

Amica e

YANGJIA MICHUAN TAIJI QUAN

N°91

JUNE 2019

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Burkina Faso, to be continued...
Sword Games
On the way to the
30th Rencontres de l'Amicale
The Silver Bull

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On April 26th, The National Geographic published an incredible discovery. The universe seemed to be expanding faster than all expectations. Indeed, after usual calculations, scientists had to go back over the Hubble constant taking into account some "new cosmic events". Adam Riess, Noble Prize in Physics, in his article, wrote these words as a conclusion: "We have some feeling that the universe is still teaching us."

We shouldn't feel depressed reading these words, but rather excited to stand in front of a permanent potential to make new discoveries and to open new paths to understand the Universe.

This very weekend, I tried to explain a slight subtlety to my students whenever they have to ease the arm coming back forward when doing "the step back and repulse of the monkey". Facing their difficulties to apply this parameter, I reassured them saying I had only discovered this "trick" after twenty-eight years of practice and twenty-five years of teaching.

Taiji is still teaching and will always be teaching us...

In this constant Taiji transmission from a generation to another, from a continent to another, Taiji is always reinventing itself and becomes more refined, which demands us to be more attentive for more understanding. Each trained student or teacher might be the one who will bring a new touch, a new parameter and a new understanding of our practice. What is constant in the "Hubble constant", is its inconstancy, which really qualifies the definition of the "Dao".

This is the lesson we will keep in mind when reading this bulletin, which once more shows some dynamism, transmission and a renewal of all things. The "Amicale" is thirty years old and its expansion is going on and on.

I wish you all a beautiful summer.

Faithfully,

Françoise Cordaro

A word from the President

First, I would like to thank the one hundred and twenty-three practitioners who willingly helped me to fill in this questionnaire written by Erica Martin and announced in the previous newsletter. The feedback ratio (27%) is very satisfying indeed for this kind of approach. The results give an interesting picture of people who attend the Meetings in terms of demography, practising experience and of course, since it was the motivation of this survey, the reasons and impediments to enter voluntary work to the benefit of the Association and of the College. These results open up trains of thought which will be explored in the next months. Erica will tell about it all in a coming article of the newsletter. My thanks go to her initiative and to her work provided for building this questionnaire and managing the given answers. My thanks also go to the members of the Board who helped to refine this survey.

Spring is well under way and the preparation of the next Meetings is starting a steady growth. The teaching programme, which has not been finalized yet, should be attractive since the College is joining the Association to celebrate their both 30th anniversary. For this particular occasion, we will welcome friends from Taiwan, from Burkina Faso, from Cote d'Ivoire and from the Americas. Festivities should be in unison for Archipel, the organizing association, is preparing some surprises for the evening party.

As in the last general meeting announcement, numbers will be limited by the catering capacity to 260 entrants. Given the participation intention already announced, this number should be reached quickly and we are planning a waiting list for about at least a month. Thus, to the late readers of the newsletter, the registration shall start after the sending of an email to all the members as well as to all our friends outside the Association. People in charge of the Association, give this information as soon as you have it! And don't forget to choose the registration through the Association site as well as the online payment in order to facilitate the task of the organizers and of the Treasurer.

If the Association Meetings are not enough for you, think about the summer training courses. This year, they cover an uninterrupted period from early July to the end of August and you really have the choice between themes and holiday spots.

Wen Wu number 6 dedicated to the translation of the classical texts is now ready for printing. In this newsletter, you will find a subscription form which will allow us to forecast the print run volume. The pre-ordered copies will be given to you in Strasbourg Meetings or sent whether you will or won't attend the event. To minor the cost, don't hesitate to get organized in each Association to task someone to bring back your copy.

Finally, I wish you all great opportunities of practising in 2019.

Yours cordially
François Schosseler

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The Year of the Pig

Paule-Annick Ben Kemoun
(Bénou)



Here comes the time when, hardly recovering from Christmas and New Year's Eve, the Tai Chi practitioner, the sinophile (for want of calling her or himself sinologist) notices the Chinese New Year date, and the animal that goes with

it for the annual Chinese lesson; if it is annual, it is of course to live a lifetime long enough to master a great number of characters.

The year of the Earth Pig starts on the 5th of February 2019. Pigs are perceived with a different point of view according to the civilization: in the West, they symbolize all kinds of ugly flaws: lust, ignorance, greed (eating like a pig). It is true that the adult animal has not been spoiled by nature and rolling-in-the -mud to protect its fragile skin habit does not play in its favour (Animal rights supporters should demand beauty salons for pigs!). In Muslims countries, it is totally impure and it is forbidden to breed them. For the Chinese and the Vietnamese people, it symbolizes a time of plenty.

Before hygiene and security standards would complicate our life, in several hospitals, until the end of the 20th century, there was a "pig litter" where the food waste was collected for farm animals; During a training course, absent-



mindedly, I emptied compresses and other dressing scraps... the food was lost and I earned myself a good bawling out.

Later, my way to the University Hospital past along Angers slaughterhouse: I will never forget the lorries filled with these screaming animals ("only the pig's cry is not edible" (*Scène de la vie future*, Georges Duhamel visiting Chicago slaughterhouse).

Several studies show an unexpected intelligence in the pig. <https://www.petafrance.com/actualites/lintelligence-du-cochon/...> "The pig is the closest animal to man, it feeds him but eats him up with remorse" Pierre Magnan. This explains why I nearly join the vegetarian side.

No Tai Chi move stages pigs, not martial enough, even if its cousin the boar knocks a car out better than an irritated Black Blocks.



The years 2017 and 2018 put the animal on the spot before its time, with the media-covered crack down "balance ton porc" (nb: grass your chauvinist pig up).



豬 Zhū is pronounced choo like in dan achoon dragging a little on the first tone = flat tone.

家 Jiā, is one of the first words said when we are learning Chinese; it means family in the broadest sense. The word on its own or combined with others enables you to say "at home", house. The character Jiā deserves to be in this article for it is made by:

- the key of the roof: 宀 with a pig above: 豕
- a house with a pig inside, it is a family.

So, let's have a quick thought to those who don't eat pork: not so much to the microscopic Jewish community that lives in China (but let's not talk about China and Hebrew) but rather to the Muslims: the "Hui", quite many in China, 回民 (hui min) and the Uyghur people who live in the far West of the country (at the border between China and Pakistan). This year is neither so far kosher nor halal... This interpretation of the family ideogram is debated: Jia probably expresses rather a group of people not necessarily related with blood ties but joined around a meal or a common interest. By the way, this word is used to refer to a job, a specialty, even a sect.

In 2007, China renounced a slogan in favour of the "one-child" policy, that was badly received by rural



Happy New Year



P.S. : les 2 contrepèteries sont voulues et assumées. ☺

Liens :

Un origami de cochon (<http://www.phorigami.fr/origami-facile-cochon/>)
Cours de chinois année du cochon 2007 (<https://www.taichibaue.com/archives/1564>)

Bibliographie :

Joël Bellassem, *Méthode d'initiation à la langue et à l'écriture chinoise*, La Compagnie
Cyrille J.-D. Javary, *100 Mots pour comprendre les Chinois*, Albin Michel
Catherine Meuwese, *505 Caractères chinois à connaître & leurs 1001 dérivés*, Ellipses

populations to which it was intended: "Rise less children, more pigs."

But I heard the whispers of the seniors of the class who are rebelling: those characters are already known! We want our money back!

OK! Which new character would you like?

Earth? Because it is the element that goes with our pig. 土 tǔ

Yellow? Maybe you are fed up with this colour... 黄色 Huáng Sè (pronounce hooang suh) that characterizes one of the two most important river of the Middle Kingdom Huáng Hé (pronounce hooang huh).

A neon yellow wave marks the end of the year of the Dog. No one knows if it will go on beyond the Chinese New Year.

Focused on other fights, as in previous year, I stood watching this movement and taking notes of what made people react. In this troubled time, I find it difficult to make wishes. It is not easy to wish wealth (symbolized by the pig) when a lot of people lack the bare necessities.

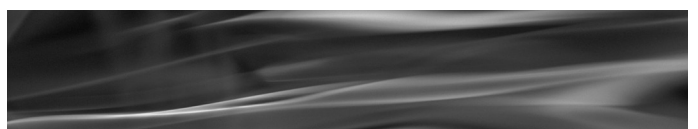
I wish you to go through this new year blessed with health, happiness and luck, and to progress without denying your own self.

"Be yourself, everyone else is already taken!"



福祿壽

Health, Happiness, Prosperity

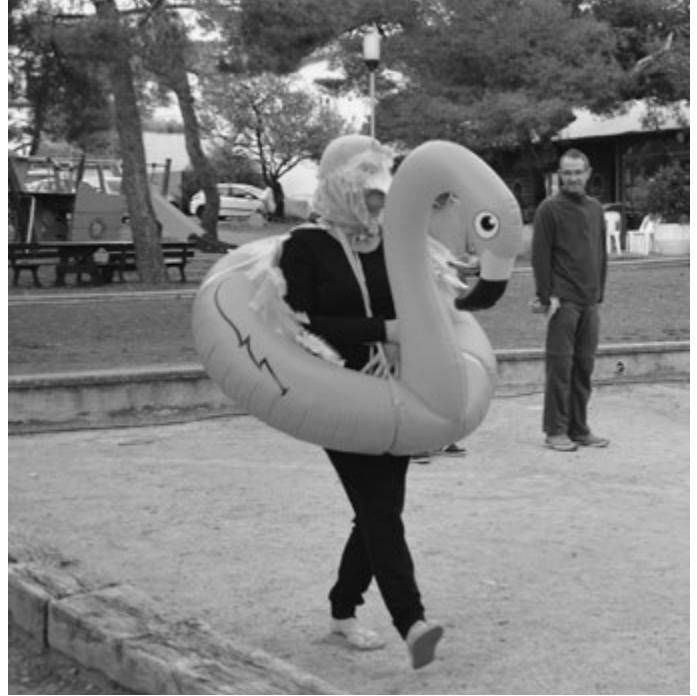


First time organizing the Rencontres de l'Amicale!

Nicole Chastagnier

"The Hundred Steps" is a small association in Montpellier. Organizing the yearly summit of the Amicale seemed to be a far too great challenge for us. And yet, one day we dared.

The idea grew as we sat around a table. It was a decision made almost as a joke: let's volunteer to host the next summit! Maybe the wine was talking, maybe it was the thrill of the challenge, of trying something together. But this came also with some anxiety, shared mostly by the more experienced among us: there are not enough of us to guarantee the success of such an endeavor. And then we took the first step. Cheered on by Danièle's enthusiasm, we were all a little more joyful than usual, which made us laugh. So



we raised our hand: we volunteer! And that was it, nothing more complicated than that. Well, almost.

First step: find a location, which is probably one of the most important element. We explored the Grande Motte, we thought about the back country, but from the beginning the "Centre du Lazaret" imposed itself: the space, the sea, the welcome... The only issue was that it was not available the weekend of the 11th of November. And here is where the Amicale intervened. From start to finish the Amicale was there to support the effort. Each important decision was made in concert with its staff. We proposed the weekend of November 1st and it was done. Then we negotiated the fees with the Centre du Lazaret, and established our first budget while staying in touch with Alain, the treasurer. We relied on those who had organized other summits: Annecy, Ile de Re. A vacation center like the one in Lazaret is used to hosting large groups, but not necessarily to stay in contact with a



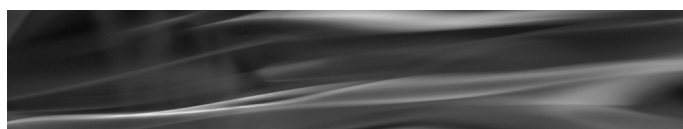


neophyte organizers. It was very difficult to maintain the lines of communications open during each step of the process. They were often unresponsive. Maybe the rules of the game needed to be set more firmly at the beginning.

Second step: take reservations. We told ourselves: Sète is a far away destination, the dates have changed, it will be a small summit... We thought of the festivities, of the gifts, of the other summits... We were a small crew and we realized that we were not going to make it. We dropped all that and with a bit of trepidation we offered a single thing: the best and most welcoming space possible to the summit, to the practice of Taichi. The idea was to break from the established tradition, to accept that we could not achieve as much as others before us, and to do something different. To come back to the fundamentals, back to what united us: the Taichi practice.

The rest, it was all of you who wrote it. In two months the summit was sold out. We were moving forward by discovering the the path one step at a time; the list of names, of schools, the hundreds of emails, and in the end on Thursday evening everyone had a booking. Incredible! It was possible after all!

Letting go of the festivities allowed everyone to improvise; Bocce balls competitions, singing, sign-making, pink flamingoes... Everyone on the local team had a specific role and everything went well. The preparations were done by only five people, with little fuss. So heads up for any volunteers for the next summit, there is no need for a large team!



Why Sword Games?

Joël Panhelleux

- A sword-training course in a spring weekend with Frédéric Plewniack.

- 5 mornings of practicing spread out over the season to work on the Wudang sword form with Marie-Christine Moutault.

- An hour and a half Taiji Yen-Nien fan workshop with Michel Douillet during the Association meeting...

Each experience is bound to be great. However, it doesn't replace what can be found by joining the Sword Games. In other words, in order to fully build our own Taiji experience, Sword Games are an additional event to what already exists.

Why Sword Games must have a place?

Sword Games are an original and out-of-framework event. Faithfully introducing Sword Games is no simple matter much as it is "multifaceted".

After due reflection and tries, I have finally chosen a mindmap.

In this type of representation, the positioning of the notions and the suggested links are of course influenced by your own experience and by our personal expectations at the time we made it. Our way of thinking will be probably different in a few years and ideas put forward will be variously organized. I hope that this mind map will allow everyone to reappropriate more easily this range of potential interest which Sword Games offer and therefore to glimpse his/her own motivation to participate to this event. Each idea which is suggested in this map should deserve to be developed because, even if it is limited to Sword Games context, the omnipresence of internal work means multiple interpretations.

Comment:

"The idea of Sword Games is to develop the practice in arms combat according to Taiji Quan basic principles". That's why "Sword Games/Taiji Quan" is the main entrance of this map.

Why participate in Sword Games?

Danièle, who came to Taiji Quan after a 20-year-long dancing practice, found an opportunity to "emphasize the principles and the specific features of every weapons" in participating in sword combat. Afterwards, this allowed her to "restyle her Taiji" from a new point of view.

Why write an article about Sword Games?

"Good evening pals, would you agree to write an article (about 3 or 4 pages) with pictures for the newsletter n°91 May 2019?"

When last September, Daniele and I received this mail from Claudy, the editor-in-chief, who asked us about Sword Games, after thinking about it, we responded in the affirmative.

Having had the pleasure to participate in this event, both of us, in August 2017 and 2018 (at La Motte camping-site in Charente-Maritime), and Danièle, in August 2009 (at the Xian Wuguan center in Anjou), we could not decline this opportunity to testify about the particular interest that Sword Games seem to have.

Like many Taiji practitioners, in order to perfect what we are learning in the course of our lessons all year long in our "favourite" clubs, most particularly, those who have chosen the Yangjia Michuan style, we had the opportunity to participate to a very large range of events as for example:

- A few days summer workshop with Hervé Marest about the form and/or about the technical applications of one of the three duans of the long Yangjia Michuan sequence.

Posture

Regard

Distance

Peur, Risque, Jeu

Sécurité, Sérieux



Participant

Confiance en soi

Egoïsme
Altruïsme

Partenaire(s)

Animateur(.trice)

Taiji Quan

Principes Essentiels / Cercle & Tangence

Tuishou
Applications Techniques
Formes

Arts Martiaux Chinois

Asiatique

Mains Nues
Armes
une / deux mains

Classiques, Traités militaires

Wu **Shi** Dao

A.M.H.E.

Calligraphie



Lance

Iaïdo

Lettré

Guerrier

Ken, Katana

Tir à l'Arc

Couteau

Epée Taiji

Canne chinoise

Eventail

Sabre

Inconscient

Divers Bâtons

Maîtrise
du geste

Réflexe

Interne / Externe

Concentration & Quiétude spatiale

Conscient





Stick games at the Sword Games 2009.

© Coralie Pilard



© Danièle Parnhelleux-Chauveau

Reminder with Gilles of the 2018 August workshop.



Exchange with partners, indeed! But first, listen to the instructions of the codified exercises.

As I got interested by Taiji Quan somewhat belatedly, I had to put aside my past external martial arts when I started the Yangjia michuan.

For the last two years, as a participant and group leader, being at the Sword Games has been an opportunity to focus on my Taiji Quan level of attainment in reinvesting my past years of ju-jitsu judo. This was a chance to maintain a very interesting personal work by the whole of experiences of external and internal martial arts that happen to be "shaken" while exchanging with partners.

It is to be found that our own body overtakes our physical limits, that the others are not "the outside", meaning a whole that does not concern us, but part of our outside and that there is a sphere ("a bubble") that surrounds us, a zone of privileged exchange based on a balanced listening to others and ourselves. Practicing with partner(s) allows us to settle faculties which are useful to us beyond Taiji Quan practicing sessions. For example, one can observe that the mutual attention of the partner and of the rest of the group necessary to each other safety, is an occasion to work on our faculty to "extend view eyesight" that is to say, making a difference between "(wide)view" and "(fixed) look".

Yangjia Michuan Taiji Quan Lian Hui

Why leading a Sword Games workshop?

Leading a workshop is, of course, the pleasure to pass something on, knowing that you are going to receive at least as much because it is the opportunity to share and to confirm personal thinking points.

Beyond this classic answer from any teacher who wishes to pass something on, leading a Sword Games workshop is a challenge for creating a studious and relaxed atmosphere with a group of people sometimes with conflicting relations with weapons and confrontation with others. It is knowing how to be patient to get the satisfied smile of a beginner who is going to overcome his/her apprehension in return, and knowing how to give "materials" for the experienced or daredevil ones in order to have a whale of a time.

Somewhat it is to approach a subtle side of the character "Shi" from "Wu Shi Dao". Suggested English translation for "士" : scholar, gentleman, soldier, first class military rank. That could be translated in French into: le guerrier (the warrior: technician), stratège (strategist: cultivated).

Experiment 1: 2017 Sword Games occasion

Chosen weapon: whipstick (90 cm one-handed), jo (128 cm, both hands), bokken (one and a half hand).

Provision of foam weapons to "reassure" participants who are afraid of their relations with arms.





2. Counter-clockwise half-circle / follow (parry)
Simplified instructions: "look at your watch"



3. Cross-counter
Simplified instructions: "cross"

Schedule

Taking into account the 3 weapons specific features/constraints (as well as performing the simple exchange).

- High attack from "A" / high parry / low counterattack from "B".
- Low attack from "A" / low parry / high counterattack from "B".

The motion which both partners retained is short and similar one giving place, at the most, to "exchanges games". A movement that must rapidly become almost a reflex in order to allow participants to be able to focus on their positioning in space.

This choice allows me to guide the participants in the appraisal of "distances":

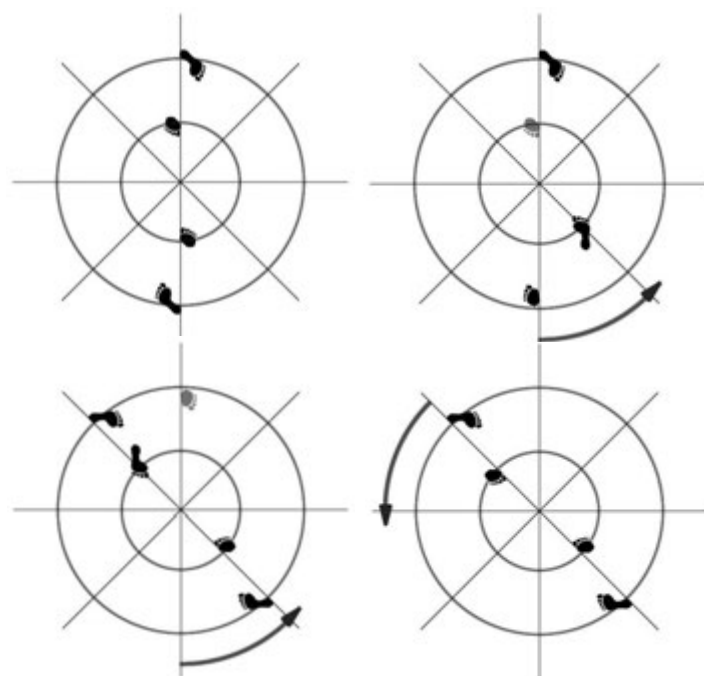
- Distance which separates myself from my partner.
- Range of my movement as well as the length of my weapon.
- Space needed between the partner's weapon and my body to ward off danger.

Circular motion of both partners (one-handed and one-and-a-half hand arms)

Fear, lack of self-confidence often leads participants to exaggerate those distances. Thanks to (codified) practicing of these exchanges, it is possible to overcome the limits of our "bodily envelope" and to enter what I have called a "spatial tranquility".

Comment:

Behind the obvious simplicity of these four moving patterns (see above), a good many "headaches" are hiding... this is part of the "game".



Jeux d'épée 2017. Dessin : Joël Panhelleux.

Experiment 2: 2018 Sword Games occasion

Owing to my 2017 experience, in the year 2018, I set the following specifications:

- Keeping on providing reassuring equipments.
- Choosing one weapon only to minimize the volume to be carried.
- Choosing a "reassuring" weapon for the participants who somewhat apprehend swords.
- Not forgetting to leave room to the "game".
- Finding warm-up movements that are reinvested into technical exchanges.

Weapon choice:

La canne droite.



© <http://18chinese-weapons.blogspot.com/p/cane-whip.html>

Taiji quan whipstick ⁽¹⁾

I chose the Taiji Quan whipstick, a one-handed weapon (close to the sword), with parts of two-handed manipulation and right/left hand alternations.

For the leader's non-negligible interest, there is an educational basis on the Internet, quite complete with short forms, alone or with a partner, as well as some propositions of martial applications. As for warm-ups, there are even Qi Gong forms with whips-ticks. So many interesting elements, on one hand, to allow participants to keep on working on their own, and on the other hand, to go on at the time of the next Sword Games.

Exchanges with the whipstick are made up of control, follow-up, attentiveness phases of the partner's weapon which are as many opportunities for partici-



10



Jeux d'épée 2018.

(1) Found on the Internet (<http://18chineseweapons.blogspot.com/p/canewhip.html>). "Bian Gan (鞭杆). In ancient China, it was used by the legal system for execution. Today, it is used in Taiji Quand and Xing Yi Quan techniques."

pants to discover some sort of "contactless tuishou". This can be an opening to take up the sticky-handed technique afterwards.

Made up from fine wood with addition of metal rings or others, the whipstick has an "endearing" side



Break down the movement thoroughly, without losing sight of safety rules.



Insist on the partner's part, which shows a better assimilation of the movement.

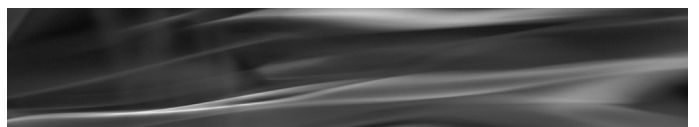


Remind to move about while adjusting the "distance".

that can be found in the sword. This aspect helps to find out that the actual relation with the weapon is not limited to an object but becomes a partner with which, as time goes by, we establish some sort of companionship. And finally, some pictures of the workshop:

To conclude:

The “amplifier of motion” effect of arms such as can be experienced in Sword Games allows us to return to the barehanded form with more realism and an increased sensitivity to details.



Sword Games 2019

Claudy Jeanmougin

A Sword Games event is organized by the GRDT (Taiji quan Research and Development Group), based in Charentes, France.

Sword Games is a three-day summer workshop open to all levels (beginners to advanced) and all martial arts styles (internal and external), proposing friendly exchanges through codified pair work for weapons practice.

The objective of Sword Games is to develop pair work weapons practice based on the essential principles of Taiji quan.

While the sword is the most common weapon used in these activities, this practice is possible with other weapons (and not only those of Chinese origin) as Thierry Lambert's website demonstrates, <http://jeux-pee.over-blog.com/>.

For taiji practitioners, weapons training is too often limited to solo work. And once they find themselves in an exchange with a partner, they wind up tripping over their own feet, suddenly realizing that in order to truly master their weapon they basically have to start learning all over. Of course, these exchanges are meant to be good-natured. The pleasure of exchanging with a partner and measuring one's abilities must remain playful.

While those who have been fortunate enough to participate in this event greatly appreciate it, we humbly acknowledge that a lack of participants raises doubts every year about its viability.

The Spirit of Sword Games

What makes this yearly event unique is that it brings together not only practitioners of Taiji quan, but of other martial arts as well. It is an opportunity to start working on, or, to perfect, the use of traditional Chinese weapons (sword, saber, stick, fan) or martial arts weapons in general.

Since we started in 2004, the Taiji sword has had a central place in this event, with about half of the workshops organized dedicated to this weapon. More recently however, workshops for other weapons have established a more durable presence. The first of these to come to mind are the short stick workshops, but also those devoted to calligraphy and archery. Others, like those dedicated to ancient weapons, the *ken*, German fencing, and the hatchet, have provided participants with an opportunity to enrich their weapons practice. In the context of Sword Games, work on sequences or forms becomes a secondary reference.

The practice of Taiji quan, and even of traditional weapons, usually begins with repetition of the form, but a true understanding of the principles of this discipline requires the subtle lessons only pair work can provide. Taiji quan does not lose its essential qualities in pair work, on the contrary it is this context which allows each practitioner to perfect his or her Art.

In "Sword Games", the last word is "Games"

First of all, playing requires understanding how your weapon functions before engaging with a partner. Many participants, even the most advanced, come to realize that pair work has its own demands and constraints. Regardless of one's level, being able to play first requires some preparation. Sword Games is in no way reserved for advanced students, many beginners have taken their first steps in weapons training by working with a partner. In this type of training, based on the traditional Asian concept of "mutual prosperity", participants learn through moments of cooperation, exchange and good humor.

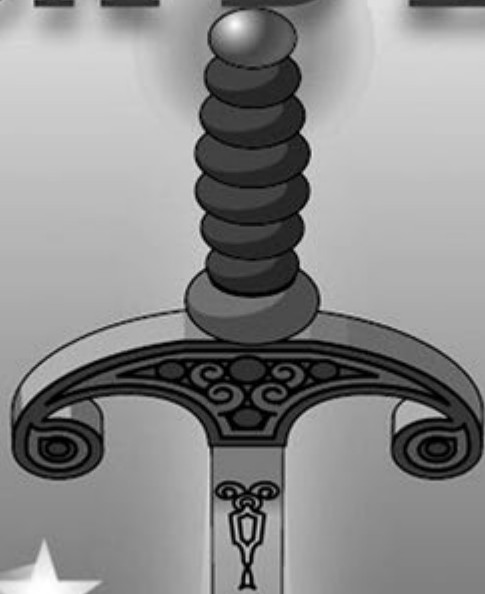
In martial arts there are two central themes related by a logic of cause-and-effect. In order to maintain the coherence of the whole, it is important that teachers appropriate these themes.

- 1-Application in the basic exercises
- 2-Application with a partner

Sword Games means

- Associating exchange, work and mastery
- Exchanging with a partner:
Meeting up with practitioners of diverse styles and traditions and working towards mutual enrichment.
- Workshop participation:
Three days of training (divided into six half-days), supervised by six teachers.
- Mastering techniques:
Exploring basic weapons techniques and applications with a partner (sword, stick, saber, etc.).

JEUX D'ÉPÉE



2019

LA MOTTE

09, 10, 11 Août

FRANCE

Feelings from Africa

Manuel Solnon

Ouaga, arrival time at about 10 pm...

The night, an airport, as simple as that. We went through the customs without any difficulties. There weren't many of them. We got our luggage. The first impression was the lack of city stress. Just a slow motion of the crowd as fluid as an ocean swell. Nothing to worry about. And the feeling of quietness was not only due to our tiredness that was emerging. Then, came upon a very tall man. It was Adama, the school teacher who welcomed us. Next to him, stood Diana, the president who would greet me in her home. Sabine and I would then be housed in two different places.

The following day, we had to meet the teachers or assistants in a hotel back room. It was a very moving

6 of the 10 instructors participating in the course.
Left to right: Moktar, Ousmane, Zacharia, Sungalo, Omar.



Arrival of students for the practice of neigong: Left to right: Diana (president), Sungalo, Adama, Issiaka, Zacharia, Moktar.

moment. As we did not know each other, we had to introduce ourselves telling how we started Tai Chi Chuan and what led us to this art. That was fascinating. We all had our personal stories to tell which pointed out our own singularity and authenticity. The place exuded a touch of austerity, but was somehow pleasant. In the yard, just next to the hotel café, the ground was covered with the same red dust we would breathe every day and that would infiltrate everywhere during our stay. A light dusty soil but so fertile!

At six o'clock, every morning, we would practice in a park. They would arrive, one after the other, at the time it would fit them the most. We were a dozen or sometimes more. It would start with a Nei Gong class, taught by Sabine. They all were enthralled. They asked questions which showed their interest in the matter. Sitting on a mat directly put on the sandy ground of what looked like a football pitch, we would immerse ourselves into the silence and once the lesson would be over, we would start meditating. The cool tempe-

Adama as prime contractor.





The blankets wrapped around Manuel and Diana reflect the morning freshness. Left to right: Manuel, Diana, Ousmane.



Biscuits and hot drink served by Diana.

...rature in the wood within the town did not prevent us from being all gathered in a serene harmony. Every morning, right after meditation, we would practice the first Duan to extend the communion of our souls. How peaceful it was, even if, in the remote, the city noises would come to us in a muffled way. There we learned that in the past, but not so long ago, the very large wood in which we were, was infested by bandits. There were bandits' hideouts, probably mur-

derous areas, that nobody would venture into, until the day the forces of order hunted them away. The size of this forest is so impressive that lots of wild animals live there such as antelopes, gazelles and many others, I have forgotten.

Once we had practiced these activities, we would share some tea and biscuits graciously prepared every morning by Diana, the president. After break, we would study the Duans and their martial applications. With Sabine, we would exchange a lot which enabled us to enrich our teaching. More than once, we enjoyed our complementarity. Moreover, in order to avoid any confusion, I would let Sabine the pleasure to develop her expertise, as in Taiwan, we had both of us seen the series under different views and at different periods of time.

Every morning would be the same. There would be some shared moments, more intense than others, particularly during meditation followed by a short practice, the whole being a suspended time or breath.

Tuishou practice with Manuel.



The students.





Dingjin practice: Manuel and Omar.



Adama Traore, Head of the school and my host, and Diana Katakou, President of the association ATCAE-BF and Manuel's host.

At noon, we would have lunch at Adama's, where Bintou, his lovely wife, would prepare delicious meals. We had salads, different vegetables, some carp, chicken and cooked plantain bananas. It was a real delight. Everything was very good. Another pleasant thing we had on the road to reach Adama's house, was a wine cellar. Sabine and I had bought some bottles. The wines we tasted were excellent.

In the evening, students and their teachers would meet at the roofless Dojo. Next to it, some Taekwondo practitioners would train.

In the evening, the organisers would point out with delight that we were more than twenty. Here again, it was a very hard-working atmosphere. Listening, questioning and repeating the practice were part of the session. We would insist on taking root, the waist movement, etc...

The exchanges on Tuishou we practiced all together, seemed to please them. They would ask for more, and as all good practitioners, they would burst into laughter whenever they would meet the void. For some of them, it was the evidence of the legitimacy of Tai chi chuan. One night, while practicing, the black belt Taekwondo teacher from the next-door class, sat down and watched what we were doing. I approached him and he told me: "This slowness is beneficial for speed." He looked rather convinced.

Exchanges around the song of taiji quan.



We would put an end every evening with the reading of some classics by Sabine. We would then sit in a circle to listen and add some very relevant comments. In my view, this session would unite us much more. For some time, it would bring out a certain magical touch. There again, Sabine and I would do our best to make the classics more accessible. The days would go by this way keeping a hardworking pace.

Going from a place to another one in the city was not a sinecure. The road conditions were similar to the ones in Beirut at the time of the dark days and differed from the smoother main asphalt arteries of the capital city.

Nonetheless, we should admit that, as well as Adama as Diana and other people, did a lot to ease our life. There were so present and helpful! Thanks to them, everything was fine during our stay.

What I will always remember, is the deep and true kindness of the people I met, the way they devote themselves to make our stay pleasant, their interest in the Yangjia Michuan style, their sincerity to learn and their curiosity. When we see the energy of the people and the importance of the youth, it would be relevant to say that Africa could be our future.

Adama's van: our daily transport vehicle.



YANGJIA MICHUAN TAIJI QUAN, a coherent whole to practise and to teach

When we teach Yangjia Michuan Taiji Quan, but it is also true whilst we are students, it is important to define the limits of the discipline. Some only swear by the form, others only by the martial applications and tuishou, and still others give preference to the weapons.

I will try to show that Yangjia Michuan Taiji Quan is subtle and needs all these elements in equal measures to be complete.

I think first of all that Taiji Quan is essentially a clever way to construct a Person capable of expressing his full potential. It structures and refines the mind-body and facilitates its harmonisation. It allows one to eventually become a free mind-body. By the term 'mind-body' I simply mean to say that the body is not just a simple container with a mind inside and that one should coordinate the two. The body and the mind are more than intimately bound together, they are the two sides of the same coin, us, in relation with others and the world.

The contribution of a martial art to Yangjia Michuan Taiji Quan

Taiji Quan has the advantage of having been a martial art historically. And during a real combat, the mind-body had to be free.

In his comments, on the forty treaties on Taiji Quan by Yang Yu (Ban-hou), Yang Jwing-Ming writes:

'With long and precise practice (...) one reaches the level of 'regulation without regulation'. When this situation appears, you are able to apply your technique and react naturally and automatically when faced with any action. (...) at this stage the natural reaction is no longer a product of thought.'

Combat made it possible to test, sometimes definitively, the acquisition of this freedom of the mind-body. Over the centuries, history has selected efficient methods to develop the mind-body harmoniously and to preserve its physical integrity. Time has allowed original ways of learning to be developed.

I am not talking about educational methods but rather a complete and coherent whole of learning tools.

Taiji Quan is one such example. It is a fully developed martial art which has been refined over time. It is thus the fruit of a complex concoction based on successes and especially many errors. We have only kept what has worked and selected an effective and coherent whole with four aspects: the form, martial applications, tuishou and meditation. The result is achieved equally well with bare hands as with weapons.

¹ Les secrets du style yang
de taichi-chuan
Dr YANG Jwing-Ming
Budo éditions, 2001

Several ways to approach Yangjia Michuan Taiji Quan

One quite often comes across an approach which can be described as 'modern', here the teachers concentrates on the form with the aim of promoting 'health' and

well-being. The martial applications, tuishou and meditation, when they are worked upon, are essentially to enrich the form.



Others present things differently, and this can be described as 'historical', here real combat is the theoretical aim (martial art), even if they actually stop at tuishou. The form, martial applications and meditation, when worked upon, are essentially to enrich the tuishou.



I have nothing against these choices, but if one chooses one or the other, one favours one aspect over the others, the three others becoming secondary. It is a shame not to use all the potential of the whole. One loses the synergy that one can have between the four dimensions of Yangjia Michuan Taiji Quan (form, martial applications, tuishou and meditation). I think that Taiji Quan is multidimensional and its four facets enrich one another such that the whole is greater than the sum of the four.

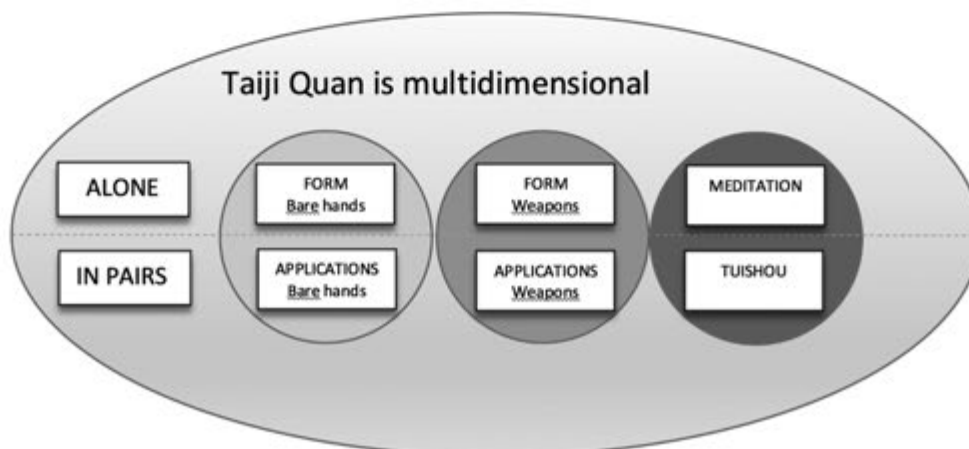
The multidimensional aspect of Yangjia Michuan Taiji Quan

Taiji Quan is a whole with several facets, it is multidimensional:

- The forms with bare hands (the 13 postures and the 3 sequences) and those with weapons (sword, pole, and fan).

- Their martial applications.
 - Tuishou with fixed or moving step (standardised or free).
 - Meditation (with or without visualisation).
- It is not a question of four different disciplines but rather of different points of view on the same subject, Yangjia Michuan

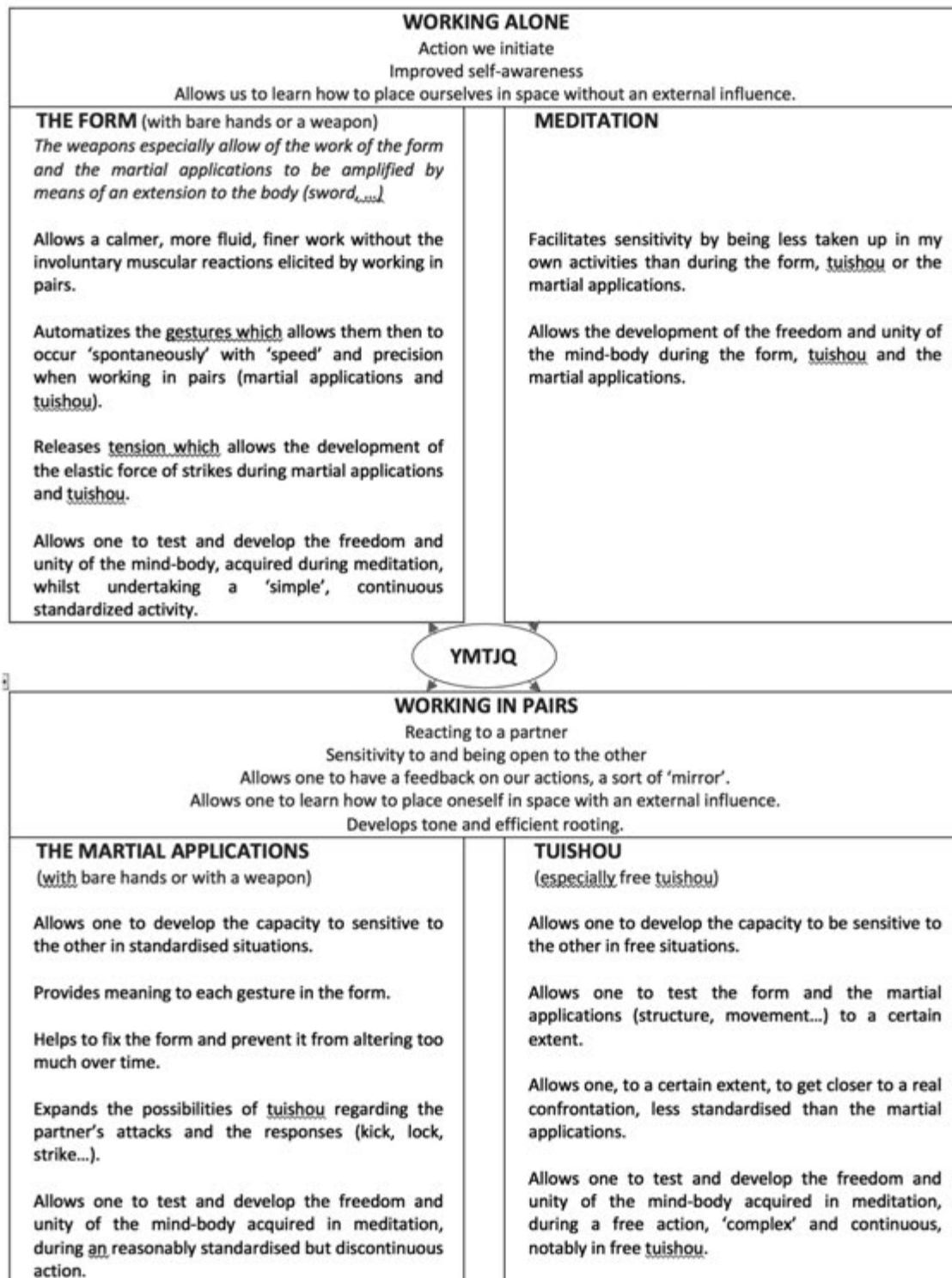
Taiji Quan. One simply changes the viewing angle, but the object under observation and its fundamental principles remain the same. One can present it a bit differently, according to the schematic below, by bringing to the fore the complementarity of working alone or in pairs.



The complementarity of the dimensions of Yangjia Michuan Taiji Quan

The following schematic represents, in my eyes, the complementarity between the different aspects of Yangjia Michuan Taiji

Quan. It allows one to see the perpetual motion of enrichment which exists between these four facets.



Integrating these dimensions in the learning process

All these dimensions of Yangjia Michuan Taiji Quan are important and should be developed so as to acquire the fundamental principles common to the whole. One should ask oneself the question how to develop them, the one with respect to the others:

1. In parallel, with dedicated classes: form, martial applications, tuishou, meditation, weapons?
2. In an integrated way, by working on them as a whole, globally?
3. By grouping only certain aspects?

One observes that the learning of weapons (form and martial applications) is often separated from the rest. One has to be careful to link them with the other dimensions of Yangjia Michuan Taiji Quan, essentially to the fundamental principles which are the same.

The work with weapons and that with bare hands both have an associated form and martial applications, and so it is interesting to link them during the learning process. Thus the separation is no longer so glaring. The form with bare hands and the martial applications have a natural affinity. Effectively, each movement in the form has one or several martial applications

of which the best known are in the second tome of the red book by Master Wang. What is more, it would be a shame not to use their complementarity, notably to acquire the principles and to aide memorisation.

The problem is more difficult with tuishou, standardised or free. It shares the same fundamental principles with the other dimensions of Yangjia Michuan Taiji Quan, but from a different angle. So one has to be careful to give it sufficient room. At the moment, in the Compagnons du Taiji Quan, we work on tuishou in the same classes as the form and the martial applications.

Regarding meditation, I practise a form of meditation without an object or visualisation. I did not acquire it along with the Yangjia Michuan Taiji Quan curriculum. I am not very convinced by a practice of 10-15 minutes at the beginning or end of a class, beyond as a simple relaxation. It is not long enough to progress and what is more it extends the class where we already work on the form, its applications and tuishou. I am more convinced, as things are at the moment, by an independent meditative practice, of 45 minutes. For the moment we do not teach this.

My ideal in due course would be to construct a pedagogic progression which would allow all the dimensions of Yangjia Michuan Taiji Quan to be integrated in a global way and not so much in parallel.

I imagine a course where, in every session, each student would bring his weapons and where, at any moment, one could use the forms and the martial applications (bare hands or with a weapon) tuishou and meditation to illustrate and acquire the principles, fundamental and common to all the aspects of Yangjia Michuan Taiji Quan, the aim being to use, at the right moment, the most appropriate aspect.

That will require me to do a lot more homework myself to acquire the skills necessary.

*Lionel Descamps
of the Compagnons du Taiji
Quan, Angers, June 2018*

Schémas de l'auteur

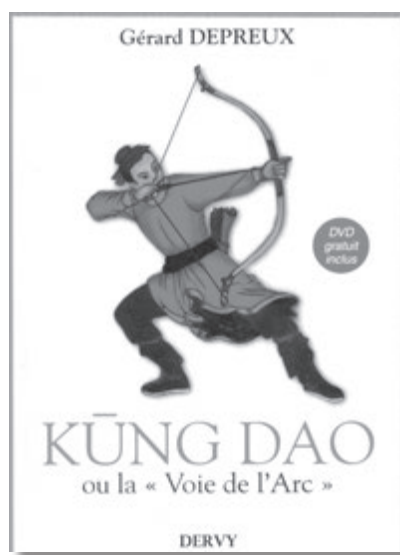
Nous avons lu...

Kung Dao ou la « Voie de l'Arc »,

Gérard Depreux
Éditions Dervy, Paris 2010

À la page 38 de cet ouvrage, nous pouvons lire : « Parmi les héros célèbres, certains tiennent leur aura du mystère de leurs exploits. Selon Sima Qian, le noble Yang You Yi, outre sa grande vertu, possédait certains pouvoirs magiques. Un jour, alors qu'il chassait le rhinocéros dans la lande pierreuse, apercevant l'animal, il décocha son trait avec une détermination exceptionnelle, sur place il se rendit compte que sa flèche avait traversé un rocher ! Là encore l'anecdote est à interpréter à un degré autre que celui du sens commun, il s'agit de suggérer combien l'esprit est supérieur à la matière. » Les lecteurs du Tome 1 de Maître Wang retrouveront dans cet extrait un passage avec la même allégorie avec un tigre à la place du rhinocéros.

Professeur dans l'enseignement technique, Gérard Depreux a débuté le tir à l'arc sportif en 1975 pour atteindre l'excellence du tir à l'arc olympique de 1979 à 1987. Son intérêt pour la spiritualité l'a conduit à la découverte du Kyudo (Art du tir à l'arc japonais d'obédience zen) puis à la pratique du Kung Dao (Art chevaleresque du tir à l'arc chinois) tout en étudiant



les trois grands courants de la philosophie chinoise : taoïsme, confucianisme et bouddhisme.

L'Art chevaleresque du tir à l'arc était réservé à la noblesse chinoise : l'arme des nobles était donc l'arc. Dans son livre, Gérard Depreux explique toutes les subtilités de cet art dont la finalité est moins l'atteinte du centre de la cible par la flèche décochée que l'état de vacuité dans lequel le pratiquant doit se trouver pour que puisse s'opérer la fusion entre l'être, la flèche et la cible. Tout au long de ce livre seront énoncés des principes qui tous sans exception sont applicables à notre pratique du Taiji quan.

Claudy Jeanmougin

21

Nous avons lu...

La Stratégie de la libellule, La méthode corps-esprit

Thierry Marx
Le Cherche midi, Paris 2018

Qui ne connaît pas le chef étoilé Thierry Marx grand défenseur de la « cuisine moléculaire », adepte des arts martiaux dont le Kendo en particulier. Ce grand vadrouilleur qui a fait de multiples campagnes lors de sa vie militaire est tombé amoureux des arts orientaux et plus particulièrement de tout ce qui touche la culture japonaise.

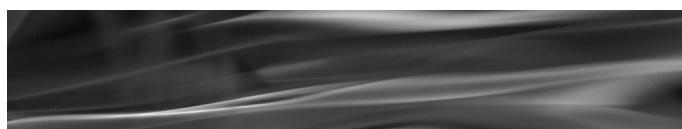
Dans son dernier livre, *La Stratégie de la libellule*, il développe tous les mots-clefs qui lui ont permis de construire et d'affiner sa philosophie. Pour lui point de salut à qui n'a pas de but dans la vie et il encourage à toujours aller de l'avant, comme la libellule qui ne



recule jamais devant un obstacle et qui va tout faire pour le contourner.

Ce livre est un hymne à la vie et à l'espoir de toujours devenir meilleur aussi bien dans ses activités que dans sa vie tout court. Agréable à lire, cet ouvrage ne se lâche pas avant d'avoir lu la dernière page qui se termine par la lettre Z comme Zen.

Claudy Jeanmougin



Impressions of my stay in the country of honest men...

Sabine Metzlé

Some pictures and impressions of my stay in the country of honest men...

I did not return completely unscathed... My meeting with Burkina-Faso and its practitioners of Yangjia Michuan touched me deeply...

First of all, this is my first contact with a well-established African Identity...

The magnificence of the costumes, the colourful fabrics, the ornaments, worn by men and women with a very natural elegance. Crafts, pottery, sculptures, fabrics, dyes..., raw, organic, expressive, creative.

The red earth of the tracks constituting a large part of Ouagadougou's road network, strewn, alas, with plastic bags often blue.

The earth, more than anywhere else, is a carrier, a nourisher, I feel its vitality, its pulsation, especially in the morning during our neigong sessions in the woods. The dry heat, the fine dust particles emanating from the earth, the exhaust gases from motorcycles, cars



Bintou, our outstanding cook, the hostess and Adama's wife.

and titans (gigantic trucks...) form around us a halo that is sometimes almost palpable.

The lively markets, the rudimentary buildings of the city, the "lying policemen" (speed bumps) mark out our daily journey.

We are captivated by the recent turbulent history of the country that Adama tells us during our long and chaotic journeys in his Toyota van.

Some local expressions enchant us such as the "goodbye France" to designate old cars imported from Europe, or the "war is over" for wrecks that roll cahin caha (as best as they can).

The majestic, sacred trees: mango trees, senegalese mahogany, shee trees, baobabs... which provide shade in all seasons and serve as shelters and meeting places for Burkinabé... The palaver trees...

I admire the ease with which each student speaks out, delivers his or her story, shares with us his or her thoughts on taij quan and expectations. The heart speaks... simply, and the exchange is profound. I appreciate the power of the word, here, its virtue and importance. I am in another world, another

Neigong: practice. Left to right: Issiaka, Adama, Sungalo, Zacharia, Omar, Moktar.





Distribution of certificates.



The only women in the group out of 28 participants: Left to right Diana, Sabine, Gifty, Ahoua, Christine.

culture, the one where orality prevails, there is no doubt, and I deeply feel its meaning and scope...

23 men and only... 4 women make up the group of students of all ages.

They are attentive, respectful of the teaching given, and ask many questions. We perceive in them an immense thirst for learning and progress.

Most of them have a good basis, and know part of the form, we correct the movements, and insist, because this is the theme of the workshop, on the internal dimension of the practice through that of the tuishou and that of the form. Learning neigong for instructors and studying the song of taiji quan complete this internal approach.

Under the attentive and... delighted eye of the students.

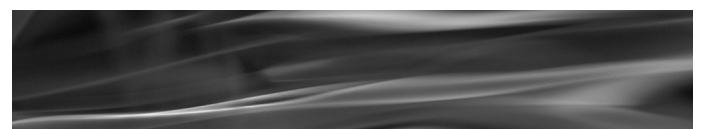


Before us, and for several years now, three French taiji quan teachers (Claudy Jeanmougin, Henri Mouthon and Hervé Marest) have succeeded each other, commissioned by the Amicale, to transmit the Yangjia Michuan style to Burkina-Faso and the result is remarkable.

But Yangjia Michuan would never have flourished in the country without the unfailing commitment to make known and transmit the style to as many people as possible, the charisma, the technical and pedagogical skills of the main teacher: Adama Traoré nor without the dynamism, support and exceptional communication skills of the President of the Association de taiji quan ATCAE-BF: Diana Katakou.

Let us also highlight the active role of "supervisors": the core group of practitioners in Burkina Faso, who are very involved in the study and transmission of taiji quan in the country.

Under these conditions, there is no doubt that Yangjia Michuan will continue to develop on the African continent.



Report of the workshop from 19 to 29 December 2018 in Ouagadougou

Diana Katakou

"Every word, every being comes knocking at the door, bringing you his enigma. If you are available, he will flood you with your wealth."

(Irénée Guilane Diah)

The ATCAE-BF practitioners were available and it was in turn Master Henry Mouthon, Claudy Jeanmougin and Hervé Marest who intervened in the Land of the Integral Men. But 2014 marked the end of the five years of the Amicale's intervention in Burkina Faso and from then on, the ATCAE-BF had to fly on its own. Indeed, in 2016 and 2017, Adama Traoré, Technical Director, and I came to France, to Jasnières and Annecy to drink at the source of knowledge. On the other hand, in Ouagadougou and Ouahigouya, courses and workshops continued. The style spreads slowly but surely in Tai Chi.

However, men proposes, God disposes. In 2018, we had the great pleasure of welcoming Sabine Metzlé and Manuel Solnon. They brought earth to earth. Neigong, Tuishou, the fundamentals of posture and classical texts were Arianne's thread of the workshop.

The reception

The Masters arrived on the evening of December 18 at Ouagadougou International Airport. Mr Traoré, being in the secret of gods, was waiting for them on a firm footing until they arrived at the arrival room. He recognized them immediately. The luggage was collected, formalities passed and en route to the accomodation. Indeed, this year we have decided to grand the Masters hospitality. Mrs Metzlé at Mr Traoré's and Mr Solnon at Mrs Katakou's.

The first contact

After a good restaorative night, the first meeting took place at the famous Hôtel de la Liberté, where all the other Masters had stayed. Over a cofee or mango juice, the Masters and members of the ATCAE-BF board set up the course:

For executives, in the morning from 6:30 to 9:30 at the Bangr Weogo Urban Park

- 1 hour per day of Neigong.

- 2 hours alternating the study of the movements of the 3rd duan and Tuishou especially how to develop and transmit the internal aspect of tuishou, theory and applications.

Les élèves boivent les paroles de Maître Solnon.



For all practitioners from 6pm to 8:30 pm at Club Sonabel (5pm to 7:30 on December 22nd)
 - 1 hour per day of basic exercises with fundamentals of posture.
 - 2 hours alternating with tuishou and the study of movements of 1st and 2nd duan.

Tuishou: rooting, absorption and transformation through basic tuishou exercises.
 Commentary on the shi san shi's song.
 Lat days: December 24 and 25.
 Open house day: December 23 from 4pm.

The course of the workshop

Neigong

Film or no film? After many discussions we received permission from Mrs Metzlé to immortalize the training sessions with the promise of a reasonable use: no untimely publication on social networks. Our memory will be all the better for it.

It is said that when the student is ready, the teacher appears. We had to be ready to access the knowledge of vital energy. Every morning, in the freshness of the harmattan, wrapped in sweaters, hat and scarves, we discovered the Neigong. Anatomy board, circuits, pictures of Mr Wang smiling were used as support during the course. Mrs Metzlé passionately explained to us the cultivation areas and cultivation circuits of the elixir of ling life. Her warm voice led us in to the upper, middle and lower dantian. We were connected to mother earth by the Huiyin. We crossed the original pass of the coccyx, through the door of life we had access to the pass of the spinal clamp, that of the great vertebra; we rested on the jade pillow and we connected with the sky through the Baihui. Rocked by the song of the birds, we remained attentive to our breathing, we calmed our hearts and with the Yi we led the chi. There is so much ground to cover before we can bring down the fire (energy from the heart linked to the awakening of the spirit) and up the water (energy from the kidneys linked to the transmission of life).

Descente sur une jambe et Coq d'or.



De l'enracinement.



De l'enracinement avec les encadreurs de gauche à droite Adama, Moktar, Zaccharia, Sungalo, Ousmane, Simon.

Fundamentals of posture

We must always remember to have the weight distributed on the tripods of both feet; when the weight of the body is on both legs, the toes are always directed inward, in the worst case the feet are parallel; when we root, the flexion is distributed at the waist, knees and ankles. The sentence that always came up is that the waist should be relaxed; Knees should never extend beyond the toes. When pushing, the front leg is a little bent and never stretched; when the tiger is brought back to the mountain, one squats, the chest remains straight, the knees vertical to the tip of the

Manuel et Sabine avec l'équipe des encadreurs.





Moktar (encadreur).

feet, the gaze is directed towards the palm of the hands.

The study of the movements of the different duan

When the arms are raised at the beginning of the form, they should not extend beyond the shoulders. Bending instead of rising when hitting from under the elbow. In the monkey retreats, we go down on the rear leg when pushing. In descent postures such as draw downwards and squat, squat and hit the tiger, the fair maiden weaves, adjusting the leg spacing, in order to be able to get up without difficulty. In balance postures take your time to stabilize the balance and do the rest without flickering, e. g. the golden rooster stands on one leg and gives a heel kick; give a heel kick, rotate and pat high on horse, step back and straddle the tiger.

The Tuishou

Relaxation, rooting, support, breathing, listening, intention, absorption, transformation, were the key words of the Tuishou.

Pay attention to your breathing, to your own feelings! Relax, take root! Your breath is in the dan tian; your

Adama et Diana.



Le Coq d'or.



Mahamadi et Sabine.

heart is calm! Movements are fluid and circular, release the elbows! Forget the strength and will, let the energy flow! Push on stomach level, absorb, transform!

The study of classical texts

Every evening, sitting in a circle, we let ourselves be drawn into the musicality, rhythm and wisdom of the song of Taiji Quan.

"The belly relaxed, the qi gushes out. The coccyx in the axis, the spiritual energy rises to the top of the head. Then, light and free, the head is suspended".

All that was missing was the palaver tree and the wood fire.

Leisure activities

The masters were able to visit, in Ouagadougou, the Artisanal Village, the Martyrs' Monument, in Laongo the granite site with Me Adama in his mythical white covered Toyota. They went to Bazoule, the pond of sacred crocodiles, thanks to Mr. Moussa Diallo who put his car and driver to work. After the workshop, it was Mrs. Gifty Narh, the Secretary General of the Association, who lent them a driver and car to dis-

cover Tiébélé and the Nazinga Park. The break days were spent celebrating at Adama's home. Lunches at the home of Mrs Katakou, the President and Mrs Narh were offered to the Masters, executives and members of the Association's board.

The interview with the press

The course was covered by the audio press, with a broadcast on Savane FM, a radio station that is widely listened to in Ouagadougou and its surroundings, thanks to the intervention of Mr Mahamadou Bamogo, communication manager. On 29 December, at the closing ceremony, it was the turn of the television channel BF1, invited by Mr. Ousmane Kaboré, to immortalize our activities with a report that was broadcast twice. All the elements have been given to the Masters and can be listened to or viewed at any time.

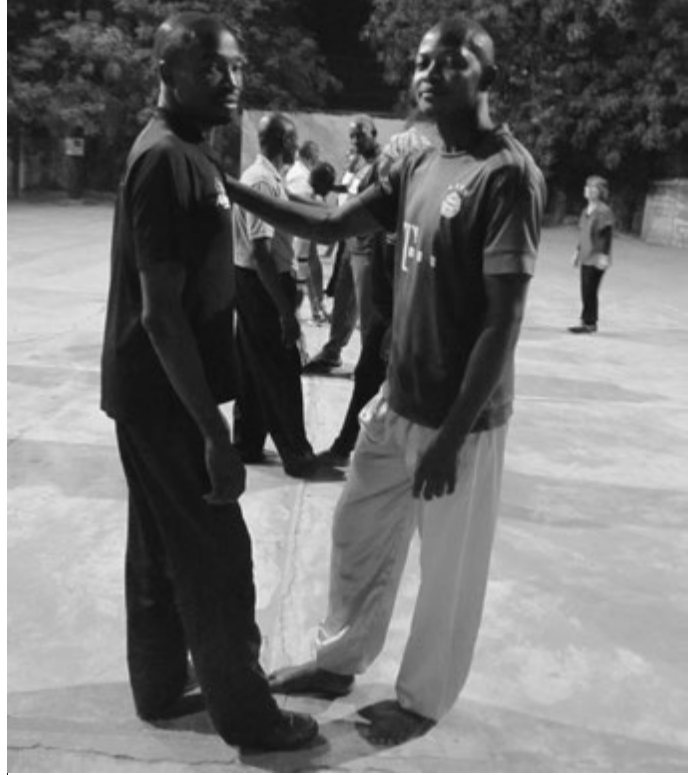
Conclusion

Thanks to the involvement of all, this workshop was a success. A rare event in Burkina Faso, punctuality was generally well respected, a clear sign of the enthusiasm of all participants. With emotion and pride the participants received the certificates of participation. It was in the conviviality, the photo sessions and the gift giving that the rich teaching experience ended.

Thank you to the Masters who have shown patience and availability. They have given themselves body and soul to inspire in us even more passion for Yangjia Michuan Taiji Quan.

Thank you to the Amicale of Yangjia Michuan Taiji Quan without whom this trip would not have been possible.

Thank you to the European College of Teachers of Yangjia Michuan Taiji Quan for its unfailing support.



Sungalo à gauche et Joseph à droite.

Thank you to all those who, in one way or another, contributed to the success of the workshop.

Diana Katakou
President
Association de Tai Chi Chuan et arts énergétiques –
Burkina Faso (ATCAE-BF)

Dernier jour, pratique commune (assistants et élèves).



There once was the Silver Bull...

Christophe Differ

The association "Le Buffle D'Argent", or Silver Bull, was started in December 2015, in Saint-Vincent-de-Tyrosse, in the South of the Landes region, a dozen kilometers from Capbreton and Hossegor. This has added the most Southern association in western France to the roster of the Amicale. Spain is not so far now, so beware, Toreador! The bull is here! Even though it might sound like a challenge to the fans of bull-fighting (Saint Vincent de Tyrosse is a bull-fighting town), the name is a reference to the qualities of the animal, perseverance (amongst others) being the main one. And don't we need plenty of it in our practice? The metal reference is due to the name of the region, where the Gironde river meets the sea near the Spanish coast, and is called the Silver Coast. It does remain pleasantly funny to hear over the loudspeaker, every Fall during the gathering of the associations that is held in the bull-fighting arenas of the small town, the announcer call out "and now ladies

and gentlemen, a demonstration of Tai Chi Chuan by the Silver Bull!" They haven't cut our... ears, at least so far. And to add to the full disclosure, having been born in 1961, my Chinese birth sign is... the Bull and Metal.

The Silver Bull is the little sister to the GRDT of Claudy Jeanmougin and of the Ba Men of Madeleine Blanchard and owes them a debt of gratitude for the motivation they provided. The first step in creating the Silver Bull association was taken one day in the Fall of 2015 when, at the end of a seminar at the "Ecole Francaise de Taiji Quan" Claudy said the magic words: "So, Christophe, when are you going to start your association? If you don't do it now, you'll never do it!" There were few more radical and motivating words, especially since for quite a while Claudy had been encouraging me and I had been procrastinating. Finally overcoming my lack of enthusiasm for administrative tasks, I took the necessary steps to officially create the association under the 1901 law.

The hardest part was finding space. The local web of associations is extremely well developed (there are over a hundred association in Tyrosse, a town of only 8000 residents). But despite some push and pull, the local town councils of Saint Vincent de Tyrosse and of Benesse-Mareme finally had enough confidence in me to grant me the use of some classrooms at appropriate times slots. The Silver Bull was therefore launched and, after three years (the first few months of 2016 not included), we have twenty or so members, nine of whom are Taiji practitioners and the rest doing Qi Gong. I teach three Taiji classes a week and two of Qi Gong.

My first encounter with Taiji was with the Yangjia Michuan Taijiquan, in the fall of 1996, when I joined the class taught twice a week by Augustin Thiong Li, in the Leo Lagrange sports complex situated at the end of the Jean-Jaures alleyways, in Toulouse. The room we were practicing in had a tatami mat in the center, surrounded by a one-yard wide band of hardwood floor. I remember doing the fourth basic exercise (kick with the heel, stretch the leg) in a single file around the tatami mat. Before this, my only contact with martial arts had been a year and a half of practicing Kung Fu after work, and what I had found most appealing in that martial art was the taolu, hence my interest in Taiji! At the end of the year, in June of 1997, for professional reasons I had to move to the Ile de La Reunion [a tropical island in the French territories] and there, no Yangjia! I had brought with me the book "Taiji Quan – sport and culture" by Roland Habersetzer, at the end of which an entire chapter is dedicated to Shi San Shi with pictures of martial applications with Master Yang Yen-nien. During these years in the tropics I participated in two seminars of a different Yang style of Taijiquan, and practiced once or twice a week with a group that had formed in Saint Leu, but as a dilettante. I





returned to our Yangjia Michuan Taiji Quan upon my return to Toulouse in 2004, joining the group T'CHI CET, led by Alain Ullman (who had started with me in 1996, thank you for getting me back in the saddle!). In 2005 I had the pleasure of attending a weekend seminar held in Villeneuve-sur-Lot, taught by Claudy Jeanmougin, giving me the chance to meet him! I then took his summer seminars (La Greve-sur-Mignon, Port-Maubert, and Le Fouilloux these last few years). Having moved to Capbreton (in the South of the Landes region) in 2005, and practicing constantly but alone (I wanted to remain true to the Michuan style), these seminars were the only time of the year when I could learn something new or be corrected, and this in the friendly atmosphere so common to these moments of shared practice.

Last year I finished the 3-year training program for Taiji teachers that Claudy Jeanmougin had started in the Fall of 2015, successfully presenting the 1st Duan of the FAEMC in July, followed by the CAM (certificate of assistant teacher) in November.

But coming back to the Silver Bull, let me tell you that it was a pleasure to have taken this path of creating an association to promote Taiji, which allows it to remain a living practice.

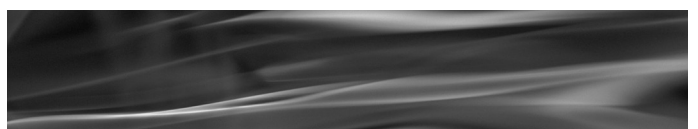
I have to also thank my sisters and brothers of the promotion 2015 of the French School of Taiji Quan which was thankfully restarted by Claudy, for their friendship and their support. And also the Chinese calligraphy enthusiasts of Ty An Tao in Brittany for their help in creating the initial logo.

To finish, an nice aphorism found somewhere in a book:

"Taiji cannot be reduced to isolated positions, no more than a river can be reduced to drops

of water. It is a river, moving energy which flows lightly and constantly."

If you happen to settle in this corner of the South – West, you are welcomed among us!



Wenwu n°6 – une aventure collective de dix années

Claudy Jeanmougin

La nouvelle traduction des Classiques contenus dans le Petit Livre rouge édité par l'Amicale en 2015 est l'œuvre d'un groupe de personnes aux compétences diversifiées et fort éloignées de la connaissance de la langue chinoise pour la plupart. C'est l'originalité de ce groupe qui a permis un résultat surprenant pour quiconque connaît un peu le chinois.

Non contents de cette performance, les personnes impliquées ont souhaité faire partager leurs moments

de vives concertations pour exposer leurs choix de traduction ou d'interprétation. D'où ces quatre nouvelles années de travail collectif pour mettre en forme ce qui restait de longues pages de notes prises à partir de l'enregistrement des échanges oraux.

Pour moi, ce travail titanesque est une œuvre de grande utilité pour tout pratiquant de nos disciplines internes, qu'il soit ou non connaisseur de la langue chinoise car il possédera tous les éléments pour faire sa propre interprétation des textes en fonction de sa pratique même si cet aspect n'a pas été vraiment abordé.

Cet ouvrage est une mine d'informations sur la langue chinoise et surtout sur la manière dont les caractères peuvent être interprétés. Il n'est pas nécessaire d'être initié pour utiliser le livre qui met à la portée de tous un trésor de connaissances qui aidera le pratiquant à réaligner la portée de sa pratique au regard des textes classiques. Une pratique sans le soutien de ses fondements se sclérose très vite.

Après une historique sur la genèse des Classiques et la présentation du contexte du travail de traduction, on vient à la traduction puis aux commentaires. Chaque texte classique est repris sous la forme d'un tableau à quatre colonnes côte à côte qui contiennent de gauche à droite : Précédente traduction du Petit Livre rouge, chinois et pinyin qui reprend tout le texte mot à mot, Nouvelle Traduction, Commentaires. En fin d'ouvrage un glossaire reprend les termes les plus importants en rapport avec la pratique du Taiji quan.

J'encourage vivement tous les pratiquants des arts internes de se munir de WEN WU 6 pour explorer les profondeurs de leur discipline afin d'en tirer toutes les subtilités.

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La Plume et le Poing

WEN WU

6



WEN WU

La Plume et le Poing

Précédente traduction	Chinois - pinyin
Le classique du Taiji quan	<p>太極拳經 tài jí quán jīng</p> <p>經 jīng : Classique</p>
Le faite suprême (Taiji) est né de l'infini (Wuji),	<p>太極者無極而生 tài jí zhě wú jí ér shēng</p> <p>太極 tài jí : Taiji 者 zhě : particule grammaticale qui met en relief le groupe sujet 無極 wú jí : Wuji 而 ér : alors, particule indiquant un enchaînement dans le temps ou une conséquence 生 shēng : naître, se produire, croître</p>
il est à l'origine du mouvement et de l'immobilité,	<p>動靜之機 dòng jìng zhī jī</p> <p>動 dòng : mouvement 靜 jìng : immobilité, calme 之 zhī : particule grammaticale ici à valeur déterminative 機 jī : moteur, force motrice, mécanisme déclencheur</p>

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Nouvelle traduction	Commentaires
Le Classique du Taiji quan	<p>經 jīng : chaîne d'un tissu. Routes tracées du nord au sud. Vaisseau d'un corps. Règles. Textes canoniques. Exemples : le Dao De Jing, le Yi Jing. Nota : Par rapport à la traduction de 2015, nous avons revu la structure des paragraphes du texte pour tenir compte de la ponctuation chinoise.</p>
Le Taiji vient du Wuji	<p>Le texte est rempli de citations de ce type qui viennent de textes plus anciens, dont le Taiji tu shuo (« Explications du diagramme du Taiji ») de Zhou Dunyi (grand philosophe du 12ème siècle). Le ton est plutôt dogmatique, ce que nous avons respecté.</p>
Origine du mobile et de l'immobile	<p>Les termes originaux chinois Taiji et Wuji ont été conservés et privilégiés à une traduction telle que : « faite suprême » (Taiji) et « infini » (Wuji), car cette dernière n'est en fait qu'une tentative d'explication transposée – et forcément réductrice – dans la mesure où il n'existe pas de concepts équivalents dans la culture philosophique occidentale.</p> <p>Les différents sens de « 機 jī » ont tous un rapport avec le mouvement et avec ce qui en est la cause, l'origine, la source.</p>

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BON DE SOUSCRIPTION WENWU N°6

La souscription à 12€ par volume port en sus est valable jusqu'au 31 août 2019 ensuite le prix unitaire sans le port sera de 15€.

	Quantité	Prix unité	Total pour livres	FRANCE		UE et SUISSE	
				Frais de port	Net à payer	Frais de port	Net à payer
Pour 1 livre	1	x 12€	= 12€	+ 7,80€	= 19,80€	+ 15,20€	= 27,20€
de 2 à 4 livres		x 12€	=	+ 8,80€	=	+ 17,20€	=
de 5 à 10 livres		x 12€	=	+ 13,35€	=	+ 22,00€	=
de 11 à 22 livres		x 12€	=	+ 19,50€	=	+ 36,30€	=

Le total de ma commande s'élève à :

€ que je règle par chèque à l'ordre de l'Amicale

Association

Nom Prénom

Adresse d'expédition

rue 1

rue 2

code postal

Pays

ville

Bulletin à adresser à Claudy Jeanmougin, 3 rue de la Croix Blanche - 17610 CHÉRAC - France avec règlement.

Au moindre souci contacter Claudy Jeanmougin Tél. 06 81 53 84 62 Mail : jeanmougin.claudy@orange.fr

Je prendrai la livraison aux Rencontres Amicales de Strasbourg et je réglerai sur place

Je souhaite régler par virement bancaire (Les coordonnées bancaires vous seront indiquées à la réception de votre commande.)



Amicale du Yangjia Michuan Taiji Quan

29^{èmes} Rencontres du 7 au 11 novembre 2019

organisées à STRASBOURG par ARCHIPEL

A l'occasion des 29^{èmes} Rencontres de
l'Amicale du YANGJIA MICHUAN
TAIJIQUAN, l'association ARCHIPEL
se réjouit de vous accueillir
à partir de 15h

à l'Auberge de Jeunesse des Deux Rives,
à Strasbourg le jeudi 7 novembre 2019.



L'Auberge de Jeunesse des Deux-Rives est située au cœur du jardin éponyme, un jardin public qui est bien plus qu'un parc où il fait bon flâner le dimanche. C'est à notre connaissance, le seul jardin public au monde chevauchant une frontière nationale, avec sa passerelle tendue au dessus du Rhin, reliant la France et l'Allemagne en une embrassade fraternelle, symbole même de l'Union européenne, de la paix et des relations amicales.

Depuis l'auberge, vous pourrez facilement rejoindre le centre ville de Strasbourg en tram pour une balade touristique à la découverte de la célèbre cathédrale de style gothique flamboyant, du quartier pittoresque de la Petite France, du quartier impérial de la Neustadt classé au patrimoine de l'UNESCO, etc. ou traverser le Rhin et découvrir la petite ville allemande de Kehl.

Guide touristique de Strasbourg :

http://www.otstrasbourg.fr/images/brochures/Guide_OT_2018_Fr.pdf

ACCÈS : AUBERGE DE JEUNESSE des Deux Rives - Tél: +33(0)388 455 420
9, rue des Cavaliers - 67000 STRASBOURG

EN TRAIN : gare de STRASBOURG ou gare de KEHL (Allemagne)

Depuis la Gare de Strasbourg :

Bus ligne 2, direction "Jardin des Deux Rives", départ de la Gare Centrale toutes les 10 min de 8h00 à 20h00, toutes les 20-30 min après 20h00, dernier départ à 23h45. Descendez au terminus, l'auberge est à 5 min de marche.

ou Tram ligne D, direction "Port du Rhin" ou "Kehl Rathaus", départ de la Gare Centrale toutes les 5 à 15 min, dernier départ à 22h52. Descendez à l'arrêt "Port du Rhin", l'auberge est à 10 min de marche.

Depuis la gare de Kehl (Allemagne) :

Tram ligne D, direction "Parc des Poteries", départ toutes les 13 à 16 min jusqu'à 19h29, toutes les 20 à 30 min ensuite, dernier départ à 00h02. Descendez à l'arrêt "Port du Rhin", l'auberge est à 10 min de marche.

Renseignements sur le site de la CTS :

<https://www.cts-strasbourg.eu/fr/se-deplacer/recherche-itineraires/>

<https://media.cts-strasbourg.eu/fiches-horaires/>

Distributeurs de tickets tram / bus en gare et en station tram.

* Ne les jetez pas, ils sont rechargeables.

Voici un plan de Strasbourg qui vous permettra de vous orienter. Les lignes de tram sont indiquées et l'Auberge de Jeunesse est en H5 :

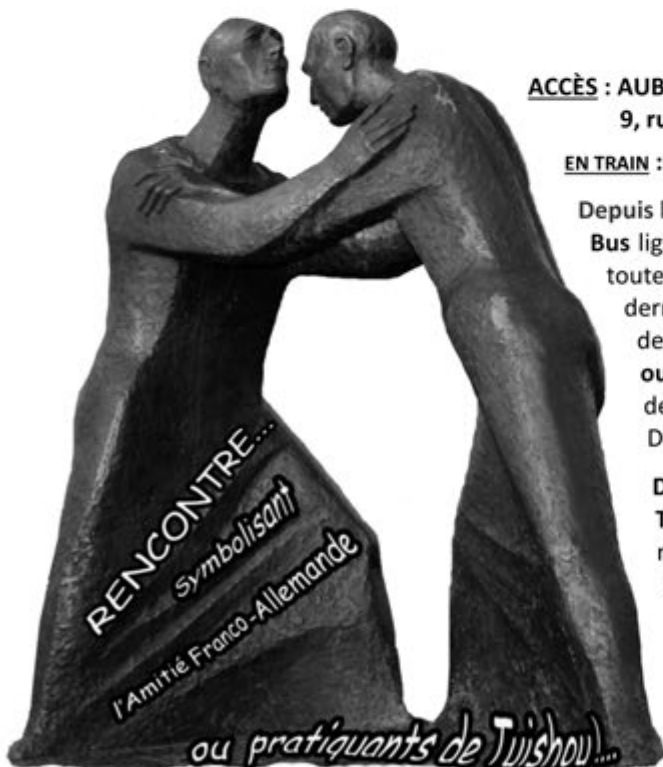
http://www.otstrasbourg.fr/images/brochures/OTSR_Plan-guide_2018.pdf

EN AVION : aéroport de Strasbourg-Entzheim – l'aéroport est relié à la gare de Strasbourg par train jusqu'à 4 fois par heure.

Temps de trajet entre l'aéroport et la gare de Strasbourg, environ 8 min.

<https://www.strasbourg.aeroport.fr/FR/Passagers/Acces/Navette-train.html>

et aussi Baden-Airpark Flughafen Karlsruhe/Baden-Baden (Allemagne) ou encore EuroAirport Basel-Mulhouse-Freiburg (Franco-Suisse)



SÉJOUR : Les Rencontres "Strasbourg 2019" accueilleront 260 participants.

ACCUEIL :

L'accès à l'Auberge de Jeunesse étant facilité par les transports en commun TRAM / BUS, aucun service de navette ne sera assuré.

♦ *Pour tout problème particulier merci de nous contacter préalablement.*

FORMULES :

Trois formules sont proposées pour un séjour insécable :

♦ Externe avec repas à 138,00€

♦ Formule en chambre de 3, 4 ou 5 à 240,00€

♦ Formule en chambre de 2 à 292,00€

Hébergement à L'AUBERGE DE JEUNESSE des Deux Rives de STRASBOURG :

Les chambres sont sobres et comprennent 3 à 5 lits (lits superposés dans certains cas). Elles disposent d'une salle de bain commune ou attenante et de WC séparés. - Le linge de lit est fourni mais n'oubliez pas vos serviettes de toilette.

Nous sommes limités par la capacité d'hébergement de l'Auberge de Jeunesse, et afin de satisfaire le plus grand nombre de demandes seules quelques chambres de 3 pourront être attribuées à des couples, sans garantie de satisfaire toutes les demandes.

♦ *Les inscriptions des accompagnant(e)s ne seront satisfaites que dans la mesure des places disponibles.*

RESTAURATION :

Les petits déjeuners et les repas sont assurés par l'Auberge de Jeunesse en libre service. Les repas végétariens sont pris en considération.

* *N'oubliez pas votre tasse pour les pauses.*

SÉJOUR ÉTENDU :

Il est possible d'anticiper ou de prolonger votre séjour en vous inscrivant en ligne sur le site de l'Auberge de Jeunesse :

<https://www.hifrance.org/auberge-de-jeunesse/strasbourg--2-rives.html#>

♦ Les personnes concernées pourront être amenées à changer de chambre au début des Rencontres.

Contacts avant et pendant les Rencontres :

Mail : Amicale.Strasbourg2019@gmail.com

Frédéric PLEWNIAK Tél : 07 82 93 91 17

Evelyne OUDARD Tél : 06 95 33 73 26

DÉSISTEMENT

La participation aux Rencontres est réservée aux pratiquants à jour de leur cotisation, à titre individuel ou par l'intermédiaire de leur Association d'origine, ainsi qu'aux pratiquants d'autres styles, invités par le CA (dans la limite de cinq places) dans le cadre de l'ouverture approuvée par l'AG du 8 novembre 1997 à Houlgate.

Lors de ses Rencontres, l'Amicale accueille avec grand plaisir les accompagnant-e-s non pratiquant-e-s dans la limite des places disponibles après satisfaction des demandes des pratiquant-e-s.

Lors de l'inscription aux Rencontres, les personnes accompagnantes indiqueront ce statut et leur inscription sera placée en liste d'attente pour être satisfaite dans la limite des places restantes après le 31 août.

Par mon inscription, j'accepte explicitement les points suivants :

- L'inscription est effective après réception du règlement complet à effectuer dans les 15 jours suivant l'inscription.
- Je ne revendique aucun droit sur les images ou films enregistrés pendant les Rencontres.
- Si je fais des photos et/ou des films pendant les Rencontres, je m'engage à en remettre une copie à l'Amicale pour ses archives.
- J'accepte les conditions de désistement suivantes :

Tout désistement devra être formulé par écrit au bureau de l'Amicale et aux organisateurs.

Aucune retenue ne sera effectuée si le désistement intervient avant la date limite d'inscription.

Après cette date, des retenues pourront être effectuées en fonction de la date de désistement avant le jour J de début des rencontres.

Un montant forfaitaire sera retenu en cas de force majeure justifié:

- Zéro euro avant J-30
- Quinze euros (15€) entre J-29 et J-10 ;
- Trente euros (30€) entre J-9 et J-5 ;
- Cinquante euros (50€) entre J-4 et J.

Une retenue proportionnelle au montant total du séjour sera effectuée en cas de désistement non justifié par un cas de force majeure :

- 30 % du lendemain de la date de clôture des inscriptions à J-20
- 50% entre J-19 et J-10,
- 100% entre J-9 et J.

Toutefois aucune retenue ne sera effectuée si le désistement est la suite d'un problème de santé avec arrêt d'activité (certificat médical obligatoire).

Le délai incompressible de 10 jours est le délai minimum pour prévenir les personnes en liste d'attente qu'elles peuvent bénéficier de places devenues disponibles.

Nota bene : Le Bureau de l'Amicale étudiera chaque demande de désistement, au cas par cas, avant de prendre la décision de retenue, après consultation des organisateurs. Le Bureau de l'Amicale reste seul juge pour apprécier la réalité des cas de force majeure.



BULLETIN D'INSCRIPTION

STRASBOURG du 7 au 11 novembre 2019

Inscription en ligne sur le site de l'Amicale :
<http://www.amicale-yangjia-michuan-tjq.org/?q=fr/rencontres/inscription>

A défaut, retourner ce bulletin (un par personne), accompagné du règlement avant le 30 septembre 2019 à :

Frédéric PLEWNIAK 7 rue des Cigognes - 67120 MOLSHEIM

NOM : Prénom :

Adresse :

Code Postal : VILLE : PAYS :

Téléphone Mobile : Fixe :

Mail : (obligatoire pour l'envoi de confirmation) @.....

Adhérent Association dont vous êtes adhérent :

Individuel Les individuels doivent être à jour de leur cotisation à régler au Trésorier de l'Amicale Accompagnant/e.

Les inscriptions "accompagnant/e" seront satisfaites dans la mesure des places disponibles

Formule choisie :

- 138,00€ = Externe avec repas, petit déjeuner compris.
- 240,00€ = Résident en chambre de 3, 4 ou 5.
- 292,00€ = Résident en chambre de 2.

- * Les draps sont fournis, n'oubliez pas vos serviettes.
- * Les formules "résident" comprennent 4 nuitées en pension complète du dîner du jeudi 7 au déjeuner du lundi 11 novembre 2019 inclus.
- * Les formules ne sont pas sécables.
- * Pour les pauses, n'oubliez pas votre tasse / gobelet...

Mode de Paiement :

- Merci de privilégier le paiement en ligne par Carte Bancaire.**
- Par virement bancaire : Amicale du Yangjia Michuan Taiji Quan
IBAN : FR76-1551-9390-9300-0219-3780-286 BIC : CMCIFR2A
- Par chèque bancaire à l'ordre de : Amicale du Yangjia Michuan TJQ
- Chèques Vacances

Le règlement est obligatoire à l'inscription.

- * Celle-ci ne devenant effective qu'une fois les règlements encaissés.
- Il est possible d'étaler les règlements par chèque :
50% à l'inscription, 50% au plus tard le 28 octobre 2019.
- Indiquez au dos de chaque chèque la date de remise à l'encaissement.*

ARRIVÉE :

prévu le : _____ novembre 2019 - à _____ H _____

REPAS arrivée : Jeudi 7 novembre 2019

- Je ne prendrai pas le dîner
- J'arriverai après 20H ♦ Je souhaite un plateau repas

DÉPART :

prévu le : _____ novembre 2019 - à _____ H _____

REPAS départ : Lundi 11 Novembre 2019

- Je ne prendrai pas le déjeuner
- Je souhaite un panier repas

Merci de préciser :

- Je suis végétarien/ne
- Je souhaite occuper une chambre à deux avec :
- ♦ Cette formule est réservée aux couples sans garantie de satisfaire toutes les demandes. Attendre notre confirmation avant d'effectuer votre paiement !
- En chambre multiple je souhaite partager ma chambre avec :
- ♦ Vos souhaits seront pris en compte en fonction des disponibilités.

Autres informations que vous souhaitez nous communiquer :

En m'inscrivant à ces Rencontres j'accepte que mes données personnelles recueillies fassent l'objet d'un traitement informatique en vue de tenir à jour le fichier des inscriptions. Elles sont destinées aux membres du Bureau de l'Amicale ainsi qu'aux Organisateurs des Rencontres et au prestataire chargé de l'hébergement. Conformément au Règlement Général de Protection des Données entré en vigueur depuis le 25 Mai 2018, je bénéficie d'un droit d'accès et de rectification des informations me concernant, en m'adressant au Secrétariat de l'Amicale.

Droit à l'image. Du fait de nombreuses poursuites existant en ce domaine, votre signature sur ce bulletin indiquera que vous ne revendiquerez aucun droit.

Photos et films. Si vous faites des photos ou des films pendant les Rencontres, vous vous engagez à en remettre une copie à l'Amicale pour ses archives.

Désistement. Les conditions mentionnées dans la présentation des Rencontres sont lues et acceptées.

Fait à le 2019

Signature :





RENOUVELLEMENT de l'ADHESION à L'AMICALE du Yangjia Michuan TJQ
Attention : pour toute nouvelle adhésion contacter : secrtaire.amicale.ymtjq@gmail.com

1^{er} Septembre 2018 au 31 Août 2019

ABONNEMENT AU BULLETIN tirage PAPIER

Nous rappelons que le bulletin est accessible à tout public sur le site de l'Amicale.
L'abonnement tirage papier (3 numéros/an) n'est accessible qu'aux membres de l'Amicale.

Renouvellement d'Adhésion Collective

Vous êtes responsable d'un groupe (associatif ou non) et vous renouvelez l'affiliation à l'Amicale, deux cas de figures :

1. Votre groupe est inférieur ou égal à 15 personnes, vous réglez la somme de 30,00 €.
2. Votre groupe est supérieur à 15 personnes, vous multipliez le nombre de personnes par 2,00 € pour obtenir le montant de votre règlement.

Je soussigné(e) Nom et Prénom du Responsable Associatif

.....
Votre adresse ①

.....
désire renouveler l'adhésion de notre Association à l'AMICALE du Yangjia Michuan TJQ.

Téléphone	Portable	Adresse Mail
.....

Nom de l'Association :

Adresse du siège social de l'Association ②:

Téléphone :	Adresse Mail :
Fax :	Site Internet :

Règlement pour l'Adhésion collective

- Je règle 30,00 € car le groupe est inférieur ou égal à 15 personnes.
 Je règle 2,00 € x adhérents soit € car le nombre d'adhérents est supérieur à 15.

Renouvellement d'Adhésion Individuelle

Vous n'êtes pas membre d'une Association adhérente à l'Amicale et souhaitez vous ré-adhérer à titre individuel, le tarif est de 20,00 €.

Je soussigné(e) Nom et Prénom

Adresse

.....
désire renouveler mon adhésion individuelle à l'AMICALE du Yangjia Michuan TJQ.

Téléphone	Adresse Mail :
Portable

Règlement pour l'Adhésion individuelle

- Je règle 20,00 € pour mon adhésion individuelle.

Abonnement au Bulletin de l'Amicale tirage papier (3 numéros par an)

Pour votre association

- Je règle 27,00 € x ____ (nombre d'abonnements), soit ____ €
à expédier à l'adresse ① ou à l'adresse ②

Pour un membre d'une association qui désire recevoir le bulletin chez lui

- Il (Elle) règle 30,00 € directement au trésorier en lui communiquant son adresse personnelle et le nom de son association d'appartenance.

Pour un abonnement souscrit par un individuel

- Il (ou Elle) règle 27,00 €.

Modalités de règlement

Total adhésions + Total abonnements = Total à payer

- Par virement bancaire (frais à la charge du donneur d'ordre) Par chèque Autre mode de paiement

Les règlements doivent être effectués à l'ordre de «Amicale du Yangjia Michuan TJQ»,

A adresser à AMICALE DU YANGJIA MICHUAN TAIJI QUAN / Alain Coussedièrre,

1 rue du Troquant, Port à Clou, 17350 PORT D'ENVAUX (France)

☎ 06 60 70 23 90 Email : tresor.ymtjq@gmail.com Site Web : www.amicale-yangjia-michuan-tjq.org

Fait à :

Le :

Signature :

IBAN – International Bank Account Number							BIC – Bank Identifier Code	Account Owner
FR76	1551	9390	9300	0219	3780	189	CMCIFR2A	AMICALE YANGJIA MICHUAN

La nouvelle équipe du Bulletin



Françoise Cordaro,
rédac' chef



Emmanuel Leblanc,
maquette
et mise en page



Sophie Cornueil,
mise en page

Agenda des Agendas

Tous les stages organisés par les différentes associations sont mis à jour, quasi quotidiennement, sur notre site:

www.amicale-yangjia-michuan-tjq.org/?q=fr/taxonomy/term/Stages

La programmation peut couvrir les dix mois à venir.

Pour toute exhaustivité, vous reporter donc en ligne sur le site de l'Amicale, vous pourrez ainsi faire vos choix en pleine connaissance de cause.

Bien amicalement à tous,
Rédac'Chef et le CA de l'Amicale du Yangjia Michuan.

Le Bulletin

Est lui aussi le signe de la vitalité de l'Amicale et un outil très important d'information et d'échanges entre nous tous, membres de la famille du Yangjia Michuan. Vos articles, vos courriers des lecteurs et autres informations à faire paraître dans le bulletin sont à transmettre à : Françoise Cordaro, notre Rédactrice en chef - contact.ata.anjou@gmail.com, Le Coquereau 49320 Blaison-Saint-Sulpice.

Pour vos articles et vos courriers, le mieux est de les rédiger sous Word et de les adresser en pièces jointes à Françoise Cordaro. Si vous faites une présentation avec montage photos, n'oubliez pas de joindre le fichier photos séparément. Nous sommes obligés de traiter chacune des photos et nous ôterons celles que vous avez incluses. Nous suivrons au mieux vos consignes de présentation.

Pour obtenir une bonne qualité d'impression, les photos doivent avoir au minimum une résolution de 150 dpi (150 dot per inch) et une taille la plus large possible : 10 cm de large au moins (rappelons qu'une colonne du Bulletin fait 9 cm).

Les articles doivent parvenir à Françoise fin novembre pour celui de janvier, fin mars pour celui de mai et fin juillet pour le numéro de septembre.

Sollicitations...

Il est possible que vous soyez contactés par Françoise pour pondre un article. Ne soyez pas surpris... Quelques associations n'ont pas encore communiqué le nom d'un(e) correspondant(e) de manière à établir une communication plus aisée entre le Bulletin de l'Amicale et les associations, merci de le faire.



Le Site Web et le Bulletin de l'Amicale

LE SITE WEB est un outil important de communication entre nous ; il est également la vitrine de l'Amicale vers l'extérieur. Il est régulièrement mis à jour par l'équipe rédactionnelle. Nous espérons qu'il vous donne satisfaction et que vous y trouverez les informations utiles qui vous intéressent. N'hésitez pas à nous faire part de vos remarques et suggestions.

www.amicale-yangjia-michuan-tjq.org

Le référencement de vos associations

Veillez à faire référencer votre association avec ses coordonnées et son site Web si elle en possède un. Ceci constitue votre vitrine vers l'extérieur, vous fera connaître et vous amènera de nouveaux adhérents. Si votre association possède un site, merci d'y faire figurer vos statuts et de les mettre en lien.

Pour les associations déjà référencées

Nous vous conseillons d'aller vérifier vos informations. Si elles ne sont pas complètes, nous communiquer, via la boîte aux lettres de l'Amicale, ce que vous voulez voir figurer en termes de responsables, enseignants, téléphone, email, site Web, etc. Nous vous rappelons que le contenu de votre site est la responsabilité de votre association en conformité avec ses statuts.

Le Bulletin sur le site Web

Les bulletins sont mis en ligne, en accès libre, 10 jours après qu'ils ont été envoyés par envoi postal aux membres abonnés. Les bulletins sont publiés presque simultanément en français et en anglais. Quasiment toutes les pages du Bulletin sont traduites en anglais, pour permettre à nos amis anglophones et chinois d'avoir accès à nos informations.

Les autres chapitres du site Web

N'oubliez pas les chapitres mis à jour régulièrement : stages, événements, etc.

Les autres chapitres font également l'objet d'évolutions périodiques : allez les consulter régulièrement si vous n'avez pas opté pour l'abonnement à son flux RSS.

Enfin, il est à noter que de plus en plus de pages sont traduites en anglais afin que nos amis et partenaire américains, anglais et chinois puissent avoir facilement accès aux informations.

Pour publier vos informations de stages sur le site Web :

adressez un e-mail avec éventuellement un fichier attaché au format .rtf ou .doc, ou, si ne pouvez pas faire autrement, envoyez un document papier qui puisse être scanné à Jean-Luc Pommier

pommier_jl1@yahoo.fr

63, rue de Seine – 94400 Vitry – France

Conseils pratiques : soyez clairs et précis en vous conformant au schéma suivant :

- Thème du stage
- Date et lieu du stage
- Nom de l'animateur(trice) avec numéro de téléphone
- Association organisatrice
- Le contact pour le stage (nom, mail, tél., etc.)
- Adresse du site Web
- Informations complémentaires éventuellement, sous format pdf ou Word (2 pages maximum)

Procédure

Jean-Luc met le stage en ligne et envoie la confirmation à celui ou celle qui en a fait la demande, ainsi qu'aux autres destinataires, mis en copie, de la demande. C'est la seule manière d'éviter les contre-temps. Cela permet au demandeur de vérifier si tout est OK.

