ahead and punch. After much coaxing, red faced and embarrassed, Axel threw the punch.*

*Mr. Lee took a slow tiny step back and cupped Axels fist between the palms of his two hands. He asked Axel to punch him two more times and he responded in the same manner. He stepped away, smiled and said to Axel, "take care not do the angry".*

*When Axel and I went back to my place after the class he told me that Mr. had been right, he had been angry.*

A student asked Mr. Lee about why the boxing was included in the practice. She said it was contradictory in that T'ai Chi was based on balance, harmony, peace and good will toward others. She said that it was inconsistent with the Tao to harm other people. He said yes, but **"it is not the Tao to let other people to hit me"**. Live in peace and be prepared for war.



The T'ai Chi Ch'uan self defense training methods as taught by Lee Shiu Pak are the 5 steps and 2 turns, the applications of the individual movements of the exercise form, the 5 hands and 2 feet application practice and the push hands.

The boxing applications of the individual T'ai Chi Ch'uan movements, and the "5 hands and 2 feet" are choreographed training methods. They are employed to teach one how to move in given situations, and to train the practitioner with a repertoire of defensive and offensive tools.

The combined actions of the stepping and turning methods form the foundation of the T'ai Chi Ch'uan self defense footwork training. Most of the martial applications issue from them. They facilitate the bridging of the distance between oneself and the opponent when one is attacked.

The steps and turns are used to displace oneself to avoid attacks, make physical contact with the attacker and feel their consequent intention. They are designed to reduce all martial situations to push hands. The opponents power and center are deflected to the outside, leaving ones own power on the inside facing their center. From this position, one can mounted a counter attack. **"I can hit him but he cannot hit me"**.

## PHILOSOPHY

Mr. Lee would sometimes tell stories and sayings in his classes, at tea or in private conversations. They are based on the principles of T'ai Chi Ch'uan which has its foundation in Chinese philosophy. The stories and sayings represent his philosophical outlook which is essentially based upon the "golden rule": "do unto others as you would have them do unto you; don't do unto others as you would not have them do unto you".

He did not consider philosophy to be a theoretical intellectual endeavor. The "sayings" are a guideline of how to expand ones vision and moral outlook in order to live more happily and harmoniously within ones environment and society. ***"All all the people want same thing – to live, to make the strong and take the happy"***. Most of the sayings are written using the same language which Mr. Lee used to express them. I have made explanatory commentaries on some of them.

### ***A Story: "Who for you the shoe?"***

*Sometimes Mr. Lee would have the students sit down in the class and he would talk about philosophy. On one occasion he asked "you work for what"? He asked a number of people and everyone answered that they worked for money. "The money for who" and they answered "for me". He said "wrong thinking".*

*He asked: you wear clothes, did you make them; you eat food, did you grow it; you live in a house, did you build it? The questions went on, and to each of them the answer was no. He said that money was just a medium of exchange and that other people provided these things for them. The work that we do is the service that we provide others as repayment for what they do for us.*

*People usually think that they work for themselves and his view was that they worked for each other. If people understood it in this way they would be happier because they would be living with and helping each other, rather than thinking only of themselves.*



## Translation of the names of the movements by Mr. Sun Li

杨yáng 家jiā 太tài 极jí 拳quán 动dòng 作zuò  
名míng 称 chēng

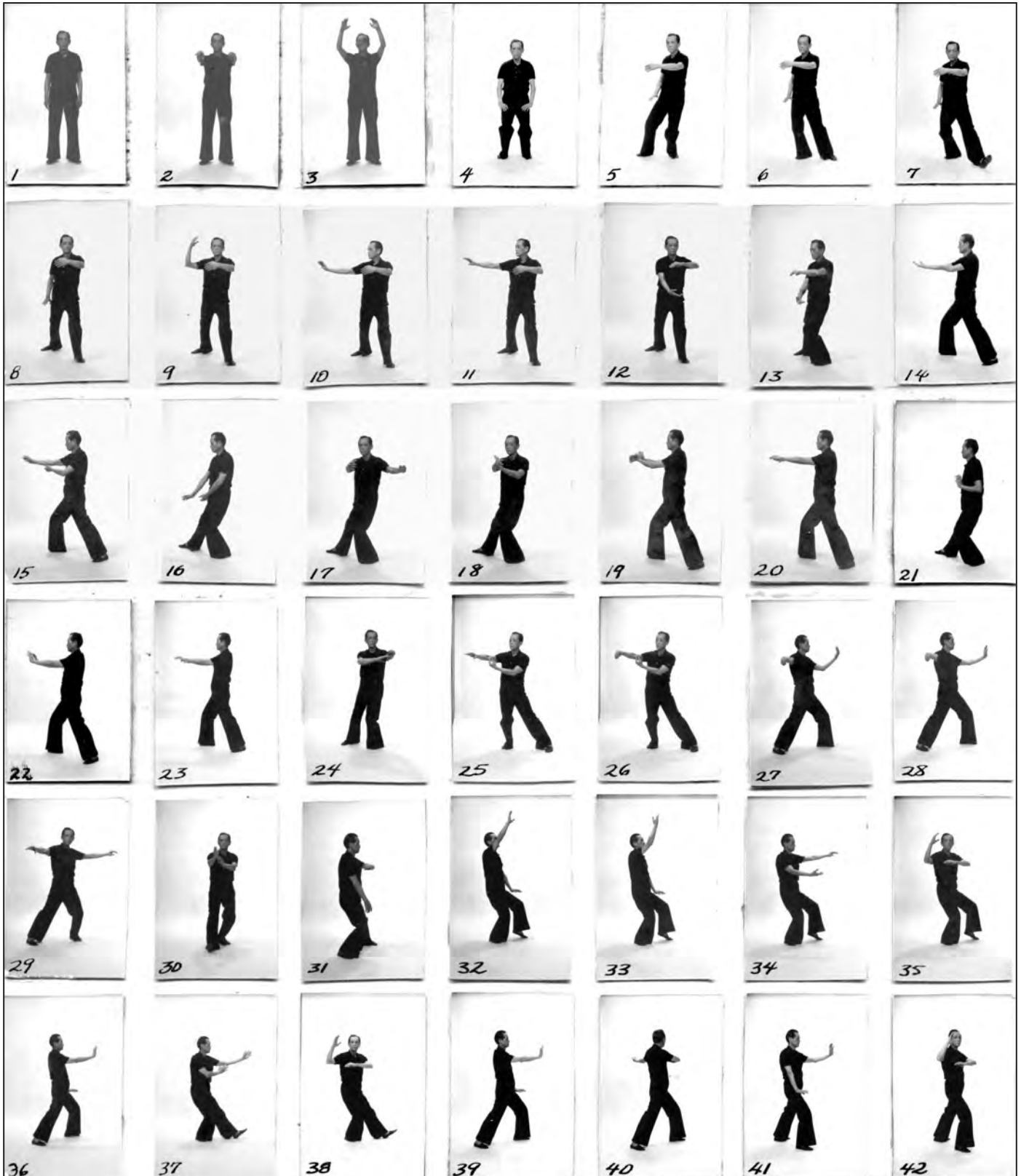
### Postures of TaiChi Style Yang

(第dì 一 yī 节jié)

(First part)

- |                 |   |
|-----------------|---|
| 一yī<br>1.       | 太tài 极jí 起qǐ 式shì<br>Start of Tai Chi                 |
| 二èr<br>2.       | 揽lǎn 雀què 尾wěi<br>Grasp Bird's Tail                   |
| 三sān<br>3.      | 单dān 鞭biān<br>Single Whip                             |
| 四sì<br>4.       | 提tí 手shǒu<br>Step Up and Raise Hands                  |
| 五wǔ<br>5.       | 白bái 鹤hè 亮liàng 翅chì<br>White Crane Spreads its Wings |
| 六liù<br>6.      | 搂lǒu 膝xī 拗ǎo 步bù<br>Left brush Knee, Twist Step       |
| 七qī<br>7.       | 手shǒu 挥huī 琵琶pí pá<br>Play the Lute                   |
| 八bā<br>8.       | 搂lǒu 膝xī 拗ǎo 步bù<br>Left brush Knee, Twist Step       |
| 九jiǔ<br>9.      | 右yòu 搂lǒu 膝xī 拗ǎo 步bù<br>Right brush Knee, Twist Step |
| 十shí<br>10.     | 左zuǒ 搂lǒu 膝xī 拗ǎo 步bù<br>Left brush Knee, Twist Step  |
| 十shí 一yī<br>11. | 手shǒu 挥huī 琵琶pí pá<br>Play the Lute                   |

*First Stage*

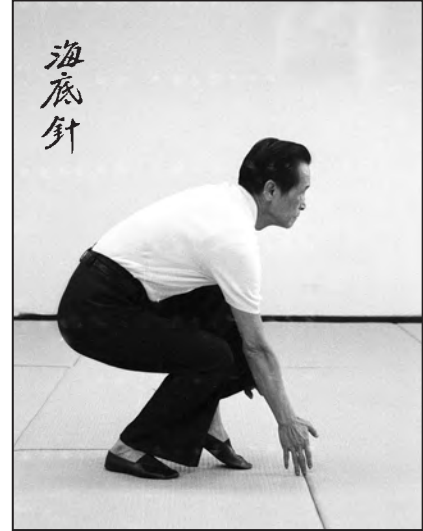




Gathering



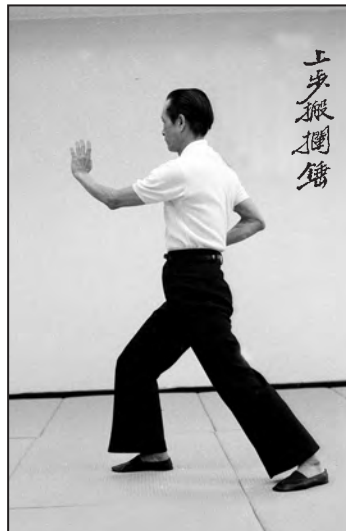
Heel turn



Pick a needle from sea bottom



Fan going through back



Parry



Wave Hands like Clouds



Wave Hands like Clouds

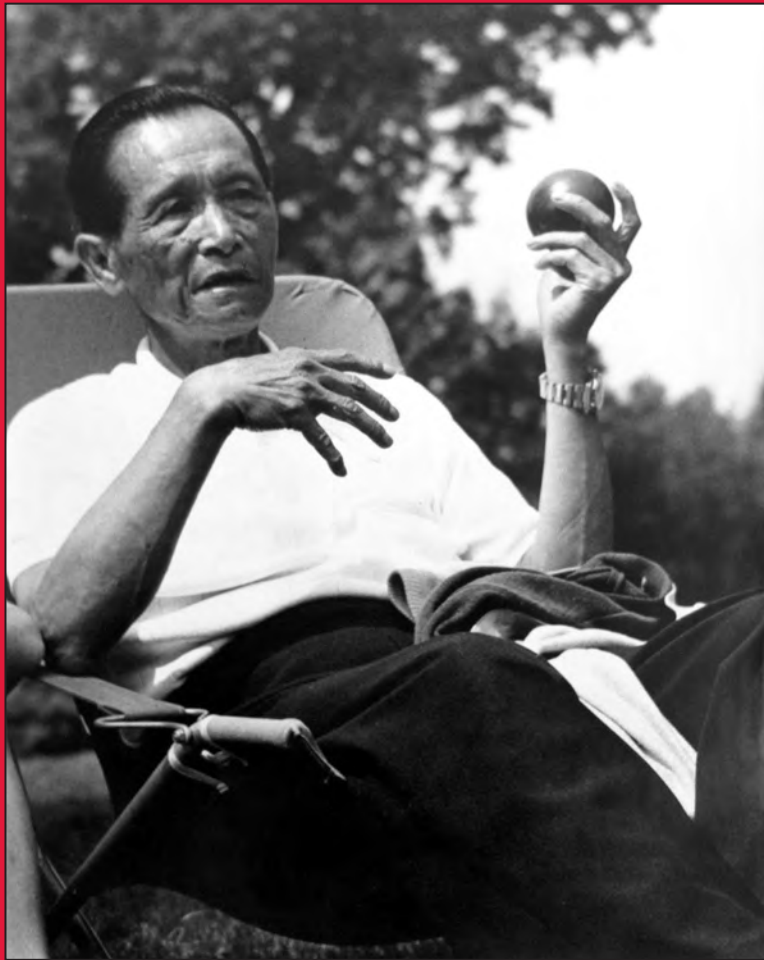


Turn and Strike With Fist



Strike Tiger left





**Summer 1982**

**Lee Shiu Pak studied Yang style T'ai chi Ch'uan from Chen Wai Ming. This book outlines the basic elements and training methods taught by Mr. Lee; the exercise form, herbal medicine, acupressure massage, self defense training methods and philosophy.**