



**DINAMICA** La rivista

TAI CHI CHUAN E ARTI ASSOCIATE

N. 9 - April 2019



Italy 2019

INTERNATIONAL TAICHI CHUAN

**SYMPORIUM**



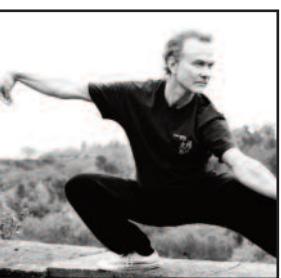
**EDITORIAL**

pag. 3

**ROOTS**

pag. 4

**Reality is real and is based on QI (energy).  
Zhang Zai's lecture on the Classic of Changes**  
by Roberto Seghetti

**TAI CHI CHUAN FROM THE POINT OF VIEW OF...**

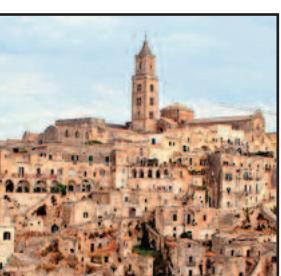
pag. 6

**Hold your head high and raise the spirit**  
Anna Siniscalco's interview with Frank Grothstück

**DE RERUM NATURAE**

pag. 8

**De viscera - Part II**  
by Alberta Tomassini

**ART AND HABITAT**

pag. 13

**Among the Stones of Matera  
Journey into the culture of a forgotten capital**  
by Paola Corsaro

**EVENTS AND REVIEWS**

pag. 15

**Finally in Italy the symposium of Tai Chi Chuann**  
by Anna Siniscalco

**LOCATIONS AND TIMETABLES**

pag. 17

The Dynamic Association-Tai Chi Chuan and associated Arts A.S.D. was born from the union of people who are willing to activate and share their potential through the arts and psychophysical disciplines, specifically the Tai Chi Chuan. Alongside Tai Chi Chuan, it proposes other arts and activities: meditation techniques, breathing and Qi Gong, Taoist Yoga (Tao Yin). The association is affiliated to the International Yang Family Tai Chi Chuan Association (IYFTCCA ©). Its aim is to promote Tai Chi Chuan and to offer the opportunity to learn and practice the traditional Tai Chi Chuan following the method and teachings of Master Yang Jun, the current 5th generation lineage holder from the creator of the Yang style Tai Chi Chuan.



The spring issue of our magazine is, as always, the result of a choral and voluntary effort, with the hope of offering a small contribution to reflection and deepening.

Among other articles, the interview with Frank Grothstück should certainly be reported, which particularly focuses on the meaning of the first of the Ten principles and the presentation of the International Symposium of different styles of Tai Chi Chuan, which will be held this year in Italy.

To enrich this number there are finally the second installment of the interesting De Viscera, the article on Matera Capital of Culture, the vignette and the second appointment with the column dedicated to the roots.

***Enjoy your reading!***

# Reality is real and is based on *Qi* (energy). Zhang Zai's lesson on the *Classic of Changes*

By Roberto Seghetti



The Qi, at its origin in the Void, is pure, one and without forms: by the effect of stimulation, it gives origin (to Yin/Yang) and by doing so it condenses into visible figures. The fluctuating Qi is agitated and it moves in every direction, concentrating itself in the matter and thus generating the diversified multiplicity of men and things".

«The supreme void has no forms: it is the original constitution of Qi. The condensation and the rarefaction of Qi are temporary forms due to changes and transformations [...]. Although the Qi of the Earth-Sky is condensed and dispersed, it is repelled and collected in a thousand ways, as a principle it operates according to an infallible order. The Qi is something that dissolves to return to the formless by remaining in its constitution, and which condenses to give rise to figures without departing from its constant. The supreme void can only be Qi, the Qi

can only condense to give rise to the ten thousand beings, the ten thousand beings can only dissolve to return to the supreme emptiness "<sup>1</sup>".

Zhang Zai is an 11th-century thinker. In contrast to the concept of emptiness of Buddhism, but using precisely the theme of emptiness, this extraordinary master pushes materialism to the extreme (it is not by chance that he was much loved by Chinese Marxists), stating that everything that exists, including spiritual power (Shen), is formed from the Qi, the vital energy. For Zhang Zai the whole reality is animated by a sort of vital breathing: inspiration / expiration, expansion / contraction, dispersion / condensation. According to this binary rhythm which refers to yin and yang, the undifferentiated Qi crystallizes in the visible forms, only to dissolve again. "The Dao of Heaven-Earth is nothing but doing the full from the extreme void [...].

Over time, even gold and metals disintegrate, the highest mountains erode, everything that has a shape could be easily destroyed. Only the Supreme Void, being indestructible, is full of the full".

Peculiar is the similarity of the terms and, basically, even the centrality of the concept of energy (we do not randomly speak of vacuum energy) in today's studies on the origin and formation of the universe. "Everything starts with a tiny fluctuation of the void. A banal, imperceptible quantum fluctuation, of those that occur inexorably in the microscopic world, in principle one of many. But this particular fluctuation has some characteristics for which it starts something very special: instead of closing again at once, like countless others, it immediately expands at a frightening speed and a gigantic material universe is born, which begins its evolution right away"<sup>2</sup>.



Chang Tsai

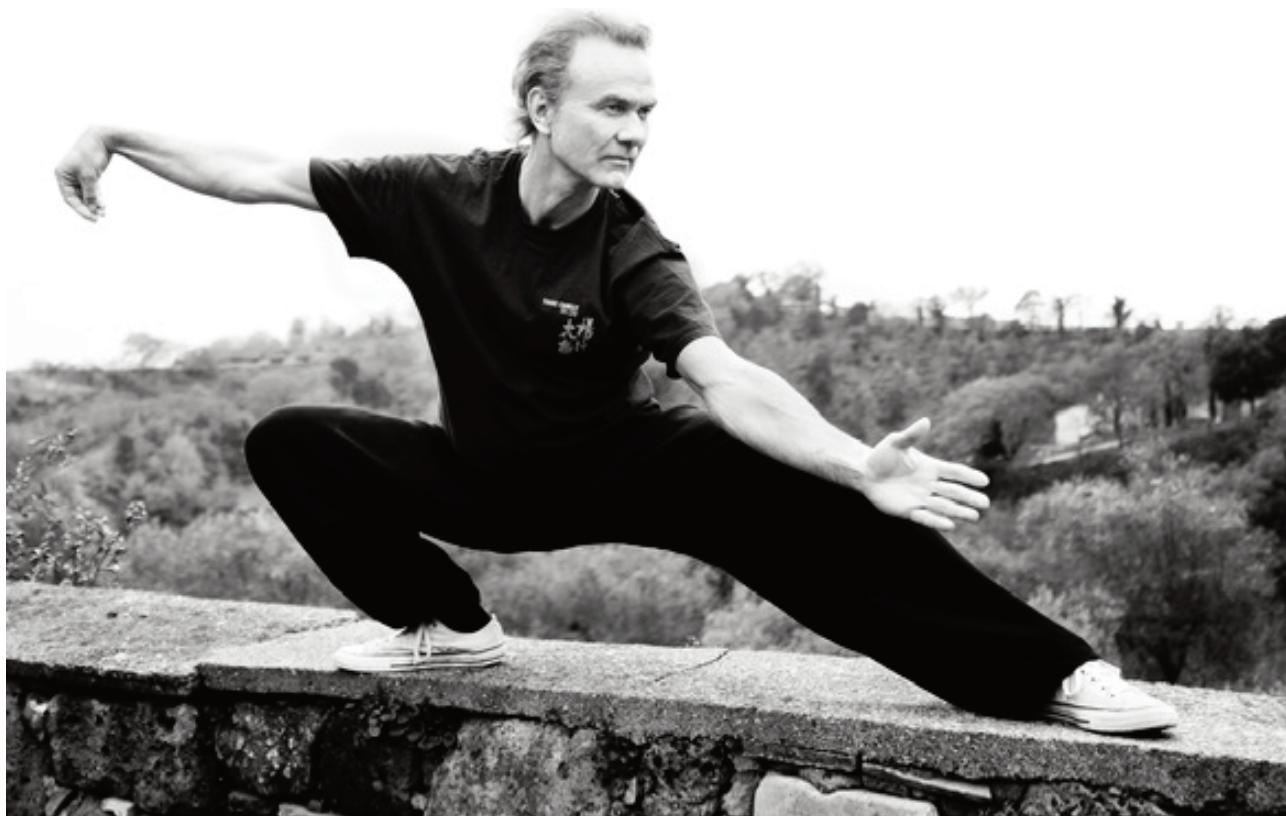
1) Zhengmeng in *Zhang Zai ij* (Works by Zhang Zai), Zhonghua shuju, Beijing 1978, pp. 7-9, according to the version reported in Anne Cheng, *History of Chinese thought. From the introduction of Buddhism to the formation of modern thought*, Einaudi, Turin 2000, p. 478.

2) Guido Tonelli, *The imperfect birth of things. The great race for the particle of God and the new physics that will change the world*, Rizzoli, Milan 2016, p. 28.

# Keep your head high and lift your spirit

## *A conversation with Frank Grothstück*

By Anna Siniscalco



In this interview, Frank Grothstück, director of the Yang Cheng Fu Center in Cologne, explains why he chose the Yang style, talks about the first of the ten essentials and explains how it is necessary, through practice, to unify the energy to realize the applications of Tai Chi Chuan.

**AS:** First of all Frank, how did you get to know Tai chi Chuan, and Yang Family Tai Chi Chuan in particular?

**FG:** I have been interested in Chinese martial arts since I was 15. First I did Japanese martial art, then I read books like Lao Tse's 'Dao De Jing' and also the Yi Jing, or The Book of Changes. So I became interested in Chinese martial art. I started when I was 22, I think, in the University of Sports in Cologne, where there was a Tai Chi teacher from China. First I learned some Kung Fu from him and then we started with Tai Chi, first with the Modern style 24 and 48 form and then with Chen Style. Then in 1995 I visited the seminar with Master Yang Zhenduo and Yang Jun and that was how I met them for the first time, and met the traditional Yang style for the first time.

**AS:** Why yang style and not Chen style?

**FG:** I did Chen style first but my teacher went to China and he couldn't come to Cologne very often at that time, so he told me that there was a very famous and very good Master coming to

Europe, which was Master Yang Zhenduo, and he told me that if I wanted to learn something else it could be a good idea to go to his seminar. So I went to see Master Yang and attended his seminar. It was so impressive for me to see those two Masters and to see how they moved... Well, I was very impressed by their energy and by their impression, they made a very big impression on me. And also I felt that Yang Family Tai Chi Chuan was the right style for me, I felt it in my body immediately that it was the right place to start, so I quit the other things, the other styles, I was already teaching them so I changed my teaching from the Modern style to the traditional Yang style Tai Chi.

**AS:** *The first of the ten essentials refers to the concept of emptiness. What do you think about that? Do you have an image to give the practitioners? Any methodology to suggest?*

**FG:** There are some differences in the interpretation of this principles. Xū líng dǐng jìn: there is xū which means empty, the first one, sometimes they say empty, lively, energy reaches the top of the head, sometimes they just say empty, lively, pushing up and energetic, so these are two of the interpretations. I can read them and I can try to find my own interpretation, but I was very happy when Master Yang was talking about this principle and he gave us the method to come closer and to understand this principle by saying: it means externally to lift up our head and internally to raise the spirit. I would suggest to just try to do that, to really try to lift up the head and to really try to raise the spirit and then, after years of practice, I think that the understanding of these four words, xū líng dǐng jìn, will change and will grow. But I still use the same method, I lift up my head and I raise the spirit as Master Yang has explained. If I would say my own interpretation about the word "empty" I could say maybe to be able to push up the head and still stay rooted. I have to be very calm, I can only be very calm when I am very familiar with the movements and with the energy, then I can become very calm. When I become very calm mentally then, in the head, I can become relatively empty so I think it just comes with the practice and I do also meditation practice to help this, but for me they are two different things, I mean in Yang style I just follow the first principle, I just try to lift my head and raise my spirit and that's all!

**AS:** *What is meant by "spirit"?*

**FG:** This is really hard for me to explain in English because English is not my mother tongue. How can I say it? Raise the spirit means for me, in this context, to have a positive attitude, to have positive feelings coming up. It is also connected to the mood, but it is not exactly what I want to say, in German I would say it better. For example if I have my head looking down then I feel my spirit going down, when I have my head lifted up, it's not enough but then I can raise my spirit. So it would be a positive feeling and it would be shown in the eyes, if you had it. It's calm but it is also very awake and very lively. I think that the second word líng, "lively", it comes really from trying to raise the spirit and to have a positive attitude.

**AS:** *Regarding the martial aspect, in order to realize the applications in a proper way what do you have to focus your attention on?*

**FG:** It's a difficult question. To learn the applications means first to learn the method and the techniques, to know what technique we use in what form. So when I use the application, first I have to know what I'm doing: I have to know is it a strike, it is a roll back, whatever, I have to know where is the energy point of those things. But to really use it in applications I think the most important thing is that I, through my own practice, realize the unification of the energy. So if my energy is not unified, I cannot use the application; I can imitate the use of application which is good in order to know and to learn the technique. But if my energy is not unified I cannot use it and I think if I am not calm the chi is coming up and I cannot use it too, so I have to get used to practice the applications a lot to become more calm, when I use it to not lose my basics, to not lose my rooting, to not lose my waist method, my relaxation. So I think that one of the most important thing in practicing the applications is to keep the body relaxed, because the energy has to come from the root. If it is coming from the root and I am not relaxed because I know now I'm doing the applications then there is no energy and then it's only technique, it's only a movement but not a real application. So I don't know if this is the answer you want to hear because the direction of the question for me is very big, very large.

# De viscera - Part II

By Alberta Tomassini



**«The sage rule, in the exercise of his government, is to open the hearths and to fill the bellies» (Lao Tzu)**

**«The greatest treasures of all, Mister Land, are a sound mind and a full belly»  
(20.000 Leagues Under the Sea – Captain Nemo)**

It's hold to be true (or better it was believed) that children are born devoid of gut bacteria. The gut colonization is instant and is influenced by the type of delivery (natural or caesarean), by the feeding (breast or artificial), by the weaning time as well as by geographical factors, by the diet or by drugs treatments, particularly by antibiotics. Then the colonizing bacteria undergo to a real selection from both the human host and from the different microbial species in competition among them, until the establishment of a different microbiota for each one of us. Mammals coevolved with their gut microbiota which contributes to the transformation of non-digestible carbohydrates (fibers), to the metabolism of bile acids, to the production of

vitamins as well as to the immune system modulation. In return they get a nutrient rich environment at a comfortable temperature. At about three years of life, the individual microbiota composition is almost defined and is kept pretty stable all life long, even in the face of lifestyle changes, diseases and antibiotic treatments.

Despite this intrapersonal stability, the interpersonal variability is great. All the studies show an heterogeneity among geographically and culturally different populations, even if it's not fully clarified how much these differences are due to genetic, environmental or dietetic factors.

However, by now several are the studies that show how environmental, lifestyle and dietetic changes can induce sudden and chaotic shifts of the gut microbiota composition. These shifts can be of short or long duration in the adult depending on the triggers that activate them, while the factors capable of modifying the normal colonization process during the first years of life, including also the psychological stresses, can have long term effects that can even influence the future susceptibility toward diseases.

It's not surprising that alterations of the normal microbiota composition (dysbiosis) are linked to many gut diseases as constipation, diarrhea, swelling, irritable intestine syndrome, colon-rectal cancer, but also to systemic diseases like diabetes (and its complications), metabolic syndrome and atopy. More recently, and perhaps quite unexpectedly, the gut dysbiosis has been associated to neurological disorders, from Parkinson to Alzheimer, from multiple sclerosis to autism.

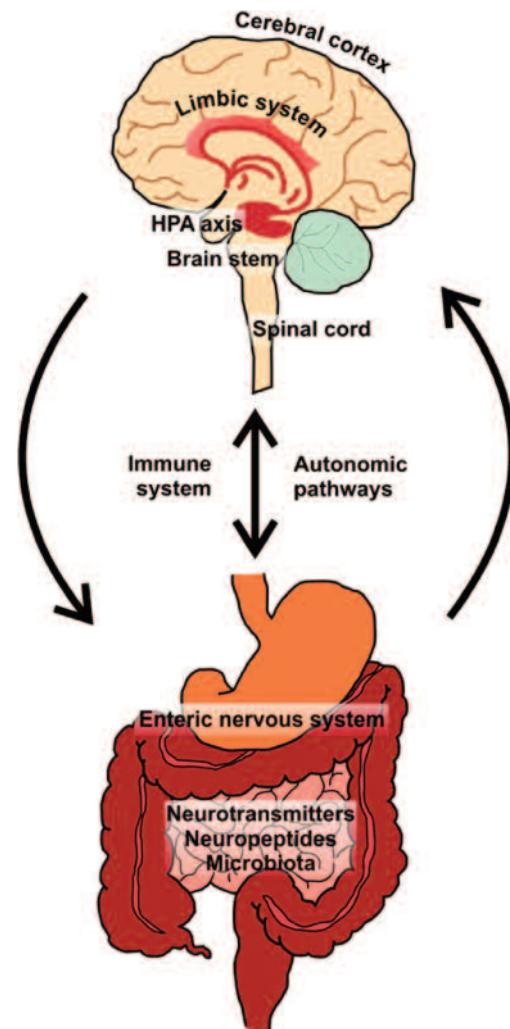
### **"With a sated belly you think better" - "An empty belly does not see reason"**

Nowadays the scientists are increasingly persuaded that the gut microbiota has a very strong impact on our mental state.

Only citing some explicative researches, it has been shown that mice devoid of a bacterial intestinal flora are deficient in their ability to recognize other interacting mice; furthermore, microbiota alterations can induce behaviours fully comparable with the ones induced by anxiety, depression and even autism in humans.

The mechanisms of action of this interaction are not yet fully understood, but the researches suggest a bidirectional communication between the gut microbiota and the central nervous system, the so called gut-brain axis that includes the brain, the glands, the intestine, the immune cells and then, of course, our little friends, through autonomic, neuroendocrine and immune pathways, regulated by the production and control of neurotransmitters.

It's the classical situation of the egg and the chicken: do the neurological and behavioural alterations forerun the dysbiosis or does this induce the brain changes? It has been shown that depression is associated with a modified microbial composition and with an increased



*Maternal separation as a model of brain-gut axis dysfunction - O'Mahony S.M. Et al.  
Psychopharmacology (2011) 214:71-88*

colonic mobility, but it has also been demonstrated that a chronic gastrointestinal inflammation can induce anxious behaviours and can modify brain biochemistry. More likely these different situations coexist in a never-ending loop.

**The exercise ferment the temperaments, it throws them into their channels, it erases all the overabundances, and it helps nature in these secret distributions, without which the body could not exist. (J. Addison)**

Look at that, what an intriguing coincidence! Cognitive capacities improvement, especially in the elder, colon cancer prevention, diabetes treatment, irritable colon syndrome and depression improvement: all in the increasing list of the healthy effects of physical exercise!

It has been clearly verified how appropriate levels of physical activity can protect people from all the mortality causes: the World Health Organization (WHO) classified physical inactivity at the fourth place as a risk factor of mortality (6% of global mortality). It has been assessed that 21-25% of breast and colon cancers, 27% of diabetes and about 30% of the ischemic cardiological pathologies can be ascribed to physical inactivity.

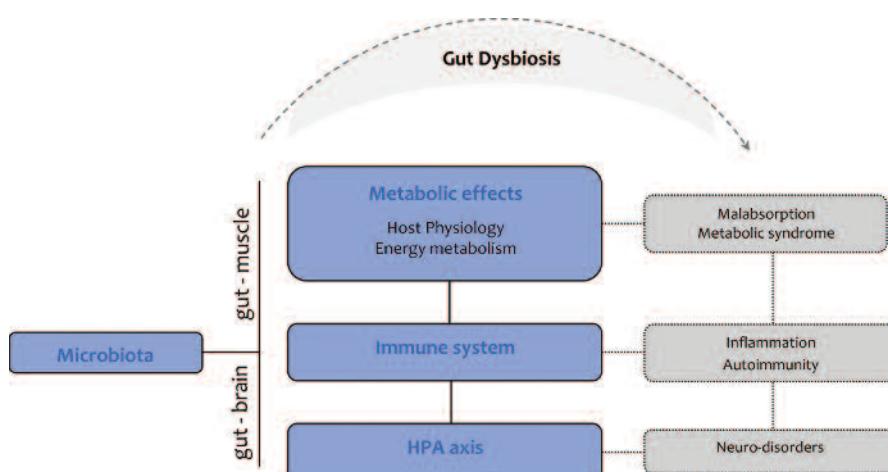
And what about the microbiota?

Up to now, several studies support the evidence that the gut microbiota composition is influenced by physical exercise, sustaining its biodiversity and modulating both the systemic and the local intestinal inflammation. The exercise can exert such changes in synergy with the diet so that an unhealthy diet can hinder the healthy effect of the exercise and vice versa.

Without making heavy weather of the story, you have to know that the most sustained mediators of the microbiota effects on the muscular function are the short chain fatty acids, compounds generally deriving from the bacterial metabolism of nutrients, such as proteins, introduced with the diet and whose main targets are the skeletal muscle mitochondria regulating energy production, oxidative balance and inflammatory cascade activation.

To sum up, the scientific studies show that physical activity can alter the gut microbiota therefore influencing the system response in health as well as in disease.

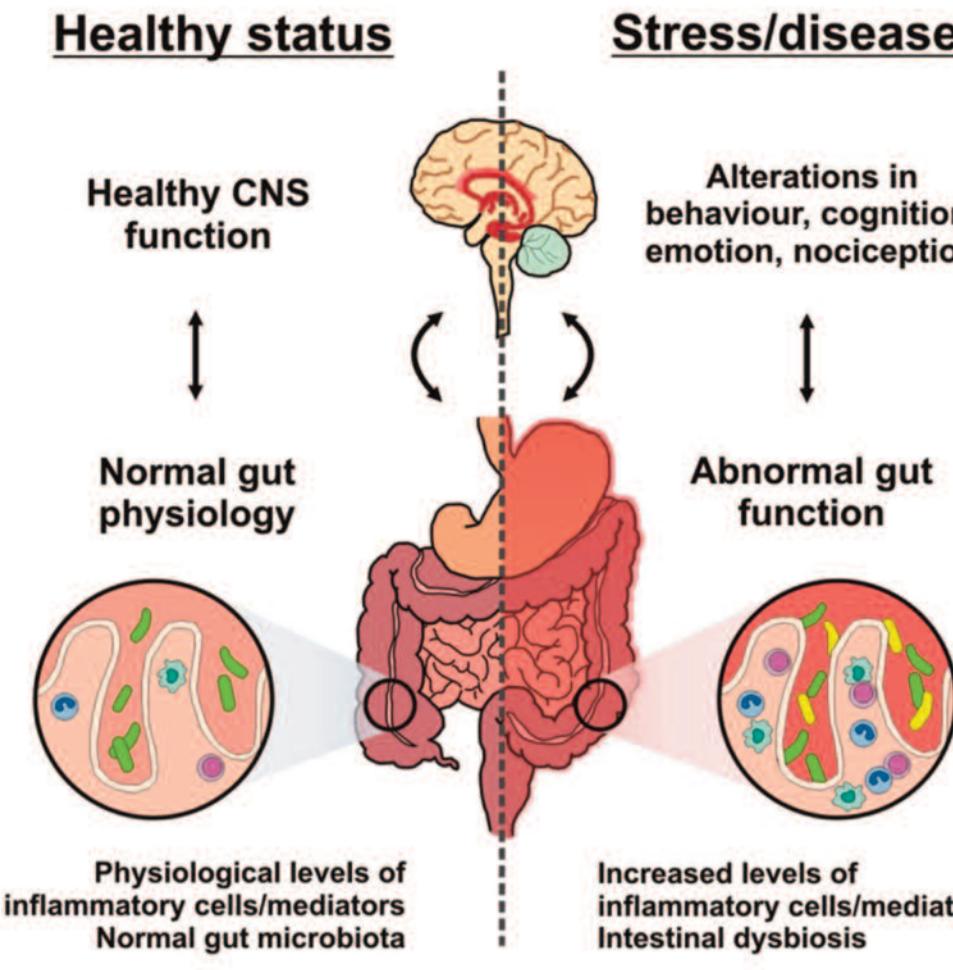
However, the intensity, the



*Exercise has the guts: How physical activity may positively modulate gut microbiota in chronic and immune-based diseases - Roberto Codella, Livio Luzi, Ileana Terruzzi  
Dig Liver Dis. 2018 50(4):331-341*

frequency and the duration of the exercise in relation to a healthy effect is still debated even if a moderate exercise seems more efficient and more sustained.

In my opinion (and not only mine) Tai Chi Chuan, due to its characteristics of a measured intensity exercise and due to its capacity of simultaneously act on muscles, respiration and mind, possesses the potentiality for the improvement of the immune function and the gut inflammation also brought a direct effect on gut microbiota composition and biodiversity. It's up to us to take the challenge and to prove it in the future.



*Brain-gut-microbe communication in health and disease. Sue Grenham, Gerard Clarke, John F. Cryan and Timothy G. Dinan. Frontiers in Physiology December 2011 Volume 2 Article 94*

### Changing our point of view? Considering that...

Considering that about 40% of organism volume is made of bacteria in some sponges, that the symbiont of algae, a certain Symbiodinium, supplies up to 60% of the nutrients needed to its coral host and that a prolonged increase of sea temperature induces the end of the symbiosis and the death of the coral...

Considering that the entity that we call cow is an organism in which a complex ecosystem (cellulose digesting bacteria, ciliated protists, anaerobic fungi) outlines its particular anatomy, defines its digestive physiology, governs its behaviour and, finally, decides its evolution...

Considering that it has been calculated that a half of our cells is bacterial, that we host more than 150 bacterial species in our gut and that, consequently, the microbial genic set is about 150 times greater than our (without including the symbionts of aerial structures, of the skin, of the mouth and of the reproductive systems) ...

...we have to infer that, without these symbioses, the life on earth, as it is today, could not exist: a simple symbiosis among microbes and a simple arcaic unicellular organism has been the basic driving force toward the following expansion of the multicellular organisms, and it has also posed the basis toward the species diversification. If this was not enough, each human single cell carries remains of ancient symbiosis in the form of mitochondria and different organelles without which we could not survive.

Considering all that, should we change our point of view?

Understanding that the humans are not individuals, single entity, but the result of ever changing interactions with microorganisms, is beginning to have consequences that surpass

the biological disciplines.

It is now a matter of discussing the definition itself of human being and the distinction between "self and not self".

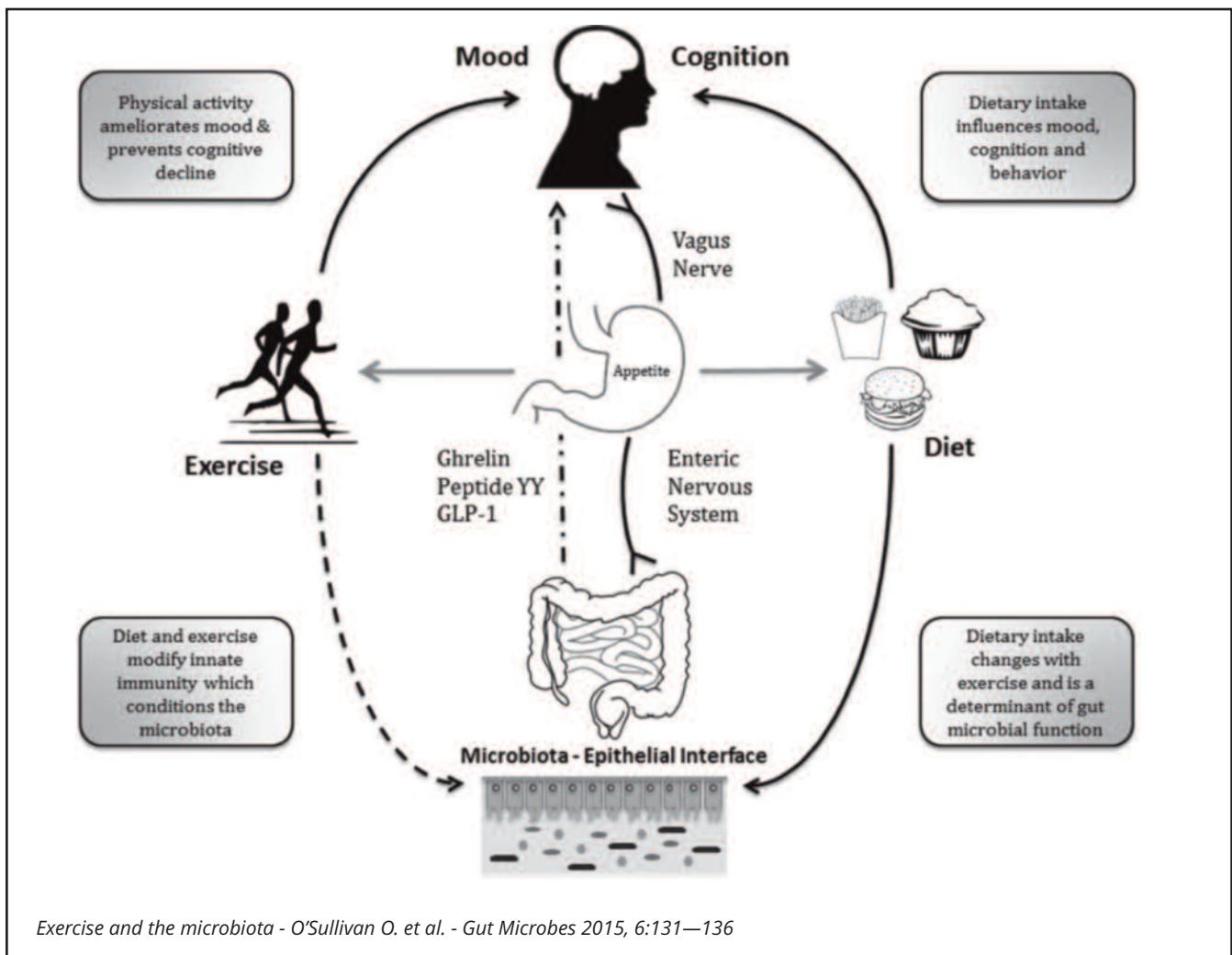
And since here I am trespassing on topics unknown to me, I prefer to conclude citing two recent articles whose titles are explicatives:

"The challenge is big, the opportunity even bigger: it is time, and perhaps past time, to rethink collaboratively, beyond arts and science divisions, what it means to be a living human being at home in a microbial world, one on which we depend and with which we are inseparably interwoven. Microbiome science has the exciting, the important potential to catalyze the breakdown of the anachronistic barriers between the natural and the human sciences and enable a truly integrated understanding of what it means to be human, after the illusion of the bounded, individual self. The human is more than the human."

(T. Rees, T. Bosch, A.E. Douglas, "How the Microbiome Challenges Our Concept of Self", *plos Biology*, February 9, 2018).

"For animals, as well as plants, there have never been individuals. This new paradigm for biology asks new questions and seeks new relationships among the different living entities on Earth. We are all lichens."

(F.S. Gilbert, J. Sapp, A.I. Tauber, "A Symbiotic View of Life: We Have Never Been Individuals", *Quarterly Review Of Biology* 2012, vol. 87, issue 4, 325-341).



# Among the stones of Matera

## *Journey into the culture of a forgotten capital*

by Paola Corsaro



**M**atera, Capital of Culture 2019. A capital so far, forgotten by media and travel agencies, now brought to the forefront of the web and TV by a recognition certainly not unexpected. On a snowy New Year's Eve, the city appears to me as a magical setting, where roofs and "stones" blend into a landscape that recalls Jerusalem, one of the oldest cities on Earth.

I arrived in the evening, with the smell of the fireplace in my nostrils and with the desire to get lost in History.

A city completely organized for the role of capital of culture, ready for the event on New Year's Eve TV footage, clean, with excellent public service, full of refined shops, elegant restaurants and meeting places, with great cultural offers and with squares decorated with statues of Salvador Dalí.

Streets brimming with crowds, arrived there for the RAI show in the square, invading the narrow streets towns in the hope of appearing on the video of the RAI.

The magic was just below them. The Sassi of Matera. A path backwards in time. A living Nativity scene, made up of numerous 'tableaux vivants' (living pictures) within dwellings, caves, and rupestrian churches, they all took you to Palestine, inside the never ending tale.

Music in the sacred places, modern art in the ancient places, a dimension out of time but not out of space. A journey into the culture of the capital of Sassi on a Piaggio bee and a guide who tells the history of architectural restoration and the legends of the elderly.

The name "Sassi" identifies the two main Districts of the center of the historic city of Matera: the "Civita" and the "Plan." Around the "Civita" develop the Sasso Barisano and the Sasso Caveoso.



The first men lived there between the Paleolithic and Neolithic time. Many of houses dug inside the limestone have always been inhabited. The Stones of Matera therefore constitute a cultural heritage of mankind, as recognised by Unesco, not only because they are an exceptional example of accurate use during time of natural resources, but also because, within them, they have developed models of the collective life typical of the "community", in the sense of mutual alliance and support, outside the social rules, established and lived above the ground.

This is what a person from Matera tells me; he is the owner of a bed and breakfast in the stones, who recalls what was orally transmitted to him about the way of life in those places, which he guards so accurately.

As stated in the IV criterion for recognition of Unesco:

"The Sassi and the park of the rupestrian churches of Matera are an important example of a whole architectural and landscape testimony of significant moments in the history of

mankind which took place from primitive underground dwellings dug into the stone facades of the ravines, up to sophisticated urban structures, built with excavation materials, and by natural well preserved landscapes with important biological and geological features to complex urban landscapes."

The description of Carlo Levi of Sassi in "*Christ has stopped at Eboli*" seals the picture:

"I arrived in Matera at about 11 o'clock in the morning. I had read in the guide that this was a picturesque city, which deserved to be visited, that there was a museum of ancient art and curious troglodytic dwellings. Moving a little from the station, I came to a road, which on one side was flanked by old houses, and on the other side skirted a precipice. In the gully lay Matera.

The gully has a strange shape: it was formed by two half-funnels, side by side separated by a narrow spur meeting at the bottom, where one saw, from up there, a white church, Santa Maria de Idris, who seemed to be stuck in the earth. These upside-down cones, these funnels, are what they call Stones, 'Sassi'.

They have the form of what, at school, we imagined as Dante's hell, in that narrow space between the facades and the downward slope the streets pass, which are at the same time floors for those who come out from the houses upstairs and roofs for the ones below. Raising my eyes I beheld at last, as an oblique wall, all of Matera. It's really a beautiful, picturesque and impressive city."

You must try it. With feelings.

# At last Tai Chi Chuan Symposium in Italy

by Anna Siniscalco



**F**rom 25th till 29th March in Selvino, near Bergamo, A unique occasion for us Italians to practice with the masters of different styles of Tai Chi Chuan and to participate to seminars and friendly competitions.

Finding the common essence of Tai Chi Chuan directly comparing the Masters of the six traditional styles: this is the extraordinary experience that Italian practitioners are lucky to have within reach this year.

The Tai Chi Chuan Symposium will take place in Selvino, near Bergamo, from 25th till 29th March.

The masters who will participate are: **Chen Zhenglei**, 11th generation direct heir of Chen family Tai Chi Chuan; **Yang Jun**, 5th grand master and 6th generation of Yang family Tai Chi Chuan

founder; **Wu Kwongyu** (Eddy Wu), 5th generation Wu style founder; **Zhong Zhenshan**, 5<sup>th</sup> generation heir of Wu (Hao) family Tai Chi Chuan; **Sun Yongtian** grand master of Sun style; **He Youlu**, He Zhaoyuan de-scendant, He style founder.

Among the suggested activities at the *Symposium*, other than the early morning practice guided by the Masters, there will be seminars, friendly competitions of practice without weapons, with sword and yang style saber, and academics in-depth analysis on the relationship between Tai Chi Chuan and health given by researchers and scientists from all over the world.

The reports presented and discussed at the *Symposium* will be talking about what science knows and what it does not know about Tai Chi Chuan, how to transform traditional techniques in therapeutic movements for elderly people who are at considerable risk of falling or for people with motor difficulties; but also for young people who are able to adopt life styles which include the practice of sports leading to a healthy life; there will be discussion on how Tai Chi Chuan can affect muscle and bones chronic pain, what it has caused, what difficulties the experiments on Tai Chi Chuan have met and how the brain functional X-ray could help to understand the effects of this practice.

Taking part to the *Symposium* it is always a unique experience for a Tai Chi Chuan practitioner, but this year it will be even more for us: we Italians will host this meeting, representing the majority of volunteers who allow the *Symposium* to take place and probably also the majority of the participants.

For those who have never practised with the Grand Master of the chosen style, or who have never tried to move the energy with other traditional styles, the *Symposium* will be an opportunity of in-depth and extra-ordinary discovery. Other opportunities of the same importance will be organized in the future, but it will be necessary to go abroad in order to participate, even in far away countries, with expensive travel costs.

For those of us who practice the Yang family traditional Tai Chi Chuan, there will be a further reason to be interested. During the *Symposium* Yang style Tai Chi Chuan friendly competitions will take place, both singular and group, in the Hand Form (essential Form 22 and 24), in the

sword forms (67 and other forms) in the saber Form (13 and other forms). This is going to be a way to enrich our own form, comparing it with the one of the other practitioners in a friendly competition.



Quoting the Grand master Yang Zhenduo:

*"Every Tai Chi Chuan practitioner is part of a one big family"*

**See you in Selvino!**

## Application form to ASD Dinamica - Tai Chi Chuan e Arti associate

Il/la sottoscritt \_\_\_\_\_ C.F. \_\_\_\_\_

### CHIEDE

Al Consiglio Direttivo di questa Spett.le Associazione Sportiva di:

- essere iscritt quale Associat allo scopo di frequentare i corsi dalla stessa organizzati oltre che consentire il raggiungimento degli scopi primari della stessa.
- Rinnovare l'iscrizione per l'anno sociale in corso.

Parte da compilare alla 1° iscrizione o in caso di variazione dati anagrafici

Nat	_____	Prov.	_____	il	_____	/	_____	/	_____
Residente in Via/Piazza	_____	n°	_____						
C.A.P	_____	Prov.	_____						
Comune	_____								
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### DICHIARA

- Sotto la propria responsabilità di essere fisicamente idoneo ed in regola con quanto stabilito dalla legge sanitaria sulle attività sportive non agonistiche, dichiarazione avvalorata dalla personale presentazione del certificato medico di sana e robusta costituzione, e di impegnarsi alla tempestiva consegna del certificato suddetto;
- in pieno possesso delle proprie facoltà fisiche e mentali, di assumersi tutte le responsabilità e solleva la gestione organizzativa dell'Associazione da qualsiasi responsabilità in caso di danni e/o incidenti causati o provocati a cose o alla propria o altrui persona che possono verificarsi prima, durante e dopo lo svolgimento delle varie attività svolte nell'Associazione.
- di avere preso visione dello statuto che regola l'Associazione e del regolamento interno di funzionamento;
- di allegare al presente modulo la ricevuta di pagamento della quota associativa.

**CONSENSO AL TRATTAMENTO DEI DATI PERSONALI** *Con la presente dichiaro di aver letto l'informativa (presente sul sito dell'associazione www.dinamicataichi.it) sui diritti connessi al trattamento dei dati personali, ai sensi dell' 13 del D. Lgs n. 196/2003 e al Regolamento (UE) 2016/679. Il trattamento è finalizzato alla gestione del rapporto associativo e all'adempimento di ogni obbligo di legge. Presto pertanto il consenso al trattamento sia manuale che con l'ausilio di mezzi elettronici dei miei dati personali e sensibili per le finalità sopra descritte ai sensi della legge sulla privacy. Inoltre, do esplicito consenso per ricevere informazioni relative alla vita associativa e/o alla didattica tramite:*

posta ordinaria.  mail o sms  inserimento in chat.

Data \_\_\_\_\_

Firma \_\_\_\_\_

### DICHIARAZIONE PER I MINORI DI 18 ANNI

Il/la sottoscritt , genitore del minore, autorizza il/la propri figli ad iscriversi all'Associazione Sportiva Dilettantistica e sottoscrive la domanda.

Documento \_\_\_\_\_ n° \_\_\_\_\_

Firma di un genitore o di chi ne fa le veci \_\_\_\_\_ Visto dell'Associazione.....

La quota di iscrizione di 20€. può essere versata o direttamente all'insegnante o tramite bonifico bancario a:

“ASD Dinamica Tai Chi Chuan e Arti Associate” su IBAN: IT66T0200805049000103899226 con causale versamento:

“Iscrizione associazione ASD Dinamica - anno sociale 20 - 20 ”.

### Parte riservata all'Associazione

- ⇒ Ammesso come Socio:  Ordinario;  Juniores;  Benemerito;  Onorario;  Sostenitore;
- ⇒ Non Ammesso come Socio.

Scuola \_\_\_\_\_ Data \_\_\_\_\_ / \_\_\_\_\_ / \_\_\_\_\_ Firma \_\_\_\_\_



**LOCATIONS AND TIMETABLES YANG FAMILY TAI CHI CHUAN  
COURSES SEASON 2018/2019**

**Montesacro/Conca d'oro, sede "INSIEME PER FARE", via Pelagosa 3 (metro B Conca d'oro)**

Corso pomeriggio	Lunedì	Martedì	Mercoledì	Giovedì	Venerdì
CORSO BASE			18:45-19:45		18:45-19:45
1° parte forma			Principianti		Principianti
CORSO BASE			18:45-19:45		19:30-20:45
2° parte forma			Intermedi		Tui Shou
CORSO BASE			19:45-21:00		18:45-20:00
3° parte forma			Intermedi		Tui Shou
CORSO INTENSIVO-AVANZATO	20:00-21:30				
con armi		Palestra			
CORSO INTERMEDIO E INTENSIVO			20:15-21:30		
			Applicazioni TCC		

Corso mattina	Lunedì	Martedì	Mercoledì	Giovedì	Venerdì
CORSO BASE	10:00-11:00			10:00-11:00	
1° parte forma	Principianti			Principianti	
CORSO BASE	11:00-12:00			11:00-12:00	
2° parte forma	Intermedi			Intermedi	
CORSO BASE	11:00-12:30			11:00-12:30	
3° parte forma	Intermedi			Intermedi	

**Buhalotta/Piazza Monte Gennaro, sede "SCUOLA ATTIVA", via Col di Rezia 3**

Corso pomeriggio	Lunedì	Martedì	Mercoledì	Giovedì	Venerdì
<b>CORSO BASE</b>					
Intermedio	17:45-18:45		18:00-19:00		
<b>CORSO BASE</b>					
Principianti e Intermedi	18:45-19:45		19:00-20:00		

**Prati/via Cola di Rienzo, sede JAYA, piazza dell'Unità 8**

Corso pomeriggio	Lunedì	Martedì	Mercoledì	Giovedì	Venerdì
<b>CORSO BASE</b>					
Intermedi e avanzati	14:45-16:15				

**Parioli, sede CIRCOLO 162, viale Parioli 162 (con parcheggio)**

Corso pomeriggio	Lunedì	Martedì	Mercoledì	Giovedì	Venerdì
<b>CORSO BASE</b>					
Principianti		18:00-19:00		18:00-19:00	
<b>CORSO BASE</b>					
Intermedi		18:00-19:00		18:00-19:00	

**PROGRAMMA DEI CORSI****Corso Base**

Questo corso prevede lo studio e la pratica della Forma Lunga Tradizionale (103 posizioni) attuando la metodologia e il programma tradizionale ed ufficiale della IYFTCCA. Il programma viene insegnato in classi della durata di un'ora o di un'ora e mezza differenziate in base al livello effettivo dello studente.

**Corso Intensivo - Avanzato**

Questo corso, sempre seguendo la metodologia ed il programma tradizionale ed ufficiale della IYFTCCA, prevede l'approfondimento della Forma Lunga Tradizionale, lo studio e l'applicazione delle energie del Tai Chi Chuan, "Tui Shou" (Spinta con le mani) e le armi (spada dritta e sciabola). A questo corso si può accedere solo dopo aver concluso la 2° parte della Forma Lunga Tradizionale.

Dinamica – Tai Chi Chuan e Arti associate A.S.D., in collaborazione con le sedi ospiti, svolge le sue attività per tutto l'anno grazie a corsi e allenamenti dedicati ai soci.

# DINAMICA

TAI CHI CHUAN E ARTI ASSOCIADE

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