

Amicale

Yangjia Michuan Taiji Quan

May 2013 – No. 73

**Christmas in
Ouagadougou**

**“Double
Weightiness”
Part II**

**23rd Rencontres
YJMC Amicale:
PARIS
welcomes you!**

楊家秘傳





EDITORIAL

The first sentence is always the most difficult to write: this is indeed the first Editorial for the first Bulletin i'm taking care of, since I was officially appointed "Chief Editor" during the last "Rencontres de l'Amicale". It reminds me that, for the third time, i have stage fright when starting a new mission. The reason is that each time I have inherited the heavy responsibility to replace Claudy: the first time was in 1998, when I took charge of the Finance of the Amicale, and I still haven't gotten this thing about debit/credit columns that i studied in my accounting lessons; then in 2000, when I took control of the ATA; and today, trying to carry on with the energy he put into this Bulletin. But this time, I feel less nervous: if numbers still aren't my thing, the "editorial" is part of my work. As children say in French, "that didn't hurt"...



Fortunately Michel Seqal has come to my rescue to take care of the technical part of the Bulletin: compositor, talented print designer, a student and assistant of the ATA (he knows what we are talking about), retired (he has got time), and nearly a neighbour of mine. Sometimes, just let the Dao work... I was also surprised to be very quickly and very effectively helped by a reactive, involved and effective "Bulletin" committee... Thank you all for lightening my charge in my beginning.

This May bulletin has been difficult to make lighter, there were so many things to put in, as with the second chapter of the "double heaviness", the echoes of the last Rencontres and the announcement of the next ones, a training course in Ouagadougou, a tai chi ball... so I hope that you will have as much pleasure and interest as me in reading all these articles.

As "never cast a clout till May is out", you can also choose in a 2013 schedule full of workshops, that smell like summer, sun and holidays. So, this year, will it be sea, mountain or countryside to practice your taiji?...

Françoise Cordaro

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President's Introduction

The spring equinox has passed, we leave the March-April time, when day and night are balanced, when the Yin and the Yang are in parity, towards the big blooming.

We are yet in the April-May time, when the strength of expansion of the Yang expresses himself, so that everything asserts itself. Nature force, bodies and spirits strength.

First of all, I would like to greet and to thank Françoise Cordaro, our new editor-in-chief, who comes after Claudy Jeanmougin. Overcoming the stress of the first time, she prepared for us a very nice last issue, promising a good future. Greetings also to Michel Séqal, from the ATA in Angers, our new graphic designer, sure you will appreciate his work. Thanks to Claudy who still does the link with the printer for the production of the bulletin, and Yves Février who takes charge of the mailing, so that you can receive it in your mailboxes. Thank you also, of course, to all those who work with Françoise, I mean the reading committee, translators and correctors. Their names appear in the credits under the word of the president.

The Bulletin is a really important part of the Amicale, a witness of our "Friendly" dynamism. It is also a very important part of our window to the outside. Take good care to pass it on within your own association. Make sure to inform the newcomers. We put it online on our website two weeks after the mailing, thank you to promote it.

I confirm you that the 2013 Rencontres de l'Amicale happen this year in Paris as announced last December. A new team is born upon the initiative of Isabel Da Costa, the new president of the *Tai Chi Chuan de Paris* association, and they completely reshaped the initial project. You will find in this bulletin the advert of these Rencontres 2013. We will put it on-line on the web site, as well as the registration form, in the section *Les Rencontres*. The registration will start from June 1st until September 30th.

There are many workshops and important events during this spring. They invite us to search outside the food we need to enrich our experiences. You will find on the web site of the Amicale all the details about workshops and events of May, June and July, followed by the plethoric summer training courses.

Good practice to you all,

Jean-Michel Fraigneau

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The Question of Double Weightiness

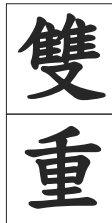
By Peter Ralston

Peter Ralston was raised in Asia and began studying martial arts as a child in Singapore. By age 20, he had black belts in judo, jujitsu, had been sumo champion at his high school in Japan, judo and fencing champion at UC Berkeley (where he majored in Pre-Med Anatomy/Physiology), and had skill in ch'uan fa, northern sil lum kung fu, western boxing, and muay thai. Interest in the "internal" arts lead to a committed the study of t'ai chi, hsing I, pa kua, and aikido. His focus soon became centered on T'ai Chi Ch'uan, which he's been practicing since 1968. After having powerful enlightenment experiences in his Zen contemplation in the early 70's, Ralston's investigations came to include questioning the nature of self and reality. In 1975 he founded the

Cheng Hsin School in Berkeley, CA, and in 1977 he opened The Cheng Hsin School of Internal Martial Arts and Center for Ontological Research. In 1978 he became the first non-Asian ever to win the World Championship full-contact martial arts tournament in the Republic of China.

He teaches internationally and at his Center in Texas, and is the author of six books, including *Cheng Hsin: The Principles of Effortless Power*, *Zen Body-Being*, and his newest book about the nature of consciousness, *The Book of Not Knowing*.

More information is available at
chenghsin.com



The Question of Double Weightedness

By Peter Ralston

ALL serious students of T'ai Chi are exposed to the principle called double-weightiness, and yet few of us have any clear understanding of what it's really all about. It's possible that this principle has more to offer than first meets the eye. But to get at this "more" we need to consider it from a new perspective.

Looking at how and why the term was created in the first place gives us some clues as to its meaning. Applying some common sense, and a little

basic physics and neurology provides even more information. For myself, I can personally contribute decades of in depth experimentation and investigation. Using these tools we can come up with a pretty solid idea of what this principle might be.

Although there are no completely solid accounts about the beginnings of T'ai Chi, a brief historical look is appropriate to begin our investigation.

The idea of being double-weighted originated with a man who many historians identify as the first known T'ai Chi master, Wang Chung Yueh. Accounts that we have are inconsistent, but suffice it to say that Master Wang appears many years after the founder of T'ai Chi — who may have been Chang San Feng. Most accounts state that it

was Master Wang Chung Yueh who first delivered T'ai Chi to the Chen family. It's said that Wang demonstrated such superiority over the pugilists of their village that the Chens wisely entreated him to stay and teach.

Upon his departure from the Chens, Wang left a manual describing his art. Toward the end of the manual he makes mention of a central fault found in martial practice that is often translated as "double-weightiness". In the Appendix of my book *The Art of Effortless Power* (1991), I chose from nine different translations of the T'ai Chi Classics those particular translations that were significantly different from one another. I did this so the reader could better see them as translations of something difficult to convey in English. Here are two translations of the very same Chinese characters from one of the lines in Wang's manual where this fault was mentioned.

The reason why a person can still be subdued, even after years of practice, is because he has not been made to realize the fault of "double-weightiness".

(Lee Translation)

It has often been the case that one who has practiced boxing for several years but who has not mastered the correct principle is usually beaten by his opponent. His divided attention is to blame.

(Kuo Translation)

You can see that the phrase double-weightiness isn't in the second translation, here it's presented as divided attention. That two terms for the same issue have such diverse translations points to the likelihood that there is simply no English equivalent for the distinction that Wang was really making. When we factor in that even in his own time and culture he was communicating something that no one grasped, it's not surprising that we are left with such different translations of the same Chinese characters. Yet, when it's translated as "double-weighted", people commonly assume it refers to standing equally on two feet. On the surface this seems logical, and many T'ai Chi teachers have passed on that viewpoint. But is that what Wang was actually pointing to?

The closer one looks at the issue, the more it seems unlikely that the fault Wang spoke of was

merely weight distribution. How hard is it to stop standing on two feet? Most of us can learn to do it within seconds, and can train to do it regularly very quickly. There are reasons not to stand on two feet equally. It restricts mobility and limits pelvic rotation and center movement. Since we can't shift our weight forward or back our use of the center is severely restricted. So standing equally on two feet isn't a good idea. But is this all Wang was referring to?

Wang was saying that even after years of training, this "fault" is the reason someone can still be beaten. Do you think that could possibly be standing on two feet? One reason we would hesitate to assert this is that there are plenty of martial artists who regularly distribute weight equally on both feet, but they can't necessarily be beaten just because of it — even by those who don't. But mostly, if these students of Wang's lost only because they kept standing on two feet for years on end, they would have to be the slowest learners ever! I propose that Wang was actually referring to something far more challenging, and certainly less simplistic than just standing equally on two feet. What might we ourselves find difficult to change even after years of practice?

A good candidate would be something counter-intuitive. If bracing up on two legs is difficult to avoid, we need to know why. We brace up to meet a force, or engage a weight, or deal with opposition. This is because we habitually counter strength with strength. We can see that this would be difficult to stop since it is the most automatic response used by almost everyone when fighting. Unless we actually engage in a real martial competition of some kind, it is easy to suppose that we could simply stop using strength if we believe we should. But this is just a thought, which neglects the fact that the brain and nervous system of our bodies have been programmed since childhood to do otherwise.

Investigating the matter, we find that any time we use strength — which is every time we try to move a heavy object, struggle with a significant force, or meet with some resistance to our actions — we always brace up. We also tend to lean our body's weight in order to counter any weight or resistance we run into. Simply observe any "push hands" competition and you will see these activities

obviously taking place. If you study this, you'll find that whenever people try to apply or receive a force, they always use strength, brace up, and lean.

Further investigation reveals why. Consider a baby just learning to stand. He is mastering balance but hasn't yet mastered applying a force to a large object. He's excited about his new power of mobility and so waddles over to push on his toddler sister. What's going to happen the second he applies force? He's going to land right on his diaper! Why? Because his use of strength pushes his own weight just as much as it does hers, so he knocks himself to the floor. Undeterred, however, he tries again and again until he finally learns to brace up his chubby little legs and lean into his sister's weight. Making this shift counters the push-back he will receive from using strength, and in this way he succeeds in pushing her over while remaining upright.

So it goes with all of us. Every time we use strength to move an external object of any significant weight or groundedness, we immediately put our balance in jeopardy, just like the baby. This is an indelible matter of physics. Yet we have trained our bodies and nervous systems to counter the expansion that occurs when we use strength. Bracing the legs and leaning against the force offers us a rigid platform from which we can shove or yank and affect another's weight while not losing our own balance. But this still puts our balance in jeopardy, increases tension, and greatly restricts our fluidity. Since we've been doing this from childhood, it is engrained and difficult to change. If we want to change this deep seated programming, we need to understand a little about how our bodies function in this domain.

Our brains are extremely complex, but in general we can divide them into the cerebral cortex, often referred to as grey matter, and the "reptilian" or more primal part of the brain. It's the reptilian brain as well as the white matter that controls pretty much everything that goes on with the body except thinking. Our highly developed cerebral cortex set us apart from the other creatures of the world, and we are quite proud of our ability to think, reason, and formulate abstract ideas and imaginary possibilities.

Yet we may be underestimating the essential role played by our reptilian brain in the domain of mastery. Have you ever tried to catch a fly? Even if the fly insists on sitting on the edge of your cup as you repeatedly swish it away, it evades you with skill and often lands again on your cup. Do you have that degree of ability?

Have you ever seen a fly crash land? No? Neither have I. They are not only hard to catch but make perfect and exact landings almost anywhere. Any human who could perform so skillfully would be considered a master, wouldn't he? The point is that the fly has such a small brain it's hard to find, and none of it is cerebral cortex! This means all of that skill comes from the inconspicuous white matter, which, when it comes to skill, puts our "superior" grey matter to shame. We often fail to notice that the reptilian brain, the non-thinking part of our brains, contains far more skill and "intelligence" than we realize, and that it dominates our every bodily function. If we are going to accomplish anything close to the skill of a common house fly, it is the non-thinking part of the brain that needs to be transformed. In order to avoid putting our balance in jeopardy and freezing our bodies in rigidity — in other words, remain constantly balanced and relaxed even under pressure — we need to make a fundamental shift in our nervous system. Such a deep alteration is a challenging affair, and Wang's students could have easily practiced for years attempting this transformation and still failed to give up their habitual use of strength.

Consider that this "fault" is brought about by our nervous system's automatic and often unconscious use of strength in reaction to encountering another's weight, force, or resistance. Although standing equally on both feet should be avoided, the difficulty in transforming our habitual and reactive use of strength is a much more likely candidate for what Wang was communicating. The domain we're talking about isn't found in our solo practice, it is one involving interaction and is integral to becoming truly skillful at T'ai Chi. I've looked into this matter myself for many decades, and I have engaged every kind of martial artist without loss since I was a teenager. Many of you knew of my reputation even before I became the first non-Asian to win the full-

雙重

contact World martial arts tournament held in China in 1978. Yet you probably didn't know that the reason the International T'ai Chi gathering, held close by that same week, claimed me as a "T'ai Chi" fighter during the 5 days of the tournament, was that I refrained from responding in kind when my opponents used strength. It's been more than thirty years since then and I have only confirmed this choice over and over again throughout this time.

At age 60, I want to share with you that there is a way around this "fault". It isn't a quick fix since, as I stated above, it demands a fundamental shift in our neurological system. If we aren't going to use muscular strength then obviously we need to find another source of power. This new power can't depend on how much we weigh or how strong we are, and must be consistent with keeping our balance in our own feet throughout its use without bracing up. Such is the nature of what I call "effortless power". Effortless power uses an "intrinsic" strength inherent in the body, which allows us to avoid the use of muscular strength, bracing up, and

the loss of balance. In short, we avoid Wang's fault. The use of effortless power, however, is not something that can be picked up overnight. But merely pondering the dynamics that must be involved to do so is enough to suggest that the principle called "double weightiness" isn't what it seems at first. Set aside any beliefs you have on the matter, and look into it for yourself. A more thorough investigation can contribute a great deal to your studies, even if all it does is to invite you to question beyond what you take for granted. Such an open perspective will enhance your practice no matter where your search takes you.

For more information on the work of Peter Ralston, visit:

<http://chenghsin.com>

Double-weightiness

By Dan Docherty

THIS highly important concept is mentioned in the Canon of Tai Chi Chuan.

"With double-weightiness there is a hindrance; you can often see people who have practised their skills for several years who cannot change and turn. This leads them to being entirely ruled by others. They are not even aware they have this sickness of double-weightiness. If we wish to be free from this sickness, we must know Yin and Yang.

When adherence is simply moving and when moving is simply adherence, When

Yin does not depart from Yang; when Yang does not depart from Yin; when Yin and Yang serve one another, then we can say we understand force.

After we understand force, the more we train, the more expert we become."

Many Tai Chi instructors completely understand double-weightiness, believing it to be where there is an equal amount of weight on each foot, something they themselves do every time they begin and end their Tai Chi forms. Some even talk of single-weightiness, a nonentity.

Shuang zhong, the double weight

By Claudy Jeanmougin

ALREADY expressed myself on this subject in one of my articles, but it was simply about one of its application in the execution of the shape of our style.

Now, it is necessary to be more explicit because of the debate I caused. I won't say anything about Peter Ralston's statements to which I leave the full responsibility of his papers which the reading seems to me a bit complicated.

I will stick to *Classiques du Taiji quan* and only to it. Thus let's resume the terms of the concerned texts and Sabine's translation to which I always relied for her precision and her requirements on the linguistic level.

Shuang zhong is a concept which the meaning is given by the use of examples of errors. If we commit the fault of Shuang zhong, it's because:

- we are unable to transform the movements,
- we didn't understand the applications of the yin and the yang,
- we are not straight as a plumb line,
- we didn't make a support on one side (we didn't empty one side).

The Hua transformation is the art to make change the yin in yang and vice versa. For this transformation to happen, it is necessary to release, to obtain the emptiness, which is essential for the transformation. Here, we have a reference to the Zhan-nian-lian-sui principle, which applies perfectly the laws of the yin/yang in the practice of Tuishou (see the article written on the subject in one of the bulletins). This reference finds itself in the explanation of what we should do to avoid Shuang zhong: "To avoid it, it is necessary to understand the yin yang, to adhere is to dodge, to dodge is to adhere", that is, to avoid Shuang zhong, you have to apply the principle of Zhan-nian-lian-sui.

The plumb line sends us back to the vertical axis, all around of which everything organises, of which the transformation through the pelvis. Concerning the "support on one side", it makes reference to the alternation emptiness/full which is nothing else than one of the multiple variants of the yin/yang. Indeed, it is necessary to specify what is the emptiness and the full by avoiding the use of the only term of energy or Qi. It will be necessary to specify if it is an emptiness of a yin or a yang, or a full of a yin or a yang.

In our practise, we often use the terms of emptiness and full to indicate on what foot the body mass is concerned. And we reserve the terms of yin and yang to

indicate the transformations which take place at the level of the alternative jest of hands. But in both cases, we use a shortcut. Best would be to consider emptiness and full as yin or yang.

I thus propose for Shuang zhong, the following definition: Shuang zhong results from the incapacity to make emptiness so that takes place the transformations yin/yang and emptiness/full. From this definition, we can indicate the most frequent errors:

- In the execution of the shape:
 - default of mobilization of the pelvis for the gestural expression and the changes of support;
 - dissociation high/low in the jest of the mutations yin/yang at the level of hands and legs;
 - dissociation right/left in the jest of the mutations yin/yang at the level of hands and legs;
- In the practice of Tuishou:
 - weight of the body distributed on two feet,
 - all the resistances against the pushes,
 - not application of Zhan-lian-nian-sui,
 - absence of release and not creation of the emptiness,
- In the daily life and the practise of Taiji quan:
 - mental resistance (excess of yang)
 - absence of hearing (excess of yang),
 - ect.

We could continue the list to enlighten better the meaning of Shuang zhong, but I humbly have to admit that this expression is very difficult to translate. I shall thus continue to use Double weight as rough translation by well specifying that it is not only about body mass, but about a concept which highlights all the laws of transformation.

If we make the error of Shuang zhong, it is because we don't transform (the error is to be looked for in the waist according to the *Classiques*.) If we don't transform it is because we don't apply the laws of the yin/yang. If we don't apply the laws of the yin/yang it is because we are unable to make the emptiness necessary for the realisation of the transformation yin/yang and vice versa. And we can so continue to recite the principles contained in the *Classiques*. If the expression is difficult to translate, its application is even more difficult...

13th February, 2013

23rd Rencontres

Yangjia Michuan Taiji Quan Amicale

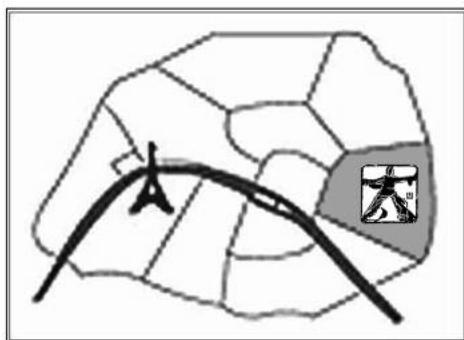
Paris welcomes you !

From 8 to 11 November

An event organised by: **Rencontres 2013 du Yangjia Michuan Taiji Quan**
in association with **Tai Chi Chuan de Paris, Taiji Yang Riv'Gauche,**
and the support of other Yangjia Michuan groups in the Ile de France region.



Rendez-vous in the east of the capital !



Located in the 20th arrondissement of Paris, the Résidence Internationale de Paris (RIP - Paris International Residence) will house the 23rd Rencontres.

The residence is easily accessible by metro, bus, and tram. We advise you to use public transport from mainline train stations or airports, as parking spaces are not available in the area.

Practical information and maps will be provided after registration.

Registration

Registration is open from 1st June until 30 September.

Given the restricted number of places, priority will be given to participants staying for 3 days.

The registration form will soon be available for download from the Amicale website:
<http://taijiquan.free.fr> click on "Les Rencontres".

It will also be sent to member groups for information purposes and distribution.

Want to extend your stay before or after the *Rencontres* ?

RIP has agreed to accommodate those wishing to extend their stay for tourism, at the negotiated reduced rate.

For additional nights, register directly with Mathieu Dubarry at RIP, specifying that you are participating at the *Rencontres*.

Contact In French: R2013.Amicale.Fr@gmail.com
In English: R2013.amicale.En@gmail.com





Training course in Ouagadougou, Burkina Faso

Organized and taught by Claudy Jeanmougin and Madeleine Blanchard
December 24th, 2012 through January 5th, 2013

In the Ouagadougou National Park.

This training course took place in the African path initiated in 1989/1990 by Denis Banhoré who became interested in the work of the French Taiji School which I founded. After a long latency period, I eventually went to Abidjan, Ivory Coast during Easter 1998 at Denis' request to lead a course for a group of Kungfu practitioners with the aim of introducing them to the Yangjia Michuan style of Taiji.

This initial 10-day training course addressed different groups of students of Denis Banhoré's Kungfu school :

- a group of children every morning in a central city club
- a group of adults, mainly teachers, every afternoon
- my Belgian hosts and Denis Banhoré for private courses
- Denis Banhoré for private courses

We taught Shi San Shi and Section One for the first two groups while Denis managed to also practice section two, the fan form and the basis exercises.

From the start, it was impressive. I returned to France with the hope that Denis would continue his work and would decide to come to France to pursue his training. Unfortunately this did not take into account the future events that would turn to civil war in Ivory Coast with its dangers and uncertainties. Communicating with Denis then became difficult, electronic and postal mails were undelivered, and I remained without news for years. I felt all the effort was useless until I received news from Denis about the development of Yangjia Michuan style of Taiji in the Ivory Coast bordering countries. Later pictures and reports were published in our bulletin.

For its 20th anniversary the Yangjia Michuan Amicale invited Denis Banhoro to come to France and to stay for several weeks in order to continue his training. The necessary travel documentation, unfortunately, was impossible to obtain due to the situation prevailing in Ivory Coast.

Meantime Désiré Amoussou, a gynaecologist, arrived in Annecy for professional reasons and met Henri Mouthon in 2009 with whom he continued his training of Yangjia Michuan Taiji that he had started with Denis Banhoro. Later Henri Mouthon and Catherine Bachelet decided to offer teaching courses to our Burkinabe friends with some financial support from ATCHA.

Henri corrected and taught Shi San Shi, Section one, the basic exercises and the first part of Section two, while Catherine taught the fan form. Informed of Henri's participation, I insisted that the Amicale fulfill its goal to help develop our style abroad by voting an annual grant of 1000€ for the next three years.

Henri returned to Ouagadougou in December 2011 to continue his teaching. He managed to teach the first four sequences of the ancient sword, the first six Tui Shou basis exercises while correcting the first two sequences of the form.

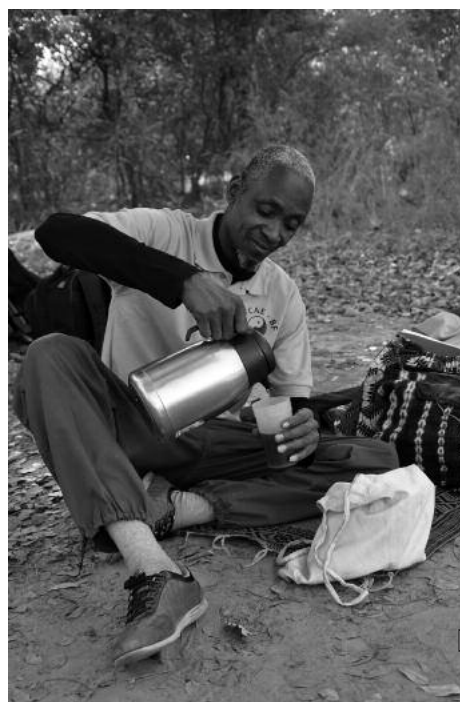
This was what our Burkinabe friends had achieved when Madeleine and I, decided to organise the next training course there, I would like to detail here both in its technical and human aspects.

Welcome at Ouagadougou airport on Christmas Eve

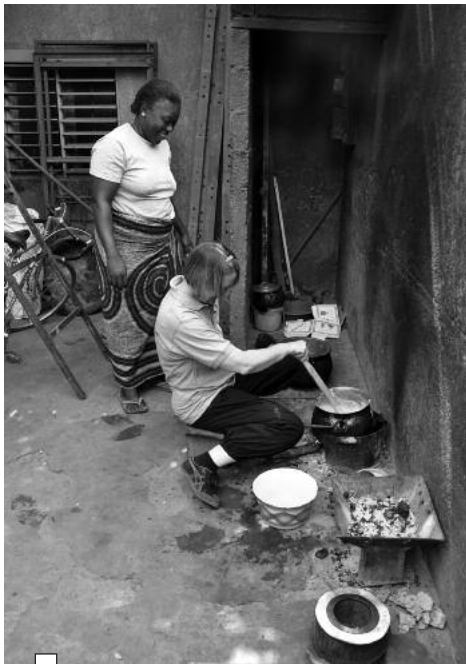
We arrived at Ouagadougou a few minutes past midnight in an overcrowded airport due to our delayed departure from Paris. Once through with immigration we tried to collect our luggages and of course one was missing; the one containing our swords and fans. Fortunately Adama Traoré, the “every problem to be solved man” according to Henri, was there to assist. He located the missing luggage an hour later in a deserted airport carefully where it was put away under a conveyor belt.

We finally got out of the airport to meet our welcoming hosts including Youssouf Ouattara, President of the ATCAE-BF (Taiji Quan and Energetic Arts Association of Burkina Fasso) and Germain Tanou.

Then we went to our hotel, Hôtel de la Liberté, which was warmly recommended by Henri. He had a mosquito net installed there on his previous trip which turned out to be extremely useful. We would like to thank him for his kind concern which protected us from the voracity of those nasty little bugs. Adama arranged to pick us up by noon the next day for our meal after a very short and very noisy night, Xmas being celebrated there with many draughts of alcohol on blaring music.



Adama, our right hand man, managed to satisfy our every wish. Each morning he offered us some tea.



Madeleine preparing the tô, much to the amusement of Bindou, who prepared the meals during our visit.

Our Meals at Adama's Place Cooked by His Wife Bindou

We had excellent meals and never ate the same dish twice; each one intended to help us discover the local gastronomy. Madeleine got into making *tô* and soon realised how much energy was needed to avoid the lumps... we even drank red wine which was to my surprise rather good. Although the corkscrew didn't follow up, I promised a decent one on my next trip.

We started that December 25th with a meal at Adama's place, and was soon followed by another at Jean-Pierre's, a Viet vo dao teacher who was a convert to Taiji Quan. After a well-deserved nap we spent the afternoon in our hotel courtyard with the board of ATCAE-BF discussing the training course program. It had been arranged by mail in advance but we finalized it there sitting around drinking the local beer Brakina which was rather good indeed.

Training Course Organisation

We started the morning after our arrival in the city park at 06.30 and practiced until 09.30 with an evening practice between 18.30 and 21.30. We practiced on the premises of the local electrical agency where Adama works, which was close to our hotel. This schedule was kept throughout our stay.

Here is the list of participants in the morning course who were dedicated to the training:

Youssou Ouattara, president of the association,

Diana Katakou, treasurer of the association,

Issiaka Ouedraogo, secretary of the association,

Adama Traoré, our host and right-hand man,

Germain Tanou,

Issa Zerbo,

Denis Banhoro who honoured the course from the third day to the end,

Jean-Pierre Pale who could not practice because of an injury but participated in all evening activities.



Some of the workshop coordinators at morning practice. From left to right: Germain Tanou, Issiaka Ouedraogo, Adama Traoré, Denis Banhoro, Youssouf Ouattara, Issa Zerbo

The evening course addressed two groups: the trainers and their students who were available at this time of the year. Thanks to Madeleine's participation, we managed an intensive course for both groups.

Practice and level of practice

Quite honestly, I was surprised by the quality of the practice. I wish to pay tribute to Henri's work and rigour which were clearly visible in the participants' demonstrations. The only important corrections to be made concerned the second part of the second section that they had learned through the documentation left by Henri after his departure. We then proceeded with new materials.

The president of the ATCAE-BF along with Adama Traoré had prepared his students for our coming with a training every Sunday morning between 06.30 and 11.00 during the previous two months before our arrival. Before each training they would review various videos of our style to actualize and discuss their practice. Their seriousness was quite fruitful.

Effective Program of This Training Course:

Expected program was:

Review of:

- Shi San Shi,
- First section of the form,
- Second section of the form,
- Fan form,
- First four duans of the ancient sword,
- First six Tui Shou basis exercises.

Learning of:

- First and second third of Section Three of the form,
- Last four duans of the ancient sword,
- Next four Tui Shou basis exercises,
- Technical and martial applications of section 1 and 2 of the form.

Program:

- Morning:
- hour 1 : basis exercises and review of the form,
 - hour 2 : learning the form,
 - hour 3 : learning the ancient sword.

- Afternoon:
- hour 1 : review of the Tui Shou basis exercises and learning Tui Shou,
 - hour 2 : reviewing and learning the form,
 - hour 3 : technical applications and Tui Shou.

The trainers completed their program with the exception of the technical applications of section two. Moreover, we worked on all the Tui Shou basis exercises. The student group worked on Shi San Shi, section one, the very beginning of section two, the beginning of the fan and the first six Tui Shou basis exercises.

The training program of the next course which is scheduled for December 21st, 2013 through January 5th, 2014

- Reviewing what has been done with Henri, Catherine, Claudy and Madeleine.
- Technical learning:
 - Third part of Section three,
 - Technical applications of Section two,
 - Pole.
- Theoretical learning:
 - *Zhan-lian-nian-sui* (theory and practice of Tui Shou).
 - Classics: study and practice of *Shi San Shi* according to Wang Zongyue.
 - Biomechanical principles applied to the pelvis, hip bone and lumbar column.
 - Rudiments in Chinese energetics for a sound understanding of the practice.



Adama and his wife Bindu with their son, a national swimming champion.

This program was outlined during the board council of the ATCAE-BF which was held on the last day of the training course, Saturday January 5th at the Hôtel de la Liberté. Denis Banhoro was present along with other members of the association.

It was agreed that this coming training course would also be opened to any practitioner of any country whom has completed the equivalence of the basic course for trainers described above and who intends to teach. If not familiar with that level of practice, students will be welcome to follow the student training course which will be organised concurrently.

Future Perspectives

Denis Banhoro, President of the Ivory Coast Martial Arts Federation, being present we outlined some future perspectives which I would briefly like to draw up:

- Establish better communication with the Amicale. I suggest that the Amicale registers ATCAE-BF among associated associations in its bulletin, and a copy of which is regularly addressed to ATCAE-BF.
- Establish better communication between Burkina Fasso and Ivory Coast to ensure the development of our style in both countries and in bordering countries.
- Organize a trainers' program based on the Yangjia Mishuan Taiji Quan for practice and the French School of Taiji Quan for theory in order to promote the Yangjia style on a rigorous basis. There is little doubt that the core of the present trainers will be leaders for such a training.
- Organise international trainers' stages alternatively in Ivory Coast and in Burkina Fasso.

Yangjia Michuan Development in French Speaking Countries of West Africa

There are three courses in three different cities of Burkina Fasso which represent seven trainers for over 20 practitioners.

Denis Banhoro indicated the following data:

- Ivory Coast: – Abidjan (25 trainers, 70 practitioners)
– Korhogo (1 trainer, 20 practitioners)
– Abengourou (3 trainers, 30 practitioners)
- Guinea: – Conakry (2 trainers, 30 practitioners)
- Mali: – Bamako (4 trainers, 35 practitioners)

General Assessment

I am convinced that we should pursue our efforts to help those countries develop our style. I would estimate that another three years of strong support is required to help trainers'. I would therefore request the board of the Amicale to continue his financial support of the development of our style in Burkina Fasso for two more years, until December 2015.

I intend to continue teaching as initiated by Denis Banhoro and Henri Mouthon and will request that the Amicale vote for this support.

Our interventions were useful and the entire group of trainers does intend to teach and works hard to this end. Each training course stimulates students and I believe that the members of the College of our style would be amazed by their level of practice.



Madeleine dares to straddle the crocodile...

Conclusion

I wish to thank President Youssof for his warm welcome and efficient organisation of the training course.

Thank you to Adama and his wife Bindou for their traditional cooking, a collection of tastes and flavours that were savoured with great leisure.

Thank you to Denis Banhoro for participating in the courses and for his considerable humility.

Congratulation to Jean-Pierre Pale for his interest and attendance to evening courses despite his injury.

I wish to emphasize the quality of the students' work and especially the trainers' who meet every Sunday morning to practice and share their experience in order to improve their Taiji. Such commitment to our style in Burkina Fasso, Ivory Coast and bordering countries sustains my request to the Amicale to pursue its initial financial support of three years for a further two years.

It might be interesting for Burkina Fasso ATCAE and Ivory Coast YANGJIA MICHUAN TAIJI QUAN FEIZHOU XIEHUI to have an agreement of the sort TYAMTA and AYMTA signed in order to foster their development.

Finally I am prepared to return to Ouagadougou during the next Christmas holiday to continue the teaching of Denis Banhoro, Henri Mouthon, Catherine Bachelet, Madeleine Blanchard.

Training course in Ouagadougou between December 21st, 2013 and January 5th, 2014

If you are interested in participating in this training course, please be aware that there will be two courses in parallel: trainers' stage (with the basic course completed as described above) and students' stage open to everybody. If teachers are interested in leading workshops, then please do not hesitate to contact me for further information.

Here are some indicative costs that might help you with your budget:

- Flight ticket: 800 € if booked long in advance
- Visa: 46 € including postal fee
- Vaccination: 35 € for yellow fever (which is compulsory)
- Hotel: 25 € per night at the Hôtel de la Liberté which is negotiable for longer stays
- Meal: less than 3 €

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“Memories of Angers”

By
Armand Raimone

For months we had been preparing that exceptional event in the story of our school: **the yearly meeting of the Yangjia Michuan Amicales.**

We were looking forward to meeting the other people passionate for the Yangjia Michuan style (be they students, teachers, mere beginners, experienced practitioners).

Therefore, in this state of mind, we 16 practitioners from Martinique landed in Angers on the 8th of November 2012.

José VALERY, the master of our THIEU-LAM YANG-PAI LAO-JIA school, who teaches both internal and external art, had presented the event with his usual cheeky smile though it was up to us to get our impressions. As a man of honour, he had promised Françoise CORDARO we would be numerous. And we were!

Our practitioners gave us their impression afterwards. Of course, we won't note down everything they said, we would need pages and pages. Here are a few:

The welcome: Friendly, warm and hearty, ever so pleasant.

Management: An organisation beyond reproach particularly when dealing with transfers, and the transfers of those who left early. A dynamic and devoted team who assured that the meetings went smoothly and comfortably.

Accommodation: In spite of the cold weather that our practitioners used to warmer temperature had to face, we enjoyed the bungalows by the water. Food was excellent, all the more since meals offered a wealth of meeting opportunities.

Workshops: Devoted and caring teachers led varied and resourceful workshops that could satisfy both experienced practitioners and beginners. The latter were eager to meet long-time practitioners as



well as new ones. We could note that people were really open-minded. We were very pleased to note the interest of those who practiced with José as well as their willingness to enter our “Marian” turn of mind.

By the way, I would like to add that we are still beginners, even after years of practice, since we constantly question our practice and that adds spice to our respective progress and entices us to deepen our practice.

Yet some of the practitioners, more specifically new ones, were disappointed when they faced brute force specifically in the “tui shou” workshop with the older practitioners. This is a notion José constantly makes us aware of: being able **to invest in loss** is the source of **real progress**. Let us quote José in his book, *L'interne dans le style Thieu-lam yang-pai Lao-Jia* (The Internal in the Style Thieu-lam yang-pai Lao-Jia): “You should not try to get power on another person, since your power should only be applied on yourself, not on others, whatever your level in the art.”

Anyway, can't any experience, if it is tackled with the right state of mind, be of great benefit?

To conclude, we can assert that the wonderful 2012 meeting will be engraved positively **in our hearts and minds and in our bodies.**

A Few Notes

Inspired by Marie-Christine's Text ⁽¹⁾

By Jean-Luc Pérot

1. The waist

The word is well chosen but needs to be reviewed.

For the waist is not pelvic bone but the intermediate space precisely where there is no bone, truly the place of strengthening and of possible separation between the lower and upper halves.

■ We understand in the word “belt” a horizontal continuity, a ring, but the function (in addition to holding up pants) is in the reinforcement of the relation of the upper body to the lower part of the body. It provides coherence and strength as emphasized by the function of the Dai Mai, umbilicus and Ming Men.

It is in this perspective that it evokes a strong lower back, a good back and is useful to gird up the loins.

To unfasten the belt allows the descent of the diaphragm and deep breathing. This opens access to the pelvis but rooting into the earth still requires relaxation of the deep pelvis. The “tight ass” does not allow passage of energy.

■ The loosening of the waist lets the sensation pass toward the bottom but not necessarily assuring much connection with the top.

Rather it is postural release, this internal lengthening, that activates the blood flow of the transverse abdominal muscles maintaining the deep abdomen (*cf.*, the works of Dr. Bernadette de Gasquet and of Blandine Calais-Germain).

The up/down relationship is a firmly established objective criterion for consistency but does not imply for all that a fixedness. Indeed, it is always relaxing the waist that allows differential rotations between the pelvis and the thorax, the twists that integrate the power of spirals.

2. Is it necessary to abandon all martial intention in order to ameliorate the continuity of the gesture?

This issue is close to my heart, having chosen since my 60th year to leave to others the martial connection context.

For all that it doesn't seem necessary to me to “disarm” the formal practice.

The martial purpose is not to be read in the hardening of a gesture.

Pure steel requires clear intention underneath cotton wrap. The pointed or cutting edge of martial intention spills energy in the form, which without that clarity quickly takes on the appearance of an empty shell.

“Do what you do” or “be that which you do” (or something close to that). Managing the energy passed through the forms and the eight basic modes of Shi San Shi is found in the gestures that constitute the form.

Continuity is above all a matter of intent; a gesture could even be suspended without breaking that continuity, and in addition a too-regular flow would not testify, in my opinion, to a continuity of purpose. I remember an article by Serge Dreyer published in this journal that clearly illustrated this point starting from relaxation. If roundness and fluidity characterize the form, variations of energy in rapport with the true life of the gesture are the seasoning.

1) “The obsession of the right gesture”, Marie-Christine Moutault, *Feuillet du Collège* No. 2, *Bulletin* No. 71.

The WYN-PHU - School of Breath and Harmony

By Jacques (Jacky) Craighero

WYN-PHU is the names' abbreviation of the two masters I've been lucky to meet: WYN for Master WANG YEN-NIEN and PHU for Master NGUYEN DAN PHU.

When the pupil is ready, the master shows up. I have been able to verify this principle several times in my life.

At the beginning of the 1970s, during a Vietnamese martial-arts course in Limoges, I had the opportunity to meet Master Nguyen Dan Phu. Following that encounter and in the course of numerous following years, I had the opportunity to learn Thieu Lâm at his side. By 1978, the master opted for internal art and started teaching Pa Kua [Bagua⁽¹⁾]. Yet he had to stop as it did not raise much interest in his school.

I discovered tai chi chuan only at the beginning of the 1980s. A demonstration of this new technique had been organized by M. Jacky Bousquet, joined in by M. Jean Paï. Quite a few teachers from Poitou-Charentes came: karate, judo, Yoseikan Budo, Vietnamese martial arts (Thieu Lâm) practioners. They all came to see this absolutely extraordinary, unique martial art.

In fact, that Saturday evening, M. Jean Paï had eaten too much cockle in a famous restaurant in La Rochelle and was so ill he could not show his skill. In spite of M. Bousquet endeavouring to explain what is internal art, all the various martial-arts teachers felt they had been ridiculed as had been their art. The demonstration was a total failure.

Nevertheless, another show was scheduled on Sunday morning where M. Jean Paï's presence was assured. I was the only person on that Sunday morning. Not a lucky day for tai chi chuan!

In November that same year, a Master Wang Yen-nien came to La Rochelle, together with Charles Li and Serge Dreyer. This time... the pupil was ready, the master had arrived.

On that day my life in the world of martial arts faced a turning point. For the next two years I participated in M. Charles Li (Zheng Yi-Li)'s workshops. Thanks to the only videocassette featuring Master Wang Yen-nien that I had, I could continue training and bettering my technique as well as my teaching.

I had the opportunity to meet Master Wang Yen-nien in his country, in Taiwan. Therefore I could benefit from his teaching directly. Thanks to him, I could teach some teachers such as Jean-Paul Allmang (Angers), Serge Nguyen (La Rochelle), and José Valéry (La Martinique), to name a few, and many more not mentioned since they are not members of the Amicale .

I would like to thank the Yangjia Michuan Amicale for welcoming Ecole WYN-PHU—Souffle et Harmonie.

For further information on our teacher and his school, please visit our Web site:

souffle-et-harmonie.jimdo.com

(1) Bagua Zhang: technique of the Eight Trigram Palm (editor's note).

Charente, the region North of Bordeaux where brandy or Cognac is made. La Rochelle is there. Acadians and Cajuns come from Poitou-Charentes. **Limoges** is in the Limousin region, east of Poitou-Charentes. It is famous for enamel and china as well as uranium (translator's note).

“Should the notion of ‘martial intention’ be eliminated from the practice of our Taijiquan form⁽¹⁾ to give it real continuity, like a silk thread which unwinds from beginning to end as one continuous gesture?”⁽²⁾

Reflections

By Serge Dreyer

I WILL try to answer this question which seems to echo the written account of a conference I attended in China and which was published in a previous issue of the ‘Bulletin’. These notes mentioned, among other things, the increasingly obvious marginalization of martial intention in Taijiquan. I have already responded privately to the question raised by Marie-Christine Moutault. Here I will further develop my thoughts on the relationship between martial intentions and fluidity (without trying to argue with anybody in particular), and to take a closer look at this question which has relevance beyond our own style, and which I hope will provide a basis for further reflection. This very direct question is interesting because it reflects the evolution of Taijiquan all over the world, and points to a number of useful paradoxes.

1. The ‘Field’ of Taijiquan

From a sociological perspective⁽³⁾, I think it is useful to understand who the actors in this field are, and the interests at stake, before directly responding to the question raised above. It seems to me that this question is a by-product of a discourse which has become dominant since the implantation of Taijiquan here in Europe; a discourse which often imprecisely associates issues of health, relaxation, spiritual development, esthetics, and non-violence (or more precisely an opposition to the more martial aspects of Taijiquan⁽⁴⁾). The available literature on this subject⁽⁵⁾ suggests a number of convergent factors. To simplify, among the possible sources of this discourse we can include: the stress of everyday life, uncertainty about the future (such as the specter of unemployment), the unbridled display of violence in the media, an increasing sense of solitude

found in the urban environment, and the intense competition in all aspects of modern life. Whether true or not, these phenomena, among others, are perceived as being characteristic of modern society. Practicing Taijiquan would seem to provide some protection against these negative effects, or at least to provide some balance in what is seen as an unsatisfying lifestyle⁽⁶⁾, while the more martial aspects of this discipline become problematic because they are generally associated with a form of violence.

Let’s stop for a minute to consider a comparison with the field of music⁽⁷⁾. Would many musicians, whether amateur or professional, refuse to even consider playing in front of people⁽⁸⁾ just because

1) I have used a lower case letter instead of the uppercase used in the original title, which I assume was a typographical error.

2) *Bulletin de l’Amicale* n° 71, September 2012, p. 20.

3) Read the work of Pierre Bourdieu on the concept of “field”.

4) This comment should not suggest that Marie-Christine’s question propogates this opposition.

5) *Les sens du “Ren”, ethnographie d’une école de Tai-chi*, Sylvain ROUANET, doctoral thesis, Université Paul Valéry-Montpellier III, research component - Territoires, Temps, Sociétés et Développement, 2011

6) *Le Taijiquan: images d’une tradition chinoise et son adaptation à la modernité*, Anne-Valentine LAPASSAT, pre-doctoral thesis. “Langues et identités culturelles”, Université Jean Moulin-Lyon 3, Department of Chinese, 2001, pp. 36-38.

7) We could obviously find many other possible comparisons in any number of other disciplines.

8) Including friends and members of the immediate family, and not just an audience of strangers.

doing so might create certain tensions which would effect the fluidity of their performance? This seems unlikely, and even those who might claim that they are only playing for themselves are often quite happy to have a small audience. So why do we ask this question about Taijiquan?

In my experience, for many practitioners the problem seems to be related to the uncertainties created by the martial aspect of Taijiquan; the risk of losing face, putting acquired skills to the test (particularly due to the uncodified nature of combat), the threat (whether real or imagined) to our physical integrity, the tension brought on by the aggressive nature (real or imagined) of this challenge, etc. And then there is the question of culture. Western logic tends to be based on the notion of opposites, in this case, between the martial aspects of Taijiquan and the other benefits it offers. There is a sense that any form of “martial intention” somehow threatens our fluidity⁹. In reality, many other well known factors constitute a similar threat; lack of suppleness, lapse in memory, a desire to make the gesture ‘just right’, concern about how we will

be perceived by an audience. In over thirty years of experience with the Chinese (in the PRC and in Taiwan), I have never heard the kind of question asked above. Most practitioners are not really interested in the martial aspect of Taijiquan, but it would never occur to them to remove one of its integral elements¹⁰. If their teacher insists on the martial aspects, they learn them (or at least pretend to) and then forget about them if it doesn’t suit them. But they do not put themselves in a position of opposing the practice. I will now address the multiplicity of possible interpretations of the notion of “martial intention”.

2. Martial Intention and Fluidity: Contradiction or Ignorance?

These two collocated terms “martial” and “intention” are problematic both because they are collocated and because they need to be more clearly defined. Is it the “intention” that causes a problem, or its “martial” quality? Or is it both together?

9) The text contains no explicit references to the martial aspects of Taijiquan. The two questions at the end seem to come out of nowhere, which I think justifies my rather long answer, because we are faced here with a certain ambiguity (I am not suggesting that this is in any way intentional on the author’s part). But this text, in the middle of the Bulletin, originates from our Teacher’s College. I would like to call the attention of our readers to the fact that this is a relatively new development in our style. It is again a question of where we are positioned within the field of our discipline, here within the reduced register of our own style. Teachers have an implicit authority concerning the “right” way to practice our Taijiquan, that is why I would like to point out the influence that such texts can have in an organization that is made up primarily of students of Taijiquan. I’m not accusing anybody of anything, but I think it is a good idea to reveal such mechanisms, which are present in all aspects of our society.

10) As I write this article, some thoughts occur to me which are not directly related to the question at hand, but which I think merit a little digression. In all the countries where I have taught, I have heard practitioners of our style (teachers and students alike) passionately refer to the notion of tradition in defending the practice of our particular style of Taijiquan. The teaching passed on by Master Wang seems to be an integral part of a timeless tradition, and on which a few well

tailored discursive elements seem to insist (references to Taoism and ancient gymnastic techniques).

But this type of discourse reveals at least three paradoxes. First of all, doesn’t eliminating the martial intention and /or ignoring techniques such as tui shou (push hands) and San shou (free hands) compromise this sacrosanct tradition of Taijiquan? Didn’t Wang Yen-nien himself recognize that Taijiquan is a martial art? (When I started in Taiwan in 1976, Wang yen-nien spent almost as much time teaching tui shou as he did teaching the form.) The second paradox is that the tradition of our style is actually relatively short (about 150 years) –Yang style being a derivation of the Chen style. The third paradox is that this tradition, like most, has evolved far from the purist origins that we like to imagine. As Anne Valentine Lapassat demonstrates in her interesting thesis (see footnote 6), the tradition of Taijiquan has been subjected to western influences since the beginning of the 1900’s. In our style, this influence is visible through a reference in Wang Yen-nien’s text to the 1929 san shou competition in Nanjing that his teacher Zhang Qin-lin was said to have won. (More on the veracity of this claim in a future article). We could even go so far as to say that this influence was already present in the 1800’s when, according to legend, Yang Luchan challenged the Masters of other martial arts, giving him the nickname “Without rival”. Isn’t that another example of competitive spirit?

• If we refer to the classic texts, particularly *Taijiquan Jing*, which is attributed to Zhang Sanfeng, we find the following (Davis 2004, pp. 75 North Atlantic Books): “*The qi should be excited, the spirit should be gathered within. Let there be no hollows or projections, let there be no stops and starts* [the later directly addresses the question at hand] *In all these cases it is Yi [intention] and not from externalities.*” Here one might object that this text specifically addresses the martial aspect of Taijiquan, but if we look at the text of Li Yixu, we find the following affirmation (Davis 2004, pp. 75, North Atlantic Books): “*Silently treasure up knowledge and ponder [then one can] gradually arrive at what is the hearts desire.*” Here we see intention in the form of thoughtfulness necessary to find the perfect gesture (obsession of the perfect gesture in the title of the article from the Bulletin). In these classic texts, it appears that intention is absolutely necessary to fluidity in the practice of Taijiquan.

• If it is the martial aspect of this discipline that is supposed to pose a problem for the fluidity of the form, this raises a simple question. For whom is the notion of fluidity really crucial in the practice of Taijiquan? It seems clear that it is actually the practitioner of a martial art who most depends on this fluidity because it is his most important advantage in combat.

Whether in a softer form of combat like tui shou⁽¹¹⁾ or in a more realistic context, fluidity is absolutely indispensable part of this discipline. If we ignore this fact, we miss out on one of Taijiquan’s greatest riches. On the other hand, fluidity is not the only important element for someone practicing the form. Stopping a movement for contrast can create an interesting esthetic effect, or even just provide a tired practitioner with the opportunity to catch his breath, or gather his thoughts when he can’t remember what comes next.

• Martial intention: When we talk about trying to memorize all of the martial applications, it raises another question –does the problem come from overloading our memory, or is it because we imagine that we are actually faced with an adversary? I won’t speak for the author because the meaning of the question may not be clear. In any event, if it is a problem of having too much to remember, we

should point out that the aspects of health and well being often discussed in this publication can also lead to memory overload. As for the imaginary adversary, there are many techniques used in sports and in the performing arts which have demonstrated how helpful it can be to internally visualize and anticipate likely future scenarios.

• The other important term here is “fluidity”, which is poetically described as “*a silk thread that unwinds from beginning to end in one continuous gesture*”. This citation, which refers the Chen style, can be compared to the opening lines of the Taijiquan Jing “*Whenever one moves, the entire body must be light and lively, and must above all be connected throughout.*” Put in simpler terms one might say: “*If part of the body moves, the rest of the body moves with it.*” This principle of movement turns out to be a little problematic for our style of Taijiquan. Putting aside the fact that right from the beginning⁽¹²⁾ of our form, we have become accustomed to pausing, there are also certain movements taught by Master Wang during which some part of the body does not move.

See photos:

–the left hand in photos 10-12 and the right hand in photos 15-17,

–t he right hand in photos 27 and 28,

–the right arm in photos 60-62 (here the texts explicitly says “without changing the position of the right arm”). It would be very instructive to closely observe what happens between each movement of our style to see how well the notion of fluidity is respected.

11) I take this opportunity to repeat once again that it is possible to practice tui shou and even san shou playfully. The vast majority of my students who practice tui shou are playing, not fighting.

12) All of the references cited here come from Wang Yen-nien’s book *The Yang Family Hidden Tradition of Taijiquan, 1988*, Taipei, Taiwan.

13) Including free fighting with weapons.

3. Conclusion

We could find other movements in which some part of the body does not move, but I am not suggesting that this is because somebody is doing something wrong. I have always been in favor of having a diversity of interpretations in practicing our style. As in many other fields, it is the individuals who give meaning to the practice and not the other way around. I agree with Marie-Christine's text, which seems to lean in this direction (see the first page). But I would ask the following question; wouldn't an organic approach to Taijiquan (which would include its martial aspect as well as that of health and well being) contribute to a better under-

standing of concepts such as fluidity? Such a question may shed some light on the relationship between two phases of learning explicitly mentioned by Li Yixu: in practicing the form we get to know ourselves, in practicing with a partner, we get to know the other. We are, after all, "gregarious animals" and our existence depends, at least in part, on others. That which we can comprehend psychologically, Taijiquan allows us to experience directly. Practicing the form slowly allows us to memorize and then to fully integrate the movements, while practicing tui shou and san shou⁽¹³⁾ teaches us how to let go, as part of an endless but exalting spiritual journey.



10. Inhale; raise your right hand to shoulder level; your palm faces forward. Raise your right leg (thigh) level with your waist. Let your toes hang. Shift your left hand to below your right elbow; turn your palm downward. Straighten your left leg.



11. Inhale; without changing your upper-body posture, sit halfway down on your left leg and take one step forward with your right foot; your heel touches the ground.



12. Exhale; straighten your left leg and lower the ball of your right foot to the ground. Lift the right heel. With your right hand, push forward (*tui*).



60. Inhale; without moving your right hand, turn your body 180 degrees left. Move your left hand down the inside of your right arm to the front of your chest; your palm faces downward.



61. Inhale; sit solidly on your right leg. Bring your left elbow toward your left ribs. Your left forearm and palm come from above and draw downward (*cai*) along the left axis to waist height; your palm faces right.



62. Exhale; take one step forward with your left foot; your heel touches the ground. Straighten your right leg. Lower the ball of your left foot to the ground and lift your heel. Take advantage of the upward momentum and, with your left hand, push (*an*) up to shoulder height. Your left elbow is bent slightly.

About the movements that repeat in the form

By Jean-Luc Pérot

It has been said, Peng Lu An Ji are the cardinal movements; they form a sequence that is repeated in the three duans to such a point that I deliberately call them the refrain.

Cai Lie Zhou Kao occupy the obliques and reoccur less often.

But all reappear in the basic exercises and enrich the tui shou experience.

As well as the usefulness of practicing the gestures to the right and the left and in different directions, it seems to me that these are not mere repetitions but subtle variations. Indeed, each repetition colors the imaginary landscape that is contained, situated in the particular magnitude and rhythm. The martial application, as it is usually called, awakens separate sensations; unique and small changes of the scenario impose an adjustment of a millimeter that vibrates the energy in another manner. In any case here is an argument favorable to the integration of different understandings.

Rather than seeing these as deviations belonging to others, it is better to try their formula, appreciate the pertinence and, if that resonates favorably, integrate it as an instructive variation detailing the form.

It is necessary to filter and this is pertinent. Why does this manner of executing go back into the scope of a martial application that respects the Taiji principles, or is the execution just a question of physiological principles or even of aesthetic principles? What is important is to know what you are doing and find the coherence. The formula is free for others to adopt or not.

And so it goes, the whips, cloud hands and snakes...

Going further: Each repetition of the form generates micro-variations depending upon the interior landscape.

So this is when we recognize the personal signature of a practitioner, it is not only in form and structure (morphology) but reflects the practitioner's rapport with life. Having sufficiently integrated the gestures according to Taiji principles, the practitioner offers his/her personal interpretation of the form. He becomes artist/interpreter and plays the score according to his sensibility. This is not betrayal of the work transmitted by another artist whose mastery is acknowledged, but instead, it enlivens the work.

This is true of the tradition and of its transmission that is less in the descending movement of Augustus toward the novices, than in the ascension of lovers toward the summits of the art.

The Dao is living in each one's creativity.

We sense reluctance. Create, No!... and why not change the form as long as you are there.

Agreed, it is useless to change what is there in order to create an impression. But it is imperative to interpret nourishing creativity placed on concrete and conscious supports, situated here, in time and space, on a horizon and in certain circumstances.

And that will not prevent you, one day, to play a fourth duan that is witness to the best of your desire to transmit that which has given life to your Taiji Quan.

Witness to that which we understand with the body, the spirit and the heart is not the sign of a triumphant ego, it is an offering that is called sharing, dialogue and criticism.

January, 2013

A.R.A.M.I.S

Association de Recherche en Arts Martiaux Internes en Sarthe

Rencontres Jasnières



July 26, 27, 28 2013

You practice Taiji Quan!

Come and share this passion with us during the 26th edition of “Rencontres Jasnières” at Marçon in Sarthe (France), 40 km. south of Le Mans.

You will have the possibility to practice Tui Shou, forms and applications of various styles and get acquainted with others internal arts with teachers of different nationalities in a spirit of share:

Alibert Thierry (Fr), Avivi Saar (Is), Benetti Roberto (I), Condamine Luce (Fr), Dreyer Serge (Fr), Du Feu Martin (Jer.), Dornelly Godfrey (UK), Gianfranco Pace (I), Heckert Andrews (USA), Huynh Chieu Dong (Be), Kocica Daishi Chu (USA), Kramstova Tatiana (Rus), Menaged Nathan (USA), Othman Vigl (I), Paul Andrews (USA), Plewniak Frédéric (Fr), Robinson Ronnie (Scot.), Smith Lauren (USA), Sokolovitch Philippe (Fr), van Drooge Judith (NL).

Moderate fees for the 3 days (not divisible):
85€ for a registration in advance, 115€ for a registration during the RJ.

In order to receive the application form and the program, please write to the following address:

ARAMIS, 39 rue P. Eluard, 72000 Le Mans – France,
fabiennepocin@yahoo.fr
<http://aramis72.taichi.free.fr/>

We would be very happy to meet you there.

TRAINING COURSES CALENDAR

JULY

Séjour découverte et pratique du Taiji en Turquie

Dates : **du 20 au 28 juillet 2013**

E-mail : lafleur2jade@yahoo.fr

Animé par : Yves Martin

Organisé par : La Fleur de Jade

Rencontres Jasnières 2013

Dates : **du 26 au 28 juillet 2013**

Organisé par : ARAMIS (see p. 7)

Stage de Taijiquan : Yangjia Michuan et Forme courte de Pékin, à Saint-Félix-de-Reilhac (Dordogne)

Dates : **du 28 juillet au 2 août 2013**

Contenu du stage: Travail des deux formes. Epée et éventail du Yangjia Michuan.

Le stage de taiji sera précédé d'une semaine de **stage de Qigong** animé par **Jocelyne Boisseau**

E-mail : cordaro49@hotmail.fr

Animé par : Françoise Cordaro (Yangjia) et Jocelyne Boisseau (Forme de Pékin)

Contact : Françoise Cordaro 02 41 27 09 42 / 06 87 19 76 64

Organisé par : ATA

Stage d'été à Draguignan (Var)

Dates : **du 29 juillet au 3 août 2013**

E-mail : marc.appelmans.chenghsin@live.fr

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

AUGUST

Stage d'été à Port-Maubert

Dates : **du 3 au 9 août 2013**

E-mail : jeanmougin.claudy@orange.fr

Animé par : Claudy Jeanmougin et son équipe d'assistant(e)s

Organisé par : GRDT Saintes

Stage de Dao Yin Qigong et calligraphie chinoise

Dates : **du 4 au 7 août 2013**

E-mail : wudang49@orange.fr

Animé par : Marie-Christine Moutault

Organisé par : Les Nuages du Wudang

Stage Qi Gong à Draguignan (Var)

Dates : **du 5 au 10 août 2013**

E-mail : marc.appelmans.chenghsin@live.fr

Animé par : Marc Appelmans

Organisé par : l'Ecole de l'Arbre du Voyageur

Stage de Qigong à base de stretching et de tuishou, à Beaume-les-Messieurs

Dates : **du 11 au 17 août 2013**

E-mail : serge.dreyer@gmail.com

Animé par : Serge Dreyer

Stage applications éventail, forme éventail et 3^e duan, à Septmoncel (Jura)

Dates : **du 18 au 22 août 2013**

E-mail : herve.marest@free.fr

Animé par : Hervé Marest

Organisé par : La Grue Blanche

Stage d'été à Septmoncel (Jura)

Dates : **du 18 au 22 août 2013**

E-mail : herve.marest@free.fr

Animé par : Hervé Marest

Organisé par : La Grue Blanche

Stage d'été annuel à l'île d'Aix

Dates : **du 18 au 23 août 2013**

Thème : Intérioriser l'Esprit pour faire vibrer l'énergie dans un corps bien centré.

E-mail : pierreploix@yahoo.fr

Animé par : Charles LI & Pierre PLOIX

Organisé par : Le Cercle de la longue boxe

Stage de 3^e duan au camping municipal de Beaume-les-Messieurs (Jura)

Dates : **du 19 au 25 août 2013**

Thème : L'esthétique de la spirale dans les mouvements du 3^e duan + Les aspects techniques du travail sur le ressort.

E-mail : serge.dreyer@gmail.com

Animé par : Serge Dreyer

NOVEMBER

Stage de Toussaint de l'école WYN-PHU, à Moncontour-de-Bretagne

Dates : **1^{er}, 2 et 3 novembre 2013**

E-mail : souffle-et-harmonie@hotmail.fr

Animé par : Jacky Craighero

Organisé par : WYN-PHU - Souffle et Harmonie

JULY, 2014

Stage à Taiwan : séquences + tuishou + qigong + marche du baguazhang.

Dates : **Du 2/7/2014 au 17/7/2014**

Animé par : Serge Dreyer

E-mail : serge.dreyer@gmail.com pour les détails

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