

楊家秘傳

# Amicale

Yangjia Michuan Taiji Quan

N° 84 - January 2017



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• Zhang Qinlin

**Houlgate 2016**

• Bào hǔ guī shān

• Major Taiji Events in Europe

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N° 84 - January 2017

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# ÉDITO

With a little luck, when you read these lines your heads will emerge above the various fogs our incredible western existence has in store for us.

Everybody has on their minds the consequences of the economic mess and that of politics implemented far away and long before our births. For fifty years already we cannot say that we have not been warned... and recent events have complicated matters even further.

For taiji, oh disciples of happy moderation, we only need a roof, some flat ground and a kindly teacher. Enthusiasm does not emit fine particles and practice tend to generate good moods and smiles.

This was demonstrated by the visit of our friends from Burkina, who intend to ensure that all they harvested this summer bears fruit.

Just as all those who are already rubbing their hands at the thought of a super experience at the thirtieth Rencontres Jasnières, or who are licking their lips at the idea of what is awaiting them on the Île de Ré at the Rencontres de l'Amicale.

That's not all there is in life, there are also courses!

Before jumping in, go and look at Alix's 'eight doors', revisit the Bào h ũ guī shān with Christian and to strengthen your determination, meditate on what Laoshi has to say about his master Zhang Quinlin. Food for thought and for action....

Some depart like David Mac Call, leaving behind very strong memories, others will come... As have come all those you will recognize in the closing pages of the magazine!

To you all, Happy New Year, be happy !  
(And spread happiness !)

*André Musso, translated by Erica Marin*

*Silly mistake: small erratum following the article by Christophe Lephay, turn quickly to page 36, Our humble apologies, dear friend !*



# From the President's desk

The Meeting at Houlgate is already disappearing into the past even if the exchanges which it generated remain very fresh in our hearts and spirits. Many thanks to all the 'blue T-shirts' of the Association of Tai Chi Chuan of Caen, who organised the event perfectly, a worthy succession to previous associations.

Many exchanges of ideas and in particular with our guests, Richard Porteil and his assistant who showed part of their work on the Yang style as taught by Master Chu King Hong. After Jean-Jaques Sagot from Sablé and Lauren Smith of Annecy, this successful new opening confirms the tardy implementation of an old intention. The contacts for next year on the Île de Ré are already in motion and we will be able to tell you more in the spring Bulletin.

The Annual General Meeting at Houlgate brought change to the Office at the heart of an unaltered Board of Directors: the Amicale has a new president, your servant, and a new vice-president, Emeline Régent. This letter is the opportunity for me to renew, on behalf of the Amicale, all our thanks to Jean-Michel Fraigneau for all his work in the Office since November 2001, first as secretary and then from November 2011, as president.

It is also customary in this winter Bulletin, to thank all those who invest so much of themselves in the Board of Directors and the various committees, the full list of whom can be found in the Administrative Bulletin 14 and covers a full three pages. I therefore thank them all collectively and retain just one, André Musso, our Chief Editor, who devotes days to the production of the Bulletin and who I thank especially.

For the first time, I paid some attention to the page layout of the Bulletin and I understood the accuracy of what Françoise Cordaro wrote regarding Michel Ségal, our previous page setter and 'enricher', just one year ago. I looked at all the Bulletins which he had 'enriched' and after having tried to reproduce the Number 83 myself, I realised the amount of time and energy he put into each edition, in particular in refreshing the layout and decoration. Each of these Bulletins was thus a unique work of art thanks to the heart and

talent applied by a volunteer, playing merrily with fonts, layout and embellishments.

After the loss of Michel Ségal, the Board of Directors very rapidly decided to outsource the Bulletin's page layout to a professional provider, which cannot, for the budget allocated, spend the time which Michel devoted to it. Therefore, at the moment André has to do part of the work himself, in addition to his own as Chief Editor. He thus very clearly needs a deputy, either for the technical part or for the artistic part. I therefore appeal to all the members of the Amicale for a deputy for André.

Apart from that, the 2016-2017 season is now well underway with its continual flow of courses and I wish you a solid appetite. You will note that with the agreement of the Annual General Meeting, the list of these courses is no longer provided in the Bulletin for the following reasons.

Firstly, this list was never quite up to date in spite of its immaculate appearance which, in itself, could mislead one into not consulting the website list which is kept up to date.

Next, it is a section of the Bulletin for which doing the layout is very complicated : because of the lack of uniformity in the information, it requires dealing with the format and the content manually line by line. This work is done as and when required by Jean-Luc Pommier for the website but it has to be redone completely from scratch for the paper edition, this represents a lot of work particularly given the context mentioned above.

Finally, at press these three pages represent a tenth of the cost of the thirty-odd black and white pages which constitute a standard edition.

And so they will thus be much better replaced by all the articles you will send us !

I wish you all in 2017 a better year than that which has just passed.

**François Schosseler**  
*translated by Erica Martin*

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## BULLETIN DU YANGJIA MICHUAN TAIJI QUAN

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# Death of David McCall

*Henry Mouthon  
translated by Cynthia Hay*

**P**eter Clifford has shared with us the death of our brother in practice, David McCall. He practised with Laoshi at the beginning of the decade of the '80s. In Taipei he created David's pushiban, a private centre for teaching foreign languages which still exists at present. He retired to

Byron Bay in Australia where he was buried on the 24th of June. Those who took part in Yu Shi training will remember him.

In the attached photo David is on the right.



## Farewell David!

**T**he last time we were together was the training course at Yuchi in 1991. It was he who took us with Hervé to Taipei during the period of rest in the middle of the course. It was he who led me to enter for the first time a McDon ...

David created a center for learning English in Taipei which had a great reputation. Outside this activity which occupied all his time, he came to relax with us in practising Taijiquan. David was a big guy almost two meters tall who weighed more than a hundred kilos. Well, imagine what could happen when we practised push hands. Our "battles" entertained Laoshi who often separated us while making fun of us. For him, what we did was more a bull fight than an art of combat. In the photo David gave a demonstration of Tango which I do not know how to describe. In any case, Maryline Chanaud looks very amused. I greatly appreciated his presence on the occasion of this intensive course. He loved to joke, to laugh ... in short, he loved life. May he rest in peace.

*Chérac, September 26, 2016  
Claudy Jeanmougin translated by Cynthia Hay*



*David Mac Call et Maryline Chanaud à Yuchi en 1991*



# David 'Big David' McCall 1950-2016

by Peter Clifford

In the late 1970's, early 1980's, there was a group of foreigners studying tai chi with Master Wang Yen-nien in Taipei. David McCall, a tall charismatic, slightly bohemian Australian, joined the group at that time, and due to his height quickly got the nickname 'Big David'. In that group were Henri Mouthon, Sabine Metzle, Marilyn Channaud, Mark Linett, Ken Leonard, Julia Fairchild, Bruno Harde-smets, Annic Blard, Luc Defago & Vioune Defago. At this time Serge Dreyer and I were already studying with Master Wang in Taipei.

David had been living and practicing tai chi in Poona in India for a long time. He had practiced there beside a small river, in a public park, beside the Osho ashram in the beautiful suburb of Koreagon Park. Here he practiced daily for long hours. Mark Linett remembers seeing him there and has commented on his distinctive profile and presence. David and Mark later met up in Taipei for the first time. David told the story that, whilst in Poona, he had heard news about a renowned tai chi teacher in Taipei called Master Wang Yen-nien, and because he wished to further his tai chi studies, decided to travel directly from Poona to Taipei to study with him.

In Taiwan David 'came for lunch and stayed for almost a lifetime'. After sharing accommodation with friends in Chi Lan Villas, where he was my next door neighbour, he rented a large wooden house up Yangming Mountain near the Chinese Culture University. It had its own verandah, a roof that often leaked in the monsoon type rains, and being in a tropical climate a garden that was always prolifically overgrown with greenery and bougainvillea flowers. We used to practice tai chi in his garden and on the quiet road in front of his house with the very occasional car or motor bike driving around us. Most mornings he would ride his 125cc Sanyang motor bike down the mountain at great speed to Yuanshan Grand Hotel to join the tai chi class there in the small Martyr's Park at the back of the Taipei Observatory. On Wednesday and Saturday mornings, which were sword practice days, he would plunge his sword into the frame work at the back of his motor bike and drive down the mountain for sword practice in a style not dissimilar to that of a medieval knight.

Like many of us who were living in Taipei during those years David started to teach English as a second language

in order to support himself. However he went further than his contemporaries by devising his own system for teaching English and starting his own school. David's system was a winner. He rigorously trained his teachers, paid them very well, and his school, not unsurprisingly, was hugely successful. There are still schools in Taipei called 'David's English School' trading on his success.

'Big David' could easily have been named 'Fearless David'. However the only time he ever got nervous was when visiting the fortune teller either in the park in Hong Kong, or in Taipei. His fortune teller in Taipei had a fearsome reputation for accuracy, and David was always unsettled by visits to see him; a great source of amusement between us for many years.

David was born and grew up in Melbourne, studying economics there at university, and starting his property business there many years later. After university he 'dropped out' and spent many happy years living up the coast in Queensland before moving to India and then on to Taiwan. When he finally returned to live in Australia he bought a tall beach front building on Bondi Beach and settled into the penthouse flat with his wife Ava and their three children. My wife Laura and our son Brandon stayed there with them. It was an enviable place with views from the front terrace down across Bondi beach with its famous surf, whilst at the back terrace different coloured parrots would fly continuously to their feeder. He later sold up and moved to Byron's Bay; a place very much in keeping with the relaxed life style that he maintained for a lifetime.

## **Some quotes from colleagues and friends :**

'I can only laugh and smile when I think of David and his beat up sword stuck in the back of his bike..... I spent a lot of nice mornings with him when I went up to see him up in Yangmingshan. We had some great chats.... always interesting.... he had an opinion about everything but was at the same time willing to listen.' *Mark Linett*

David was one of the 'best at push-hands in our school'.  
*Serge Dreyer*

'(David was a) dedicated student of tai chi, (and) a cheerful and gregarious Aussie neighbour.' *Mark Charlton - B3 Chi Lan Villas*



'David (was) one of the few people in Taiwan that had longer hair than me.' *Marty Merz – a fellow Aussie & China scholar.*

'I (will always) remember his vibrant and friendly smile.'  
*Aileen Liou*

'David's house was special. I remember practising the sword moves Lao shi had just taught over and over again with him in his garden. I also remember his visit to Switzerland where he climbed up and down the Alps with his thongs while we were wearing very technical walking shoes!! And I can still hear his shout when he plunged in the ice cold water of the Lake Antheme, which is a glacier lake. He was expecting warm water!! He didn't see Luc going in little by little, getting accustomed to the cold water.' *Vioune Defago*

David was a good friend. In Taipei, we used to practice every day from six to eight and then have breakfast together. We used to practice Taiji Quan form, weapons or Tuishou at David's place. At times, David and I would have endless discussions, philosophical, spiritual or just tell jokes, eating baskets of steamed dumpling, drinking lots of Taiwan beer! In 1988, I took a group of Taiji Quan students to Taiwan for a workshop, and my family stayed at his house for three weeks. David also visited me and my wife in Switzerland staying in the Swiss Alps at my home village in Champéry. One warm summer, mountains shining with some eternal snow I suggested we take a mountain trek..... the next morning we were all set and ready to go. David comes wearing thongs! I tell him 'you can't go up there in thongs!' But, David said «No, I can't be bothered with that! I used to roam around the Himalayas at 5,000 meters altitude just in thongs!» (For) six hours we walked up to

2,500 meters. Then a large snow avalanche blocked our path. So we took the longer path and after a few minutes walking David got deeply cut in one foot! I bandaged his foot. But now he could only walk on one foot..... so we moved to the snow slope next to us and used our rucksacks like sledges, then limping on one foot he managed to walk down to the next mountain hut. The next evening he said «Yeah, no problem!" I had many great times with David that will be remembered forever. *Luc Defago*

'Ah, Big David. Yes, he was the one who convinced me to start Taijiquan. How could I forget Big David! I had rented a room in the house in Zhilan Xincun that he was living in, and was working at a trading company. Often our after-dinner talks centered around the practice of taijiquan, the wonderful benefits, the great teacher that he had where he practiced..... all of which I thought were a bit exaggerated. Yes, I was sceptical. But I couldn't help noticing how happy David looked returning from his early morning daily practice of taijiquan just as I was dragging myself out of bed to go to work. One night Luc Defago, who was in Taiwan at that time, came over for dinner and we all hung out, talking and drinking until the early morning hours - just about the time David would normally rev up his motorcycle to head down the mountain for taijiquan practice. Both he and Luc offered me a lift down to the Grand Hotel to start practicing taijiquan. No way could I get back to sleep, so I thought I might as well head down the mountain with those guys and check out their teacher and the taijiquan class. That was in the Fall of 1981, the rest is history! Big David - I owe you one.' *Julia Fairchild*

In June this year David travelled to Tasmania with his daughter Angie as a birthday treat for her. Sadly David died there on 12th June 2016 of unspecified causes. His funeral was in Byron's Bay.



David will always be remembered for his frankness, honesty, outspoken views, circumspect philosophy on life, business acumen, ability to make the complicated simple, his solitariness, and for his considerable tai chi skills, and for his family..... he was a great friend to many. Together with Mark, Luc, Henri and myself we were a close knit 'Band of Brothers'.

David is survived by his two daughters and two sons who are all living in Australia, and by Ava who is now living in Taipei.

*Peter Clifford (Xu Bin)*  
*London – October 2016*





# Nous avons lu...

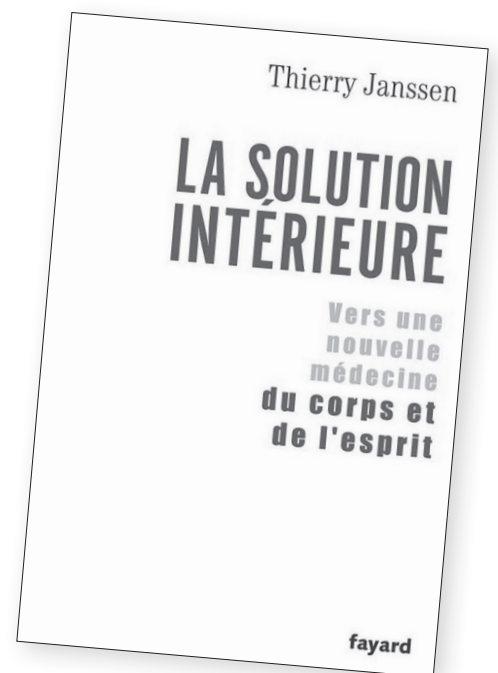
## La Solution intérieure, Vers une nouvelle médecine du corps et de l'esprit

Thierry Lambert

Librairie Arthème Fayard Pocket, 2006, ISBN: 978-2-266-20743-0

L'auteur est médecin, chirurgien devenu psychothérapeute et s'est spécialisé dans l'accompagnement des malades. J'ai trouvé son propos intéressant pour nous pratiquants du tai ji quan car il maintient un bon équilibre entre connaissances scientifiques et intérêt pour ce qui en général est placé à la périphérie de la science occidentale. Son ouvrage permet de mieux comprendre comment le tai ji quan (qu'il cite plusieurs fois) par exemple peut s'inscrire dans une démarche de mieux-être, sans toutefois devenir une thérapie, distinction qui m'a toujours semblée fondamentale. Le jargon scientifique n'obscurcit pas la signification générale et en fait donc un ouvrage accessible à tout le monde.

Claudy Jeanmougin



## Taiji quan et symbolisme animal

Thierry Lambert

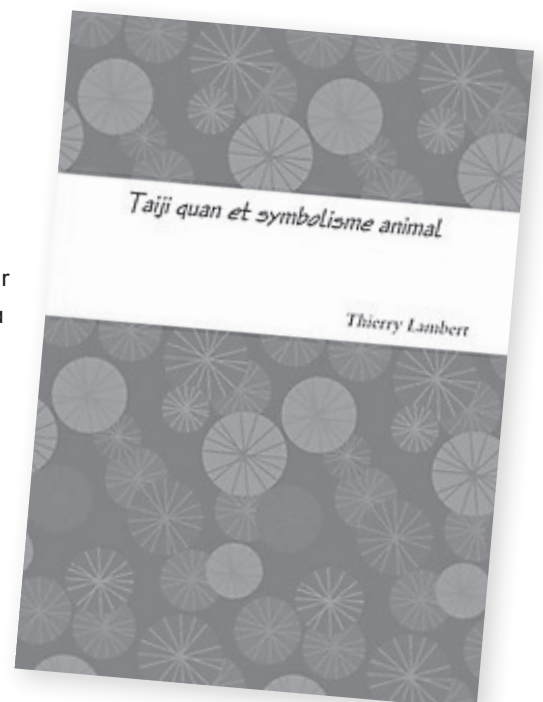
Éditeur Corps Souffle Dao, Hérouville, 2016

J'attendais ce travail de Thierry depuis bien des années... Avec sa rigueur habituelle, Thierry Lambert nous fait pénétrer le monde animal qui anime la culture chinoise en général et les arts martiaux en particulier.

Il passe en revue tous les animaux que nous retrouvons dans notre style, du dragon au tigre, en passant par le serpent, la grue blanche et autres animaux que vous connaissez bien. L'ouvrage se présente sous la forme d'un livret d'une cinquantaine de pages rédigées d'une écriture nette et concise.

Thierry est l'auteur de nombreux petits fascicules sur le Qigong et autres disciplines. Vous pouvez vous les procurer en vous rendant sur le site [www.lebambou.org](http://www.lebambou.org) ou en vous adressant directement à Thierry : [lebambou@lebambou.org](mailto:lebambou@lebambou.org).

Serge Dreyer





# Three Approaches to the Eight Gates

Alix Helme-Guizon  
Translated by Leland Tracy

八門 The following is an overview of the Eight Gates. For each, we will first present the definitions specific to our style proposed by Claudy Jeanmougin and Christian Bernapel, followed by the definition proposed by Antoine Ly of the FFWushu Federation, finishing up with extracts from the song of Tan Meng-Hsieng.

**Bā mén (pā mén)** : literally translated as: "eight gates", which correspond to eight potential forms of energy generated by specific types of body movements.

## Summary of definitions from our style and from the Federation

### 1. Peng 棚 (p'ěng)

Ward off, embrace, the sensation of being an inflated balloon, whose pressure turns inward on itself around the center. The energy of Peng is like a protective shield against the pressure of the attack our partner. The internal sensation is one of tacitly listening to our partner.

The energy is on the outside of the forearm (index) in pronation. <sup>(1)</sup>

The exterior yin form provides roundness, volume, and absorption. The expression of the Peng (yang) is explosive, rebounding like a well inflated ball. <sup>(2)</sup>

Summary: rebounding energy

Image: a boxer who bounces back off the ropes, a bouncing ball

From the Federation (usual translation): Ward off – an expansive potential providing permanent protection. <sup>(5)</sup>

### The Ward Off Song

*"How can we explain the energy of Ward Off ?*

*It's like the water carrying a floating boat.*

*First give substance to the chi in the dantien*

*Then hold the head upright as if it were suspended from above"*

### 2. Lu 捋 (lǚ)

**Roll back, draw the adversary into the void** using his strength (example Shou hui pipa: Play guitar)

Image: a whirlpool pulling down toward the depths

From the Federation: (usual translation): Pull Down – a potential which attracts (using the hands or the arms to draw the adversary off-balance)

### The Lǚ Song

*"How can we explain the energy of Roll Back?*

*We pull the opponent towards ourselves, allowing him to advance,*

*Absorbing his force we continue to pull until he has come too far.*

*We remain light and at ease without losing our vertical posture.*

*When his is spent, he becomes empty,*

*As long as we keep our center of gravity*

*Our adversary cannot dominate us."*

### 3. An 按 (àn)

**Push back with one or two hands.** Pushing back

is a progressive action designed to uproot, creating an energy which throws the partner off-balance. The key to this movement is the retroversion of the pelvis and a relaxed back leg. <sup>(1)</sup> Trying to spontaneously push with An can put you in a difficult position. One must let the other fall into the trap of An. <sup>(2)</sup>

An is often confused with Peng. The proper execution of An is like trying to pull out a post by shaking it in all directions <sup>(2bis)</sup>.

Summary <sup>(2b)</sup> : Energy of invasive penetration

Image : Water which finds its way into the smallest bases filling all the hollows.

From the Federation : (usual translation) : Push, press - a thrusting potential using the palms, fists or feet to deliver a thrust to the adversary.

### The Àn Song

"How can we explain the energy of Push ?  
When applied correctly, it is like moving water.  
But within its fluidity there is much force,  
When the flow is strong, its strength is irresistible.  
Waves wash over the heights they encounter,  
And quickly fill the depths they find  
The waves rise and fall  
Finding a breach they will certainly break"

#### 4. Ji 挤 (jǐ )

**Press.** Pressing action is percussive. It's an energy which penetrates into the partner's body. It is a violent action which can damage internal organs when it is applied with force<sup>(1)</sup>. Claudy Jeanmougin also translates this as « rattle » or « shake » as with a double push of Ji on Peng.<sup>(2)</sup> Ji is often confused with Peng. When properly executed it induces a collapse, not a bounce.

Summary<sup>(2b)</sup>: a shaking energy that weakens the interior  
Image: the collapse of the World Trade Center

From the Federation, (usual translation): Press – a propulsive potential (combined with thrusting and expanding potentials to propulse the adversary).

### The J ĭ Song

"How can we explain the energy of Press ?  
Sometimes we use two sides to directly receive a single  
intention"<sup>(3)</sup>

Another possible translation of this passage  
"I have two modes of the application.  
The first is direct and charged with intention,  
at once opening and closing."<sup>(4)</sup>

Coming into contact in one motion  
We indirectly receive the force of its reaction.  
As a ball bouncing off the wall,  
Or a coin which falls on the drum  
And rebounds with the metallic sound"<sup>(3)</sup>

#### 5. Cai 採 cǎi (ts'ǎi)

**Picking, intercepting, cutting, penetrating.** Cai can be applied at all levels of the attack; low, medium or high.<sup>(1)</sup>

Summary<sup>(2)</sup>: Energy of a lever

Image: lever arm

From the Federation (usual translation): Pick, seize, pull downwards – extending potential in which one or both hands execute a sudden hold on the adversary.

### The Cai Song

"How can we explain the energy of Pull down?  
When weighing something on a scale,  
We let the opposing force,  
Whether great or small, react freely.  
Once it has been weighed we know how light or heavy it is.  
With only 4 ounces we can move a thousand pounds.  
And if we wonder what the principle behind this is,  
We discover that is the function of the lever."

#### 6. Lie 捩 liè (lièh)

##### Twisting

Summary<sup>(2b)</sup>: the energy of the spiral, any twisting produced by a prolongation of the spiraling movement, to either block or uproot.

For the Federation (usual translation): split, separate – an offensive potential produced by two opposing forces with the objective of bringing the adversary down or breaking a limb.

### The Liè Song

"How can we explain the energy of Twisting?  
Turning like a boomerang (a steering wheel)<sup>(3)</sup>,  
Which spins endlessly.  
If an object is thrown in,  
It will be thrown back out far away.  
Whirlpools appear in rapid streams,  
And the curly waves are like spirals,  
If a leaf lands on the surface,  
It will quickly disappear"<sup>(3)</sup>.

#### 7. Zhou 肘 zhǒu (chǒu)

##### Elbow strike

Summary<sup>(2b)</sup>: the energy of a pointed penetration.  
Image: the stab of a stiletto or sword

From the Federation (usual translation): Elbow, elbow strike – percussive potential from protruding articulation (wrist, elbow, knee...)

### The zhǒu Song

"How can we explain the energy of the Elbow Strike?  
Here we can evoke the five elements.  
Yin and Yang are divided into high and low,  
And we must distinguish clearly between full and empty.  
Our opponent cannot follow our continuous movement,  
And our explosive impact is quite violent"<sup>(3)</sup>  
Claudy Jeanmougin, "when the elbow and the fist are like links in a chain, nothing can resist. The fist blossoms like a flower, and the blow it strikes is particularly terrifying."<sup>(4)</sup>  
When the six energies (peng, lu, an, ji, cai, liè) are perfectly mastered, the applications are infinite.<sup>(3)</sup>  
(Claudy, the elbow's applications are limitless<sup>(4)</sup>.)



## 8. Kào 靠 (k'ào)

### Shoulder strike (1), body strike <sup>(2) (6)</sup>.

Summary (2b): explosive energy.

Image: demolition of a building by explosives.

For the Federation (usual translation) : shoulder, shoulder strike (literal translation) to lean against or on, to approach, to touch – potential of collision, action of the body to propulse the adversary).

#### The Kao Song

*"How can we explain the energy of the Shoulder Strike?*

*This method involves both the shoulder and the back.*

*The shoulder is used in Oblique flying (side sweep),*

*But the back is between the shoulders.*

*When an opportunity suddenly presents itself,*

*There is stamping like a pile driver.*

*Here we must carefully maintain our center of gravity*

*If we lose it, failure is certain."*

### The Eight Gates are linked to the elements and to the directions, which can vary depending on the style

The above diagram shows the relationship between the Gates in the elements. Master Wang and other Yang schools <sup>(6)</sup> associate Peng, Lu, An, Ji with the four cardinal directions and Çai, Lie, Zhou, Kao with the Diagonal directions. Master Wang inscribed this approach in the shi san shi (13 postures), including the diagonals which are often absent from other Yang styles. Some schools propose different associations between the gates and the trigrams. Wu style, for example, associates Peng, Lu, An, Ji with the four cardinal directions, but with different elements (Kuan, Li, Zhen, Dui). Similarly, Çai, Lie, Zhou, Kao also correspond to the diagonal directions, but to the elements Qian, Kun, Gen, Xun.

In the same way the 8 trigrams combine in pairs to give us the 64 combinations of the Yi Ching. These gates can combine

in the form of attack and response during pair work.

It is also possible to associate each gate to one of the five elements <sup>(2)</sup> which is why for certain schools the Peng is an upward movement and the Lu is a downward movement. And the An is an expansive movement while the Ji involves compression. The other four movements are all associated with the earth.

The five elements are associated with the five directions <sup>(6)</sup>. The eight gates and the five directions give us the 13 postures (*shi san shi*) and are the basis for *Tai chi chuan*.

This overview was compiled by Alix Helme-Guizon using the following sources :

### Les 8 potentiels dans notre style Yang Jia Michuan Taijiquan :

<sup>(1)</sup> Christian Bernapel and Georges Charles, *Taiji Quan pratique et enseignement des huit portes et treize postures*, éditions Encre (1996-out of print). Available from the author, cbernapel@orange.fr

<sup>(2)</sup> Claudy Jeanmougin, *Yangjia Michuan Taijiquan volumes 1 and 2*, École française de Taijiquan (available directly from the author)

<sup>(2bis)</sup> Claudy Jeanmougin, *Bulletin n° 71 of l'Amicale*

### The Songs of the 8 Paths (attributed to Tan Meng-Hsieng)

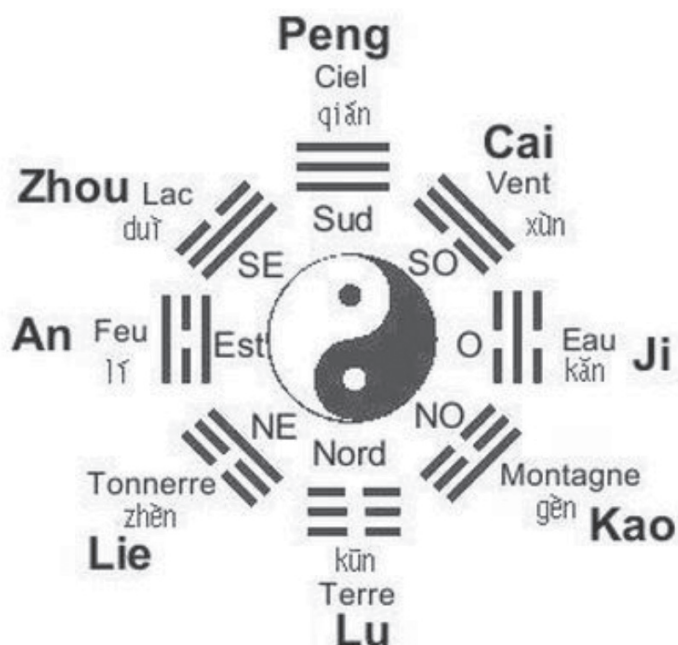
<sup>(3)</sup> Unless otherwise noted, translated by Jean-Marc Josset in the FFWushu federation *Yi-Mag*

<sup>(4)</sup> Claudy Jeanmougin, *Yangjia michuan taijiquan volumes 1 et 2*, École française de taiji quan from the book *The Tao of Tai-chi chuan* by Jou Tsung Hwa.

<sup>(5)</sup> *Les 8 potentiels du lexique fédéral* by Antoine Ly appeared in the previous version of *Yi-Mag*, available at: <https://taijiquan-ivry.org/documentation/les-8-potentiels/>

<sup>(6)</sup> Yang Jwing-Ming, *Le style yang : enseignement approfondi de la forme classique*, 2003, Budo éditions.

Ciel	sky
Vent	wind
Eau	water
Montagne	mountain
Terre	earth
Tonnerre	thunder
Feu	fire
Lac	lake



Sud	South
Nord	North
Est	East
Ouest	West
NO	NW
O	W
SO	SW
NE	NE
SE	SE

# WANG YEN-NIEN TALKS ABOUT ZHANG QINLIN

*An interview by Sam Tomarchio*

*Translated by Julia Fisher-Fairchild (AYMTA journal, Volume 3, NO. 2, FALL 1995)*

Zhang Qinlin (also known as Zhang Laoshi) came from a very poor family and did not have much of a family life. When he was young (about 12 years old) he went to the Yang family compound. He lived in Hebei, which was not far from Yongnian where Yang Luchan's family originated. In earlier times, those practicing the martial arts had to find a school with a good name. Why? Because if you came out of that school then your skills would be appreciated by the people. And so because Zhang Laoshi was close by to where the (famous) Yang family was located, that is where he went. At that time, the head of the family was Yang Jianhou [Luchan's son]. Yang Cheng fu [Jianhou's son] was also there practicing. When Zhang Laoshi (or whoever) was accepted by the Yangs, it did not mean that you started off studying with a teacher right away. First, students had to work doing manual labor and other tasks around the compound. For example, if guests came, they served tea and ran errands. If the teaching area needed cleaning up, sweeping, keeping things in order, etc., those were jobs for the students. They were responsible for anything that needed to be done. That was step one.

Once they passed that stage, then Yang Chengfu would be responsible for taking them through their training steps. It was not something you could complete in two years or so. Probably ten years was a typical cycle of how long it took to go through everything and reach the stage where you had pretty much learned all you needed to learn. The teacher decided what it was you needed to be successful. Then after you were trained (and refined) and had learned the necessary things, then you were ready to go out into the world.

Zhang Laoshi's physique was unusual not like the average person's. He wasn't particularly tall, but was broad with very, very big hands and feet. They often talk about martial artists in terms of «material». And we could say he was a strange material an unusual material. It is very difficult to find this type of material. Because he had an exceptional physique, everyone worked extra hard in helping him train, and hoped he would be a good representative of the Yang family teachings. Zhang Laoshi was honorable in the way

he was with other people. He worked hard and could take a lot of pressure – he did not bend under pressure. Because he could work hard and pressure did not seem to affect him; he was able to take on things under dire conditions. He trained hard and well. Imperceptibly, without realizing how it happened, he seemed to get better than the other students yet they all had the same training. But he was humble and did not feel that he was that good or all that much better than his fellow classmates. And so, because of his humble nature, he worked even harder. He obtained pointers from Jianhou and Chengfu, but was led through his basic training by Chengfu by practicing together, working with other students, and so forth. He advanced quickly.

Nobody really knew how, since he received the same teachings and was taught the same things as everyone else. It was just that he had this unusual physique and was able to withstand long periods of training. When I say unusual physique, I mean that he had great potential from the physical point of view. He had a very thick and wide body. The average person did not have hands the size of his hands. When practicing, these aspects were magnified. At this time, Yang Jianhou was elderly, and Yang Chengfu was in charge of most things and managed the family compound. Often people would come to «knock on the door» and want to challenge someone from the Yang family to fight. Usually the average person who went there to issue a challenge was not a big problem – the average student was able to hold their own with them. But one time, as I mentioned in my book 1, there was a famous martial artist traveling from the south of China to the north, knocking on all the doors of different schools challenging and defeating each one. And one day he knocked on the Yang family door. When the students heard who it was, everyone looked at each other, wondering who was going to go out. Nobody went out. Nobody was willing to go out. This looked bad for Yang Chengfu, because if he then did not go out when a challenge was issued, it would be worse. It was at this moment that Zhang Qinlin, of all the students, stepped forward and said he would go out. The other students felt a sigh of relief, and thought that if Zhang lost or did poorly then it was his own business. But if he won, then it was everyone's good fortune.



So Zhang Laoshi went out to meet the challenger. Who was this person? His name was Wan Mou<sup>2</sup>, and he was renowned for his speed. When Zhang Qinlin came out the door and not Yang Chengfu, who he really wanted, Wan said: What are you coming out for? I called on your teacher to come out. At the very least one of the senior students should come out. Zhang said: It is not necessary. You are not even up to their level of gongfu. The implication was that Zhang's was just a very average kind of gongfu, and if Wan could beat Zhang, then a more senior student would come out. So Wan realized there was no way around this. He looked at Zhang Qinlin and saw that he wasn't very tall (about my height or a little taller), not fat but wide and thick, with big hands and feet, and wondered: how could his hands and feet be so big? Because Wan had already defeated all the major schools in the south, he didn't think he would have any trouble in the north either.

They started off with this. [Laoshi demonstrates the ceremonial gongfu hand gesture.] With speed being the major characteristic of Wan's style, and knowing that his hands were fast, as soon as the hand salutation was made, Wan attacked very, very quickly. There was no pause between bowing and attacking. It was a sudden burst, and so fast that an average person would not even see the punch coming. Zhang Laoshi was a very tranquil person. He was very quiet and held to the principle: from tranquility comes movement (Yi Jing Zhi Dong). So if the opponent does not move, he does not move either. But as soon as the opponent moves just a little, then he arrives first – unlike Wan who was starting from fast movement, not from tranquility. Before Wan's fist reached Zhang Laoshi's face, Zhang Laoshi already had his fist ready. And... Their fists struck. Since Zhang Laoshi's fist was so big (about two times normal), when the two fists came together, Wan's wrist was broken. With a severely injured wrist, and seeing that speed (his specialty) did not work, Wan held up his hands [in the gongfu salutation] and said: gao ming, gaoming (great). After that he retired, not asking for any more challenges. It all happened very quickly. They did not spend days fighting before the match ended. The very first thing that happened was the last.

Meanwhile, the people inside the Yang compound were thinking: Oh, the dust must be flying; Zhang must be bloody or flat on his back. They wondered how badly he was being beaten up. Just then Zhang Laoshi walked back in as if nothing had happened. Everyone looked and said: Wow, it doesn't look as if you two even met [for conclusions]. And they asked: Where did Wan go? Zhang said: He left. He didn't challenge you? They asked. Yes, he did, Zhang replied. How come we didn't hear any noise out there? What noise were you expecting? One punch. one punch and he left. His fists are so fast, how did you manage? Zhang said: I didn't hit him, he hit me. He moved first, I saw that his fist was coming. I just held up my fist, his fist hit mine and his wrist broke.

On hearing this, everyone in the compound began to

breathe easier. They said, no wonder there wasn't any noise, no dust flying. After this, people had a much different opinion of Zhang Qinlin. And Yang Jianhou looked at him in a different way – for many reasons he was good material not just because of his physique Yangjia Michuan Taijiquan should have been transmitted and taught to Yang Chengfu. But when Chengfu was young (twenties?) he felt that his father's training was too difficult. He left the family compound and tried to get into another school. Everyone laughed at him, saying: your father and grandfather are so famous and you want to come to our school? It was as if Chengfu wanted to forget what family he came from, but nobody would allow him to forget. So he went back to his family and started again. Because this happened, his father felt differently about him. Jianhou wondered how his son could have left in the first place. Something in Jianhou's heart had changed. Yangjia Michuan Taijiquan was not something that was taught to many students. It was taught to just one person – only to one who would keep it and pass it on. Why not teach it to two or more?

During the Qing Dynasty, Yang Luchan had become famous, and was invited by the emperor to teach at the emperor's court. Luchan was unwilling to teach his personal martial art to a foreign ruler that he felt was suppressing the country. In addition, Yang was a Han, and the emperor was a Manchu. Yang was not willing to give these invaders his personal art. So he made up another. That became what we now know as the Old Yang style. While teaching at the emperor's court, there were Han people outside the court who knew of him and wanted to learn from him. Yang could not refuse them; they were Han. He also wished to see their gongfu improved. So he taught them as well, but he did not teach his own personal style. If he taught the Hans something different from the Manchus they might think he was trying to form an army and overthrow the government – which meant he would be beheaded. So he did not dare. Whatever he taught to the Manchus in the emperor's court, is what he also taught to those outside the court walls as well. That is how this idea of "Michuan" got started. The style taught to the emperor had different names: the «Long Yang» style, or the «Old Yang» style. It has also been called the «Court» style because of where it originated. From that time, nobody knew of Yang Luchan's personal style.

[Back at the Yang family compound] Yang Jianhou knew that Zhang Qinlin had great potential not only from a physical point of view, but now also saw how he had taken on a very serious challenge and had been successful. After that challenge and after Zhang had saved the family reputation, Yang Jianhou took Zhang Qinlin aside and told him to come to Jianhou's part of the compound every night at 3 am to teach him this Yangjia Michuan Taijiquan. And so from that time on, Zhang went every night and little by little Jianhou taught him. Yangjia Michuan Taijiquan. [Why three to five AM? This is the time of deepest sleep and assured privacy, secrecy.] Once Zhang Qinlin learned this form, Yang said to him that it was not for teaching.

You follow what we have done (what I have done too), and that means when you accept students, you teach the public form. One day you will find a student who you feel is worthy of this hidden family tradition teaching, and you may teach that person.

Zhang had been successful, had learned everything, his training had been completed. Then Zhang Qinlin left the Yang family compound and moved to Shanxi province. After moving to Shanxi province, Zhang Qinlin earned his living by buying and selling furs and skins. He did not hang out a sign and start teaching taijiquan. No one knew that he had been taught taijiquan. During this time he entered the Gold Mountain School of Daoism (Jin Shan Pai). Zuo Yifeng, who was my Daoist teacher's teacher, was Zhang's Daoist teacher. With Zuo, he began learning neigong and Daoist Gongfu. As his internal alchemy, neigong and Daoist breathing improved, his taijiquan and gongfu took giant leaps forward. It was then that he began to be on the lookout for young potential martial artists - and accepted his first student: Wang Shanzhi. Even though Wang Shanzhi was a pretty good student, Zhang Laoshi did not teach him Yangjia Michuan Taijiquan. He first taught him the 81-Step, using this time to observe Wang's character, how he practiced, and what type of person he was. Zhang wanted to see if Wang was the right «material». He saw that Wang Shanzhi was good, but not exactly what he was either looking or hoping for, and Wang remained at the level of the 81-Step.

So Zhang Qinlin was still on the lookout for young people with good potential. It is said that not only do students look for a good teacher - teachers also look for potential students. Then he found a man named Hu Yaozhen. Hu, already an accomplished Xingyi practitioner and teacher, had a strong physique and worked hard. Hu had heard of Zhang Qinlin and knew that his gongfu was great. Zhang Laoshi saw that Hu was not afraid to train hard, and Zhang was willing to accept him as a student. But before he actually entered the door, Hu said he wanted to challenge Zhang. If Zhang beat him, then Hu would become his student. [To understand this, we must remember that] Hu Yaozhen was not only very skilled, but a well-known master of Xingyi. He was the «king» of Shanxi, Hebei and Sulyuan provinces - and was known as the best xingyi master. No one in these three provinces had ever defeated him. He was also about five years older than Zhang Qinlin and so felt he had to challenge Zhang - and be beaten by him - before he entered the door.

Zhang Qinlin said, «Are you sure you want to do this? You are not going to bow to your laoshi unless we do this?» Then Zhang told Hu that if he (Hu) lost, he would not take him as a student. Hu replied: «Who are you anyway? You just arrived in Shanxi province. Nobody knows you. You must be dreaming to be saying this to me.» Then Hu said, «If you win I'll be your student.» Zhang replied, «If you lose I am not going to take you.» They decided to go ahead with the challenge. One of the key movements in Xingyi is

Pi (splitting) and this was the move that Hu made toward Zhang Laoshi's face. Zhang Laoshi made a Cai and caught his hand. The Cai was so fast and with so much energy, that Hu fell to his knees. In Xing yi, this move is made with the weight on the front leg. Because Hu's weight was on the front leg, the Cai pressed Hu forward so that he fell onto his knees in front of Zhang Laoshi. On his knees, Hu had to look up at Zhang Laoshi and gave up.

Zhang Laoshi said, «You were defeated, now go home.» Hu quickly shouted, «No, no, no! I want you to accept me as your student.» Zhang said, «I told you, if you lose I am not going to take you.» Hu pleaded, saying, «You must take me, I am already on my knees. I am not leaving until you take me as your student.» Zhang Laoshi replied: «If you want to kneel there, that is your business, but I am not going to take you.» Zhang then walked away. Hu stayed there, kneeling and waiting for almost three hours. Mrs. Zhang said to her husband: «Hu is older than you. How can you let him stay on his knees for so long and ignore him?» Zhang Laoshi replied, «I did not make him kneel there, he is doing that by himself.» Zhang's wife, realizing that things were at an impasse, wondered what to do. She thought perhaps that finding a sponsor to intervene, rather than have her husband and Hu deal directly, would be a possible solution. She knew everything would depend on who Hu found to be his sponsor. If the sponsor was good at talking with Zhang Qinlin then things might work out.

So Mrs. Zhang suggested this, and hearing of this possibility, Hu bowed to the floor and went off to find a suitable sponsor. Hu Yaozhen, also a member of the Jin Shan Pai (Gold Mountain School) went to a member of the older generation - someone who would have influence over Zhang Qinlin - to ask him to be his sponsor. Because Hu's sponsor was an older brother of Zhang Laoshi's and was willing to introduce Hu, Zhang said, Yes.» After the formalities were over, Zhang told Hu to practice only taijiquan, but Hu was not really able to let go of his xingyi. He was already a great master, and thus it was very difficult to «throw it out the window». Zhang kept telling Hu that his jin (internal energy) was wrong - it was a xingyi type, not a taiji type of energy. Hu said that there was nothing he could do because he had been practicing that way for so long. Zhang decided to teach Hu the 81-Step form of taijiquan, realizing that unless Hu was able to let go of his xingyi it would be quite difficult to teach him Yangjia Michuan Taijiquan.

Jiu Zhiliang<sup>4</sup> from Shanxi province and in the army, was accepted by Zhang as his student. Liu was a good person with many good characteristics, but was not able to truly relax. Being able to relax in the 81-Step was a necessary condition to move on to Yangjia Michuan Taijiquan. So Zhang Qinlin still had not found the person he was looking for. Zhang Laoshi then found Su Qigeng, also from Shanxi province. Su was a little bit taller than me. He was not thin and not fat, just an average physique - except he had



very long arms. Zhang first taught Su the basic exercises and saw that he practiced very well, was able to relax, listened to instructions and was obedient. He decided to teach Su Yangjia Michuan Taijiquan. He taught this one person for this was the way it had been handed down. He had found the person he had been looking for. About two years later there was a national martial arts competition in Nanjing, and Zhang Laoshi took first place in the bare-fisted competition. Along came Zhen Man Qing, who had studied both taijiquan and tuishou with Yang Chengfu. He saw Zhang Qinlin and realized how good Zhang's gongfu was. After the competition was over, Zhen Man Qing asked the National Martial Arts Federation president, Zhang Zhijiang, and Pu Bingru's father to sponsor Zheng and recommend him to Zhang Qinlin. Zhang Zhijiang was an influential figure in the martial arts world. Old Man Pu was a high-ranking civil servant and philanthropist. Zheng asked them to say good things about him to Zhang Qinlin so that Zhang would take him as a student. The dinner invitation was made and Zhang Laoshi, seeing that these two men had agreed to sponsor Zheng, accepted. After dinner Zhen Man Qing demonstrated his form and asked Zhang Qinlin to do likewise. Zheng watched and saw Zhang do the 81-Step and thought, «Nothing special.» Zhen Man Qing then asked Zhang Laoshi to push hands with him. Zhang Laoshi looked at Zhang Zhijiang and Old Man Pu with a questioning expression. Zhang then said to Zhen Man Qing, «Do you really want to push hands with me?» Zheng replied, «Yes.» After making sure everyone agreed, Zhang Laoshi consented.

In 1993 I went to Shanghai and met with Pu Bingru. Pu was an avowed student of Yang Chengfu and the only one alive today to have studied with both Zhang Qinlin and Yang Chengfu. She recounted the same story (that Zhang Laoshi told me) but from Cheng Man-ching's point of view (as follows): «In the room was a table where they had eaten. The two men were on one side of the table pushing hands. On the other side of the table was a wall, which was not very thick and made of wood (something like plywood). At that time Cheng Man-ching considered himself to be pretty good. While pushing with Zhang Qinlin, he was very intent on trying to push Zhang over. Zhang Laoshi was just deflecting right, deflecting left. He then made a Ji, and Zhen Man Qing flew - over the table and into the wall, which almost fell over.» Pu Bingru (who was laughing while telling the story) said that the impact left a hole in the wall, and Zhen Man Qing, after crashing into the wall, slumped to the ground. Everyone ran over, picked him up while asking if he was okay. Zheng stood up (a little shaken but not hurt - the outcome was not what he had anticipated) then went to his knees and said to Zhang Laoshi, You must take me as your student.» Zhang replied, «I just came for dinner. You demonstrated your form, and I demonstrated my form. This is not something I had expected.» He told Zheng, «At the moment I do not have any time, and I am only here temporarily. I live in Shanxi province right now. If you want me to be your teacher, you will have to send

someone to get me.»

Zhen Man Qing was very happy and realized that he would have to send a proper invitation to Zhang as well as make whatever special arrangements were necessary in order to bring Zhang Laoshi from Shanxi to Shanghai, where Zhen Man Qing was living.

Zheng spent a lot of money making these necessary preparations. In those days, there were no commercial planes. Because Zhen Man Qing had a lot of connections he was able to use a military plane to fly Zhang Qinlin from Shanxi to Shanghai. In those days, the people used those round coins on strings, and the plane trip cost one string (about \$100) and another string (or two) was given as a gift to Mrs. Zhang for her use while Zhang Laoshi was away. A string of money in those days could buy quite a lot. After Zhang Qinlin arrived in Shanghai he said to Zheng, «You already know taijiquan, so we are not going to work on that. Because you are so interested in push hands, we will concentrate on that.» For about three months, Zhang Laoshi lived and worked with Zhen Man Qing. Some people say that Zhang Laoshi stayed with Zhen Man Qing for three years, but it is not true - it was about three months. So, of course, Zhen Man Qing did not learn Yangjia Michuan Taijiquan.

In 1937 the Sino-Japanese war began. The Japanese invasion extended into Shanxi province and the city of Taiyuan. Su Qigeng, mentioned earlier, was in the city center when the Japanese surrounded and attacked Taiyuan. Su was killed by a bomb. Now the only person to have been taught Yangjia Michuan Taijiquan was dead. At this time, I was in the army. During the war we were sent away from Taiyuan (to fight elsewhere). In 1945, the Japanese retreated, the war ended, and I returned to Taiyuan, my hometown. It was then that I met Zhang Qinlin. My Daoist teacher, Zhang Maolin, knew that I loved all martial arts and taijiquan. Zhang Maolin suggested that he (Maolin) introduce me to him (Qinlin). Because Zhang Maolin and Zhang Qinlin were of the same generation, that makes Zhang Qinlin my Daoist uncle. Zhang Maolin took me to Zhang Qinlin's house and made the introduction. My father was also an initiate in the Gold Mountain School of Daoism, and Zhang Maolin explained how I came from a long line of Daoists from this particular school of internal alchemy, and how my father was from the same generation as both Zhang Maolin and Zhang Qinlin.

Zhang Maolin explained that it was not just my father, but I also was practicing in the same school. From all these points of view, he explained, I was an acceptable student. Knowing that I was still in the military and had duties to perform every day around the city, Zhang Laoshi said, «I am afraid that since you are in the army you won't have much time to practice.» Taiyuan was a rather large city, and I was in charge of public safety for all Taiyuan. Even so, I said to him, «Yes, I have time to practice.» During this interview-type meeting, he asked me if I had studied other

kinds of martial arts. I thought: If he thinks I never learned martial arts, he might think I would be too difficult to teach; if I say no, I am sure he will not believe me. I knew that I had to tell him and answered, «Yes.» He then asked me what I had studied. I said, «I have studied Shaolin Quan, Xingyi Quan, Taijiquan with Wang Xinwu [a famous martial artist of that time], and several others.» He started to laugh and said, «You have learned a lot. You must be very good.» I said, «No, no, no. I am not very good.» «Are you sure you want to study with me?» asked Zhang. I said, «Yes - that is why I asked my Daoist teacher to introduce me to you.» Zhang then replied, «If you really want to study with me, you will have to take all the martial arts that you just named and throw them out. If you cannot throw them out, then I don't want to take you. Can you throw them out?» «Yes,» I said. «Really?» Zhang replied. I said, «Yes, if you accept me as your student, I will throw them all away.» Only then did he agree to accept me. He then asked me when I was coming. I replied, «Tomorrow morning I will be here.» Zhang Laoshi said, «You are in a hurry. Are you going to be here for just three days and never come back again?» «No,» I replied, «that will not happen.» He asked me what time would I be coming. I said, «I have time, but what about your time?» Zhang Laoshi replied, «I am here from morning to night, it is up to you.» I then answered that I would arrive at 5:00 am. He said, «That is wonderful. You can practice until 7:00, and then go to work.» Then he asked, «Just once a day?» I said, «No, I will be back.» «When?» «I will be here at 12 (noon). I will eat a little something and be right over. I can practice until 2:00 PM.»

Zhang then asked if I was afraid of working too hard. Being 31 years old, I said it would not be a problem and that I would not get tired. Zhang said, «Will twice a day be enough?» When I said no, he said, «You are going to come again at night?» «Yes,» I said, «If I am going to practice, then I am going to practice. I will be here after dinner at 7:00 and practice until 9:00.» That is how we began. During my first lesson, Zhang Laoshi had me stand in the basic stance (Zhan Zhuang) just to see if I was going to be obedient. That is all we did the first day. The next day we did the same thing. He just watched to see if I was talkative or complained, and in general to see my character. It went on like this for three days. During this time, I did not complain or say anything - not a word. On the fourth day, Zhang Laoshi said, «Now we really begin,» and he started to teach. The first step was to develop qi. Because we were in the same Daoist School, Zhang Laoshi explained a few more things about meditation, worked on the basic exercises, and watched me perform the 81-Step that I had learned with my first teacher Wang Xinwu. He saw that my 81-Step was okay, I was obedient and listened to what he said, and was able to relax in the form.

About a month later, Zhang said, «You are young, honest and work hard.» At that time my position in the army was rather high, a colonel. [It was not uncommon for the people to treat officers like royalty.] Zhang Qinlin saw that even

with a high rank and much responsibility, I was still able to humble myself in front of a teacher and was not afraid of working hard and practicing [diligently]. After we went through that stage, Zhang Laoshi told me I was going to learn something different and told me that once I learned this, I could not teach it to anyone. «Why?» I asked. He replied, «Don't ask.» I said, «Okay,» and started learning the Yangjia Michuan style of Taijiquan. After learning the form, we went on to push hands, and so forth. By then, the civil war between the communists and nationalists, was getting closer and closer to Taiyuan. Taiyuan was becoming a mess. All the action in the north was centered on this very strategic city. As the war got closer, things became more and more chaotic, and the social situation was awful.

Zhang Qinlin said to me, «We have a saying in Chinese - transmit to one, not to two (chuan yi, bu chuan er). But we have to break this tradition now.» He then said, «I can only teach one, but seeing the situation, I can also see that in the future you will be a great taiji teacher. So I say to you that this is just a saying, and although I can teach only one, you may teach many. We will end this 'transmit to one, not two' practice. If you teach, teach many. If you have the opportunity, find a way to share this art with others and transmit it to the outside.»

In 1949, the communists came in full force to Taiyuan, and that was the start of a journey that eventually ended in Taiwan. At that time, I had no intention of teaching taiji. It was something that I loved, but it never occurred to me to teach. After I arrived in Taiwan I was still in the military. I practiced by myself in the park. One day two men came and watched. Afterward, they said, «We have seen a lot of taiji, but we haven't seen anything like what you are doing. What is this?» they asked. I didn't dare say that this was called the Yangjia Michuan (hidden or secret) form. I said it was the Yang style. They said, «It doesn't look like the Yang style.» «Well,» I said, «It is the old Yang style.» They said, «It doesn't look like the old Yang style that we have seen.» And I said, «It is older than that.» One of the two men, Zhang Pinqing, told me that after seeing this form demonstrated he realized that this style of taijiquan, while unlike any Yang style he had seen before, was exactly what he had been looking for. He saw that it matched perfectly the ideas and theories described in the taijiquan classics. And they asked me to be their teacher.

Now 46 years later [as of 1996], I am still teaching. You might find someone who has been teaching for 25 years, but 46 years? After all these years of teaching and practicing taijiquan, I am happy to say from firsthand experience that the practice of taijiquan is truly of benefit to one's health, especially when combined with the practice of tuishou. Until recently, no one was very interested in Yangjia Michuan Taijiquan. Interest started to increase about two years ago. In Taiwan people have been doing taiji for decades, since about 1949. Before then, there were no people practicing taijiquan in Taiwan. We can say that



when you eat a certain type of food often, you get sick of it. Yangjia Michuan Taijiquan is like a food too, but -- the more you eat it, the more you like it.

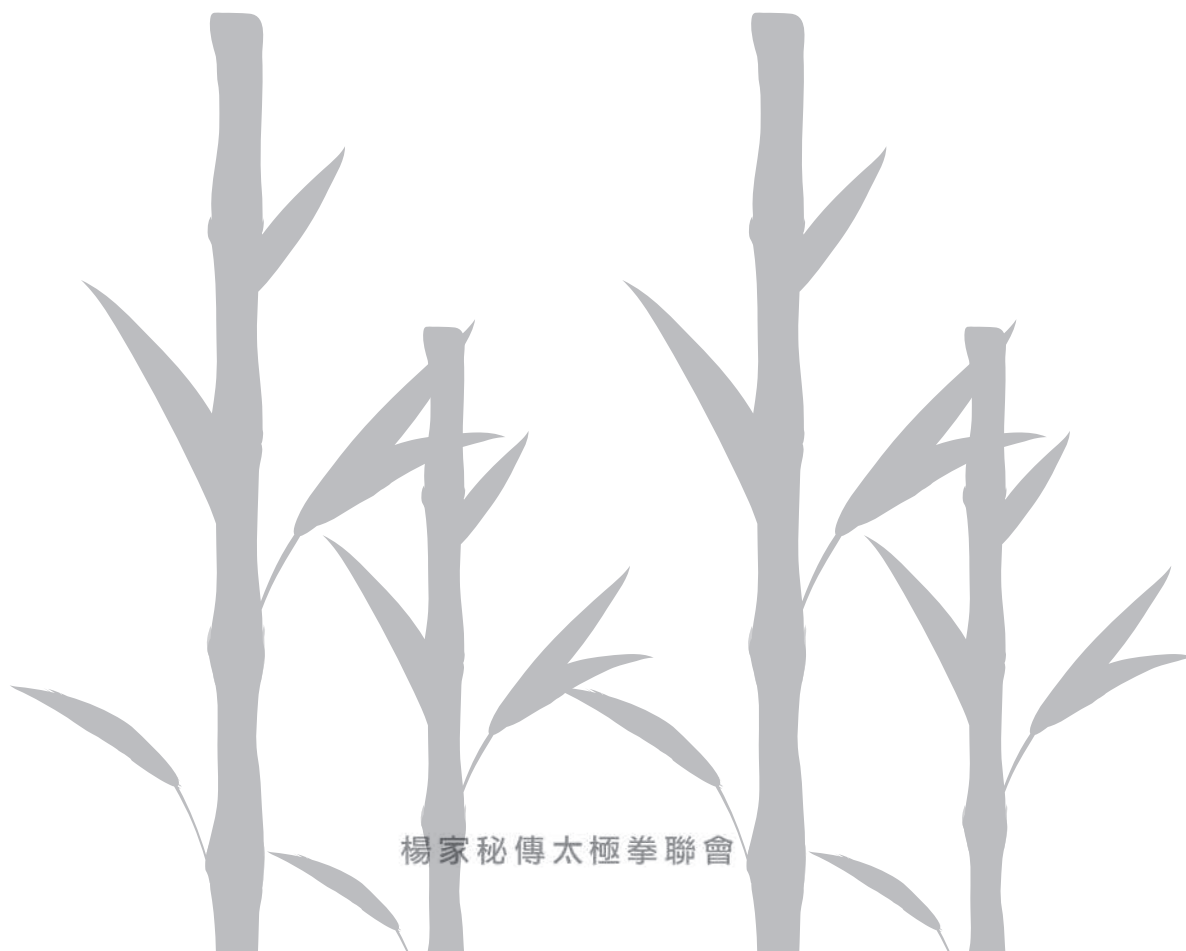
After I left Taiyuan, Zhang Laoshi's life was not easy. During the time I studied with him, three times a day, every day for four years, I paid all of his expenses, including food, fuel for heat, spending money and every other family expense. In those days, Zhang Laoshi did not work. Beside himself, he had a wife and daughter to feed and clothe. In earlier times, a teacher did not need more than one or two students. Students, like sons or daughters, would take care of you. A teacher did not need to take many students. After I left Shanxi there was no one to take care of him. In addition, times were very hard and bitter for everyone. Zhang Laoshi was a martial artist. He had to eat, but the communists rationed food for everyone. What there was was not enough. During the cultural revolution, artists, scholars and martial artists were teased, bullied and ridiculed in ways that left them angry [but helpless]. Artists were not allowed to be artists, while those whose skills and talents were inferior were encouraged. This is what happened to Zhang Qinlin. He was a great martial artist, and he was bullied. He died near the end of the Cultural Revolution [1976] nearly blind and starving.

Hu Yaozhen, who I mentioned before, had gradually become more and more famous also. During the Cultural Revolution everything was turned upside down, and he was reviled because of his greatness. The great had to be brought down; they were pressed down. Hu Yaozhen died with a cone on his head, chained and led around to be

publicly ridiculed. And finally, I would like to mention Li Yunlong, another of Zhang Qinlin's students. He was the one who started the search for Zhang Laoshi's picture, and the one who corresponded with me. He was also a great xingyi master. During the Cultural Revolution, he was sent to Inner Mongolia. In 1993 we visited his tomb in Baotou. These are the seven students who Zhang Qinlin had accepted. There is one other man, Li Fuyuan, who we met in the mainland and who said he had also studied with Zhang Qinlin. However, I never knew him or heard of him before my trip in 1993, so this is uncertain. Of those students who studied with Zhang Qinlin and who are still alive, there is Pu Bingru who was 86 (in 1993) and living in Shanghai; Li Fuyuan, who we are not sure about and living in Hebei province, and me.

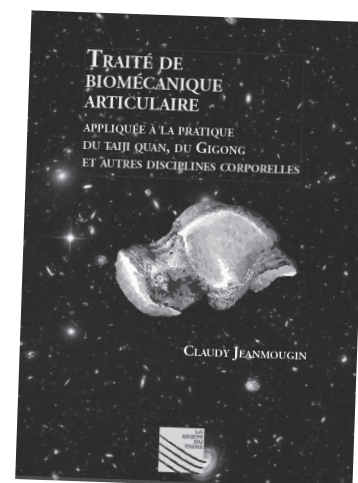
Of these three, I am the only one who knows Yangjia Michuan Taijiquan. Up until my time, this form has been taught «one teacher, one student.» To prevent this teaching from becoming extinct, I have, as Zhang Laoshi counseled, sought to share this precious art with anyone who wants to learn, regardless of race, color, or anything else. Thanks to the many thousands of students who are today working diligently to investigate all aspects of this style, I have no doubt that not only will this practice endure in the world for as long as it is needed, but also that the people who do practice will find their wisdom and good health nurtured simultaneously.

Editor's Note: This text published in 1995 by our friends of the AYMTA can be compared with WYN's text in his 1972 book, pages H-1 and H-2.

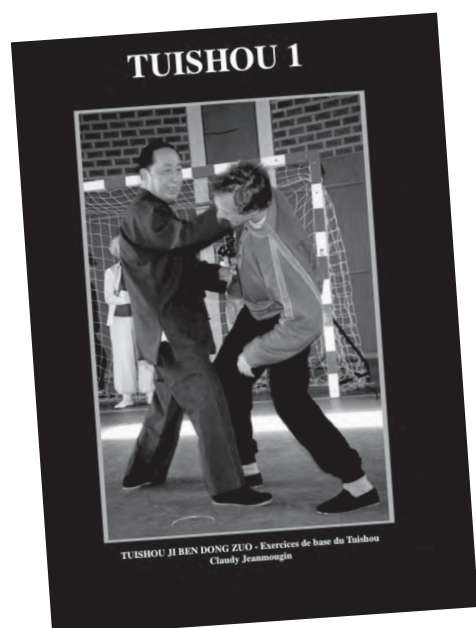


# Traité de biomécanique articulaire Appliquée à la pratique du Taiji quan, du qigong et autres disciplines corporelles

Claudy Jeanmougin  
Éditions La Griffe du Tigre, mars 2016, Chérac



Ce traité est particulièrement adapté à toutes les formations des enseignants des disciplines corporelles mentionnées. Il fait suite au « Manuel d'Énergétique » qui poursuit les mêmes buts : mettre à la disposition des étudiants les notions essentielles pour la préparation aux examens. L'approche n'est pas exclusivement mécaniste, elle repose aussi sur la symbolique. Plusieurs propositions originales figurent dans le livre dont la théorie des rotules de l'ensemble des membres et de la colonne vertébrale reposant sur l'embryologie.



## Tuishou 1 Tuishou Ji Ben Dong Zuo – Exercices de base du Tuishou

Claudy Jeanmougin  
Éditions La Griffe du Tigre, septembre 2016, Chérac

Les 15 exercices de base du Tuishou du Yangjia michuan Taiji quan sont présentés d'une manière systématique avec leurs variantes, aussi bien en solo qu'en duo. Ce livre est une référence pour les pratiquants soucieux du respect de l'enseignement de Maître Wang Yen-nien. Des entorses sont faites par rapport à cet enseignement sans que le fond soit déformé.

## Tuishou 2 Pratique et théorie appliquées au Tuishou

Claudy Jeanmougin  
Éditions La Griffe du Tigre, octobre 2016, Chérac

Comme le titre l'indique, ce livre fait alterner la pratique et la théorie. La théorie du Taiji quan est basée sur la transmission des Classiques dont l'étude est parfois âpre... La compréhension des classiques ne peut se faire qu'au travers de la pratique du Taiji quan et plus particulièrement du Tuishou. Sans le Tuishou, il ne faut pas espérer percer les subtilités du Taiji quan. Ce livre se propose aussi de montrer comment il est possible d'associer théorie et pratique et comment leur interaction peut nous faire évoluer dans notre propre pratique.







# WEN WU

## *La Plume et le Poing*

Comme cela été décidé en AG (et consigné dans le compte-rendu à Houlgate en novembre dernier) :  
«Claudy Jeanmougin présente la nouvelle mise en page de Wen Wu dont le numéro 1 est dorénavant accessible à tout le monde puisque disponible sur le site de l'amicale (dans l'onglet « documents »).

Les souhaits de commande papier sont à exprimer auprès d'Alain Coussedière, le tarif sera défini en fonction des commandes, celui-ci variant selon le nombre imprimé. [tresor.ymtq@gmail.com](mailto:tresor.ymtq@gmail.com)

Vous avez jusqu'au 31 janvier 2017 pour faire vos pré-commandes !

# Embrace the Tiger and Return to the Mountain "Bao Hu Gui Shan"

## Respiratory and Energetic Physical Approaches

Christian Bernapel

Translated by Cynthia Hay

### General Presentation

Yangjia Michuan Taiji Quan is part of the schools of the Yang Taiji Quan tradition. It is relatively unknown both as a consequence of the history of China in the 20th century and also because of how it originated: to protect its founder, Yang Luchan, it was transmitted in confidence, whence its name "Yangjia Michuan," literally secret school, hidden (by necessity). Master Wang Yen-nien, the last historical representative linked with the ancient tradition, allowed public diffusion thereof in 1949, the year of his emigration to Taiwan as a consequence of political events, until 2008, the year of his death at the age of 94. Wang Yen-nien learned from Zhang Quin-lin who himself benefitted from the teaching of Yang Jian-hou, the third son of Yang Lu-chan. Yangjia Michuan Taiji Quan is today one of the major currents of the Yang style, which is taught in Europe, the United States, and Taiwan. It is characterised by a biomechanical style of ascending and descending spiral movements which alternate straightening and relaxation and short steps which allow considerable ease in movements, a power marked by lightness, fluidity and gentleness, as well as an energetic expression which complies with the laws of gravity and with the energies emanating from heaven and earth.

### "Embrace the Tiger and Return to the Mountain"

This sequence is part of the introductory exercises to the practice of Yangjia Michuan, and it punctuates the end of each part of the form of the school. It refers to one of the 108 heroes of the novel, "At the Edge of the Water" ["Au bord de l'eau"], and suggests that it is incumbent on us to tame our "internal tigers" with the aid of emanations from heaven and earth to achieve completion, symbolised by the mountain. The approach of this sequence proposes the integration

of the principles of Nei gong taught by Master Wang Yen-nien. It suggests nourishing the "vital principle" by the conscious practice of "large circulation." Only "small circulation" will be outlined in this document. It is emphasised by awareness of movements of the tongue and the perineum, which make possible a revitalisation of the circulation of energy between the governing meridians and conception. "Bao hu gui shan" reunites the microcosm of our being with the microcosm of the universe. Embracing the tiger awakens and reinforces the energy of the kidneys, harmonises the yin and yang breaths, nourishes and regulates the vital principles all while strengthening the body. It is a complete exercise which solicits all the components of life in their bodily, respiratory, energetic, mental, psychic and spiritual expression. Through the harmonious alternation between yin and yang, it revitalises or calms depending on the state of the practitioner.

### Connecting Thread and Advice

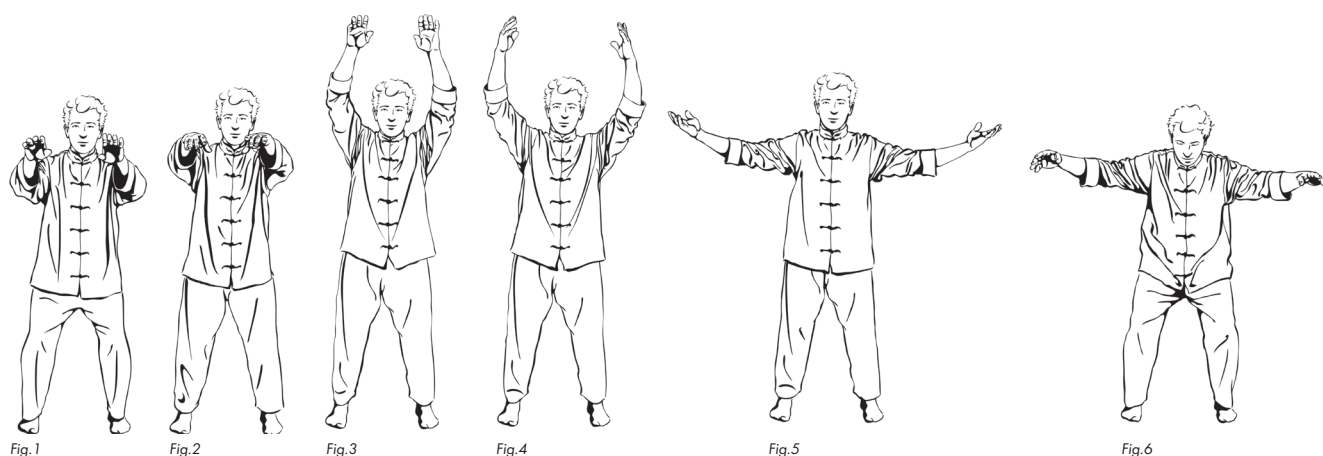
The sequence consists of three parts in sequence and in combination: Absorbing the energies of the sky and the earth, reuniting them in and by one's self, and expressing them. The movement is fluid, supple and light, while being firm, stable and contained. The spirit is awakened to attunement with one's self and one's environment. Detachment reigns!

### Breathing

It is assumed that the costodiaphragmatic biomechanic of breathing is known and mastered. Breathing, natural and profound, generates movement, and intention guides it. Two complete cycles of breathing accompany the progress of the movement in its four stages. *Inhalation, exhalation, "between inhale and exhale," "between exhale and inhale."* Breathing follows the rhythm of exhalation.



# Les Feuilles du Collège



The duration of inhalation and exhalation are balanced. The duration of "between" is natural, without constraint and above all without retention. The active movements are brought into consciousness by the phases of inhalation and exhalation. The regulations in the spaces "between" operate by relaxation and "letting go."

**Inhalation** is nasal, as in smelling the perfume of a flower, the tongue in contact with the upper palate, the perineum progressively relaxes. The breath descends to the perineum (hui yin) by the meridian of conception, from the tongue to the perineum. The soles of the feet and the "hui yin" zone absorb the "energies" of the earth. The palms of the hands, and the "bai hui" zone (sinciput) absorb the energies of the sky. Thought is "empty," intention receptive.

**Exhalation** is oral, the mouth gently half open, as in exhaling a warm breath with the vowel ah, the tongue is lowered and the perineum is progressively tightened. The breath arises via the governing meridian to the upper palate and to the sinciput (bai hui). Thought is concentrated, the intention expressive.

**Between inhalation and exhalation** the tongue is lowered, leaves the upper palate and is placed behind the lower incisors.

**Between exhalation and inhalation** the tongue is raised to the upper palate and is placed behind the upper incisors.

## Breathing

The circulation of breaths is "energetic!" Energy is a highly complex whole which governs life. It is therefore appropriate to approach it with great caution for simplicity and subtle awareness without constraining

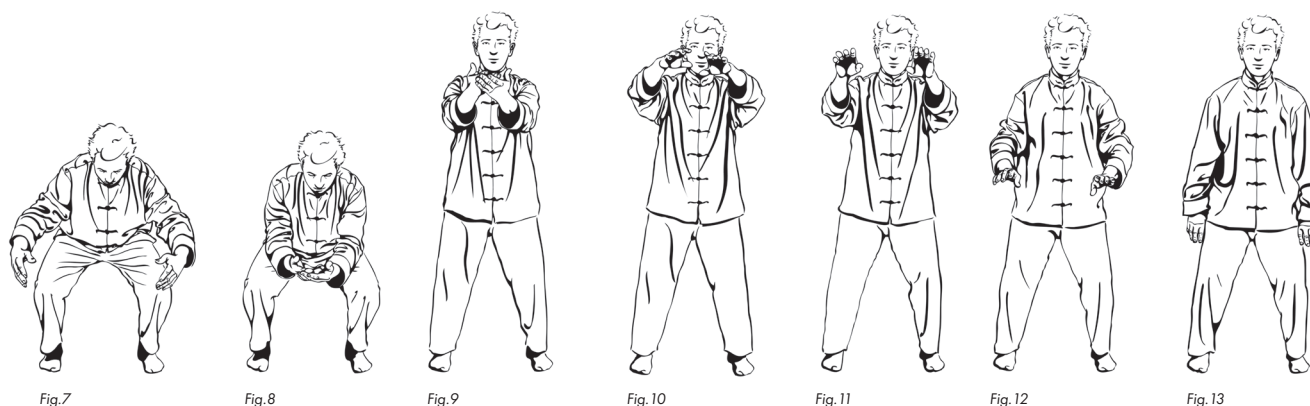
it in preconceived mental schemas. The perception of one's body by sensory attention is a gentle route which makes possible construction by experience. The approach by the meridians of Chinese energy is a good guide for awakening awareness of its energies, but it is not the only way. The conscious awareness from high and low, the awareness of the movement of the perineum and of the tongue as well as the front and back of the body constitute a good approach which is gradually refined by close self-awareness. The sensations between warmth and coolness, lightness and heaviness, concentration and emptiness, ... will be the enlightened guides for each person in his own experience over the course of time and practice. Exchange with an enlightened teacher may be useful. In what follows there is a description of the biomechanical sequence of movements during which it is appropriate to apply without too much attention the respiratory and energetic advice described above.

## The Stages in the Sequence

### Beginning and end:

- Figure 1 : The weight is balanced on both legs the width apart of the medial malleolus of the ankles. The body is straight, the knees lightly flexed in the axis of the toes. The arms are extended towards the front, elbows and shoulders relaxed, the hands in the extension of the forearms. The back is extended, the kidneys are unobtrusive. Breathing is deep and natural. The perineum follows the movement of breath. It relaxes with inhalation and tightens with exhalation. The body appears not to move, but breathing animates it from the interior. Breath, body and mind are calm. The spirit is welcomed and awakened.

# Les Feuilletés du Collège



## **Inhalation :**

- Figures 2 & 3 : Gently straighten the legs, without tightening the knees. Raise the arms by the wrists, elbows and shoulders relaxed. Weight increases on the balls of the feet. The diaphragm is lowered and pushes the viscera downwards, the thorax is opened. Air fills the lungs, the perineum is relaxed. Breath descends to the perineum by the path of the meridian of conception.
- Figures 4 : Turn the hands and the arms in line with the body. Lower the arms on both sides of the body, the palms upwards.
- Figures 5 : The hands are like the pans of a scale for which the body is the centre. They "welcome the sky."

## **Between inhalation and exhalation :**

- Figure 6 : Turn the hands and the insides of the arms towards the ground. Tip the pelvis, relax the kidneys while straightening the lumbar camber and stretching the back. Weight is placed between the heels and the toes.

## **Exhalation:**

- Figure 7 : Gradually go lower while flexing the knees and the body: extend the body and relax the chest. Weight on the heels increases. The arms are lowered on both sides of the body while embracing, with the hands placed as though drawing water into a basin. The diaphragm ascends, the thorax closes in. Air is exhaled from the lungs. The perineum tightens. Breath ascends to the superior palate and to the sinciput, by the path of the governing meridian.

## **Between exhalation and inhalation :**

- Figure 8 : Rejoin the hands with one another, palms toward the sky, right hand in left hand. The body is suspended in flexing.

## **Inhalation :**

- Figure 9 : Gradually straighten the body and the axis of the vertebrae while keeping weight on the heels. The toes press gently on the ground and then relax while straightening up. The arms are gradually extended forwards and raised horizontally, palms upward as if "offering" an object. Air fills the lungs. The perineum gradually relaxes. Breath descends to the perineum by the meridian of conception.

## **Between inhalation and exhalation :**

- Figure 10 : The body straightened and suspended, the hands cross and the palms turn towards the ground.

## **Exhalation:**

- Figure 11 : The hands are uncrossed and separated. The knees flex and the pelvis tipped, the kidneys relax and the back is straightened. The elbows relax and the palms are gently exposed forwards. Air is exhaled from the lungs. The perineum is gently tightened. Breath rises to the upper palate and to the sinciput, by the path of the governing meridian.

## **Inhalation and exhalation:**

- Figures 12 & 13 : The body goes back to the initial posture and its physical, energetic and mental components. Breathing returns to its natural course.

抱  
虎  
歸  
山

Bào hǔ guī shān  
Calligraphy  
by Marie-Christine Moutault



# Major Taiji Events in Europe

*Claudy Jeanmougin  
Translated by Cynthia Hay*

**T**he very first, without any doubt, is the Jasnières Meeting, which will celebrate its 30th occasion in the next summer vacation. Thereafter, we will speak of Taichi Caledonia in Scotland, then of Taichi Chu in Switzerland and, before considering the Rencontres Amicales in our style, we will say a few words about the Meeting "On the Rhine" and a few others. I refer the readers to No. 62 of the Amicale for September 2009 where, in my capacity as editor in chief at the time, I asked the founders and the participants to testify. I do not wish to duplicate these articles, I simply wish to remind you that they exist.

## **The Jasnières Meeting**

I will remember this first meeting in 1987 on the edge of a pond, on the Marçon camping site not far from Château-du-Loir. There were five of us who were facilitators with Serge Dreyer, the founder of the event, Jean Paillez, Linda Lehaupt and Christian Bernapel. There were 75 participants on this first occasion, which was a real success because the main theme was Tuishou [push hands], a discipline which was practically unknown in Europe. For the readers of these lines who have never participated in these meetings, I will take a few lines to describe the ambiance of recent years. Serge's idea was to introduce Tuishou and to develop it by means of the largest possible meeting. To attract participants, it was essential that workshops should not be exclusively Tuishou; this is why he asked the invited facilitators to propose three workshops with a different theme or the same theme, developed over three mornings. With two slots an hour each morning, the facilitators could express themselves freely. Then in the afternoon a great moment for Tuishou because all the participants, facilitators included, met together to share a practice with a partner changing every ten minutes. This operating principle has always been applied. In the course of the years, the number of participants has progressed to exceed three hundred people. Numerous facilitators from all over the world came to the showcase of the Jasnières meetings, of whom some were celebrities with a worldwide reputation and others less famous but just as interesting. For several years I no longer went to these Meetings because certain "stars" were getting too much attention, to the detriment of facilitators who were very interesting but neglected because they were little known or not known at all. Subsequently I took the decision to return

out of sympathy with the organisers and above all to see if the ambiance had changed. Indeed I was right not to hold a negative impression because in these last two years, I was pleased to see that the atmosphere had returned to being very warm, with facilitators who are very fresh and unpretentious in their behaviour, and participants who are very attentive and respectful of the facilitators. People no longer come to see stars but to participate in activities which they have chosen according to an advertised program and not according to the facilitators. These three days are very intense and the reunions between friends are always pleasant. The organising team is very accomplished and everything runs smoothly without the least hitch. This year the Jasnières meeting received a delegation from Burkina Faso trained by Henri Mouton, Hervé Marest and myself with the help of the Amicale of Yangji Michuan Taiji Quan. Adama Traoré and Diana Katakou enjoyed the atmosphere and the quality of the teaching. The afternoon Tuishou was very rich for those with little practice in this discipline. The summer of 2017 will see the 30th anniversary of this meeting. I can only encourage participation in one of the most beautiful celebrations of Taiji quan in France. We note that all the facilitators are volunteers. They receive travel expenses, and camping and catering are offered to them.

**Organization :** The ARAMIS association of Mans has organised this event since its beginning.

**Site :** <http://aramis72.taichi.free.fr/>

## **TAICHI CALEDONIA**

The Jasnières Meeting was the origin of other events in Europe including Taichi Caledonia, in Scotland, organised by Bob Lowey and Ronnie Robinson who sadly left us just before the last occurrence of this event. The first of these meetings was held in the Scottish Highlands of Aviemore in 1996, a place where it is possible to experience four seasons in a single day. This is why the event has moved to the university campus of Stirling, fief of Brave Heart (William Wallace), to the north of Glasgow. It is to this venue that I have gone for three years. This event is totally different from the Jasnières meeting. At Jasnières, everything takes place out of doors, lodging and food are the free choice of the participants. The organisation arranges reduced fees at local camping sites and organises meals. Taichi Caledonia is residential, with

accommodation and food included in the cost of attending. It takes place over two periods: the weekend and the first four days of the week, from Monday through Thursday. During the weekend, a series of workshops is allocated to each facilitator so that the participants in the four days can look at different workshops and move around different workshops to become acquainted with all the contributors. From Monday through Thursday, the participants choose a facilitator and participate exclusively in his workshop; this offers a progression over four days. The formula is original and seems to have given satisfaction, since Taichi Caledonia continues with a large number of participants. Unlike Jasnières there is not this great festival of push hands lasting three hours. From June, this meeting has been postponed to the month of July. Thus it is possible to extend one's stay to visit the splendid surroundings of Stirling. Bob Lowey provides an atmosphere of a celebratory evening with his group of musicians. The facilitators come as well from all over the world. For a while, it was not unusual to encounter the facilitators from the Jasnières meeting at Taichi Caledonia.

**Organization :** Tai Chi Caledonia 11 Littlemill Drive, Glasgow G53 7GF, Scotland, U.K.  
**Site :** [www.taichicaledonia.com](http://www.taichicaledonia.com)

### TAI-CHI TCHOU

Once again an event somewhat in the model of the Jasnières Meeting but which has developed in a totally different manner. This event came out of the "Rhine Meetings," which were organised in 1991 by three people: Song Aran, Tran Duc Lai and Christian Bernapel. Cornélia Gruber is responsible for the organisation of the event; she also has participated in the two preceding events as a facilitator. The meeting takes place only on a weekend: all day on Saturday and mainly the morning on Sunday. Yes, that means a lot of organisation and travel for such a short duration but the quality and atmosphere are there. Since 2001 and alternate years Tai-Chi Cho takes place at Chaux-de-Fonds in the community house. Because young people call La Chaux-de-Fonds "Les Tchaux," which can be romanised as "Tchou," and because this phoneme is not far from Zhou, one of the eight gates of Shi San Shi, Cornélia and her teamed the idea of naming the event "Tai Chi Tchou," which is a nod both to the host city and to a technique of Taiji Quan. During this weekend, the facilitators contribute twice and thus the participants have a large choice of workshops. However, these are only introductory workshops because of limited time, but they are very rich because they introduce new techniques and facilitators from the entire world. Cornélia has shared with us some weariness with the organisation of this beautiful celebration. The next occasion in 2017 may be the last so we invite you all to participate.

**Organization :** Cornelia Gruber  
**Site :** [www.taichichuan-cornelia.com/fr](http://www.taichichuan-cornelia.com/fr)

### Push Hands Meeting "ON THE RHINE"

"Begun in 1998, these meetings aim at promoting the practice of push hands by promoting technical exchanges and friendly contacts between taiji quan associations in the Rhine plain," writes François Schosseler in Bulletin No. 62 of the Amicale. In fact, these meetings remain limited to a local population, but it is not forbidden to attend them. It is best to contact the associations to the east of France, members of the Amicale, to identify the next organising association.

The practice is essentially oriented towards Tuishou.

### TAICHI LALITA

This festival once again emerged out of the impetus of the Jasnières meetings: one of the participants, Enrique Alario, wanted to export to Spain the spirit with the accent on the practice of push hands. Virtually unknown in France, this festival deserves to be known. We refer the readers to Jean-Luc Pérot who never fails to take part in it, but who overlooked providing us with the necessary information in time.

**Organization :** Enrique Alario  
**Information :** Jean-Luc Perot

### SWORD GAMES

These games, created by my efforts, first took place in August 2004 at Saintes, where about 50 participants came from all over Europe. Until 2010 these meetings took place without interruption and were then resumed in 2016 for the eighth occasion. The idea for these games is twofold: to develop work on all weapons with special emphasis on the sword, and to allow the participants to take part in all the workshops. Thus competition for the status of a star is avoided and all the facilitators have the option to express themselves before all the participants. Because the event takes place over three days and because it is only possible to have two workshops in a day, this means that the number of facilitators is limited to six if we want to have two slots to be reserved for each group. The number of participants is therefore limited to make serious work possible: if no more than 20 per workshop this limits the total number to 120 people. We have never achieved this number and we had to stop these games to avoid a financial disaster. We want these games to be open to all pockets and that is why we have always maintained a low fee. Despite this, it was only possible to balance the budgets for three meetings. For the last two sessions, we opted for another formula based essentially on exchange. We planned a minimum number of facilitators and opened the doors to potential facilitators among the participants. A voluntary basis is appropriate because we asked for a minimum fee to cover the administrative expenses (essentially printed matter). This year it was only ten euros. Last August, the games took place at the camp site of La Motte à Le Fouilloux in Charente Maritime, from Friday afternoon until Sunday noon, which gave a

total of four half days. Four facilitators have followed one another, including one obtained at the last minute. Work in pairs focussed on the sword, the stick, the sabre, the fan and the sword for an awareness of Kendo. These games will take place again at the same location, from August 11 to 13.

**Organization :** GRDT Saintes

<http://grdt.jimdo.com/>

**Information :** Claudy Jeanmougin  
jeanmougin.claudy@orange.fr

### **THE MEETINGS OF THE YANGJIA MICHUAN TAIJI QUAN ASSOCIATION**

Is there any need to remind you of these meetings which are unique in the world of European Taiji quan. I think it is important to recall how they originated, because one should not forget the reason why they were created. This is not very complicated; it is enough to read the account of the first General Assembly. There were so few participants that Franck Béalet proposed the idea of creating an event to bring in more people and that is the origin of the first meeting of the Amicale at Oberhaslach in the lower Rhine. Patrick G'Styr, then vice president of the Amicale, found and reserved the location; the balance of the organisation was the responsibility of the office of Amicale, as had happened with La Fouly in Switzerland. It was only after this meeting that the hosting of the meetings was organised by a voluntary association. I remind you of this so we do not overlook what is most important: it is not so much the workshops or a tourist outing as the possibility of opening the General Assembly to a larger number. And this is what happened! I have rarely seen so many participants at a GA as at those of the Amicale. Thus, this GA should not be rushed and it does not matter that some people think that it is sometimes too long. The GA takes priority over all the other activities and no other activity can eat into the GA. It is essential that the participants at the meetings understand this so that they do not press for scheduling arrangements that aim to diminish the time allocated to the GA. As for the workshops, I think the principle of the auction must be maintained, even if on the first morning the workshops are taken up with questions of organisation. The demand should come from the participants and not from the possible facilitators. The functioning of the workshops of the Amicable is unique and remains respectful of everyone. Respect for the facilitators and the members of the organising association who put themselves at the disposition of the participants is a rule which has always been respected. This state of mind is the source of the good atmosphere at these meetings. People come to the meetings to practice and above all to find once more friends lost from view in the space of a "meeting-promenade." And moreover, I should like to recall the pleasant custom which we have had in the past, which is to bring regional products which can be shared at mealtimes. For some, it is wine, and for others, treats,

such as chocolates, which our Swiss friends like to eat. We also have been privileged to have foie gras, cassoulet and sausages. It is always enjoyable to share these products at the important occasion of general sharing at mealtime. And moreover, there is the evening celebration, preceded by a small performance. It is the association of Angoulême which originated these celebrations with a simple and pleasant performance of gloved hands in black light. The idea is to spend a pleasant time. Do have regard for not wanting to do better than other people. Let us remain with a simple provision which is the proof of the vitality of the members of the organising association. Personally, I love this wonderful moment in the meetings where good humour and pleasure in exchange creates unforgettable magical moments. There is a great deal of emotion in this great movement of fellowship at a time when communication has become totally instrumental. We find ourselves among brothers and sisters in practice within this beautiful community of thought that Amicale has known how to construct over the course of years. And the Amicale is all ourselves, all together. Chérac, October 27, 2016

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### **Small addenda to Claudy's contribution**

Christian Bernapel has provided us with a few links regarding the Meetings and championships organised by the TCFE (Taichi chuan federation for Europe) of which the last was in St. Petersburg.

For the TCFE:

<http://faemc.fr/news/nos-champions-reviennent-avec-37-medailles-dont-15-en-or>

For the Festival of Chinese martial and energetic arts :

<http://faemc.fr/news/le-festival-de-la-faemc-reuni-les-arts-traditionnels-chinois-le-22-mai-2016>

As to the conferences, colloquia and events organized by the FAEMC, one can find them on the federation site.

C. B. (18/11/16)

Jean-Luc Pérot, for his part, shares the following comment with us :

I agree to this summary of Taiji events in the wake of the RJ. I would just like to point out that I do not mean the Lalita meeting as it has not taken place for four years. I suggested to the College members to organise a meeting there but this was not met with any enthusiasm. Today, out of friendship and interest, I have my heart set on continuing a Taichi dynamic there (Cornelia Gruber runs a course there each year and I am accompanying her for the second time). So, why not next summer, generally end of August, beginning of September ?

J.-L. P. (03/11/16)





# 26<sup>th</sup> Meeting of the Yangjia M

organised at Houlgate by the ATJQ of Caen







9h30 - 10h30	11h15 - 12h30	13h - 14h15	15h - 16h15	16h30 - 18h
1 <sup>er</sup> DUAN Nichel D.	1 <sup>er</sup> tiers 3 <sup>e</sup> DUAN Nicois-Christine N.	SALLE de DANSE SALLE de DANSE	2 <sup>e</sup> partie (apprentissage) Nichel D.	Biomecanique du corps Apprentissage Nicois A.
	Decouverte style YANG SAU CHUNG Richard Porteil	CORNEILLE CORNEILLE	Decouverte style yang SAU CHUNG Richard Porteil	Applications techniques (Apprentis) Claudy J.
SHI SAN SHI Nicois	BAFA Jean-Christophe	GADIN (Banniers)	ABSORPTION (expression dans...) Claudy J.	
Hanche - Gou - Cheville Leland T.	1 <sup>er</sup> DUAN 1 <sup>er</sup> partie Laetitia	BOURVIL (Banniers)	NEIGONG Christian B.	DÉGUSTATION de TEE Sylvette de G.
ABSORPTION Jose V.	Ex de base TUSHOU suite Sabine P.	LETOURNEUR (marche le port.)	MOBIÉTÉ en BASSIN Alix	
JOUER du PIPA et... At. College Sabine P. Jean B.	JOUER du PIPA et... At. College Cathy D. François Sch.	LETOURNEUR (tataouis)	JOUER du PIPA et... At. College Pietro P. Dane A.	JOUER du PIPA et... At. College Frédéric P. Bernard B.
GI GONG Paul R.	2 <sup>e</sup> partie (3 <sup>e</sup> ) DUAN Nathalie P.	LETOURNEUR (tataouis)	&	Equilibre dans les coups de pied Alix
3 <sup>e</sup> tiers 3 <sup>e</sup> DUAN Claudy J.	2 <sup>e</sup> partie (2 <sup>e</sup> ) DUAN Christophe L.	COUBERTIN	ÉPÉE 2 Frédéric P.	TUSHOU 2 PAS MOBILES initiation François Sch.
BATON Sourcil Hervé P.	ÉPÉE NOUVELLE Hervé P.	COUBERTIN	1 <sup>er</sup> partie 2 <sup>e</sup> DUAN J-Claude T.	TUSHOU LIBRE
ÉPÉE ancienne Pietro P.	ÉPÉE débutants Jean-Claude T.	COUBERTIN	ÉVENTAIL débutants Nathalie P.	ÉVENTAIL avancés Nichel D.

# Michuan Taiji Quan Amicale,

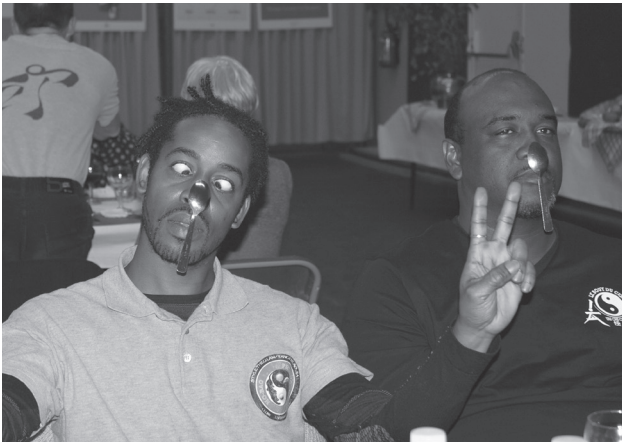
of Caen, from 10 to 13 November 2016











Yangjia Michuan Taiji Quan Li-Anhui



# The organizing team (all the people in blue t-shirts)



楊家秘傳太極拳聯會



# The guest Richard Porteil



# The kitchen and sound system brigade





# Diary of a Stay in France, 2016.

Adama Traoré  
translated by Erica Martin



**A**fter several years of courses given in Ouagadougou by Masters Mouthon, Jeanmougin and Marest, we decided, Diana Katakou and myself Adama Traoré, to show our friends from France that their teaching was taking root in Burkina Faso. Drawing on the Bambara wisdom, according to which *'the best knowledge is that which draws people closer together'*, from the 23<sup>rd</sup> July to 31<sup>st</sup> August 2016, my wife Bintou and I stayed with Master Claudy Jeanmougin in order to deepen our knowledge of the Yangjia Michuan style of Tai Ji. After travelling without a hitch by plane, train and car from Ouagadougou to Chérac via Paris and Angoulême, we were welcomed by Master Claudy and Madeleine. Diana arrived a few days later.

## Chérac

In Africa *'when a stranger arrives, feed him for two days, on the third day give him a tool'*. Master Claudy gave us the tools of Tai Ji on the first day. No chance of catching our

breaths or of a lie in. From the very next morning we started training. Revision of the 13 Postures (Shi san shi), with the applications of each posture and the practice of Shi san shi with a partner. Next we started to revise and correct the 1st duan of the long form, also with the applications. This took us about two days. We interrupted this exercise to go to the Jasnières meeting.

## Jasnières

Ha !! The *'Rencontres Jasnières'*: an experience we will not forget quickly. It is the place which enables taiji quan practitioners from all over the world, regardless of their style, school, age or sex, to meet in a spirit of brotherhood and exchange, excluding all trace of competition because *'knowledge is like the bird in the forest, one person alone can never catch it'*. The meeting lasted three days, from 29-31 July 2016. During these three days workshops are run by teachers from different styles and each participant signs up and participates in the workshop which suits him.



I took part in the following workshops :

Friday 29/07/16

7.45-9.30 a.m. - Tuishou and applications. (Saar Avivi)

10.15 a.m.-12 noon - Practice of push hands with fixed feet. (Hella Ebel)

Saturday 30/07/16

7.45-9.30 a.m. - Tuishou. (Godfrey Dornelly)

10.15 a.m.-12 noon - How to introduce children to taiji using games. (Jacques Choque)

Sunday 31/07/16

7.45-9.30 a.m. - Technique of shuai jiao.

(Godfrey Dornelly)

10.15-12 noon - Yang style San shou. (Henk Janssen)

During the three days, the afternoons from 3-6 p.m. were reserved for free tuishou. Master Dreyer took the beginners for an initiation of one hour. The experienced practitioners took on one another and every 15 mins a bell rang to signal that it was time to change partners. The tuishou takes place in a very friendly atmosphere and in the spirit of brotherhood. After the hour's initiation, the beginners also entered into the dance – those who so wished. The more experienced do not need to show their superiority to the beginners, but on the contrary share their experience with them, since if *'you are rich but not at all generous, it is as if you had nothing'*. I marvelled at the practice and mastery of tuishou of some of these men and women. Above all it was the ladies who

astonished me most! The next day I had the most incredible cramps.

I could observe however that concerning tuishou, we in Burkina Faso do not have any knowledge beyond the 15 basic exercises. We will really have to put in some effort to address this shortcoming as soon as possible.

During the Jasnières meeting there were three of us from Burkina Faso of whom two practise yangjia michuan taiji quan. Diana, my wife Bintou and myself. Diana arrived during the evening of the second day of the 'Rencontres'. We met Mr. Faigneau of the 'Amicale of Yangjia Michuan Taiji Quan', to whom we presented a gift and letters from the ATCAE-BF which we were representing. In return the president gave us presents in the name of the Amicale. We thank him on behalf of our young Association.

### Chambéry

After Jasnières we went to Chambéry to visit our brother Désiré Amoussou, it was with him that this great adventure started. Désiré showed us around Chambéry and brought us to the president of ATCHA at Annecy. Master Henri Mouthon was away but we were made very welcome by Anne Marie, the president and her husband. We had absolutely wanted to express all our gratitude for the part played by ATCHA in the construction of the edifice of taiji in Burkina in presenting her with a gift in the name of the ATCAE-BF which we were representing. She was the perfect hostess, taking great care of us with a visit of





Anney, a boat trip on the lake of Annecy and copious and very tasty meals. Thank you so much to the President and her husband.

### **Le Fouilloux**

On the 6<sup>th</sup> August we went to the campsite 'la Motte' where the summer course of Master Claudy was to take place until the 12<sup>th</sup> August. This course had as its theme 'Attentiveness, reception and letting go'. Several workshops were organised and each of the Masters assistants lead one. I had the privilege of leading some workshops. I thank Master Claudy for his confidence in me. Every morning the assistants and those more experienced practised together; the qi gong of harmonizing and toning the spleen, the preparatory exercises and the shi san shi in pairs.

After a short break, all the course participants joined in the communal training. The Master had organised workshops such that each participant could satisfy his needs and overcome his difficulties in his own practice. There were workshops for: shi san shi, 1<sup>st</sup> duan, the 1<sup>st</sup> half of the 2<sup>nd</sup> duan, the 2<sup>nd</sup> half of the 2<sup>nd</sup> duan, the 1<sup>st</sup> third of the 3<sup>rd</sup> duan, the 2<sup>nd</sup> third of the 3<sup>rd</sup> duan, the last third of the 3<sup>rd</sup> duan. As to the weapons; the fan, the sabre, and the ancient épée from the 1<sup>st</sup>-4<sup>th</sup> duans and from the 5<sup>th</sup> -8<sup>th</sup> duans. These workshops didn't take place with everybody all together. Every two hours there was a break and when we restarted there was a change of workshop and of assistant. This teaching method was very effective as each participant could improve in the fields of his choice and

the assistants could test their teaching capabilities. The work, punctuated by lectures of which one surreal on the subconscious and taiji, continued like this for a week under the watchful eye of Master Claudy.

Every evening the participants organised themselves in groups for the aperitif. And so we improved our knowledge of French and Italian wines. We were impressed by the enthusiasm and sharing spirit of all the participants. We were equally touched by the sense of love and brotherhood which reigned in the campsite during this week of courses. We didn't want it to end, it was such an enjoyable experience. The big meal all together where all the participants contributed was really great! We could almost believe that we were in Burkina.

The course was drawn to a close with a joint demonstration of all that had been taught during the week and the distribution of certificates. After the presentation of certificates came the beginning of the goodbyes. Diana Katakou was brought to the railway station to leave for Paris.

Just after the certificate presentations, swordplay - épée - started and ran from Friday evening until Sunday. Master Hervé Marest led a course on the épée. He had come with his wife Fabienne.

### **Chérac**

At the end we went home together to Chérac to the home of Master Claudy and Madeleine. And the following morning I trained with Master Hervé and his wife. They







returned to their home that evening. A huge thank you for their availability.

For my personal education, I returned to training in the beautiful room in the house of Master Claudy. The revision of the 2<sup>nd</sup> duan of the long form and of the 3<sup>rd</sup> duan brought corrections of the movements and their applications.

**Here is what I could retain of the corrections:**

- Straddle the tiger : the absorption is circular.
- Push the mountain into the sea: lift the knee to 90° and turn, the low block with the edge of the hand should come before the foot touches the ground.
- Press forward with the forearm:  
a Turn whilst rolling up the fist and push away with the forearm.  
b On turning, the left hand arrives under the right elbow. One rolls up the fist on turning and pushes away with the right forearm.
- Punch under the elbow: turn with a circular motion and the hands should respect the yin-yang principal.
- The monkey retreats: the hand on which the push is made stays immobile, afterwards it falls so as to arm the following movement. One stays flexed as one moves backwards.
- Tuishou: the absorption takes place in the back foot. The hand passes in front of the face and one turns to look in the direction of the movement.
- Cloud: one draws down and re-centres oneself before pushing away with the back of the hand.
- Do not lean the trunk backwards but rather bend at the

waist when transferring weight.

- Be aware of ornamentation, in other words purposeless movements.

- For the 3<sup>rd</sup> duan there were many more corrections, in particular:

Take care of the links: do not work with breaks (i.e. make fluid).

The rotation of the hands in the golden pheasant stands on one leg: the hands cross at the centre line of the body at face height.

Do not tip backwards when delivering a kick.

- For Peng-Lu:

When the front foot corresponds with the hand, one bends on reception. When the arm is opposite to the foot, one rises on reception.

**And to conclude**

*'Nobody – regardless of his level – can see the top of his own head: to see it clearly there is always a moment when one needs the help of another person'.* This is why our stay has been so beneficial, as we have had the opportunity to correct the errors in our practice and to meet others who practice taiji. Our immense thanks go to Master Claudy and his wife Madeleine who have killed the fattened calf to make our stay so enjoyable. Thank you also to the president of ATCHA, Anne Marie and her husband and finally to our brother Désiré Amoussou and his family. We have been treated like kings and we really look forwards to coming back! The journey of a thousand leagues has only just begun.

*Diana, Bintou et Adama*

# Agenda des stages

All the courses organised by the various associations are updated almost daily on our website :  
[www.amicale-yangjia-michuan-tjq.org/?q=fr/taxonomy/term/Stages](http://www.amicale-yangjia-michuan-tjq.org/?q=fr/taxonomy/term/Stages)

The schedule can cover the coming ten months.

For absolute completeness, you should refer to the Amicale site on-line, and so you will be able to make your choice knowing all the facts.

Best wishes to all,  
The Chief Editor and Board of Directors of the Yangjia Michuan Amicale.

## ERRATUM

Many apologies to Christophe Lephay, whose name we wrote with an 'f' in edition 83 and inadvertently bypassed the end of his article by trying too hard to give a good position to the photo on page 12.

Here it is as it should have appeared :

To conclude, I can say that having gone through Tui Shou competition helps one to know oneself better, to come to terms with oneself, partner-adversary, a key element in martial arts. In spite of a restrictive framework, an agitated game and a relatively limited range of techniques, one can find a calm, feel the power of life profoundly and taste the freedom to create. This aspect of Tui Shou has enriched my understanding of the subject and has provided me with some good material to coach my young students who are interested in this route. I now know that this rich adventure requires a solid physical preparation, of 6 to 12 months depending on the age of the 'competitor', and great enthusiasm...

I will have to stand him a bowl of cider ! André

## LE BULLETIN

Est lui aussi le signe de la vitalité de l'Amicale et un outil très important d'information et d'échanges entre nous tous, membres de la famille du Yangjia Michuan. Vos articles, vos courriers des lecteurs et autres informations à faire paraître dans le bulletin sont à transmettre à : André Musso, notre Rédacteur en chef - [andremu@wandadoo.fr](mailto:andremu@wandadoo.fr) 3, chemin des Muletiers 49730 Turquant.

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

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

Les articles doivent parvenir à André fin novembre pour celui de janvier, fin mars pour celui de mai et fin juillet pour le numéro de septembre, André Musso, récupère au dernier moment pour le Bulletin, avant envoi à l'imprimeur, les stages et événements en ligne sur le Site de l'Amicale.

### Sollicitations...

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

# Amicale du Yangjia Michuan Taiji Quan



## Le Site Web et le Bulletin de l'Amicale

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

[www.amicale-yangjia-michuan-tjq.org](http://www.amicale-yangjia-michuan-tjq.org)

### Le référencement de vos associations :

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

### Pour les Associations déjà référencées :

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

### Le Bulletin sur le site web :

Les Bulletins sont mis en ligne, en accès libre, 10 jours après qu'ils aient été envoyés par envoi postal aux membres abonnés. Il est à noter que, dorénavant, les bulletins paraissent quasi simultanément en français et en anglais.

### Les autres chapitres du site-web :

Ne pas oublier les chapitres mis à jour très régulièrement : les stages, les évènements.

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

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

### Pour voir vos informations concernant les stages figurer sur le site-web :

Adresser un e-mail avec éventuellement un fichier attaché au format « .RTF » ou « .DOC », ou, si vous ne pouvez pas faire autrement, envoyer un document papier qui puisse être scanné à : Jean-Luc Pommier [pommier\\_jl11@yahoo.fr](mailto:pommier_jl11@yahoo.fr) - 63, rue de Seine / 94400 Vitry / France

Conseils pratiques :

Soyez clairs et précis en vous conformant au schéma suivant :

- Thème du stage,
- date(s) et lieu du stage
- Animatrice/Animateur avec numéro de téléphone
- Association organisatrice
- Le contact pour le stage : nom, téléphone, email, etc.
- Référence du site de l'association
- Éventuellement une information complémentaire sous format pdf ou word (2 pages maximum).

### Procédure :

Jean-Luc met le stage en ligne et quand c'est fait envoie un mail à celui ou celle qui a fait la demande et à tout ceux qui étaient destinataires ou en copie de la demande. C'est la seule façon d'éviter les contretemps.

De plus cela permet au demandeur de vérifier tout de suite si tout est OK.





## RENOUVELLEMENT de l'ADHESION à L'AMICALE du YangJia Michuan TJJQ

1<sup>er</sup> Septembre 2016 au 31 Août 2017

### ABONNEMENT AU BULLETIN tirage PAPIER

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

#### Demande d'Adhésion Collective

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

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

Je soussigné(e) Nom et Prénom du Responsable Associatif

Votre adresse ① .....

désire faire adhérer notre Association à l'AMICALE du YangJia Michuan TJJQ.

Téléphone	Portable	Adresse Mail

Nom de l'Association : .....

Adresse du siège social de l'Association ②:

Téléphone :	Adresse Mail :
Fax :	Site Internet :

#### Règlement pour l'Adhésion collective

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

#### Demande d'Adhésion Individuelle

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

Je soussigné(e) Nom et Prénom .....

Adresse .....

désire adhérer à titre individuel à l'AMICALE du YangJia Michuan TJJQ.

Téléphone	Adresse Mail :
Portable	Site Internet :

#### Règlement pour l'Adhésion individuelle

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

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

##### Pour votre association

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

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

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

##### Pour un abonnement souscrit par un individuel

- Il (ou Elle) règle 27,00 €.

#### Modalités de règlement

Total adhésions ..... + Total abonnements ..... = Total à payer .....

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

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

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

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

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

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Le :

Signature :

IBAN – International Bank Account Number							BIC – Bank Identifier Code	Account Owner
FR18	2004	1010	1105	1929	8N03	203	PSSTFRPPNTE	AMICALE YANGJIA MICHUAN

# Adresses utiles

## **COLLÈGE EUROPÉEN DES ENSEIGNANTS DU YANGJIA MICHUAN TAIJI QUAN**

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Chris Nelson, President  
Mail to : downtowntaichistudio@gmail.com  
Web site : aymta.org/wordpress/

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Renata Soukand, email : renata@ut.ee

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7200 Hermanus, Republic of South Africa

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email : ymtitaipei@yahoo.com

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Tel. : (81) 3 3339 6875

## **TAI KYOKKEN SHINKI KAI**

2-1-6 Shironouchi St. Nada-Ku  
Kobe City, Hyogo Prefecture - Japan  
Tel. : (81) 78 861 8973

## **YANGJIA MICHUAN ORGANIZATION JAPAN**

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Adresse mail : amrita48@nifty.com  
tonkou@bab.co.jp

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# 楊家秘傳

