

# Amicale

Yangjia Michuan Taiji Quan

Nr 67 - May 2011

## Yangjia in the Burkina Faso

mf 77



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**Michel Frérot**, teaching founder member of the association of Caen, known of a good many of between you, supplied us an original engraving of his own invention that we placed on the cover of this Bulletin.

Thank you to him!

We take advantage of this opportunity to issue an appeal to all those of you who feel envy or illustrators' talents.

We are sure that among you some have interesting things in their cardboards, otherwise it can be the opportunity to begin. It adorned us interesting to constitute a stock of original illustrations, in every sense of the word, which we could use in the course of the next Bulletins.

Do not hesitate to send us your propositions and compositions.

All the sendings will be examined with attention.

All in your pencils, charcoals, brushes, airbrushes, etc....

That the Yi is with you!

*Jean-Michel Fraigneau*

The rabbit runs fast... shall its year be as fast as all the things that push us in this world of frantic acceleration we live in : global dispersion and rapid consumption that is driving human beings into mortgaging very dangerously their future and that of their children?

Despite all this, let's try to live a year of calm and fulfillment, hoping that our attitude will be contagious!

Let's fully and quietly practice our form and also neigong, calmly sitting on our bottom, to stay centered in our body and in our head.

In this bulletin, some show the right attitude to have for a transmission in respect of tradition.

Others give us their thoughts and studies on fundamental aspects of our practice : pushing hands, the energy, etc...

You will find that new branches of the Yangjia Michuan Taijiquan continue to grow like for our African friends in Burkina Faso.

There is also the story of a voyage through China in the 70's and 90's, in search of hermits of Buddhist monasteries; a study on Daoist Qigong and its links with our western disciplines, and also testimonies, reading notes, a page on astrology on the year of the rabbit, and the announcement of our upcoming Meeting of the Amicale in Switzerland.

Happy reading!

We are all brothers and sisters of the big and friendly family of the Yangjia Michuan Taijiquan!

Let us hope that the solidarity and peace that lie within shall never be tainted!

*Jean-Michel Fraigneau*



# The President's word,

It is impossible for me to open this word without a thought for the Japanese people who still live a terrible ordeal. Mother Nature shows in a single catastrophe that she is the strongest and that one should not make fun of her playing the sorcerer's apprentice.

*«The most flexible thing in the world rushes on the hardest things»*

*Dao de Jing, Chapter 43*

*Translation Catherine Despeux, Lao-Tseu.*

As we approach the last quarter of our seasonal activities, many events are emerging. The usual ones like Rencontres Jasnières and the Amicale at Vau-marcus, Tai-chi Tcho in Switzerland or Taiji Caledonia in Scotland and then the Yen-Nien Yangjia Michuan International Tournament organized by TYMTA (Taiwan Yangjia Michuan Tai chi chuan Association) to be held in Taipei from 1 to 5 December 2011. Our Taiwanese friends await us and really count on an effective presence of the members of Amicale.

Those interested in this event may contact the Amicale who will make every effort to organize the trip in conjunction with the local organizers. The program of the festival is not yet finalized at the time of writing. You can visit the website where we will provide all relevant information.

The transition to the separation of the membership to the Amicale and the subscription to the bulletin caused some organizing trouble for the printing of the bulletin. At the time of printing, we didn't know

how many copies had to be printed since a lot of members hadn't answered our successive reminders. Now everything returns to «good order» as there are only five associations left that did not renew their membership. In the end, there are a hundred copies less for each issue which makes a considerable saving of paper and stamping while satisfying everyone. The goal of reducing the number of copies is reached.

The website of the Amicale is translated into Italian and is being translated into English. Teams are at work and we thank them for their generosity in making our site accessible to as many as possible.

The workshops organized by the various associations testify to the liveliness of our style. The videos appearing on the site show a certain evolution of our style. What has been sown spreads and perpetuates itself quietly with multiple and varied approaches. It proves that this style has many openings with choices of expression constantly reworked. The tree fills out fine branches that should not blind us to the trunk.

Good practice!

Ecurat, March 29, 2011

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# Tuishou Reflections ...

## Looking for Opportunities

Throughout the numerous Tuishou (push hands) classes that Wang Laoshi taught over a period of almost two decades, he often encouraged us to work closely together with our partner and not to be overly focused on just pushing them down or out. He repeatedly reminded us to search out opportunities before attempting to push our partner. For Laoshi, this appeared to be a fundamental aspect of the practice so perhaps it would be helpful to briefly explore the meaning of opportunity and how to recognize it when it presents itself.

At the outset it is important to point out that obviously there is no substitute for working with a teacher who explains and shows these movements in detail in the midst of a practice session. In addition to a skilled teacher, it is important to find partners with whom you can work closely and effectively. Someone with whom you can explore, question and develop a deep familiarity with the movements. I was fortunate to have found partners here in Taiwan who over the years have been immensely helpful to me in my practice of push hands.

These reflections on the practice of push hands are written with the intermediate to advanced student in mind. As we move along through this exploration, I will be referring to some of the Tuishou/push hands basic exercises, so familiarity with them would be helpful and useful.

Generally speaking when beginning to practice Tuishou with someone, we may meet him in the Peng (Ward off) position.

From this position we can begin to gather useful information about our partner: begin to assess our partner's stability and rootedness, his softness (or hardness), his aggressive or defensive approach and generally his level of skill.

During these initial pushes we can begin to look for places where our partner may be vulnerable. For example, is his Peng soft and rounded or stiff and angular? Does he have all his weight on his back leg or is he double weighted or perhaps weighted on the front leg. How does he turn when you apply just a bit of pressure on his Peng or does he absorb the push into his leg? Is he interested in yielding or is he just interested in pushing? Is he breathing hard or is his breath quiet. Where does he look while you are pushing with him? Is he really connected to you (Ting Jin-listening) or is there a separation in his touch?

By either you making the first push or your partner being the first to push, an opportunity may arise.

If you make the first push, you can begin with a soft exploratory push to gauge your partner response. It is important to keep in mind that if the intent of your first push is to push your partner out, you are in a sense committing an error. You are pushing without first looking for an opportunity or doing some exploratory work to know your partner better. You are basically pushing blindly and haphazardly. I have found that it is better to wait for your partner's first push since it will give you some useful information about the speed of his/her push, the direction of his/her push and the amount of power behind the push.

The most common push is to the shoulder of the partner. Of course, one has to make a choice about what shoulder to push. In most cases, people will start off pushing with the right hand when standing on the (back leg) left leg.

So there is a choice here...if you are making the first push with your right hand to your partner left shoulder he will naturally turn left to yield. If instead you decide to push with left hand on the front leg, to your partner's right shoulder he will turn right. Be aware that pushing with your left hand while sinking onto the front leg may not only be more stable than pushing off the back leg but it also brings you closer to your partner. In this way, you will be forcing him to turn to a disadvantageous position. If he does make the turn to the left, an easy push can be applied to the side of his body or to his shoulder with your right hand.

The timing here is very important since it is not a one, two push but with practice two slowly becomes one.

In a sense, the opportunity comes from forcing the partner to make a turn and then as he is turning or yielding apply the second push. So the first push is not really intended as a push, but a way of opening up an opportunity for the second or third push. If the timing and direction of the push are correct you will find that there is no need to use any hard strength (Li). There is much more to say about timing and direction but we will leave that for another time.



## Tuishou Exercise #1 and #2

If your partner pushes you, first see whether he is pushing from his front or back leg and how stable and rooted he is when making the push. You may also be able to tell if his push is deep into your body or basically on the surface. How deep he pushes can determine how you will have to yield when he pushes you.

In the first basic Tuishou exercise (Turn the waist), we practice a push to the partner's shoulder and he turns the waist to yield in response. In this first exercise the push comes from the back leg while in the second exercise it comes from the front leg. In this exercise, the arms of the yielding person naturally rise to meet the body or the arm of the partner at about shoulder height.

When you are the one being pushed look for an opportunity as you turn the body to yield. Maintain contact with the hand of the partner without creating any separation from the partner. As the yielding person, if you separate from his hand by turning too fast or taking your hand off his body, you will be offering him an excellent opportunity to push you. Stay in contact with the partner's pushing hand with the body or your hand. Actually the arm and the hand are the body and not separate from it. The person who is doing the pushing, on the hand, can find an opportunity if he maintains contact with the yielding person and listens (Ting Jin) and tries to detect any resistance or hardness in the person he is pushing. (Ting Jing).

If there is any resistance, hardness, or a feeling of separation, immediately push into it. This is a case where your partner is literally giving you an opportunity to push him. By not being relaxed, soft and in contact with you he is offering you a place and a chance to push. In this case, you need to be very much aware of the situation in the moment since there is little or no time to make a decision to push. Take advantage of the chance or you will miss it. Another place to search for an opportunity to push is to push at your partner's upper chest above the sternum.

See how he responds... Does he relax and sink his chest, does he shift his weight and center onto his back leg or does he turn waist.

If he moves his weight onto his back leg (Basic Exercise 3/Bending Back from the Waist) it opens up the lower part of his chest and gives you an excellent opportunity to push. In this case, do not lift your hand or separate from his body but simply draw your pushing hand down his chest and push again. Do not lift the hand but just gently and immediately draw the hand down and push.

Of course, if you are facing someone with some experience, he/she may turn his waist and bring his weight back onto his back leg at the same time. If your partner does this, he is opening up an excellent opportunity for himself.

Donc, soyez vigilant, sentez la réponse du partenaire. S'il esquive dans la jambe arrière et pivote en même temps, il se construit très vraisemblablement une occasion de vous repousser alors que vous le poussez.

So be aware of the response of your partner to your push. If your partner does two things in the same movement, such as moving his center to the back leg and turn his waist at the same time, he probably will be opening up an opportunity for himself when you push him.

Of course, we can go through many of the opportunities that may arise as we practice with a partner. The possibilities are innumerable since with each person you face the variables are different. Of course, body size is different, distribution of weight is different, and skill level is different just to name a few.

But what does not change is the commitment that one needs to make to investigate and see the possibilities and opportunities that naturally arise in the moment as you are pushing.

Mark A. Linett

Traduit par Jean-Luc Pérot





# The General Concept in the Customs of my Country on Head Master Succession

In the customs of my country, there are always formal ceremonies, rituals and declarations on the occasion of head master (*Zhangmenren* 掌門人) succession in various sects, such as religions, martial arts and cultural arts. For instance, in Taoism *Zhāngtiānshī* (張天師), the head master succession of each generation has been complete, precise and with national authority ever since Eastern Han Dynasty.

Since ancient time in my country, only after ritual, ceremony, passing on the founding master's personal token, and declaration, the succession of head master will be officially recognized. The process is as follows:

First, the head master candidates are selected by the predecessor head master, then; these candidates have to go through years of tests on moral strength, character, physical health, martial arts achievement, and relationship with others. And then finally, the chosen candidate will be officially announced to the public.

Second, one specific day will be decided by the predecessor head master to call together the elders, such as Shi-shu (1) and Shi-bo (2), and the senior disciples of each generations to attend the ceremony. The predecessor head master will hold the ritual to worship the deceased head masters (祖師 *Zǔshī*). In the meantime, the predecessor head master passes on the seal representing the sect (信物 *Sinwu*), and the founding master's personal token (令符 *Lingfu*) to the new chosen head master under the witness of all disciples. The predecessor head master will also declare it to all the disciples to manifest the compliance with the order.

Third, all the branches of the sect will announce the succession of the head master to get the recognition from the fellow disciples

These ceremonies and rituals are recognized and asserted in general public, and they also become unwritten rules in the country.

Master Wang, Yen-nien was the successor of both

Taoism, **Jin-shan sect** and Yangjia Michuan Taiji Chuan in Taiwan. It's a regret that Master passed away in 2008 and designated neither successor in public. Though, Taoism's Jin-shan sect organized many times the ritual of blessing the disciple (on this occasion, the successor) to give him the authority to accept students. As to Yangjia Michuan Taiji Chuan, Master had never held any ritual when accepting disciples. On a banquet the disciples held for Master at Tainan Restaurant, my students called Master “(師祖) *Shī zǔ* or *Shigong* (師公)” and he said with a smile that “anyone who is my student or my students' student should call me teacher (which also means Shi-fu, master). I am the fourth successor (he didn't say “head master” at that occasion) in Taiwan. All of you are the fifth successors.” That's why I call all the Master's students “Shi-je” or “Shi-shon”.

Wang Rong-shan

TYMTA, Taipei, Taiwan





## Transmission Is Possible, Succession Is Less Sure.

In 1979, Wang Zemin decided to transmit the succession of his school, Liannanquan, to me. Liannanquan, a branch of Xingyiquan, is an evolved form (Ziran Men), the succession that he had himself received directly from Wang Ziangzhai (1885-1863), a well-known master and disciple of Gua Yunshen (1864-1935), the successor of Li Loneng (1842-1919), the initiator of this trend. Immediately this transmission was very badly perceived by my Chinese co-disciples, with whom I had practiced for almost 10 years under the direction of Wang Zemin.

This was a shock to me for in addition to the responsibility that I took on, which I always fulfilled for more than 30 years afterward, I felt rejected, even betrayed, by the people that I had respected so much who practiced and same so much of the ancients.

Wang Zemin was born in 1909 and most of his students had, or little is needed, an age approaching his. In addition they all had a profession and did not envision for a single instant work on a lesson course to perpetuate the teaching that they had received until then, while, on my side, I already had students who practiced under my direction.

Il semblait donc normal, sinon opportun, que Wang me confie cette succession tout en me demandant de changer le nom de l'école de Liananquan (Poing des Générations Circulaires) en San Yiquan (Poing des Trois Unités, des Trois-Un ou des Trois Harmonies).

So it seemed normal, in other respects opportune, that Wang had conferred such succession and all he asked of me was to change the name of the school to Liananquan (Circular Generation Fist) in San Yiquan (Three Unities Fist, the Three-One or the Three Harmonies).

I was young then, but I already had more than 20 years of practice at my activity in diverse disciplines and, moreover, I had made many trips to the Far East from Hong Kong to Taiwan where I had met Master Wang Yen-nien, who was cited in a book by Robert Smith.

These trips gave me permission, by grace of the letters of introduction to Wang Yen-nien, to practice intensively and to obtain the official teaching certificates from many well-known federations of the local authorities such as HKCMAAL in Hong Kong and KFROC in Taiwan.

So I was already very officially, at least in the Far East, titled head teacher (Sifu).

But this did not prevent the problem that arose, in France, with the Chinese practitioners of Wang Zemin who refused, those who had their back turned, to recognize me, and I was made to understand that I was a « Gwailo »<sup>1</sup> and would never have the possibility of teaching the Chinese !

I had been indeed astonished by this attitude for, until then, I had never had a single problem with them and I had thought that between us reigned a friendly understanding.

Since I had often noticed that this type of xenophobia wasn't an isolated case and that it even seemed to overwhelm the respect due those who decide to transmit a succession of a school. Equally it is possible that my age had posed a problem but it seemed to me that Wang Zemin's choice had been motivated by a concern about effectiveness. If he had left the succession to one of his Chinese students, who all had already sufficient age, that would have been effective, in the short or middle But, evidently neither respect (Wei), nor tradition (Li), nor effectiveness (De) was never taken into account and there was only useless resentment because it was a fait accompli.

Since then, I have never seen these co-disciples nor had news concerning them. In view of their age at the time of the events, they should all be deceased and have had, apparently, nothing transmitted.

All this has simply spurred me on to become more independent and to consider that which is the most important in practice and in transmission : endurance. From then on I organized 50 or so students who take pleasure in transmitting that which I have taught them and who I continue to teach and, on their side, bring much in return since from now on they are the third generation of So I don't think that Wang Zemin made a mistake to entrust this filiation to me since his practice always looked across to the youngest.

It is a little for that I have chosen, in the preface to the book that I put together with Christian Bernapel. « Taiji-quan—Practice and Teaching of the Eight Gates and Thirteen Postures » (Ba Men Shi San Shi), Editions Encre, Paris (1991), on the back a photo of Laoshi Wang Yen-nien, facing the introductory text of Wang Xingquin to his « Commentary on the Classic Book of Three Characters » :

« As for me, without keeping count of the small amount of culture of my intelligence, the small development of my faculties, I have dared an enterprise to add a commentary that is personal, which—I cannot doubt an instant—draws infallibly upon me to review the well-reputed Mandarins of the ancient past. However, as it is destined to help the youngest to comprehend their studies, it will be, perhaps, acknowledged useful to a certain degree [p. 13].

1. Gwailo (Gui lao) : Cantonese slang of a racist nature referring to foreigners.

By Georges Charles, Cha Lishi, Daoshi successor to Wang Zemin's title, Head of the Line of San Yiquan.

# BURKINA FASO :

## TAICHI CHUAN TRAINING COURSE REPORT

### 21st to 31st December 2010

From 21st to 31st December 2010 in Ouagadougou, Burkina Faso, a Yangjia Michuan Taiji Quan workshop was held. It was organised by the Tai Chi Chuan and Energetic Arts Association, and this workshop was held under the patronage of the Minister of Sports and Leisures. Thirty people took part.

#### 1 - Workshop Schedule

The workshop was put together by Master Henri Mouthon and Catherine Bachelet, both members of ATCHA in Annecy (France), and of the Amicale.

The training was in the morning from 6am to 9.30am in Bangr-Weogo City Park, and from 6 to 9pm in a city Gymnasium.

Here is the schedule of the course as it was initially planned during the 10 days:

2010	6am	8am to 9.30	6pm to 9.30
<u>Tues 21</u>			<u>Basic exercises - 13 postures</u>
<u>Wed 22</u>	<u>Basic exercises with partner</u>	<u>13 postures</u>	<u>Taiji Fan</u>
<u>Thu 23</u>	<u>Tui Shou</u>	<u>1st Duan</u>	<u>Conference</u>
<u>Fri 24</u>	<u>Tui Shou</u>	<u>2nd duan</u>	<u>Taiji Fan</u>
<u>Sat 25</u>	<u>Basic exercises</u>	<u>Tui Shou - 1st Duan - 2nd Duan</u>	
<u>Sun 26</u>		<u>Tui Shou - 2nd Duan - Taiji Fan</u>	
<u>Mon 27</u>	<u>Tui Shou</u>	<u>2 nd Duan</u>	
<u>Wed 29</u>			<u>Sword</u>
<u>Thu 30</u>	<u>Tui Shou</u>	<u>2 nd Duan</u>	<u>Sword</u>
<u>Fri 31</u>	<u>Tui Shou</u>	<u>2 nd Duan</u>	

The program was carried out in a very enjoyable way, though we did not find time for the sword workshop. It seems that the initial program was too long and could not be fully completed in such a short time, and so we decided to cancel the sword workshops, and for the same reason we did not fully practice the second duan. Because the practice levels were so different, the course progress was slowed down in order to take into account those

who were not learning so quickly. Different levels were then set up, and the experts, with the Burkina Faso teachers, did not hesitate to continue the course after the scheduled training times. This extra training by both sides enabled us to completely finish learning the Fan form.

The training was organised every day in the early morning and evening to avoid the high daytime temperatures. Each course had a break of 20 minutes in order to have food, tea, juices, cakes, fruits and water from the menu. These breaks were very much appreciated, and as a participant said «who opposes the pause exposes the dose», a nice joke to encourage us to play more.

The training hours were obviously not easy for the teachers who had come from a rough winter to arrive in temperatures above 30°C in the shade, but the «Program committed them», so they took up the challenge.

The training hours were obviously not easy for the teachers who had come from a rough winter to arrive in temperatures above 30°C in the shade, but the «Program committed them», so they took up the challenge.

Le stage était bien animé et cela nous le devons à l'humour intarissable du maître qui avait à tout moment une anecdote sur le grand Maître Wang. Ni le soleil accablant, ni une entorse à la cheville n'ont pu un instant entamer l'humeur du Maître lors des séances.

The workshop was energised thanks to the inexhaustible sense of humour of the teacher, who had anecdotes to tell for every occasion about Master Wang. Neither the hot sun, nor a sprained ankle could affect the mood of the Master. Master Mouthon taught us the way Wang Yen-nien used to practice himself, and the different changes that happened later. This method allowed us to reach the



authentic source of Master Wang's teaching.

We also had some entertainment and a conference, and we went out in the villages around Ouagadougou: Laongo, Lonumbila beach and Bazoulé the (sacred caiman pond).

The conference held by Henri and Catherine took place in the hall of Bangr-Wéogo animal park. Around 50 participants were present, asking questions, and making pertinent remarks about Yangjia Michuan. It was very much appreciated, and allowed the participants to get answers about the origins of Taiji Quan, Yanjia Michuan, the life of Master Wang, Neigong, the Amicale in France, the College, perspectives...

The workshop also had media coverage, with the presence of local newspapers, and the Burkina Faso



television, which made a subject of our training in their Sports magazine.

Several meetings were organised, one of them with the Chinese Ambassador in Burkina Faso. His Excellency the Ambassador has assured us of his support for the learning and teaching of Yangjia Michuan Taiji Quan.

On Christmas evening we visited members of the association who were from the Christian tradition, and the final banquet was held at the President of the Association's home on January 1, the last day of the stay of the experts in Burkina Faso.

## **The trip to Bobo Dioulasso**

A trip to Burkina Faso's economic capital Bobo Dioulasso was organised in order to meet other Tai Chi Chuan practitioners. Again, Master Henri Mouthon taught Tai Chi Chuan with a great commitment, which made the participants happy. During the stay in Bobo, we visited the museum, had a walk in the Guinguette forest and swam in a cascade.

## **II - Setting up the workshop**

### **Financial means**

Many institutions have been contacted, those who replied are :

Bangr-Wéogo Urban Park  
Taiwan Chinese Embassy  
National Olympic Committee of Burkina Faso  
M. Kassoum Ouédraogo

M. Adama Zoungrana (SONAR)  
M. Moussa Zongo (BIB)  
M. Barro (Eau Baraji)

### **Human resources**

All the members of our association showed a great commitment in the organisation of this workshop.

### **Material and logistical resources**

Refreshments: hot tea, water and fruit at every meeting

Vehicles: Désiré Amoussou, Adama Traoré, Diana Katakou (not to forget the bikes of Germain and Issiaka to meet at Mme KTK's place)

Guests were housed in an apartment rented for the occasion and located at Somgandé. The secretary of the asso-

ciation was sent to Master Mouthon Bachelet to make sure that they lack nothing.

## **III - Objectives**

The objectives were to improve the skills of the members and instructors of the Association and to allow the general public to discover Tai Chi Chuan.

The objectives were achieved, as members and instructors took an active part in the course.

## **VI - CONCLUSION**

At the end of the course we believe that each participant

was able to learn a lot; we understood many principles that previously we had ignored. We were able to acquire a clear teaching of Yangjia Michuan as well as an understanding of the teaching pedagogy.

## **V – REMARQUES**

This course was decided on by members of the Association on a proposal from Dr. Amoussou, which played a part in the realization and success of this course. To this purpose, he made the trip to Ouagadougou to accompany the course. We thank him for his visionary spirit about the future of the Association.

Besides training, a meeting took place between the Bureau members, Master Mouthon and Ms. Bachelet. It

We thank the ATCHA association for its support in organizing this course. We thank its members, through which Henry and Catherine have offered supports about Yangjia Michuan, for our development.

We thank Henry, who has worked hard to bring us his precious teaching, and Catherine, who taught us the fan with passion and devotion.

The Burkina Faso Tai Chi Chuan Association wishes that Henry and Catherine can come back regularly to continue this adventure.



was a mid-term briefing about the workshop, and future prospects for our Association with the Amicale.

We received numerous gifts from Master Mouthon and Mrs Bachelet and wish a long life to this partnership for the developments in the practice of Yangjia Michuan.

These gifts were digital media (DVDs) and other literature on Taichi.

## **VI - CONCLUSION**

At the end of the course we believe that each participant was able to learn a lot; we understood many principles that previously we had ignored. We were able to acquire a clear teaching of Yangjia Michuan as well as an understanding of the teaching pedagogy.

Our association also asked Henry to be its ambassador at the Amicale in order to consider the training of African teachers of YMTQ, and to think about perspectives for our young organization, and to help us carry the Yangjia Michuan torch in Africa and wherever necessary.

Fada N'Gourma, February 7, 2011

**Youssouf Ouattara, President**  
**Issiaka Ouedraogo, Secretary**



# The stimulation of energy points in the practice of Yangjia Michuan Taijiquan

By Claudy Jeanmougin

Translated by Don Klein

## 3 – 商陽 Shangyang point and 太淵 Taiyuan point

The practice of Single Whip (Dan Bian 單鞭) presents multiple interpretations as to the position of the fingers of one hand on the other wrist at the moment of the thrust. While translating Laoshi's first book, we asked him to explain the precise position of the hands in that often repeated gesture. He responded by writing directly in one of the books, other than mine, that was on the table. Maybe it was his, or that of Julia or Sabine, I do not remember. But I took care to transcribe in my own copy all the text he replaced for photo 58. With the small contribution to photo 56 that had not been translated, they are the only changes that Laoshi gave us for the whole of his book, which he wanted duplicated in the Chinese version, despite some input on the implementation of form at the time. But this change was not made in the Sino-Japanese version ...



Here is the page including the first correction. You can see a square followed by two characters: 為刁 wéi diāo. The square marks the location of the correction. The original Chinese text, with the correction in parentheses, is as follows:

右手五指抓合，指尖成梅花形，由右臉側向胸前勾落(為刁)，兩臂與肩平，左手扶於右腕。

Yòu shǒu wǔzhǐ zhuā hé, zhǐ jiān chéng méihuā xíng, yóu yòu liǎn cè xiàng xiōng qián gōu luò (wéi diāo), liǎng bì yǔ jiān píng, zuǒ shǒu fú yú yòu wàn.

«The end of the fingers of the right hand together as (petals of) a plum blossom. From the left side, bring right hand to chest, hook-shaped facing down (as the character 刁 diāo). The arms are level with shoulders. The left hand rests on the right wrist.»

The addition 為刁 wéi diāo (“like diāo”), which was not included in our translation of the Anglo-French version, the hook picture shape that appears identical to that of the character diāo. The precise indication of contact between the hands only specifies that the fingers of the left hand are placed on the wrist of the right hand. In this photo, the text refers only to the hook shape of the right hand.

The hook shape is of great importance in providing energy to lightly force slight bending of the wrist. The position of the fingertips, like the petals of a plum flower, and the hollow palm stimulate the Laogong point 勞宮 (Palace of Toil), which has been discussed earlier in Bulletin 66. The exaggerated flexion of the wrist stimulates points on its periphery, and all Yin and Yang meridians of the upper limbs (Lungs, Pericardium, Heart, Small Intestine, Large Intestine and Triple Burner).

Furthermore, flexion of the hand contracts the thenar muscle, the fleshy part at the base of the thumb, which occurs with the thrust of the other hand, as we shall discuss.

We continue our study of texts that describe the actions of photos 57 and 58. At the top, you will recognize my handwriting, which is a copy of Laoshi's additions. This concerns only photo 58. If the text has not been changed in the Sino-Japanese version, it is probably because the person who took over the Chinese used the previous edition without being made aware of changes.



Photo 57

腰膀右轉, 左腿坐實, 右腳不動。

Yāo kuà yòu zhuǎn, zuǒ tuǐ zuò shí, yòu jiǎo bùdòng.

*"Turn to the right, sit firmly on the left leg, do not move the right foot."*

Photo 58

兩肘內合, 同時兩手原勢不變, 向前擊出。

Liǎng zhǒu nèi hé, tóngshí liǎng shǒu yuán shì bù biàn, xiàng qián jī chū.

*"The elbow is getting closer. Without changing the position of the hands, strike forward."*

None of the texts accompanying the pictures mention the mutual position of the hands. We only know that the left hand is above the wrist and nothing else. Having noted this lack of precision, Laoshi asked us to make the following change: :

右手為刁左手大姆指, 無名指小指, (?) 指, 捲曲, 食指, 與中指, 合攏伸直, 貼於右手碗與大姆指根處。

Yòu shǒu wéi diāo Zuǒ shǒu dà zhóu zhǐ, Jiāo míng zhǐ xiǎozhǐ, (Shí) zhǐ, juǎnqū, Shízhǐ, Yǔ zhōngzhǐ, Hélǒng shēn zhí, Tiē yú yòushǒu wǎn yǔ dà mǔ zhǐ hén chù.

« The right hand is hook-shaped (character form 刁 diāo). The thumb, ring and little finger of the left hand are folded, the index and middle fingers, glued to one another, are stretched and applied to the fleshy part of the right thumb. »





58. Exhale; move your elbows inward. Without changing the position of your hands, move them forward and strike. The left thumb, ring and little fingers are curled together; the forefinger and middle finger, together and straight, stick closely to the inside of the right wrist at the base of the thumb.

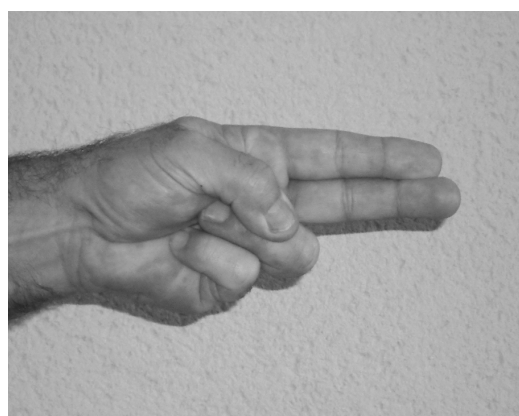
58. Expirez. Tandis que vous laissez pendre les coudes et que la main droite conserve la forme d'un "pied-de-biche", repliez l'annulaire, le petit doigt et le pouce de la main gauche, alors que l'index et le majeur, collés l'un à l'autre, restent tendus et sont appliqués sur l'os du carpe à la base de l'éminence thénar. Avec les mains ainsi disposées, frappez vers l'avant avec le "pied-de-biche".

By supplementing the original text, we have the following sentence:

"The elbows are close. *The right hand is hook-shaped (character form 刁 diāo). The thumb, ring and little finger of his left hand are folded, the index and middle fingers, glued to each other, are stretched and applied to the fleshy part of right thumb. With hands thus joined, strike forward.*"

The fleshy part is simply the thenar muscle as I described earlier. On the left is a copy of photo 58 that appeared in the 1993 English-French edition in Taiwan. My translation above is simpler and closer to the Chinese ...

This time, we have a vague idea about the hand position, from the reference in which Laoshi simply states that, "The left hand rests on his right wrist." Those who were lucky enough to work with Laoshi remember his systematic correction of the finger positions on the base of the wrist as shown in photo on the left. This position corresponds to the picture of Laoshi in photo 58, the description of the amended text.



I am not advocating the extended position of the fingers of his left hand, I'll explain why. For now, let us remember that the contact between the hands is precise and we see the resulting consequence to the energy level. .

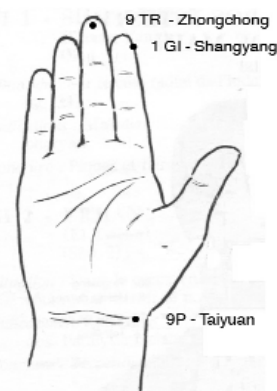
Having previously discussed the effects of the hooked hand position, note the left hand of those who adopted the posture Jian zhi 劍指 or sword fingers. This hand position just corresponds to a mudra, a Sanskrit word that means in the language of yoga "gesture" or "seal." Therefore it is also called the "seal of the sword":

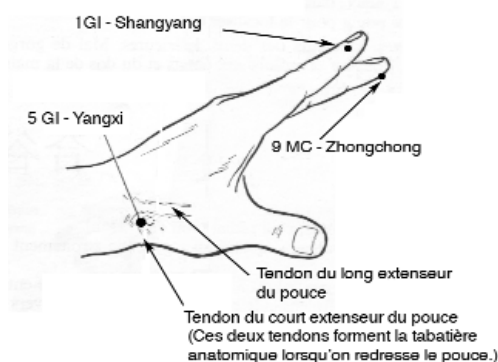
印章劍指 Yīnzhāng jiàn zhǐ.

The ring and little fingers are folded and covered by the thumb. Index and middle fingers are squeezed together and straight. It is this posture that we adopt for the free hand in weapons practice. Blocking the exit point of the energy by closing the thumb over the folded ring and little fingers allows energy to be directed to the index and middle fingers. The index and middle fingers are crossed by two meridians: Large Intestine for the index and Pericardium for the major, a Yin meridian and a Yang meridian.

The first point of the Large Intestine Meridian, Shangyang 商陽 (Yang merchants) is located on the external corner nail of the index finger. At the end the middle finger is the 9th point of the Pericardium meridian, Zhongchong 中沖 (Central Assault).

When the hands execute the Single Whip, what issues arise from these two meridians? On the inside of the wrist at the base of the thumb, there is the 9th





point Lung Taiyuan 太淵, Supreme Chasm. And in the anatomical snuffbox fits the 5GI, Yangxi 陽溪, Little Valley of Yang. These two points belong to the Metal phase as does 1GI Shangyang.

So we have a first contact of 1GI Shangyang with 9P Taiyuan point where one feels the pulse. Not only is the 9P point stimulated, but it establishes a metal/metal binding by the Lung and Large Intestine meridians. In our example, the Lung meridian of the right arm is linked with the Large Intestine meridian of the left arm. Thus, a circular line of force is created, giving power to the action of the arm that should not be stretched at the moment of the energy expression. Extension of the arms would annul the force effect of the circular shape.

Secondarily, it also stimulates the point 5IM Yangxi with point 9MC Zhongchong belonging to the Fire phase. A second circular line of force moves along the Pericardium meridian, the right arm in our example, this time with the Large Intestine meridian of the right arm. These two circles of the meridian, Lung/Large Intestine and Pericardium/Large Intestine develop great strength of elasticity that provide elements for the correct execution of the gesture in the form.

I would point out why I prefer the posture shown on the left of the hands, with fingers that are no longer in a stretched position, but with the tip pressing on the thenar eminence. The point 9P Taiyuan is a point of tonicity of the Lung meridian and is the “indicative pulse” of the lungs according to Chamfrault. Direct pressure risks injuring and harming the balance of energy meridians of the lungs. My advice is to establish a light contact between the Taiyuan and Shangyang points and to exert further pressure on the thenar eminence with the first phalanx of the index and middle fingers. In addition, this position has the advantage of creating an arc of the circle with the arms that will promote the expression.

In the preparation of the thrust with the hook, there is a self-massage of the wrist. The sequence of photos below show only the final phase of this massage for all Yang meridians of the arm (Small Intestine, Triple Heater and Large Intestine), ending with a Yin meridian, that of the lungs.



### Refinement of the form gestural data from the Energy

Remember a basic principle of Taiji that says: “When a hand is full, the opposite leg is full, that on the same side is empty and the opposite hand is full.” And an energy principle that states: “The Yang mobilizes the Yin, the Yin nourishes the Yang.”

#### • First expressive phase

During the first phase of expression in Single Whip, with the body weight on the left leg, the expression of the force will be issued in the right hand, which is hook shaped. In any case there is the slightest push of the left hand, just to make contact energy. This means that the first shot is just a rapid pick in touch and without penetration, with protruding bones of the metacarpal-phalangeal joints on vital points. Thus, after this first pick there must be relaxation of the elbows to prepare the second phase of expression.



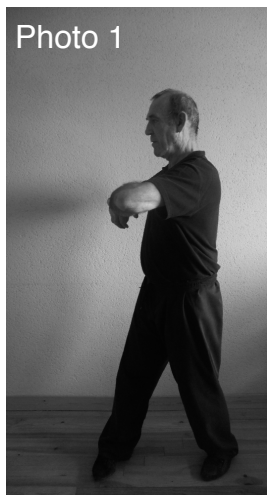


Photo 1

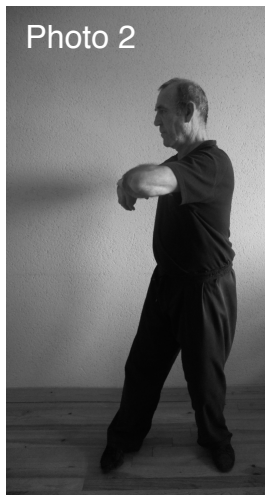


Photo 2

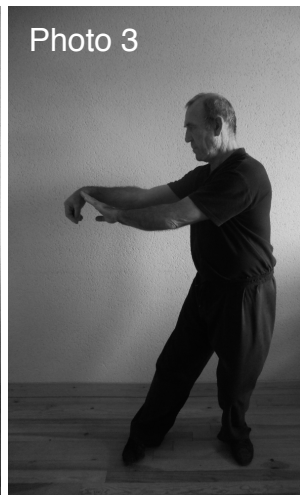


Photo 3

First phase of the expression of the gesture:

After turning right (photo 1), there is a retroversion of the pelvis and a release the chest (Fig. 2). The pick created by hand right is made with more retroversion and slight flexion of the left leg, the back leg, on which there is full weight body.

In this first phase, the arm does are not stretched even at the end of the expression. Rather, they relax as we will see in photo 4

This is how Laoshi presented the pick to us, like a small blow fast and clean, similar to a touch in fencing .

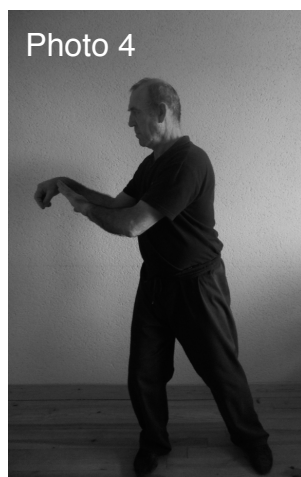


Photo 4

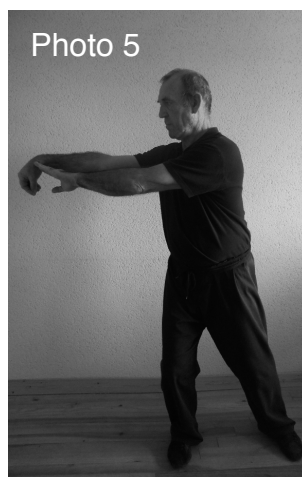


Photo 5



Photo 6

Second phase of expression of the gesture:

After the weight transfer of the body onto the right foot (photo 4), the open hand (trend Yang) pushes on the hooked right hand (trend Yin).

Here, it is not a pick but a thrust. I would say it is the expression of the Peng door. But I leave each to choose one's own option.

On the other hand emphasize the immediate release.

### • Second expressive phrase

There is a transfer of weight onto the right foot, that is, the right leg is full. To respect the principle of “cross forces” and the Yin/Yang in the second phase of expression, the left hand pushes the right. The arms hold a bow and only stretches in the release following the expression. The expression of this phase is a prolonged surge, not a stinging strike like the previous one.

he practice of Taijiquan is deserving. This means that nothing is taken for granted. In my case, and what determines my sponsorship within the College, I place first taiji principles, summarized in the table of synthesis previously published and, second, the energy principles that are part of a education in which everyone is free to engage.

I regret that today it is all Tuishou, as in all martial applications. The first is often a matter of incompetent people in the martial aspects as the second in the Tuishou aspects. Our discipline is so rich that nothing can sum it up: neither the Tuishou nor martial aspects can be expressed in their entireties. I prefer the open doors, shouting that Taiji is anything but all this ... but also all that and not exclusively either. Energy is a broad field that may encompass Taijiquan. It would be wrong to deprive us of the concepts that science can help us better understand our gestures, yet without necessarily addressing the martial aspects about which the vast majority of practitioners do not care.

Our next study will focus on Zhou and Kao, gestures in which the contact points enhance the lines of force created.

# The Year of the Rabbit ...

This is the time of seasonal greeting of all kinds and good resolutions. At the time of Chinese New Year, my "Happy New Year"\*cards will not have been all written and this period will have

The annual Chinese classes are a clever way for me to send you my New Year greetings a month later than usual. If a life time

February 3, will give way to two animals: the rabbit and the cat

Do you really think it's the same thing? I admit I don't understand why one would put a herbivorous and a carnivorous animal into the same bag, without paying attention to the consequences (remembering my maths classes and the mathematical equivalents of  $3a + 4a + 6a = a(3+4+6)$ ).

The only clear answer is that the Chinese choose the hare, where the Vietnamese prefer the cat.

Let's start with the rabbit. The character of the rabbit is fairly easy to trace, it is pronounced "tù" (in reality "tou" with the lowering of the voice).

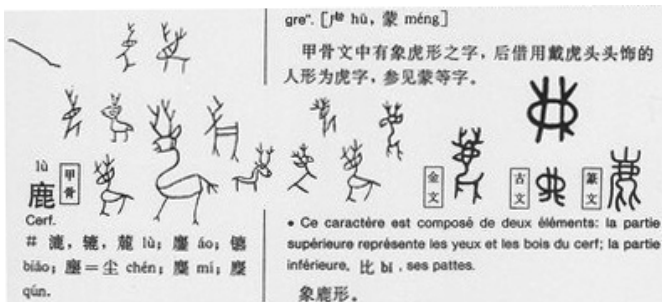


兔



In the West many superstitions are associated with this animal. Its prolific character gives it a "highly sexed" image. It seems that "son of rabbit" in Chinese is an insult equivalent to "bastard". Famous Rabbits :

- the hare in Jean de la Fontaine's fable who is piped at the post by a peaceful turtle.
- Bugs Bunny, Roger Rabbit
- the rabbit pursued by a hunter who seeks refuge with a large stag: to celebrate the Year of the Rabbit, I would have liked to have regrouped several renowned and serious teachers to have them interpret the gestures of that highly intellectual song, a cultural monument from childhood for which the political si-

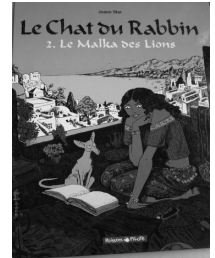


gnificance doesn't elude anyone. Some were brave enough to accept, but time ran out in order find the time to get them all together in front of my camera.

As a reward for his hospitality, let's look to see how the deer's ideogram has evolved through time in the adjoining diagram.



猫



The Chinese see the years of the hare as calm and peaceful periods.

Allow me a certain degree of skepticism on that ...

The ideogram of the cat is pronounced mao (mao 毛 is a key that designates hairs -used to form words like pullover or brush).

Yes, that's it, as Mao Ze Dong 毛泽东 so it could be dangerous during the Cultural Revolution, to kick the buttocks of a cat thief.

As the cat is, as with the tiger, my favorite animal, I could go on writing reams and reams. To inaugurate the previous year of the cat, during a memorable Chinese New Year, we unashamedly tried our hand at a karaoke on the "cat duet" Rossini. Of course, the original version has more class with rich mellow tones.

The cat chooses its human being and proves almost untrainable. A French-speaking Canadian

Comedian one day summed it up by saying:

"You can always try to teach your cat to bring you the stick that you threw, but you'll find it quicker to teach the stick how to retrieve the cat!"

Besides the fact that two cats have taken over in my house, there are many famous cats:

- Puss in Boots, but especially the "Puss in Boots" in Shrek-Tom (and Jerry)
- Sylvester (vs. Tweety)- Philippe Gelluck's Le Chat
- The Cheshire Cat in Alice in Wonderland whose smile is only visible
- my favorite is that of Joann Sfar, who, I believe, has no name other than "the Rabbi's cat. It reminds me of happy days in North Africa (?) tolerant, and certainly idealized by my childhood.

At the dawn of this year of the cat\* or the rabbit, of course I wish you a happy and healthy, but also an occasion to learn, if not already, Openness and Hospitality,

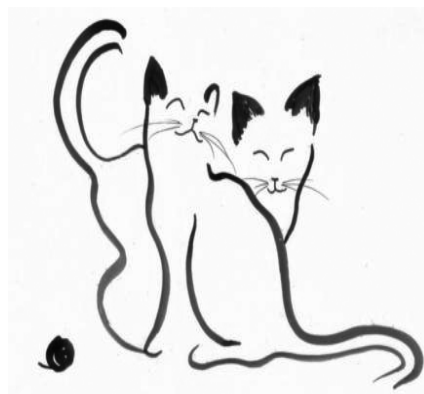
as the huge deer who gives asylum to the hunted rabbit...

Some sources:

- Wang Hong-Yuan. sources of Chinese writing. Sino-lingua Beijing
- Editor-Chinese Online Xinhua
- Wikipedia
- you tube-Rossini cat duet :

"Deer, deer, let me in, or the hunter will kill me!" the deer replied: "Bunny rabbit come in and shake my hand."

**Paule-Annick Ben Kemoun dite Bénou**



## Nous avons lu ...

### **L'Art du combat avec son ombre – L'esprit du chigong et du tai-chi**

**Grégorio Manzur**



Éditions Albin Michel, Paris, 2010

Après un premier ouvrage sur le Taiji quan, *Mouvements du silence*, paru chez le même éditeur, Grégorio Manzur nous entraîne, par cette nouvelle publication préfacée par Catherine Despeux, non plus sur les traces d'une « initiation », mais sur les fondements d'un enseignement qu'il a personnalisé en puisant aussi bien dans les techniques taoïstes que bouddhistes ou zen. Bel hommage à Gu Meisheng, son Maître, qui résida longtemps à Paris où il fit une série de conférences sur le Taiji quan tout en prodiguant un enseignement de cette discipline. D'ailleurs, il y a eu une série télévisée sur Gu Meisheng avec Catherine Despeux dont il existe une copie dans les archives de l'Amicale.

### **Essai sur l'art chinois de l'écriture et ses fondements**

**Jean-François Billeter**

Editions ALLIA, Paris, 2010

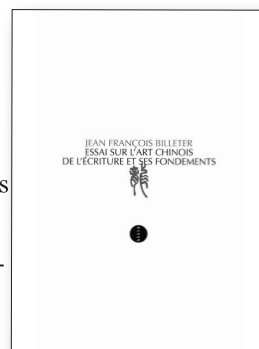
Qui ne connaît pas les « Études sur Tchouang-tseu » de Jean-François Billeter ? Sinologue dès son plus jeune âge, il s'est très tôt intéressé à la calligraphie qu'il a pratiquée lors de ses études en Chine puis au Japon.

Cet essai extrêmement bien documenté expose l'art de la calligraphie qui donne vie à l'écriture et qui en retour influence l'artiste au plus profond de son être, pour redonner vie à ce que Jean-François Billeter nomme : le corps propre.

D'une manière remarquable, il suffit au pratiquant de mettre le mot taiji quan à la place du mot calligraphie pour avoir une idée précise de l'art qu'il pratique. Que ceux qui ne voient dans le Taiji quan qu'un art martial à côté de tant d'autres, évitent cet ouvrage. Pour les autres, qu'ils soient sûrs d'être nourris à la justesse de leurs espérances.

En ce qui me concerne, je n'ai pas été simplement séduit par la lecture mais, pris au plus profond de mes tripes, je dois à cet auteur une juste reconnaissance d'une pensée non sclérosante à l'égard d'une discipline toute aussi évolutive que l'est notre Taiji quan. Au final, on comprend beaucoup mieux la diversité et l'on se moque davantage de l'idée reçue que la tradition est une résurgence constante de ce qui fut, au lieu de s'inscrire dans un processus évolutif en constante transformation.

**Claudy Jeanmougin, Pouvet le 9 février 2011**





## Testimony

### WOW.... Brittany under the rain !

This is something to experience ! Ah ! The Bretons, they will always surprise us. Their culture shapes their identity in which every breath (xi... Hu ... ) of wave serves us sea spray, within flights of cranes and phoenixes... And what sea-sprays! I'm still quite shaken, tossed like the pancake (a Brittany's speciality)! Like the headpiece too ! The one which is starched with straw wisp by wisp...

So many experiences in my bag on the way home, a heavy one too! Packed with sardines, with little Brittany's People of all colors and in traditional costumes !... Ah, I can say it « we haven't come in vain».

Then... Came the show, simply ideal! In the fullest sense of the word; just enough allusions, just enough humor, just enough Brittany, just enough taiji, just enough friendship, just enough derision so as not to take oneself seriously and treat us to a flight of laughing gulls with a Bao hu gui shan that literally lifted us to go and eat, dance together. There is something magical in these gatherings of the Amicale, something that flows and links us, something we share, and even better, in the respect of friendship...

This practice is strong... It allowed our well-defined identi-

ties to remain visible while at the same time allowing respect for every one else's own personality, what makes it its fullness, its specificities and its limits. I've grown so fond of this family! (is it a sign of aging which makes you easily feel moved? Never mind). I like this sharing, this diversity, this listening which make OUR STRENGTH.

You should have seen us on Sunday practicing the three duans early in the morning. This was a group, an entity that practiced and not any more, as we've known at a certain time, lots of personalities that tried to prove «their truth», «their practice». From this time of sharing, I emerged deeply happy, thanking Master Wang from the bottom of my heart.

Yangjia Michuan Taiji Quan is still in its prime!

So, I wish you all a good season, teachers, students, that is ALL the practitioners we are, And see you all at the next Rencontres AMICALES in SWITZERLAND...

Friendly yours

*Marie-Christine Moutault KUNLUN*



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### Les Rencontres Jasnières

Manifestation de différents styles de Taiji Quan,  
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Vous pratiquez le Taiji Quan. Venez partager avec nous cette passion lors de la 24ème édition des Rencontres Jasnières à Marçon dans la Sarthe

**du 29 au 31 juillet 2011**

au bord du magnifique plan d'eau de Marçon au sud de la Sarthe. (plan d'accès)  
Vous aurez la possibilité de pratiquer les formes du Taiji Quan, le Tui Shou, les armes dans divers styles internes et de vous initier à d'autres disciplines telles que le Bagua Zhang, le Qi Gong, dans un esprit d'enrichissement mutuel avec des animateurs de différentes nationalités

# LA COLLECTION COMPLETE « QI GONG TAOÏSTE »

Auteur : Jean-Luc Saby

## **TROIS LIVRES + 1 DVD**

### YI YIN FA - QI GONG TAOÏSTE

183 pages- format 270x190- Couverture quadri 250 g/m2 : broché dos carré collé.

Papier : 80 g/m2

Texte et modèle déposés :

Association Vent Propice et Pluie Opportune

Ecole de Piquepoul 47340 Hauteffage la Tour (France)

## **Présentation :**

Ancêtre de la pratique moderne de la gymnastique énergétique chinoise « *Qi Gong* », le *Yi Yin Fa* est une méthode gymnique qui s'est structurée en Chine aux alentours du XII<sup>e</sup> siècle. Sous la dynastie des Song du sud, d'importantes innovations liturgiques voient le jour au sein des écoles taoïstes, en marge de pratiques confinées et tenues secrètes à l'intérieur des temples. L'école taoïste du « *Ling Bao Ming* » (école du joyau écarlate) élabore alors une méthode plus accessible destinée à être diffusée auprès d'un public plus large de non initiés.

C'est cette pratique qu'explore l'ouvrage de Jean-Luc Saby, alliant souci didactique et rigueur pour transmettre un savoir majeur. Un exposé, clair et attractif, nous invite à découvrir et à nous perfectionner dans cette méthode gymnique qui, par des exercices simples et naturels, développe la respiration et la circulation de l'énergie dans le mouvement. Pratique de Longue Vie « *Yang Sheng* » venant illustrer les préceptes essentiels du taoïsme, le *Yi Yin Fa* permet de mesurer l'enrichissement unique offert par la gymnastique et la philosophie chinoise à l'Occident. Une conviction précoce et forte s'est forgée par des migrations vers l'Occident. Dès le milieu du XX<sup>e</sup> siècle, des maîtres versés dans les arts du Tao, accusés de dissidence par le régime maoïste, vinrent transmettre leur art en Europe. C'est ainsi que Wang Zimin, exilé chinois présent à Paris de 1949 à 1979, consentira à prendre comme élève Georges Charles en 1970 pour lui transmettre son savoir. Jean-Luc Saby deviendra ensuite l'élève de G. Charles en 1989.

Composé de plusieurs parties théoriques, didac-

tiques et pratiques, illustré de nombreux schémas explicatifs, ce livre tente de restituer et de valoriser l'héritage transmis par Georges Charles en France et à l'étranger depuis 1977. Il offre un ensemble explicite qui permet d'orienter, de guider et d'éclairer la recherche d'épanouissement personnel des lecteurs curieux de découvrir une pratique originale, enrichie au fil des transmissions et de leurs réappropriations. Il constitue également un livre d'accompagnement à la pratique du « *Qi Gong* », qui fournira aux élèves comme aux enseignants des outils précieux pour tirer le meilleur parti de cette pratique.

## **L'auteur :**

Après une formation de professorat d'éducation physique et sportive, professeur diplômé, Jean-Luc Saby étend ses recherches au-delà des disciplines sportives conventionnelles. Il découvre en 1989, auprès de Georges Charles, la pratique de la gymnastique taoïste « *Dao Yin* ». Il enrichit son expérience, maintenant depuis plus de vingt années, par la pratique et l'enseignement du « *Dao Yin - Qi Gong* » et du « *Tai Ji Quan* » également.

Ses travaux et son expérience dans le domaine ont motivé la publication de trois ouvrages sur le thème de la gymnastique taoïste. Autres ouvrages disponibles chez le même éditeur :

## **Le traité des quatre principes de nutrition taoïste – 141 pages**

- Shi Ban Gong Bei : « Pour moitié d'effort doubler l'efficacité »
- Baokuo : « Maintenir et Contenir »
- Zhang Kai : « Étendre et Ouvrir »
- Wu Wei : « Non-Intervention »

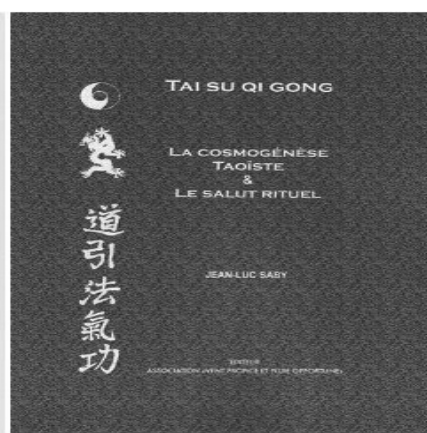
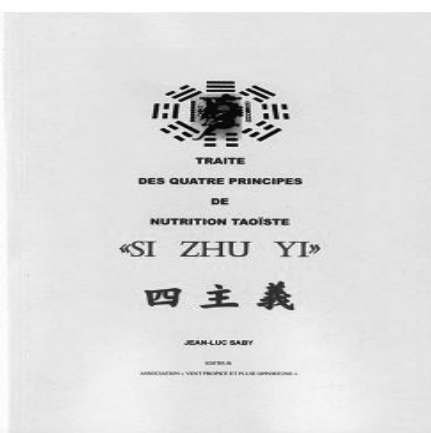
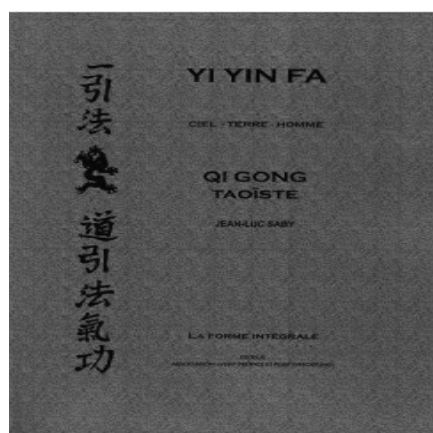
Ce livre représente à la fois la transmission authen-

tique d'un patrimoine culturel et historique, ainsi qu'une recherche passionnée permettant aux Occidentaux de mieux comprendre et appréhender la tradition classique chinoise. Il permet de démontrer l'aspect culturel de cette pratique qui ne se limite pas à une «gymnastique respiratoire» ou à un simple passe-temps. Il s'agit d'un travail essentiel à la compréhension des Arts Classiques du Tao.

## La cosmogénèse taoïste et le salut rituel – 108 pages

Troisième volume consacré aux techniques classiques du Ling Bao Ming Xiao Dan Pai Daoyin Qigong (école du joyau écarlate) selon l'enseignement transmis par Georges Charles suivant la filiation de Wang Tseming, Wang Xianzhai et Guo Yunshen. Cette étude didactique complète du Travail du Souffle du Grand Flux Primordial (Tai Su Qigong) et du Salut Rituel (Jingli). comprend l'ensemble des caractères chinois utilisés dans cette

pratique ainsi que diverses explications sur les principes essentiels contenus dans le Ling Bao Ming des Praticiens. Indispensable aux enseignants et à tous ceux qui souhaitent approfondir leurs connaissances de la cosmogénèse taoïste qui est l'essence même du Qigong.



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# REVELATIONS OF A SINO-SWEDISH GYMNASTIC

By Jean-Luc Saby

*After being trained as a physical education teacher in 1986, Jean Luc Saby extended his research beyond the discipline of conventional sports. In 1989, he discovered the practice of the Taoist gymnastic form of Dao Yin. In 1990, he participated in a three year course at the “Ecole Française de Taiji Quan”, after which he has continued to develop his expertise through the practice and the teaching of “Dao Yin”. His work and experience in this domain have lead to the publication of a number of publications. Today he proposes an unconventional perspective on the development of “medical” gymnastics in France and Europe in the 19th and 20th century and how it was influenced by another form of gymnastics which originated in China..*

It seems that even the best intentions are not always enough to write a faithful version of history. Inevitably, the distorted lens of ideology makes it impossible to tell the whole truth, allowing only a partial representation of the facts.., this text proposes pieces of a puzzle, leaving it to the reader to decide what to accept or reject, inviting him to reflect upon the origins of gymnastics in Europe. Within the larger frame of history, it would be wise to imagine a plurality of verifiable histories, which would like nothing better than to peacefully coexist. Far from contradicting each other, they simply demonstrate complexities of mankind.

## FIRST HISTORICAL FOUNDATIONS

Immerging from the distant past, “medical” gymnastics draws its universal nature from the Chinese, Indian, Greek and roman civilizations. In China, the trail points to a distant origin which is based more on legend than on concrete facts, but this gymnastic

practice seemed to contribute to a healthy lifestyle and a nourishment of the body favorable to good health and longevity. “The almost prehistorical practice of therapeutic gymnastics has remained with few exceptions the same as that established by its founder”<sup>1</sup> which, according to the legend dates back to 2698BC during the reign of the yellow Emperor Huang Di....

More concretely, on January 16th 1972, Chinese archeologists working on a dig in a burial site dating back to the 2nd century BC, found a tomb and a library containing precious scrolls. One of these (DaoyinTu Boshu) represents the practice of Taoist gymnastics as it was done at the time. Forty figures, women and men of all ages, are shown in diverse postures, many of which are accompanied by the name of an organ or a sound corresponding to the posture shown. Some figures are using a long staff. It would seem that these postures are part of an ancient technique of “medical” gymnastics.

« A 64 volume encyclopedia published towards the end of the 16th century under the title of San-Tsai-Tou-Eoel contains anatomical plates and engravings representing gymnastic exercises..»<sup>2</sup>



Daoyintu

In India, sometime before 1000 BC, a surgeon named Sushura Samhita wrote a treatise on ayurvedic medicine based on the sacred “védas” texts, in which the use of physical exercises called “yoga” first appears. In ancient Greek civilisation, the adage “mens sana in corpore sano” (sound mind, sound body) coined by the famous thinker Démocritus

(3rd century BC) and the long voyage of Alexander the Great in 325BC in the Indus Valley are likely to have encouraged new health trends in Greece. Hérodikos (160BC) described the basic principles of a medical treatment involving gymnastic exercises. A well known disciple (Hippocrate) would later have an important role in establishing “medical” gymnastics. The influence of these developments would reach Rome where brutal athletic games would tend to be replaced by more moderate forms of exercise.

## PART ONE -: THE FIRST WAVE OR SINO-SWEDISH GYMNASTICS

According to an article written by Nathalie Helal entitled Why not try Swedish Gymnastics (Et si on se mettait à la gym suédoise ?, l'Express Styles, #3010 – vol 2, March, 2010) this technique promoted by the French Federation of Swedish Gymnastics has recently undergone a revival in France. The advent of Swedish Gymnastics, which first appeared in the 19th century, deserves a closer look.

First of all, let's go back to consider an ‘invention’ which revolutionised the practise of gymnastics in Europe. Today, with the perspective provided by cer-



Pehr Henrik Ling

tain publications appearing in the 19th and 20th centuries, it seems that P. H. Ling did not elaborate much on the sources which inspired the creation of his complete method of therapeutic exercise. A number of these publications raise a doubt as to whether M Ling's exercises were purely the result of his own creativity. As N. Dally puts it, “Ling's gymnastics do not really deserve to be considered new.”<sup>3</sup>

Influenced by Guts Muths, the philosopher F.W. Schelling and by ‘Cong Fou’. P.H. Ling appears to be a clever person who synthesised and rationalized - from an anatomical perspective - eastern philosophical and behavioral references, relying on illustra-

tions of chinese gymnastics contained in volume 4 of Memoirs on Chinese History According to Missionaries in Beijing”<sup>4</sup>. To be fair, the nationalistic fervor in Europe at the beginning of the 19th century would certainly not have made it easy for Ling to admit these facts. Note however, that certain works dealing with “medical” gymnastics do refer to the chinese tradition, and particularly to the memoirs of



Gymnastique suédoise, Académie de Paris

Father Amiot published in 1779.

In France, a certain scepticism surfaced when Dr J. Estradère of the Faculté de Médecine de Paris published “On massage: History and Manipulation”<sup>5</sup> (Du massage - son histoire, ses manipulations)<sup>5</sup>, in which he discusses Swedish gymnastics, attempting to give credit where credit is due. “Is it not a sacred duty for all of us to prevent the perpetuation of errors?” He claimed that Ling was directly inspired by the chinese gymnastic practises described by Father Amiot. “I will cite just one more word of Dally's, ‘All of Ling's doctrine (Cynésiologie p. 155) is nothing but a cut and paste version of “Tao Sée's Kung Fu”’. It's the royal vase of Dresden. The splendid chinese vase with it's chinese figures clothed in european colors.” “The memoirs about life in China sent back by Father Amiot and other missionaries had quite an echo in Europe, and Ling could not have been unaware of them. Ling did not mention chinese gymnastics, an oversight perhaps, but he was not so foolhardy as to think that he was the creator of a new school. Nevertheless, many writers, throughout their books, did not hesitate to praise Ling's great oeuvre. Ling did not creat a method. Ling simply rationalized

that which has been practised for centuries in China. Why continue to insist on attributing to him the merit of having invented something?" (J. Estradère) These revelations were not well received by academia. Dean Revel reproached him for defending the wrong cause by continuing to confuse "indigenous superstition and medical science". Estradère would be transferred from the Faculté de médecine de Paris to Bagnères de Luchon, far enough away from the capitol so that his subversive opinions wouldn't cause any trouble.

For Joseph Schreiber, "The medical community was too preoccupied at that time by speculation about chemistry and pharmacology to take the kinésiological methods of the Greeks and the Tao-Sée seriously. At the time, these wise men were still considered by many to be nothing more than magicians and jugglers".

From 1840 to 1870, gymnastics professor Alexandre-Napoléon Laisné (1810-1896) presented himself as the founder of gymnastics teaching in France, remaining faithful to the approach put in place by Amoros. He was responsible for gymnastics instruction in secondary schools and in pediatric hospitals where he certainly came in contact with Dr Estradère. Imagine the passionate debates these men might have had!

Dr G. Berne provided further confirmation, "In Sweden, Pehr Henrik Ling, born in 1776, helped to promote the art of gymnastics. In 1813 his efforts result in the creation of the Central Gymnastics Institute of Stockholm, of which he became Director. Ling was particularly interested in the study of "medical" gymnastics. Ling's system is quite similar to that of the Tao-Sée, but not as complete."<sup>6</sup>

We have other sources from the Netherlands. The following is a short translation of an extract from an article by Thomas J. A. Terlouw<sup>7</sup>, published in 2007 in a review of manual therapy which makes reference to publications from the beginning of the 20th century.<sup>8,9</sup>

«The most important stimulant for the rise of medical gymnastics in the Netherlands, however, came from Sweden at the beginning of the 19th century. The work of the Swedish gymnast P.H. Ling (1776-1839) is considered crucial for the introduction and application of medical gymnastics in and outside Sweden in the first half of the 19th century. Influenced by GutsMuths, the Romantic natural philosopher F.W. Schelling (1775-1854) and Cong-Fou based on

the teachings of the Tao-Sée, Ling developed a physical education system comprising military, aesthetical, pedagogical and medical gymnastics.»

Finally, let us "render unto Caesar..." - Father Jean Joseph Marie Amiot (1718-1793) arrived in Peking on August 21st, 1751. He was welcomed by the Emperor Kien Long in person. In publishing his research on "Cong Fou" he unintentionally (and without receiving credit for it) created the foundations for Swedish gymnastics, introducing this technique to Europe where it was even practiced in the royal court of Louis XV. With respect to Chinese gymnastics he noted, "We can safely say that even taking all of the postures and movements of actors dancers, acrobats and academic figures, it wouldn't amount to half of what has been created by the Tao See. The different ways of stiffening and folding, raising and lowering, bending and stretching provide a prodigious variation of postures". (Cited by Dr Estradère.).

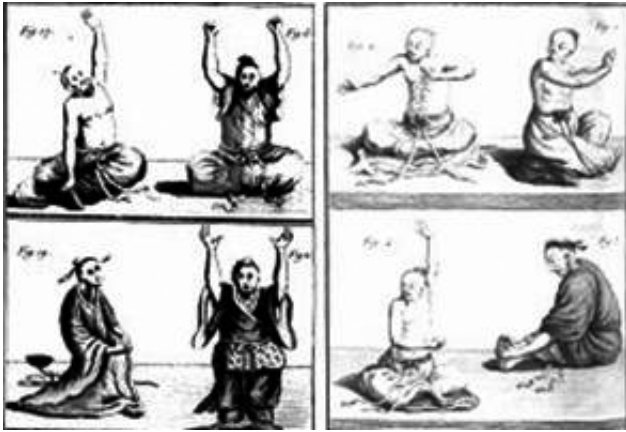


"Cong Fou is made up of certain postures which are maintained for a specific length of time, while breathing in one of a number of different ways. The art is in choosing and combining, varying and repeating them according to the illness they are intended to cure." (cited by Dr Chancerel). Among the 20 engravings presented in R. P. Amiot's work, no indication is given as to the specific movements or methods of breathing which accompany the postures.

\* These plates have been reproduced a number of times as in *Cinésiologie ou science du mouvement dans ses rapports avec l'éducation, l'hygiène et la thérapie* par Dally 3, 1857 (page 110) as well as in both editions of *Le Massage* by Dr G. Berne, Ed. Rueff et Cie, 1894 (pages 5-9). Nevertheless none of these reproductions were able to provide the level of detail of the original edition.

At the beginning of the 20th century, an illustrious figure by the name of Henri Maspero (1883-1945) provided a more precise documentation of Taoist breathing exercises, noting that they had no religious significance. In 1937 he published an article entitled "The procedure for "nourishing the vital principle" in ancient Taoist religion (*Les procédés de "nourrir le principe vital" dans la religion taoïste ancienne*)<sup>10</sup> in which he describes a few Taoist breathing exercises - "long life" techniques used in Chinese Dao Yin gymnastics. Well known for his exceptional knowledge of Chinese culture, Maspero was a professor at





Planches contenues dans le tome IV (4), R.P. Amiot

the College de France in 1918 and later at the Sorbonne where he was director of the department of "Chinese Religions". He was deported to Buckenwald in 1945, leaving behind a considerable body of work..

## PART 2 : THE SECOND WAVE OR THE DIRECT TEACHINGS OF CHINESE "DAO YIN (FA) GYMNASTICS IN FRANCE"



Henri Maspero

The victory of the Maosts, In the middle of the 20th century was a turning point in China. Many Taoist masters accused of being counter-revolutionaries would be forced to leave their homeland and come to Europe. The terme for Chinese gymnastics is Dao Yin Fa ; Fa signifies 'method', Yin means 'to stretch out' and Dao refers to Taoist philosophy and by extention to the natural path. A method which consists of stretching out along a natural path, in the direction determined by the osteo-articulatory structure of the body, but also by its respiration, even by the seasons. Chinese gymnastics arrived for the second time, particulalry in France, thanks to authentic chinese dissidents. A gymnastic art at first practiced exclusively by the chinese community of Paris, which would progressively take root in France thanks to a few chinese masters who opened themselves to the western culture and its people. One of the first was Wang Zimin (1909-2009) a chinese exile who lived in Paris from 1949 to 1979. He was practiced in a number of martial and holistic disciplines, among which a gymnastic method handed down by his ancestors and dating back to the 12th century Song Dynasty of southern China.

It is important to note that the concept of teaching doesn't have the same cultural dimension in the west as it does in the orient, where the respect of ancestral values has traditionally been a priority, allowing for the faithfull preservation and passage of these techniques through the generations.

In 1970, a passionate student of martial arts named Georges Charles approached Mr Wang, who agreed to accept him as a student. Mr Charles' motivation and thirst for knowledge allowed him to learn directly from and to completely assimilate Mr Wang's teaching, which included both the practice of Dao Yin Fa gymnastics and of Kung Fu martial arts. At first taught only orally and then through G. Charles published writing (Les exercices de santé du Kung Fu, Albin Michel, 1983)<sup>11</sup> Chinese gymnastics was progressively integrated into western culture. It can now be considered a fundamental element of a larger whole, part of the noble chinese arts (too often referred to by the overly simplified term of "martial arts").



Wang ZiMin

Today, this form of gymnastics has found a place in our stressfull western society. Thanks to those chinese professors who in the 1980's either immigrated to France or travelled through Europe, a number of schools teaching martial arts (Kung Fu, Tai Chi Chuan)<sup>12</sup> and chinese gymnastics were established in France. Chinese gymnastics was presented under the name of "Qi Gong" (Gong meaning 'work' and Qi meaning 'breath') a term imported directly from the United States. The use of this term was someting of a marketing strategy, the term Dao Yin Fa being more complicated and too closey related to Taoism, perceived in the west at best as a religion and at worst as some kind of sect.

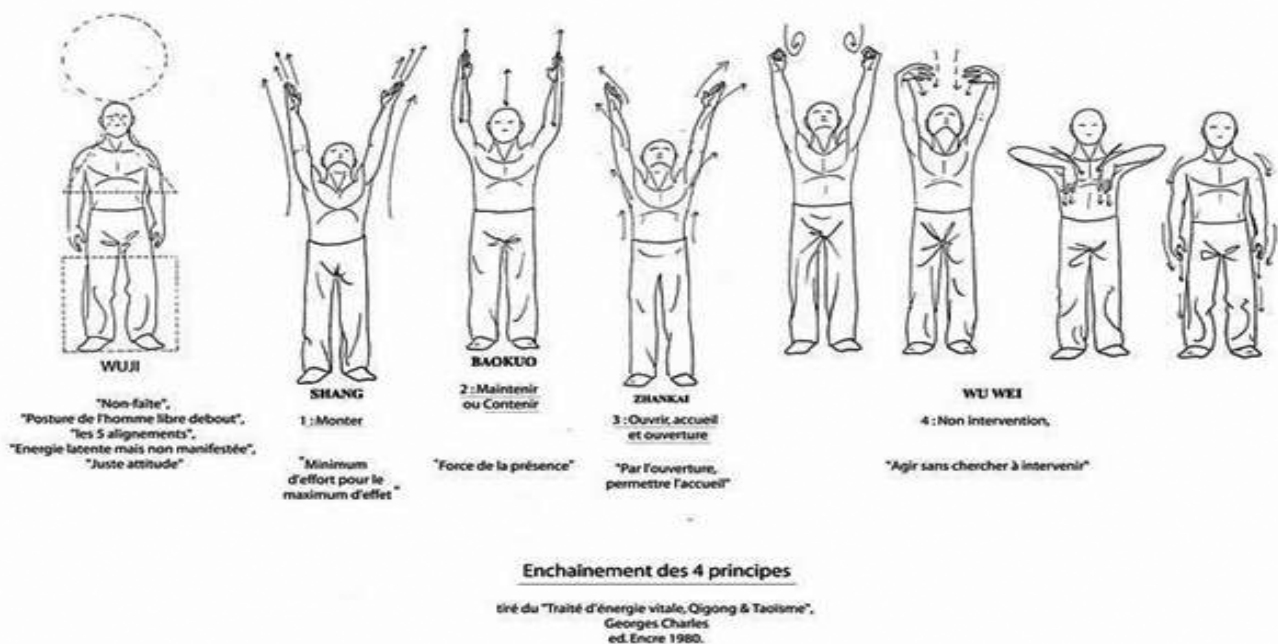
## Part 3 : THE THIRD WAVE OR "THE CLASSIC ARTS OF TAOISM"

PAs with other techniques of chinese origin the Dao Yin was at first inappropriately associated with japanese disciplines such as judo, karate and aikido, and later with other purely martial chinese disciplines in an attempt to manage the discipline on a national level, thus leaving it without any satisfactory representation among the other 'official' sports in France. As a response to this unfortunate situation, a mov-

ment of “The Classic Arts of Taoism” was born in the beginning of the 1990's. In order to preserve the subtleties of these chinese practices as faithfully as possible, it was necessary to create a conservation society, an “ académie française' of the noble chinese arts. The “Convention of the Classic Arts of Taoism” was signed by a group of associations in order to preserve the spirit of the teachings of these noble chinese disciplines. The chinese terminology used in Dao Yin and in other noble disciplines is often very precise. For cultural reasons, their use is not always clear here in the west. As with the westernisation of other Asian practices, Chinese gymnastics “Dao Yin

directly and voluntarily to the development of Chinese gymnastics in France and in Europe: **the Reverend Father Amiot (1718-1793)** through the precious testimony of his memoirs, P.H. Ling (1776-1839) through his research, **Henri Maspero (1883-1945)** with his deep knowledge of Chinese culture and **Wang Zimin (1909-2002)** through his demonstration and teaching of the intrinsic principles of Chinese gymnastics.

Medical” gymnastics had its heyday in the 19th century before being eclipsed by a form of medicine based essentially on pharmacology. While its origins



Fa” (method for stretching out along the natural path) quickly saw itself packaged as “Qi Gong” (breath work). From a Taoist technique of good health and long life, it had come to be seen as something of a medical treatment, is if one had to be sick to practice it. To avoid an oversimplified adaptation of the technique, a substantial amount of pedagogical reflection would be necessary. In 1988, Claudy Jeanmougin, an ex-physical education instructor, decided to create (with the help of G Charles) the “French school of Taiji Quan” (L’école française de Taiji Quan) in Angers. The objective was to study the theoretical and practical foundations of chinese martial and holistic disciplines. A number of teachers took part in their research into the development of teaching methods. From 1988 to 1996, this school trained teachers and contributed considerably the study and understanding of these chinese disciplines.

## IN CONCLUSION

Four important figures contributed more or less

are often simply attributed to Hippocrates, they are better known to other authors in the field of Massage and Kinesthesiology, who refer directly to the book by R. P. Amiot. These include **Dally**, in his treatise « Cinésiologie », **Dr Estradère**, **J. Schreiber**, and **Dr Berne** in their work on gymnastics and massage, as well as **Dr André De Sambucy** a researcher working on wide range of gymnastic practices who created the Fondation Médico-Gymnastique in the 1960's. In 1973, Dr. De Sambucy published *Pour comprendre le Yoga - synthèse Orient-Occident, Analyse du Kong-Fou14*, in which he refers to the plates originally published by R.P. Amiot.

Has “Medical” gymnastics gone out of style?

The Indian and Chinese disciplines at the origin of this trend (providing much of the documentation on which it was based) are widely present in Europe. They easily adapted themselves to the cultural evolution of the last few decades because they are based on a “self awareness” in which the notion of health

is accompanied by philosophical, esthetic and moral values, without necessarily requiring religious or governmental affiliation or any form of competition.

The health aspect of this practice, supported by medical and paramedical recommendations, are more based on the concerns of the individual. School programs have picked up on this trend, concentrating on activities which contribute to self development and health maintenance (CP5). Health and health education have become a central issue in the debate over the importance of physical activity.

<sup>5</sup> *Du massage – son histoire ses manipulations*, Dr J. ESTRADÈRE, Editions Delahaye et Crosnier Paris, 1884

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<sup>7</sup> *Roots of Physical Medicine, Physical Therapy, and Mechanotherapy in the Netherlands in the 19<sup>th</sup> Century: A Disputed Area within the Healthcare Domain*, Thomas J.A. TERLOUW, PT, MSc, PhD (Medical History), The Journal of Manual & Manipulative Therapy, vol.15 - n°2, 2007

<sup>8</sup> *Proeve van Apologetische Schriften van 't Turndom*, Delaive O. [Dutch for: Thesis on the Justifications for Gymnastics]. Antwerp, Belgium, 1934

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The way we define health is essential. Should it be reduced to the cult of the perfect body practiced in gyms and health clubs? Certainly not. With the help of vigilant physical education teachers, we can move away from step aerobics and weight lifting. Could this bring about the rehabilitation of a 21st century version of Sino-Swedish gymnastics?

We shall see...

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<sup>14</sup> *Pour comprendre le Yoga - synthèse Orient-Occident, analyse du Kong-Fou*, Dr A. De SAMBUCY, Editions Dangles, 1973





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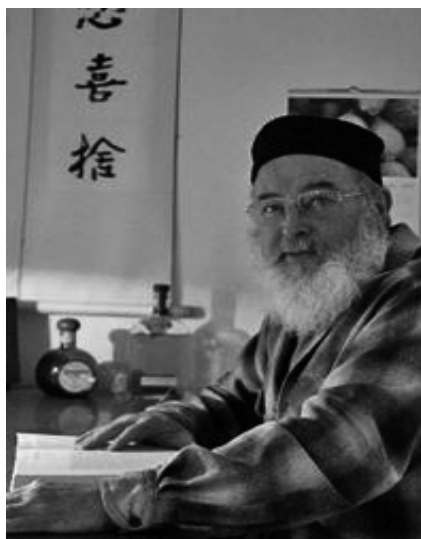
**<http://www.taichicalledonia.com/>**

# Road to China

**I**n Port Townsend, a 67-year-old man lives a quiet life with his Taiwanese wife of more than 30 years, up on Morgan Hill.

Few things give away his place in this world.

There's the monk's cap he wears that he bought in



a Chinese monastery. And there's a stand of bamboo planted in his front yard. If you look closely, you can see the incense burns that scarred his arm in a Buddhist precept ceremony.

But other than those small clues, you would never know that Bill Porter, aka Red Pine, is the world's premier translator of Chinese poetry and Buddhist scripture, and a best-selling author in China.

All told, in the years since he flailed and failed in school until he finally graduated with honors with a bachelor's degree in anthropology from the University of California, Santa Barbara in 1970, Porter has written and translated more than a dozen books.

The anthropology choice was because of nothing but the order of the alphabet. After he got out of the U.S. Army, Porter returned to college and chose his major only because it was the first thing on the list. From there, he ended up at Columbia University with a four-year Ph.D. fellowship. That, too, was an accident...

"When I applied to Columbia, I checked all the things for financial aid," said Porter. "One thing I checked was the fellowship for a language. It was funded by the [U.S.] Defense Department, and you had to write in some rare language. I'd just read a book about Zen Buddhism, so I wrote in the word 'Chinese'. I didn't have any Chinese. I didn't have

any interest in it. So I had to study Chinese as well as anthropology."

During the course of his studies at Columbia, he met a monk in New York City's Chinatown, and had started meditating and studying Buddhism.

"Within two years I realized I had no more interest in academic work," said Porter. "I wanted to practice. I wanted to go live in a monastery."

Realizing this, school was abandoned, and the next move, since the Cultural Revolution was a barrier to entering China, was to Taiwan.

## One-way ticket

SPorter's father thought he was crazy. Since that first day he left the states for Asia – Sept. 1, 1972 – Porter has flown between here and there countless times. And every time he goes that route, he thinks about that first trip. In his travel memoir *Zen Baggage: A Pilgrimage to China*, he wrote: "My father took me to the Burbank Airport to catch a plane to San Francisco, where my flight to Taipei left from. Somehow he had come up with a one-way ticket.

He'd been broke for years and probably borrowed the money from my aunts, Pearline and Pauline. They'd been supporting him ever since he lost his millions fighting over a divorce settlement with my mother that didn't end until there was nothing left to fight over.

"While I was standing in line getting ready to walk out to my plane, which was what people did in those days, at least in Burbank, my father shoved two \$100 bills into my pocket to go with the \$13 I already had. I don't know if I was fearless or crazy in those days – or just younger. The thought of arriving in Taiwan with \$13 and no ticket home hadn't bothered me at all. I figured I was going to Taiwan to live in a Buddhist monastery. Why would I need money? I wasn't planning to come back anytime soon."

He was right about that. He stayed for 22 years. For the first three and a half years, he lived in two different monasteries south of Taipei. It was a good gig that provided free lodging and food, and no restrictions. He ate. He meditated. He took walks. And he read, too.

"I would read about eight hours a day, so my Chinese really improved, especially my ability to read. I would read a text, and I would find an English

translation of that text, and I would see how the translator worked. And then I started making translations as an exercise to improve my Chinese.”

While doing this, he started translating the poems of Cold Mountain, or Han Shan, a T’ang Dynasty poet said to have lived in a cave named Hanyan, or “Cold Cliff.” He also found employment, and over those years he finally entered China and traveled all over the country collecting bits for two-minute radio spots. At the same time, he’d also begun a cross-Pacific friendship with some guys from Port Townsend: Mike O’Connor, who was also living in Taiwan at the time; Sam Hamill, who, through his introduction from Mike O’Connor, agreed to publish the Cold Mountain poems at Copper Canyon Press in 1983; Finn Wilcox; Tim McNulty; and a photographer named Steve Johnson, who accompanied Porter as Porter researched hermits for a book. Since the publication of *The Collected Songs of Cold Mountain*, Copper Canyon Press has published three other books of Chinese poetry translations by Porter, with more to come.

“What I particularly appreciate about Bill,” said Copper Canyon’s executive editor, Michael Wieggers, “is not only the skill with which he brings out the poetry of the originals ... I also admire the exegesis that he brings to the works and his giving readers such as myself the opportunity to learn historical and cultural facts.”

### **Searching for hermits**

Porter had begun to develop an interest in Buddhist hermitage, said Johnson, and he became driven to tell their stories, even though the head of the Buddhist association told him there weren’t any hermits left in China. But as they were leaving the association that day, a monk grabbed Porter’s sleeve and told him that, “yes, as Porter suspected, Buddhist hermits could still be found.”

Johnson didn’t really understand the significance of hermitage until Porter explained to him that some monks have a higher calling to understand the deeper truths of their spiritual practice. To achieve that understanding, they must live alone in the hills for approximately three years. “It’s like getting a Ph.D.,” said Porter.

To find hermits was no easy task. Porter used binoculars to scan the hills and look for smoke, and he asked the other mountain habitants who gathered herbs and brush where these men and women lived, usually in caves or huts.

“There are as many women as there are men doing

it up in the mountains in China,” said Porter. “I wanted to understand these guys, because Cold Mountain had been a hermit. I wanted to understand this tradition for myself so I could understand Cold Mountain’s poems better and other poetry I was translating.”

Getting to a hermit’s home was a big undertaking, too. But Porter didn’t let terrain get in his way, and once he knocked on the hermit’s door, he was always welcomed.

“Bill is what I call a guy who gets his knees muddy to find something,” said Johnson who also marveled at his friend’s ability to get along. “I call him half-Chinese. He always comes out shaking hands.”

Porter’s congeniality was definitely an asset in certain instances. At one time, Johnson and Porter climbed the wrong mountain and were put under arrest for suspicion of being spies, until the authorities figured they were too dumb for that kind of job. Another time, the two were searching the city of Wuhan for cold beer. The year was 1989, and by coincidence they came upon a student democracy protest. When approached for a donation to help send some of the students to Tiananmen Square, Porter accidentally gave them \$10 instead of an intended \$1. This made the students so happy, Porter was literally carried to the stage to speak. He said a few words, and then he and Johnson returned to scouting for brew.

Three weeks later, back in Taiwan, Porter was having a drink with the CIA station chief who had already heard of the escapade. Deng Xiaoping, as it turned out, had heard of it, too, and was now convinced foreigners were behind the democracy movement, the chief told him.

Up until Porter’s resulting book – *Road to Heaven: Encounters with Chinese Hermits* – was published in 1993, there had never been a book about hermits. When it was translated into Chinese, without the political, military or police stories, of course, it led to the formation of a hermit association, and now there are people who deliver mail, food and medicine to the hermits whom Porter initially documented.

### **Buddhist adventures**

Since he relocated back to the United States in 1993, at least once, or sometimes twice per year, Porter returns to China. In addition to doing his overseas project research, he’s also made something of a guide out of himself..

“He doesn’t take you on a tour. You go on adven-



tures,” said Les Cox of Port Townsend, who has accompanied Porter to China three times. Porter won’t go where the tourists go. Porter likes to take his travelers to out-of-the-way spots. In order to see the Great Wall, he made Cox trek 300 miles south of Beijing to a high mountain pass. That experience, Cox said, gave him a much better understanding of the wall’s purpose. “It wasn’t just for protection from the Mongols; it was also a place of trade,” said Cox. With Porter guiding, Cox visited the T’ang Dynasty (A.D. 618-907) “sage poet” Tu Fu’s grave, too. The men also have stopped at the spot where another great Chinese poet, named Ch’u Yuan, walked into the Milo River with a large stone and drowned himself in 278 B.C., in protest of the era’s corruption.

“His death is celebrated as Poet’s Day in China,” Porter wrote in *Zen Baggage*. “On the fifth day of the fifth lunar month, Chinese everywhere still re-create the event by going out on the rivers and lakes and racing dragon boats in an effort to get to his body before the water dragons do. Just before he died, he wrote: ‘I’d rather jump into the Hsiang (of which the Milo was a tributary) and be buried in a fish’s gut than let something so pure be stained by common dirt’”.

Also courtesy of Porter, Cox has been to the “Caves of a Thousand Buddhas” near Dunhuang in northwest China, where a scroll about 16 feet long of the Diamond Sutra was found, the earliest complete survival of a dated printed book from A.D. 868, published 587 years ahead of the Gutenberg Bible.

Porter had tried in vain to understand this particular Buddhist scripture, or sutra, since his graduate studies at Columbia University. “And for the next 20 years, my copy gathered dust, until [the ’90s], when I pulled it from my bookshelf and decided it was time to try once more.... But I still didn’t understand what it meant.”

His perplexity continued until he found a five-volume study of the sutra in Sanskrit. After that, the mystery evaporated, he was off and running, and his own book of the text with commentary, titled *The Diamond Sutra: The Perfection of Wisdom*, was published in 2001.

Porter and Cox were also the first Westerners to visit the grave of Bodhidharma, a fifth-century monk who is credited with bringing Buddhism to China from India. The grave wasn’t much to look at then, because the Cultural Revolution, from 1966 to 1976, had effectively suppressed any recognition of religion. In fact, only a couple of years before Porter and

Cox arrived, no one even knew where the gravesite was located until some Japanese Zen Buddhists re-discovered it.

Andy Ferguson, author of *Zen’s Chinese Heritage: The Masters and Their Teachings*, who was also on the trip, later described this unique tour stop : “A short walk from the road reveals a weathered stupa, the same color as the brown earth that surrounds it. Our guide tells us that it is a six-hundred-year-old marker of the place where Bodhidharma’s original stupa once stood. It appears empty and neglected, too frail to withstand the wind and dust of North China’s plain much longer. Red Pine and I circumambulate and bow to the small structure. The wind blows stronger, as if to argue that what we are honoring is long gone.”

Since then, however, the Chinese government has discovered that Buddhism is a great tourist attraction, and sites such as this one have been developed. Where Cox and Porter once stood, in the middle of a field of grass, now stands a large monastery, paid for with government funds.

#### **In Zen Baggage, Porter wrote :**

“Only a handful of temples managed to survive the Second World War and the Cultural Revolution. And it is only in the last few decades that a dozen or so major temples have been rebuilt and the mountains have seen a resurgence in pilgrimage. “However, it is a form of pilgrimage coupled with the bullhorns of tour guides explaining Buddhist iconography to busloads of the curious.... There are still plenty of Buddhists in China, and there are more every day. But most Chinese have internalized the old Communist Party attitude toward religion. When asked, they say they have no religious beliefs, at least that they are willing to acknowledge. Hence, they visit religious sites as tourists rather than as pilgrims. The monks and nuns living in temples welcome them anyway, up to a point, figuring it is going to take another generation to reintroduce Buddhist practice to a traumatized, and now materialistic, public.”

Being Bill Porter in China is a lot different than being Bill Porter in Port Townsend. “Here, I’m just another guy in line,” he said.

Over there, though, because of his work, his name opens doors. Cox remembered going to the monastery where the Tao Te Ching was written. A Taoist monk met them at the gate, and Porter asked to see the abbot.

“Who are you?” asked the monk.

“I’m Bill Porter.”

Cox said there was an excited ripple effect as the monks passed Porter's name through the ranks, and soon "the most imposing man comes running down the stairs" to greet them. It was the abbot, the head of all of the Taoists in China.

Right now, a documentary film on Road to Heaven is in the works. When a wealthy woman who is financing the movie asked to meet with him, Porter agreed so long as he could bring his travel group with him, too, and the entourage was treated to a sumptuous meal.

"[The Chinese] all love the book. They quote it," said Porter. Because there is a cigar episode in the book, the head of the film studio gave him a box of Cuban cigars.

"You hope as a writer to make some kind of impact," he said. "It is ironic because every Westerner who learns Chinese and writes about China sees themselves as a bridge, bringing things from the East back to the West. As it turns out, I'm bring the East to the East.

"It's a result of the curious historical events of the last 50 years. The Chinese were not really allowed to appreciate their own culture to the extent that

they're willing to listen to a foreigner tell them about their own culture ... and they love to read about it from a Westerner because I don't have an ax to grind. I'm sort of like de Tocqueville writing about democracy in America. I'm an outsider."

Yes, they are very willing. When the Chinese National Geographic printed a 30-page excerpt from Zen Baggage, the editor was so enthralled, he asked if he could translate the entire book. When the first edition of 40,000 copies went on sale, it sold out in six weeks.

"My book sales have never taken off in America," said Porter. "On an average, I do not sell more than 1,000 copies per year in America."

Sales in China amount to 50,000 to 100,000 copies annually.

"It's amazing for someone like me who's never made any effort at success," he said.

Article de Kathie Meyer  
(ptleader.com)

The screenshot shows a website for 'TAI-CHI CHUAN'. On the left is a vertical menu with links: Accueil, Ecole, Questions/Réponses, Cours, Stages, Boutique, Articles, Liens, Livre d'or, Contact, and Rencontre internationale. The main content area has the title 'Rencontre internationale' in bold. Below it is 'Tai-Chi Tcho 2011'. A paragraph reads: 'Nous nous réjouissons déjà de vous recevoir chez nous lors de la prochaine rencontre internationale "Tai-Chi Tcho" du 28 octobre au 30 octobre 2011 !'. Below this is the section 'Editions précédentes'. A line of text says 'Vous pouvez consulter les archives des éditions précédentes :'. A list of years follows: 2009, 2007, 2005, 2003, and 2001, each preceded by a small square bullet point.

**Tai-Chi Tcho 28-30 octobre 2011**

<http://www.taichichuan-cornelia.com/pages/rencontres/rencontres.php>

# Training courses Calendar

## Juillet

**Stage «pour commencer la journée dans un bon courant d'énergie», de 8h à 10h30, du 4 au 9 juillet** au Jardin du Luxembourg à Paris.

Organisé par Taiji Yang Riv'Gauche) <http://www.taijirive-gauche.fr>

Animé par Michel Douiller (06 72 68 01 25) ([taijiriv-gauche@yahoo.fr](mailto:taijiriv-gauche@yahoo.fr))

Thèmes de travail :

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

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

Organisé par ATCHA (<http://www.annecy-taichi.com>)

Animé par Henri MOUTHON.

Tél. 04 50 64 19 41 ou 04 50 77 25 66

**Stage d'été : Nei-Gong-étirements, exercices de bases, Shi-san-shi, les 3 duans, les armes (exercices de base épée+épée ancienne+éventail), tui-shou du 9 au 14 juillet** à Cadouin, en Dordogne.

Organisé par : Cercle Francilien de Tai Chi Chuan (<http://cerclefranciliendetaichichuan.fr>)

Animé par Claude Eyrolles (06 85 41 44 12)

[c.eyrolles@wanadoo.fr](mailto:c.eyrolles@wanadoo.fr)

**Séjour d'été Tai Chi Chuan et Chant Choral du 14 au 19 juillet** à Cadouin, en Dordogne

Organisé par Cercle Francilien de Tai Chi Chuan <http://cerclefranciliendetaichichuan.fr>

Animés par Claude Eyrolles pour le Tai Chi Chuan (06 85 41 44 12), François-Xavier Pornet pour le Chant, Frédéric Mage au Piano.

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

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

Animé par Marc Appelmans (06 81 09 65 26)

[marc.appelmans.chenghsin@live.fr](mailto:marc.appelmans.chenghsin@live.fr)

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

Organisé par : Aramis

Animés par John Cole (Californie), Jim Carlson (Michigan), Dale Freeman (Oregon), Sabine Metzlé (Région parisienne), Henri Mouthon (Annecy), Serge Dreyer (Le Mans).

[aramis.72@free.fr](mailto:aramis.72@free.fr) - <http://www.aramis72.fr>

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

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

Animé par Marc Appelmans (06 81 09 65 26)

[marc.appelmans.chenghsin@live.fr](mailto:marc.appelmans.chenghsin@live.fr)

**Les 24e Rencontres Jasnières internationales, les 29-30-31 juillet 2011**, à Marçon (Sarthe)

Taiji : formes, tuishou, armes, bagua, hsing I, qi gong

Organisé par ARAMIS (02-43-76-88-08)

[fabienneponcin@yahoo.fr](mailto:fabienneponcin@yahoo.fr) - <http://www.aramis72.fr>

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

Forme - Applications techniques et martiales - Tuishou - Techniques connexes à la carte

Organisé par le GRDT

Animés par Claudy Jeanmougin (06 81 53 84 62) et ses assistant(e)s

[jeanmougin.claudy@orange.fr](mailto:jeanmougin.claudy@orange.fr) - <http://grdt.jimdo.com/>

## Août

**Stage Qi Gong et Méditation Taoïste, du 01 au 06 Août**

2011 à Draguignan

Organisé par L'école de l'Arbre du Voyageur

Animé par Marc Appelmans (06 81 09 65 26) ([marc.appelmans.chenghsin@live.fr](mailto:marc.appelmans.chenghsin@live.fr))

**Stage d'été du 8 au 12 août 2011** à Thorigné d'Anjou

Pratique de la Forme (apprentissage et approfondissement). Initiation à la calligraphie chinoise et à l'étude d'idéogrammes en lien avec notre pratique.

Organisé par : KUN LUN

Animé par : Marie-Christine MOUTAULT

[taijiqian@wanadoo.fr](mailto:taijiqian@wanadoo.fr) - <http://www.taijiqian-anjou-kunlun.net>

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

au centre de la Couronne à Septmoncel (JURA)

Organisé par : La Grue Blanche

Animé par : Hervé Marest (06 50 61 81 95)

[herve.marest@free.fr](mailto:herve.marest@free.fr) - <http://herve.marest.free.fr>

**L'île d'Aix, une fois encore, en août, avec trois «anciens» : recherche autour de l'intention et du relâchement, du 20 au 25 août.**

Organisé par le Cercle de la Longue Boxe & l'INPACT

Animés par Charles Li, Pierre Ploix, ([pierreploix@yahoo.fr](mailto:pierreploix@yahoo.fr)) Christian Bernapell

**Stage pratique des ARMES (apprentissage et approfondissement), les 26 - 27 - 28 Août 2011** à Thorigné d'Anjou

Épée Kun Lun, éventail et bâton sourcil.

Organisé par : KUN LUN

Animé par : Marie-Christine MOUTAULT

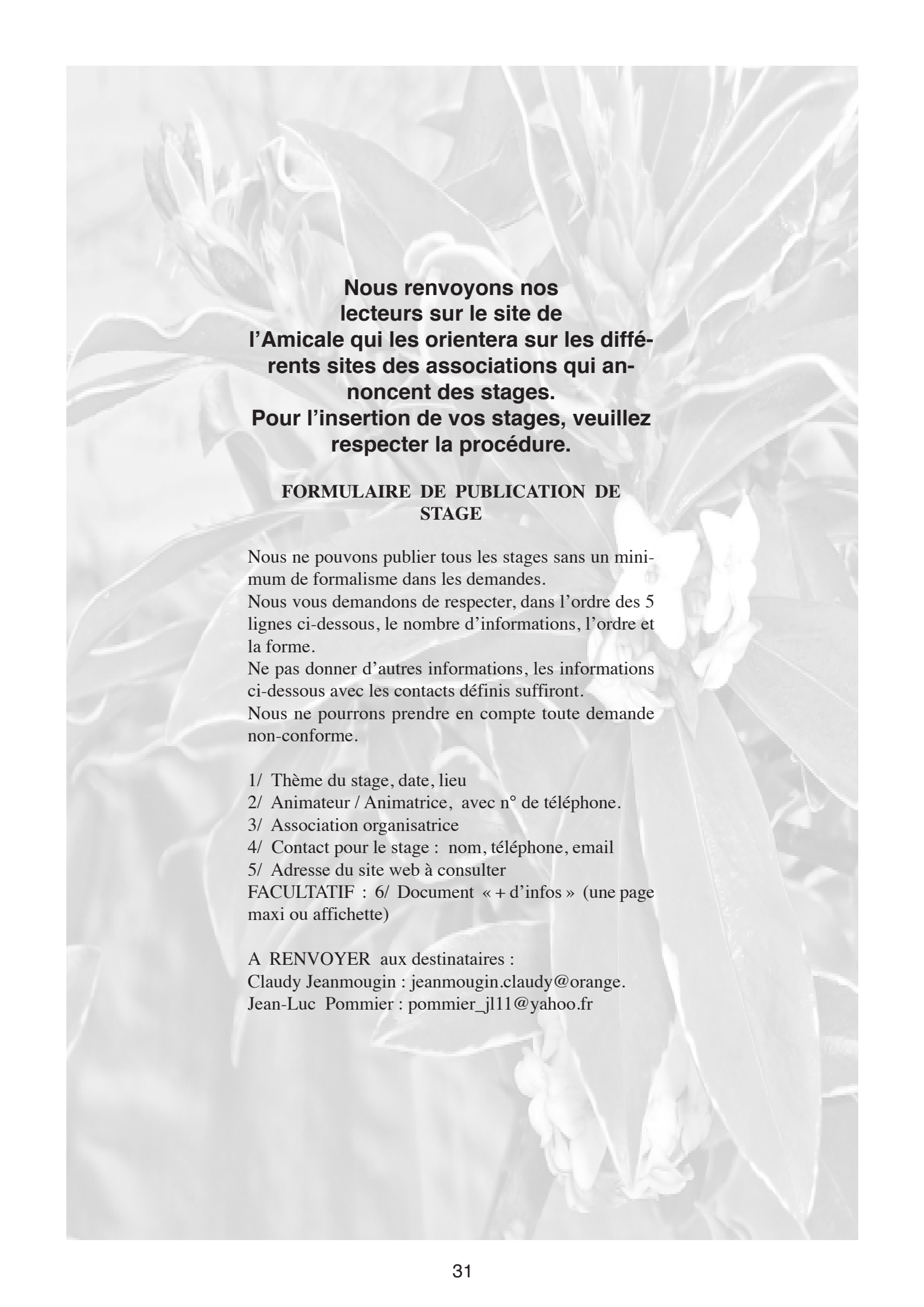
[taijiqian@wanadoo.fr](mailto:taijiqian@wanadoo.fr) - <http://www.taijiqian-anjou-kunlun.net>

## Novembre

**Rencontres de l'Amicale 2011, du 10 au 13 novembre** à Vaumarcus dans le Canton de Neuchâtel en Suisse

C'est dans un site surplombant le lac de Neuchâtel, sur le flanc sud du massif du Jura et face à la chaîne des Alpes, que se dérouleront ces vingt et une nièmes Rencontres de l'Amicale. Elles seront organisées par l'association APRET de Bex du Canton de Vaud.





**Nous renvoyons nos  
lecteurs sur le site de  
l'Amicale qui les orientera sur les diffé-  
rents sites des associations qui an-  
noncent des stages.  
Pour l'insertion de vos stages, veuillez  
respecter la procédure.**

**FORMULAIRE DE PUBLICATION DE  
STAGE**

Nous ne pouvons publier tous les stages sans un mini-  
mum de formalisme dans les demandes.

Nous vous demandons de respecter, dans l'ordre des 5  
lignes ci-dessous, le nombre d'informations, l'ordre et  
la forme.

Ne pas donner d'autres informations, les informations  
ci-dessous avec les contacts définis suffiront.

Nous ne pourrions prendre en compte toute demande  
non-conforme.

- 1/ Thème du stage, date, lieu
  - 2/ Animateur / Animatrice, avec n° de téléphone.
  - 3/ Association organisatrice
  - 4/ Contact pour le stage : nom, téléphone, email
  - 5/ Adresse du site web à consulter
- FACULTATIF : 6/ Document « + d'infos » (une page  
maxi ou affichette)

A RENVOYER aux destinataires :

Claudy Jeanmougin : [jeanmougin.claudy@orange](mailto:jeanmougin.claudy@orange).

Jean-Luc Pommier : [pommier\\_jl11@yahoo.fr](mailto:pommier_jl11@yahoo.fr)



## YEN-NIEN WORLD CUP

1. We sincerely invite all YMT practicing brothers and sisters to join the 3rd Yen-Nien Cup YMT tournament this year in Taipei, Taiwan.

2. Dec. 3rd, 2011, we will have an International YMT workshop for foreign visitors and domestic members. Tentatively, there will be 8 hours classes of different subjects which are related to YMT technique, theory, history, human mechanic, and health issues. We suggest 4 hour classes for foreign visting speakers and another 4 hour classes for TYMTA teachers. If you or other teachers are interested, please provide us the speaker's name, brief taiji bio and what he likes to teach. The fee of one day workshop for each participant is NT\$500 including lunch.

3. Dec. 4th, 2011, it is the third YMT Yen-Nien Cup Tournament. The program will include two major parts.

Part 1: Outstanding Teacher Performance and Demonstration such as Tuishou and Shanshou. (You are one of Teachers to be invited)

Part 2: Competition for forms and weapons. Events include 13 postures, 1st, 2nd, and 3rd Tuan, Wudong and Kunlun Sword, Fan, etc. We will set up an international division for foreign contestants (the score is calculated separately from domestic ones if needed which is just for encouraging purpose). The entry fee is NT\$500. We are working on the program and regulations in order to meet the schedule. When it is done, we will send you the details.

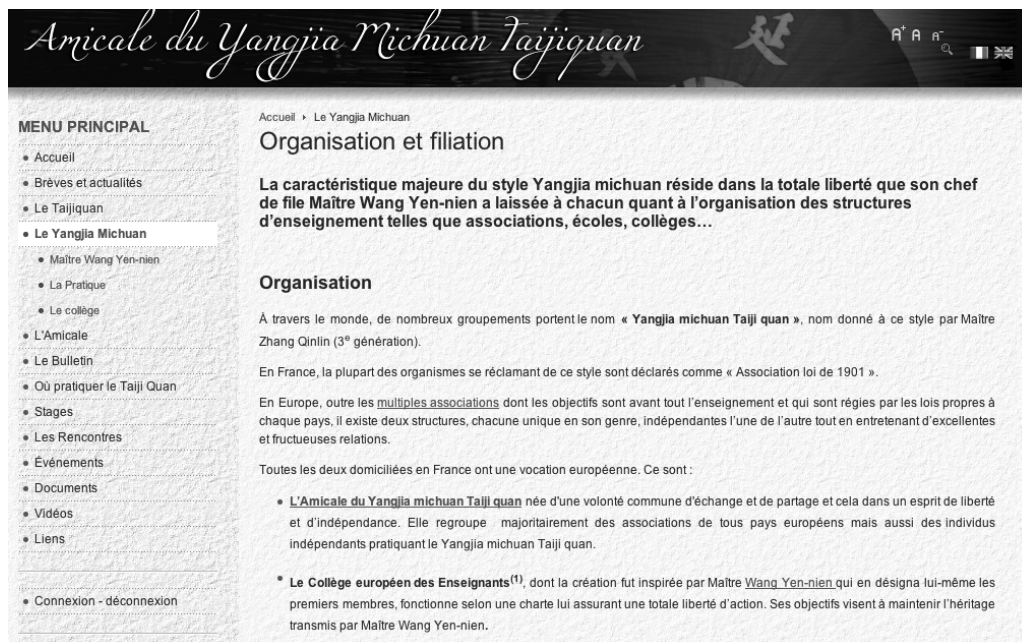
We wish more European , American , and Japanese YMT practitioners will join this event. Please give us more input about your trip to Taiwan as earlier as possible, so that we can arrange this tournament properly and successful.

Best Regards

# LE SITE WEB ET LE BULLETIN DE L'AMICALE

<http://taijiquan.free.fr/site/>

Le site de l'Amicale est régulièrement mis à jour par le comité rédactionnel du site. Si votre association possède un site, un lien peut être établi comme c'est le cas avec la Suisse, la Russie, les USA et autres. Outre les multiples informations sur notre style, il contient le listing de tous les membres de l'Amicale ainsi que le calendrier des différents stages organisés par les associations membres.



## Pour voir vos informations concernant les stages figurer dans le site

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, 63 rue de Seine, 94400 Vitry, [pommier\\_jl@yahoo.fr](mailto:pommier_jl@yahoo.fr).

**Vos articles, vos courriers des lecteurs et vos informations (stages ou autres) à faire paraître dans le bulletin sont à transmettre à :**

Claudy : [jeanmougin.claudy@orange.fr](mailto:jeanmougin.claudy@orange.fr) – 15 bis route de Bellivet, 17810 Écurat, France.

## Conseils pratiques

**Pour le calendrier des stages**, soyez clairs et précis en vous conformant au schéma suivant :

- discipline (Tuishou, forme, etc.) - date - lieu
- Animatrice/Animateur avec numéro de téléphone,
- Thème du stage,
- Association organisatrice
- le contact nom, tél, mail, etc.
- référence du site de l'association

Puis adressez l'information à Claudy Jeanmougin et Jean-Luc Pommier.

**Pour vos articles et vos courriers**, le mieux est de les rédiger sous Word et de les adresser en pièces jointes à Claudy Jeanmougin. 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 avoir une bonne qualité des photos il faut au minimum 150 dpi.

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

## Sollicitations...

Il est possible que vous soyez contactés par Claudy ou Anne-Marie Guibaud pour pondre un article. Ne soyez pas surpris... Quelques associations n'ont pas encore communiqué le nom d'un(e) correspondant(e)s de manière à établir une communication plus aisée entre le bulletin de l'Amicale et les associations.

Vous pouvez rejoindre le comité « Site Web » pour apporter votre contribution.





## The Association for the Practice and Teaching of Tai Ji Quan (APRET)

is very pleased to welcome you to our 21st

### Meeting of the « Amicale »

at « Le Camp » in Vaumarcus, Switzerland  
from 10 November 2011 – starting at 3.00 pm  
to 13 November 2011 – ending after lunch

## Vaumarcus 11-11-11 »

This magnificent site overlooking Lake Neuchatel offers several buildings where we can practise, sleep, eat, party ... and simply enjoy being together.

Let's hope the sun will keep us company!



For more information : [www.lecamp.ch](http://www.lecamp.ch)

### How to get there by car :

- located 20 km from Yverdon-lesBains and 22 km from Neuchatel
- take the exit « Vaumarcus » (N°4) from Motorway A5
- at 2<sup>nd</sup> roundabout follow sign « Le Camp »

It's about a 5-minute drive from the motorway exit to « Le Camp ».

**How to get there by public transport :** Train and postal bus : A postal bus runs according to schedule along these routes :

- Leaving Gorgier-St-Aubin train station : -> « Concise - La Rochelle » : about 7 minutes
- Leaving Yverdon-les-Bains train station : -> « Concise - La Rochelle » : about 32 minutes

« Le Camp » is a **5-minute walk from the stop « Concise – La Rochelle »**. For schedules, consult the site [www.cff.ch](http://www.cff.ch)

### To contact us :

- **from 1st June** to 10 November **ONLY** : (0041) 24 463 45 04 (home phone)
- **during the meeting** from 10 to 13 November **ONLY** : 079 426 96 45 (private mobile)
- email : [vaumarcus\\_2011@romandie.com](mailto:vaumarcus_2011@romandie.com)

### Bring along :

- **Warm, weatherproof clothing, sensible shoes and a bath towel**
- **A pretty mug for tea and coffee breaks (there won't be any plastic cups !)**





## 21st Meeting of the « Amicale » in Vaumarcus

« Vaumarcus 11-11-11 »

One night = evening meal the preceding day + night + breakfast

### Prices

rooms with 2 to 4 beds :	
2 nights : 270 CHF / 216 €	3 nights : 340 CHF / 272 €
rooms with 5 to 8 beds :	
2 nights : 220 CHF / 176 €	3 nights : 270 CHF / 216 €
For non-members : membership in the « Amicale » : 23 €	

There are just a few rooms with **2 beds**. These will be reserved primarily for **couples** on a **3-night basis** only.

**Payment in Swiss Francs : directly to A.P.R.E.T.**

IBAN-International Bank Account Number :
CH87 0900 0000 1732 5125 0
BIC-Bank Identifier Code :
POFICHBEXXX
Postal checking account : CH CCP 17-325125-0
Name : A.P.R.E.T. Vaumarcus 2011

**Payment in Euros : directly to the Treasurer of the « Amicale »**

IBAN-International Bank Account Number :
FR18 2004 1010 1105 1929 8NO3 203
BIC-Bank Identifier Code :
PSSTFRPPNTE
Account Owner :
AMICALE YANGJIA MICHUAN

**Please specify your last and first names and/or of the person for whom you are making the payment.**

If you have financial problems, please let your association know. We'd like to remind you of the « Piggy Bank ». It's there to occasionally finance a part of the Meeting. For more information, please contact the President.



## REGISTRATION FORM for the Meeting « Vaumarcus 11-11-11 »

Registration **starts** on 1st June 2011 A.P.R.E.T. will answer you beginning on this date.

Registration **ends** on 30 September 2011 A.P.R.E.T. must close registration on this date.

by post : 11-11-11 c/o Zouzou Vallotton / rte de Chiètres / CH 1880 Bex / Switzerland

by e-mail : [vaumarcus\\_2011@romandie.com](mailto:vaumarcus_2011@romandie.com)

### One form per participant

Last name / First name		
Address		
City/postcode		
Country		
Telephone	Home:	Mobile:
Email address		
Association		
Year of birth *		
Sex *	Female	Male
I snore *	Yes	No

\* In order to guarantee the best possible room assignments!

I would like to have:

Rooms with 2 to 4 beds :	
<input type="radio"/> 2 nights : 270 CHF / 216 € (Fri. + Sat.)	<input type="radio"/> 3 nights : 340 CHF / 272 €
Rooms with 5 to 8 beds :	
<input type="radio"/> 2 nights : 220 CHF / 176 € (Fri. + Sat.)	<input type="radio"/> 3 nights : 270 CHF / 216 €
For non-members : membership in the « Amicale » :	23 €
<b>Total CHF :</b>	<b>€:</b>

**I understand that my registration will be validated upon receipt of my payment.**

I wish to share a double room as a couple with
I wish to share a 4-bed room with
I wish to share a room with 5/6/7/8 beds with
I wish to eat vegetarian food
I am allergic to
Date and hour of my arrival
I shall arrive on 10 November after 7 pm *

\* in order to organise the 1<sup>st</sup> evening meal

**A.P.R.E.T. will do everything possible to fulfil your wishes, taking into account availability of rooms and chronological order of registrations.**



# USEFUL ADDRESSES

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

c/o Hervé Marest, 14 rue des Fougereuses  
49540 Martigné-Briand, France  
tél: (33) 2.41.53.02.77, Email : herve.marest@free.fr

## **TAIWAN YANGJIA MICHUAN TAIJIQUAN ASSOCIATION**

email: ymglin@yahoo.com.tw, Président : Mr Wang de Tainan  
www.geocities.com/heartland/grove/9300/index.html

## **WORLDWIDE DIRECTORY OF YANGJIA MICHUAN TAIJI QUAN ORGANIZATIONS BRAZIL**

Thomas H. H. Cheng, Av. Aclimação, 68,  
Cj. 82 CEP: 01531-000, Aclimação, São Paulo – S.P. Brasil  
Tel: (0-11)32078565 Fax: (0-11)32096539  
email: tch@brastone.com

## **AMERICAN YANGJIA MICHUAN TAIJIQUAN ASSOCIATION**

Janett Philips, President  
3555 Parkview Lane  
Rocklin, CA 95677  
Tel: 916-625-9290  
president@aymta.org ou psychocpa@sbcglobal.net

## **AYMTA JOURNAL**

PO Box 173, Grand Haven, MI 49417, USA

## **FÉDÉRATION SUISSE DE TAIJI QUAN**

C/o Luc Defago, 87, bd Carl Vogt, 1205 Genève, Suisse  
Tél : (41) 22.800.22.50, Email : luc.defago@bluewin.ch

## **WORLD YANGJIA MICHUAN TAIJI QUAN FEDERATION (CANADA)**

RR#1 Moser's River, Nova Scotia, BOJ  
2KO, Canada, Tél/Fax : (902) 347 2250

## **ESTONIE**

Tarfu : Urmas Lest, Mobile: 372-56-68-93-77  
Renata Soukand, email: renata@ut.ee

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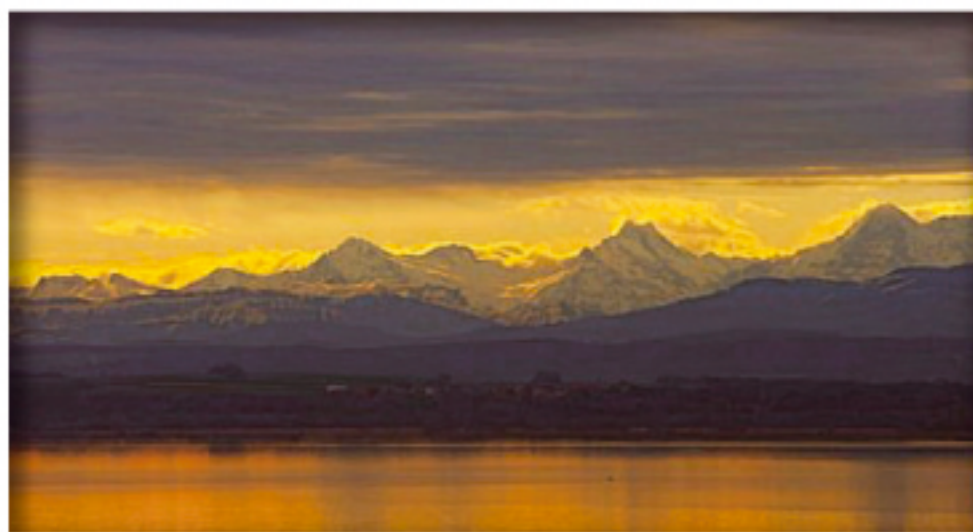
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楊家秘傳太極拳聯會

# Yangjia Michuan Taiji Quan Lian Hui



Meetings 2011:



on the foothills of the Neuchâtel  
Lake in Switzerland.

