

# Amicale

## Yangjia Michuan Taiji Quan

January 2014 – No. 75

**Some Fan applications**

**Tai chi in Cappadocia**

**We miss you, Don!**

**Interview with Mr. George Lin**

**Yangjia Michuan: open-mindedness or heresy?**

### 周蓮溪太極圖



Fig. 5 - Quelques illustrations tirées de l'ouvrage de XU Longhou et représentant YANG Chengfu dans des attitudes caractéristiques du style uncién.



L'énergie prend racine dans les pieds, se développe dans les jambes, est gouvernée par la taille et se manifeste dans les doigts. Tout doit être unifié.

La pensée commande, le corps transmet, la taille rassemble, les pieds coordonnent.

Il faut distinguer clairement le vide et le plein.

Cherchez la ligne droite dans le mouvement.

**Is it necessary to have a good knowledge of the Classics to "really" practice Taiji Quan?**



楊家秘傳



# EDITORIAL

At one point we were all beginning learners. We all have somebody to thank for helping us take the first step on the "voyage of a thousand li". If, over the course of this journey, our paths diverge and distance comes to separate us, does this take away even an ounce of gratitude we feel for our master-teacher? No matter what direction this journey takes us, we will always carry a defining mark left on us by our teacher, and only excessive pride could lead us to deny this. We should be able to continue our voyage with this precious suitcase containing our personal effects, the baggage we have inherited and all the souvenirs we have acquired along the way.

As has happened in the past, the last "Reencounters" raised the eternal questions of how we carry this luggage. Who am I in this Taiji crowd? Can I make legitimate demands in this short three-day period, for myself, or in the name of my teacher, or even in opposition to my teacher, in order to receive some recognition?

And in the great sadness that we feel when someone leaves us for that "Long Journey", of that which drove us apart or that which brought us together, all that remains is our heart suddenly orphaned in the absence of a brother, a teacher, a friend.

These thoughts, which among other reflections, dot this last issue of the year 2013, are now reinforced by the news of the "Long Journey" which has begun for Don Klein. For the last few years, every season we have had to learn how to say goodbye to a friend. Of course, this does not keep us from continuing our Taiji journey here below, but such loss should also help us be a little more benevolent towards those "other" forms of practice embraced by our companions while they are still alive, and to approach our exchanges with a greater acceptance.

Personally, I will remember a brief expression of Don Klein's which sums up this attitude of tranquil acceptance, when he invariably responded to my messages with a laconic: "Sure dear..."

Françoise Cordaro

## S@m@m@r@y

<b>From the President's Desk</b> .....	1
<b>Wang Yen-Nien Fan Applications</b> Sylvain Maillot .....	2
<b>How to avoid ruining your knees?</b> Jean-Christophe Clavier, Alix Helme-Guizon .....	5
<b>Don Klein</b> Christian Bernapel, Claudy Jeanmougin, George Lin .....	11
<b>Interview with Mr. George Lin</b> <b>(Lin Chin-Tai)</b> Lisa Erbes and Christian Bernapel .....	12
<b>Is it necessary to have a good knowledge of the Classics to "really" practice Taiji Quan?</b> Sabine Metzlé .....	20
<b>Training Courses Calendar</b> .....	23
<b>Preparedness Exercises Outside of Class, Qigong, and Yangjia Michuan Taiji Quan</b> Zouzou Vallotton .....	24
<b>Thank you Zouzou</b> Jean-Luc Perot .....	25
<b>Taichi and adventure in Cappadocia – Turkey</b> Association La Fleur de Jade .....	26
<b>Useful Addresses</b> .....	29

# From the President's Desk

HAVING been elected president of the Amicale for a third year, I will do my best, as in previous years, to keep the *Amicale* running smoothly, in cooperation with our associations and paying members and in the interest of all.

The *Amicale* continues to grow. We now have eighty-eight registered associations totaling more than two thousand members. Our yearly meetings are ever more successful. Cooperation between associations is also improving, with the organization of shared workshops. This is a sign of the vivacity and brotherhood which is the heart of our practice.

The last meeting of the *Amicale* in Paris, organized by *Tai Chi Chuan Paris* and *Taiji Yang Riv'Gauche*, offered a warm and welcoming atmosphere, drawing almost 270 participants. Many thanks to the organizers of this event.

As a newly elected team – the board of directors and the central committee – we will do everything we can to maintain the good will that brings us all together. We will also be here to help, whenever we can, for problems you might encounter. Please don't hesitate to contact us.

We will also continue, with the help of various commissions, to provide the services and publications you deserve: Administrative bulletins, periodic information and updates, reviews accessible on our web site, and the maintenance necessary to keep the web site running, publication and distribution of video archives of Wang Yen-nien style Taiji, logistical support for the annual meetings, external communication, and collaboration with our Teachers College to help with the development of our style.

The Web Site and Bulletin commissions will work towards continued improvement in the quality of these media, which are both important tools for communicating within the *Amicale* but also as a showcase for the general public.

A special thanks to our editor in chief, Françoise Cordaro, and to Michel Ségal, who does the page layout, as well to our editors and translators for their work on the *Bulletin*. Thanks also to Claudy Jeanmougin for working with the printer, and to Yves Février who handles shipping and distribution.

Please don't hesitate to send in your articles; wherever they are from, we want the *Bulletin* to be diverse, rich and eclectic!

We also salute the Web Site committee for continually improving the site with updates on events, workshops, online reviews and information about member associations. As you can see, a number of workshops are already scheduled between January to August.

I thank all of our paying members, who by contributing to our collective resources make it possible to keep the *Amicale*, along with its board of directors, various commissions and central committee, running smoothly.

I wish you all a Happy 2014 full of good Taiji practice.

Hoping that the year of the Horse brings calm and courage to us all!

*Jean-Michel Fraigneau*

## BULLETIN DU YANGJIA MICHUAN TAIJI QUAN

January 2014 - No. 75

Publication de l'Amicale du Yangjia Michuan Taiji quan.

Siège social : c/o Jean-Michel Fraigneau, 2, allée du Roussillon, 78140 Vélizy-Villacoublay - France

<http://taijiquan.free.fr>

**Directeur de la publication :** Jean-Michel Fraigneau - **Rédactrice en chef :** Françoise Cordaro - **Rédaction (pour ce numéro) :** Sabine Metzlé, Jean-Luc Perot, Zouzou Vallotton, Yves Martin, Sylvain Maillot, George Lin/Christian Bernapel, Claudy Jeanmougin - **Correction :** Sonia Sladek, Anne-Marie Guibaut, Jean-Luc Perot, Simonette Verbrugge, Françoise Cordaro, Peter Clifford, Mark Linett, Gretchen MacLane - **Comité de lecture :** Sonia Sladek, Jean-Luc Pérot, Christian Bernapel, Anne-Marie Guibaut, Jean-Michel Fraigneau - **Traduction :** Maud Trolliet, Stéphanie Polatsik, Martine Larigauderie, Ronan Pellen, Valérie Ooppel, Sabine Decosterd, Leland Tracy, Simonette Verbrugge, Gretchen MacLane, Maud Trolliet - **Mise en page :** Michel Ségal - **Couverture :** Michel Ségal - **Postage :** Yves Février.

# Wang Yen-Nien Fan Applications

Sylvain Maillot

## Introduction

THIS article is based on a workshop lead by Hervé Marest from August 18th to 22nd, 2013 at Septmoncel in the Jura area. The workshop involved two parts: studying the form during the morning (choice of third duan or fan) and fan applications for the evening. Here we'll focus on this latter part.

This text is a short version of a more complete article describing the workshop. We will concentrate on a few exercises showing different possibilities (open/closed fan, simple and more complex moves, based on horizontal or vertical circles...). For those who want to know more, the long version is available on the blog of association LES CENT PAS:

<http://taichimontpellier.over-blog.com/>, article posted on September 19 th 2013.

To better understand the following, it might be useful to remind some elements concerning the fan weapon. A fan for the fight has sharp metal blades and is sometimes supplied with pikes. A closed fan can therefore be considered as a short sword that can hit by thrusting or cutting. An opened fan allows to slice or to jab as well. There are other possibilities that we won't go into, for example hitting with the flat of a closed fan or with its head.

Also, to be armed with a fan doesn't impede in any way the use of other body parts. As such, the riposte can be a kick (we will see an example in exercise 6) or a jab with the fingers to the throat or eyes...

Let see now the general principles of handling the taiji fan: supposing that the opponent is attacking us with the tip of a closed fan, for example trying to jab at the throat. To deflect this strike, we are going to perform a circular movement with the fan, the two trajectories being tangent and in the same direction. Contact with the opponent's fan is done while moving back toward ourselves. This contact must be light, just enough to deflect the opponent's weapon out of its trajectory and as such to remove ourselves from its path.

It is worth pointing out that according to the famous principle "when one part moves everything moves", this movement involves the whole body, and not only the arm holding the fan. In particular, the movement of the fan is done along with a hip rotation around the vertebral axis, and with a slight delay in order to clear off from the opponent's weapon trajectory.

The counter attack can be done following on from this move, that is in keeping up with the circular motion meant to ward off. In most simple ways, the movement consists therefore essentially in drawing a circle with the fan. We will see also more complex techniques involving three stages: in the first stage, we deflect the attack; in the second stage, we control the opponent's armed hand with our free hand; in the third stage, we strike back.

Let's go now into the description of exercises that were practiced during the workshop.

## Vertical circles

### Exercise 1.

Partner **A** holds his closed fan still in front of himself. Partner **B** performs vertical circles and goes touching his partner's fan with his, alternatively to the right and left, following the principles described above.

Be careful to approach in a trajectory tangent to the partner's fan, and not laterally.



Figure 1:  
Deflect an attack  
to the throat  
with a circular  
movement from  
bottom to top.

There is (at least) three variations of this exercise, depending on the height of the still fan: with a fan pointing high on the throat, make a large circle slicing the space between partners from bottom to top (*figure 1*); with a fan pointing low on the thigh, make a large circle from top to bottom; lastly, with an attack on the *dantian*, we will make a medium range circle, with the elbow going up and down alternatively (*figure 2*).



Figure 2:  
Deflect an attack  
to the dantian  
with a circular  
movement from  
top to bottom.

### Exercise 2.

Same exercise, but this time partner **A** is doing a jab movement, either to the throat, the *dantian* or to the thigh. So there is an added difficulty for **B** to find the right timing.

**Exercise 3** (Push the boat along with the current).

Partner **A**'s fan is closed and **B**'s is opened. This is an upper attack. Warding off is accomplished by slicing the space from bottom to top (*figure 3*).



Figure 3:  
Push the boat  
along with the  
current (1):  
ward off.

The response is done by following the circle, like if going to slice **A**'s body (*figure 4*).



Figure 4:  
Push the boat  
along with the  
current (2):  
riposte.

#### Exercise 4 (Split Mount Hua with force).

Both fans are closed. The attack is at the throat. Warding off is done from bottom to top, from the back of the hand, with a brisk movement of the wrist that places the fan in vertical position, head down (figure 5).



Figure 5:  
Split Mount Hua  
with force (1).

After contact, **B** moves the left foot forward and lift up **A**'s right arm with his left forearm (figure 6).



Figure 6:  
Split Mount Hua  
with force (2).

**B**'s fan follows its trajectory backward, and sets off to the front and downward. At the end, **B** opens his fan and comes slicing **A**'s body following a horizontal trajectory (figure 7).



Figure 7:  
Split Mount Hua  
with force (3).

### Horizontal circles

#### Exercise 5 (Shooting star chases the moon).

**A**'s fan is closed and **B**'s is opened. The attack is to the *dantian*. Warding off is done with a horizontal circle to the left, the fan held vertically, head up. The riposte consists to slice the partner's throat.

#### Exercise 6 (Huge roc spreads its wings).

We give here two explanations of this move.

(a) Attack to the *dantian*. Warding off is done with a horizontal circle relatively low, the fan held with the left hand. Just after contact, change the fan to the other hand. The riposte can be a right leg kick, a strike with the fan, or both.

(b) Upper body attack and different timing: when **A** prepares a jab, **B** is already rooted on the left leg and has changed the fan to the other hand. On the attack, **B** wraps **A**'s right arm with his own arm and responds by hitting with the right foot.

**Note.** This move is very rich in potentialities. If we allow ourselves to move a little bit away from the form, for example by including an additional shifting, there are numerous other possibilities...

## Conclusion

The exercises shown in this article are only few among the ones Hervé proposed during the workshop. Like said in the introduction, I have posted a more complete version on my association's blog. You will find a classification of the movements depending if the basic circle is vertical or horizontal or if the fan is closed or open (or opens or closes in the middle of the movement.) This would highlight similarities between the different techniques, for example to see "Rhinoceros gazes at the moon" as a variation of "Push the boat along with the current". I also described there what goes next to the exercise based on the "Huge roc".

The work research from Hervé benefited us last summer and it only asks of course to be carried on by all those interested in the question. If it is relatively easy to see martial applications in some of the movements of the form, other movements remain more mysterious from this point of view. For example, to "Turn, slide fan across back and sweep away", it is easy to see at first how to ward off an attack to the head, but what else to say after that? Answer maybe in the next episode...

## Acknowledgements.

I thank Hervé Marest of course for having conducted this workshop so fascinating and enriching. Thank you also Danièle Panhelleux Chauveau and Joël Panhelleux for sending me photos and videos that have helped refresh my memory when my notes and remembering were failing or imprecise. Also my gratitude goes to all the participants (especially those who took the videos and photos) for their good attitude and practice that made this workshop a success.

---

# How to avoid ruining your knees?

Jean-Christophe Clavier, Breteil Taiji Quan  
Alix Helme-Guizon, Les Compagnons du Taijiquan

*This article is a summary of two workshops we held during the annual meeting of the Amicale in Angers, France.*

**W**E regularly hear of Taiji students who give up after one or several years of practice due to "knee problems", which is a real pity for a health practice.

Our approach to such a vast problem focusses on three steps: first of all, a quick diagnosis and some hints for an immediate, though rough improvement; then in-depth work on the hip for a lasting improvement of the knee position; and lastly, a re-balancing of the muscles of the knee area that is specifically aimed at long-term students.

Our exercises have all been tested on students without any severe knee pathology. They are simple and none of them should cause any pain or dis-

comfort. If you feel uncomfortable, reduce the range of movement or simply skip the exercise. Don't hesitate to check with your physician or physical therapist as to what is advisable for serious cases<sup>(2)</sup>.

## **1. Identify the problem: a knee can only be flexed or extended. When twisted it might result in pain or injury.**

**The knees are strongly compressed when bending over or when the position brings the body beyond the toes, with the exception of the thighs, which remain on a horizontal plane.**

During practice it is advisable to “*position the knee over the foot*” or “*not to allow the knee to slide in*” and often the knee is either too bent (it bends beyond a vertical line drawn from the tip of the toes while the thigh is not horizontal), or bends aside. If you are not careful, you will soon be reminded by your knee pain.

**How to explain that we cannot avoid such bad positions for the knee despite being aware of the risks and being clearly instructed to practice carefully?**

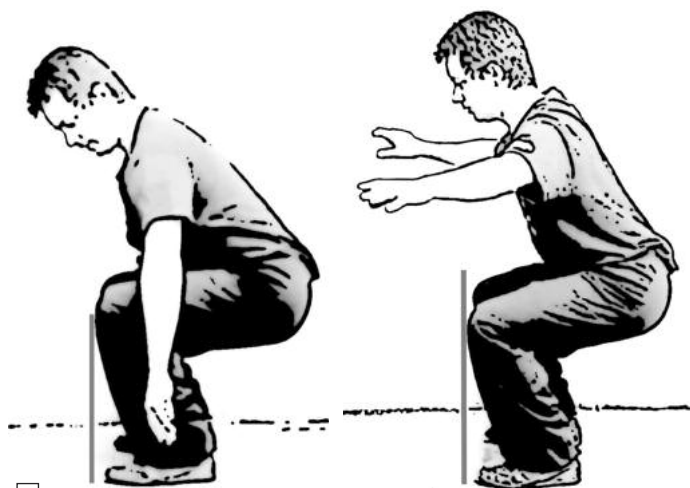


Fig. 1: Notice that it is possible to keep the knees and the shoulders behind the vertical line from the top to your toes.

### ► Exercise 1: Awareness of knee movements

During this exercise both the hip joint or coxofemoral and the ankle are blocked in order to isolate and investigate the knee movements.

Sit down on the floor with the legs stretched in front of you. Place your hands either on your thighs, or on the hip joints, in order to ensure that the thigh doesn't move. Try to move the tip of the foot on the right and on the left without moving the ankle and the thigh.

Notice the range of the movement is almost nothing! That is the exact torsion allowed by the knee joint ... actually it is almost nothing. Its structure and the cruciate ligaments prevent the knee joint from twisting.

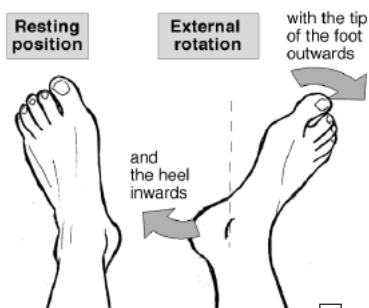


Fig. 2: Foot external rotation.

Let's make it simple: **a knee bends or stretches but it doesn't twist.** You will harm yourself every time you twist your knee. And if the weight of your body rests on the twisted knee, the harm will increase. We shall focus on the supporting leg (referred to as “full”) although this approach applies as well to the “empty” leg (usually the front one).

**In the short run, awareness of the position of the foot may help to instinctively position the knee correctly.**

“*Carefully position your knee*” is the sort of instruction that all teachers give but find that it is not at all effective. The brain can consciously control only one thing at the same time. During the learning process, students have to concentrate on so many different aspects of the movements that it is almost impossible to maintain control of the knee position. Such a prescription works with advanced students who are familiar with the movement. But their knees are perhaps already impaired.

The idea is to **induce the correct posture through reflexive action** that occurs when changing the supporting foot. It is something that we keep doing while walking. And it is at this very moment that the twisting of the knee (or its absence) happens.

Here are some tricks that can immediately induce the correct posture. Test what works for you:

### ► Exercise 2: Feel the ground

Before transferring the weight of the body onto the supporting foot, **feel the ground with the whole sole of the foot**, as if the foot had multiple tentacles allowing you to feel the texture of ground, its hardness, its temperature, etc. Try to walk like Indiana Jones would on a rotten wooden bridge that could collapse at any moment. You can start this exercise with the entire sole of the foot and only later, when you become familiar with it, try and do it Yang style, from the heel to the toes. You must be totally interested in the ground, absorbed by the feeling. Don't look at your feet, it would unbalance you and force you to compensate. Instead **keep your eyes on the horizon.**

### ► Exercise 3: Position the weight of the body on the talus (or ankle bone)

The talus is the central bone of the ankle that distributes the pressure throughout the foot. It can be touched by pressing between the tendons on the front part of the heel. When transferring the weight of the body, focussing



on this bone helps to equally distribute the pressure. This approach is particularly useful for large strides. Your balance will improve by reducing tension.

(More details to be found in "Le pied et le taiji chuan", DVD available through the European College of Yangjia Mishuan Taiji Quan Teachers.)

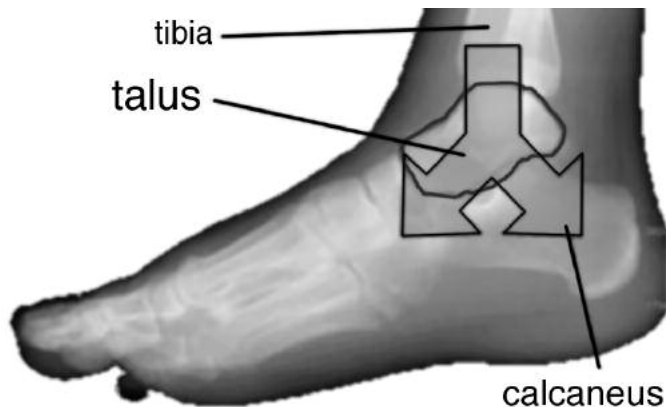


Fig. 3: The talus distributes the body weight throughout the foot, modified picture under Licence Creative Commons/ Auteur: <http://commons.wikimedia.org/wiki/User:Alison>.

After investigating the connection between the knee and the foot, we shall focus on the hip since the rotation of the foot originates in the hip joint.

## 2. Work on the hip mobilisation

When turning the foot inwards or outwards, we may overlook the hip joint, which results in twisting the knee. We must absolutely change the image we have of the way our body moves: **a foot rotating inwards or outwards means the entire leg rotates from the hip to the foot!**

All through the following exercises, the foot sensation will tell you if the knee position is correct and the hip rotation is free.

### ► Exercise 4: Hip-induced foot rotation

Stand with the weight of the body on the back leg. Place the heel of the front leg on the ground with the toes up and turn the foot inwards and outwards. Watch your knee (it should follow the same movement) and your hip (it should be opening and closing). One of your

hands is placed vertically on the thigh and the other horizontally under your belt. They should touch each other when the foot is inwards. This can help you better understand the hip movement in connection with the foot movement.



When rotating the foot outwards your hands will move apart, which means that the whole leg rotates when the foot moves freely. Therefore **the foot rotation results from the rotation of the hip and not from the rotation of the knee**. To spare your knee, you must work on the sensation of the rotation of the hip joint. Often beginners consider this whole area as some sort of a black box and therefore they need to train to use it correctly.

Self-massage as described in Bulletin # 65 can be a good start.

### ► Exercise 5: Opening sensation

The feet stride apart twice as much as the shoulders, the toes point outwards at an angle of 45 to 60° from the sagittal axis.

Bend the legs, feet and knees in the same direction while focussing your attention on the opening sensation in the groin area. Connecting the sensation with the previous exercise will allow you to better identify this joint through this opening sensation. Your feet must remain flat on the ground. **Any shifting of the sensation towards the foot in- or out-side indicates a knee twisting.**



A similar exercise allows the experience of a closing sensation of the hip joint by directing your feet inwards. Concentrate on the feet. They must remain flat on the ground. Once again if the sensations in the feet shift to the inside or outside part of the sole, it means that the knees do not bend in line with the feet.



In the first exercise the foot rotated while the hip joint was fixed. In Exercises 4 and 5 we work on the sensations of opening and closing the hip while keeping the feet and hip fixed. We can now proceed to rotating the waist on the axis of the supporting foot. This is a frequent occurrence in the Yangjia Michuan sequences which must be properly understood to avoid harming the knees.

### ► Exercise 6: Front supporting leg rotation

In this exercise, we will put our weight on the front leg and rotate the waist. The front supporting leg does not rotate. The knee bends slightly when closing the hip joint and stretches slightly when opening the hip joint but it always remains above the foot: it must not move beyond or beside the foot.

As in the first exercise you can use the hands to notice that the rotation takes place at the hip level and that the leg is always directed towards the front foot. The foot remains firmly flat on the ground.



To complete those rotation exercises we shall investigate now what happens when rotating the waist on the back supporting leg, a frequent situation in our school. The exercise is very similar to the previous one but a little more difficult.

### ► Exercise 7: Back supporting leg rotation

Hold the position with the weight of the body on the back leg. Bend the back knee directed to the back foot.

Rotate the waist to the maximum towards the back leg (the groin of the back leg is closed). The front foot is allowed to swivel. Turn the waist to the other side while keeping the body weight on the back leg. The back knee bends but must remain above the back foot.



You can place one hand on the back leg thigh and the other under the belt (as in Exercise 4) so that the front hand fingers are lightly in contact with the back hand when the maximum closing is reached. You can notice the groin opening through the distance between the two hands after an external rotation.

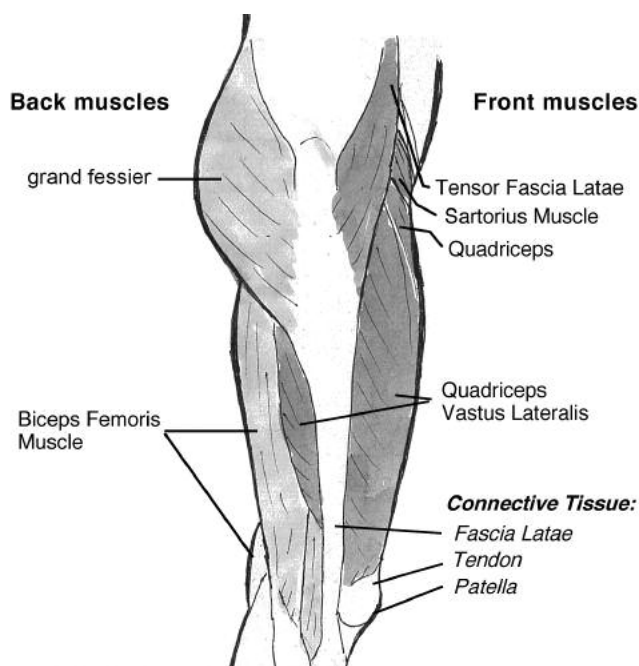
Throughout this exercise you must pay very close attention to keeping your knee above your foot, especially during the external rotation. Here, direct observation is difficult and the knee has a strong tendency to shift towards the inside of the foot. The supporting foot must remain flat on the ground and you must keep concentrating on the sensation.

This rotation is difficult and we can easily over rotate. As soon as you feel a tension on the internal side of the knee or that the weight shifts on the back foot, stop the rotation: you have already passed your limit. Note the range of the rotation and memorize it in order to keep within the limit when practicing the sequences or pushing hands. Little by little as your sensation in the hip joint sharpens and the muscles loosen, the range of the rotation will naturally increase.

However experienced and well positioned you may be, you may still suffer pains in your knees. It is due to unstable joints<sup>(2)</sup> in connection with an unbalanced muscle structure around the joint<sup>(3)</sup>. It is possible to first re-balance the structure around the painful joint, and to later deal with the cause of the loss of muscular balance.

### 3. Long-term re-balancing of the muscular structure around the knee and use of the myotatic reflex to protect it

Taiji Quan practice develops the front thigh muscles more (*quadriceps, fascia lata tensor, possibly sartorius muscle*) than the back leg muscles (*biceps femoris muscles*). The tendons all connect to the lower part of the knee and to the pelvis. For this reason, a sustained practice might result in some knee pain, and even hip pain<sup>(2)</sup>.



#### ► Exercise 8:

When used for power, the front thigh muscles often become quite strong and/or too short, which can result in contraction anomalies.

#### ► 8 a: Can you deliberately contract your vastus lateralis muscle?

There is a very simple test to check if your **vastus lateralis muscle** is abnormally tensed. Try and **contract it deliberately**. If you fail for one or both legs, deliberately contract another muscle (of the arm, for example) then **imagine** the same sensation in your leg. Little by little you will again manage to contract your vastus

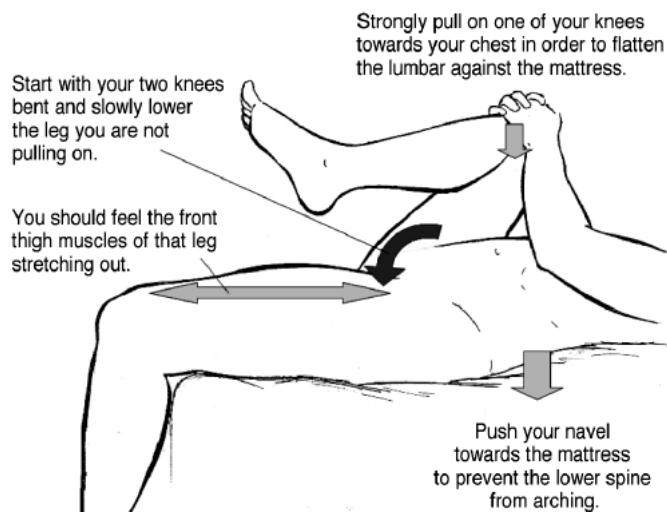
lateralis muscle. This work might take some time, but will allow you to efficiently regain awareness of this muscle<sup>(3)</sup>.

#### ► 8 b: Lengthening and/or stretching the front thigh muscles

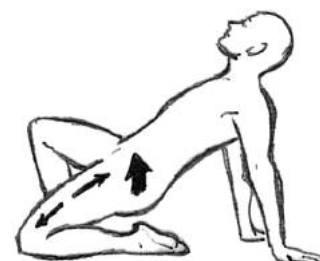
If the front thigh muscles are too short and/or too strong<sup>(2)</sup>, it is then possible to **regain flexibility and elasticity** rather than mere strength (see below how to maintain the same efficiency). Self-massaging the leg muscles **BEFORE** stretching will accentuate the result<sup>(3)</sup>. Since those muscles are connected to the pelvis, the pelvis will be prevented from moving in this exercise. Therefore lay down flat and **press the lower part of the spine to the ground**. For a start, pull on the knees of your two bent legs towards your breast.

**Level 1**<sup>(2)</sup>: Lay one foot on the ground and slowly stretch out the leg. Once the front thigh is stretched out then move to level 2.

**Level 2**<sup>(2)</sup>: The same exercise as in Level 1, but lie on a bed and the stretched-out leg will bend and the other foot touches the ground.



**Level 3**<sup>(3)</sup>: **Sit on your heels**, bend your torso backwards with your hands firmly on the ground. **Firmly stabilise the pelvis** by pressing your navel towards the lumbar<sup>(1)</sup>, then contract the gluteus maximus muscle to lift your pelvis, avoiding arching the back. It is possible to work with only one leg at a time by sitting on one leg instead of two.



In either case, **remain 15 seconds in the position and repeat the exercise four times** with each leg<sup>(3)</sup>. Practice every day until there is improvement in the balance between the muscular strength of the front and back leg. It is beneficial to practice twice a day for the first 15 days (researchers even advise to practice every four hours)<sup>(3)</sup>.

► **Exercise 9:** *Stimulate the gluteal muscles (antagonists to the front muscles)*

In order to rebalance the muscle structure, besides lengthening and stretching the front thigh muscles, it is also possible to develop the back thigh muscles. Rick Olderman noticed that his biceps femoris muscles, which caused his knee problems, were neither stiff nor weak but **there was improvement by working out both his front thigh and gluteal muscles**<sup>(2)</sup>. Contracting gluteal muscles results in opposite movements to those obtained when contracting the front thigh muscles. That is why we are talking about antagonist muscles.

► **9a:** *Can you deliberately contract your gluteal muscles?*

This is the same exercise we did for the vastus lateralis muscle. There are specific exercises to strengthen these muscles<sup>(2), (3)</sup> but nothing compared in efficiency to a simple modification of your stride, knowing that you will practice over 10,000 times every day.

► **9b:** *Reflex stimulation of the gluteal muscles when the body weight is transferred*<sup>(2)</sup>

Gluteal muscles are often weakened by a seated position as they are compressed while stretching<sup>(2)</sup>. Though their contractility might not be the only problem. The point is their lack of spontaneity in stabilising the femur. You could voluntarily contract your gluteal muscles each time you transfer the body weight, just as athletes do<sup>(3)</sup>, except that such strong contractions generate tensions, which are rather irrelevant in our context. Our aim is only to create favourable conditions for this gluteal reflex contraction.

Try walking in **short steps (very short steps** at the beginning) with your knees bent and **your hands on your buttock** to detect whether the gluteal muscles have contracted. Transfer your body weight onto your entire foot and if it is not sufficient, slightly transfer it toward the toes. Adjust the stepping and the flexion until you can feel a **spontaneous gluteal contraction** when transferring the body weight (while the opposite-side gluteal is slack). Once you get it at each step, progressively lengthen the stride. Check from time to time (whether through the sensation or with the hand) the persistence of this reflex. If you use large steps, you might have to reduce them since they might cause the loss of muscle balance<sup>(2)</sup>. Incorporate this contraction pattern into your daily walk and Taijiquan practice to help you achieve stabilisation... and nicely curved buttocks!

► **Exercise 10:** *Use of the myotatic reflex to raise one leg without using force (stop oversoliciting your front thigh muscles)*

Such knee problems arise from a unbalanced muscle structure due to Taijiquan, cycling, jogging and seated posture. Does the solution consist of exercises, which compensate for Taijiquan's harmful effects? Definitely not! The point is not Taijiquan but the way to rise up on one leg by strongly contracting our front thigh muscles. A simple solution consists of not bending too low. Another solution consist of using our muscles properly: once stretched, a muscle easily and quickly contracts due both to nerve control (called myotatic reflex) and its mechanical properties. **Proper timing in stretching and contraction is essential** to deriving the benefit from this reflex phenomenon.

In a lunge position (always be aware of your knees in such positions) we shall first test the counter example by progressively transferring the body weight on the front foot while keeping the pelvis on a strict horizontal plane. You should feel towards the end of this movement, both a strong compression in the knees and your biceps femoris muscle contracting. This is exactly what we try to avoid.

Now try to allow the pelvis to be as loose as possible while sinking a little bit during the weight transfer without anticipating the raising up. You will be surprised by **how easily and perfectly balanced this raising up will occur as a reflex**. It is something difficult to explain in words though worth testing. Increasing the speed might trigger this reflex at the beginning.

N.B.: Pelvic floor tonus is also important to reducing knee tensions, possible the subject of a further comprehensive article<sup>(4)</sup>.

We hope that our directions were useful to practitioners of various levels. May they ease or save you from further knee pain and may you continue to enjoy this martial art and health practice!

### References:

1. Mohammed Ahamada, French Wushu Federation instructor, conducts stage with ARAMIS, Le Mans.
2. Rick Olderman, *Fixing You: Hip and Knee Pain*, Boone publishing, 2011, plenty of well-documented gentle and curative exercises.
3. Christophe Carrio, *Un Corps sans Douleur*, ed. Souccar, 2012, aimed at athletes training, hence favours exercises for beginners and to avoid them in case of pathologies.
4. Eric Franklin, *Pelvic Power: Mind/Body Exercises for Strength, Flexibility, Posture and Balance for Men and Women*, Elysian Edition, 2003.

Many thanks to our teachers for some of the above exercises that we encourage you to practice.

# Don Klein

*Hi Don!*

*If I had to find the perfect example of a modern day taoist, I would say Don Klein.*

*An enigmatic character, sometimes strange but also warm, rough and soft like drift wood. Incredibly endearing, "natural" in his own instant, always ready to fight for the Cause and let go of futility.*

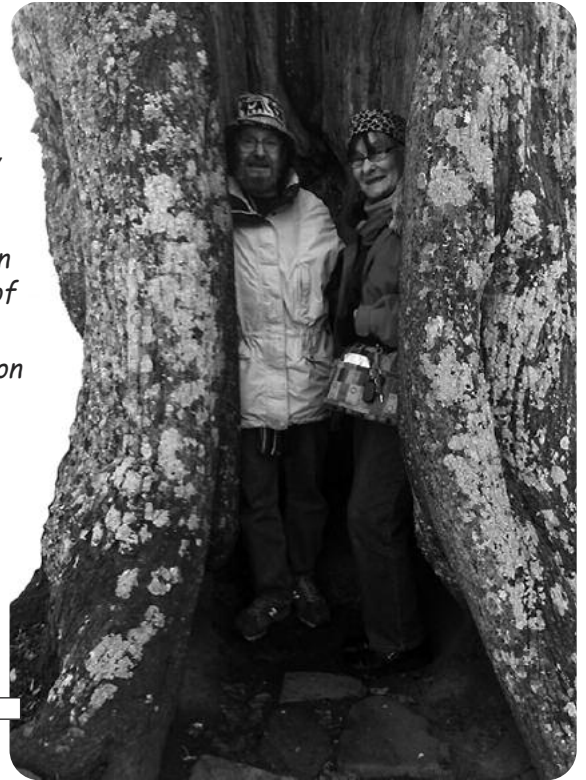
*My last memory of Don is of him dozing with my cat purring on his laps, the words of Tchouang Tseu resting in his hand like a sword suspended by its weight.*

*A innocent wise man at peace.*

*My dear Don: you are now among the pantheon of the Immortals within the hearts of those who enjoyed your value.*

*By Kate's side...*

*Jiang Cheng Zhen - Christian Bernapel*



Don and Kay, 14th November 2011

At the beginning of this month, after a long illness, Don Klein left us. He was one of the main driving forces of the AYMTA which he likened to the counterpart of our European Amicale.

Don Klein was a long time practitioner of our style and went to Taiwan many times, even more so after Laoshi's death. He often came to the Amicale with his partner, Kay Reese. They both came to La Rochelle, and Madeleine and I loved having them with us in Ecurat, the small village where we live near Saintes (in the South-west of France).

They enjoyed taking part in our French family life, especially with our little ones still at school. They delighted in the "show" of school homework during dinner preparation. They were a little like a "new age" couple. They didn't go unnoticed and their kindness was communicative.

For many years Don invested very much in the AYMTA's life as a member of the board of directors and as an editor-in-chief of the AYMTA Journal, the association bulletin which lately became the AYMTA Newsletter. The Amicale members wrote many article for this newsletter and Don would regularly ask them to contribute on specific subjects.

He was quite disappointed that the AYMTA association did not develop more, and envied the Amicale's dynamism, including the (yearly) celebration of "Les Rencontres" which he enjoyed tremendously.

For all of us who had the chance to rub shoulders with him, he will remain a striking character, inseparable of his partner, Kay. May he rest in peace.

Claudy Jeanmougin, Pouvet, 11 December 2013

*Dear Kay:*

*My deepest sorrow to hear this very sad news that Don has gone. Both Don and you came to Taiwan and visit us about several years ago. It let me remember that we had a good time together in Taipei. From my perception, Don is a very good man, a super writer, and has the true spirit of Daoism. He did a lot of editing work for AYMTA magazine and help us to do the English translation for many people, especially Christian and me. Three of us, Christian, Don, and me, have the honor being the Association consultants for AMICALE, AYMTA, and TYMTA respectively. We all attend the ceremony in Carcan, France on November 13, 2009 and help signing the YMT agreement in which Tai chi skill, knowledge and information can be promoted and exchanged for practitioners among Associations. His good Chinese also make him very easy to translate many articles into English and close the gap of culture differences between east and west. I really appreciated his contribution to YMT associations as well as many Tai Chi brothers and sisters. He will be remembered as a model of YMT hero. We miss you, Don. You will be smile in heaven for what you did for YMT and remembered by all of us forever.*

*With our greatest sympathy to you and family.*

*George and Sue Lin*

# Interview with Mr. George Lin (Lin Chin-Tai)

Second President of National Yangjia Michuan Taijiquan Association,  
Taiwan (TYMTA)

By Lisa Erbes and Christian Bernapel

*Dear George,*

*We first met in 1991 in Yushi, and the experience remains vivid and intense in my memory for a strong bond. Through my association, INPACT, you came to France with a group of Taiwanese to the first festival of Yangjia Michuan Taijiquan in Strasbourg in 1995, then again in 2007 at my request to the European College of Yangjia Michuan Taijiquan Teachers. Finally, you returned for the 20th anniversary meetings with Wang Ron-Shan and a group of nearly 20 Taiwanese. I think these immersions in Europe allowed you to discover many aspects of French and European culture.*

*In 1991, you took us to Hualian to visit a Buddhist nun named Cheng Yen. She is the founder of Tzu Chi Hospital; a famous world leader for helping poor people with food and*

*medical treatment in many disaster areas. For my part, I've met with you in Taiwan in 2006 and twice in 2008—at the bedside of Master Wang Yen-Nien and his funeral. These meetings have enabled us to better know each other and each time has brought us a little more closely together and in our hearts.*

*Our meeting in Taiwan in 2006 allowed publishing in the Amicale Bulletin and of the College paper on the history of Taiwan and of Yangjia Michuan from your personal journey. You exchanged with Gianvittorio Ardito in 2009. We published your resume in advance of this meeting to guide our questions instead on the experiences of your life in the service of Yangjia Michuan Taijiquan and the remarkable stories that you want to share, especially those that concern Master Wang Yen-nien.*

## Lin Chin-Tai

*George, you are one of the oldest students of Master Wang Yen-nien, you were the president of the Taiwan Yangjia Michuan Taijiquan Association; you are involved in many structures and movements related to taijiquan and you teach taijiquan tuishou and with great passion. We would like to know you a little better.*

*How did you become interested in Taijiquan?*

*You started learning with TJQ WYN at the age of 15.*

*When and how did you meet Mr. Wang?*

*For how long did you study with him?*

In 1957, I actually learned Shaolin Chuan first at Chengkuo middle high school in Taipei at age of 13. For those joined classmates, we are under the teaching of famous Kung-Fu Master Mr. Han Ching-Tang and his senior student Li Mao-Ching (YouTube has his Shaolin videos).

Master Han was very famous for his Shaolin Chuan in mainland China and then served as a WUSHU leading coach for the Taiwan Government Police Bureau after he came to Taiwan.

George Hu Lin was my classmate leader in Shaolin class. After a couple years, he and Hwang Shie-Ming started to learn YMT from Master Wang after I graduated from NTU university.

Although I studied hard to learn Shaolin Chuan, I did not improve my health by practicing those exercises. The main reason is I had asthma at that time and whenever I was practicing those fast movements like jumping or kicking around, I often felt out of breath and tired. Luckily, my father knew Mr. Hou Shien-Chu (侯仙助) and Hou Hai-Chuan (侯海全) were learning Tai Chi Chuan from Master Wang Yen-Nien, and asked me “why don’t you try it?”

So, through their introduction, I was able to learn Tai Chi from Master Wang at age of 15. My first learning place was at First Bank which is next to my house and across the street from Mr. Hou’s office.

I was so amazed at Master Wang’s Neigong ability and Pushing Hands (tuishou) skill. Since then, I have followed him for more than 50 years.

*Were there many students at that time?*

*What vivid memories of that time do you maintain?*

*What is your best memory of Master Wang’s teaching?*

*Can you reflect about the highlights of your career?*

When Master Wang taught YMT, the first teaching place for him was at Yangping Park along Danshui River in Taipei. This place is a historical place for YMT people since many Master Wang’s students, classmates including myself and my parents, or other foreign visitors practiced here, and I feel honored because it has become my teaching place now.

Later, Master Wang moved to Yuanshan Mountain to teach, after he closed out his shoe business at the night market. At the time, classes were about 30 people or more. Most students had flexible work hours. Some of them came with their wives, and some were sick, who wanted to get health from Tai Chi. There were not many young people, because either they have to get up in the early morning or they think Tai Chi movement is so slow and not exciting as other kinds of fast sports. I was the youngest student at that time! In the early morning, I rode my bicycle half an hour to Yuan Shan and learned Tai Chi for one hour. Then ate breakfast and went to school.

Most students learned Tai Chi in the daytime for health only, but some wanted to learn pushing hands, so Master Wang taught us at night, at Lin Wen-Hsung’s father’s house. The father had a stroke, and Master Wang gave him a massage of rehabilitation. A lot of martial experts were attracted by master Wang’s Neigong capacity and Pushing Hands talent and came to practice with us. Some were quite famous in the Taichi circle when they went back to the United States, such as T.T. Liang, Kuo Lien- Ying, Bob Smith, etc.

When I first met Master Wang, I was struck by his extraordinary appearance –he looked like an ancient Taoist master like a character in the Chinese textbooks



come alive. In my youth, Master Wang often took our senior classmates and me to practice Tai Chi Chuan at Yuanshan Mountain. Senior brothers Hou Shien-Chu (侯仙助) and Hou Hai-Chuan (侯海全) were especially skilled at Pushing Hands, and both of them nicknamed ‘Double Hou’ for their outstanding fame among many Taichi students of Master Wang and other schools such as Cheng Man-Ching’s. I was also impressed by Master Wang’s first student, Jin An, who was so strong and acrobatic that was able to grasp the trunk of a tree and lift his body horizontally like a branch. However, during Pushing Hands, his strength could not equal Master Wang’s and got pushed away.

Master Wang taught 6 days a week, and never forced anyone to conform—he let everyone to follow to the best of their abilities and never berated anyone in the typical strict Chinese fashion, just corrected them politely and let them continue. His easygoing, kind nature follows the natural path of Tao, to let learning flow naturally. But you can feel mildness when he smiles.

In 1968 I went to the United States and taught Tai Chi at University of Massachusetts on the side, while studying for a Civil Engineering degree. When I graduated and got a job, I went to Cambridge Park and posted flyers about my skills, teaching Tai Chi classes on nights and weekends. I also taught Tai Chi Classes at Boston’s Institute of Contemporary Dance for 12 years. Often, I sent some of these students to see Master Wang in Taipei, Taiwan when they had the opportunity to go there. Each time I went back to Taipei, Yuanshan mountain was my first stop to meet with Master Wang. In 1984, I moved to California and taught Tai Chi and established the South Pasadena Tai Chi Association, still in existence and run today by my student Harry Wu. I still kept constant communication with Master Wang during this time, and he came to visit me in 1990, where I set up a workshop to welcome him and allow my students to

learn from him. Among those there were: Akai Jong, Gavin Chen, Tsao Sen- Der, Julie Fairchild, Sabine Metzle and Caroline Althaus, etc.

In 1991, I went with you, Christian, to Yushi, along with many foreign classmates, to learn applications from Master Wang. That is how we became good friends.

*Is Neigong very important in your practice?*

*Is it important to learn and practice along with Taijiquan?*

*Have you learned other methods of Neigong than the ones imparted by Master Wang?*

Neigong is really important especially for those initiated by the Golden Mountain Sect, and can benefit health & breathing greatly. Master Wang once showed us the power of his stomach muscles, enhanced by Neigong, which was so strong it could break a belt. Using this same strength, some of my classmates could withdraw their own testicles if kicked by someone. One classmate, Zhuang Jin- SHi, had arthritis and tried all sorts of acupuncture to cure his condition, but nothing worked until he studied under Master Wang. Another student, Pan Zho-Shih (who went with me to Strasbourg) and at age 75, was so powerful, he let other people try to punch his stomach and it never hurt him. So it is very important to learn and practice along with Tai Chi Chuan. To tell you the truth, I have learned other methods of Neigong, but I only chose the best and the most proper one to learn, because it involved the rule of Bai-Shi (initiated and permitted by Master). At this time, please forgive me for not revealing its specific content in this article due to my oath.

*What is the role of Tuishou in learning Taijiquan?*

*How you conceive of the work of Tuishou?*

Tuishou is very important because all YMT focuses around this. It shows flexibility, yielding, the power to push people away by using minimal amount of force to release energy. No TuiShou means you only learn half of Tai Chi, because you never know the basic theory, philosophy and principle from Tai Chi Bible.

As I remember, when Master Wang did pushing Hands with us we did not feel hurt when we got pushed away. This is a very high level of skill and only good teacher can master it; it is not like Shaolin or other hard style kung fu that can hurt people violently.

*What influence did Taijiquan have on your life?*

Tai Chi is my whole life. I live for Tai Chi. It's my grounding center. I live, breathe, read, and sleep with Tai Chi in mind. I wake up and teach Tai Chi, and even at my

office I encourage my friends or employees to take a Tai Chi break in the common area. It's part of the job requirements! I am a logical Engineer by Nature, so the physics of TuiShou, mechanics, force, and human strength appealed to me with science in mind. But the more supernatural powers of Tai Chi have influenced my Taoist philosophy, health, self-defense, and lifestyle. More important, the wide network of Tai Chi associations allows me to connect so many people, including foreigners which I have become very close with.

*What are the qualities that make a good teacher?*

A great teacher should have excellent technique; detect each student's talent and desire, in order to guide him to highest achievement. Recognize that each student's talent is different. Like Master Wang, a good teacher will tell you truthfully if mistakes are made and gently correct you. Master Wang never criticizes and punishes, never loses his temper. That's one reason why students are so fond of him.

A good teacher is also willing to share secrets and techniques when the student asks. Some teachers are too afraid of revealing secrets and that prevents students from learning.

We have an old expression, "*Da Kou Da Ming (大叩大鳴), Shao Kou Shao Ming (小叩小鳴)*" which means—"if you ring the bell loudly, it will echo back loudly. If you ring the bell lightly, it will answer back with small echo". If you ask the teacher, he will reply in kind.

*What are the qualities that make a good student?*

A good student has to be humble, patient, and respect the teacher. Perseverance and patience in allotting time to practice is very important. Many students begin with fervor but quickly lose interest or feel they have mastered it already. Many teachers will test students to see how long they can last! A good student will study for many, many years, not a few. Reading Tai Chi theory and philosophy is also essential.

*As mentioned earlier, your first visit to France was to the first Yangjia Michuan Taijiquan Festival in Strasbourg. Then you returned to France on two occasions: one at the College of European Teachers of YMT seminar in November 2006 and then the 20th anniversary of Yangjia Michuan Taijiquan meetings in 2010 near Bordeaux.*



*How would you characterize these contacts with France and the YMT practitioners?*

I am thrilled that so many French people love to learn Tai Chi. French people are open-minded, eager to learn, and I am so amazed by their patience, willingness, and time spent to learn from Master Wang. Your people have earned much respect from us because you have elevated Tai Chi to a serious art form, not just exercise. We fully appreciate how French people fully understand each movement slowly and carefully, and how they take the time to learn the Chinese words for each move. Some of us even joke that one day we will have to learn Tai Chi to go to France. Fortunately, we still have a lot of YMT people pursuing Tai Chi as their final goal for health in Taiwan, and I am one of them.

All of us felt very welcome at the festivals by French hospitality — even though we have a different language and culture, we feel like a big YMT Family. We saw how so many of you flew in from all over Europe to learn YMT at the festivals. This dedication and spirit — to travel so far and invest your time — simply touches our hearts and shows us how you truly understand Tai Chi philosophy. We are also very impressed how the French government supports Martial Arts and Tai Chi. We want to share the responsibility of spreading YMT style with France and the rest of the world.

The French passion for Tai Chi shows your passion for fully enjoying life. God has blessed you with a beautiful country, stunning landscapes, plenty of resources, and the ability to enjoy good coffee, good wine, and good Tai Chi!

## Wang Yen-Nien

*Wang Yen Nien was your teacher of taijiquan and you were initiated by him in the Golden Mountain Daoist Sect.*

*How would you summarize the personality of your teacher?*

*What were the relations between WYN and his students?*

Master Wang was always patient, easygoing, good tempered, smiling, but maintained an air of dignity; he was always revered. You felt close to him, but always respected him to never cross the line between teacher and student. He was a man of principle. One time, a student asked him a question, but Master Wang did not answer him for two hours. He wanted the student to learn patience: to wait, to test him, or to decide when to answer.

He could also read faces by fortunetelling to divine his one's desires and mindsets— this helped him teach a student's individual character.

*Can you describe his classes and curriculum?*

Basically, preliminary exercise is very important for us to practice in the morning. After finishing, he covered First Duan, Second Duan in one day, then the next day for Third Duan. Sword, fan, and long pole were taught twice a week, depending on the whether the Assistants were available.

*Did WYN's teaching and methods change over time? Have the Duans and techniques evolve over time? If so, can you relate examples?*

As time went by, some techniques changed more for self-defense (Waving Hands in Cloud, Monkey Retreat Left And Right), but he never betrayed the principles of Tai Chi. Since I have been with Master Wang in my youth and old age, I have followed his forms and postures. For example, in the form called "Raise The Body Left & Right, Form a Cross", the kick is in a different direction.

*Did WYN talk of his Master Zhang Qin Lin and his way of teaching?*

He often spoke of Master Zhang's big hands, jet black hair—even into old age! Strong body and tough teeth. He said our grand master was so powerful and famous for that time period. Master Wang served as guard captain for Warlord Yen Shi-San who became the prime minister after coming to Taiwan with Chiang Kai-shek, yet he still found time to learn from Master Zhang Qin-Lin, every morning, noon, and night. Tui Shou was not Master Wang's initial skill, but after learning from Master Zhang, his classmates marveled at his improved Tuishou talent, especially his senior classmate Hu Yao-Zhen.



When doing Tuishou, Grand Master Zhang did not say much. He would pressed or push WYN against the wall until he learned how to relax, yield, sidetrack the opponent's forces and push the enemy using a minimum amount of force.

Both Grand Master Zhang and his wife were also Jin Sun (Golden Mountain) Sect members. That's why Master Wang was able to teach both male and female Neigong through Taoism training methods.

*How does it compare to his brothers' practice?  
What were his relations with Chen Man-qing ?  
Have you participated in meetings that were held in the U.S.?  
How have they held?*

Chen Man-Ching and Master Wang were classmates, but Chen only learned pushing hands, not YMT forms. Instead he learned 108 movements as called Wen Jia Style (peaceful style), and later, he converted those 108 movements into 37 postures as his new form.

Chen Man-Ching was the senior brother of WYN, but he served a high position as the delegate of National Assembly under Kuo MinTang party, and also taught Madame Chiang Kai Shek's how to paint. In 1970, I went to New York to find a summer job, and I got a chance to know Da Liu who was the first person who introduced Tai Chi into United Nations. He was also published an article in *Life Magazine*, too. Through conversation, I knew T.T. Liang was in New York and assisted Chen Man-Ching as a translator. I knew T.T. Liang well because he lost his health when working in Shanghai and at the Taiwan Customs Bureau. He recovered his health by learning Tai Chi and often went to Yuanshan to visit Master Wang. His English was so good that he helped Bob Smith write a book regarding the story of Taiwan Martial Art Masters in 1970's, and he did the Chinese translation.

When I went to New York in 1972, I was curious about Chinese Traditional Medicine and visited Master Chen Man-Ching's clinic, where I introduced myself as a student of Master Wang. He mentioned Master Wang's book having a different view about the Chart of Tai Chi Patriarch Inheritance, and said that he only needed to practice once a week. I disagreed with his remark.

Da Liu had just published the first English book about Tai Chi and I-Ching in 1970's. He was good at energy healing and divination prediction. I helped sell his I-Ching Chart when I was working in Boston as an engineer. And Mr. T.T. Liang later also separated with Cheng Man-Ching and went to Boston to teach Tai Chi. He lived a long life with the age of more than 100 years as Chen Man-Ching's student. William C.C. Chen told me when we met in Taiwan and took him to see Master Wang.

## Neigong

*Can you comment on WYN's teaching of Neigong?  
Some say he began to teach Neigong when he was older and he did not teach when he was young and vigorous  
When did Master Wang start teaching Neigong?  
Was it limited to a small circle, selected by him?  
To whom did he teach neigong? Did he give priority to Chinese students?  
When and how did he start teaching Nei gong to Westerners?  
Did his neigong teaching change over time?*

Neigong is the most important core of Tai Chi. When he was young, Master Wang taught Neigong to a select few students around 1957. After he published his first book, around 65 years of age, he started to teach more students. He did not give priority to anyone — only to those who asked to be initiated. However, Chinese students had an advantage to be initiated based on their knowledge of Chinese classics and language — which is an important part of Neigong. I noticed more Western students learning Neigong starting in the mid-1980s. Neigong teaching and practicing are rooted in the precepts of Taoist doctrine which requires confidential privacy. Of course, his teaching could have changed to suit the needs of students with respect to their understanding level, learning time period, and different place or background.

## Practice

*In the morning before practice, it is customary for students and teachers together to sweep the work area. Is this an important ritual, or is it just a matter of cleanliness of the place of practice?*

Both, and moreover it is also a test to see if the students are sincere about Tai Chi. Devoting time to this ritual shows persistence and patience.

*Why practice in the morning rather than at night?  
Is outdoor practice more favorable in the morning?*

Morning is Yang. Afternoon and Night is Yin. All Taoists must do Tai Chi in the morning because there is more oxygen released by trees, and in the evening the trees release carbon dioxide. It is preferable to practice in the morning outside.

| *Is there a more appropriate type of practice in the evening?*

Away from the trees, to avoid the carbon dioxide. Find a clean area indoors. You should still practice, but don't let this deter you.

| *What is the best frequency of practice per week?*

Everyday, or at least 6 days a week. It is just like eating meals.

| *How is practice and teaching structured differently for novice, intermediate and advanced students?*

| *Are these commonly differentiated levels*

For novice, I teach preliminary exercise, 13 postures, and section 1.

For intermediate, I teach section 2, and WuDang sword, and Tuishou.

For advanced, I teach section 3, Kun Lun Sword, Tuishou and Application.

| *How is the practice of pushing hands best integrated?*

Only after finishing YMT 13 postures, Section 1 (first Duan). I start with some basic

Tuishou movements in order to loosen up their waist, get rid of stiffness first. Then gradually teach them how to detect and neutralize the opponent's strength or power when pushed or approached. Such practice and training will increase their interest and provide more variety.

| *Is the martial aspect of taijiquan(Tai Chi Chuan) important with relationship to the practice of health and energy?*

Taijiquan tuishou, weapons practice and neigong all have aspects that can be bad for your health. If not used properly, many of these applications may injure your spine or body. But if used correctly, your reaction time and alertness improves, and it helps keeps your mind sharp. This is all mind training. Self-defense skills not only help your balance, but also makes you calm. You should practice them properly, smoothly, and without awkward points in your body during any transient movements, to give your power and strength. Of course, some people use force violently and make Tuishou akin to Bull fighting. In this way, you will never get good health and the secret of YMT.

| *Teachers and students must be vigilant about certain practices? Which?*

For sick or elderly people, we don't need them to perform Tai Chi perfectly and we don't want them to have

any pressure at all. Especially, dangerous movements like Tuishou, Shanshou (application), or any other squat down postures and any high kicks may cause them to fall off balance.

## The competition

| *The Taiwanese Associations hold annual cup competitions where YMT practioners can meet one another. In Europe we organize annual meetings of the Association. This seems an important cultural difference. What is the importance of competition meetings with the Taiwanese?*

Other Tai Chi forms are shown at the competitions, so it is vital that we exhibit, so we can spread the word about YMT. This is how we can bring awareness to our style and increase members. Master Wang originally did not encourage attending competitions because it may affect our classmate's relationship by incurring jealousy. However, in Taiwan, there are so many styles in competition, so we need to join in order to showcase YMT to keep us on top and gain teaching credentials.

## Tradition and Culture

| *During the morning practice, it seems customary for soup or tea to be prepared by the elders at the end of the session. Is this traditional?*

This is purely for relaxation and enjoyment after practice, not a tradition.

| *How is the recognition of elders so important in Chinese culture?*

Because of Confucian tradition to respect elders, which has been imbued for thousands of years in Asian culture, and it is good for you to get respect when you become old.

| *Do you think it is similar in Western culture?*

It is different for Western culture to follow, only if east meets west more often, It will come to the middle in the future.

# Taijiquan in everyday life

| *Taijiquan how can it help in everyday life?*

| *How to integrate the practice in his professional life, family and friendship?*

It gives you health, prevents falls in old age which can cause more deaths than cancer. Our style of Tai Chi emphasizes cross balancing and goes by the principle of human mechanics— this prevents falls and trips. Not only that, by attending the classes to learn or through the way you are teaching, you will gain benefits such as confidence, patience, perseverance, and compromise. Also, if you join the organization, you even get more connections, opportunity or contacts which may be helpful in your life and your career.

You also can join our YMT federation, such as AMICALE, AYMTA and TYMTA. There, you get friendship from all over the world, while also broadening your mind, perception, and vision.

## The Future of YMTCC

| *The succession of Master Wang?*

This involves so many things. Anyone who learns from him can be the transmitter, but a not gatekeeper.

| *How do relations between successive generations develop in Chinese culture and between teachers and their students who become teachers?*

We welcome them to become teachers! I encourage all my students to teach, in order to spread and promote YMT globally.

| *In the discussions you have had with WYN, did he approach his succession?*

| *If yes, what in form and in what terms?*

When I was VP of the Yang Family Association, Master Wang was Chairman and he mentioned that the successive president would have to go thru a democratic election, not be appointed. This shows his attitude towards the issue.

| *What about succession of TYMTA from WYN to Lin Jin-tai to Wang Rong-shan?*

This was also done thru election. When I was running TYMTA, I promised to only serve one term, and people asked me to run for a second term. But I kept my promise and let another one run for the position thru election as well.



| *What cultural aspects of Western Eastern appear common and which different?*

I would say Tai Chi Chuan is just like art, music, sport, food, religion, technology, knowledge, human behavior, wisdom— which can go beyond geographical boundaries. Whatever anybody likes them he will learn it as time goes by. The dividing line of different cultures are diminished as the world changes. Normally, strong cultures could change weak cultures or vice versa. But I would say, any good culture that is good for health or spiritually will last longer no matter how the world's influences such as religion, politics, economy or military power.

Democracy and freedom are very important in Western culture, but Asian teaching requires more authority and obedience; these two basic principles can conflict each other. But people can have their own choice; they can decide their own favorite and that is why the world has so much choice for culture. As I say, if East meets West, peacefully, there will be no war but love, especially in YMT.

| *How did the Chinese students feel about WYN's interests in teaching to Westerners? Are they regarded as brothers practice or rivals? There was a feeling of jealousy caused by WYN's interest in teaching to all westerners?*

No jealousy at all, Taiwanese people are very friendly, our culture is very welcoming to foreigners, and we regard them as Tai Chi brothers, and treat them very well. We are happy to know that other people appreciate Tai Chi and YMT as much as we do!

| *Can Westerners access the subtleties of the teaching of Taijiquan and Neigong without being steeped in Chinese culture?*

There may be issues with the language barrier, but if you choose the right teacher to guide you, then yes, you can learn it very well!

| *After the death of WYN, how are relations between the former students of Master Wang?*

| *Do they have technical exchanges, amicably?*

We all keep teaching YMT, spreading to more and more students. We still connect and meet periodically to exchange discussion to promote YMT. That's how we organized the first Yen Nien Cup, to grow closer ties amongst all the students and followers of Master Wang.

| *Are there different interpretations of the teachings of WYN and of YMT?*

We may all have different viewpoints and styles, but when it comes to promoting YMT, we must all band together as equals, as Tai Chi brothers and sisters.

| *What points identify the fifth generation?*

I will give my answer later for the next interview, because Don Klein and I have had a long discussion about this subject.

| *What are the positions of Taiwan, the birthplace of modern Yangjia Michuan Taijiquan, and those of Western Europe and the USA?*

As time goes by, the Tao will bring us into a new direction. Where we are? Let Tao give us wisdom to decide the position because Tao has its own natural way.

## Conclusion

| *What more would you add?*

I would say thank you for your kindness to initiate this interview two years ago. My life has kept me so busy that I can not finish it on time. Because I thought I want to give you all detail information and finish them at once. But now, I change my mind,

I only can give what I have written at this time, and leave the rest for the next interview. I will start to write a YMT book and put my entire collection into a YMT library which is my final goal in my life. Maybe you can help me to achieve it. Finally, it is my great honor to have this interview with both you and Lisa. I wish this article can be benefit a little bit for those people who want to learn YMT.

Thanks again.

# Is it necessary to have a good knowledge of the Classics to “really” practice Taiji Quan?

Sabine Metzlé

“Do read the Classics of the Taiji Quan!”

This is what Laoshi often said to encourage us to deepen our practice. At the time, the texts to which he was referring were those contained in the large and the small red books of our school. But to be precise, this designation “Classic Texts of the Taiji Quan” concerns in reality several “batches” of texts:

■ The first and oldest, the texts of which can be counted on the fingers of both hands and in which there appears for the first time a presentation of the theory of the Taiji Quan and its terminology. These texts were written in the 19th century by Chinese scholars, experts in Taiji Quan, and published in the early 20th century. They represent the common reference texts for all the schools of Taiji Quan.

■ The second, more recent, consisting of around 60 texts dating from the 20th century and their authors, most of them clearly identified, took as a starting point of their reflection the ancient texts which I have just mentioned. Therefore, their writings are part of a continuous definition of Taiji Quan. We find the basic concepts presented in the founding texts, but more explicit.

■ And perhaps also a third, if we consider that some writings of Great Masters of the School, such as Zheng Manqing, not to name all of them, is also part of the corpus of the Classics.

I think the question here refers to the founding texts, the earliest texts from the 19th century to present the theory of Taiji Quan which will later inspire all the authors of texts on Taiji Quan. A terminology of Taiji Quan appeared for the first time in these few texts form-

ing what Douglas Wile calls “the original nucleus” in his book called *The Lost Taiji Classics of the late Ch’ing Dynasty*. I will not refer to these texts in this article.

Their number fluctuates with the editions publishing between 5 and 10 of them but the main recurrent texts in all books on Taiji Quan are: “The Theory on Taiji Quan”, “The Taiji Classics”, “The Clarification of the 13 postures” (the old name of Taiji Quan), “The Song of the 13 postures”, and “The Strike Song”.

The authors were learned men and martial arts experts. Their writings are part of a neo-Confucian literary tradition. It includes themes that underpin the Chinese culture: Taiji, Yin-Yang, empty-full, etc, and whole sentences from much older famous treatises like the *Dao De Jing* (attributed to Laozi, founder of the Taoism), the *Sunzi (the Art of War)*, the *Yi Jing*, the *Lunyü (The Analects of Confucius)*, the *Taiji Tu Shuo (Explanations of the diagram of Taiji)* from Zhou Dunyi, the *Zhongyong (the Invariable center)* of Zhuxi, etc.

The style is concise, simple and powerful. The rhythm of the sentences, the juxtaposition of paradoxes, powerfully evocative images to a Chinese audience, give to the texts an intense vitality, non-existent (to my knowledge) in current translations, and fully reflect the dynamics of Taiji Quan. These texts, often chanted during practice, were a mnemonic tool to facilitate the learning of Chinese students in the past often illiterate.

They have been translated into many languages and versions including French, of course, but unlike the Chinese, many Western practitioners, if they read them, do not understand well and do not necessarily relate them to their practice.

If most Westerners remain uninterested, it is because they do not spontaneously understand the meaning of the concepts and of some images from a culture different from their own. Not to mention the translation errors that can sometimes cause confusion for some of our students. On the other hand, as long as the translators will translate the contents of the Chinese text without rendering the punchy and literary style, the French texts will not fulfill their educational function.

Besides, I found that some non-sinologist colleagues begin to learn the Chinese characters in order to read the texts for themselves in the original language to better capture its quintessence. To say that we must learn Chinese if we want to progress, maybe not, but it can help... anyway... That said I know many illiterate in Chinese who are excellent in Taiji Quan, and some pretty bad Chinese practitioners and... vice-versa.

A few years ago, some colleagues and I have formed a group to translate the Classics, whose objective is to re-translate the texts to correct translation errors on the one hand, make them more literary and give them a place that they lack today, on the other hand. With this approach we hope to increase their impact and make them more accessible to the French practitioners.

It contains all the terms, translated or not, covering concepts specific to Chinese culture, such as: Wuji, Taiji, Yin-Yang, Xin (heart-thought), Yi (intention), Shen (spiritual energy), Qi (vital energy), Jin (expressed energy), technical terms: Peng, Lü, An, Ji, Cai, Lie, Zhou, Kao, and specific terms to Taiji Quan: “empty-full”, “double weight”, “dongjin” (understand the energy), “fajin” (release energy), “stick, connect, adhere, follow”, “4 ounces overcome 1,000 pounds”, “don’t resist and don’t lose contact”, etc.

Text content is of such intensity that can be extracted from each sentence ideas or themes that could be used to enrich one’s own research and teaching. I still discover new keys to understanding certain concepts such as double weight, and its counterpart empty-full, for example, about which I recently discussed in a Bulletin of the Amicale but long before my recent discovery. So this phrase ***“Yi and Qi alternate, liveliness and flexibility work wonders: this is transforming empty and full”*** This sentence has informed me about the meaning of the concept empty-full in Taiji Quan. I cite this example even though I know it may seem puzzling to many readers.

Only the experience of the practice of Taiji Quan clarifies the meaning of the texts, so to the question about the need to know the Classics to truly practice Taiji Quan, I would say that it takes, more than all, to practice Taiji Quan in order to access the Classics and that our level of

understanding of the texts reflects our level of competence in Taiji Quan; thus, the more you progress, the more you perceive its depth. A beginner, if he understands snatches, can not really understand them even with a good translation; he will maybe find in them an exotic charm or an anecdotal interest. The apparent simplicity of the words is such that they often do not suspect their depth of subtlety. It could also be that their practice is still superficial...

With their treaties and their songs, the Classics are the prototype of the literature on Taiji Quan; the martial art called Taiji Quan or 13 postures, according to the texts, is defined with its outline and key points. They cater to an expert public with strong and simple words, as to stimulate, to call to order, to encourage, support, shove through paradoxical injunctions, strong images and repetitions.

But where do these texts come from? Who are the authors? And how to interpret the legend that surrounds these texts? Which truth is it hiding? Why are there so many variations on the texts and their authors, from one edition to another? What does that tell us about the mysterious origin of the texts, of the establishment of Taiji Quan and of its theory? These questions raise controversy in the world of historians and leaders of Schools. But precisely, against all odds, all these questions, for me, say a lot about the history of our martial art. So I believe that the myths and legends attached to it and the improbabilities, contradictions and anomalies in its history also hold a historical truth, certainly difficult to detect but also rich, if not more, than the facts. But I will not dwell on this point for fear of going beyond my subject. When I started to get interested in the Classical texts, I had no idea they would feed my research to such an extent.

I can not not write an article on the Classics without mentioning a few sentences gleaned in the recent works of the “Classics translation team”, hoping that it will give the practitioner, and the Bulletin reader, the taste and desire to discover the classic texts and, in particular, the new translations to come soon.

- ☆ ***The energy takes root in the feet, grows in the legs, is led by the waist and expresses itself in the fingers... Everything must be unified.***
- ☆ ***Everything proceeds of the Yi...***
- ☆ ***It is necessary to clearly know empty from full.***
- ☆ ***About the roots of our practice...: Yi and Qi are masters, bones and flesh the servants.***

- ☆ *The mind commands, Qi transmits, the waist gathers and coordinates.*
- ☆ *Be broad then strengthen, until it becomes imperceptible.*
- ☆ *Out of extreme sweetness the greatest firmness...*
- ☆ *Search for the straight line in the curve.*
- ☆ *Receiving is releasing, releasing is receiving...*
- ☆ *Gathering the energy is bending a bow, releasing it is shooting the arrow.*
- ☆ *The body as a hawk going to swoop down on its prey, the spirit such a cat ready to catch the mouse...*

Etc.

*“To enter the door, you must be orally taught, to improve, you should practice constantly”*, tells us the *Song of 13 Postures*. Nothing can replace practice, only experience gives life and meaning to the texts. No dogma, only rules, stemming from the Chinese cosmological system. People may wonder about the speculative aspect of some words, such as those associating 8 trigrams and 5 phases with techniques and movements.

The fact that a traditional and never questioned vision of the world is enlightened by texts can also question us about its irrefutability. But this is another discussion...

Nowadays, many Taiji Quan professors like me introduce into their courses, for diverse reasons, other body approaches, such as Qigong, Feldenkrais method, stretching, etc. Karate teachers also begin teaching Taiji Quan, and new “Classical” styles mainly dedicated to competition flourish.

At a time when the mix of genres is frequent, the existence of an ancient texts corpus about Taiji Quan seems to me wholesome. All the professors should know them, be inspired by them for their courses, and refer to them regularly, in order to avoid confusion and the drift our discipline is facing nowadays.

The texts do not teach us a concrete method but give us a direction and always bring us back to the root. *“Go constantly further, and you can act free”*. For example, search for full and empty in the practice is reachable to all practitioners. But few people have this subtle perception that *“every place has its own empty-full, all the places have an empty-full”*. Improving does not mean accumulating knowledge, movements or techniques – some students find difficult to accept it – but is walking towards more subtlety in the art of applying the principles taught in the texts. What could we say about this sentence: *“movement comes from immobility, immobility reflects in the movement, then in front of the opponent, transformations are prodigious”*? How not to feel its power?

All is said... about the epitome of our art, and about the road we still have to travel...

In the end, I would like to thank my colleagues of the Classics translation team (Marie-Christine, Pierre, François, Hélène, Nadine, Leland, Hervé) for the fascinating discussions we had them during our working sessions. I would also like to apologize having taken the freedom to reveal certain parts of our not yet finalized translation. I hope that I gave the readers the desire to discover it in its definitive version to be published soon. I could have quoted the examples in the original language, but I am afraid “it is all Chinese” to most of the readers. ©



---

# TRAINING COURSES CALENDAR

---

## APRIL

### Stage « Armes » à Annecy

Dates : **5 avril 2014**  
Email : [henri.mouthon@orange.fr](mailto:henri.mouthon@orange.fr)  
Animé par : Henri Mouthon et Catherine Bachelet  
Organisé par : ATCHA

### Stage « Épée Kun et Wudang, Éventail », à Angers

Dates : **6 avril 2014**  
Email : [wudang49@orange.fr](mailto:wudang49@orange.fr)  
Détails : ANGERS, COSEC Belle-Beille  
Apprentissage et approfondissement  
Animé par : Marie-Christine Moutault  
Organisé par : Les Nuages du Wudang - [www.taiji-qigong-anjou.fr](http://www.taiji-qigong-anjou.fr)

### Stage « Épée à deux » au Mans

Dates : **12 avril 2014**  
Email : [aramis72.taichi@free.fr](mailto:aramis72.taichi@free.fr)  
Animé par : Frédéric Plewniak  
Organisé par : ARAMIS

## MAY

### Stage « La balle de taiji », spécial enseignants, à Genève

Dates : **3-4 mai 2014**  
Email : [info@taiji-toc.ch](mailto:info@taiji-toc.ch)  
Animé par : Alix Helme-Guizon (Angers)  
Organisé par : Taiji Open Club Genève

### Stage de Tuishou au Mans

Dates : **17 mai 2014 (l'après-midi)**  
Animé par : Michel Leclaircie  
Organisé par : ARAMIS  
Email : [aramis72.taichi@free.fr](mailto:aramis72.taichi@free.fr)

### Stage « Épée Kun Lun et Wudang, éventail », à Angers, lieu précisé ultérieurement

Dates : **18 mai 2014**  
Email : [wudang49@orange.fr](mailto:wudang49@orange.fr)  
Détail : Apprentissage et approfondissement  
Animé par : Marie-Christine Moutault  
Organisé par : Les Nuages du Wudang - [www.taiji-qigong-anjou.fr](http://www.taiji-qigong-anjou.fr)

## JUNE

### Stage « ZI RAN MEN QIGONG », sur Thorigné-d'Anjou

Dates : **7-8 juin 2014**  
Email : [wudang49@orange.fr](mailto:wudang49@orange.fr)  
Détails :  
• **6 juin en soirée** : Méditation  
• **7 et 8 juin** : Apprentissage du premier enchaînement de Zi Ran Men Qigong  
Animé par : Maître LIU DE MING  
Organisé par : Les Nuages du Wudang - [www.taiji-qigong-anjou.fr](http://www.taiji-qigong-anjou.fr)

## JULY

### Stage « Séquences + tuishou + qigong + marche du baguazhang » à Taiwan

Dates : **du 2 au 17 juillet 2014**  
Email : [serge.dreyer@gmail.com](mailto:serge.dreyer@gmail.com)  
Animé par : Serge Dreye

### Stage de taiji quan et découverte culturelle à Taiwan

Dates : **du 2 au 17 juillet 2014**  
Email : [serge.dreyer@gmail.com](mailto:serge.dreyer@gmail.com)  
Détail : Inscription à partir d'octobre et clôture le 31 mars 2014.  
Animé par : Serge Dreyer

## AUGUST

### Tai Chi en Turquie

Date : **2 au 10 août 2014**  
Animateur : Yves Martin  
Organisé par : La Fleur de Jade  
Contact : Tél. : 06 84 69 48 68 -  
Courriel : [lafleur2jade@yahoo.fr](mailto:lafleur2jade@yahoo.fr)

# Preparedness Exercises Outside of Class, Qigong, and Yangjia Michuan Taiji Quan

Zouzou Vallotton

**D**URING the body awareness exercises at the Amicale Association meeting, “Exercises to Awake the Body, Preparation” (as it was called on the program), certain teachers proposed variations to the “Basic Exercises” (as they are called in our school).

This situation displeased some who prefer Yangjia Michuan Taiji Quan traditional basic exercises, as taught by Master Wang Yen-nien, arguing that in the morning, during the communal practice, one ought not take the lead with new exercises, but start with ritual movement, something known.

For many years there have been call-outs from participants at the workshops asking that Qigong be included.

As I am in the first row (since I lead the call-outs), I heard certain people express their annoyance, arguing that this practice is not part of Yangjia Michuan Taiji Quan and since we practice Taiji Quan, inevitably we practice Qigong.

At the same call-outs, there are equal demands concerning sword workshops, eyebrow pole, floor exercises, etc., perhaps my ears and my eyes were shut at that moment... but I didn't observe the same reactions in the face of these requests, though those practices are not part of Yangjia Michuan Taiji Quan.

If these demands occur regularly is it because our school has gaps?

Is this because the practitioners are simply curious about other practices?

Is it that some teachers, in their classes, offer practices beyond the scope of our school and that these have become, in the minds of some practitioners, part of our school?

Is this because the Amicale meetings are a place of discovery?

On the contrary, should the Amicale meetings be the guarantor of our school and its curriculum without ever going outside?

Should we open ourselves to other practices that nourish ours?

Should we stay within the theories of our school and not be misled?

Should the teachers define the structure within the workshops and take advantage by proposing the Tui

Shou basic exercises, the long pole, and other subjects rarely requested by the participants and by those who are part of our school?

Is it because Master Wang Yen-nien is no longer present allowing us to traverse the cross roads?

Is it because Master Wang Yen-nien is no longer present, obliging us to keep only the Yangjia Michuan Taiji Quan, with a concern to perpetuate Yangjia Michuan Taiji Quan tradition?

Is the desire to discover justified?

The practices annexed to ours, should they be practiced only during our classes and should they not invade the meetings of Yangjia Michuan Taiji Quan, knowing that numerous teachers and practitioners practice Qigong?

Is it possible to specify that a particular movement or workshop is part of Yangjia Michuan Taiji Quan and that another does not belong?

Could one be responsible for these requests and proposals of activities, if the matters are clear?

These additions to the practice of a style, does it mean goodnight to the style?

Is there someone who possesses the truth?

## Thank you to those of you who respond.

I would like to read of those practitioners who request workshops outside Yangjia Michuan Taiji Quan, of those teachers of our school who light up with happiness with, for example, Qigong workshops, of the teachers who practice other techniques but they stick to those of Yangjia Michuan Taiji Quan outside of the meetings, and of the teachers and practitioners who stick with the program of our school and who do not show any interest in other practices.

Thus we will have an idea of what motivates one another.

# Thank you Zouzou

Jean-Luc Perot

**S**HOULD we stick strictly and only to the corpus “Michuan” as proposed by Master Wang?

One usually says: tradition = transmission = treason.

This betrayal wouldn't it be precisely what ensures the sustainability of the currents which the nature is to follow the land and time?

Time and land change, people too, their motivations, their age and temperament.

Can one only think that Master Wang would have ran out all the richness of Taijiquan , that those who received his education first hand did nothing else than to faithfully copy the ways of the master without interpret the value ?

Can one only think that all others masters of Taijiquan are only followers who didn't have the breadth and depth of Master Wang?

How a martial artist couldn't interpret and adapt his sensitivity to partners, opponents and inspirations he met with a friendly curiosity.

## Some QiGong, yes of course.

Perhaps it is simply a matter of vocabulary that distinguishes even separate where it is more about gathering.

To my mind, Qi Gong, energy culture is the generic name of all practices involving the conscience “3 treasures”: the mind - a comment, an idea, an image; the breath - sensation, sensitivity, sensuality and the body - movement , posture or gesture.

From this point of view, Taijiquan is a QiGong very elaborate: a form on the slope externalized and a meditative walk on the slope internalized - Nei Gong and a team practice to check assimilation.

Without this dimension of Qi, the form loses its vitality, meditation loses its originality and martial art loses its effectiveness.

Qi, ah Qi! Let's be simple.

There are practices that give you energy, vitality, pleasure and enthusiasm: they are genuine Qi Gong. Then there are the practices of Qi who speak of it, that name, qualify but don't make you warm to the heart, body and spirit. They are caricatures of Qi Gong.

Le corps Taichi of F. Billeter - *Notes sur le Zhuang Zi philosophe*, published by Allia - is the whole forces, resources and known or unknown possibilities that make our behaviour. Qi Gong becomes exercise by excellence, a way to resonate this body.

If the corpus Michuan doesn't name Qi Gong the preparatory exercises, this may simply be a matter of vocabulary, context and time.

For my part, I propose Qi Gong because it is a field open to the creativity, the one of the composition and animation of exercises for the teacher and the expression and interpretation of the practitioner.

Drawing on my experience and inspiration from different approaches encountered along the way, I propose from my part the animal series in which I integrated different modes of spinal mobilization related to the proper functioning of the spine.

I propose a series of 8 movements spread over the compass rose in the spirit of “real Qi John Cole”.

I propose a series of movements 6 / attitudes - 6 mental dispositions - inspired by Dr. Yayama and adjusted to the neuro- cognitive behavioural approach of Jacques Fradin – *L'intelligence du stress*.

I'm planning a series of five movements playing on the male/female composition of Danza Duende - Yumma Mudra .

I also have a directory of exercises related to “the conquest of space” inspired by Taichi Tango of Jo Lacrosse and dancing Dao of Laurence Chevallier.

I research centre and axis by the whirling...

All these approaches can be practised in silence or music, on-site or traveling, alone, as a couple or in a group, indoor or in the country... Practice opens unexpected doors on experience.

And all, respecting and serving the dynamic of Taiji Quan Michuan!

So YES to the Michuan forms, YES to all Qi Gong if they are well received and also YES to the meetings and interpretations where it comes to sharing.

# Taichi and adventure in Cappadocia – Turkey

Association La Fleur de Jade, Strasbourg - Lafleur2jade@yahoo.fr

## *Cappadocia one year before and one year later*

Yves and Caroline were looking forward to live the adventure: along the road between Istanbul and Uçhisar we followed and discovered the rhythm of night-owls, tea, the call to prayer, the tuvalet<sup>(1)</sup> (which should not be mistaken with a prayer place, that's a wink to Monique and Carole), and snoring (some of you will know).

Hos Geldiniz (welcome), we arrived and were welcome in our bed and breakfast. "Bin biri gece", or the *Thousand and One Nights* which soon became our daoguan. We discovered the friendly people of Cappadocia who are ever so warm and attentive.

This was happiness!

We were surrounded by wonders while traversing the streets of Uçhisar, we discovered thousands of colours and perfumes: carpets, wall-hangings, jewelry, dried fruit... accompanying our first trip to the castle overlooking the town.

At dawn, we practiced taichi facing a gorgeous landscape where hot-air balloons glided. We got a breakfast not a simple one, but a dream breakfast, one which helped us get ready for our trip through valleys and cave houses. We were ravished by the green of trees and vegetation...

How lucky we were to practice taichi and the fan in those breathtaking landscapes.

At the crossroads, we drank tea at Hassan's (he might have been 28... or much older), we savoured apricots at the home of a man with large dogs.

The somewhat boisterous group radiated a joyful and relaxed atmosphere and quite often during the stay appealed to our zygomaticus<sup>(2)</sup> muscles.

We could write and write. Yet, nothing is better than living Cappadocia Taichi or should we say Taichi Cappadocia?

In a nutshell: milk and honey

\_\_\_\_\_ Carole

(1) Toilets (a note from the translator).

(2) A muscle of facial expression which raises the corners of the mouth when a person smiles. The phrase is quite common in French and means laughing (a note from the translator).



*Adventure...*  
*Taichi...*  
*Cappadocia...*

Three words which suddenly rang a bell in me and, in the end, what an adventure, what sharing, what a spectacle!!!

Our star-shaped hikes around Uçhisar in gorgeous Cappadocian valleys sweetly called: Pigeons dale, Valley of Roses, Love Valley, Ilhara Valley (a true paradise on earth), Uçhisar the superb mineral village at 1300 meters of altitude where we stayed and Yves Martin's unflinching commitment to invite us for the practice of basic exercises at dawn, then the form and fan in favourable and welcoming places found during our hikes sent a shiver down our spines.

The "little family" that we formed exuded joie de vivre and needless to say that we are still thrilled by such beauty and communion long after we returned; Yves's requirements and precision during our daily four-hour practice were part and parcel of this happiness!

Many thanks to Caroline, Carole, Gilbert, Philippe for the healthy laughing therapy and more specifically to Yves who was at the root of this wonderful Taichi adventure.

And if while reading this, some of you feel tempted ... let us say see you next summer, with delight...

\_\_\_\_\_ *Monique*



*Thanks...*

Just a few words to thank all the people who took part to this special workshop far from Strasbourg. And in addition, it was in Turkey, which as far as logistics was concerned was not an easy task.

Nonetheless, the numerous hours spent preparing, getting in touch with travel companies, looking for and booking hotels, were soon forgotten once we were there.



What shall we say about Cappodocia? The landscape is breathtaking and hospitality unequalled. I thank our hosts, Oran, Ali, Ismet et Emre who created a spirit of exchange and conviviality for our stay. We just felt at home...

In Turkey, nothing is impossible, “problem yok” are the key words and it can be verified every day.

At Asias’s doorstep, the country invites you to put your clock to another time. Never mind past or future, only present time matters.

After the workshop, some took advantage of their stay for a three day visit to Istanbul. Going back to our hotel, we crossed the Bosphorus daily, which offered an astounding view of the Golden Horn with Topkapi, Saint Sophia and Sultanhamet mosque lined up. Though the stay was much too short, the town overflows with marvels (the Sultan’s palace, the Blue Mosque, the Great Bazar, the Egyptian Market, the roman reservoirs), these few days allowed a soft transition between the Anatolian plateau where time has the measure of Eastern wisdom and the more western reality of city bustle...

To illustrate the daily happiness of our hikes and practice time, here are a few photos which might tempt some of you for the next session which should take place at the beginning of August 2014.

See you soon.

\_\_\_\_\_ Yves Martin



# USEFUL ADDRESSES

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

Frédéric Plewniak  
7, rue des Cigognes - 67120 Molsheim - France  
[33] 3 88 38 41 27 - Email : secretaire.ceeymt@free .fr

## **TAIWAN YANGJIA MICHUAN TAIJIQUAN ASSOCIATION**

email: tymta.org@gmail.com  
<http://tymta.blogspot.fr/>  
Président : Jason Han  
TYMTA c/o Jason Han Fl.14, No.3, Lane 36, Wang Ning St.,  
Wen Shan Dist., TAIPEI / TAIWAN

## **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

## **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

## **YANGJIA MICHUAN TAIJIQUAN CLUB OF SOUTH AFRICA**

48, Kidbrooke Place, P.O. Box 801  
7200 Hermanus, Republic of South Africa

## **ALLEMAGNE**

Petra Schmalenbach-Maerker  
Von-Kahr-Str. 82, 80999 Muenchen, Germany  
Tel: (49 89)8103-9682 - Fax: (49 89)8103-9684  
email : petra\_schmalenbach@hotmail.com

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

86 Vavilova St., Apt. 40, Moscow 117261, Russia  
Contact : Albert Efimov, albert@efimoff.net  
Tél: (7) 095 938 5124 - Fax : (7) 095 938 5000

## **YANGJIA MICHUAN TAIJI QUAN INT'L, & YANGJIA MICHUAN TAIJI QUAN TEACHER'S ASSOCIATION INT'L, TAIWAN**

32-2F Fuguo Road  
Shih-lin, Taipei, 111 Taiwan, ROC  
Tél: 886-2-2837-1779 - Fax : 886-2-2837-2258  
Email : ymtitaipei@yahoo.com

## **THE TAI CHI CENTRE**

70 Abingdon Road, London W8 6AP, England - UK  
Tél: (44) 20 7937 9362 - Fax : (44) 20 7937 9367  
Email : peterclifford@thetaichicentre.com

## **TOKYO TAI KYOKKEN AOI KAI**

Koengi Kita 2 33 5, Suginamiku, Tokyo - Japan  
Tél: (81) 3 3339 6875

## **TAI KYOKKEN SHINKI KAI**

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

## **YANGJIA MICHUAN ORGANIZATION JAPAN**

<http://www.geocities.jp/izk341/youkahidenhome.htm>  
Adresse mail : amrita48@nifty.com  
tonkou@bab.co.jp

## **YANGJIA MICHUAN TAIJI QUAN**

### **FEIZHOU XIEHUI (AFRIQUE)**

Denis Banhero, 03 BP881 Abidjan 03 - Côte d'Ivoire

## **FÉDÉRATION FRANÇAISE DE WUSHU ET DES ARTS ÉNERGÉTIQUES ET MARTIAUX CHINOIS**

27, rue Claude Decaen - 75001 Paris  
Tél: 01.40.26.95.50

## **WORLD TAI CHI CHUAN FEDERATION**

Contact : Ms lin Hsiao-Wei, E-mail : tccass@ms35.hinet.net  
Ou Noëlle Kasai, E-mail : noelleka.fedetaichi@yahoo.fr

## **MEXICO**

Stephen Merrill  
A.P. 77, Todos Santos, BCS, 23305 Mexico  
Message Ph : 52-114-50109  
email : aleana97@yahoo.com

## **ITALIE**

DOMAINE YEN-NIEN  
La Maison des Cimes - Loc. Fromorsora  
18037 Castel Vittorio (IM) - Italia  
Tél: (39) 0184 241211

## **BURKINA FASO**

ATCAE-BF (Association de Taichi Chuan  
et Arts Energétiques / Burkina Faso)  
09 BP 1149 Ouagadougou 09 - Burkina Faso  
Mail : y\_ouattara@yahoo.fr



楊家秘傳太極拳會

Soirée

Festive

