

Amicale

Yangjia Michuan Taiji Quan



**A new president
for the Amicale**

**2011
21th Meeting
in Vaumarcus**

Edito

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Our Yangjia Michuan family is entering a new era under the leadership and direction of a new president who is well known to all.

The Yen-nien Cup which was held in Taipei in December was attended by a group from Europe and Simonette Verbrugge and Christian Bernapel share their impressions of their stay. Helene Golka arrived early in Taipei and also shares her experiences.

Recently Henri Mouthon returned to Burkina Faso to continue teaching our style.

Many technical articles are still filling the pages of the Bulletin, including that of Mark Linett, who sent us notes that he took during Tuishou workshops with Master Wang in the 1990's.

Finally, Serge Dreyer shares his reading with us.

Enjoy your reading!

Xin Nian Kuai Le



The Word of the President

Here I am, the newly elected president of the Amicale and successor of Claudy Jeanmougin.

I will do my best, thereby continuing the work that was undertaken by my predecessors, to carry out, as they did, the smooth running of the Amicale, for the benefit of all, in relation with the other associations and members.

During the past three years of Claudy's mandate and encouraged by him, we have worked a lot. The Board, the Bureau and the members of the various commissions all went to work not only to carry out the current affairs and debates but also to proceed with a structural reform of the running of the Amicale.

I will make a list of the major points : development of the international conventions and signing of three-party agreements with our Chinese and American partners, during the celebrations of the 20th anniversary of the Amicale in Carcans, setting up of the welcoming pole for foreign visitors and its online version, revising of our statutes, recasting of the membership for the Amicale and subscriptions to the Bulletin, improvement of the quality of the Bulletin and its english version, finalisation of the indexing of the video archives of the Amicale, putting them at disposal of the members in form of a user-friendly support, revising of the old web-site and setting on line of the new version (in three languages : French, English and Italian), setting on line of the Bulletin on the web-site (open to all public ten days after publication of the paper version for members) and administrative notes of internal communication for the use of members.

The Amicale has grown a lot, we now count 85 associations and 25 individuals, so more than 2000 members. Our annual meetings have more and more success. The communication between associations and groups has grown too. This is a sign of the liveliness and fraternity of our practice.

Be assured that, with the team formed in the newly elected Board and Bureau, we will do our best to keep the good spirits that link us together. We will also be there to help, if we can, to solve any problem you may get into. Do not hesitate to contact us.

The Bulletin and Web-site committees will do their best to improve the quality of these tools that represent our internal communications instruments and also our show case for the outside world.

This without forgetting the administrative notes through which we keep you informed of the work of the Board.

We are now in the «after Master Wang»time; we shall do our best to act with respect for the healthy bases that he provided and to fulfill the missions that he assigned us.

In order to do this, we will intensify our partnership with the College of Teachers and we will undertake the development of any action that will promote our style in Europe and abroad.

I wish you all a Happy New Year 2012 and a good practice.

May the year of the Dragon carry us even further!

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

May the solidarity and peace that reign in its heart never be harmed!

JMF

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Welcome to Taiwan - Where a Stranger is Treated Like a Guest

Hélène Golka

Translated by Tracy Leland

Welcome to Taiwan; Where a Stranger is Treated Like a Guest

Upon my arrival in Taipei, I was immediately taken by the lights of the city and surprised by the rows of scooters waiting at the traffic lights. I would soon learn that in Taiwan, the scooter is the king of the road, with each family owning at least one.

Then I got to enjoy the famous Taiwanese hospitality. I would like to thank Georges LIN, his wife Sue and one of his students, Resa for their hospitality and their help. I would also like to thank all the nameless people who helped me, like the charming street sweeper who must not of understood my English, accompanying me to the police station like a lost child, when in fact I was looking for the place where I was supposed to be practicing Taiji.

Georges Lin and his wife showed me the essential tourist attractions of Taipei like the Longshan temple and the Mountain of Dragons which was built in honor of Guanyin, goddess of merci, and which we visited under a torrential rain. Undaunted multitudes of the faithful crowded around for « bai – bai », praying to the deities and asking them questions. In Taipei, soothsayers are everywhere and the practice of divination is a flourishing business.

Then there was the Confucian Temple, the simplicity of its architecture contrasting sharply with the Bao ^ n temple, its ornately decorated neighbor. In this temple something surprising happened to me. ^ s George Lin was explaining how the worshipers went about putting their questions to the gods, he randomly chose a divining poem which turned out to be strangely suited to my situation. It said that I came from far away, that someone was going to offer to help me, and that I should avoid complicated situations. (I suspected this text of suggesting that I shouldn't even try to find my own way to the Taiji class.)



Festival....

Of all the extraordinary places I got to visit, I will never forget the National Palace Museum; a superb structure built on a hillside in a lush green setting and which holds a treasure trove of Chinese art brought to Taiwan by Chang Kai Check during his retreat to the island in 1949. Even though I went twice, I still wasn't able to see everything.

Thanks to Sue Lin, I got to see a parade in celebration of Chun Wun Yeh's birthday in the Datong district; a unique performance, wavering between circus routine, music hall number and carnival parade. It's hard for westerners to think of this as a religious ceremony. I was amazed by the combination of familiarity and fervor demonstrated by the Taiwanese people in the practice of their religion.

It is not uncommon to come across a religious procession in the streets of Taipei. I got to see a fairly lighthearted one, organized by a small temple near where I was staying in the Shilin district. ^ small group of participants had come into the lobby

of my hotel to find some shelter from the rain. They were chatting, laughing, smoking. They even had a radio playing. Then they left, beating a hasty retreat through a torrential downpour. Not at all discouraged, they organized a fireworks display later that evening, which we could see from our hotel.

I also fell in love with two small cities. Jioufen is an old mining town which has been converted to tourism; its small streets lined with red lanterns and its refined tea shops with their terraces overlooking a magnificent bay. It's not hard to see why a movie director like Hou Hsiao-hsien chose this picturesque little town as the setting for his famous *City of Sadness*. Or how it could have inspired Hayao Miyazaki's *Chihiro*.

After our visit to the ceramics museum in Yingge, we went to Sanshia to visit the splendidly decorated Zushih temple. We strolled along the Old Street lined with boutiques selling ceramics. Concentrating stores which sell the same type of merchandise in one neighborhood is common in Taiwan. Sanshia seemed like a nice place to live. I even ran into a teacher who was once a student of Georges Lin.

Shortly before my departure, I visited Taipei's business district with a group of people belonging to a francophone association. In that neighborhood there are a number of European style buildings which were constructed during the Japanese occupation. After our walk we had a pleasant meal during which I learned how to eat tea eggs with chopsticks.

Of course, I was also able to practice Taiji Quan with Georges Lin and his students, in a friendly atmosphere and superb setting not far from the Danshui river. Every morning we began with our warm-up exercises, then we rolled out the form, and closed with Georges Lin explaining specific movements. Some days the classes also included fan or sword practice. I noticed that I was something of a curiosity for the passers by, who feigned interest in the whole group, when in fact it was me they found intriguing.

For Georges Lin, learning Yangjia Michuan involves three things; observation, patience and action. I realize that I will still need years of observation and patience before I reach his level. He insists on the importance of knowing the martial applications to better understand the meaning of a movement and to be able to execute it precisely. We

worked a lot on the martial applications of the Shi San Shi, which, according to Georges Lin, helps to distinguish the essential Taoist principles of yin and yang. Thanks to him, I now better understand the importance this philosophy takes on in our school of Taiji.

I also had an interesting conversation with Mark Linnet. I told him that I believe that we only really grasp the form once we can go through it in our minds. He judiciously added that if we find ourselves stumbling through certain passages, those are the ones we really need to work on.

We went with Georges Lin to pay our respects where Master Wang used to teach, behind the Grand Hotel; a building constructed after the Chinese tradition, with its sloping roofs and its hundreds of vermilion columns overlooking the city. Facing the hotel stands one of the most beautiful of the many Pailou arches found in Taiwan. Today only a small group of people still meet at this legendary place.

During my stay in Taiwan, I came upon a surprising mixture of modernity, and of religious tradition founded on Taoism, Buddhism and Confucianism. There is no doubt that these religions have shaped the behavior of Taiwanese people, who have a reputation for being among the most welcoming in all of Asia. Here a foreigner feels like a welcomed guest, which is probably one of the reasons this country is so endearing. I personally have found a new family in Yangjia Michuan, thanks to Georges Lin, his wife Sue, and his students who all welcomed me so warmly.



The «Rencontres e micales» are the opportunity for young people, who wish to decide on teaching, to carry out their first «pedagogical» experience. Marie-Josée took the plunge and at the end of her performance, I asked here to write about this great first. Here it is after a year of uncertainty because writing was an experience as worrisome as her first lesson. Let these words encourage new vocations.

Claudy Jeanmougin

My first lesson , 1 ot pla1 1 ed !

Marie-Josée Rousseau
Taiji quan en Baugeois

Translated by Monique Brodie

Let's picture the whole thing ! This takes place on the 13th of November 2011 at the great Yangjia Tai Chi meeting. ^ t the morning «auction», the stick workshop is about to be cancelled due to a lack of teacher. Being new to management and not aware of the problems, I offer to run it. But then I started having doubts... How come people could possibly trust me?

The lesson I wanted to do in a way that is fun came down to a contact process with the stick through several exercises done first individually then in pairs. I carried on with the learning of the beginning of the Form. I chose this content on the basis of my first stick lesson.

The first individual exercise then starts, easy to supervise with only five people who really try hard. Later, it was more complicated with pair group exercise, the group being a odd number. While I was practicing with someone, I kept a watchful eye on the others but at the expense of my own partner. oops !

Going further into the Form, I noticed that nobody knew how to do it, and this was another disappointment. I had to put into practice the teaching basics unhurriedly, with no surprises, unless I got mixed up myself ! oops again!

The fact that I've kept correcting some of my mother's gestures, which is not always easy, helped me a lot to start teaching. ^ s regards communication, my idea is to be adaptable in what I say without suffering from frustration myself.

For instance, to simplify the gesture without



taking into account its complexity. In those moments I consider that people, despite negative experiences, inevitably make the effort to be active during the lesson, at least by being there.

With much improvising and of course listening to the participants, the workshop ended with the satisfaction that we all had a pleasant time. Teaching is a good way to have a laugh at one's mistakes while assessing the acquired knowledge and the necessity of its coherence.

To those who wish to go through the experience of the first lesson, go ahead!

TEACHING TUI SHOU

Hervé Marest

Translated by Tracy Leland

Many people begin the practice of Taiji Quan with the idea of doing some kind of energy inducing gymnastics involving only their own body and mind. They are often quite surprised when they are asked to work with a partner, whether it be for tui shou or to practice martial applications for specific movements of the form. Some will respond with increased enthusiasm for Taiji Quan, while others will manifest an understandable reluctance.

The teacher's role in explaining and presenting his approach to this practice is essential. Of course he must have a real interest in this type of work. He may not feel competent in this area or may not be sufficiently self-assured to teach his students how to work with a partner. He may also feel a legitimate apprehension with respect to this type of contact stemming from his own experience and personality, or from an unpleasant experience pushing hands with someone who had not yet grasped the subtle essence of tui shou. Just knowing the basic tui shou exercises of our style, while important, is not, in itself, sufficient.

I will first try to define tui shou, relying, of course, on my own experience.

Tui shou or "push hands" or less literally "sticking hands" is the aspect of Taiji Quan involving fixed step exercises (ding bu tui shou) or moving step exercises (ho bu tui shou), which are performed with a partner. From these exercises one can move toward a practice involving more improvisation, like two jazz musicians, absorbing and pushing back, using the body and the mind to transform the partner's energy until he is brought off balance. This practice is called "free pushing hands". While it permits a non-codified way to prac-

tice with a partner, it also implies the care and attention necessary to avoid injuries. This is not the case with san shou (literally "free hands") which is free form fighting without rules.

As far as I know, Master Wang never had students practice san shou in his classes. He occasionally demonstrated the martial applications (see the photos at the end of his book). He taught what some have called "technical applications" (yong fa) which can help students correctly practice the form, but which are not in themselves very effective. He never really developed the practice of san shou in his teaching. He noted that the two person forms practiced in other schools are incorrectly called san shou; they are in fact dui da or "codified combat". I would add that if Master Wang never introduced his students to dui da, I think it's because the transitions used between each technique, or



series of techniques, can actually create bad habits. It's pretty to watch, but not very useful.

The term san shou is sometimes used to refer to competitive Chinese boxing; more often called san da, which does have rules.

Speaking of rules.... One day someone asked me what I thought of Sun Tzu and his book "The Art of War". I was in a bit of a hurry and I answered, "Sun Tzu is Sun Tzu" without further explanation. If he is reading this, I hope he accepts my belated apologies. What I meant was that I had carefully read Sun Tzu,

but if I ever had to fight it would be by my own rules, not his. That is what I learned from his book. User guides are sometimes helpful, but when it comes time to act, it's better to forget the books and get fully connected to reality... but here I digress.

I insist on the fact that tui shou is an integral part of Taiji Quan. One could, and some do, practice exclusively this part of our discipline, neglecting the form. That's their right, but I think that it is a fundamental mistake. These two practices feed each other. Falling into a routine, which involves practicing a single combat technique is, I feel, a diversion, which can lead to a real dead end. This is why, again in my opinion, Master Wang never had his students practice san shou. Two mechanics, obsessed by their engine, will never build an interplanetary rocket; at least one of them has to look up at the stars... and there, the possibilities are limitless.

On the other hand, working exclusively on the form can lead to an ethereal practice, and unrealistic fantasies - while reality can be incredibly subtle, and our discoveries endless.

Now, what about teaching tui shou?

First of all, let's talk about attitude.

What is there in my teaching hand when I place it on a student?

If I think back over my years of practice, I realize that this hand has expressed and felt many things. At first it was not very conscious, it was uncertain. Not very self-assured. Like Bambi taking his first steps. Then gambling about happily, "lets absorb!" and "why not push?" and it was all about that hand, the body of the other wasn't important. Then the hand started listening and the first emotions started letting loose. This chilled the hand, which then shriveled up. It put on armor behind which it could hide the fear. Then, little by little it started taking the armor off, gaining confidence. So much confidence that it became a little too proud, dominating, fighting to prove something to itself and to the other. Then impatience and intransigence appeared, because the other never does what he is supposed to do. But since pride is destined to be humbled, the hand became more modest, determined to learn about the other, about what the other had to say. And something happened. The hand became soft and benevolent.

I focused on the hand in this allegory, but it also obviously stands for the all of the body and mind. Master Wang said that the hand contains the whole body and the body is made of a thousand hands (I'm not sure of his exact words, but that's the idea.)

So I could just say that in order to teach tui shou, the hand must be soft and benevolent, although it's not that easy, teachers should know that this is an idea that they can develop.

And this can only help a teacher. Showing a movement to the student is much easier with a hand that is soft and patient, than with a hand that uses force. It also makes it easier for a teacher to learn. The horizon opens up. The hand can see beyond it. Eventually the hand may become free and autonomous.

And when I talk about benevolence, I'm not talking about "care" - in French "prendre soin" - a new buzzword from across the Atlantic which sounds like some new business plan, and which along with expressions like «vivre ensemble» (living in harmony) make me want to find a Kalashnikov. The benevolence of which I speak is not the warm and fuzzy kind.

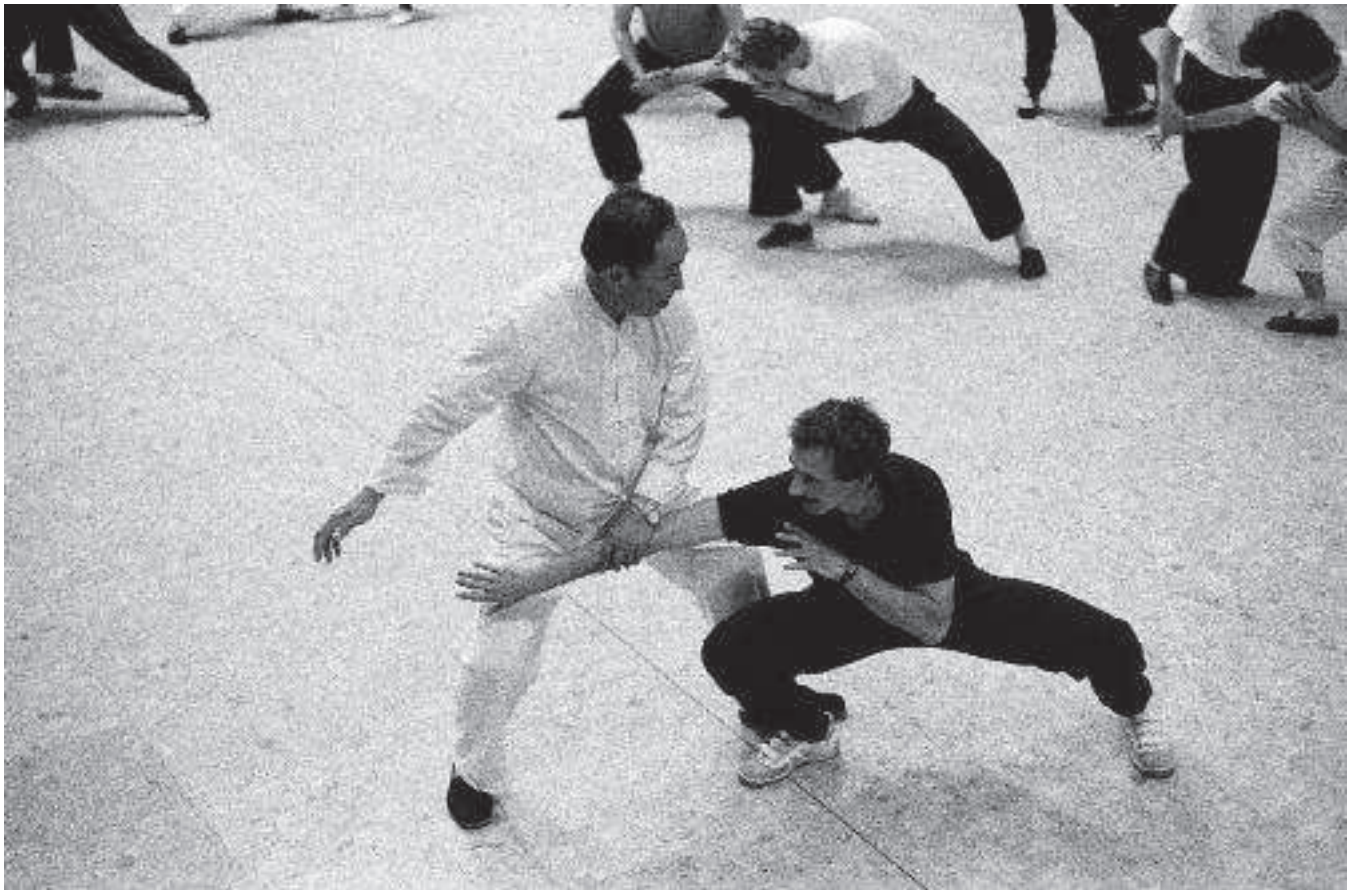
The advantage of being a teacher is that starting with a rather strict framework (the 15 basic exercises of our style) it is possible to create one's own pedagogical approach and to follow one's own path to learning tui shou. As we can see at the European Teacher's College, there seems to be no limit to creativity, which can provide new exercises and educational games designed to teach various principles. Relaxation of the body and hands (song jing), inertia, verticality, the dan tian, the plasticity of the body, the faculty of transformation (hua jing) the spring technique, footwork, rootedness, stepping, focusing, and many other things can be studied through a wide variety of practices.

But I believe it is essential to regularly come back to the 15 basic exercises, which Master Wang chose for a reason. Some teachers neglect these exercises or give up on them completely from boredom or because they are perceived as a constraint. They propose only other more pedagogical exercises. That is their decision to make, but I would like to assure them that the more one practices the basic exercises, the more enjoyable they become. We can find freedom in a strict framework. We may not be able to do

this without leaving the framework occasionally. That's OK, as long as we do come back to it. The 15 basic exercises are a foundation, which we would be wrong to ignore.

The first obstacle a teacher must overcome in teaching tui shou is getting his students to accept the physical contact. Sometimes this requires being particularly clever, and in any event it's not something you can expect everyone to do. Participation should be voluntary. Some teachers eventually give up. ^ s

The second difficulty is getting the students to move from the basic tui shou exercises to free tui shou. Going from playing scales to improvising is not easy. Two elements are necessary in taking this step. Freeing yourself from the fear of pushing and learning to observe. How? Everyone has to find their own solutions, but here are a couple of examples. During Marie-Christine's sessions we placed a high-jump mat vertically against the wall. Three or four people (fairly well built - for safety reasons) stood



I already mentioned, the attitude of the teacher is important, but it is also helpful to gradually increase the contact, by regularly teaching a little bit of tui shou. With time, this work becomes increasingly enjoyable and friendly, and even some of the most reticent students wind up getting into it. ^ nother possibility is to dedicate weekly sessions exclusively to the practice of tui shou. Marie-Christine Moutault was able to do just that in the last part of her Monday evening classes. I had the pleasure of participating and benefited from it immensely. Everyone who participated in these sessions made considerable progress.

about one meter in front of the mat with their arms folded and their chins down. The other students were able to throw them against the mats without risk. Everyone seemed to enjoy this exercise. ^ fter any blow during free tui shou (even accidental) it is important to remind students to take it easy. ^ s the student becomes more advanced, it becomes even more important to avoid pushing too hard. I can still remember how I narrowly avoided catastrophe on a couple of occasions. It is possible to work on falls with athletic students, mats and a competent teacher, but these conditions are not always easily met. That's all for freeing the push.

With respect to learning to observe, Marie-Christine developed a technique in which students, at the moment of imbalance, stopped and considered together possible ways of transforming the situation.

This is quite important. It implies not only a certain perspective on the action, but also emphasizes the importance of cooperation between partners.

When practicing free tui shou, particularly at first, but also for those with some experience, it is important to avoid the desire to win and the tendency to become too combative. Otherwise, we wind up fighting without really observing. While this is a passage that is largely unavoidable, Marie-Christine's technique enables students to get some perspective, not to move unless pushed, transforming adversaries into collaborators.

There are certainly other ways of going about it, but the desired result is a tui shou in which the pace becomes slower, the movement more ample, a rhythm gets established and the overall experience become more enjoyable, to the point where being pushed becomes a pleasure and not an offense which we have to make our partner pay for. Sometimes the exchange happens all by itself, when adversaries become participants who create something together, they become something other than adversaries. One day someone remarked that Taiji talked about peace, but that the techniques could be used to harm. What I have just said seems like a good response.

Nevertheless, and despite such an approach, we inevitably wind up 'fighting' – "don't fall", "make the other fall". And this leads to a tui shou, which is "blocked", in which each person watches and waits for other to make a mistake. If this can be avoided, it can lead to a real change, both profound and difficult to comprehend - leaving the door open. Free tui shou can be seen as a dialogue, but in order to have a dialogue, we have to allow our partner to express himself, and if necessary ask him to let us express ourselves. This doesn't mean just letting ourselves get pushed around, but leaving a door open for our partners to express themselves, even if we wind up off balance as a result. If I can compare this to a soccer match, it is much more enjoyable to watch (and probably to play) when there is some sport to it, than it is when the teams just hunker down. The expression "it's not whether you win or lose, it's how you play the game" seems appropriate to illustrate this concept. As a result, we make progress, we discover

and we get more pleasure out of our practice.

Let's go back to the idea of "establishing a rhythm".

In 1999, in Chalonnnes, France, Master Wang gave a workshop on tui shou for health. During this workshop, he taught three of the basic exercises, the only ones (besides the an fa jing) which involve cyclical movements; the sixth exercise (horizontal circle of the hands), the twelfth exercise (vertical circles with the hands) and the thirteenth exercise (peng lu an ji) He thus emphasized the idea that health was related to the notion of cycles, and that practicing these cyclical gestures in tui shou has health benefits for both partners.

This all may seem somewhat intellectual, but it is nevertheless quite concrete, and consistent with basic cosmological principles. The respiration of our movement allows us to apprehend the space outside of our bodies. The point of transformation, the eternal moment before the swing changes direction, that is where the calling and the mystery reside.

Thus Taiji Quan guides us to the heights and the unfolding of the spirit.

That said, now it's time for a nice glass of cognac.

Warm regards and good practice,

2011 annual meeting at Vaumarcus (Switzerland) ... well, I wasn't there

Claudine Bouchet

The Clouds of Wudang, December 2011, Thorigné
d'Anjou

Translated by Martine Larigauderie

As I was facing the prospect of a hectic schedule and tight period after the summer break, I decided not to go.

Nonetheless I would have loved to see Neuchâtel Lake: in 2002, during a former meeting at Vaumarcus, I only saw huge clouds for three days through the broken window panes of a freezing room that I shared with eight people.



Don't get angry, Zouzou: I keep good memories of all the meetings I went to: from 2001 at Berdère to 2010 at Dourdy, and Angers, La Rochelle, Sablé, Rome, Carcans.

Each place evokes images and unique moments.

From a meeting to the next, we can find common points. Each time we cram to prepare our bag; often we travel with friends in crowded cars until nightfall; we get lost in the last miles driving on improbable roads. In the headlights, though drowsy, we open our eyes wide to try to see the signs set up by the organizing team. Then, all of a sudden, there you are. You recognize the cars from all over Europe. The reception is lit up. We rush there like moths and we forget we are worn out. After the greetings, we get our personal registration file, and we are in for a three-day nonstop immersion in friendship.

Each time you get the same schedule: waking up, the "call," the workshops, the *amicale* general meeting, and the dance party ... some sightseeing and of course the breaks and meals. Have you ever noticed that the first breakfast is always a shambles? And yet it had been explained that about 200 fanatics would rush in the cafeteria at 8 a.m., hungry and cold (at least some of them, others had been cheating and are not cold-nosed). They have not understood: they know what accommodating 200 people is like. They



do not know what 200 people standing shoulder to shoulder at daybreak on a cold November morning represent. On Day 2, they have multiplied the places where you can get your food and drink; they have changed the proportion of tea and coffee for the better.



Then the "call" is an incredible cheerful mess. It should not be changed. For those who do not know, the "call" is the time after breakfast when the workshops are set up, according to the requests that are shouted over the heads of the participants. Then a teacher is appointed to the activity willy-nilly. You have to be a true captain to keep up with your course while facing the requests, then "hire" the teachers. Generally, on the third morning, that poor person has

lost their voice. Yet, what a wind of freedom blows in our heads when you can ask for anything! As a part of the rank and file, I can selfishly assert it; you cannot do without that mess. It is part and parcel of the good time you get.

Then you head for the room, or the corner in the park allotted to the workshop you chose: as a matter of fact, it can take some time to join your group; you should be aware that you may even never manage to join them. Never mind. You slip in another group, which you may have had to do anyway if the room you finally found was overcrowded. Anyway, quite a few corridors and landings are friendly places to practice: do not forget to have someone in charge of the automatic lighting. No kidding: we are so lucky to be side by side with several teachers, each with their own personal approach to our style, which is so new to us since it is so different from what our usual teacher does. Then it will be possible to tease them at the next lesson, “you know, so and so does it differently”.

I have lots of wonderful moments in store. Quite a few of them are linked to waking up.

I must say that I am not used to getting up willingly before dawn. However, during the annual meetings, I always felt rewarded. I remember my very first awakening on Berdère beach: Hervé Marest was teaching. Though we both came from the same Loire region, I had not been aware that I breathed three or four times while he chanted one breathe in, breathe out. At daybreak, it was still pitch dark, as the sea wind blew his Xi and Ho too far away from my cold hooded ears to hear them, I remember, after getting accustomed, catching sight of Hervé’s red cap. Then I noticed I wasn’t facing the same direction, and I wasn’t at the same point. As the sun rose, I felt reassured: I was part of a breakaway group. Gradually, we slipped back and synchronized.

Recently, at Carcans, I had a good laugh, discreetly of course. As a result of a misunderstanding concerning our usual practice, the Chinese teacher who had come from Taiwan for the 20th meeting, proposed a “1, 2, 3,” which was quite unusual when you awaken. “1, 2, 3” means practicing the first, second and third duan without any break. As a warming up, ouch! it was quite an ordeal. And the ground was a sandy slope. It was quite fun to try and guess what your neighbor was doing in the dark at

the beginning. Then little by little you became aware that they were doing the first duan, the second, then the third.

Other moments you cannot forget: fording the stream at midnight at Berdère; the show at Dourdy, simply great. And the afternoon at Dourdy, watching the ironing lady working on headdress and costumes from Brittany. The show of the teachers at Carcans. And the signature of the covenant with our Chinese and American partners. As a final point, it is a true emotion to join friends from all over the world following Master Wang’s teaching.

I never met Master Wang. It might be the theme of another article. To conclude, I hope I will soon find in the Bulletin tales and pictures of the last meetings to which I could not go. I sympathize, perhaps too late, with those who are deprived of the meetings for one reason or another. And I urge those who can go to the annual event of the Yangjia Michuan to take part. (Great, next year, it will take place in Angers, in la Loire Valley. We have to acknowledge we are lucky in western France.)

Best wishes



Yen -i iei Cup, Taipei, December 2011

by Simonette Verbrugge

When I heard about the invitation from our Taiwanese friends to participate in the Yen-nien Cup, I felt that it was important to be present, for all the good reasons.

I was free at those dates, I had been to Taipei several times before when Master Wang was still alive and I thought that it was appropriate to make the trip, like our friends who came to join the ^ micale in Carcans. I was afraid that there wouldn't be many visitors from abroad which would have been a disappointment to our Taiwanese friends.

We were 12 foreign participants : 4 Belgians and 8 French (and I am counting myself among the latter, even if I don't renounce my homeland!). Christian Bernapel took the lead of our group as Vice-President of ^ micale.

We were greeted by George Lin and his wife Sue, the true mainspring of this event, so dedicated, efficient, always with a smile!

On top of the two days of the Yen-nien Cup we had a very busy time : the morning practice with George's group, and after a good breakfast, off we were to visit the tea houses, the martial arts shops, the temples, museums, not without mentioning the good restaurants!



George Lin, Wang Rongshan, Christian Bernapel

One morning was dedicated to the memory of Master Wang. We met for an early morning practice at Yuan Shan and then left with the MRT to the North of Taipei. The daughter of Master Wang was waiting there to take us to the shrine where her parent's ashes are kept.

Peter Clifford made an excellent description of this place in a previous bulletin so I will not go into details. Just for his information, and for anyone who would like to visit this place: there is a special shuttle bus leaving from Hong Shulin MRT station at 10.10 am!

Laoshi's daughter guided us through this enormous labyrinth to the floor where her parent's ashes are kept. For us, western people, this place certainly looks surreal, but the atmosphere is deeply peaceful : the buddhas watch over every corridor, the light is soft, in pink and yellow, the ashes of the deceased lay in alcoves that look like doll's houses. They rest in peace.

The first day of the Meeting was on the Saturday. It was taking place in a classroom of a school close to our Hotel in the South of Taipei. In the beginning very few people had registered for this day and only on the last minute did they make up their mind. The room being quite small, it was finally packed with around one hundred people. Serge Dreyer had come from Taichung to do the translation of the workshops and to give his too. Unfortunately it had been difficult to persuade the participants to practice and to work with a partner, like at the ^ micale, so we just tried to make some movements between the chairs during Christian and Serge's workshops.

In the program there were three workshops in the morning : Christian for Variations around the Basic Exercices, George Lin for a Discussion on Five important movements of the form and Serge Dreyer for Fangsong and your whole body is hands. ^ fter lunch we had three more workshops : Wang Ron-Shan (President of TYMT^) for The health relationship between the practice of YMT and Nei-gong for 12 regular meridians, Jason Han (Board Director of TYMT^ and Secretary General of the World Tai Chi Chuan Federation) for His experience and knowledge of Hands Billowing like Clouds) and Hou Hai Quan (teacher in Tainan and Kaoshiung) on The opening of Eight Extra Meridians in internal body and pushing hands techniques.

The afternoon was very studious but more static than we expected so the lively animation of a very enthusiastic professional DJ was welcome to help us fight our moments of sleepiness due to the jetlag! Never mind, a few beers later, during the banquet offered by the Taiwanese ^ ssociations, we were dynamic as ever and there were many «gan bei»!

The next day was the Yen-nien Cup day, dedicated to competitions of the various forms, excluding Tui-shou. There were over 450 participants who came from all over the island. It took place in the big hall of the same school. It had a stage, a gallery overlooking the hall, a corner for the physiotherapist and a shop.

There were four zones in the hall, in each zone there was a jury of 4 people and assistants. The competitions were either individual or in small groups, in order to give as many medals as possible.

There were 4 people in our group who had registered to participate. It was not possible to register at the last moment. We will be aware of that for the next time! Of course, every one received his medal and certificate!

The next day we had planned to invite George and Sue for diner to thank them for their warm welcome. We came back with plenty of gifts, certificates and medals (for the most courageous), but above all, we were really moved by the kindness of all the people we met.



When Master Wang was alive, he was not in favor of competition but after his death the teachers realised that, in order to keep the students coming and practicing, there had to be some competitions with medals and trophies. Indeed, you should have seen how many people were there to participate, at every level of practice. Some even came with family and friends.

Everyone spent the whole day there, some were watching, practicing in the alleys, eating, getting a treatment from the therapist, meditating, shopping.

I would also like to share with you the pleasure of having discovered a Taiwanese sculptor, Li Chen, who had an exhibition in the gardens of the Chang Kai Shek Memorial. ^ beautiful work, in the pure daoist tradition, mixing power and delicacy, solemnity and poetry, a name to remember!

^ s a conclusion I would like to make a few comments :

First I would say that we had left with very little information on the events and the program. Next time we will be much better prepared.



We all agreed that there had been too few moments of shared practice. If there had been workshops like at the Rencontres de l'amicale, even with the language barrier, there would have been more contacts between us and the Taiwanese participants and a real exchange in the practice.

Now that we have seen how the competition is organized, we will be able to inform the future participants in more details.

The program was not very clear in the beginning and it has been modified several times without much notice to everyone.

We also thought that it would have been better to organize a short excursion for the whole group instead of giving a programme «à la carte». It is a nice way to finish the trip with a moment of leisure and shared friendship, the destination being almost secondary.

Which propositions can we make to our Taiwanese friends for the next Cup?

I think that Christian will agree with me to say that it is the younger generation that will become the link between our associations. In Taiwan, they are the ones who start to speak English and communication is essential if we want to keep our relationship alive in the long term.

We will get together in the Communication Commission of l'amicale and discuss our latest ideas concerning the next Meeting of l'amicale in Paris in 2013. It would be good to find local participants willing to host Taiwanese visitors, helping them to reduce their costs and encouraging meetings and exchanges.

If we want the agreements signed in Carcans to result in a real dynamic, and our style to continue to develop both in its country of origin and in the rest of the world, there must be an involvement of everyone.

It is, of course, very important that all the people who came to Taiwan this winter share their experience and encourage everyone to participate in the next event. That way, the Welcoming Pole of l'amicale will be able to fulfill its goal!





11-11-11

by

Zouzou Vallotton

Translated by Tracy Leland

et Claudy's request, here is an inside look at the Rencontres e micales "Friendly Meeting" organized in Vaumarcus by the association e PRET last November. These are my answers to his questions.

CJ : I suppose that the organization of the event must have been difficult. Could you tell us about it frankly?

It's not the first time you have organized the Rencontres ^ micales, but it was still a little stressful. Why?

What advice would you give to those who will organize this event in the future?

ZV : I must say that preparing an event like this involves a lot of work and requires a high level of organization and positive energy. This implies:

- *e good understanding of the Rencontres, which we had because a number of us go to these events on a regular basis. (There will probably be even more of us in the future.)*

- *e good idea of the strengths, the skills, the abilities and the motivations of each member of the organizing association, which we also had because we are a close knit group and have been working together for some years now.*



- *Each one of us shared our hopes, our desires*

and our availability, so that this moment could be an exchange with the participants, and with ourselves in this particular context. Our common objective was to be ourselves, with our strengths, and our particularities, and to enjoy sharing these with others.

In 2002, our association had only 15 members, so we asked our colleagues from Geneva, Lausanne and Fribourg for help with various tasks. They responded favorably and offered their kind and friendly assistance.

In 2011, e PRET had more than 40 members and more than half (24) rolled up their sleeves and helped.

In 2002 we were 10 years younger!

That's ten years older, but also 10 more years of experience and of carefree living.

It's also 10 more Rencontres e micales and with them, expectations have changed over time. When I think of the first Rencontres in e lsace and in Switzerland and of those we have today, there is no comparison!

One difficulty in organizing an event in Switzerland is that we don't have the same currency as the rest of Europe, so we accepted the pressing request of the Executive Committee to have two bank accounts, one managed by the e micale and the other by our association. This wasn't the case in 2002, when all of the participants paid for their stay in Swiss francs.

So we had two accounts, with checks going back and forth between France and Switzerland, and the added difficulty of the delay created when waiting for deposits made in France to clear before registrations could be confirmed.

We thank e lain Coussedièrre for his friendly collaboration.

e nother request from the Executive Committee was that we have wine and cheese at each meal, which is not something we are used to. This required extra work in trying to find the best price, and it led to an increase in the cost of the meals.

These are just details, but they had to be consi-

dered in the organization of the *Rencontres* and they require the cooperation of the center where the event is held. In our case the center remained pleasant and flexible at all times.

These two details are symptomatic of a Franco-French culture that can make organizers of a different culture uneasy.

I would prefer that the *Amicale* think of itself as European, with participants from other continents making it richer and more interesting, even if the majority of the participants are French.

We also had to deal with the coffee breaks and the bar, services that were not offered by the center. This required additional work, both before and during the event. But it was a good way to offer a nice place to relax (sometimes missing in larger structures) outside of the dining hall, the rooms, and the workshops.

If I had to give one piece of advice to future organizers, it would be to organize all the details in advance. The better prepared you are, the more free time you will have during the event.

We worked in small groups, before and during the event, with each group responsible for specific tasks.

Everyone knew what he or she had to do, and when and where it had to be done.

We will gladly answer questions from future organizers.

That's it for the organization.

I am happy to have the opportunity to talk about this. When we are guests, as I am every year, we don't always realize the energy and the generosity that this involves.

Thanks to those who have done this work in the past, and to those who will do it in the future.

CJ : ^ t the end of the show you seem quite moved. Can you tell us how the overall atmosphere at Vaumarcus made you feel ?

ZV : Yes, I was moved...

First, because this show was a way for us to offer the participants a very personal gift.

Because it was a moment that demonstrated our collective energy, creativity, practice, fear, etc...

Moved, because this moment highlighted the friendship within our association.

Because I realized that our president Ursula Gaillard was right when she said:

"It is pleasant to see how the association has matured through its experience, and how, in addition to all the organization, the members were also able to work together spontaneously to deal with the unexpected.

Everything went 'as smooth as silk'.

The association has truly become a 'collective body'."



And I find that moving!

The atmosphere during this gathering was excellent.

All you had to do was look around!

What I particularly appreciated was the size of the group. I am very happy that the *Amicale* has more and more member associations, and that that as a result our meetings attract more and more people. But getting together with friends in a group of 170 people is more comfortable than it is when there are 250 people (the dining hall, the workshop spaces, the general assembly and the show, the inertia in the movement of the group, the noise, etc.)

It's on a more human scale.

But maybe I'm the only one who feels this way, the only one who wonders if the number of participants at these gatherings can just keep growing.

Is it because I'm ten years older?!



CJ : What is the best feedback you've had for this great celebration of our Style?

ZV : I'll just cut and paste a few comments, which echo many of the others and which best reflect what the members of our association wanted to offer.

« Hello,

I would like to thank everybody for their exceptional dedication, good mood, and availability on all fronts. From the bar and the snacks to the activities. Bravo, one and all! »

« Hello, I am writing this mail to let you know that I was thrilled with my stay in Vaumarcus for what was my first Rencontres Amicales. I have nothing but good memories and I think I will do it again. Everything was fabulous, the location, the warm welcome, the lodging, the meals, the workshops, all of which were made possible by constant and generous attention and a desire to make this a memorable occasion for all. Hearty congratulations to you and everyone who worked with you to make this event such a success. I must admit it was quite easy to get into this world; it wound up being a bit harder to leave. BRAVO and BRAVO, your's sincerely... »

« Hello,

I would like to thank all of the organizers for a job well done. From start to finish, everything smoothly, with warmth and discretion. The clouds let the sun through to light up the lake, providing another dimension to our experience at Vaumarcus. The elements were with you, and with us.

I still remember some beautiful images, and a few great moments have left their mark. You have fully achieved your objective, a "friendly meeting". Thanks so much for creating the conditions in which we could experience joy, friendship and of course some beautiful taijü quan. Kind Regards... »

There you have it!

We also have full, happy memories, and we thank the Executive Committee members for their support during the moments of doubt and stress, as well as the participants for their warm presence.

With all my friendship,

For A.P.R.E.T.



Commentary on the Push Hands Basic Exercises Exercices De Base Du Tuishou

Tuishou Ji Ben Dong Zuo

推手基本動作

by

Mark ^ . Linett

Wang laoshi...When doing the basic push hands exercises, practice mindfully .We practice the basic exercises to help us look at the resistances in the body. The body moves as if there are no bones, no edges. Tuishou is really a practice of the mind...

In this commentary on the first three Yang Jia Michuan basic Push Hands exercises, I will be including notes that were taken when Wang laoshi gave a series of intensive Push Hands workshops in the mid 1990's. I will be including journal notes that I took after those workshops. Hopefully they will serve to highlight and broaden our understanding of various points under discussion. ^ s I have read through my journals I have been continually struck by the depth and breadth of Wang Laoshi's teaching.

These commentaries are dedicated to Master Wang and his teaching.

Of course, we can all agree that there is absolutely no substitute for practice and for working with a qualified teacher, but I recall Wang Laoshi often repeating important points for us to keep in mind as we practised. I am hoping that these commentaries will serve as a kind of reminder to practice with awareness and thoughtfulness .Some explanations may sound quite simple and other explanations will assume a deeper, more advanced understanding of the movements and the practice of Push Hands in general. So let us hope that the discussion will hold some value for both beginners and more advanced practitioners.

I will be using both English and Chinese terms for the movements and whenever I do use a Chinese term I will include the English translation as well.

Firstly and most obviously, it is important to emphasize the value and the benefit of practicing the Yang Jia Michuan Push Hands basic exercises. Practicing the exercises frequently and practicing

them correctly is fundamental. Many people venture into the practice of Push Hands without first having practiced them. Wang Laoshi cautioned us not to move into free Push Hands without first having a deep familiarity* with the basic exercises. They provide both a structure and a foundation from which to develop a deep understanding of both the Push Hands practice and the form practice.

** Wang Laoshi taught that when you are totally familiar with the postures, you can respond and defend yourself. Changes should come naturally – mystery becomes apparent through familiarity – movements need to be so familiar that the hands move without thinking about them.*

Learn the form well so you can use the movements in Tuishou.

When doing form the body moves together-the arms or any part of the body does move alone-move as one unit.

Generally speaking beginning students of Tai Chi naturally begin their practice by learning and working on the movements and the applications of the form. The form provides an excellent foundation for the practice since in a way we are learning a new language. So the form provides the “grammar, vocabulary and phrases” which are a prerequisite to developing fluency. Push Hands practice is a method by which we develop fluency and fluidity as well as a method of deepening and broadening the practice of the form.

Wang Laoshi asked us at the beginning of each Push Hands class to first practice the form, sometimes in its entirety, and then to go through the basic Tuishou exercises. In some cases, he asked us to practice some of the exercises for an extended period, with the idea that the movements needed to become natural and automatic and to be more and more relaxed and concentrated in the practice. Only after going through the basic exercises did we move on to free pushing...

When you practise form, practise low, strong and hard.

^ n essential aspect of doing Push Hands is learning to be soft, relaxed and open when being pushed. ^ t first, many people are unaccustomed or uncomfortable being pushed since it can be inter-

preted as aggressive and threatening. ^ Iso some practitioners are fearful* of being injured. The exercises generally help to develop the confidence and the softness in receiving a push and to become more fully prepared for any push.

** Do not be afraid to give your partner what he wants We should take away the fear in the heart.*

Do not be afraid to relax-the more we relax the less the partner can do with us. Like a tree, push it and it straightens up again-it goes back to its neutral position. Imagine catching a basketball-we use a round movement because if a straight movement is used, the force will be bounced.

^ dditionally, in the Push Hands practice we work on many of the elements found in the form such as yielding, turning and controlling the waist.*

** Think of the body as a ball. Where is the center of the ball ?*

The center is the Dantien- The waist is the key. If you want to get the ball rolling it comes from the Dantien area-The phrase in the classics has the meaning, how can you make the Dantien your center?? You need to turn the body so as not get stuck-come back to your own center. The skill is in the waist-we need to practice how to turn, how to keep the center and how to make the body whole.

^ Iso in the practice of the basic exercises, we learn to use a soft hand* to gather information about our partner. We start to feel where there is resistance, tension and stiffness. These are naturally the places to push.

**Hands must be lively, light and listening as well as working together-As soon as the hands meet your partners start to change-listening energy (Ting Jing) is crucial. Don't just stand there and wait to be pushed. Use one hand then the other to channel energy-do not use two hands to push. Lively hands, rotating, sticking, constantly changing. Use the body to listen to your partner's hands. Always looking for his center point. Allow the hands to rise and to make contact with the pushing hand-the hands should not be dead but constantly listening and transforming. Hands don't move alone. -They are constantly transforming.*

1. Basic Exercise Zuo, You Zhuai Yao (hou tui) - Twist the Waist From Left to Right

(The body's center stays on the back leg when pushing)

Rotation de la taille en direction de la jambe arrière, à gauche puis à droite.

This first movement is one of the most frequent pushes we either give or receive. When receiving a push remain balanced and stable while turning the waist, keeping your center and weight on the back leg, slowly rising with the push and relaxing the lower back.

In this exercise it is important to remember to rise onto the rear leg so that the front foot is both empty and relaxed. Relax the ^ chilles tendon and the ankle. Relaxing and emptying the front leg also makes it easier to turn the waist and more difficult for your partner to sweep the front leg.

When pushing in this first exercise, start from the down position and slowly rising and turning the waist, relaxing the shoulder and and have the intention (Yi) of expressing energy with the hand. Maintain a connection from the foot to the palm of the pushing hand. Doing it softly and with as little hard strength as possible. The push is mostly done with the palm of the hand and the fingers serve to gather information about your partner. Gently and softly feel whether the partner is turning or if he is resisting your push. If you feel any resistance or if he separates (moves on his own) from your hand then this is a moment of opportunity to either continue the push or to use the opposite hand to push. So as you do the exercise feel what kind of response you are getting from your partner.

If you are the one being pushed maintain your root and control the turning of the *waist then yielding and warding off this push is not a problem. But for the person being pushed it is necessary to use the legs and the waist to help yield to the push. ^ Iso relax the shoulder as you receive the push. If there is tension or resistance, this will give your partner a place to push *.

**Do not offer any place of resistance for someone to use as a jumping-off point for a push. The direction of your partner's push should be up but see how he is doing the push. Is he doing it with a soft hand, which is connected to his entire body all the way*

down to his foot or is his hand hard with little connection to your body or to the ground. Is the push high on the shoulder or is it on a straight line into the shoulder area which will make it much more difficult for you to yield. Be sensitive to the direction of the push...if your partner is pushing up, then spiral up going along with his push, then push down in a spiral...the movement originating from the waist. If he pushes from the side and down, again spiral down not breaking off or separating from his push, listening and understanding its direction and force.

2. You, Zou Zhuai Yao (Qiai Tui) Right /Left

- Twist the Waist

(the body's center moves to front leg when pushing)

This movement is similar to the first movement except the person receiving the push sinks down on the rear leg and turns the waist in the direction of the front leg rather than rising up to yield to the push.

The person pushing has to move from the back leg and come down onto the front leg while turning the waist 45 degrees and squaring the waist. It is important to square the waist so that we do not go too far with the push. Using the momentum of the movement onto the front leg and the turning of the waist gives power to the push. Connecting the pushing arm to the waist and the legs is essential here.

But the person who is doing the pushing first needs to set up an opportunity to push since he can easily be pulled as he makes the push onto the front leg. When coming down on the right leg, use the left hand to push while moving onto the left leg. Use the right hand to push with the left leg forward. This push is similar to the one in exercise 12, Two Hands Move in Vertical Circular Movements (Shuang Shou Li Yuan Tuishou)

It is important to stay in contact with the body of your partner while making the push to see what your partner's response is. Is there turning and yielding to your push or is there resistance? If there is turning and yielding then just follow and apply a second push. This is quite a stable push and it allows the pusher to get closer to the partner. Usually it is necessary to develop an opportunity or an opening before pushing on the front leg. It is rarely used as a first push. For example, the pusher can do a Pull

Down (Tsai) to open up the shoulder or side of the body, then this push can be tried. The danger with this push is that it is very easy to broadcast that you are doing this push since it is a long distance from the back leg onto the front leg. When attempting this push one needs to be aware that if the partner is skilled and experienced he may understand your intention and wind up pushing or pulling you down.

To develop power on the front leg and to feel the connection between the front foot and the opposite hand requires a bit of practice.

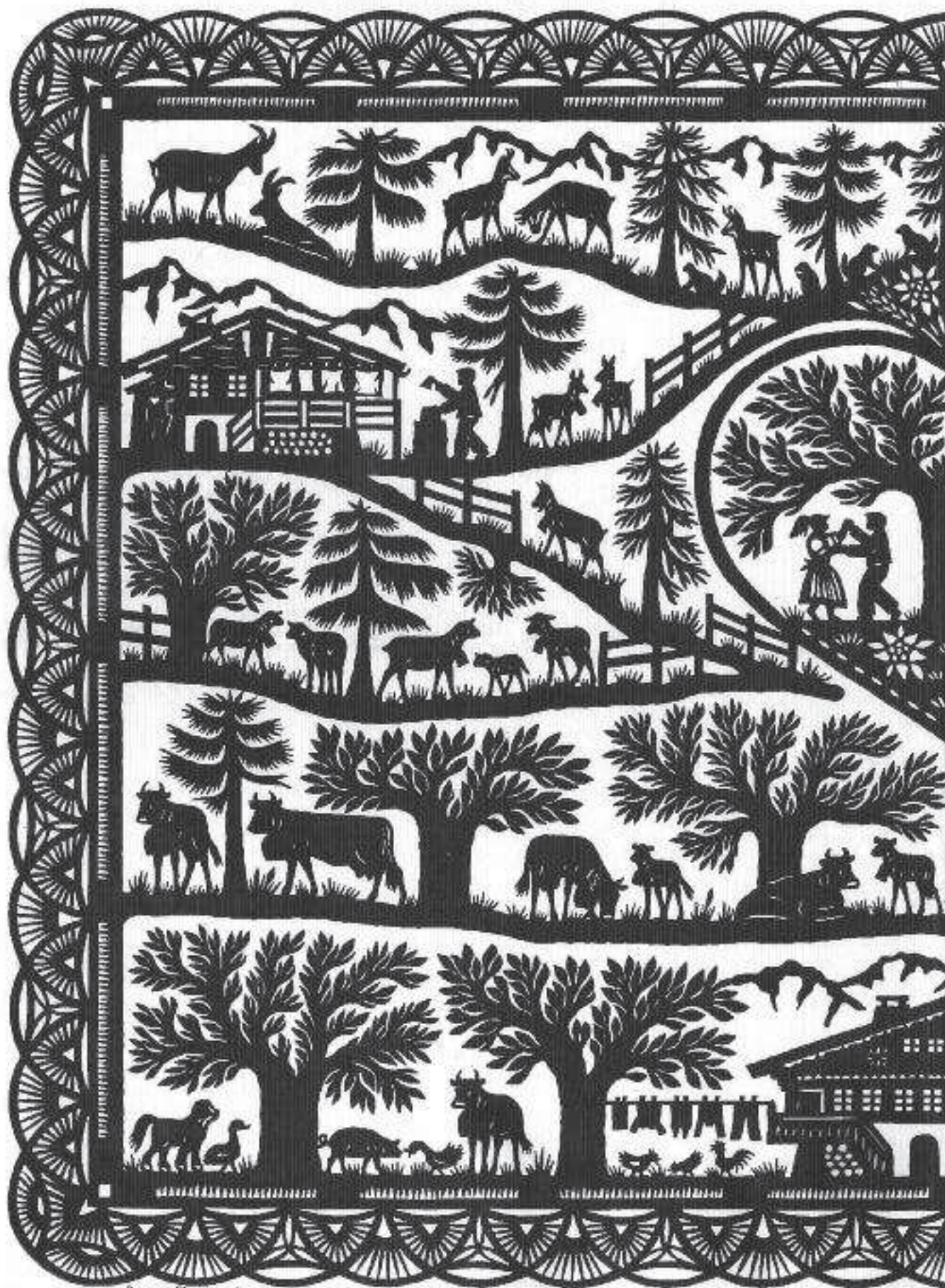
It is possible to practice this in one of two ways :

. Stand in front of a wall, with the back foot facing 45 degrees and the front foot gently touching the wall..... place all your weight on the back leg. Slowly move onto the front leg gently and mindfully pushing on the wall. While pushing, lift the back foot to be sure that the push is genuinely coming from the front leg. Feel that the power of the push is being generated from the foot leg and the waist rather than from just the arm. ^ Iso check to see whether the waist is square and on the same horizontal plane as the wall.

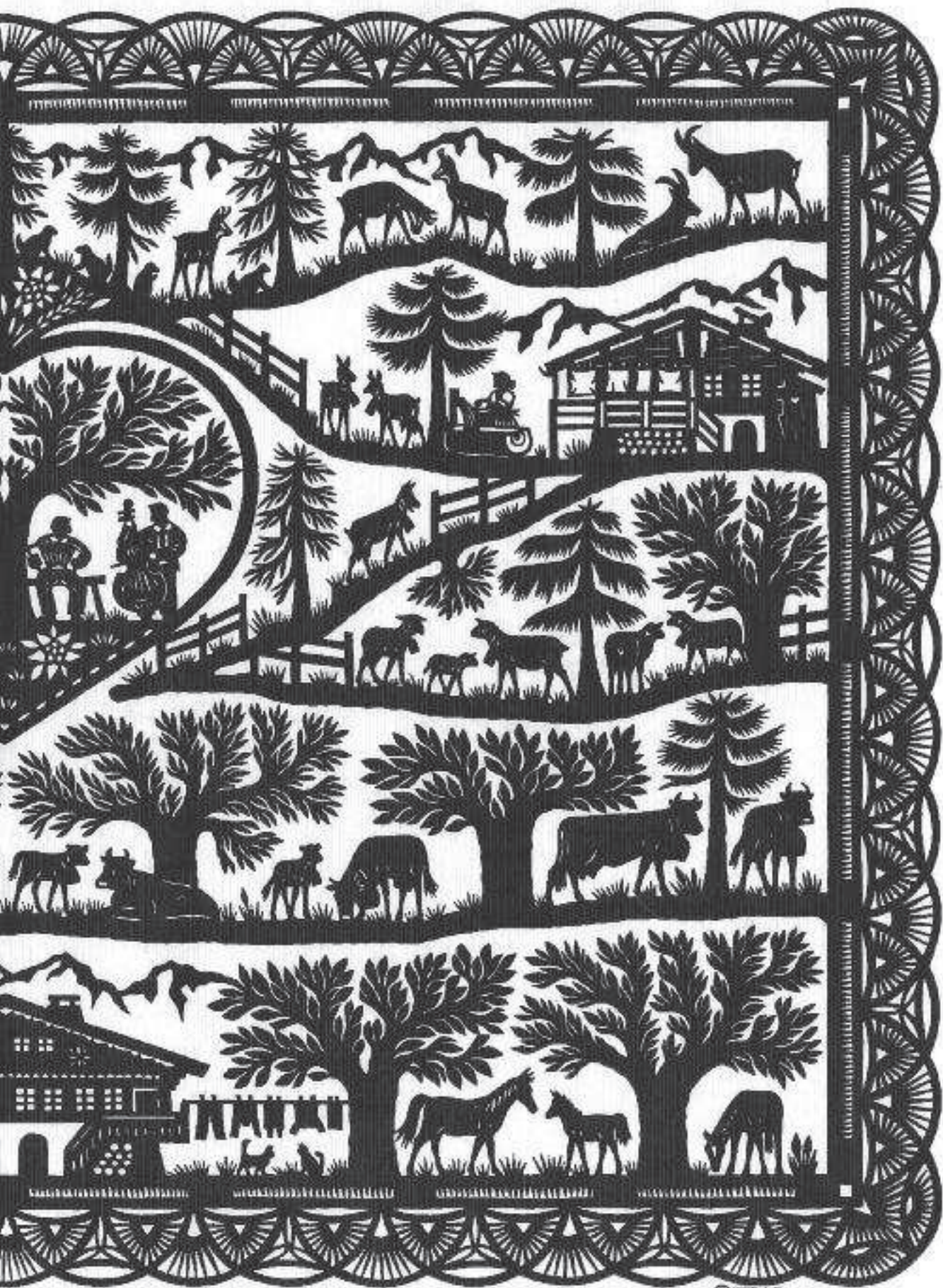
. It can also be practiced by first standing with all your weight on the front leg with the opposite hand gently being in contact with the wall, feeling the connection between the opposite palm and the leg. Hold that posture continuing to feel the connection. It is not a push and release but a touch and hold position.

Finally Wang Laoshi reminds us that in pushing, first we have to connect and bond with the partner. When pushing, be relaxed; use the mind, and chi. Be soft. The purpose of first bonding is to send the partner's energy into the void-find a way to round the person's energy. Imagine catching a basketball-we use a round movement because if a straight movement is used, the force will be bounced -Your partner will want to get away from you once you stick to him. Just like gum, you want to get rid of it once it sticks to you.

Deflect with Song (relaxation) and Ro (softness), never losing contact, absorbing and sticking. The partner feels controlled even without making a push. Be ready for that instant.



Beatrix Stoutbear, leuven



© WIDA Bees

3. Xai g Hou Wai Yao - Bend Backward from the Waist

In the third basic exercise, we practice absorbing a push to the chest by sinking the chest and relaxing and tucking the lower back. To maintain our root, the lower back and the chest have to be relaxed so that there is a connection with the back foot. Relaxing the chest from inside out is the key here. If the receiver of the push maintains a stiff and tense chest then it is quite an easy proposition for the pusher. Slowly practice rooting a direct push to the chest into the back leg. If the push is long and deep, then it is might be necessary to turn the waist...If we bend back too far back, though, it may be too difficult to return a push. It is better to return to a neutral position before attempting a return push.

In T'ai Chi... too little and too much are both considered errors...There are two possibilities for the position of the hands when you are the one being pushed at the chest and bending back with the arms raised.. The palms can either face down or up. With the palms up, it is possible when bending back to grab the elbows of the person pushing and turn the waist to yield his push to the side. This movement is really a Tsai (Pull Down) movement or a leading movement to the side of the body. If the palms are down then you are in a better position to draw your partner's arms up to yield and then push in one motion. It is obviously much slower to have to do two movements but with the palms down, the yielding upward and the pushing can be done in one continuous movement. By bringing both arms up you are creating balance in the movement. This movement is a yielding movement to either a one hand push to the chest or a two handed push to the chest.

If you are the partner who is doing the pushing, look closely at how your partner absorbs the push. Is your partner absorbing or resisting your push? You can tell if he is resisting since you will feel a hardness. This hardness is the point off which you can push. But the more challenging situation is if your partner yields to your push or if he bends back while maintaining his root.

There are three possibilities when being pushed at the chest: the palms are facing down, the palms are facing each other or the palms face upward. The most effective method is for the palms to face downward since it is possible to deflect and to push in the

same moment. With the hands either facing each other or facing upward it is necessary to make two movements, first deflecting then the push.

Be sensitive to the direction of the push. If your partner is pushing up, then spiral up, going along with his push, then push down in a spiral... The movement originating from the waist. If he pushes from the side and down, again spiral down not breaking off or separating from his push. Then you are in the position to push up. Try to follow his push and to listen to the direction and force of his push. Use the waist to yield and listen for full and empty – using various attacking methods – moving in different directions-sinking and waiting for someone to come-then turning when the push comes, listening and bonding to your partner, constantly looking for opportunities, sinking or sitting as well as rising to discharge energy. The hands follow the waist when yielding not the other way around.

Practice the turning of the waist so that it becomes a habit.

Practicing « Bending Backward from the Waist » helps us improve the flexibility in the back and enables us to gather energy in the bend.



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

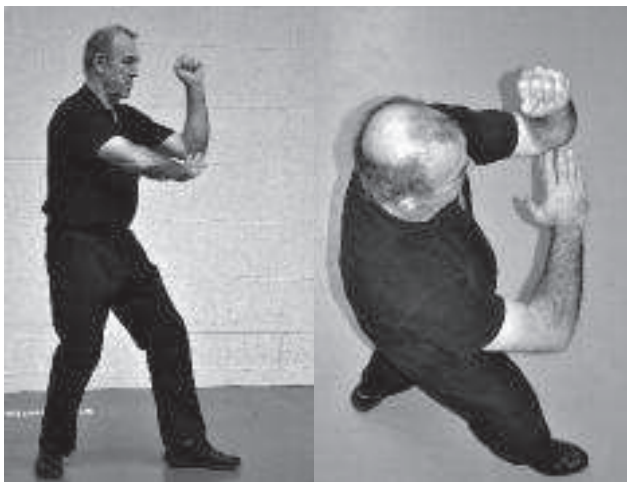
By Claudy Jeanmougin

(Continued)

5 - Points of contact in the miu i series 24 – Heng Zhou 橫肘

Heng zhou 橫肘 is translated “horizontal elbow stroke.” This gesture, as most movements of Yangjia Michuan Taijiquan, is performed on both sides. Its particularity is to contact the fingers of one hand with part of the elbow the other hand.

The description of the positioning of the hand on the elbow given in the commentary to Photo 214 is very brief: : *you shou hu yu zuo zhou nei ce* 有手護於左肘內側 “Your right hand protects your left elbow on the inside.” (From the book/Julia’s translation)



As you can see there is no mention of any contact between the fingers of his right hand and the left elbow. Rather than translating *hu* as “protects,” as we did in Master Wang’s book, we prefer the word “help” as it is indeed a reinforcement to the left arm.

As everyone knows, a book, as complete it is, will never replace a person. Master Wang emphasized the manner of placing your hands on the elbow thus to establish a firm contact point in the case where there would be a twist on the very exposed forearm. Moreover, he made us prove the resistance to torsion when

the hand was placed thus on the inside of the elbow.

It is worth remembering, after this series of articles, that all which is advanced on the stimulation of energy points is posed only by the author of these lines. Master Wang Yen-nien never spoke of such during our stay in Taipei and during the workshops that followed in France.

Examine “horizontal left elbow stroke : the contacting fingers of the right hand are the index and middle fingers. At the ends of the fingers we have :

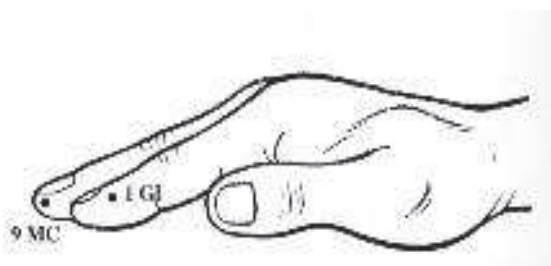


Diagram 2

-For the index, point Shangyang 商陽 (1GI), the first main point of the Large Intestine meridian;

-For the middle, point Zhongchong 中沖 (9MC), the ninth point on the Pericardium meridian.

For the elbow, we also have two points that are involved :

- The point Shaohai 少海 (3C), the third point of the Heart meridian;

- The point Xiaohai 小海 (8IG), the eighth item of the Small Intestine meridian.

If we follow the way of putting your fingers on the elbow as Master Wang taught us, it makes contact following :

- The point Shangyang (1GI) of the index finger is in contact with the Shaohai point (3C) of the elbow;

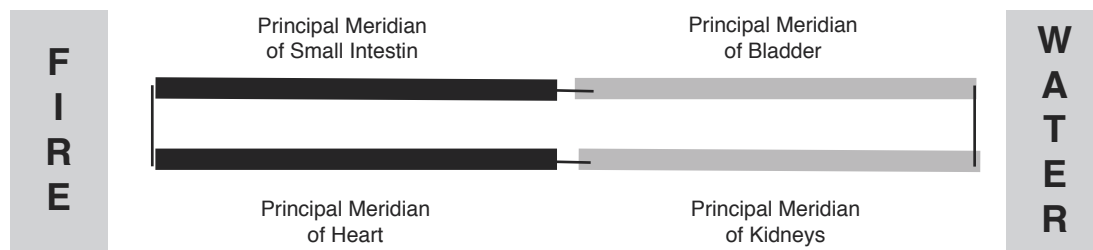
- The point Zhongchong (9MC) of the middle finger is in contact with the Xiaohai point (8IG) of the elbow.

In terms of energy levels which have already been discussed in the preceding article, we find the quadrant of the diagram 3. Heart and Small Intestine are stimulated, it is levels Taiyang and Shaoyin that are involved.



Diagram 1

shou 手 - Taiyang 太陽 - zu 足



shou 手 - Shaoyin 少陰 - zu 足

Diagram 3

These two levels are important because they are extreme: the Taiyang being the outermost and Taiyin innermost. Taiyang comes first in the host defenses. Both shield against external maladies, they are the large spillway of perverse energies progressing to the Shaoyin.

It is interesting to note the similarity of the Chinese terms for the 3C and 8IG:

- 3C 少海 Shaohai : little sea;
- 8IG 小海 Xiaohai : small sea.

In China's energy, there are points called "antiques" that are all located between the extremities of the limbs and the articulations of the elbows and knee joints. These points are five in number, and if the first, the "well," all start at the extremities, the fifth is to finish at all the articulations of the elbow or the knee and are compared to estuaries that flow into the sea, Hai . It is through these points that the energy penetrates deep to reach the target organ of meridian.

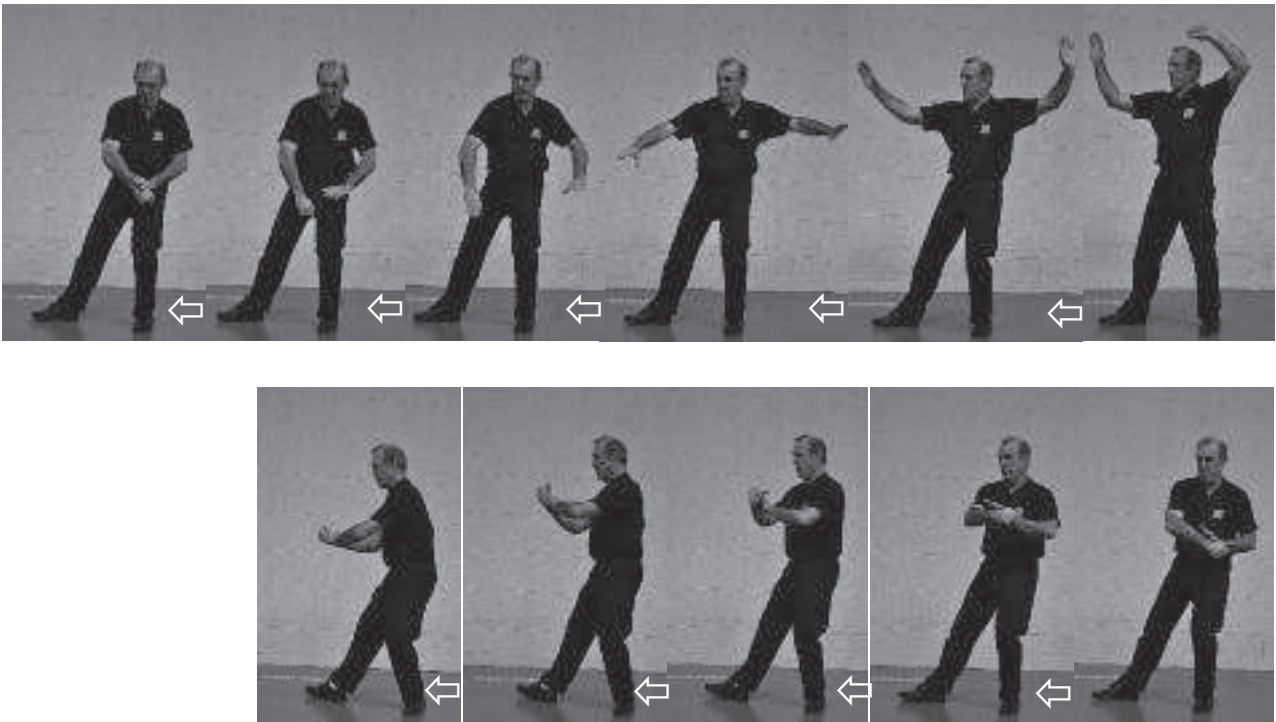
Of the four points mentioned, three belong to the Fire Phase (9CM, and 8IG 3C), the 1GI belongs to the Metal Phase, as you already know. In elemental dynamics, Metal moderates Wood that feeds Fire. Therefore there will be, by the influence of spot stimulation 1GI, a moderating effect of the activity Fire on the organs or functions involved: cardiac (Heart and Pericardium) and gastrointestinal (Small Intestine and Triple Warmer).

6 - Contact point in the mii series 37 -You zhua shei pie shei chui 有轉身撇身錘

^ gain, the description of the contact in Photo 294 is very brief: practically the same terms as those used for Photo 214 : *Zuo yi shou shang yu hu you wanshang fang* 左手 上 移 護 於 右 腕 上 方, “Lower your left hand to protect your right wrist from above.” (From the book/Julia’s translation)

We have no other details in the book of Master Wang and we must rely on what he taught us. He insisted that the left hand strongly supported on the right wrist at the end of movement. We have here the application of energy principle that states, “The Yang mobilizes the Yin.” In our example, the left hand, open and tending Yang, mobilizes the right hand, closed and tending Yin.

This law tells us exactly when the right hand, in our example, eventually closes into a fist and when contact should be established. ^ t just the moment when the fist is its lowest, maximum of Yin, contact is made without any opposition, but through adhering and accelerating the movement.

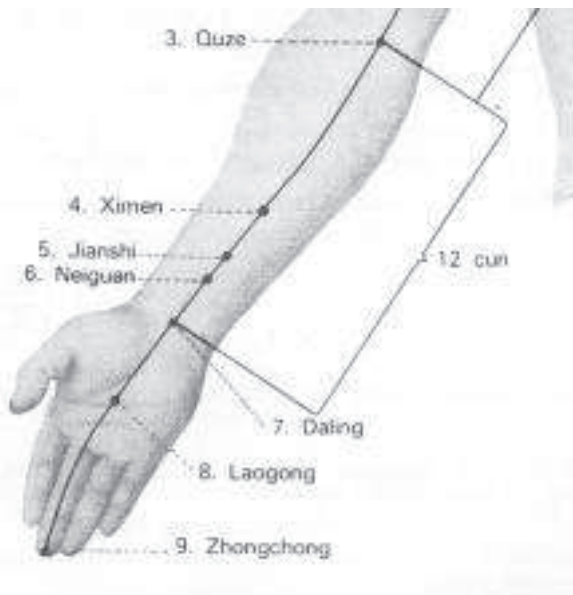


Where should the left hand be applied? If you want to do effective work at the energy level, we must arrange for the Laogong point of the left hand to be applied to the Neiguan point of the right wrist. To understand the effects of this positioning, we refer you to ^ micale Bulletin No. 66.

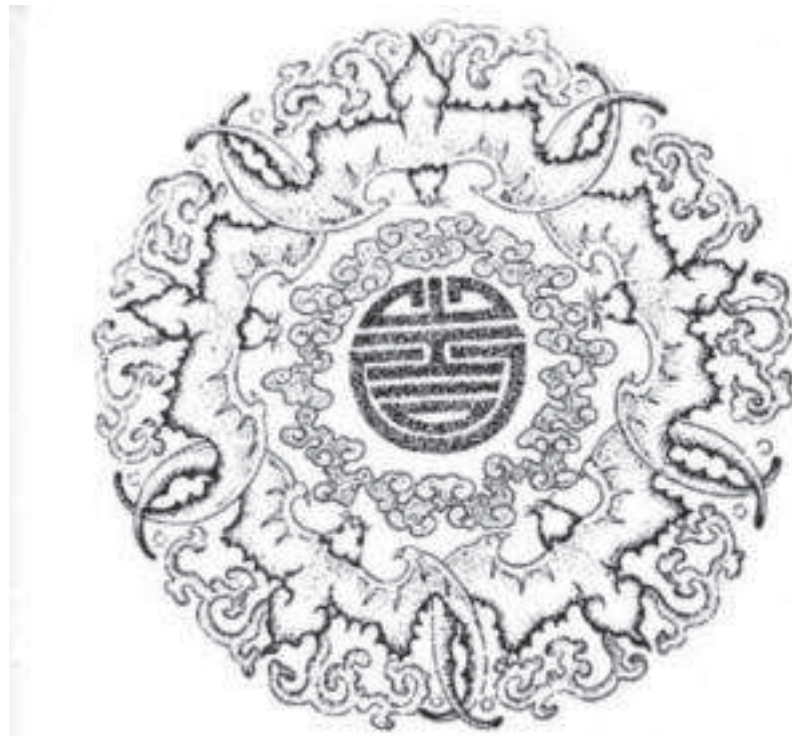


Is it necessary to know all this to correctly practice Taijiquan? It depends on what is expected of the discipline. If only as a martial practice and that is all, is to ignore the almost 90 percent of practitioners who have no interest in combat. These practitioners come to this discipline with the desire to maintain their health. Then, yes, in this case, it is important for the facilitator to have a minimum knowledge in energetics if he wants to take advantage of all the potentials of Taijiquan. The practitioner curious to know what he is doing, appreciates having this kind of information.

If the follower of the martial aspect of Taijiquan respects these principles in the practice of the form, it significantly improves its effectiveness because that work is quite different from the application of simple techniques.



We are convinced that we should not mix work on the form (essential in the discipline), application techniques, martial applications and Tuishou. These modes are very different from one another even if they have a common base. Each enriches the other, none of these modes is superior to another. They represent the richness of the discipline in which each finds its place.



Tai-Chi Tcho in La Chaux-de-Fonds (Suisse)

Claudy Jeanmougin
Translated by Monique Brodie

In the issue 62 of this bulletin, the important events in Europe were presented to you, one of which Tai-Chi-Tcho which has been taking place every other year in La Chaux-de-Fonds in Switzerland since 2001 at the instigation of Cornélia Gruber's intense energy. On the occasion of this 6th edition I had the honor of being invited as a coordinator and it is a pleasure to introduce you to this event.

First of all, this was the occasion to meet again old acquaintances I had not seen for years such as Dan Docherty, Bob Lowey, Georges Saby, Ronnie Robinson, Wilhelm Mertens and above all Cornélia Gruber full of energy and life as always. I also had the opportunity to meet other leaders from our style of whom Scott Chaplowe and I also came across the venerable representatives who Jean-Luc Pérot and Nicole Henriod are.

Each Taiji event in Europe has its own specificity. As for tai-Chi Tcho, as well as taking place every other year, it only lasts a week-end, which ends on Sunday at noon; which is short but may add to its intensity. Each leader runs one or two workshops depending on two different themes.

The workshop places are very much dispersed in the town and the furthest is ten minutes away from the rallying point. I must admit this was no problem to the participants of the various workshops. The important thing was to have a meeting point, where lunches and snacks were taken. These numerous get-togethers allowed many pleasant exchanges. I give this piece of information because this can be useful to forthcoming organizing committees of the Annual Meeting in case they cannot shelter everybody under the same roof for the activities.

Each participant was able to take part in seven workshops including the morning exercises, so as many ways to approach our disciplines. Of course, in so little time it is not possible to complete a course but at least to have an idea about a possible training course to go to with a leader who was appreciated.

As for the show on Saturday night, just before the festive dinner, the workshop leaders were in charge of it and had to give a demo. This was a great chance for the voluntary leaders to thank those who took part to their workshops as well as the staff, just as voluntary, who really went to a lot of trouble to make this stay the most pleasant possible.

On Sunday, just before lunch, all the participants, leaders and students, were asked to do a demo in a public park of La Chaux-de-Fonds. During over an hour, many demos simultaneously followed one another, allowing everyone to get organized, in solo or in group. The locals were able to enjoy a lovely atmosphere in a pleasant place adorned with a superb clock. So it goes! We are definitely in Switzerland!

You know now that the next edition will be in 2013 and that you will be able to have a glimpse of the past editions by going to Cornelia Gruber's website. To get there, put either Cornelia or Tai-Chi Tcho in the search engine.

There is a hitch with the numerous announcements in three languages, German, English and French, for such a short stay. Nonetheless, hats off to Cornelia who mastered all this with no mistakes.



Yen-nien Cup 2011 A Return Journey to the Sources of Yangjia Michuan

by
Christian Bernapel
Translated by Gretchen Maclane

For the third edition of the 2011 Yen-nien Cup we were a dozen members of ^micale who traveled to Taiwan at the invitation of our Taiwan colleagues who practice Yangjia Michuan.

For some it was the first discovery of the exoticness of Taiwan and others found a return to the source, those who have tasted the delights of the Beautiful Island and the warm welcome of our hosts. ^ll the group members appreciated the holiday not so much for the solidarity that reunited us for this occasion but for the astonishment of the new or renewing the discovery of a country intense in colors and remarkable for social image and the quality of the human exchanges. It is too bad that were not able to share these moments either with the younger generation or with our absent ^merican colleagues. The warm reception from George Lin and his wife Sue and the team that surrounded us was touched by his kindness and effectiveness.

The course of the Yen-nien Cup has been exemplary and has exceeded the fearful who could have lead the participants into the framework of “competition.” I did not think the Cup was precisely a question of a push-hands competition but a simple comparison of our forms as a group and that would give us permission to share our practices and to observe the qualities while measuring the progress of each one of the participants. The spirit in all points was conformed to that advocated by Master Wang and his life: not confrontations using force, but a spirit of exchange that permits going beyond fear of publicly showing your

level of practice, and show it in all its simplicity, thus going beyond timidity and emotionality.

Our friends in Taiway had been inspired by our ^micale meetings to develop in advance of the YN Cup a day of conferences and of rich and interesting technique presentations in spite of the cramped space and some translation difficulties. Fortunately the demonstrations, the technique exchanges, the conviviality and the delighted smiles of all gave permission to mostly overlook a lack of understanding of language. Humor, smiles, kindnesses have been enough assets to permit development and cultivation of exchanges and linkages among the participants.

^s that “official” representative of the President of ^micale, I was strongly solicited and placed first in line for speeches and presentation of awards, and in demand for demonstrations ... an obligation that I graciously honored. In effect, in the meetings with our Taiwanese practice brothers, it is not sufficient to hold the representative title at the official table, it is more reasonable to show knowledge publicly with demonstrations and to lead groups through the most perilous forms such as the third duan or the sword. ^nd how strange it is to hear myself called “Laoshi” by homologous Chinese! I was very touched by the warmth and generosity of the welcome of Mr. Wang Ron Shan, President of ^micale of Taiwan, and of George Lin even with all the eminent and merited personalities of Yangjia Michuan present.



“The DVD of the archives of ^ micale has been released publicly by President Wang Ron Shan. This gesture of our ^ micale is most appreciated and is taken to mean that it will be put at the disposition of all associates of TYMT^ if they ask for it.”

Everyone has charged me to carry their congratulations and brotherly esteem to those responsible and to the members of ^ micale. There, it is done!

^ s is customary, a Pantagruelian banquet permitted us to partake in many delicate dishes and numerous toasts, “gambei” the way to cheerful smiles. The group, having successfully discovered a case of beer to accompany the tea, became unleashed for the occasion.

For a description of our whole stay I refer you to Simonette’s account, which relates faithfully our adventures. I wish to testify to the group’s shared emotion on the occasion of the pilgrimage that we made to the mausoleum where Master Wang reposes, courtesy of his daughter who was our guide and who accompanied us with infinite delicacy.

We certainly profited with all the early mornings, at 6:30 a.m., with George Lin and his group by the Danshui River, then to partake of tea and small comforting cakes alongside the charming students. ^ Iso, nearby we met other meritorious students of Yangjia Michuan who had their own group and testified to the presence of multiple YMT schools not only in Taipei, but also on the whole island of Taiwan. Each one invited us, as well as our students and our brothers and sisters, to partake of their practice and friendship.



^ t the moment of departure, it seemed essential for us to transmit and develop these friendship links with younger generations and to cultivate these meetings in the two directions between Europe and Taiwan. The next rendezvous has been selected for the ^ micale meeting planned to be in Paris in 2013. It will be an occasion for a group from Taiwan to bring together young and old to share European customs. Conversely, we hope that the next opportunities to meet will permit more of the world and above all the younger generation to discover a country and with an exceptional art of living, thus developing new and rich exchanges of friendship and taijiquan. It is up to all the actual students of Yangjia Michuan to instill this opening to Taiwan into their students. On this note, I remember the services offered to future travelers by the “Welcome Pole” “pole accueil,” which is found on the ^ micale Web site, and, for instance, lists all those in the United States and Taiwan.

In conclusion, this trip permitted me to witness that the spirit and teachings transmitted by Master Wang continue to live within an intercultural frame founded on nonhierarchical respect of competence through generations.

“Long live Yangjia Michuan Taiji Quan” at the dawn of the Year of the Dragon.



Burkii a

by

Henri Mouthon

Translated by Sabine Decosterd

The training course consisted of six hours of teaching per day over a period of seven day : three hours in the morning at the Forest Park (06h30 – 09h30) and three hours in the evening on the Sonabel tennis court (18h00 – 21h00).

This stage was a training for teachers of our style and focused on learning the first four duans of Kunlun sword and the eight cuts.

Last year the course was conducted over ten days and my wife Catherine graciously taught the fan movements while I focused on brushing up the Thirteen Postures and teaching section one and the first part of section two of the form. We brought with us both written and video documentation provided by us and by the ^TCH^ association so that students could continue their training after our departure.

Upon arrival this year I noticed with great pleasure that the fan had been practiced and assimilated by most of the teachers as well as the form up to the end of section two, which showed that the students

were highly motivated. We also reviewed the fundamentals and the details in the second section. We briefly went through the first six Tuishou basic exercises, Ding Bu Tuishou, Peng Fajing and the Peng Lu ^ n Ji.

In my opinion, it would of course be advisable to carry on form training without rushing through it. It would be useful to work thoroughly on their Tuishou which they are unfamiliar with, in order to anchor or root their understanding of the form. Most of these teachers having practiced various external martial arts, I would favor such an approach since some of them have shown a true interest in this aspect of our practice.

Concerning the best time of the year to have a training course, Christmas is definitely preferable to Easter since it is too hot then. On the other hand, a full year of personal practice would allow them to thoroughly assimilate the teaching of various instructors.



From left to right : ADAMA / ISSIAKA / GERMAIN TANOU / LE PROF / DIANA / ZERBO (élève de M. Bai horo) / Mastere PALÉ / YOUSOUFF

Some documents are still lacking such as Volume two and three of Laoshir books. ^nd Ms. Katakou, their Treasurer, will supply me with a list of what they currently have in their archives.

I can be contacted for all travel details regarding a stay in Ouagadougou (airlines, food, lodging, sanitary precautions) and the teacher can be assured of a warm welcome.

Training Courses Calendar

JULY

Stage d'été au bord du lac,

du lundi 2 au vendredi 6 juillet 2012, à ^nnecy

^ssociation : ^TCH^

Email : henri.mouthon [^ T]orange.fr

^nimateur : Henri Mouthon

Contact : 04 50 64 19 41 - 04 50 77 25 66

Stage « Commemcer la journée et Taiji »

du 9 au 14 juillet 2012 au jardin du Luxembourg

^ssociation : Taiji Yang Riv'Gauche

Email : taijirivgauche [^ T]yahoo.fr

^nimateur : Michel Douiller

Tous les matins de 8h à 10h30

Contact : 06 72 68 01 25

Thèmes : Forme, épée Kunlun, éventail Yen-nien

Stage Epée Nouvelle et Bâton de Sourcil

11-15 juillet à Saumur

^ssociation : La Grue Blanche

Email : herve.marest [^ T]free.fr

^nimateur : Hervé M^ REST

Contact : Hervé M^ REST 06 50 61 81 95

Stage "Série Générale et du Cœur et Dao Yin Qigong",

du 11 au 15 juillet 2012, au Centre Xian, Thorigné d'^njou

^ssociation : Les Nuages du Wudang

Email : Wudang49 [^ T]orange.fr

^nimateur : Marie-Christine MOUT^ ULT

Détail : Ouvert à TOUS, pratiquants ou non de Taiji Quan et de Dao Yin Qigong

Thème du stage : Série Générale et du Cœur en Dao Yin Qigong et découverte de la calligraphie chinoise proposée à partir du mouvement et du sens des caractères.

Stage "1^er duan et ses applications martiales"

du 19 au 25 juillet 2012 à Marçon

Email : serge.dreyer [^ T]gmail.com

^nimateur : Serge Dreyer et John Cole

Thème du stage : 1er duan et ses applications martiales à partir de différentes perspectives.

Lieu : Camping des Varennes à Marçon (Sarthe) sur le site des Rencontres Jasnières

Inscriptions sur place.

Stage "Yai gjia Michuan et Forme de Pékin et 24 mouvements",

du 22 au 27 juillet 2012, Le Bugue (Dordogne)

^ssociation de Taiji quan de l'^njou

Email : fcordaro [^ T]numericable.fr

^nimateurs :

Françoise Cordaro-^ngrand et Jocelyne Boisseau

Thème du stage : Yangjia Michuan et Forme de Pékin en 24 mouvements - Forme et armes (épée et éventail)

Contact : 02 53 91 31 84 ou 06 87 19 76 64

AUGUST

Stage "Yai gjia Michuan Taiji Quan : Forme, épée ancienne et éventail",

du 1^er au 5 août 2012, au Centre Xian, Thorigné d'^njou

^ssociation : Les Nuages du Wudang

Email : Wudang49 [^ T]orange.fr

^nimateur : Marie-Christine MOUT^ ULT

Ouvert à TOUS, pratiquants de Taiji Quan et débutants

Stage « Le travail du Qi dans le TAIJI QUAN », du 2 au 5 août 2012 à Ostuni (Puglia, Italia)

Association : IL CERCHIO

Email : luciagiove [^ T]yahoo.it

^nimateur : Gianvittorio ^rdito, Beniamino Carrasso

Thème du stage : Comme la connaissance des flux d'énergie peut améliorer notre pratique du Taiji Quan? ^tout de cette question, au cours du stage, nous allons construire notre recherche.

Objectifs : améliorer la pratique interne pour renforcer et clarifier celle externe, soit individuelle, soit avec un partenaire.

Stage de Qi gong, Meditation taoïste et marche respiratoire Hojo

du 06 au 11 août 2012 à Draguignan

^ssociation : l'^rbre du Voyageur

Email : marc.appelmans.chenghsin [^ T]live.fr

^nimateur : Marc ^ppelmansl

Ouvert à tous.

Contact : Marc ^ppelmans - 0681096526

Stage Tuishou

du 17 au 23 août 2012 à Château-Chalon (Jura)

Email : serge.dreyer [^ T]gmail.com

^ nimateur : Serge Dreyer

Thème du stage : Tuishou, marche du ba gua zhang avec applications pour le tuishou libre, baton du xing yi quan, qigong.

Stage "Le rôle de l'axe central",

du 18 au 23 août 2012 à l'île d'ix

^ ssociation : Le Cercle de la Longue Boxe

Email : cercladelalongueboxe [^ T]yahoo.fr

^ nimateurs : Charles Li, Pierre Ploix et Christian Bernapel

Thème du stage : Le rôle de l'axe central (中定) dans la transformation énergétique du Yin et du Yang.

Contact : 0683788657

NOVEMBER

Stage Wyn Phu

du 1^{er} au 4 novembre 2012 à Erquy (Côtes-d'armor)

^ ssociation : Souffle et Harmonie

Email : souffle-et-harmonie [^ T]hotmail.fr

^ nimateurs : Jacky Craighero, Charles LI, José Valéry

Thème du stage :

Pour le taichi : Travail Neigong - 1^{er}, 2^e et 3^e duans - épée Kun Lun simple et double - Tuishou

Pour l'art martial vietnamien (viet vo dao) : applications martiales du tai chi sur les techniques du viet vo dao - sabre - bâton - épée simple et double

Intervenants : Jacky Craighero (7^e dan), Emmanuel Septier de Rigny (6^e dan) et José Valért (5^e dan)

Contact : "Souffle et Harmonie" : ^ lexandrine CH^ L^ RD au 02 96 75 48 65 ou 06 07 11 70 18



Don Klein and Peter Clifford

1992 Rencontres organized by ATA
2003 Rencontres organized by KUN LUN
2012 WELCOME BACK TO ANJOU!



22^{es} Rencontres de l'Amicale du Yangjia Michuan Taiji Quan

**8 - 11
 november
 2012**

Welcome to Anjou,
 the Kingdom of the
 Plantagenêts

Located 3 km south the Loire River, **between Angers (34 km) and Nantes (65 km), La Pommeraye** is the gateway to the Mauges, bocage landscape south-east Anjou. Its hills, overlooking the Loire valley, are a propitious soil to growing apples and various vineyard AOC's.

The hotel complex **“Les Jardins de l'Anjou”** has a 350 bed accommodation capacity and is provided with all the facilities to host seminars, congresses and sports training courses.



Those who came to the 2003 Rencontres organized by Kun Lun already know the place: 47 cottages and a comfortable hotel, in a lovely park.

2012 new feature: a heated swimming pool! Come along with your swimming suits!

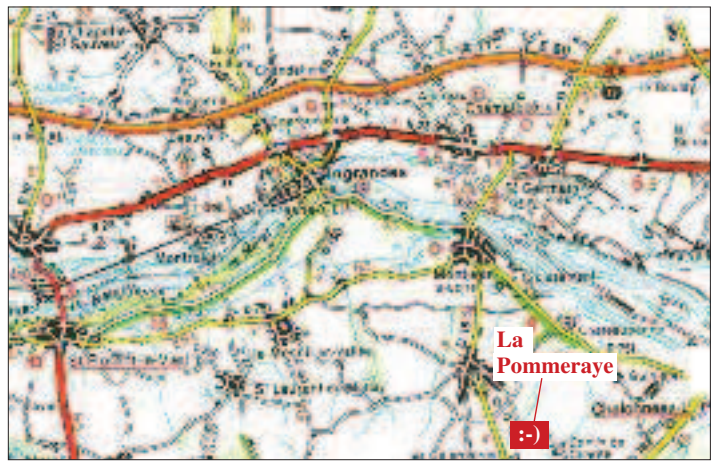
www.taichichuan-angers.org

•• Highway: Driving from Paris or Nantes, highway A11: Exit #19. Drive through Saint-Germain-des-Prés, Montjean-sur-Loire, follow the direction La Pommeraye. In La Pommeraye, just after the Church, turn left and drive straight to the complex.

•• RD 723 (ex-RN 23): Driving from Nantes, exit the road in Ingrandes (after Varades) and follow Montjean, then La Pommeraye.

Driving from Angers, exit the road in Saint-Germain-des-Prés (after Saint-Georges) and follow Montjean, then La Pommeraye.

In La Pommeraye, just after the Church, turn left and drive straight to the complex.



22^{es} Rencontres de l'Amicale at La Pommeraye (49)

Gathering : Thursday November the 8th, as from 2 pm. A team will assist you during your stay until Sunday November the 11th, 3 pm. If you expect to check-in very late with your vehicle, please let us know in advance your expected time of arrival.

Before and during the Meeting, all inquiries should be made to :

Jean-Paul Allmang : 06 20 71 72 19 – jeanpaul.allmang@neuf.fr

Françoise Cordaro : 06 87 19 76 64 – fcordaro@numericable.fr

Shuttles between Angers – La Pommeraye

Train arrivals : three buses per day connect the train station to La Pommeraye in the morning, at noon and late afternoon (infos on www.anjoubus.fr - 0 820 160 049). The centre is a 3 min walk from the bus stop « Place de l'Eglise » in La Pommeraye (signposted path). An additional shuttle or carpooling may be set up by ATA once the registrations are closed.

Plane arrivals : due to the long distance and the lack of shuttle between the airport and La Pommeraye, we advise you not to use this mean of transportation, unless you hire your own taxi up to the train station (then bus or shuttle).

Taxis (booking recommended) : 02 41 87 65 00 - 06 17 14 90 00 - 02 41 95 70 70

ACCOMMODATION

One bed night includes : previous day's diner, breakfast, lunch (first meal, main dish, sweet), beverages (water, wine, coffee), the two day-breaks, as well as the Gala diner.

Accommodation may be in hotel room (shower & toilets), or in a bungalow. Bed sheets and towels provided.

PAYMENT (compulsory with registration)

Non-members must have their Amicale's membership fee paid (subscription to be paid to the Amicale's Treasurer). Payment in 2 or 3 times allowed : please send all checks with the required cashing month written on the back of each check.

French residents :

Bank or postal check to ATA (or : Association du Taiji Quan de l'Anjou).

Non french residents :

Payment by bank transfer to ATA account :

Banque postale centre financier de Nantes

IBAN : FR05 2004 1010 1102 9201 0L03 260

BIC : PSSTFRPPNTE

Titulaire du compte : Association de Taiji Quan de l'Anjou - 30 avenue Montaigne 49100 Angers

WITHDRAWAL

All withdrawal to be made to the Amicale's Bureau and the organizer in writing.

The Amicale's Bureau shall look into each request, one by one, before making a decision on the amount to be withheld, in link with the organizer. The Amicale's Bureau remains sole judge to assess the relevance of cases of "force majeure".

No amount to be withheld if withdrawal occurs prior last day of registration. After that day, amounts may be withheld, depending on date of withdrawal before D day of the beginning of the "Rencontres".

Lump sum to be withheld in proven case of "force majeure" :

- 15 € between D-29 and D-10;
- 30 € between D-9 and D-5;
- 50 € between D-4 and D.

However, no amount to be withheld if withdrawal is related to medical problem leading to stopping activities (medical certificate is requested).

If withdrawal is not backed by a case of "force majeure", the amount withheld shall be in proportion to the total amount of the intended stay :

- 30 % from day following registration deadline till D-20,
- 50 % between D-19 and D-10,
- 100 % between D-9 and D.

A 10 days incompressible limit is the minimum time to warn people on waiting list that there are some places available.

REGISTRATION FORM - RENCONTRES AMICALE 2012

One form per entry, starting from June the 1st and **before September the 30th**, to be sent along with payment to :

Colette TARON – 5 rue du Roussillon – 49100 ANGERS

NAME	
First name	
Association	
E-mail	
Telephones	
Address	
ZIP code & Town	
Country	/ Date of birth :

NB NIGHTS	Hotel room Single	Hotel room Double 1 bed	Hotel room Double 2 bed	Bungalow T3 to T4	Bungalow T5 to T8
1N	155 €	137 €	137 €	132 €	128 €
2N	234 €	198 €	198 €	188 €	180 €
3N	294 €	240 €	240 €	225 €	213 €

Surround the chosen option on the above table and specify mean of payment :

Bank check Transfer International Postal Order

Reminder : registration shall be confirmed upon complete payment of due amount.

Couples looking for a double bed in a bungalow (bungalow's fee), please check this box

<input type="checkbox"/> wish to share a double "couple" with :
<input type="checkbox"/> wish to share a double (2 beds) with :
<input type="checkbox"/> wish to share a triple room with :
<input type="checkbox"/> won't have lunch the last day :
<input type="checkbox"/> wish to have a packed lunch on Sunday :
<input type="checkbox"/> wish to have vegetarian meals :
<input type="checkbox"/> arriving by car :
<input type="checkbox"/> other information :

ARRIVAL	DATE	TIME
SNCF station		
DÉPARTURE	DATE	TIME
SNCF station		

A confirmation of your registration will be e-mailed.

See you soon !

Image rights : due to numerous lawsuits with that matter, your signature on this form implies you claim no right.

Pictures and films : if you take pictures or make films during the "Rencontres", you agree to leave a copy of all images to the "Amicale" for archive purposes.

Withdrawal : the here above terms are read and agreed.

Dated at : _____ **The :** _____

Signature : _____

USEFUL ADDRESSES

COLLÈGE EUROPÉEN DES ENSEIGNANTS DU YANGJIA MICHUAN TAIJI QUAN

c/o Hervé Marest, 14 rue des Fontgerouses
49540 Martigné-Briand, France
tél: (33) 2-41.53.02.77, Email : herve.marest@free.fr

TAIWAN YANGJIA MICHUAN TAIJIQUAN ASSOCIATION

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