

Amicale

Yangjia Michuan Taiji Quan

Nr 65 - September 2010

The Teas of Taiwan

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Foreword

While reading this opening page, it will prepare you to enjoy the flavors of this new issue of the Bulletin. Sylvette de Guyenro guides us to discover the flavor from the mountains of Taiwan. In her company, we are going to cross the island, travel along time, seasons, rituals and learn the ancient art of tea drinking to find again a slow pace of life.

Meanwhile we will discover other treasures:

- Jean-Michel Fraigneau is ready to help the willing secretary who will stand up to perpetuate the spirit and dynamism of l'Amicale. Who raises their hand?

- Eight and five are thirteen ... discover Jean-Luc Pérot's arithmetic!

- Etiquette ... how should we address with deference the person who shows the way and transmits the tradition? Laoshi ou Shifu ?

- Wang Ron Shan attests of how patient and persevering you have to be to make progress and be a better teacher.

- Tai chi et cyberculture ... or intertwined exchanges between cultures and styles. Jean-Luc Pérot proposes ...

- The first Yen-Nien Cup YMT.

- "La Pointe du Siège" at Ouistreham is a 1.5 km long strip of sand across the Orne estuary ... What else? Follow Sophie Girard, deep into the "Bambou."

- Where the rivers Lot and Garonne meet ... a lot happens. Jean-Luc Saby informs you about DYGEL and instinctive archery. Straight to the point thanks to your mind.

- Dan Tian is still the key point of your equilibrium. The second part of Alix Helme-Guizon's lecture.

- The origin of "Shi San Shi," Claudy Jeanmougin asks Serge Dreyer.

- And lots of books that will entice you to read and know more ...

We hope you will make wonderful discoveries ...

Best wishes.

Anne-Marie Guibaud

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The Word of the President.

The 20th edition of The Rencontres de l'Amicale is getting near and there are serious decisions to be taken. This is why I invite you to come in large number to Brittany in order to actively participate in the life of Amicale through the interplay of votes that will determine its future operations.

The big novelty, that is being implemented right now, is the reconstruction of the website. Many of the members who have access to Internet have been able to discover it already. They will have realized that the bulletin is accessible to all, as it has been voted during the last General Assembly.

The opening of the bulletin to anyone who accesses the site of Amicale, whether member or not, has led us to modify the organization of the bulletin and the membership. In fact, the free access to the bulletin through the net can cause some members to feel frustrated since, for the moment, they have no other choice than to pay a subscription to the bulletin that is included in the cost of membership. So you will be offered to separate membership and subscription to the bulletin. This novelty, if it is adopted, will allow each member to subscribe freely to the bulletin and to order as many copies as needed.

In the cost of membership, as mentioned in the statutes, is included an administrative note that you will receive at least twice in the season : before and after the General Assembly. Before, in order to prepare the General Assembly and to give you information on the subjects that will be dealt with and on which you will have to give your decision; after, in order to send you the report. So you will receive, before October 11, a document separated from the bulletin, that will be more than an administrative note.

This new operation of the bulletin will be the great novelty of the season, if it is voted. So I encourage you to come in number to bring your contribution.

This season our style lost one practitioner, Frank Béalet. In the name of Amicale, I send an affectionate support to his children.

And as I don't want to finish this article with a sad note, I invite you all to Loctudy for the great annual celebration of our style and to the big Fest-noz, the festive evening accompanied by the sound of bag-pipes and clogs.

Claudy Jeanmougin

Ecurat, September 23, 2010.

The Teas of Taiwan

Sylvette de Guyenro
Oriental Color, The Art of Tea
<http://couleur.orient.free.fr>

Translated by Leland Tracy

Tea culture was brought to Taiwan from Fujian province at the beginning of the 18th century. The climate and geography of the island turned out to be ideal for the production of tea. Taiwan is located in a subtropical zone. Its mountains are often obscured by mist and clouds, providing indirect sunlight for the leaves and thus contributing to the unique quality of Taiwanese tea.

The Department of Agriculture and Forestry operates a centre for experimentation in the cultivation of tea. But today there are no institutions of higher education or vocational training offering diplomas related to the culture of tea - most often knowledge of this subject is passed down from father to son.

The Plant

There is only one variety of tea plant - *Camellia sinensis*. In Taiwan, local hybrids belonging to the same family have been developed from the original strain imported from Fujian. These hybrids are more resistant to disease and insects, they grow faster and also have their own particular flavor. Taiwan's increasingly popular high-quality oolong teas are made using these hybrid varieties.

The Hybrids

Qing Xin oolong, the oldest variety of tea plant in Taiwan, is considered to give the best tea. Yielding just two harvests per year, it is less productive

than other varieties. The leaves of these plants are often picked by hand, producing high quality, and expensive, tea.

Jin Xuan was developed in 1985 and is cultivated in plantations at altitudes less than 1600 meters. Jin Xuan oolong has an easily recognizable creamy taste.

Tsuei Yu is similar to Jin Xuan and was also developed in 1985. It is mostly cultivated in plantations at lower altitudes.

Si Ji Chun is a fast growing high yield variety which first appeared on the market in 1990. It is mainly grown in the Mingjian region.



Shan Lin Xi Mountain

A good tea results from the combination of the right soil, the right weather and human savoir faire. Between the field and the tea pot, the tea leaves go through a number of transformations. Although quality leaves are indispensable to a final quality product, growing the leaves is only half of the job. The other half takes place during these transformations.

The Seasons

The flavor of the tea changes from one season to another. The spring and winter harvests are considered better than those of the summer and the fall. In the springtime, after a few months of rest, the

plant produces a tea with more concentrated and pronounced flavors, whereas the winter teas tend to be lighter and more refreshing.



Sylvette at Shan Lin Xi

The Processing of Taiwanese Oolong Tea

Oolong teas take two days to produce. The transformation phase begins with the harvest. The young leaves growing at the top of the plant, and which produce the finest tea, are hand picked by the women. A tea plant can grow to be 5-10 meters tall, but when cultivated they are pruned to keep them less than 2 meters tall. It is essential that the tea be harvested at just the right moment. If the leaves are picked too soon, they will not have the time to fully developed their flavor, if picked too late, the leaves will be too old and too thick. In both cases the final quality will be poor. It is best to harvest between 10am and 2pm, the morning dew will have evaporated from the leaves and there will still be enough sunlight to begin drying them.

The tea is processed by the men. During the harvest the men stay in the fields day and night, especially in the mountain plantations. Even though the techniques used may vary from one region, or even from one farmer, to another, the basic process remains the same. Once the leaves are picked - and if the weather permits - they are spread out to dry in the sun, otherwise they are spread out on clay tiles inside. The leaves are tossed, and after a few hours are placed in a drum which is heated to the desired

temperature. The drum is turned and the oxidation process begins. The leaves are then placed in cotton sacs to be rolled before being put back in the drum.

This process is repeated a number of times without interruption. This phase is labor intensive, and I have seen this work done by many young men. At some point the “Tea Master” decides to stop this process. The quality of the tea will depend to a large extent on the timing of his decision, which is why he is paid more than his colleagues.

Finally, the leaves are dried very slowly on a conveyor belt, this last step is designed to conserve the tea. Each stage in this process is potentially tricky, the timing depending on the characteristics of the leaves that were harvested on that day.

From what I saw, traditional techniques are still used in Taiwan, at least for the highest quality mountain teas. As I write, I can still smell the aroma of the tea which I breathed during these days of discovery.

The Different Teas of Taiwan

The high mountain Gao Shan Cha teas (naturally organic)

These tea plants grow at altitudes from 1000m up to 2400m. Because of the small quantity of tea produced, they are the most expensive and the most sought after by Taiwanese tea connoisseurs. Most of these teas are only slightly oxidized so as to retain their natural flavor. The pure air, abundant mist and cool temperatures contribute to their quality, and their multiple, subtle flavors. Because of the ideal climactic conditions, the leaves grow very slowly which makes them more tender. This tea is harvested twice a year. It is mainly cultivated in the center of the island in the counties of Taichung, Nantou and Chiayi. The most famous of these come from the mountains of Da Yu ling , Li Shan, Shan lin Xi, Ali Shan, Yu Shan, ...

The teas of Dong Ding Mountain at altitudes from 600m to 800m

This tea is cultivated in the county of Nantou. It is considered to be the original oolong of Taiwan. It can be recognized by its fragrance of honey and flowers. In order to preserve its unique quality and flavor, it is grown without the use of pesticides. There is a large variety of Dong Ding oolong teas, with a wide range of oxidation levels.

Bai Hao oolong tea from Hsinchu county

Unlike most other oolong teas which are picked in the spring or winter, the best harvest of Bai Hao takes place in June or July. The leaves are oxidized a bit more, giving them multiple shades of color reminiscent of the tea leaves of autumn and their white buds. The tea gives a smooth infusion, sweet and non-astringent, with notes of citrus, peach and honey. In this county we find one of Taiwan's indigenous ethnic groups, the Hakka. They have a traditional drink called Lei Cha which is a mixture of tea, peanuts and sesame seeds. These are crushed together, then hot water is added. Some families add other ingredients, making a kind of soup.

Bao Zhong oolong tea from the Wenshan district

This is a very lightly oxidized oolong, considered a green tea in Taiwan. Very refreshing, this tea has hints of flowers and vegetables creating its unique character. While you can find more oxidized versions of this tea, its basic flavor is the same.

Tie Kuan Yin oolong tea from the Muzha district

This tea is usually fairly oxidized.

Bilochun green tea from the Sanhsia district

Only one yearly harvest between mid March and mid April. This tea is hand picked, and only the bud and first leaf of each branch are harvested. It is produced in very small quantities.

Taiwan also produces black and smoked teas ; Tarry Souchang.

Promoting the Teas of Taiwan

For Many years, Taiwan exported 80% of the tea it produced, most notably to China and Japan.

For economic reasons, Taiwanese teas were no longer sufficiently competitive with those exported from India and Ceylon, and as a result their exportation was significantly reduced. It was therefore necessary to develop the local market. This development was accomplished in part through the organization of tea tasting contests and competitions between tea growers. The goal of these contests was to promote the consumption of tea and to help the public recognize the characteristics of a high quality tea and to learn where to buy it. They also encouraged the farmers to produce high quality tea. The winning teas can be expensive, but the supply and the demand usually balances out. One judge who I met explained the prerequisites for judging these competitions. I quickly realized that not just anybody could become a judge.

“Drink tea and learn again how to live slowly.”

Gong Fu Cha is a way of preparing oolong tea.

The Taiwanese Art of Drinking Tea

As soon as you go into a tea shop, you will be offered some traditionally prepared tea – Gong Fu Cha. This is an ancient practice which dates back to the 17th century. At that time the Chinese routinely drank tea made of loose leaves. Before then, tea was consumed as soup and then in the form of a powder.

Gong Fu Cha is a way of preparing oolong tea.

In Gong Fu Cha, a clay teapot is used. The most famous of these come from Yixing in the province of Jiangsu about 3 hours from Shanghai. The grain of the clay is so fine that after it has been fired the result has nearly the same quality as porcelain. Tea connoisseurs consider these teapots ideal for preparing oolong tea. They resist boiling water without cracking. Being porous, each teapot is only used



Tasting

for one type or family of teas, so that the flavor of the tea remains pure. A clay teapot is said to “remember” the previous infusions through the seasoning of the interior of the pot. In Taiwan, teapots of the same size and quality are made from local clay, but some teapot makers still use Yixing clay for their creations.

The ritual preparation of tea is intended to bring out the best from the tea leaves.

One characteristic of the Gong Fu Cha ceremony is the small size of the teapots used. This is to help favor and maintain the aromas. The quantity of water is an important factor in the successful preparation of the tea, which is why it is preferable to use smaller teapots, avoiding those of a larger volume.

Some teas are very volatile. The more the surface of the tea is exposed to the air, the more the aromas are dissipated. In a larger volume of water, the infusion stabilizes less quickly, which can lead to excessive bitterness, masking the tea’s true flavors.

In order to better appreciate the tea’s qualities, there are four steps which must be respected when tasting:

- Examine the color of the tea.
- Smell the empty ‘sniffing cup’ for the fragrance of the tea (this step was invented by the Taiwanese).
- Drink the tea in little sips.
- Pay attention the ‘retro-olfaction’, the after-taste in the mouth.

Learning how to taste tea is a way of developing and refining all of one’s senses. Allowing you to taste the tea with all of your body.

Eight doors and 5 places !

JeanLuc Perot, May 2010.

Translated by Monique Brodie

When one wishes to understand and delve into the meaning of the Taiji Quan forms, one tends logically to look to the Chinese side. What did they write?

We examine the «TJQ's classics», dissect the characters, read the commentaries over and over; then look into the wisdom of the ancient books, the I Jing, DaoDeJing,...

We are often tempted by the theory of the meridians, the symbolic of the movement... We immerses ourselves in the complex fabric of the Chinese tradition.

Then, one day, with time and practice, we feel a great need for simplicity and decide to start from our experience.

Here is an echo of my current experience:

The «13 postures» are a summary of the energetic-related vocabulary used in TJQ. For this reason, I willingly call it «the base 13».

Internal and external space-time

The essential is at the center, in a comfortable an freed posture.

Well anchored in robustness, present and opened to all dynamics.

Ready to embark, go forward as well as to keep to one's place, ready to fade, to retreat or to stay.

The oblique, the curb or the straight line, to the right or the left but always centered.

Dynamics, postures and gestures

Energy is seen and felt when showing an attentive presence and open mindedness.

With no pre-established shape, it lends itself to any uses.

The basic rhythm is binary : dissolution and condensation. Peng and Lu

PENG

Expresses itself on the expansive mode, like a swelling balloon, a radiance, from the soft diffusion to a contained burst.

In its canalized form, it's called AN, a quiet, persevering idiom, that follows the trail like a mud or lava flow.

In its constrained form, this is JI and it erupts like an acute stroke, a cutting remark, a sharp look, the pricking of fingers or the impact of a fist, elbow or shoulder.

LU

Condenses, absorbs, draws, seduces or captivates.

This is the support which gives way or the door which yields and makes us hit the ground, quick sands that inexorably drag us towards the bottom, the blotting paper that absorbs, the emptiness that draws, the jewel that fascinates, the pearl that takes shape.

THE EFFECTS - LEVER AND ROTARY

EFFECT, CAI and LIE

Little effort, great effect!

The CAI levers of any kind can rally a heavy load with little strength.

The garden fork, the wheelbarrow, the perch for knocking the nuts, so many variations on the theme in order to uproot, move away, destabilize.

LIE, the pivoting point will do the rotation. Change of point of view, dodge, good and bad turns. Wherever it is, the centre is ready to be the pivot, the hinge or the bearing.

The rotary, centrifuge or centripetal effect ejects or swallows. The spiral turns into a screw to pierce, into a propeller to propel, a spring to absorb or bounce.

The rotation turns into torsion to store energy in a braid or to grind like a mill.

Always, a fulcrum, a driving force and a resistance.

ELBOW AND SHOULDER

Appear when progressing from the periphery of the hands towards the powerfulness of the torso.

Less agility, less subtlety but more power near the motive axis of the spine. It also works for the knees and the feet.

All the preceding dynamism will meet in the hand to hand combat : hands are everywhere and the whole body is like so many hands.

Thus, the base 13 summarizes the practical details of energy, taking into account what happens within oneself and what is performed when in connection with the other.

What makes Yin, what makes Yang, what distinguishes them, what gathers them to render the particular effect of their dynamic presence. Opposition and aid, change over and simultaneity, rhythm.

These dynamics play a role in the 3 references of the geometric plane space but also in the curb, yet above all they use of the topologic continuity in both the mind and the matter that compose the body.

Plasticity and elasticity are what makes Taiji/Ying Yang personality : to welcome with an active curiosity, to discover and accept difference and change, to be aware of and feel the nuances, to be able to embrace different opinions while specifying their relativity, to draw from the poetical and logical resources in order to make oneself : a body, an energy and a mind, an identical matter intimately intertwined.

Well-timed words on Shi San Shi (The Thirteen Postures) of Yangjia Michuan

Serge Dreyer, Taiwan, May 2010

Translated by Gretchen Maclane

Introduction by Claudy Jeanmougin. To my knowledge we are the only style to have a sequenced form with the name Shi San Shi, though there are many classics with the same name. As for myself, I did not learn this sequence with Master Wang but with Maryse Fourgeaud, simply because he never taught it the entire time I stayed in Taiwan. Instead, it was during a workshop at Angers, and in response to my request, that I saw Master Wang teach this short form in its entirety, in the version which Maryse handed down to me.

Once I sorted out the various accounts of the origin of this sequence, including some appearing on the Yen-nien Dao-guan Web site, run by Julia Fairchild, and on that of the association «The Bamboo » which was written by Thierry Lambert, I asked Serge Dreyer, one of the first French nationals to have studied with Master Wang, what Shi San Shi was like in his time. Here is his answer.

According to George Lin, Shi San Shi had been created by Wang Yen-nien and went through several versions. When WYN led the Federation, all the Taiwan teachers jointly researched these versions. The current version dates from the 1980s. According to Li Jun-chuan, my first teacher, it was Lin who had created this sequence, which he submitted to WYN for approval. The intention was to teach a short and simplified version to students at the largest university of Taiwan.

My experience was of learning this sequence at the Li Jin-chuan studio between March and August 1976, I had never seen WYN teach it in Taiwan before 1982. I had asked him to teach it when I invited him to France, in 1981, because I had begun to teach it toward the end of 1978 at Allonnes (Sarthe). In 1982, I asked him to teach it, Saturday mornings in Taipei, to foreign students so that everyone would follow the same course.

When I questioned WYN about these 13 postures, he assured me that it had not been taught by his professor (which was confirmed by the daughter of Zhang Qin-lin when I made my second trip to China). Also, WYN invited us (Toshiro, a Japanese national, and myself) to take part in many interscholastic gatherings in order to create a simplified curriculum inspired by all the styles present in Taiwan. I do not remember having seen the 13 postures practiced there.

Interview with Mr Wang Ron Shan

President of the Taiwanese Yangjia Michuan
Taijiquan Association (TYMTA)

Conducted by: Lisa Erbes and Christian Bernapél, November 17th 2009 at Barcelone.
Interpreters: Georges and Sue Lin.

Translated by Stéphanie Polatsik

Mr. Wang, you came to the 20th anniversary of Amicale Meetings, it's your second visit in France. The first one was for the occasion of the YMT Teachers College seminar in November 2006.

You are now President of the Yangjia Michuan Taijiquan Association in Taiwan and we would like to know you a little more. Can you tell us about your background?

When I was young, I had a huge curiosity about martial arts and a great desire to learn. During World War II, my family settled in the province of Tainan. The post war situation was difficult. People were living in poverty and criminality was high. Lots of people started to learn Gongfu in order to defend themselves and protect their property. Back then I was only 12 and very curious. Like everybody else I learned Kung Fu. Then I had the opportunity to see Tai zu quan Mark in practice. At that time kids didn't know it, they learned the Wushu, there were numerous clubs. So I learned Tai zu quan and was told "you are too small, it's not suitable". I also learned Wing Chun Chuan, the staff, "iron sand palm", the Gongfu of small jumps and flying arrow, etc... But since I was very young, I had no idea which Gongfu style to specialize in. At 16, I studied at the White Crane School with Master Tsai Yu-Lin. It was the beginning of a long road studying martial arts. After two years, I gave up studying at the White Crane because of family and school reasons. Then I became sick.

In 1973, I tried to practice Taijiquan to improve my health. With the advice of a friend, I studied the style of Chen Man-Ching at the Asia Airline club-house in Tainan. Three months later, I stopped because my work didn't allow enough free time.

This is my background up to then.

When did you study with Master Wang and for how long?

In 1974, Master Wang came in Tainan to teach. He was teaching two weekends a month, from Saturday morning to Monday noon. In March, I started to learn Yangjia michuan Taijiquan with Master Wang at Tainan Park. I studied with him for 8 years. In April 13th, 1982 Master Wang gave his last class. He told us he was about to leave to teach Taiji overseas and that he would not have time to come in Tainan. Immediately the day after, our assistants arranged to get the demonstrations of Master Wang on tape teaching forms and sword. This is how we produced the unique DVD with a complete demonstration, in memory of Master Wang. During my 8 years of study, Master Wang adjusted my posture and taught me Nei Gong then I learned the 13 Postures, the new 13 Postures, 3rd Duan, 12 feet pole (Dantien Qi), Wudang Sword, Kulun Sword, Yen-nien fan and Tuishou.

What year were you born?

1937.

What is your best memory of Master Wang teaching?

He had great confidence in his students. I remember a day in September 1974, when Master Wang asked me to be one of his assistant teachers. My first reaction was that I wasn't yet good enough. He insisted and told me that I was qualified enough to teach. That helped me being self-confident. I started to work harder. I asked him to correct my posture and he showed me how to adjust the body to prepare to Neigong. He said there were three important things:

1. Practice the form everyday. When you are teaching, practice with the students, don't limit yourself to guide them. That's how you will progress while keeping flexibility and health.

2. Strive when practicing the form. With time, the power you'll acquire in the feet will be the foundation for Tuishou and weapons learning.

3. Practice Neigong everyday, even if it's only 5 or 10 minutes and if you don't feel anything. In practicing everyday, you will succeed. In bringing together Jing (the root of the body), Qi (the internal energy) and Shen (the mind). With Neigong, form improves.

Would you say, we have to learn Neigong and Taiji quan at the same time?

When a new student arrives, I explain the principle of “Song”, letting go, relax. Then I adjust posture, mind and breathing like Laoshi did for me. I teach how to sit and breath. When students gradually understand the idea of Song, then I teach the basic exercises, forms, Neigong and Tu na (inhale/exhale). This way, students learn Taiji quan faster! Having to do it all everyday!

Were there a lot of students in Tainan at that time?

More than 300!

Did you continue working with Master Wang after 1982?

Master Wang didn't come back to Tainan after traveling overseas in April 82. 17 years later, in 1999, I remembered that Master Wang's birthday was near. I called him and Master Wang answered the phone. I was so surprised! He recognized me immediately and told me joyfully that he remembered all of his Tainan students. In December that same year, he came back to Tainan to see again his old students 17 years and 7 months later. We organized a reception for him. He brought us as a gift, 2 copies of the book he just published: “The books of YMT demonstrations I & II”. The first thing he asked was “what would you like to learn now?” Since that he came back regularly to Tainan to teach. I also went to Taipei to review Tuishou, pole and Neigong with him.

What are the qualities that make a good teacher?

You have to learn to teach well! You have to take care of each student, adapt to everyone and understand each one's nature and needs.... It's not easy to be a good teacher!

After numerous years teaching, I would say:

- Make your student feel that what you are teaching is what they need*
- Continue to teach by small steps until your students absorb by themselves*
- Answering students' needs: the methods of teaching should be diverse and individualized so that*

students can learn their own way

- Have confidence in your students so they can learn well

What is a good student?

From what I have observed until now, there are interesting students but often lacking perseverance. To me, the most important is perseverance, because you need a lot of time to improve yourself. You shouldn't interrupt practicing, you should also know how to focus. The attention must be constant, in order to not miss anything from the teacher. And then, a good student always asks questions. To be a good student, you have to be perseverant, attentive and curious.

What is your greatest wish?

Work harmoniously. In Taiwan, there are several groups and I would like them to work together. Bring those different units together in order to develop what our Master taught us. This is why also I come to Europe, to be able to meet with the different disciples of Master Wang and exchange our experiences.

I hope that each YMT practitioner will take the responsibility to transmit YMT worldwide. I also wish further exchanges between the YMT associations and alliances. And also that Master Wang's wishes come true: that the sources of YMT remain in Taiwan.

How did you meet Lin Chin Tai?

It was destiny! George came back from the United States to Taiwan in 1990. We met in Taipei during a gathering that Master Wang asked me to attend. Since then, we meet frequently.

Do you think that your participation in the 2009 Meetings will be important for the future?

It's very important. Do you remember what I said in my speech? It's a great honor for me, as president of TYMTA, to lead our group members during the celebrations of the 20th Anniversary of Amicale and the College. The signing of the conventions between the European, American and Taiwanese YMT associations, to promote exchanges, is an important step in the history of YMT.

I have gained experience and inspiration be-

cause of this successful anniversary celebration. I realized that people came from everywhere, some from very far away. I've been attentive to the Amicale workshops and noticed that you have a very good method of teaching... I liked the fact that teachers show their own way of doing and even some students do. I have also noticed that students choose their own areas of work, so teachers meet their expectations and teach accordingly, that's what matters. You are teaching something that is practical and useful to them. And then, your teachers teach topics that they master well and students can choose between their workshops.

I appreciated your spirit of cooperation and your enthusiasm for Yangjia michuan, it feels like a big family.

I hope that the different schools of Yangjia michuan will exchange furthermore in the long term, to develop and raise the level of this Gongfu that Laoshi taught us.

Ciao Franck

He was there, among others, at the very beginning of the setting up of the Amicale. Member of the first board of directors at the general assembly in Angers on November, 10th 1990, he was the one to come up with the idea of creating an event in order to have more people at the meeting. Indeed, we were six people only, the members of the board. This is how "Les Rencontres de l'Amicale" was born.



Franck between Laoshi and his wife, Yuchi, summer 91

Frank joined the Teachers' College right at the moment when it opened to all teachers, following the workshop which took place in Yuchi during the summer 1991. He taught in Paris, and as time went by, we didn't see much of him apart at Master Wang's workshops. Actually, I saw Frank for the very last time at Laoshi's last workshop in Brittany in 2001.

Frank's dream was to see over a thousand practitioners demonstrate in front of Laoshi. In his own manner, he was a purist who lived within his ideals, which was not always easy for people around him.

Somehow, over a year ago I think, I was on the phone with him and he confided me then the ordeal he was going through with the illness of his wife who then died several weeks later. Frank was numbed with grief, wondering what will happen to his children without their mother; not quite knowing himself what meaning to give to his life.

I didn't know he himself suffered from a terrible fatal disease. Did he know then? I know him too discreet to feel sorry for himself.

Frank left us on September, 11th, at the age of 58.

My kind thoughts are with his relatives and especially with his two young children who became orphans of mother and father in such a short time.

Claudy Jeanmougin

Translated by Monique Brodie

IT'S NOT AN ISSUE OF ONE TAIJI BEING BETTER THAN THE OTHER.

By Joseph Morris

I am of the 5th generation of practitioners of Yangjia Michuan Taijiquan. I moved to Taipei, Taiwan (R.O.C.) in 1974 and begin learning YMT in 1975 from Wang Laoshi. In 1979, I was awarded a 5th Degree certification from Laoshi and the Taipei Branch of the R.O.C. Taichichuan Association. In March 1979, I returned to Chicago and began to propagate the Yang Family Taiji Dao.

I herewith extend greetings to all practitioners of YMT. I also wish to extend a special greeting and an acknowledgment of deep appreciation to my friend and classmate, Serge Dreyer, for his visit and for sharing his extensive insights with some of my students.

Yangjia Michuan Taijiquan (YMT) is a unique art. It therefore is not and should not be put in the same class with other styles or schools of tai chi chuan, as YMT is a complete system unto itself. It is a lifetime endeavor to develop and/or to understand its true essence or principals. YMT is based on the internal practice of nei gong, not chi gong, and this is the basis of its internal character. YMT is not about self-defense. That is what the external arts endeavor to teach/cultivate. YMT should be about applications that come from understanding the form.

We often tend to “talk” YMT, but do we truly have a regard for its true essence, which is to be found only in its underlying principles? If our objectives are to promote what Wang Yen-nien passed on to us and to pass it on to others, should we not be doing the same, or at least CLOSE to the same thing with regard to our individual practices? I also believe that there are certain fundamental principles to which we MUST adhere, and they must not be merely spoken of or ignored. This has nothing to do with whose taiji is best or whose form looks the nicest. Rather, it has to do with consistency, integrity and the avoidance of deviation with

respect to our teaching and practice of YMT. It is my belief that without consistency, YMT's principles cannot and will not last.

My purpose is not to belittle, to embarrass or to criticize anyone, but if we truly care about Wang Laoshi or the precious art that he has passed onto us, then it seems as though we would be more conscious, cautious, and thoughtful, with regard to our respective practices and the information that we pass on to others in the name of YMT, an art of which we would have NO knowledge were it not for WYN. He broke with a long-standing tradition to share his wisdom. This art doesn't need any “help”, nor does it require that anything be added to it. All that it requires is that it be practiced correctly with sincerity and commitment.

Unfortunately, not all of us were blessed to be able to learn directly from WYN or from one of his senior students, but that doesn't mean that we don't have an obligation to learn YMT's true principles or that we need to accept anything as being acceptable to YMT. It is my conviction that we must adhere to a traditional approach and principles and try to understand what is precious and what is not.

How can we compare ourselves to the men of old? Do we think that we're as (or more) creative and intelligent than people were back in those times? Also, does more education necessarily mean being smarter or more capable?

It is each and every person's right to study and practice whatever he or she wishes, but to add those things to YMT changes its fundamental principles and this is truly not needed. Once things from other schools are added to YMT, it ceases to truly be YMT. Our ancestor, Yang Lu Chan may indeed have changed what he learned from others, but he had the honesty to name what he developed after himself. Some people believe that change is good, and this may be true for some, but I feel that if we choose to change it, we should then claim it and truly own it by renaming it.

Several Ways of Working Movements of the Waist, According to Each Student's Progress

Alix Helme-Guizon

From discussions with Celine Davière and Lionel Descamps, KunLun Association, Angers.

translated by Don Klein

(Part 2)

2 Become aware of the of the pelvic joints

During the first years of practice, you learn to move the pelvis, but it is perceived as a block. We move “the” pelvis, as though it were a sort of black box. This representation of the pelvis induces large movements to move this box. In order to reduce the motions and to move the pelvis using less muscular contractions, it is necessary to modify this representation.

2.1 Develop awareness of the parts of the pelvis by auto-massage

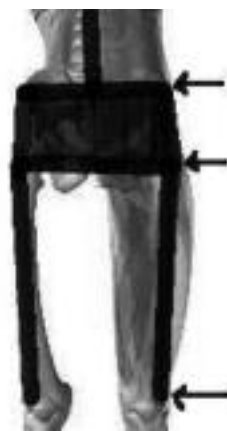
(Inspired by the work of Céline Davière and Marc Appelmans)

If you have never opened an anatomy book, you would construct a representation of the pelvis starting with your immediate experience: as you feel the bones below the waist (the iliac crest) and also on the side of the legs, and know that the pelvis is a big bone at the bottom of the belly, you are going to naturally imagine that the pelvis extends between these two zones where you feel bone.

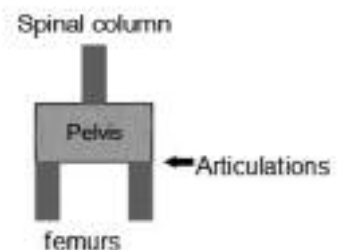
Zones where you feel the bones
(www.visiblebody.com)



Representation of the body
starting with this sensation



Simplified representation



The hip joints will be therefore imagined to be at the bottom of the pelvis on an imaginary line that passes by the two bones which are felt on the sides of the legs (the two trochanters.) Also a joint between the pelvis and the rotational column is imagined. This body image will seem quite correct, because it seems to allow all of the taijiquan motions: A rotation around an axis—the spinal column, a flexion towards the front and the famous retroversion of the pelvis!

The representation of the body presented above—intuitive and apparently coherent—is actually entirely wrong! To clarify our bodily schema it is very efficient to feel oneself by pressing against the bones. In addition, when one has awareness of the length and of the shape of a bone, the muscles that are around them relax (this method is used by Marc Appelmans in the practice of Eutonie [a therapeutic relaxation and integration technique based on body and sensation self-awareness]).

To feel the ilium and the height of the pelvis, put one hand on an iliac crest and one on the ischium on the same side. The two hands are pressed towards one other to become aware of the length of the bone

and of its shape. Repeat several times to be able to have a clear representation of this bone, then repeat on the other side.

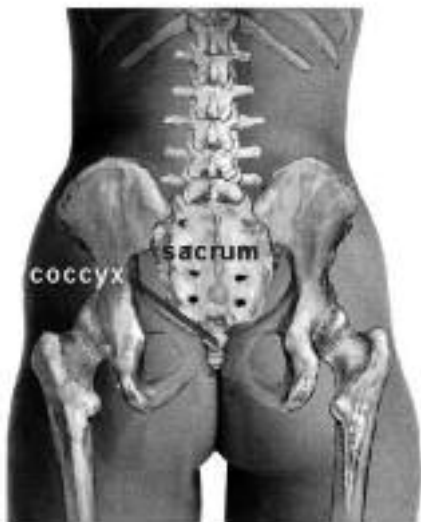
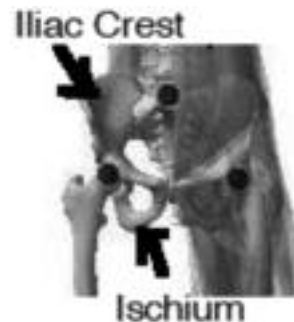
On the back feel the sacrum delineating its shape as a triangle. On the extension of the sacrum feel the coccyx at its tip. It is this tip of the rotational column that becomes vertical in the retroversion of the pelvis.

To feel the width of the pelvis, press concurrently on the pubis and the sacrum several times. This auto-massage has to be done

as often as possible

until you have a clear image of your pelvis and then you can feel it without massaging.

We can begin this auto-massage at the beginning of the practice, allowing clarification of the bodily schema. The awareness and the internal sensation of the pelvis take generally several years to establish.



2.2 Localize the major joints of the pelvis

(Inspired by Lionel Descamps)

For the rotational movements, the main source of error comes from the fact that the hip joint is not where the bone is felt on the side of the leg. Indeed, the femur is not rectilinear, it makes an angle between the place where it is felt and where it really articulates with the pelvis. The hip joint is thus not on the periphery of the body at the side of the hip but **at the hollowness of the groin!** This zone is it that the Chinese call the internal Kua.



Kua

The joint of the hips are at mid-distance between the top of the iliac crest and the ischium.

The femur makes an angle before joining the pelvis (the femur is darkened between the two lower arrows)

There are three main joints that link the pelvis to the rest of the body

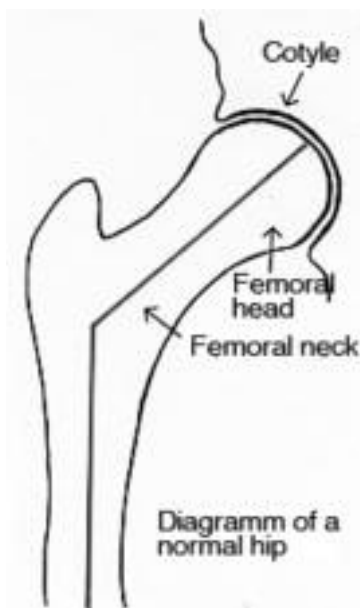


You can press this area from either the front, or from the rear at the hollow of the glutes. In the front and the rear, the joint is encased in deep muscles and it is difficult to feel it move. For that you can stretch, bend the leg and rest the knee against an object (wall, furniture, and so on) in a manner to prevent all contraction of the glutes. With your fingers you can then press on the side and the rear. With the other hand move the knee to passively move the joint. At the same time be attentive to the internal sensation descending from the coxofemoral joint [hip joint] (for there are sensory endings in the joints!).

2.3 View a ball joint, capable of all of the motions

(Inspired by the work of Céline Davière, François Schoessler and Claudy Jeanmougin)

It is very difficult to directly feel the hip joint. This leads to misrepresentation. Unconsciously, many represent this joint like the elbow or wrist, capable of limited movement, always in the same directions. But this is not the case. The femoral head is round and fits into a complementary shaped cavity (the glenoid) on the ilium. Virtually all movements are possible! To represent the femoral heads as spheres that can rotate in any direction frees the movement of these joints.



At this stage, we learned to move the basin as a whole block, with large-scale movements. But when studying anatomy, we discover that the pelvis does not form a box and relationships are not what we thought, and do not work as expected. There is a clear contradiction between our practice and anatomical knowledge. How to reconcile and use this knowledge?

3 Move the pelvis starting with the hip joints

Since we view the pelvis represented as a block, it will be moved with the big superficial muscles that are attached to its edges (abdominal rectus, quadratus lumborum). These large muscles create large motions and easily fatigue. If instead we try not to move the pelvis but the coxofemoral joints; then we can use the small deep muscles of the hips and create small motions that require little effort. Moreover, we can turn the pelvis without carrying the leg in the rotation, since there is an articulation between the two.

3.1 Rotation of the pelvis without moving the knees

(Inspired by the work of François Schoessler and Claudy Jeanmougin)

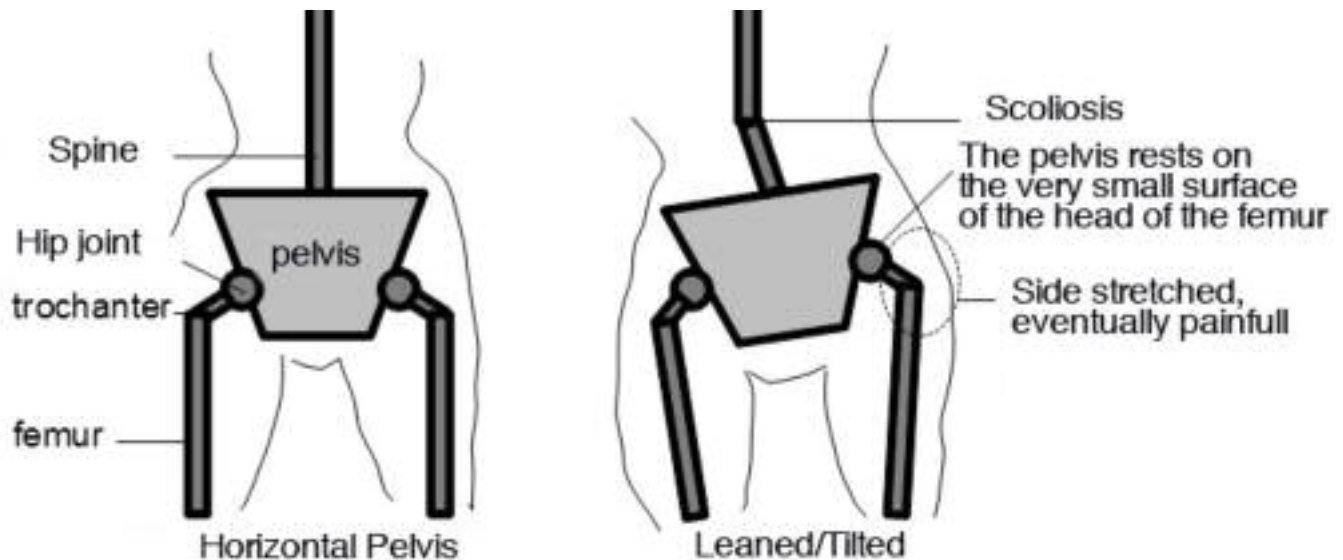
Exercises in rotation around the spine, but moving the coxofemoral joints and not the pelvis. **The big change is that the legs no longer move.**

1. Goal: Carry out rotations without twisting the knee and without needing to monitor the knee.
2. Instructions: Equal support on both legs, chest in the center. Rotate around the axis of the spine without moving the knees. The pelvis is released (retroversion), the motion takes place in the groins (Kuas).

The chest stays in the center.

3. Criterion of success: The knees do not move, there is no need to monitor them (thus contracting the [pelvic?] muscles so that the knees are not involved in the rotations.)

4. Point to observe: Do the knees move? Do not lean, that is to say, push the trochanter of the femur to the exterior. Leaning limits mobility, and wears the joint prematurely. Indeed in leaning, the weight of the body, via the pelvis, rests on the very small surface of the head of the femur. This creates enormous pressure on the joint.



5. Link with practice: When the exercise in connection on the two feet is realized articulately, go back to it again supporting on the posterior foot. The knee of the supportive foot does not have to move from the rotations. One can then make all of the motions of the form of this manner; it will reduce the amplitude in the movements of the pelvis, and assure an always correct position of the knees.

6. Time in apprenticeship: This type of practice concerns the advanced practitioners, who already have the bases (centering; steadiness; coordination; regular breathing, etc.), and a developed enough internal sensibility.

3.2 Transfer weight without moving the chest

(Inspired by the work of François Schoessler)

Back to the previous exercise on the two legs. At the time of the rotation of the pelvis using the Kua, it is observed that the armature concealed a change of the supportive foot, without movement of the chest. This point is very useful in tuishou, for the other can no longer guess our supportive foot by looking at us. It is in addition much faster because the rooting and the rotation are realized concurrently.

3.3 Use each joint separately

(Inspired by the work of François Schoessler)

You can move right and left hip joints separately, helping to diversify the motions. Of course, you should always watch to prevent double weightedness, by intentionally pressing both feet, one at a time. However, all of motions are theoretically possible, the classics recommend wrapping or protecting the pubis. “If your pubis is not wrapped (protected), then the lower parts can not be firm and the roots can only be superficial. In this case, the upper and the lower parts of the body have lost their means of communi-

cation,” [cited and translated by Yang Jwing-Ming, *The Theory of Taijiquan, Budo editions*]. I understand this sentence, based on the commentary of Yang Jwing Ming, as having at least one groin “closed.”

3.4 Use only the deep muscles

(Inspired by the work of Wang Rong-shan, Taiwanese guest at Rencontres de l'Amicale, 2009)

“To be firm in its roots, the upper thighs (Kua) must be relaxed.” You must therefore move the groin using only the deep muscles. The buttocks must be soft and the muscles that cover the groin must be relaxed. You must learn to use these muscles the existence of which was not even suspected!

To move the pelvis as a block, large muscles such as the abdominals are used. These muscles are thus no longer available for their “normal” work, i.e., to be conscious of abdominal breathing.

If we think of the hip joints at the heart of the groin, and try to move them (instead of moving the pelvis as a block), we will mobilize **the small deep muscles**. These muscles are shown in the diagram. The big muscles are thus available for other work.

Thanks to the numerous deep muscles, you can have precise control of the movement of the heads of the femurs.

To train, you can sit down on a seat. Thus no muscle of the pelvis is asked to maintain the upright posture. The coxofemoral (hip) joints are moved making very small figure eights in all directions. We will feel immediately if the glutes are used, as any contraction lifts us from the chair. Note also that the groins are relaxed.

In taijiquan, as in all martial arts, the center of the person is the lower abdomen, the lower Dantian. This requires modifying our body schema and our way of moving. This is necessarily long and patient work. As taijiquan is an internal martial art, we learn to develop not only our internal sensitivity (perception of the muscles, of the joints, the balance) but also their orientation in space. This internal sensitivity also allows us to feel each other when working in pairs (development of listening Jin) and enables us to perform martial gestures without relying on muscle strength.

Another work of the sensation of the pelvis is the work of the abdominal breathing (normal then reverse), and the work of meditation where the sensation of this zone is the means the most used to stabilize the mind.



Seen from the rear, with the superficial muscles transparent



Carcans, Rencontres 2009, photos Gianvittorio Ardito

Laoshi and Shifu : Teacher or Master?

George Lin and Don Klein

Out of respect for Wang Yen-nien, Westerners reserve the English term *Master* or *Maître* for him, although the Taiwanese more commonly addressed him simply as *Lǎoshī* 老師 *teacher* (*Lǎo* 老 literally as old, *shī* 師 itself translates as *teacher*, so perhaps more figuratively venerable or esteemed teacher in English) and *Teacher Wang* is more appropriate usage in English.*

There are two Chinese homophones *shifu* that translate as master 師傅**and 師父; the former a qualified skilled worker in certain professions [master chef, master carpenter, master Taijiquan practitioner]; the latter is more serious than 師傅 because it expresses the deeper relationship between disciple and his teacher by performing *bàishī* 拜師: either swearing to him or in front of God. An adept with specific recognized skill might be referred to as 師傅, only one to whom one has performed *bàishī* should be called 師父. Wang Lǎoshī signed certificates simply as 師 *Teacher*.

There are references to him that might loosely be translated as *Grand-Master* in the sense of grandmother or grand uncle (*zōngshī* 宗師 or *dàshī* 大師 [宗 *zōng*, ancestor, and 大 *dà*, big, have similar connotations to *lǎo* 老]); the more traditional 師公 *shīgōng* is probably only appropriate in a *bàishī* lineage relationship which may be used by his students' students who have also performed *bàishī*. Some of his Taiwanese inheritors may use the term 師公 in the more formal way. But again, he was most normally referred to simply as *Lǎoshī* 老師 *teacher* or 師爺 *shīyé* which translates as one's teacher's teacher or Grand Teacher.

Wang Laoshi was not the lineage holder or gatekeeper (*Zhangménrén* 掌門人), since Zhang Qinlin had eight senior students and did not appoint any as such. Some of Wang Yen-nien's students might refer to him as *Zhangménrén* (掌門人) because he was the only one available who knew and brought YMT to Taiwan, yet he referred to both Zhang Qinlin and himself simply as 傳人 *Chuánrén* or lineage transmitters. Wang Laoshi specifi-

cally did not appoint a *Zhangménrén* (掌門人) to succeed him; he stated many times that there was not going to be one person to carry on the lineage but that everyone who practiced and learned Yangjia Michuan, adhere to and do not stray from his teaching had a role to play in their own ways; all those who teach and transmit the tradition as passed on by him may be termed lineage transmitters (傳人 *Chuánrén*).

Note by Don Klein :

*Perhaps this is why teachers such as Chen Man Ching and Hou Chi Kwang preferred to be addressed as *professor* in the United States.

**師 *shī* translates as either teacher or master depending on what other character with which it is joined

Note by George Lin :

Taiwanese who were brought up in older times such as 50 years ago, might call Master Wang either *shifu* 師傅 or 師父 in front of him because it is much more formal and polite. But times have changed, so instead of being so formal and rigid, Taiwanese students would call Wang Yen-nien *Lǎoshī* 老師 when they saw him face to face or talk about him to each other. For example, just as the cases in America :

1) When a friend refers to me, he addresses me as George rather than Mr. Lin.

2) My son would call me Dad rather than father when he was in front of me.

Therefore, if students referred to Wang Yen-nien when he was not present, they might either refer to him as *Lǎoshī* 老師 or *Shīfu* 師父, or use *zōngshī* 宗師 or *dàshī* 大師 when they wished to express the highest regards for him to other people.

CONTRIBUTIONS

Many Associations who follow our style give out other teachings as complements to the one transmitted by Master Wang Yen-Nien. We have asked some of them to explain what their motivations are.



DYGEL Association

Dao Yin of the Garonne and the Lot

Jean Luc Saby

Translated by Simonette Verbrugge

1993

It was the year when DYF Association was created. The Association Dao Yin of the Garonne and the Lot took form at the confluence of two rivers : the Lot and the Garonne, and at the confluence of two practices : Dao Yin Fa and Taiji Quan, and practice started.

The teaching had two distinct roots. First my encounter with George Charles and the San Yi Quan school in 1988 that initiated and asserted my knowledge of the Classic Arts of the Dao, like the Dao Yin Fa (DYF), which became the “Qi Gong” when it Europeanized. Second, my encounter with Claudy Jeanmougin in 1990 through the French School of Taiji Quan, where I became familiar with the YJMCTJQ style of Tai ji Quan .

Since then, within the association, there have always been two distinct classes, TQJ in Villeneuve-sur-Lot (on the Lot) and DYF in Agen (on the Garonne). Geographically, the two rivers merge in the department and continue their flow towards the estuary of the Gironde : naturally the teaching of the

two disciplines opened the way to convergences, integrating DYF to the practice of TQJ and inversely.

DYF is particularly suited to feed the basic exercises of the YJMCTJQ, it allows to put each exercise back into its energetic and philosophical context. The link between TQJ and Daoism is known, but it does not suffice to know it, you have to be able to put it into application for each exercise, even the very basic ones. DYF is therefore a very efficient source of information to discover in depth each movement of our art.

As for TQJ, it enriches the practice of DYF through its requirement for physical tonicity and its pursuing of the relation to the other person, two dimensions that could be left aside in an isolated practice of DYF.

However, each first class of the month we practice in both groups an identical form of long staff in Agen and Villeneuve-sur-Lot... So, when the students of both groups meet, they can exchange on the base of a common practice.

Progressively, a link was created between these two transmissions : San Yi Quan and Yang Jia Mi Chuan TQJ, new exercises appeared, new approaches became evident, opening towards new paths...

Is it a desire for unification that manifested? The fact remains that in spring 2007, in the year of the Pig of Fire, a new school was founded : Wang Yang Ming Long Xue, “The school of the Imperial Dragon of Clarity”

Wang in memory of two Chinese Masters, “roots” of transmission : Mr Wang Zemin (Master of George Charles) and Mr Wang Yen-nien.

Yang in reference to the Yang style of the YJMCTJQ school.

Ming in reference to the salute utilized in the San Yi Quan school that is part of the new WYMLX school.

Long because I am of the sign of the Dragon

Xue in memory of the French School of Tai Ji Quan

Wang Yang Ming. In these three first words appears the name of a renowned person from the Ming Dynasty, an accomplished man, literate as well as military strategist, minister and philosopher, great figure of the neoconfucianism of that time, founder of the school of the heart “Xin Xue”. This Master makes up the spiritual heritage of the San Yi Quan school, of which the main feature is to link knowledge Zhi to action Xing. To resume, the knowledge resides in the heart, only through action can it be authenticated as true knowledge. To illustrate this precept, WYM often took the example of the practice of calligraphy and archery.

On my side, it seemed important to integrate within DYGEL Association a practice that allows a direct analysis of the result of the action; a kind of mirror of the heart. TJQ like DYF carry their fruits on the long term. For example, the engagement can only be total in the expression without risking to hurt the partner : how is it then possible to measure its efficacy?

First calligraphy imposed itself. Once again, DYF through the science of movements that it exposes allows giving a coherent reading of all the lines that compose a Chinese character. The entire characters (of which the combinations are of infinite variety), translate visually the attitude of the heart, the movements, the tensions..., which are the multiple aspects of life. In order to avoid falling into the trap of aesthetics, I took as my motto the words of a calligrapher called Fu Shan : “Better than being skilled, gracious, light and restrained, I prefer to be clumsy, unpleasant, disjointed, but TRUE”. It rids of complexes straight away...

A class started in 2008, the practice is called WEN QUAN “the writing of the fist”. Each class starts by the setting up of the materials and before any action, by a warming up of the body in order to open the gates of energy. Then, with the brush in the hand, like a stiletto capable of rendering on paper any pulsation of life, we train in breathing. The action can be total, getting out of the heart without restraint: no need to worry stiff (se faire un sang d’encre), ink doesn’t harm, if only self esteem, maybe!

Then it was the turn of archery. Denis Legros has been practicing DYF as well as TJQ in the Association for many years. But his passion doesn’t end there, he excels in his knowledge of archery : he shoots the arrow, conceives and makes his own materials. More precisely, he practices the instinctive “long bow” shooting. This discipline simply resumes in “looking at a target and shooting” with a simple straight bow, “without frills”. In this refined form of shooting, sometimes qualified as Zen archery, Denis develops his knowledge of materials allowing the making up of the “ideal bow”, and deepens his practice as an archer in better understanding the physical and mental mechanisms proper to this discipline.

Through the times, links became evident between archery and DYF. Their principles converge, the practice of archery absorbs and crystallizes by itself a great deal of the teaching of the Classic Arts of the Dao, it brings into the light its subtle principles. Today our Association offers a class of archery, without viewfinder. The major aspect of taking aim is based on the centering of the posture of the archer and the straightness of his heart. When the arrow starts, the potential of action is liberated in its whole : the result is without appeal.

The years have passed, the two rivers continue to flow, the Association Dao Yin of the Garonne and the Lot remains and becomes richer. This year, we got together to celebrate the start of the Year of the White Tiger. Quite a few years ago, we made our own dragon that enters in the dance at that time. Togetherness and perseverance could be the master words of the life of this Association.

We rely upon the practice of everyone to give the life necessary to the dynamism of DYGEL Association. And to finish, how could we miss the homage to all the people who have been giving their time to run this little structure that has been going on for almost seventy years.

Many thanks!

The Stimulation of Energy Points in the Practice of Yangjia Michuan Taijiquan

by Claudy Jeanmougin
Translated by Don Klein

1 – Yongquan Point

涌泉

Much is made of the martial aspect of Taijiquan, yet fewer than 5 percent of practitioners are interested in that. I speak not of course of the game of technical applications, a little martial for the more inclined. I must admit that the vast majority of our practitioners have other interests—including that of energy.

It turns out that our form highlights this aspect by emphasizing certain body postures and positions that involve certain meridian points in contact. We will make an energy analysis from these meridian points.

The first of these points, Yongquan (Bubbling Well Spring) on the sole of the foot, is particularly active in our style, characterized by more support on the back leg and movement of the front foot ending by pressing on the ball of the front foot. The heel of the rear foot and ball of the front foot are the cornerstones of “the root is in the foot.”

Qi gen zai jiao 其根在腳

This expression in the Taiji Lun (Treatise on Taijiquan), attributed to Zhang San Feng, is usually translated as “the root is in the foot” or “the strength is rooted in the feet.”

Before parsing this expression, carefully examine our style. Take the example of the first step in 采 CAI (pick/pluck) in the first sequence of our form.

Illustration 1 :
Attack heel



Illustration 2 :
Rolling of the foot

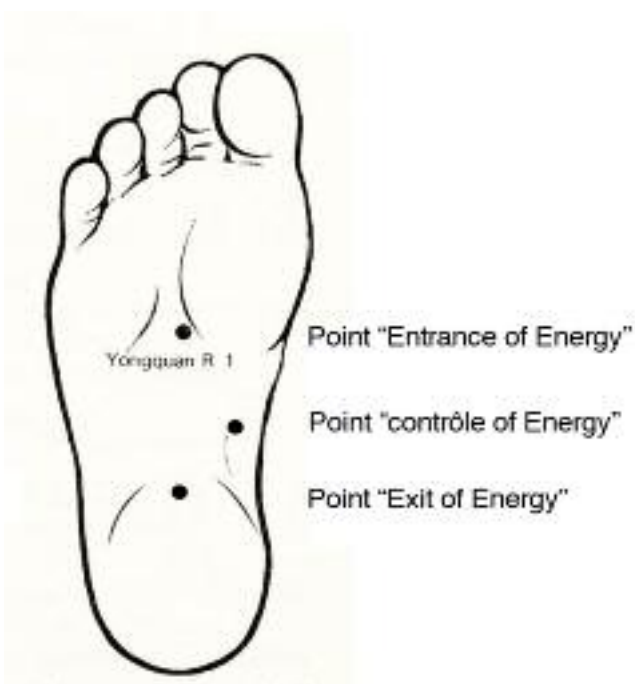


Illustration 3:
Supporting forward foot
on pushing rear leg



After centering in an erect position, Zhongting, the knee is raised with a retroversion of the pelvis and flexion of the supporting knee, the left in the example. At the same time, the right hand rises to pass over the left. Then, while continuing to bend the waist and bend the left knee, we place the right heel (illustration 1). From this moment, there is an association between the ankle and wrist. Indeed, the rocking motion of the right foot from heel to ball is coordinated with the gesture of picking by “breaking” the right wrist. Note that all this time in the movement of the ankle and wrist, there is continuity of retroversion that allows the expression of CAI. Then there is relaxation of the supporting knee and release of the right arm as the right hand continues its forward movement (accompanying movement or acceleration in Yongfa).

In making this gesture of the foot, we stimulate many energy points without realizing it, including those named by Charles Georges as Three Points of Nutrition (Daoyin san xue) in his *Traite d'Énergie Vitale*, and in particular the Yongquan point, the first point of the kidney meridian. Stimulating this point strengthens the kidney energy. It turns out that the perirenal area is a great place because energy transfer is directly related to the Xia Dantian, the lower cinnabar field. This is also important in rooting techniques.



What research is there in rooting techniques? Is it only a greater attachment to the ground so as not to be in difficulty in Tuishou techniques? This would obviously depreciate the technique itself, the purpose of which is in-depth work on the lower Dantian. Everything else, including the attachment to the ground, is a consequence of this profound work.

To strengthen the lower Dantian, you must tap the energies of the earth—the root—while receiving the energies of heaven. The earth energies enter the body through the point of “energy input” Yongquan. They ascend the Yin meridians that run along the in-side of the leg to reach the Xia Dantian. Then draw the path from the Xia Dantian down the Yang meridians that run along the out-er leg and into the earth to the point “exit of energy.”

In the posture known as rooting the tree or stake, there is not stability of posture, but swaying from front to rear boosting the two points of entry and exit energy. This oscillation is controlled from the point of “energy control.” In the practice of the form, these points are continually sought.

In pushing hands, the root in the heel (point of exit energy) is directly related to the renal area via the pathways of the kidney and bladder meridians. In contrast, the point of “energy input” is the Yongquan mooring point. The image of the mast of a ship may help to understand the difference between these two points. The heel is the fulcrum of the mast while Yongquan is the point of attachment of the stays (in our ship architectural image). Experience the mainstay with a short support, that is to say that the distance between both feet being relatively short. On a push, lift the tip instead of the heel and you will immediately be defeated. In contrast, if you lift your heel, you dock the mainstay and do not easily lose balance.

Let us return to the phrase *qi gen zai jiao*.

其 Qi: the personal pronoun he or she.

根 Gen: the root, origin, source.

在 Zai: in, be in, at.

腳 Jiao: the foot.

To whom or what does the pronoun Qi refer? In our first translation, which appears in Wang Lao-shi’s book and the Little Red Book, we chose the word “force” of which there is clearly is no ques-

tion. There is perhaps a question with qi (breath, energy) in the beginning of the text, then we speak of the movement that “they show no de-fect, without hollows or protrusions, they are linked without interruption.” But we could equally well speak of Energy, which basically does not change much since the movement is the result of a flow of energy and in this case, the pronoun would refer to Energy, or, if you prefer, Breath. The translation then becomes: “The energy is rooted in the feet.” Now we know there is a root that permits rooting the “exit point energy” and a root that allows the docking or mooring, the “entry point of energy,” the Yongquan point. We are convinced from our practice that the term *gen zai jiao qi* refers to these two possibilities.

In practice, in form, Tuishou, basic exercises, Tuishou exercises or preparations of the form, if we wish to obtain an optimal effect at the lumbar and perirenal regions we should bring specific attention to the rocking of the foot. Moreover, this rocking helps maintain proper functioning of the talus, the ball of the foot, allowing the movement with a fair distribution of stress forces. Obviously, this rocking can be done without lifting the heel.

The next section will be devoted to item Fengshi (31st point of the Gall Bladder meridian) that is stimulated in two steps of our form: “single arm sweep” and “golden pheasant stands on one leg” and points Neiguan (sixth point of the Pericardium meridian) and Waiguan (fifth point of the Triple Burner meridian), which influence Ji at the end of “grasp sparrow’s tail.”

Taiji Quan today

- tradition and updating -

The Association and Taichi contagion

- web 2.0 culture.

Jean-Luc Perot - July 2010

Translated by Ronan Pellen

Meetings, festivals, travelling masters and videos on the net... welcome to the exchange of pictures, texts and styles between Taiji Quan practitioners.

The classical model of a master teaching to a few selected students is inevitably becoming outdated. Whether we regret it or see it as a progress, now comes the time for a greater spread, through which the practice, its jargon and perspectives are questioned in light of the experience of current practitioners all around the world, just one click away*.

Outlook

The conservatives do not want to change anything, reactionaries cling to tradition and orthodoxy, preserving the spirit of practice and the wisdom of the elders ; nostalgia for a golden era when values were clear and everyone's place was set in a comforting hierarchy.

We easily forget the historical and political contexts that led to this "tradition" and, more importantly, we neglect the revolutionary force of living tradition that does not transmit the knowledge of its time but a very Human state of mind.

Transmission is revolutionary in its inner side (esoteric) but its mode of expression (exoteric) is dressed with the characteristics of its place and time, often sadly hiding incitement in favor of institutionalization.

Maintaining the vitality of the message implies the practice as an act of resistance, and its questioning as living transmission.

We live in the age of shared information. Cyberculture is within our reach. Information, that precious but perishable good, is kept and checked through exchange. Let's make it available to the spirit that makes us more human, that asks, verifies, updates, interprets and imagines, in search of accuracy, fun and sharing.

Content

The formal corpus - the Form and its learning - clearly settles the support of transmission. Experiencing through the body makes erudite speech needless.

Qi Gong, an education of sensitivity, both in its internalized (meditative-Nei Gong) and externalized (Dao Yin) versions, is an opportunity to activate the process of inner transformation.

Tui Shou and San Shou offer a testing and verification field for the concepts and principles set by our predecessors or reformulated by contemporaries. The whole refers to the cultivation of Qi.

Cultivating our notion of Qi - the energy of people and phenomena - opens us to another way of being. A presence made of listening, internalizing, of the ability to give and to engage in life in the generous mode of resonance.

Transversality

It doesn't follow we have to repudiate our own style or to do «rubbish» but to open our eyes to the Taiji Quan phenomenon in its entirety and its characteristic details, its antiquity and modernity.

Indeed it calls us not to limit ourselves to the established hierarchies on our territory and to look forward to encounters, each of us meeting the teacher he needs in a peripatetic and transitory way.

The aim is to testify about our own style and to pitch on an open and evolutive involvement in our practice. To drop a bit of transcendence, a bit of haughty verticality to develop transversality, relationship between peers in the peaceful and demanding mode of personal involvement.

Exchanging images, texts, words and thoughts

is an integral part of the training process. The more information passes around, the more we open up and the more we receive.

Every style and every seriously invested practitioner then becomes a source of information and understanding that may be incorporated into the practice of each.

It's not just a question of technical information but also of anything that throws light on these practical options - theoretical, aesthetical, martial justifications - and, on an even larger scale, on the philosophical, existential thinking which feeds the practice.

How?

The wiki concept (wiki-wiki tells how the process is simple and easy).

Every one takes a part in the edification of all. The preparation and presentation of the data is constantly being reassessed by the contribution of each to an open document.

Sharing documents:

History of Taiji Quan - collecting documents and well-informed sources (historians, sinologists, martial artists).

Bookmark references, bookmark pages on the net.

Versions of Yangjia Michuan - images on the Form and Tui Shou by Master Wang Yen-nien -

images of current practitioners from different currents, in USA, Taiwan, Europe.

TJQ evolution and its impact in various fields - health, art, philosophy.

Sharing questions :

Present state of Taiji Quan - styles and content - directions and development.

How to express in english (or in our native language) the Taiji/Qigong vocabulary.

Sharing reflections.

What happened to my TJQ, after ten, fifteen,

twenty years of practice, what keeps me going.

What are the concepts of Martial Art, Master, purity of style in TJQ.

Within the Yangjia Michuan

Self-presentations of teachers clarifying the content and direction of their Taiji Quan, each delving into the aspects best in tune with his sensitivity.

Promoting the wealth of "human resources" within the Association, would facilitate the selection of workshops beyond the usual circles.

In short, nothing really new in this call to open-mindedness and sharing, which is already the prerogative of the Association, but rather an invitation to diversify our points of view for a critical look at what others do and what I do, without arrogance nor timidity and in a full openness to interpretation.

* in english in the french version

Meeting at “La Pointe du Siège”...2010

Sophie Girard

Follower, President of the Association
“Le Bambou”

Translated by Simon Kelway

As every year, for more than 10 years, the members of the associations: Association of “Taiji quan de Caen”, “Yang en Yin” and Association “Le Bambou” met at “La Pointe du Siège”, Ouistreham for an outdoor practice ... We were at least fifteen to gather in this beautiful flat place (under acacia trees), sheltered from the wind (pew, there wasn't any this year). Luckily, we have always had, at this time of year, weather which has allowed us to practise and to take advantage of the open air ... Nevertheless, what surprised us was to find it much less grassy this year than usual!!! A windy winter and little rain had had their effect ... no flowers in the acacias this year...

For the second consecutive year, the basic exercises were Qi Gong exercises, to make a bit of a change, as well as to open up this day to the members of “Le Bambou” which includes a course of Qi Gong and to discover another discipline... the exercises practised in a circle, a little unusual for the followers of Taiji but ô how practical to see and hear the instructions and indications for the least well-known exercises for the majority of us, a moment of peace and serenity accompanied by the sun ... Imagine a nature reserve situated at the mouth of a river which throws

itself into the sea. Birds are present, the sea makes its waves heard, and the sun is there, too. Pure Happiness! Colours appear on faces. Nevertheless, I shall be the only one to put some sun cream on!!!

Our day continued with the practice of the “13 postures”, repeated a second time for the pleasure of the numerous beginners present. Then, there was the practice of the 1st duan and a demonstration, in

small groups, of the fan, a great way to recharge batteries while waiting for summer, followed by a well-deserved picnic, with the exchange of culinary specialities. It was an ideal moment to share and to discuss, a moment when the time stood still a bit... Then a small nap for the most tired, one could imagine being on holiday, taking one's time which is very pleasant...

Resumption of the activities was with a session with the sword, it was the discovery of this arm for some, the apprenticeship of this form for others. For the preparatory exercises and sometime afterwards, I wasn't able to follow as life, unfortunately, took over and with it, its obligations which showed itself. Nevertheless, this day remains for me a short and pleasant break. It was an opportunity to meet for an informal moment, to take advantage of nature and the sun, this year again, the outdoor practice was well appreciated by all. A promise has been made, we shall be here again next year.

This photo is not really representative of the



beauty of the place. A harsh winter, wind (we are by the sea), little rain had their effect. The vegetation is late but we are happy to be here.

A special thank you to Marie-Claude and Sonia for photos ...

French-American Workshop of Taijiquan

Yangjia Michuan Taijiquan (YMT)

With John Cole (California), Jim Carlson (Michigan), Dale Freeman (Oregon), Sabine Metzlé (Paris area), Henri Mouthon (Annecy), Serge Dreyer (Le Mans)

Marçon (France), Camping des Varennes, from 7-20 to 7-26, 2011

This workshop is the second part of a project started with Serge and John (see the report in the AYMTA Newsletter about the first stage in California) in order to promote a better understanding of each other on both sides of the Atlantic. The respect of the different concepts of the teaching-learning of our style constitutes the second most important goal of this project. We consider that it is of the very utmost importance to encourage practitioners of our style to circulate among each other in order to boost our style. Consequently, we'll organize a 7 day workshop (6 to 7 hours of daily practice) under the leadership of 3 teachers of each country who have already collaborated last summer in California.

John Cole will teach in a very safe fashion the martial art applications of the 1st sequence (1st Duan) of Yangjia Michuan Taijiquan based on his experience of fighting and his practice of other Chinese martial arts like the Tibetan White Crane style. Dale Freeman, an 8th Degree Black belt of Kempo Karate and Yang Banhou Taijiquan stylist, will teach alternatives to John's, based as well on his own experience. This workshop will be an extraordinary opportunity to deepen our understanding of the yongfa (martial applications) of our style with new perspectives. The workshop will be in English and translated in French.

Henri Mouthon and Jim Carlson will teach a workshop of sword. Jim will teach the Wudang sword from the beginning for those who don't know it. Henri will teach the Kunlun sword by deepening the sequences and the cuts for those who are globally familiar with this kind of sword. Then they will cooperate to train participants to *duida* (2 people practice) during 30 minutes. The workshop will be taught in English and French with translation.

Sabine Metzlé and Serge Dreyer will focus about *tuishou*. They will propose various movements of the 3 sequences «from the perspective

of the internal principles applied to *tuishou*» (Sabine) and «back and forth between the movements of the sequences and the principles and techniques of *tuishou*» (Serge). The workshop will be taught in French with translation in English.

—
Each day the workshops will be preceded by a morning practice of basic exercises and sequences of our style taught alternatively by the teachers of YJMTJQ (YMT).

Serge proposes free of charge (each participant will have to bring his/her own paper and ink) a Chinese woodblock print workshop by using his collection of 19th century Chinese and Taiwanese woodblocks.

The organization of such a workshop is unique in our style but is very complex to organize. Therefore it is our hope that the interested candidates will state their intentions before 4/1/2011 by paying their registration at the advantageous tariff of 220 euros (which covers only the workshops) by sending a check for \$290.00 payable to John Cole and mail to 535 Whitecliff Dr., Vallejo CA 94589. Starting 4/1/2011 the tariff will be 250 euros or \$330.00. If you cancel, you will be reimbursed less a \$10.00 fee. If we cancel you will be reimbursed in full. No cancellation or reimbursement after July 1, 2011. (The Dollar amount is an approximate exchange rate. When we go to France the amount will be adjusted up or down to comply with the exchange rate.)

As far as the logistic is concerned (camping, hotel, train, etc ;) the ARAMIS association in France will inform all the participants once the number of participants is secure enough to organize the workshop. The decision will be taken at the end of April (so please don't buy any plane ticket before this date unless you are informed to do so by ARAMIS)

The place for practice will be outdoor on the Camping des Varennes in Marçon (143 miles South-West of Paris) in the lush Loire Valley in the midst of the world famous castles and vineyards. Participants will be able to camp or to stay in bungalows; other options are bed and breakfast and hotel (ARAMIS has a detailed list of them).

We'd like to encourage you to participate to this event and thus contribute to the harmonious development of our style of taijiquan.

Serge Dreyer, Henri Mouthon, Sabine Metzlé, John Cole, Jim Carlson, Dale Freeman



Rencontre de l'Amicale 2011

Chers Amis de l'Amicale,
Comme vous le savez, les prochaines Rencontres auront lieu en Suisse.

La plupart d'entre vous connaît le lieu : le Camp à Vaumarcus, dans le canton de Neuchâtel.



du **10** (accueil dans l'après-midi)

au **13** (fin après le repas de midi)

novembre 2011

Pour vous rendre à **Vaumarcus en train**, des TGV se rendent aux gares de **Yverdon et de Neuchâtel**.

Dans le Bulletin de printemps, vous recevrez toutes les informations nécessaires, ainsi que le bulletin d'inscription qui sera également accessible sur le site de l'Amicale.

A.P.R.E.T. se réjouit déjà de partager ces moments avec vous et de vous donner beaucoup de plaisir.

Pour plus d'information :

www.lecamp.ch

Schedule of training

January

Stage tuishou debutants 22,23 janvier 2011 à Viroflay
Dates du 22/01/2011 au 23/01/2011
Association le Cercle Francilien de Tai Chi Chuan
Animateur François Schosseler
Samedi 22 – 14h 18h et dimanche 23 – 9h30 12h30 - 14h30 16h30
Organisé dans le cadre de l'USMV/Arts Martiaux avec le Cercle Francilien de Tai Chi Chuan
Gymnase des Arcades, 13 rue Rieussec -78220 - Viroflay
Contacts : Dany Bonora tél : 06.70.74.04.56
Françoise Roumy tél : 06.11.97.19.86

Stage travail approfondi sur les formes, tui shou et bâtons, les 22 et 23 janvier 2011, Le Mans
Dates le 22/01/2011
Email aramis.72 [AT]free.fr
Détail Animé par Serge Dreyer
Organisé par ARAMIS
Contact ARAMIS 02-43-76-88-08

Stage épée et éventail, Samedi 22 janv 2011 de 14 à 17 heures, à Annecy
Dates le 22/01/2011
Détail Animé par Henri MOUTHON.
Organisé par ATCHA à la Salle des Arts Martiaux, Espace Sport des Glaisins, rue de la Frasse, Annecy-le-Vieux.
Tél. 04 50 64 19 41 ou 04 50 77 25 66

Stage forme Les 24 mouvements de Pékin, Dimanche 23 janv 2010 de 10 à 13 heures, à Annecy
Dates le 23/01/2011
Détail Animé par Henri MOUTHON.
Organisé par ATCHA, à la Salle des Arts Martiaux, Espace Sport des Glaisins, rue de la Frasse, Annecy-le-Vieux.
Tél. 04 50 64 19 41 ou 04 50 77 25 66

Stage Respiration samedi 29 janvier 2011 à Hérouville Saint Clair (Caen)
Dates du 29/01/2011 au 29/01/2011
Association Association Le Bambou
Email taiyang [AT]cegetel.net
Animateur Claudy Jeanmougin
Détail Après-midi Respiration dans les techniques internes chinoises (qi gong et taiji quan)
Organisé par l'association Le Bambou d'Hérouville Saint Clair (Calvados) - 02 31 97 79 90

Formation épée Kunlun (les 4 premiers duans), 8 stages sur l'année scolaire 2010/2011 à Paris.
Dates du 30/01/2011 au 26/06/2011
Association Taiji Yang Riv'Gauche
Email tajjirivgauche [AT]yahoo.fr
Animateur Michel Douiller
Salle de danse du Gymnase Rosa Parks
Rue du Moulin des Lapins - 75014 Paris - Métro Pernety
Contact : Michel Douiller 0672680125

Stage Yangjia michuan taiji quan dimanche 30 janvier 2011 à Hérouville Saint Clair (Caen)
Dates du 30/01/2011 au 30/01/2011
Association Le Bambou d'Hérouville Saint Clair
Email taiyang [AT]cegetel.net
Animateur Claudy Jeanmougin
Détail Matin : Approche bio-mécanique des exercices de base du Yangjia michuan taiji quan - Après-midi : Applications du 1er duan
Organisé par l'association Le Bambou d'Hérouville Saint Clair (Calvados) - 02 31 97 79 90

February

Stage Approche entre Tui Shou et mouvements des enchaînements, les 5 et 6 février 2011 à Lorient
Dates le 05/02/2011
Détail Neigong,
Animé par Sabine METZLE
Organisé par TAI JI QUAN an Oriant
Horaires : samedi de 9h à 12h – 15h à 18h
Dimanche de 9h à 11h30
contact : Taiji Quan an Oriant
8A, boulevard Leclerc - 56100 LORIENT
Tel : 02 97 81 13 76 ou 06 64 91 99 02

"Deux jours deux stages", 12 et 13 février 2011 à Thorigné d'Anjou
Dates du 12/02/2011 au 13/02/2011
Association M.Ch. MOUTAULT
Email centre.xian.wu [AT]orange.fr
Animateur Claudy JEANMOUGIN
Détail Le samedi (Cervicales et dorsales, petits maux et douleurs, comment y remédier. Le dimanche (Applications techniques des gestes de la forme par familles de geste).
Bulletin d'inscription en ligne sur le site centre-xian.fr.Stage

Tuishou, le 12 février 2011, Le Mans, de 15h à 18h
Dates le 12/02/2011
Email aramis.72 [AT]free.fr
Détail Animé par Michel Leclaircie
Organisé par ARAMIS
contact ARAMIS 02-43-76-88-08

Stage Qi Gong des Animaux, samedi 19 février 2011 de 14 à 17 heures, à Annecy
Dates le 19/02/2011
Détail Animé par Henri MOUTHON.
Organisé par ATCHA, à la Salle des Arts Martiaux, Espace Sport des Glaisins, rue de la Frasse, Annecy-le-Vieux.
Tél. 04 50 64 19 41 ou 04 50 77 25 66

March

Stage Taichi, du 6 mars 2011 à Saint Quentin les Beaurepaire (49)
Dates du 06/03/2011 au 06/03/2011
Association TAIJI QUAN en Baugeois
Animateur Claudy Jeanmougin
Détail Le stage aura lieu le dimanche 6 mars 2011, de 9h 30 à 17h 30. à la salle communale de Saint Quentin les Beaurepaire (49).

MATIN : Traduction et application du principe « La force prend racine dans les pieds, se développe dans les jambes, est contrôlée par la taille et se manifeste dans les doigts, dans les mouvements spiralés »

Après-midi : Tuishou, exercices de bases 14 et 15 avec mise en application des principes étudiés le matin.

Certains membres de l'association acceptent d'accueillir dès le samedi soir les stagiaires venus de loin. Réservation au 02 41 89 82 98 ou 06 61 54 08 56 (Paule-Annick Ben Kemoun) ou au 02 41 90 12 85 (Jean Boucault)

Stage de tuishou - taiji à deux, découverte, familiarisation, peng-lu-an-ji, les 12 et 13 mars 2011 à Genève

Dates du 12/03/2011 au 13/03/2011

Association Taiji Open Club

Email bovay.laurence [AT]bluewin.ch

Animateur Hervé Marest

Inscriptions auprès de Laurence Bovay.

Second Duan (pratique – réponses aux questions et encore pratique...), le dimanche 13 mars à Angers

Dates le 13/03/2011

Association Kun Lun

Email taijiqian.kunlun [AT]wanadoo.fr

Animateur Marie-Christine MOUTAULT

Bulletin d'inscription en ligne sur le site taijiqian-anjou-kunlun.net.

« Les micro-mouvements du bassin dans la pratique de la Forme et du Tuishou en Taiji Quan », Les 19 et 20 mars 2011 à Thorigné d'Anjou

Dates du 19/03/2011 au 20/03/2011

Association M.Ch. MOUTAULT

Email centre.xian.wu [AT]orange.fr

Animateur François SCHOSSELER

Bulletin d'inscription en ligne sur le site centre-xian.fr.

Dao yin qi gong et xing yi quan 19 et 20 mars à Hérouville Saint-Clair (Caen)

Dates du 19/03/2011 au 20/03/2011

Association Le Bambou d'Hérouville Saint Clair

Email taiyang [AT]cegetel.net

Animateur Georges Charles

Programme à définir

organisé par l'association Le Bambou d'Hérouville Saint Clair (Calvados)

02 31 97 79 90

La revanche du Yin, 26 et 27 mars 2011, à Lorient

Dates le 26/03/2011

Détail Animé par Michel DOUILLER

Organisé par TAI JI QUAN an Oriant

Horaires : samedi de 9h à 12h – 15h à 18h

Dimanche de 9h à 12h

Contact : Taiji Quan an Oriant

8A, boulevard Leclerc - 56100 LORIENT

Tel : 02 97 81 13 76 ou 06 64 91 99 02

April

Placement juste du corps dans le Shi San Shi (stage tous niveaux), les 2 et 3 avril 2011 à Caen

Dates du 02/04/2011 au 03/04/2011

Association Association de TaiJi Quan de Caen

Email ass.taijiqian.caen [AT]orange.fr

Animateur Marc Appelmans

Stage épée et éventail, samedi 9 avril 2011 de 14 à 17 heures, à Annecy

Dates le 09/04/2011

Détail Animé par Henri MOUTHON.

Organisé par ATCHA, à la Salle des Arts Martiaux,

Espace Sport des Glaisins, rue de la Frasse, Annecy-le-Vieux.

Tél. 04 50 64 19 41 ou 04 50 77 25 66

Shi San Shi : pratique – réponses aux questions et encore pratique..., le dimanche 10 avril 2011 à Angers

Dates le 10/04/2011

Association Kun Lun

Email taijiqian.kunlun [AT]wanadoo.fr

Animateur Marie-Christine MOUTAULT

Bulletin d'inscription en ligne sur le site taijiqian-anjou-kunlun.net.

« Revisiter la Forme de l'épée Kun Lun à travers la fluidité, la double lourdeur et les déplacements, le vide et le plein, l'intention, l'unité... », les 16 et 17 avril 2011 à THORIGNÉ-D'ANJOU

Dates du 16/04/2011 au 17/04/2011

Association M.Ch. MOUTAULT

Email centre.xian.wu [AT]orange.fr

Animateur Frédéric PLEWNIAC

Marche et pratique du Dao Yin Qigong, taiji quan et Shiatsu, dans l'Atlas Marocain, du 24 au 30 avril 2011

Dates du 24/04/2011 au 30/04/2011

Association M.Ch. MOUTAULT

Email centre.xian.wu [AT]orange.fr

Animateur Samir AIT RAHO

Samir AIT RAHO est guide dans le désert et dans la montagne Marocaine, Jérôme VOISIN est praticien de Shiatsu et Marie-Christine MOUTAULT est enseignante de Taiji Quan et de Dao Yin Qigong.

May

L'importance et le rôle du lien ceinture scapulaire et taille dans la pratique du Taiji Quan et du Dao Yin Qigong, les 14 et 15 mai 2011 à Thorigné d'Anjou

Dates du 14/05/2011 au 15/05/2011

Association Kun Lun

Email taijiqian.kunlun [AT]wanadoo.fr

Animateur Claudy Jeanmougin

Au Centre Xian –Thorigné d'Anjou. bulletin d'inscription en ligne sur le site taijiqian-anjou-kunlun.net.

Stage pratique de l'épée avec un partenaire, les 21 et 22 mai 2011, Le Mans

Dates le 21/05/2011

Email aramis.72 [AT]free.fr

Détail Animé par Frédéric Plewniak

Organisé par ARAMIS
contact ARAMIS 02-43-76-88-08

Souplesse et mobilité des articulations des jambes pendant la pratique de la forme et le Tuishou , le 28 mai 2011 à Thorigné-d'Anjou

Dates le 28/05/2011
Association M.Ch. MOUTAULT
Email centre.xian.wu [AT]orange.fr
Animateur Alain LELARGE

Détail
Bulletin d'inscription en ligne sur le site centre-xian.fr.

Approfondissement et applications de la forme des 24 mouvements de Pékin,

Dates le 28/05/2011
Site Web
Samedi 28 et dimanche 29 mai 2011, à Annecy
Animé par Jesse TSAO.
Organisé par ATCHA, à la Salle des Arts Martiaux
Espace Sport des Glaisins, rue de la Frasse, Annecy-le-Vieux.
Tél. 04 50 64 19 41 ou 04 50 77 25 66

June

Taiji quan et techniques connexes, du 2 au 5 juin 2011 à Bangor sur Belle-Isle en Mer

Dates du 02/06/2011 au 05/06/2011
Association M.Ch. MOUTAULT
Email centre.xian.wu [AT]orange.fr
Animateur Marie-Christine MOUTAULT
Bulletin d'inscription en ligne sur le site centre-xian.fr.

Stage d'épée, au bord du lac à Talloires, du samedi 11 au lundi 13 juin 2011, à Annecy

Dates le 11/06/2011
Détail Animé par Henri MOUTHON.
Organisé par ATCHA
Tél. 04 50 64 19 41 ou 04 50 77 25 66

Stage Taichi du 19 juin au 23 juin 2011 en Ardèche du nord

Dates du 19/06/2011 au 23/06/2011
Association Taiji Yang Riv'Gauche
Email taijirivgauche [AT]yahoo.fr
Animateur Michel Douiller
Thèmes de travail :
- initiation et pratique du « nei gong » transmis par maître Wang
- les bafa, applications à deux de la dernière partie des 13 postures
- 1er duan et fin du 2ème duan après les « nuages »
- les 4 premiers duans de l'épée Kunlun, révision de l'éventail.
Voir le site de Marelles <http://www.association-marelles.com> où aura lieu le stage.
Contact : Michel Douiller 0672680125

Stage d'été du Samedi 25 juin au soir jusqu'au jeudi 30 juin 2011 à Larmor Plage

Dates le 25/06/2011
Email taichiversailles [AT]yahoo.fr
Détail Animé par Sabine Metzlé
Organisé par Club de Tai Chi Chuan de Versailles

2 bis Place de Touraine 78000 Versailles
Tél : 06-20-45-65-54 ou 01-41-12-94-82

July

Stage "pour commencer la journée dans un bon courant d'énergie", de 8h à 10h30, au Jardin du Luxembourg à Paris.

Dates du 04/07/2011 au 09/07/2011
Association Taiji Yang Riv'Gauche
Email taijirivgauche [AT]yahoo.fr
Animateur Michel Douiller

Thèmes de travail :
- De 8h à 10h, après les exercices de base, alternativement 1er et 2ème duan ou bien les 2 premières parties du 3ème duan.
- De 10h à 10h30, alternativement les 4 premiers duans de l'épée Kunlun ou l'éventail
Contact : Michel Douiller 0672680125

Stage d'été, au bord du lac à Talloires, du lundi 4 au vendredi 8 juillet 2011

Dates le 04/07/2011
Détail Animé par Henri MOUTHON.
Organisé par ATCHA
Tél. 04 50 64 19 41 ou 04 50 77 25 66

Stage Yangjia Michuan, du 18 au 23 juillet 2011, à Molines en Queyras

Dates du 18/07/2011 au 23/07/2011
Association L'école de l'Arbre du Voyageur
Email marc.appelmans.chenghsin [AT]live.fr
Animateur Marc Appelmans
Détail Marc Appelmans, Route de Mons, 1065 83440 Seilans en France Tél: 06 81 09 65 26

Stage de tai ji quan franco-américain du style Yangjia Michuan Taiji quan, du 20 au 27 juillet 2011 à Marçon

Dates du 20/07/2011 au 27/07/2011
Association Aramis
Email aramis.72 [AT]free.fr
Détail Animateurs : John Cole (Californie), Jim Carlson (Michigan), Dale Freeman (Oregon), Sabine Metzlé (Région parisienne), Henri Mouthon (Annecy), Serge Dreyer (Le Mans).

Stage Cheng Hsin (Taiji Quan), du 25 au 30 juillet à Draguignan

Dates du 25/07/2011 au 30/07/2011
Association L'école de l'Arbre du Voyageur
Email marc.appelmans.chenghsin [AT]live.fr
Animateur Marc Appelmans
Détail Marc Appelmans, Route de Mons, 1065 83440 Seilans en France Tél: 06 81 09 65 26

Stage d'été du 30 juillet au 5 août à Port Maubert

Dates du 30/07/2011 au 05/08/2011
Association Organisé par le GRDT
Email jeanmougin.claudy [AT]orange.fr
Animateur Claudy Jeanmougin et ses assistant(e)s
Forme - Applications techniques et martiales - Tuishou - Techniques connexes à la carte
Contact : Claudy Jeanmougin 06 81 53 84 62

August

Stage Qi Gong et Méditation Taoïste, du 01 au 06 Août 2011
à Draguignan

Dates du 01/08/2011 au 06/08/2011

Association Organisé par L'école de l'Arbre du Voyageur

Email marc.appelmans.chenghsin [AT]live.fr

Détail Animé par Marc Appelmans Marc Appelmans,
Route de Mons, 1065 83440 Seillans en France Tél. 06 81 09
65 26

Stage d'été : éventail - bâton de sourcil - tuishou avancés, du
10 au 14 août 2011 à Septmoncel

Dates du 10/08/2011 au 14/08/2011

Association La Grue Blanche

Email herve.marest [AT]free.fr

Animateur Hervé Marest

au centre de la Couronne à Septmoncel (JURA)

Contact : 06 50 61 81 95

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