

楊家秘傳

# AMICALE

## Yangjia Michuan Taiji Quan

N° 87 - January 2018

- **Yen-Nien Cup 2017**
- **Annual General Meeting**
- **Practice !**

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# ÉDITO

To start the year of the dog (thank you Benou), we almost cooked up an enormous special edition for the Yen-nien Cup. But since we had already dedicated many pages to the trip twenty or so of us made to Taipei in the last issue, we will ring the changes before returning to this event.

Once again there will be material to enrich our practice, brushing against the experience of our friends who have had the patience to put it down in writing and the courage to allow us to benefit from it.

From the Elders:

Zouzou presents us with the text she wrote to accompany her DVD, too short a witness of many years of transmission. Martin sings us the virtues of letting go, whereas Christian re-examines all his years of practice for his Chinese hosts. Jean-Luc returns to the Four Sublime Answers and does not hesitate to show us his legs!

From the New Generation (the succession?):

Stories. Catherine for whom it was a first Rencontres, on l'Île de Ré. For Michel and Sophie, Taiwan was also a first. Tales of travel and emotions. Enough to motivate any latter-day Nicolas Bouvier or apprentice samurai! And to finish, an Elder who has been stuck with it (again): Christian reports back on the Yen-nien Cup.

Many thanks go to the translator of Christian's first text, Ho Ai-Cheng and to the local organisational wizard, Mrs. Ko Hsiuchuan. And a big thank you to Sonia, whose energy greatly contributed to lifting mine.

Some good news for the end: the indexes are on-line!

Happy New Year, good Taiji !

**André**

*Translation by Erica Martin*



# A Word From the President

*François Schossler translated by Cynthia Hay*

Once again we were spoiled during our annual Meetings. Many practitioners, many teachers, quality accommodation, perfect meals served by a very professional team, and to crown it all weather (almost) dry which made it possible for us to practice out of doors without too much concern about the rooms which were a bit small for accommodating more than 280 practitioners at all levels. In short, a very good vintage on a very beautiful island, many thanks to the teams of the GRDT and of Bamen for having made this possible. Thanks as well to our guest, Alain Caudine, for the painstaking care with which he taught us the first principles of the Chen style.

The General Assembly was long and this certainly resulted in reactions the following day. Let us remember that this reunion of members is the foundation of the Meetings, which are grafted onto it, and that the Meetings could not exist without the structure of the Amicale in associations. I thank the vast majority of the members present who remained until the final vote, despite the fatigue of a very full day, were aware of the importance of the occasion: at 11:30 p.m. we had only lost three voters from the 59 present three hours earlier. That being said, questioning of the need and the means to shorten the AGM are not new and is legitimate because fatigue and lack of motivation often go together. Here is not the place to expand on this subject, and I refer you to my comment in the Administrative Note.

Starting with motivation, I thank those persons representing their associations or individual members of the Administrative Council, who renewed their participation at these proceedings, which had the honour and pleasure of welcoming a new member, la Maison pour Tous de Gruchet, represented by Jean-Claude Trap. The Office remains unchanged, our Secretary having agreed to extend his activity by a year while noting the absence of a candidate to replace him. On behalf of the whole Amicale, I thank him warmly for that. I thank all

the members of commissions who work in the shadow so that the wheels of the Amicale continue to turn without scraping. Finally, I thank our Editor in Chief, without whom the Bulletin would not appear three times a year. I remind you that André is seeking to step down, his next months are expected to be very busy and the urgency of a succession increases.

I repeat the message of the Administrative Note because it is important: get involved, join us to give an impetus to the Amicale! The Meetings take place every year because the Amicale association of Yangjia Michuan Taiji Quan functions. In reciprocity, this association functions because the Meetings energise it each year. This synergy is not a given once and for all and depends on the involvement of everyone to continue. However, at the time of writing this note, we do not have a candidate to organise the Meetings in 2019 ....

To end on a lighter note, I would like to tell you a brief story that Jean-Luc Pommier reminded me of at these Meetings. It takes place in the jungle and a fire breaks out. Very worried, the animals assemble and passively watch the progression of the flames, except for a hummingbird who makes nonstop round trips between the river, where he takes a mouthful of water, and the fire where he spits out this mouthful. The other animals end up asking him about his roundabout and he answers: "I do my part in keeping with my resources."

If you feel like a hummingbird and do not know how to become involved in the problem described above, simply say to whoever is in charge of your association: "If it is decided to have the Meetings with us, I would certainly like to help." That could make the difference.

I wish you a beautiful year in 2018, full of projects in progress or completed.

**François Schosseler**

## **BULLETIN DU YANGJIA MICHUAN TAIJI QUAN**

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# Taiji Quan, a Life Companion !

Christian Bernape  
translated by Cynthia Hay  
and Ho Ai-Cheng

« Our body is the setting for our internal accomplishment. »

Annick de Souzaenelle

## I. East/West

Two Cultures — A shared passion: Taiji Quan

My very dear friends,  
Thanks to Taiji Quan we share a single passion — to cultivate good health and to discover the mysteries of the martial art in order to benefit with a life balanced in our body and our mind.

We had the opportunity to have an exceptional Master who knew how to transmit to us this culture of Life and who brought us closer around it. Master Wang had this capacity to understand our cultural differences and to adapt his teaching to a particular audience. Thanks to him we are reunited here, today, with joy and happiness at Lugang to share our experiences and our hearts. Thanks to him, we have become fortunate friends around Yangjia Michuan Taiji Quan!

Let me now pay tribute to him and my immense gratitude before you.

Before moving to the heart of my exposition, I would like to make a detour concerning what links us and what distinguishes us in our respective cultures of the East and West, and also what creates our reciprocal attachment.

## II. What distinguishes us? What brings us closer?

We are sometimes taken aback when we observe ourselves in the usual ways of behaving in everyday life. For example:

- We say "yes" or "no." You say "yes" (shi) or "not yes" (bu shi).
- When we meet one another, we shake hands and sometimes we kiss when a particular bond unites us. You greet each other at a distance with words, a look.
- When we receive a gift, we open it to discover it. You do not open it and discover it in private.
- We open our books, read and write from left to right. In your tradition you do the opposite.

# 太極拳－人生的 伴侶！

“身體是內我完成展現的所在。”  
亞妮克·德·蘇珊娜勒

“身 體是內我完成的所在。”

亞妮克·德·蘇珊娜勒

## 一、東方 / 西方

兩樣文化－一種相同的熱情：太極拳

親愛的朋友，  
因著太極拳，我們分享著同樣的熱情：不僅養生保健更發掘武術奧秘，以提昇我們的身體和心靈，促進平衡的生活。

我們何等有幸能個遇到一位極特別的老師，他懂得傳授這套生命的文化，並讓我們親近這文化。王老師具備這樣的能力，能了解我們在文化上的不同，並且因材施教。因為王老師，我們得以在這裡聚會，今天，我們可以在鹿港帶著喜悅與幸福分享經驗和熱情。因為他，我們成為楊氏秘傳太極拳中有福氣的朋友！

我藉此向王老師致上最高的敬意，並向您們致上極大的感謝。

在進入報告的主題之前，我想先來談談我們之間，東方和西方文化相似和不同之處，以及促使我們建立共同嗜好的因素。

## 二、我們哪裡不同？何處相似？

當我們觀察日常的肢體語言時，我們常會驚訝地發現，例如：

我們說 « oui » 和 « non » 而你們說 « 是 » (oui) 和 « 不是 » (pas oui)。

見面的時候，我們握手致意，有時會因為與彼此有較深刻的關係而親吻。然而，你們保持距離，與對方用言語或眼神打招呼。

收到禮物時，我們當著送禮的人打開禮物。而你們不會打開，到私底下才會拆開。

- Our north is upwards and south is downwards. Yours are the opposite.
- We sketch a cross by drawing first the vertical and then the horizontal. You always draw the horizontal first.
- At the end of a meal, we like to remain at the table to talk. You leave the table as soon as it is finished.
- You follow the teaching of a Master without asking any question, but by observing. We ask many questions and sometimes observe afterwards.
- When we do not understand we usually say "that is Chinese." I don't know what you say in the same situation!

And there are so many other examples for both of us in our daily proceedings.

However, we are so close in our relation to our sense of life and we have a common basis between our French and Chinese cultures:

- First of all, we love good cooking and good wine!
- As well, we love to laugh and joke.
- We love all the arts and are sensitive to beauty whatever its origin.
- We love the joy of living. Our philosophers and sages, ancient or contemporary, have shown this with skill.

Sometimes we emulate our cultures reciprocally and this yields striking and entertaining results. Such as the passion for tea or wine so near or so far in the container or indeed, the clothes that we wear.

And how our differences become blurred when we practice Taiji Quan!

It is always such a joy and pleasure to meet one another to share Taiji Quan, good food, laughter and the happiness of sharing our cultures.

All this is a delight to our bodies and our hearts!

### III. Philosophers: classic and modern texts in the service of practice

We Westerners have a major difficulty in approaching the body by the "interior" because we have been educated in dealing with it from the "exterior."

It is necessary for us to understand this in order to get to the unified perception of the body and mind and the flavour of Taiji quan.

You, Easterners, to not have this obstacle to cross.

A remarkable sinologist named Jean François Billeter has made it possible for us at last to approach an understanding of the thought of Zhouang Zi (ZZ) who until the present has been translated into Western languages by numerous authors often in an obscure way.

The thought of ZZ clarifies quite specifically the link between the profundity of the movement and of breathing on the state of the body and the mind. His thought, particularly pragmatic and humanist, is a wonderful help in the practice of our arts and their application to everyday life.

翻開書頁，我們從左到右地閱讀和書寫。然而，在你們的傳統裡，正好相反。

我們的北方在上，南方在下。而你們正好相反。

劃十字的時候，我們先劃直豎，然後橫線。然而，你們總是從橫線開始。

吃完飯時，我們喜愛留在餐桌前聊天。你們則是吃完就離開餐桌。

你們遵從老師的教導而不問問題，但是你們觀察。我們則問很多問題，之後才觀察。

弄不懂的時候，我們常常會說：“這是中文！”但是遇到同樣情況時，我不知道你們會說什麼！

在我們的日常行為中，還有很多對你我來說都奇怪的例子！

然而，在生命的感性面，我們又是如此地接近；在中國和法國文化裡，我們具有深刻的共通之處：

首先，我們都熱愛美食和好酒！

再者，我們都喜愛歡樂和玩笑！

我們都熱愛所有的藝術。不管是哪來的藝術，我們對美都有特別細膩的感受。

我們熱愛生命的喜樂。我們的哲人，古代智者，或當代人士都盡情地展現了這點。

有時，我們的文化相互模仿，這促成了有趣而驚人的結果。譬如我們對於茶或酒的熱情或者，我們穿著的服飾，是如此接近又遙遠。

就像當我們練太極拳時，我們不同的地方就消失模糊了！

我們總是欣喜歡聚分享太極拳，以美食，歡笑和喜樂交流我們的文化。

這些都使我們的身體和心靈歡喜快活！

### 三、哲學 – 應用於修練太極拳的古文和當代文本

對我們西方人而言，由“內”而外的運用身體是個很普遍的困難。因為我們被教導從“外”開發我們的身體。我們必須先了解這點，才能進而領會身心合一的概念和太極拳的精髓。

然而，你們東方人沒有這個困難需要克服。

因著一位傑出的瑞士漢學家尚-法蘭西·彼耶特，我們終於能夠了解莊子的思想。在這之前，莊子常被許多作者以曖晦不明的詮釋，翻成多種西方語言。

莊子的思想非常深刻地闡釋了呼吸和動作之間的關係以及其與人的狀態和精神的連結。他的思想非常實用並且具有人道主義，可作為我們修習和日常生活絕妙的幫助。

Zhouang Zi: *"The sky and the human."*

ZZ helps us to understand how to contact our deep nature by distinguishing the part of the human and of the heaven in our practice.

He offers us a striking approach which is contrary to habitual logic:

***"Putting the sky within ourselves  
and the human outside."***

Two dialogues between the Count of the river and the Lord of the sea enable us to understand what is human and divine. The third enables us to establish a link with our practice of Taiji Quan and puts us on guard.

**What is the human?** Intention and consciousness are considered here as the source of our errors. In other words, our mind is the cause of our errors.

The Lord of the North Sea says:

*"Heaven is within, the human is without.*

*Your power of action rests within that which is celestial in you.*

*Know what constitutes heavenly action and human action.  
Put yourself with the power of action by basing yourself in heaven.*

*Then, whether you engage or disengage, whether you go out or go home, your actions will be fair and your statements perfect."*

**And what is the heavenly?** It is the necessary, the spontaneous!

**The spontaneous thus governs the intention?**

The second dialogue which ZZ proposes allows us to clarify this question:

The human "kou": that which precedes the act and the intention of accomplishing an action.

*What do you mean by the heavenly, by the human? Asked the Count of the river.*

***"Horses and buffalo have four legs, here is what I call heaven***

***Put a halter on a horse, pierce the muzzle of a buffalo, this is what I call human.***

And it is because of this that I say, continues the Lord of the North Sea:

***"Watch so that the human does not destroy the celestial in you.***

***Watch so that the intentional does not destroy the necessary."***

The celestial "ming": that which is given by heaven.

To make the link with our practice of Taiji Quan, a third text is necessary.

莊子：“天與人”

莊子建議我們去了解如何觸及我們最初的自然天性，如何在我們的實踐中將自然本性從人性中區別出來。

他建議我們一種特出的方式，和我們習慣的邏輯相反：

**“天在內，人在外”<sup>1</sup>**

<sup>1</sup>莊子，《莊子外篇·秋水》；Zhuangzi, "Qiushui"

河伯和北海若的兩段對話讓我們了解什麼是人與天。第三段對話則叫我們意識到這和太極拳的關係。

河伯曰：

“天在內，人在外，德在乎天。  
知天人之行，本乎天，位乎得。  
蹢躅而屈伸，反要而語極。”

何謂人？：

在此指我們出錯的原因在於意念意識！  
換句話說，我們的精神是癥結所在！

何謂天？：乃是指自然天性！

自然天性就因此先於意念嗎？

莊子的第二段對話讓我們更清楚地理解：

河伯曰：何謂天？何謂人？

北海若曰：牛馬四足，是謂天；落馬首，穿牛鼻，是謂人。

故曰：無以人滅天，無以故滅命，無以得殉名。

人：指刻意人為的。

天“名”：指自然天性。

為了與太極拳建立連結，在此第三段引文是必要

It is too long for me to give details of here, you can find it in the writings of ZZ.

It concerns **“the swimmer who moves serenely in tumultuous cascades” because he has “forgotten what water is.”**

That means that the swimmer is so skillful that he cannot be threatened by the most tumultuous waters.

Thus it is necessary to understand technique and principles in depth in order to “forget” them. In our practice, understanding the form in the principles of Taiji and their applications makes it possible to adjust movement. When that is acquired, the form disappears and the spontaneous can appear. On condition of not making technique dogmatic, of “civilising it”, putting it to service, as the halter on the horse or the ring that pierces the neck of the buffalo.

This voyage relates to the text of the classics:

**“The Yi precedes the Qi.” In other words, the intention precedes the energy or indeed: where the intention goes the energy goes.**

Which certainly is true!

But too much intention can harm and inhibit the capacity for transformation “hua,” of changing and thus access to the depth of ourselves.

Intention can thus block the forming of our spontaneity. I remember this phrase of Master Wang which follows from this. It applies to martial art and also to our interpersonal relations.

**“The art of Tuishou: it is to depart afterwards to arrive beforehand.”**

That requires the prior application of major principles: *“listen, follow, transform, explain.”*

To summarise: it is advisable to ensure that conscious and intentional activity does not impede access to more profound forms of activity.

It is also necessary to establish a fair relationship between the two.

#### IV. Taiji Quan: a life companion?

To say that Taiji Quan is the companion for the whole of life is quite banal, above all when we are fascinated. Practising is the quest for simplicity and grace of movement in order to access one’s greatest profundity. Attention to the appropriate movement in gentleness and harmony, underpinned by the rhythm of breathing, are the means to accomplish this.

However, profundity is revealed in exchanges between two people, in gentleness and the application of the

的。因為原文太長，我不在此全部引用，你們可在莊子《外篇達生》中找到。

那是關於一位泳者，他因為忘記水之為水，“從水道而不為私焉”，而能“與齊俱入，與汨偕出”。  
-《齊》及《汨》：皆指漩渦。

莊子《外篇達生》

這意謂他是一位完美的游泳健將，即便面臨最危險的險灘急流也不會威脅到他。

也就是說，深刻地了解技巧和原則，進而能夠“忘記”它們是必要的。在我們的修習中，將太極拳的原則和技擊套招帶入架勢的習練，有助於動作姿勢的正確。然而，一旦我們習得這點，我們就要忘記架式，進而能視情況而靈活地運用反應，不要讓技巧教條化，或像是套住馬的轡頭和穿過牛鼻的鐵環，被外在的人為技巧奴役。

這個旅程讓我們聯想到以下的古文：

“意先於氣”。也就是說：“意先於氣”，  
“意到氣到”。

這是真的！

然而，太多的意念能妨礙改變和轉化以及我們內在的成長。這會迫害我們的自然天性。

我記得王老師說過的一句話，這句話不僅可應用在武術中，也可體現在人際關係中。

“推手的藝術是：後發早到！”

因此必須在太極拳應用中準備好三個主要原則：

“（聆）聽 - （相）隨 - （轉）化”

總之：我們必須適切地觀照意念和意識的活動，不使之妨礙我們自然直覺性的反應。

同時，必須在意念與直覺兩者間建立剛剛好的關係。

#### 四、太極拳：人生的伴侶？

說太極拳是一生的伴侶實在很普通的形容，尤其我們都是太極愛好者！練太極，乃為尋求動作的純粹與優雅，以通往內我深處。在優美和諧中，以意念結合準確的動作，加上規律的呼吸節奏，都是實踐完成太極之法門。

然而，太極拳的奧妙之處，則要在兩個拳友間的過招交流中才能顯露，也就是在太極拳優雅的基本技擊原則中展現。一旦這原則被實踐，我們就可在架式中發現其精妙之處。也就是，當我們單獨在練打拳架的時候，對手因此儼然出現。

我們是可見的，而對手則是不可見的。於是，太極拳的修練點出了我們 - “內”和我們的環境 - “外”的關係。



fundamental principles of Taiji Quan. Once integrated, they are revealed in the form. Thus in rolling out the movements of the form the partner appears.

We are the visible, he is the invisible. Our practice thus reveals the link between ourself, "the internal," and our environment, "the external."

As you know, in life we experience good moments and tests.

I will not touch upon the good moments because we have tasted the flavour thereof with happiness.

In the tests which I have been able to encounter, what have I been able to identify of the essential?

First of all, the understanding of a phrase of Master Wang when I have myself encountered situations which are physically handicapping or difficulties in interpersonal relationships, professional or private.

***"You can fall, as long as you have the power to get up ..."***

## **V. Qualities and dangers of Yangjia Michuan Taiji Quan**

The qualities of our school are multiple and remarkable. But in some of its aspects, poorly understood, practice can harm our bodily structure and our health. Two major dangers are present:

- The first concerns an excessive relaxation which appears when the recovery is not correctly done.
- The second consists of placing too much weight on the rear leg in order to relieve the forward leg and thus to bring about a harmful relaxation of the coxo-femoral joints, of the knees, the ankles and the whole of the vertebral column.

Both can have very important consequences for our natural way of holding ourselves, through the loss of alignment of the axis of gravity: acting on the joints which carry weight: ankles, hips, vertebral column; acting on the area of the back which gradually stoops and the cervical column which loses its natural curvature.

**However, I would like to share three remarkable qualities with you:**

- The effect of terrestrial gravity on straightening and relaxing.
- The understanding of the spiral, of course, but also of the vertical wheel, of the lemniscus and of the horizontal circle. Reducing the biomechanics of the form to a spiral is a reductive simplification.
- Our basic exercises can be accomplished both on the forward leg and on the back leg, in alternation. That is what we rediscover in the form and indeed in push hands through the importance of the "principle of alternation": the full expression of a hand, an arm, one side of the body realised through the support of the opposing leg.

你們知道，我們都經歷過生命的好日子和磨練！我不提那些好日子，因為我們都帶著幸福品嚐過。然而，在曾經遇見的磨練中，我又是否能辨認出哪些才是重要的？

首先這裡是對於王老師的一句話的領會，因為曾經歷身體上的病痛或是遇到職場關係或私人領域的瓶頸的情況，我得以體悟：

“你可以跌倒，前提是你能再站起來…”

## **五、楊氏秘傳太極拳的優點和危險**

我們所修練的楊氏秘傳太極拳的優點很多，且很顯著。但有些方面，因為誤解，修習它反而會妨害我們身體的架構和健康。兩個主要的危險處在於：

- 第一：過於強調“鬆”，以至於在直立(站立)的時候做得也不再正確。
- 第二：在於為了使前腿虛空，施放太多的重量於後腿，因此造成髖關節和膝蓋及腳踝疼痛的扭動。

這兩點導致的嚴重後果是，我們自然站立的方式不再與地心引力線相互平行：移動重心的關節動作：如腳踝，膝蓋，胯，脊椎；後背的動作，導致身體漸漸駝背，頸椎失去原來的彎度。

然而，我希望可在此分享三個重要的面向：

在直立（站立）與放鬆動作間地心引力的作用。

對於螺旋運動的理解，同時對立輪，雙扭線(8字形)和橫切圓的認識。若是將架式的練習限制於螺旋運動則顯得過於簡化。

基本練習必須前腳和後腳同等並交替地鍛鍊。這是我們可以在拳架和推手中找到的重要的“交叉原理”：因為施力腿的用力，相對的那隻手、臂和另一側身體才得以飽滿地展現姿態。

## VI. Straightening and relaxing in terrestrial gravity :

The body is also subjected to a very important force of which we are not aware because it is always present: that is terrestrial gravity.

When we have a sudden pain in the legs or are struck down by a blow, the earth suddenly slips away under our feet because our forces of straightening no longer operate. We lose our human condition and sometimes our consciousness. This reinforces the relevance of the phrase of Master Wang: *"you may fall on condition that you can get up."*

Finding one's human condition therefore is having the capacity of straightening oneself but also of relaxing in this straightening.

Straightening in advance of relaxing makes possible the expression of movement and of the mind, which are characteristic of the human condition.

### It is the passage of Yin to Yang and of Yang to Yin

The weight of the body compresses the weight-bearing joints and activates the muscular links of the lower body and of the vertebral column. The joints and the muscular links of the upper body **hang from the shoulder, relaxed**. Alternation between straightening and relaxation activates the circulation of fluids (blood, lymphatic liquid) and of energy between the top and the bottom and reciprocally. The transfer of weight from one leg to another reveals the compression of the lower body and of the weight-bearing joints of one side and their relaxation on the other. This brings about circulation of fluids between the left and the right. The muscles act like a sponge which fills with water when one releases it and expresses water when it is pressed.

Like a sponge, which is cleaned in water, this alternation brings about a profound cellular cleaning in alternation, between below and above and left and right, which promotes good health.

**Straightening** occurs when we endeavour to battle against gravity. This profound instinct has constructed the vertical structure of our bodily architecture and our human nature *"between earth and heaven."*

When we straighten ourselves we make an important effort to conquer our own weight, a consequence of terrestrial gravity (action — Yang). When we relax ourselves, it is necessary to accept terrestrial gravity, which naturally pulls us towards the earth (non action: Yin). There is almost no effort apart from the moment when it is necessary to straighten oneself.

This alternation takes place at each stage of movement, apart from when we transfer our weight from one leg to the other. *When we are high, we go lower; when we are low, we come back up, with the exception of the transfers of weight from one leg to another!*

## 六、在地心引力中直立(站立)和放鬆：

身體順應一道非常重要的力量，一道我們不再察覺的力量，因為它無所不在：它是地心引力。

當我們突然地腳痛或摔跤：我們失去站立的力量，無法踩穩地板。我們的身體喪失正常能力，有時甚至失去意識。這就如同王老師所強調的，那句貼切的話：“你可以跌倒，但前提是你能再站起來…”

因此尋求人類身體的正常狀態，在於尋找站立(直立)的能力，並且在站立(直立)中保持放鬆。

太極拳的動作乃是這個議題的中心！直立是能夠放鬆的先決條件，它能體現肢體和表達精神，為區別人類與眾不同之處。

這其實是從陰轉陽和由陽轉陰的路徑！

身體的重量壓迫支持體重的關節並收縮下肢和脊椎的肌肉鏈。上肢的關節和肩膀肌肉鏈因此放鬆。在此，直立和放鬆動作的交替促使上半身和下半身的氣血淋巴腺循環。

當重心從一腳轉移到另一隻腳，對支持腿這邊和其肌肉鏈及關節的壓縮，然而，另一肢腿放鬆。這促進了左右兩邊的氣血循環。肌肉的反應好像海綿，當我們放海綿在水裡，它就充滿著水，當我們壓縮海綿，水就排出。在練習中，必須特別意識到舒張的那一邊，好讓肌肉可以真的放鬆。

這個交替促進身體上下左右細胞深層的淨化，就像是海綿，在水裡被清洗乾淨，這有益於健康。

直立動作是為了抵抗地心引力而伸展的動作。這個與生俱來的本能建立了我們身體垂直的架構，以及人在「天與地」之間的事實。

當我們站立時，因為地心引力(動作：陽)的關係，我們花力氣克服我們自己的體重。當我們放鬆時，則必須“接受”把我們自然向下拉的地心引力(非動作：陰)。除非我們必須要讓自己重新站立，否則我們幾乎不需刻意花什麼力氣。

這個輪轉交替在每個動作間接續，除了我們將重心從一隻腿轉換到另一隻腿之外。正如：當我們到達高點就會開始往下；我們到低點就會往上，除非雙腳轉換重心的時候！

Energy is transferred from below to above, by the waist, in the vertebral column and is expressed through the scapular belt, in our arms and our hands in accord with the nature of the movement. In reverse, it is transmitted from above to **below when we are pushed:**

- either by a spiral movement on the vertical axis. These are the first, second and fifth basic exercises,
- or by a vertical wheel centered on the hips turning forwards and backwards. These are the third and fourth basic exercises.

**Thus, each sequence of the form can be broken down in accordance with the five base exercises since when we are at the top we go down; when we are low we ascend again, except during the transfers from one leg to another.**

## VII. Breathing

Breathing is at the heart of practice! There is *breathing in* and *breathing out*, which are done consciously. There is also “between breathing in and breathing out” and “between breathing out and breathing in” stages which are generally unconscious. These “doors of the invisible” are access to the world of the unconscious. Breathing can remain natural in everyday activity as in the practice of push hands and become the basis for the practice of the form or of the basic exercises, in accompanying the development of movement. In French the term “*inspiration*” modifies both the act of breathing and the quest for the creative intuition.

In order to yawn, the ultimate act of relaxation, breathing in deeply is required to express the relaxing act of yawning. To experience in oneself the depth and the duration of breathing in is particularly useful to allow a complete exhaling. In the practice of the form, breathing in accompanies the preparation of the movement and breathing out follows the expression. The phases “between” enable the link between the preparation and the expression of the movement. That is why it is necessary to be vigilant about not introducing retention “between” the one and the other.

## VIII. Practice with some exercises

These exercises are the fruit of a long maturation. Acting upon the straightening of the body upwards, they make possible the extension of the anterior muscular skeletal channels and the stretching towards the head in breathing in and the lightness of the momentum of straightening. They create an equilibrium high/low with the basic exercises of Yangjia Michuan, particularly centered upon the forward and sideways flexions, moreover excellent for the extension to the back muscular skeletal chains. In general I teach them as a preliminary or a complement to the traditional exercises of our school and I use them regularly for my own bodily and spiritual hygiene.

因為不同的動作，“氣”流轉的方向不同。“氣”從下往上的運行，來自於腰和脊椎的運動，這裡“氣”的展現，可表現在肩胛，臂膀和手。相反地，當我們被以下動作推動的時候，氣則會從上往下運行。

- 這來自於中央脊椎軸的螺旋運動。屬於第一，第二和第五個基本動作。
- 或因為以胯為基礎的垂直圓，向前或向後轉。則屬於第三或第四個基本動作。

因此，每段拳架都可依照這五個基本動作分解。因為當我們到達高點時就會開始往下；到低點時就會往上，除非雙腳轉換重心的時候！

## 七、呼吸

呼吸乃是練習的重心！其包含帶著意識的呼氣和吸氣。也有沒有意識的如：“呼氣和吸氣之間”或“吸氣和呼氣之間”。然而，這“看不見的門”是邁向潛意識的通道。呼吸可以是保持自然的，像是在日常生活的推手練習中，或有意識地使之成為練習拳架時的基礎部分，或伴隨基本動作伸展姿勢。在法文“*inspiration*”這個字，可被解釋為呼吸的動作或創意直覺(靈感)的尋求。

打呵欠是消除疲勞最好的方式，必須藉深呼吸全然地舒展呵欠。要做到全然的吐氣，吸氣的深度和時間長度是特別有用的。

拳架的練習中，吸氣往往伴隨預備動作，呼氣則伴隨著動作的展現。呼氣和吸氣“之間”則連結了動作的預備及展現。因此，必須觀照呼吸氣“之間”，不要使其產生任何的停滯。

## 八、幾個實務練習

接下來的幾個練習是我長年研究的結果。當身體向上直立時，將促使前方骨骼肌肉鏈拉長，在吸氣的時候向上伸長，並在直立動作中會伴隨輕微的上彈。若配合楊家秘傳太極拳的基本動作，特別是向前和左右前彎，接下來的練習將使身體上下半部更趨平衡，尤其將鍛鍊到前方骨骼肌肉鏈，使它伸展。

We have outlined breathing in its four stages, it now remains for us to deploy the exercises of the body with good arrangements of mind and body. I propose to you to experience together these simple exercises which come to complete those we habitually practice.

In movement, our attention is principally directed at the active phase of the gesture. Let us turn our attention also to the passive phase,

In meditation and awareness of breathing, experience the action of breathing on the body internally. Fold and unfold to the ends of the fingers and the eyes in straightening and loosening. Oscillate like algae in the sea, left and right, front and back.

- **First exercise: become aware of breathing**

Breathing is born from and acts upon the body from the interior. Breathing in, the body straightens and spreads out. Breathing in it relaxes into weight and bends.

- **Second exercise: between earth and heaven unfold and fold the body.**

Straighten oneself, open out and extend towards the seven and return in eight stages. The undulations take over the whole body with breathing.

- **Third exercise: "oscillate to the left and the right."**

Compress one side and stretch the other.

- **Fourth exercise: welcome the sky and nourish the earth.**

The sky flows from top to bottom through us to the earth.

- **Fifth exercise: "draw water and disperse the clouds."**

Earth gives the capacity to disperse the clouds from bottom to top.

- **Sixth exercise: push the earth away and scatter the clouds."**

Opposition of complementaries.

- **Seventh exercise: "cover the diagram of the two fish with the basin."**

In circles and in lemniscates in both senses.

- **Eighth exercise: "embrace the tiger and return to the mountain."**

### In conclusion

Thanks to Taiji we pass from life in youth to the age of reason. Its immense wisdom drawn from the night of time of your millennial culture responds to the demands and needs of each age of life and in each context of life. In the respect of well-being, of good health and of the happiness of living. It is an unequalled companion for cultivating our good health, physical and moral, and our spiritual fulfillment.

I thank you for your attention.

我們已經概述了呼吸的四個步驟，現在只缺我們帶著好心情和元氣來實踐肢體練習了。在此，我帶你們體驗這幾個簡單的練習，好讓我們平常做的練習更加完善。

我們做動作時候，通常我們的注意力都是被主動的動作所帶領。但是，現在也讓我們關注那些被動的動作。

首先，靜心，有意識地呼吸，從內去覺察身體呼吸的動作。

在直立和放鬆的動作之中，把手眼睛張到最大然後放鬆。

像海藻般在深海中飄蕩，從右到左，向前向後。

#### 練習一：“有意識的呼吸”

開始開始，呼吸從身體內部開始反應。吸氣的時候，身體直立展開；

呼氣的時候，身體放鬆收回。

#### 練習二：“天與地之間，伸展和收縮”。

身體直立，向天空張開延伸然後收回，分八個段落。

#### 練習三：“左右擺盪” 一側壓縮，一側放鬆。

#### 練習四：“合抱天空，滋養大地”

讓天流灌我們直搗大地。

#### 練習五：“汲水散雲”

#### 練習六：“立地頂天”

#### 練習七：“跨逐二魚”

正反兩方向畫圓及畫雙鈕線

#### 練習八：“抱虎歸山”

### 結論

因著太極拳，我們經歷了年少到不惑之年！太極拳無窮的智慧淘養著你們源遠流長的千年文化，呼應了人生各階段的需求及期待。對於幸福的盼望，和對健康，喜樂活著的期待。

太極拳是一位無與倫比的伴侶，不僅可以養生，涵養性情，還可促使我們的靈性綻放。

謝謝你們的聆聽。

# Yangjia Michuan Taiji Quan

Zouzou Vallotton translated by Leland Tracy

楊家秘傳太極拳

## Yangjia Michuan Taiji Quan

SHI SAN SHI

BA FA

Section One

Applications Section One

Section Two

Section Three



### 13 POSTURES, SHI SAN SHI 十三勢

#### Taming YANGJIA MICHUAN TAIJI QUAN 楊家秘傳太極拳

The characteristics of our style.

Most often the weight is fully on the back leg, the front leg is empty and heel is free.

Sometimes the opposite, the weight is fully on the front leg, with the back leg empty and the back heel free.

The heel follows the rotation of the hips, the pelvis tilted slightly, while the weighted leg straightens and bends.

Not much distance between the front and back foot.

Choreographed like a chorus.

Change in direction: ¼ turn to the right, ½ turn to the left, ¼ turn to the right, ½ turn to the left and so on...

Passing through the center each time.

The eight gates and five directions = 13 postures.

Three short sequences in each of the four directions returning to the center = 13 postures.

Twice in four cardinal directions, once in four diagonal directions and back to the center = 13 postures.

The fundamental movements of our style, like an alphabet.

The third sequence in which the body first moves forward and then backwards.

Advance :

Pluck **CAI** 採 - split **LIE** 捩 - elbow strike **ZHOU** 肘 - shoulder strike **KAO** 靠

Retreat :

Ward off **PENG** 棚 - roll back **LU** 扞 - push **AN** 按 - press **JI** 擠

Practice without moderation.

### TUI SHOU EXERCISE 15

#### Eight techniques, BA FA 八法

Exercise for two people.

Representation and clarification of the four forward diagonal movements and the four backward diagonal movements of the 13 postures.

As one advances, the other retreats.

As one retreats, the other advances.

Codified choreography.

If I do this, the other does that, if I make this move, the other responds with that move.

If the other does that, I do this, if the other makes this move, I respond with that one.

Cooperation and complicity.

Discovery and mutual understanding, step-by-step.

Experimenting with the movements, stepping forward and backwards, maintaining one's vertical axis

Seeing one strengths and weaknesses as if in a mirror.

The other as a mirror for the self.

Oneself as the mirror for the other.

### THE LONG SEQUENCE

#### SECTION ONE, DI YI DUAN 第一段

The earth **TU** 土 - the great **YIN** 陰

The nourishing Earth, cultivated.

Birth, germination, space, ground.

Wandering across the Earth in all directions.

The path leads us to familiar places, and to disconcerting discoveries.

New movements, and known movements.

Laying the groundwork, planting seeds.

The feet open at 90°.

A beginning, structure, organized in deep furrows.

Venturing into the long sequence with measured steps.

Planting roots that will become healthy plants.

Section One as the first step.

## APPLICATIONS OF SECTION ONE

Commonly referred to as "martial applications", when taken out of context, must be adapted to the martial reality, they provide a mirror for the practice of Section One. They give a meaning to the movements, an image of gestures used in the sequence.  
Establishing a code for practice.  
Discovering the martial world contained in the sequence.  
Each movement articulated into different phases.  
Each sequence conceived of as infinite.  
Applications, one finite possibility.  
When an application works, the sequence is stops.  
If it doesn't work, the sequence continues.

## SECTION TWO, DI ER DUAN 第二段

Man **REN** 人  
Man between Heaven and Earth.  
Incorporating the ground on which he walks.  
The body from bottom to top.  
Man linking heaven and earth.  
The movement matures becoming more intentional.  
The low, the high, the Yin, the Yang.  
Man transforms, he evolves.  
The lower part like roots, the center like the trunk, the upper parts born like branches ever rising.  
Like a plumb line, what is heavy goes low, what is light goes high.  
In the middle, the interdependence of Yin and Yang.  
Man follows his path drawing from the earth the strength to reach the sky.  
Steps become more adventurous, the movement of the arms becomes more complex.  
Man turns himself in all directions.  
He descends further downward, he rises further upward.  
He discovers and experiments with the movement of new energy.

## SECTION THREE, DI SAN DUAN 第三段

The sky **TIAN** 天 - the great **YANG** 陽  
The sky as a hope fulfilled.  
The great YANG as a realization.  
Returning to the source.  
The body of man is born from the Earth that feeds him.  
The soul arising.  
The gesture becomes more ample, increasingly aerial.  
The spirit guides the body.  
The soul feeds the body resting on the Earth.  
The sequence undoes the codes we've learned.  
Upside down and right side up, a structure dismantled to be rebuilt.  
Doubt, hesitation and many questions.  
Right becomes left.  
The path which seemed so clear, is but an illusion fraught with danger.  
Nothing left but to start all over.  
Humility and perseverance.

Newfound confidence and curiosity.  
Inspecting the work of Earth and Man.  
Feeling the end approach, not wanting to arrive.  
The long sequence contained within the circle of TAIJI.  
The end is only the beginning.

**The following texts are the fruit my experimentation and my sensations. The images are those which nourish my practice.**

**WU JI**, the unified state before the emergence and organization of **YIN** and **YANG**  
**KAISHI**, preparing for the practice of Taiji.  
The heart and spirit are calm.  
Breathing settles down, calm, not wanting or searching for anything, it is the source of life.  
Together, the feet relax against the ground.  
Legs straighten, unlocking the joints in the ankles, knees and hips, leaving them free.  
The pelvis placed above the feet.  
The abdomen, buttocks and perineum loose, the pelvis relaxed.  
The back opening straightens, stretches out from bottom to top, widens from the center, from the spine out to the sides.  
The back open and leaning up against the mountain, the tailbone back behind the head.  
Shoulders lowered, armpits and elbows open freely.  
Arms length great wings born in the shoulder blade, extending out towards open hands, from the center of the palm to the finger tips.  
Finding their place on each side of the body.  
The chest relaxes in a healthy sigh.  
The back of the neck straightens, holding the head up lightly.

**BAHUI**, meeting of the Yang (at the top of the head) and **HUIYIN**, the meeting of the Yin (at the perineum) lining up above the feet.  
The eyes, all-absorbing, relax on the near horizon.  
Between Earth and sky, the body structures itself, in total relaxation.

## PRESENCE

Be here.  
So easy to say, so hard to do!  
Being only here, now, and nowhere else.  
Being present, in Taiji, for Taiji.  
Between rest and concentration.  
Calm and centered.  
Present without tension.  
Being within and without, ignoring what is without.  
Present inside and outside.  
Don't cut yourself off from the world in closed off self-awareness.  
Present for all movements, all sensations, for every breath, for all that is known, for all that will be revealed.

## RELAXATION SOFTENING FAN SONG 放鬆 STRAIGHTENING UP

They are inseparable.

As the warm rain from the sky washes away tension, contact with the ground straightens the body.

All straightening is accompanied by softening.

Each movement, ward off, push, etc., is accompanied by relaxation.

If one part of the body, one single joint is tense, that tension spreads throughout the rest of the body.

Softening and relaxation often lead to some sagging, when there is no straightening up.

Relaxing doesn't mean going limp or giving up.

Softening also means being present, tonic.

It's all about the sensation, and sometimes that is an illusion.

Softening and relaxation require constant vigilance.

Softening the relaxation apply to both body and mind.

A tense mind will create tension in the body.

A tense body creates tension in the mind, because the body, the vehicle of our movement, and the mind are interdependent.

## INTENTION YI 意向

Guides the energy

It precedes the movement and the gesture.

Powerful, it can move mountains.

Provides the body with the right energy for the right gesture.

It can't be seen from the outside but can be felt within.

Vigilant, acute, it places itself before the body follows.

It is neither willful nor forceful.

When a draft makes me want to close the window, I first have the intention to complete that gesture before actually getting up to do it.

My gaze precedes my steps, and my hands go into action to close the window.

Before I change direction, I have an intention to turn.

My gaze precedes my hips, which precede my feet, which precede my hands.

I maintain my vertical axis.

Without intention I am awkward, I feel heavy and everything seems difficult, I drag myself around.

With a clear intention, everything becomes light and effective.

As the saying goes "It's the thought that counts".

## SENSATION

It comes and goes.

It is what is precious in our practice

Powerful but often ephemeral.

But once we have felt it, we know what to look for, and where.

Sometimes the path we follow while searching for it leads us to other sensations, how wonderful!

It can reveal the precise movement, the perfect posture.

Like a small child who thinks he can lift a heavy object simply by imitating adults, he can make the same facial expressions and the same arm motions, but without

knowing the sensation created by the muscles or that of the rootedness of the feet in ground, the heavy object doesn't budge.

Because he hasn't experienced the sensation.

Once he has felt the sensation for himself, he will be able to reproduce the movement more efficiently.

He will have absorbed the sensation.

## FLUIDITY

Like the current of the river which rolls around obstacles.

As the beginning becomes inseparable from the end, the end inseparable from the beginning.

Like the circle which has neither beginning nor end.

Never stopping.

The movement is supple, light, lively, and present.

From the outside, there is no difference between Yin and Yang, full and empty, up and down or inside and out.

Fluidity doesn't mean going limp or giving up.

It comes from a presence, an intention, and even when, from the outside, it looks as if the moment has stopped, inside it continues without pause, the sensation of movement persists, and fluidity is preserved.

## TRANSITION HUA 化

It is everywhere.

From Yin to Yang, and *vice versa*.

From empty to full, and *vice versa*.

From low to high, and *vice versa*.

From inside to outside, and *vice versa*.

From contraction to expansion, and *vice versa*.

From one direction to another.

From one movement to another.

It is the essence of Taiji.

Taiji is the art of the transition.

Research and experimentation, a supreme gift, like life itself.

All is transition.

The sensation of transition overcomes the sensations of losing the old, and the fear of the new.

In practice, it transforms the end of one movement to the beginning of the next, without any break, without having to start each movement all over again.

Like a wave which crashes onto the beach and turns to foam, at the same time we feel the next crest already forming.

## THE WAIST YAO 腰

It is the connection between low and high.  
It fixes the direction in which the lower and upper body may move.  
It turns, folds and unfolds.  
It includes all of the pelvis, tilting slightly backwards or straightening.  
The KUA open and close, initiating rotations, the folding and unfolding of the waist.  
It is the hub of the wheel at the center of the body.  
The upper and lower body spread out around it.  
It is the force of the gesture, too soft or too rigid when not born from the waist.  
The lower DANTIEN, associated with movement and energy, is nested there.  
If the energy follows the intention, the movement follows the waste.  
It generates movements both high and low.

## FEET, EMPTY / FULL

It is not enough to shift the weight of the body from one foot to another, or to empty one foot and fill the other.  
Changing the weighted foot requires several phases, once they have been acquired, they become one single phase.  
Shifting weight.  
Shifting weight becomes a unique and liberating sensation.  
Creating a sense of security, it becomes possible to execute the hand movements lightly and gracefully.  
Shifting weight doesn't mean just letting the weight fall on one foot.  
It requires both intention and attention.  
Be present when shifting weight, so as not to fall onto your foot, or into the void.  
Place the whole foot softly on the ground.  
It feels the terrain.  
The entire body advances or retreats along the axis of the empty foot, which is filled little by little by the weight of the body.  
Then with the foot pushing into the ground, the force of the earth moves upward through the body, all the way to the hands.  
The empty foot moves effortlessly towards the full foot.  
The forward part of the empty foot is placed on the ground.  
The full leg is like the center pole of the tent.  
The empty leg is a like guideline which holds the fabric of the tent down.  
Shifting weight moves the hands.  
When properly executed, the movement of the hands creates the sensation of transition.

## THE HANDS, YIN/YANG, 陰陽

They turn, push, pull, and twist.  
One is Yin the other Yang.  
One moving downward (Yin), the other moving upward (Yang).  
One turned towards the body (Yin), the other turned away from the body (Yang).  
One turn towards the ground (Yin), the other turned toward the sky (Yang).  
One always connected to the other.  
They express the movement of the entire body.  
They have no will of their own, but are ready to execute the movement which the body has constructed from the bottom up.  
They're an extension of the wrists, which are themselves extensions of the elbows, which are the extension of the shoulders, which are the extension of the shoulder blades, which are rooted in the back.  
The back leans up against the mountain, against the space behind it.  
The hands are the tips of great wings born in the shoulder blades, memories of angel wings.

## BREATHING

Underpinning and carrying the movement for which it provides the basis.  
It supports the sequence of movements.  
Light, soft and generous.  
During group practice of Yangjia Michuan Taiji Quan the breathing is often chanted out.  
Like the direction given by the conductor who brings together orchestra creating a symphony.  
It is unique for each individual for each type of practice.  
Sometimes like the ebb and flow of the ocean, sometimes more lightly like a soft breath moving the hands as if they were clouds.  
You don't need to want it to happen, it develops itself little by little.  
Breathing reveals the condition, and can change that condition.  
It is twofold and complementary, like breathing in and breathing out.

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# Abstraction, concretization and transition

Martin Vinaver

In *Tai Chi Chuan* the abstract is something truly marvelous. Perhaps confusing for the Western mind, which is often too attached to the concrete, the Yin/Yang dynamic sets the right equilibrium between the abstract and the concrete. There is actually no opposition, since at another cognitive level the abstract becomes the concrete. Pas d'opposition en fait, car à un autre niveau de connaissance, l'abstraction ouvre au concret.

Hence, this picture of the *Cai Shou* movement which is characteristic of the Yang Michuan style. As everywhere in the macrocosm and the microcosm, a large movement is made from a number of elements that fit together harmoniously.

Here as well, the movement articulates a series of "pieces" that with some practice, make a fluid whole which in turn leads into the next movement.

It's easy to say it and at first we think "it works", but only after a lot of training, one realizes that it works indeed, as the feeling of consistency materializes.

How to know if the transition from one movement to the next is right? After years of practice, one day I felt that my transitions were still quite rough. I set out to look closer and I came to understand that it was the depth of relaxation that was the key to the puzzle. Indeed, when we are not able to relax enough, as when the butter does not melt well over the bread to penetrate its pores, the alchemy cannot happen.

It's through the thirteen postures in particular that I made this discovery. The more I became relaxed, the more subtleties I discovered in the transitions between each movement. So, roughly speaking, I could say the movements themselves are Yang and the transitions are Yin and so, if I wasn't acknowledging the Yin, I was only performing half of the Thirteen Postures, whose full name is: "Eight gates and thirteen postures" (*Ba men shi san shi*).

I now dare say that I can open ONE of the 8 gates, the gate of relaxation. This leaves me then another 7 marvels to discover! I can only imagine with emotion what waits at the other side of the remaining 7 doors/directions.

When I discovered the Yin, I set out to explore it further, deepening my relaxation as I synchronized my breathing with the movements, to the point where I could start adjusting the Yang with the Yin, the movements with the transitions, until I found their right equilibrium.

A fish or a serpent scale covers the next scale, linking one to the next. When the serpent or the fish move, their scales move, each at the right moment, performing a perfect transition to propagate the movement and move forward as if flying.

The abstract animal in the picture floats over the water of relaxation in a perfect flowing and firm sequence.

Could it be more concrete than this?



# The 4 Sublime Answers of Wang Yen-Nien

Jean-Luc Perot translated by Leland Tracy  
(Following articles on this subject by Julia Fairchild and Claudy Jeanmougin)

I have wanted to discuss Julia's article "The 4 Sublime Answers of Wang Yan Nian" since it was first published. Claudy's article has given me that opportunity. I'm not fond of elaborate explanations.

So here is what I hope will be a simple proposition, opening debate between our different points of view: Tui Shou!

## 1. Circles – cycles – spheres

As Claudy points out, our joints function by using spirals. Amplifying these physiological rotations in varying amplitudes between the different parts of the body create torsions; helicoidal movements as the body moves up or down, or an internal/ external twist in the rotation of the arms.

The choice between an upward or downward movement on one leg or the other depends on the situation, whether imaginary when practicing the form, or real in the practice of Tui shou et San shou.

As I understand it, in the dynamic of Taijiquan, the concepts of Yin/Yang and Qi favor mobility, the incessant movement and change found in cycles, circles, and particularly in three-dimensional spheres.



Thus creating circularity, roundness, continuity and fluidity. I have never encountered any way of teaching Taiji Quan that does not invoke these principles.

## 2. Knowing which foot to stand on

Similarly, understanding the importance of how weight is distributed between the two feet is fundamental.

Of course, our school expresses a clear preference for keeping the weight on one leg. Whether it be the forward leg or the back leg depends on where the other free leg, carrying only its own weight, happens to be placed.

In general this means:

- A closing rotation (folding the groin) with a downward compression on the forward foot, which is pointed straight ahead.
  - An opening? Rotation with an upward movement on the weighted leg with the foot open at a 45-degree angle.
- This schema may be justified from a pedagogical perspective intended to demonstrate the idea of crossing force between the arm and weighted leg, but it is excessive when it excludes all other possibilities.

A close step-by-step reading of which foot is weighted when reveals other possibilities in the development of the form.s?

### So let us try **FREEDOM ON ONE FOOT.**

Seen from the point of view of simplicity and potential, the proposition is clear. It can be reduced to the angle between the direction in which the navel is oriented, and the direction in which the weighted foot is pointed.

We can take as a starting point the opening position, in which the feet and the navel are pointed in the same direction. In this neutral position the angle is 0 degrees.

Shifting the weight onto one foot this angle might:

- close and tighten,
  - open and widen,
- and at the same time the weighted leg might:
- Move upward and straighten,
  - Move downward and bend.

And as a result,

- move upward while opening or closing,
- move downward while opening or closing.

Furthermore,

- The free foot might be placed in front, behind or to the side.
- The resulting motion moving from one foot to the other from the back to the front (or the side) or the other way around.

We can play around with these variations by practicing Tui Shou exercises number one and two.

From the traditional starting point, in which the weighted foot is open at a forty-five degree angle, we might:

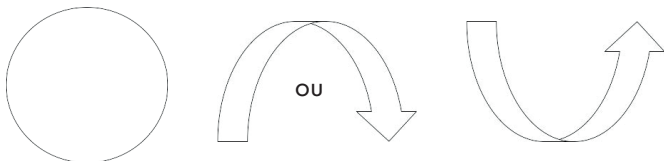
- Do the same thing shifting weight to the forward foot
- Inverse the upward/downward and opening/closing movements described above
- Test all of these possibilities by experimenting with the position of the free foot.

As we see with:

- The white crane in the first section (duan)
- All of the diagonal movements in the 13 postures.

### 3. It rolls and travels like a wave

As Claudy points out, all of these possibilities are present when transferring weight from one leg to another, the rotation which, depending on which part of the circle is followed, takes us either through the crest or the trough in one direction or the other.



Alternating crests and troughs, profiles and counter-profiles, it is possible to move in a way that respects the principles of the teaching we have received, as long as we justify these movements with an understanding of how they relate to our individual choices and the context in which they are applied.

### 4. All of these variations are not equal

They follow according to their effectiveness – little effort/ much effect – which is determined by the situation.

Understanding Yin/Yang cannot be reduced to norms, and depends on a specific point of view within a given movement. The contrasting values of Yin/Yang are always dependent on the context (weight, load, freedom of movement, height...)

The risk is that this understanding can create the illusion of an explanation, which is in fact simply a description helping us to organize our thoughts.

Knowing whether a position is “advantageous” or not depends entirely on the situation, and the freedom of movement which it allows.

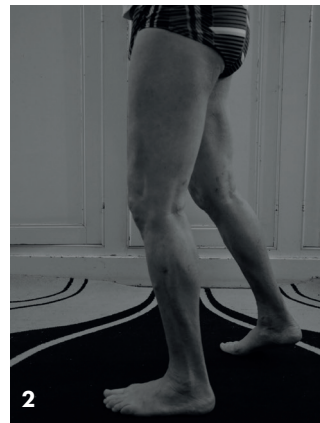
The environment, one’s age, mental and physical availability and desire are all elements which must be integrated into a harmonious practice.

Many thanks to Julia and Claudy for creating the opportunity to share and reflect on our practice of Taijiquan.

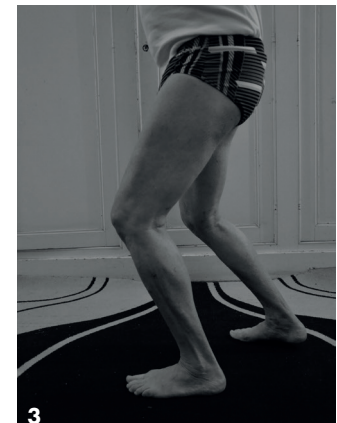
Jean-Luc Perot,  
January 2018



1. Position neutre



2. Appui haut en déroulement



3. Appui bas en enroulement



4. Appui haut en ouverture



5. Appui haut en fermeture



6. Appui bas en ouverture



7. Appui bas en fermeture

## Revue STAPS no.117, numéro spécial 2017/3, bilingue

N.D.L.R. : Dans le N° 86 du Bulletin, page 36, nous vous faisons l'annonce d'un article de Serge Dreyer à paraître à l'automne 2017 dans le prochain numéro de la revue STAPS. Tout arrive ! Voici le complément d'information communiqué par Serge.

L'organisation de la revue présente ses excuses pour le retard de publication car ils ont été débordés par le volume et la qualité des propositions reçues. Ce numéro passionnant devrait sortir à la fin décembre ou dans le courant janvier 2018 au plus tard. Il intéressera tous ceux qui sont motivés par les questions de niveaux de conscience dans notre pratique du TJQ ou du Neigong. En attendant la parution, voici le sommaire :

### Les Pratiques de la conscience

Nancy Midol, Marceau Chenault :  
Introduction à « Pratiques de Consciences »

Petruca Da Nobrega, Mary Schirrer, Alexandre Legendre, Bernard Andrieu:  
Sentir le vivant de son corps : trois degrés d'éveil de la conscience

Laurel McEwen, Nancy Midol :  
Hybridations ontologiques de pratiques de conscience sous l'effet de la mondialisation

Fabian Winiger :  
« Quand l'esprit ne peut sentir le corps » : dépasser le dualisme cartésien du corps-esprit avec la pratique du qigong

Serge Dreyer :  
Dimensions spirituelles du taiji quan à travers la pratique du pousser des mains

Albin Hamard, Marceau Chenault :  
Méditation et présence attentive : étude comparée de pratiques de consciences en Asie et en France

« STAPS », revue pluridisciplinaire internationale des sciences du sport et de l'éducation physique, est francophone. Un de ses atouts est la parution bilingue des numéros spéciaux, en français et en anglais.

Pour se la procurer : il est possible de commander en ligne sur le site [www.cairn.info/revue-staps-2017-3.htm#summary](http://www.cairn.info/revue-staps-2017-3.htm#summary) (20 € le numéro)

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## NOUS AVONS LU...

*Chine : L'Opéra classique / Promenade au jardin des poiriers*

Jacques Pimpaneau, Éditions Les Belles Lettres, 2014, 192 p. (26 €)

J'ai déjà commenté plusieurs ouvrages de cet auteur qui à mon avis est le meilleur spécialiste de la culture populaire chinoise. En tout cas il est l'un des meilleurs experts au monde reconnu pour ses connaissances des arts chinois de la scène, en particulier les diverses formes d'opéra et de marionnettes qu'il a pratiquées d'ailleurs en amateur. Ce livre sur les opéras chinois est un joyau. Il paraîtra abscons parfois pour certains passages techniques mais la somme et la qualité des informations sur le domaine sont simplement époustouflantes. C'est une occasion unique de comprendre de l'intérieur ces formes artistiques.

**Serge Dreyer**

*La vie entre soi / Les moines taoïstes aujourd'hui en Chine*, Adeline Herrou,

Éditions Société d'ethnologie, 2005, 520 p. (27 €)

C'est effectivement un gros pavé, comme il se doit souvent pour un travail de recherche en ethnologie. L'auteure décrit en détail la vie des moines et des temples taoïstes que ce soit les aspects les plus triviaux ou les plus spirituels. C'est un ouvrage que je recommande chaleureusement pour tous ceux qui s'intéressent au taoïsme. C'est très bien structuré, bien écrit et les références sont de qualité. L'auteure a très bien évité l'écueil de la description des techniques taoïstes alambiquées qui donnent l'impression au méditant au bout d'une inspiration/expiration d'avoir un magasin Tati dans le corps. On sent bien à travers ce livre pourquoi les caractéristiques de la spiritualité taoïste ont fasciné, particulièrement en France, des générations de chercheurs mais aussi le grand public. Je trouve qu'elle a également finement analysé les rapports subtils entre ce monde de moines errants et l'État chinois dont l'idéologie de la pensée unique n'est pas a priori un grand encouragement pour les vocations.

**Serge Dreyer**

# First Encounters at the Amicale 2017 on the île de Ré

*Catherine Bonin translated by Erica Martin*

There were eight of us, Compagnons du Taiji Quan d'Angers, leaving Thursday afternoon to board this island of the Vendée.

Leaving for unknown lands to meet 250 to 300 participants: a real challenge which the 'two new ones' took up with great pleasure.

The weather was kind to us and the practice outside re-energises, we were not even cold, and the feeling, particularly in the feet, on the different surfaces.

Spread over a vast area, the workshops took place in silence punctuated only by the 'shi oh' of the respiration, or the 'clack' of fans, whistling wind and occasionally birdsong.

The short breaks between the workshops were welcome with a comforting hot drink.

The organisation is efficient – well almost! For a novice, spotting an organiser remained a huge challenge.... Whilst he or she has, when facing you ; clothing or hair of a certain colour, a beard, I note as much detail as possible during the announcements and then 'hop' everyone busies themselves – where did that organiser disappear to ? From the back, no more beard, the clothing has changed colour, oh là là!!! Don't panic, look carefully; not the stick,

not the fan, I don't know the movements.... To be effective, stay calm, even if it means taking part in an unplanned workshop!

Tensegrity, stick, the eight immortal's flute, tui shou, Qi Gong, Chen form, spiral: we were spoilt for choice with the four daily workshops.

Moments of togetherness along the big tables during mealtimes.

A calligraphy workshop where we traced a letter with a single stroke in one breath and keenly concentrating on the movement to be performed: a sure link with Tai Chi and a splendid discovery.

Fruitful exchanges between practitioners of all levels and the finale, this gracious gathering of two hundred people undulating to the slow rhythm of the gestures of the form unfolding beneath a beautiful blue autumnal sky of the Sunday morning before we scatter for the last time to return to whence we came.

Do not even give it a second thought, go and discover these feelings and live the experience!

Yours Very Tai Chi-ly,

**Catherine**



# Happy is he who like Ulysses has made a long journey, Happy is he who like us has been to Taiwan

*Michel Schaffhauser translated by Erica Martin*

The idea germinated in July 2017 amongst the attendees of the Strasbourg people's university.

And what if we went to the Yen Nien cup?  
Yes, who, when, how, cost?

What had seemed to be a mountain to organise was in fact very simple in this age of the internet.

And without really knowing how, we found ourselves, a group of 6, on the 27<sup>th</sup> November at Frankfurt airport destined for Taiwan.

Straight away the morning after our arrival, 6.30a.m. we met at the practice area, thoroughly intimidated to meet participants so much more experienced than ourselves.

And there, our first culture shock.

They were so kind, such simple politeness, the fantastic welcome.

After an hour and a half of practice, a friendly breakfast together with all the members. We already had the impression of being part of the family. And that impression was renewed the following days.

After the exercise it was time to tour Taipei. Obligatory pilgrimage to where Master Wang gave his first lessons.

Next, departure for Lukang organised by our hosts and including a visit of the town.

2<sup>nd</sup> December : a day of conferences, practice, distribution of certificates, kindness and a very moving moment when we performed the first Duan in front of all the participants. This 2<sup>nd</sup> December was our Austerlitz, but without the slightest ounce of belligerence !

The next day we visited the Sun Moon Lake. Transported by coach and accompanied by our Taiwanese hosts, this was the discovery of a culture so different and so pleasant. During the journey we ate, drank, sang, visited, photographed each other, ate again, drank again and photographed again, and all in a thoroughly good natured atmosphere.

The following day, for some of us, a visit to Tainan, ancient maritime city representing traditional Taiwan. Welcomed by our local hosts who served as tour guides throughout the day. We ate, drank, visited, photographed each other, photographed again....

A day in paradise?

But already it was time to return to Taipei and to France.

A thousand thanks to George Lin and his wife Su and to all those who were so kind as to accompany us throughout our stay, special thanks go to Jessy for her welcome in Tainan.

A marvellous stay, very recommendable and very reasonably priced.



# Taiwan, December 2017

*Sophie Fricker translated by Erica Martin*

Taiwan: The Far East— so long for me inaccessible and enticing, a land of stories and of mists, of mountains; the delicate outlines of prints, the perfect silence, the infinite delicacy of sound and of gesture, of feature.

In spring 2017, in the bedazzlement of the summer to come, it all became possible, it was perhaps now the right moment. Just an idea at first, but little by little a reality, until at the beginning of July I held in my astonished hand, a ticket for Taipei, the issue of a thousand rivulets in one stream. This extraordinary and unreal perspective illuminated the long holiday, Scandinavian granite landscape, then Breton, the torpor of the Ardèche and Burgundy. It illuminated the dark grey days, the monotonous work days, my 'forced labour'.

My attendance of Taiji classes became a sort of preparation, a long anticipation of the practice in Taiwan. A spring, a summer, an autumn of grace.

And then, the 30th November 2017, the departure, joyful and light hearted, across the frosted countryside, swept by the metallic sound of the overly fast train flying past. Another look at the plans, the maps of places which still only exist in my mind's eye which I will discover in just a few hours. Roissy, this is already leaving land, to find oneself in a terminal, on the bank of a river, of a chasm, the end of ground. Excited like a child to climb aboard the aircraft, astonished by the incongruous possibility of flying 10km above the ground, to at last take off after the long ballet of the de-icers, an uncanny performance in the frozen night. To fly over countries that one would so like to discover, Poland, Russia, Mongolia, in a half sleep; yes, not even a glimpse of Mongolia, all blinds closed, only to dream of it.

At last to let the daylight into the cabin, now that time has been abolished and my body no longer recognises day or night, and to discover continental China under a blazing sun, mountains, the perfect outline of rivers, then the sea in the distance; the decent to Hong Kong, a busy microcosm encircled by sharply outlined mountains, man's pride thus put in its place. Weariness makes itself felt, but happiness is at its zenith, on tiptoes in spite of everything. At its zenith as I thought, without knowing all that would follow.

Here is Taipei, an airport like a thousand others but a feeling of otherliness by means of the smells, the language, the

indecipherable ideograms. A long wait for the formalities at customs, the luggage and straight away two local particularities: the perfect organisation of all movement which facilitates crowd flow; and the extreme kindness of everyone, ready to advise lost travellers. The smiles when the vocabulary is missing, the great humanity, without expecting anything in return. A good lesson for westerners, often so wrapped up in their mistrust and self-sufficiency.

The vast expanse of Taipei, seen from the MRT (metro) which links the airport with the city centre. In the dark of night, it is the strips of motorway which cross, one on top of the other, the lights into the far distance, a whole new world which spreads out, a real hive of activity. In the gaps, the quite astonishing vestiges of nature, trees which try as best they can to make themselves at home....

A yellow taxi, completely exhausted, happiness continues to spread through me, softly. Crossing part of this unknown town by night to reach a hotel of unreal and muted luxury, a comfort which one believes essential and for which one is willing to pay, a comfort of which so many are devoid, I really appreciated it that evening whilst considering how lucky I was. Meeting with George Lin, in passing in the hotel lobby – a charming and imposing man with the mischievous eyes of a child.

To sleep in Formosa, I drift off to sleep this first evening with this thought, more than 10 000km away from my homeland. A few tens of years previously it would have taken months to travel this distance. Ah, to come by liner, to have the time for leisureliness....

Lukang. It is our first contact with the local practitioners, their organisation is quasi-military, the protocol, the artificial flowers, the certificates, the presents, touring the tables each one in turn, glass raised. The discovery of a charming town centre, with red lanterns over the streets, the covered pavements because of the torrential summer rains. The improbable modern succession, American franchises and little shops straight out of 'The Blue Lotus'. And temples, the impressive temples, small and large, right up to the end of the car repair shop.... Our expression 'the temple merchants' is thoroughly undermined; what can one say of the supermarkets which adjoin them unabashed? The Taiwanese pragmatism... and the cohabitation of Taoism,

Buddhism and Confucianism under the same roof! The gods, the incredible offerings, the baroque, the colours, yellow, red, golden, burning incense, the fervour of those who come to pray. In front of the temples, the furnaces to burn the fake bank notes offered at the alters!

An absolutely magical day of an outing to the Sun Moon Lake: the journey in a bus decorated with pom-pom trimmed curtains and artificial flowers, like all the other buses. The presents, the little touches from our hosts, the tea, the crispy mushrooms, dried and salted, during the journey. The countryside of steep mountains, luxuriant vegetation, trees which never lose their leaves, palms, bamboo, conifers and hardwoods, all mixed. We crossed this countryside singing 'There was a little boat...' for our Taiwanese friends!

Summer in mid-winter throughout that unforgettable day, an intense sun on the water and the temples we visited. In the distance, the mountains swathed in mist. Taiwan enters my heart. At lunchtime we snack in a shopping street, we discover street-food with delight. Close to the quay we all speak the same language for a few moments, the length of a first Duan together. Again a unique moment. Our hosts surprised us with a short cruise on the lake ; there again we learn to live without knowing what the next minute will bring, which was true for the rest of our stay, like Russian dolls that one discovers gradually as one goes along.

Back in Taipei, it is the custom of morning practice with George Lin and his group from 6.30a.m. One traverses the deserted roads, here and there passing newspaper sellers sorting their bundles, the first shopkeepers opening their stores, just a few scooters. Quite unlike the deafening hum which accompanies us on our return to the hotel a little later. Side by side next to the water, dancers, athletes, each in his demarcated area, smiling early risers. Under the creeper-covered trees, George's pupils busy themselves before the group gathers. The daily sweep of the area, then exercises conducted by the master's voice. Everyone comes as they are. On rainy days, one practitioner did all the exercises and the Duans in wellington boots! George corrects us, explains his version of the exercises to us. Then we are offered tea, cakes and peanuts. The more advanced continue with the épée or fan. Then each goes about his business. I now practise with that in my heart. I find that we are very lazy and demanding in comparison. Who in France would get up that early every morning? The respect shown to the master impressed me, as well as the industriousness of his pupils, even the oldest. A lovely little lady, knee high to a grasshopper, went all the way to the end of the third Duan without weakening, before leaving with her walking stick.

The remainder of the days (after a serious breakfast at the hotel) for us was dedicated to visits, each one more memorable than the previous ; Beitou and its sulphurous hot springs in the mountain, Maokong (at the end of the most exceptional cable car that I have ever taken, 25 minutes over the tops of trees, temples) and the tea plantations, the Palace Museum of course, and all that one can discover at any street corner. Several times we were massaged by expert hands, the feet, then the whole body (until we fall asleep!), before trying the cupping glasses watched incredulously by the masseurs. We have eaten delicious dishes, as good in the street on plastic tables as in beautifully appointed rooms in idyllic surroundings of another era. We lost ourselves, often, disorientated by the grid pattern roads with no landmarks. But to lose oneself is a bit like finding something else, like travelling, it's to rediscover oneself elsewhere.

Far too soon, we found ourselves early morning in a taxi for the airport, looking once again at the fantastic light of the town. Looking once again, but certainly not for the last time.

**Sophie Fricker**  
*member of l'INPACT, Strasbourg*





# Report on the 2017 seminar of the “Yen-Nien Cup”

*Christian Bernapel translated by Cynthia Hay*

The “Yen-Nien Cup” was created by the Taiwanese students of Master Wang to commemorate the memory of Master Wang after his death in 2008. The presidency of the Taiwan Association changes every two years and Mr. Wang Rong-Shan, recently elected, invited us to participate in the 2017 “workshop” of the Yen-Nien Cup

Some people will remember that Mr. Wang Rong-Shan came to visit us in France on two occasions, with George Lin and a group of senior practitioners from Taiwan on the occasion of a reunion of the College in 2006 and then for the twentieth anniversary of the Amicable in 2009. Moreover, a first group of French and Belgian practitioners had already joined the Yen-Nien Cup of 2011.

On this occasion, eleven of us were participants, coming from France to join the seminar on the 2<sup>nd</sup> of December 2017 in Taiwan, organised by Mr. Wang Ron-Shan, president of the Association of Yongjia Michuan Taiji Quan of Taiwan (Taiwan Yongjia Taiji Quan Association). Two groups came together in a joint flight between Peking (Beijing) and Taipei (Taipei). One, coming from the Amicale, led by Claudy with Madeleine and Eugene, the other consisting of: Michel, Annick, Raymond, Sophie, Alphonse, Muriel and her partner Philippe, my students from Strasbourg. Cloudy and I were mandated to represent respectively and officially the College and the Amicable.

For my part, as well as our institutional representation, it seemed to me important to share this trip with those of my students who were able to take part. As much as to make them discover the links with the roots of our family of Yangjia Michuan as to give them the opportunity to discover a culture, a way of practising and an art of life which one cannot suspect when one has not been “there”. This cultural immersion opens the way to a more profound spiritual comprehension which underpins practice. While making it possible to step back, it is part of the indispensable fundamentals of apprenticeship of Taiji Quan. The richness of the encounters and exchanges, their share of joys and happy discoveries contributes to the transmission of our roots towards the generations that will follow us.

I encourage every one of you to carry out one day this “road of return” to sup at the cultural and humane “source” of our art and to make a link with its tradition.

How the magic works on each occasion! We met up with our old comrades and friends as if we had left them yesterday and the “new heads” knew us already because their elders had spoke of us to them to introduce us. A sense of family was in play, without reservation, from the first contacts.

We benefited from the day after our arrival from a morning bite to eat at 6:30 (!). thanks to the traditional practice of George Lin’s group, which takes place six days out of seven, the length of the Dan-Sui river, under the benevolent wing of century old mangroves. Of course, teas and little dry or steamed cakes comforted, after practice, the shock of the first awakening at the crack of dawn!

Then we met at Lugang, situated 200 kilometers south of Taipei, with two minibuses graciously put at our service by the organization. The welcoming meal, the visit to old Lugang, its village of artisans and of a renowned local calligrapher, in the company of our hosts and with a guide were also offered by our hosts.

The following day, after the official welcome, the presentation, and the speech by local personalities who were present, we were given the opportunity to speak to present the Amicale and the College. Claudy and myself recounted the history of the Amicale and the College, related our preceding exchanges and thanked our hosts again for their invitation. We also invited everyone to take part in the thirtieth anniversary of the Amicale in France in 2019. (Prepare yourselves!)

Four speeches followed during the course of the day, which were followed closely by an audience of about a hundred people.

- The first, given by Mr Wang Rong-Shan on the theme of the Neigong was illustrated by demonstrations by people sitting on the stage facing forwards and backwards. A practice of fascinating exercises was suggested to the supporters to experience in depth the effect of movements undertaken slowly and on breathing.
- The second consisted of a detailed and didactic exposition by Mr. George Lin of the theory of the eight trigrams applied to the eight potentials.

- The third concerned the declension of a theme on “Taiji Quan, a life companion” in theory and in practice, which I have retranscribed in the columns of this issue.
- The fourth was a practical workshop which Claudy proposed on key sequences such as “playing pipa”, followed with enthusiasm and involvement by those present.

The day closed with a second duan undertaken by the students of George Lin, a performance of the Neigong exercises and a first duan executed by the “master hands” of our group.

There followed the handing out of diplomas and certificates of participation to the teachers and senior students and to all the participants. All this dispersed with multiple photos, congratulations, smiles and sparkle.

The inescapable banquet on the closing evening included changes of table, laughter, “gambei” strengths and songs, exchanges of gifts small and large in the presence of the adopted daughter of Master Wang, guest of honour.

On the following day we were able to discover, in the company of the students of Mr. Wang Ron Shan, the lake of

“Sun Moon Lake”, its temples and its bucolic boats, under a brilliant sun without any mist. The trip there was also offered, and the sharing of this brilliant day made possible experiencing exceptional moments and unforgettable warmth with our Taiwanese friends. Among other things, we discovered that we have the tune of “Frère Jacques” in common, and that of the “Little Boat” greatly entertained our friends, in particular the ahoy, ahoy.

We separated and already the return trip took its course...

As always, these occasions of shared visits are precious for our mutual assessment, beyond the difficulty of the language. They make possible the consolidation of our links and the weaving of new ones between the generations which follow us. They presage future exchanges and evoke a wish to see one another again.

**And soon it will be the thirtieth anniversary of the Amicale!**

**Christian Bernapel**



George Lin et Wang Ron-Shan came to Thorigné in 2006  
From left to right : Shi Sen Tian, Wei, Zen Gui, Lee Liang Ping, Jean-Michel Fraigneau, Lin Chin Tai, Wang Rong Shan, Lin Shun Chi.

You can refer to old issues of the Bulletin \_:

**Séminaire d'automne des enseignants européens du Yangjia Michuan Taiji Quan, la Haute Jeannière, 12<sup>th</sup> – 15<sup>th</sup> october 2006**, Lucienne Caillat, N° 54 january 2007 p. 35-36

George Lin's point of view : **Vision stratégique de l'Alliance entre l'Amicale, TYMTA et AYMTA**, George Lin, N° 62 september 2009 p. 37-39

One can read too:

**Chronique de Taipei, de l'intérêt des démos de groupe**, Michel Douiller, N° 43 p. 7-11

**Témoignage de Taiwan**, Marianne Schweizer, N° 46 p. 6

**Nouvelles de Taipei**, Yeh Yun Wu et George Lin, N° 46 p. 9

**Lettre de taipei – Festival 2006**, Julia Fairchild, N° 49 p. 3



The organisers of the meeting and the French and American groups



The organisers of the meeting and M. Wang Ron Shan's group



The organisers of the meeting and M. George Lin's group



The organisers of the meeting and the participants



Christian, Hsiu Chuan Ko and Claudy

## Agenda des Agendas

Tous les stages organisés par les différentes associations sont mis à jour, quasi quotidiennement, sur notre site :

[www.amicale-yangjia-michuan-tjq.org/?q=fr/taxonomy/term/Stages](http://www.amicale-yangjia-michuan-tjq.org/?q=fr/taxonomy/term/Stages)

La programmation peut couvrir les dix mois à venir.

Pour toute exhaustivité, vous reporter donc en ligne sur le site de l'Amicale, vous pourrez ainsi faire vos choix en pleine connaissance de cause.

Bien amicalement à tous,  
Le Rédac'Chef et le CA de l'Amicale du Yangjia Michuan.

## Le BULLETIN

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

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

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

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

### **Sollicitations...**

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

# Amicale du Yangjia Michuan Taiji Quan



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

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

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

### Le référencement de vos associations :

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

### Pour les Associations déjà référencées :

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

### Le Bulletin sur le site web :

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

### Les autres chapitres du site-web :

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

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

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

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

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

Conseils pratiques :

Soyez clairs et précis en vous conformant au schéma suivant :

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

### Procédure :

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

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



**RENOUVELLEMENT de l'ADHESION à L'AMICALE du Yangjia Michuan TJQ**  
**Attention : pour toute nouvelle adhésion contacter : [secrtaire.amicale.ymtjq@gmail.com](mailto:secrtaire.amicale.ymtjq@gmail.com)**

1<sup>er</sup> Septembre 2017 au 31 Août 2018

**ABONNEMENT AU BULLETIN tirage PAPIER**

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

**Renouvellement d'Adhésion Collective**

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

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

Je soussigné(e) Nom et Prénom du Responsable Associatif

Votre adresse ①

désire renouveler l'adhésion de notre Association à l'AMICALE du Yangjia Michuan TJQ.

Téléphone	Portable	Adresse Mail

**Nom de l'Association** : .....

Adresse du siège social de l'Association ②:

Téléphone :	Adresse Mail :
Fax :	Site Internet :

**Règlement pour l'Adhésion collective**

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

**Renouvellement d'Adhésion Individuelle**

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

Je soussigné(e) Nom et Prénom

Adresse

désire renouveler mon adhésion individuelle à l'AMICALE du Yangjia Michuan TJQ.

Téléphone	Adresse Mail :
Portable	

**Règlement pour l'Adhésion individuelle**

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

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

**Pour votre association**

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

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

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

**Pour un abonnement souscrit par un individuel**

- Il (ou Elle) règle 27,00 €.

**Modalités de règlement**

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

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

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

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

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

☎ 06 60 70 23 90 Email : [tresor.ymtjq@gmail.com](mailto:tresor.ymtjq@gmail.com) Site Web : [www.amicale-yangjia-michuan-tjq.org](http://www.amicale-yangjia-michuan-tjq.org)

Fait à :

Le :

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<b>IBAN – International Bank Account Number</b>							<b>BIC – Bank Identifier Code</b>	<b>Account Owner</b>
FR76	1551	9390	9300	0219	3780	189	CMCIFR2A	AMICALE YANGJIA MICHUAN

# Adresses utiles

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

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TYMTA c/o Jason Han : Fl., 14, no. 3, Lane 36,  
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Tel. : (81) 3 3339 6875

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Kobe City, Hyogo Prefecture - Japan  
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# 楊家秘傳

