

Amicale

Yangjia Michuan Taiji Quan

Nr 66 - January 2011

**2010
20th Meeting
in Loctudy**

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2011, one year finishes, another begins !

In 2009 Amicale celebrated 20 years brilliantly.

The end of the decade came to be marked by the fully successful Rencontres at Loctudy.

Now we enter on the same level in a new decade.

What of this gives you happiness and accomplishment in your Taiji but also, in a more general manner, in your life path.

What will be the heritage of the preceding decade that has been marked, for all of us, by the death of Master Wang.

Zhangmenren, head of the style lineage [lineage holder], or Chuanren, transmitter of the style ?

That the transmission is made in respect of the traditions according to the convictions of each one. The tradition and the transmission should be respected but the order of things is it not to evolve ?

To paraphrase the Goncourt Prize, 2010, I say : of the map or the territory, which is the correct perception that we have ?

What « reality » produces our spirit ?

Some of you live in Europe, in China or in the States, some others have returned from California and there are others coming to France.

Some of you are to be wed, others live in a show, others work their energy.

Friends, sometimes far away, give us their news, others send us notes from seminars.

They announce new meetings at a pleasant point of the horizon in a country of reliefs.

We are all brothers and sisters of Yangjia Michuan Taiji Quan.

The Year of the Hare has arrived : Happy New Year to all !

Jean-Michel Fraigneau

Translated by Gretchen Maclane

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The word of the President.

A new year is looming and my deepest wish is to see the Yangjia Michuan continue to remain a real family, that settled without a pyramidal scheme being installed, which we have hitherto escaped. Besides, Master Wang never got us used to this. He always left us complete freedom to organize ourselves without ever judging, instead, only encouraging us to go ahead.

With the other major groups in the USA and Taiwan, we signed agreements to maintain a proper relationship of exchanges without creating a superstructure that would oversee everything. Thus we encourage all personal initiative that seek these exchanges, and we simply ask to be informed early enough in order to boost them.

The last Meeting was a real success and I thank the organizing associations for the rigor of their work and the quality of their welcome. The organization of the workshops makes this Meeting a unique moment for our style. For the second year, the workshops of the College have brought a note very much appreciated by the participants. Within our Board of Directors, many felt it necessary to go further in our exchanges with the European College of Teachers of Yangjia Michuan Taiji Quan and I share this view. In order to show more of this entity that works for our style and that is, in a way, the twin brother of the Amicale, we are in discussions to set up an event which, in turn, will provide an opening to our style during the Annual Meeting.

This bulletin is the second one that doesn't contain any administrative note. I hope it continues its goal by providing a means of expression, exchanges and culture. No need to be a professional writer to make an article. If it fits within the editorial frame, the committee will assist to give it its final shape. So do not hesitate to send us these articles.

As for the administrative notes, you will soon receive an access code to the website to read the Note. As everyone does not have access to Internet, this Note will still be posted. One of my dearest wish is to see less spending for these postings and less paper waste while offering a service to the biggest number.

Soon it will be the year of the Cat. So Xin Nian Kuai Le!

Claudy Jeanmougin

Ecurat, January 7, 2011

Journal Notes

Mark A. Linett

Translated by Jean-Luc Pérot



Over the years that I have practice Yang Jia Michuan Tái Chi, I have been keeping journals with notes of lessons and comments that Laoshi made during our classes. Many of the notes were taken after I had returned home to Peitou and scoured my memory for the treasure trove of wisdom and information that Laoshi gave us during our Tuishou and form classes.

Some time ago, in an attempt to preserve, transmit and share the material I attempted to organize the notes with regard to themes or subjects but somehow it became a long and difficult project, so I have laid out the information in much the same way that I first jotted it down in my journals. Hopefully my fellow practitioners with a strong interest in tuishou will find some use for the information in their practice or at the very least use it as food for thought.

I will be referring to push hands as Tuishou. Anyone familiar with Wang Laoshi's teaching will know that Laoshi often repeated information that he thought was important and worth our attention. So you may see some repetition in the notes. Perhaps bear in mind that if it is repeated it is well-worth repeating.

First there must be a word of deep gratitude to Wang Laoshi for his teaching. The notes certainly speak for themselves as to the depth and breadth of

his teaching.

Also many thanks to Julia Fairchild for her translation during the workshops.

The notes come primarily from workshops that Laoshi gave in the 1990's, where he spoke about Tái Chi principles, as well as training methods for practicing what might be termed the Tuishou curriculum.

The material assumes a basic knowledge of the Tuishou exercises and movements so the material might be useful to more advanced students and teachers.

Undoubtedly there will be many questions and that is something that can only serve to enhance and deepen our practice.

Hopefully these notes will stimulate questions and serve to provide a deeper understanding of our form and practice.

The italicized print indicates my comments and reflections.

In Tuishou the whole body is moving together from ankle to the wrist. When the body moves –the whole body moves.

IF YOU RESIST YOU WILL BE PUSHED AWAY.

Hands must be lively, light and listening as well as working together.

As soon as the hands meet with your partner start to change-listening energy is crucial. Don't just stand there and wait to be pushed. Use one hand then the other to channel energy-don't use two hands to push.

Hands should be lively hands, rotating, sticking, and changing. Use the body to listen to your partner's hands. Always look 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

Changes or transformation should become apparent through familiarity-movements need to be

so familiar that the hands move without thinking about them.

This is practicing sticking to your partner-is very important-like there are suction cups on your hands.

Try to move out of the realm of strength and resistance and be in the realm of internal strength and relaxation. This is the path, which leads to real Gongfu. If you use strength and resistance, you will get strong to a point but if you stop practicing you will regress quickly.

Use internal strength then you won't find yourself panting or out of breathe.

Don't depend on strength-be relaxed and soft-better able to deflect and yield-When deflecting don't meet the incoming force with strength-if you can deflect and yield then you will not need much strength when pushing. In the deflect, empty, enticing your partner to fall into the void-temporarily losing balance and root-be ready for that instant.

You can never have too much internal strength-there is a limit to hard strength (Li) but not internal strength-deflect with Song (relaxation) and Ro (softness), never lose contact, absorbing and sticking- the partner feels controlled even without being pushed.

Start to build a web from where your partner cannot escape. You are controlling him. As soon as there is a break, energy can be transferred.

STICKING MUST BE SOFT, NOT RESISTING OR USING HARD STRENGTH. USE THE MIND AND CHI. THIS IS THE STRAIGHT.

Using hard strength is going off on a tangent.

Keep the heart and mind on the straight. Outside is soft, calm and relaxed.

Cut *Li* or external strength out of your vocabulary. Internal strength comes from the Dantien and the whole body helps channel energy.

Peng and *Lu* needs to be lively-looks like soft circles-fewer angles-turn the waist. The arms and the waist move as one.

NATURALLY, CIRCULARITY WILL APPEAR. THE CHI AND THE BODY BECOME LIKE A BALL.

In April of 1993 Laoshi taught a class in which we practiced rooting. During this class students were first asked to push at the *Dantian* of their partner and then at the *Mingmen* point in the lower back. Laoshi asked us not to hold our breathe during the push.

The person being pushed naturally breathes out, absorbing the incoming push. But it is important not to completely breathe out, keeping some *Qi* in the *Dantian*.

When meditating, emptying the *Dantian* is not a problem while practicing *Tuishou*; some chi should remain in the Dantien. Also sink deep into your root and relax if the push is strong and long.

Also we practiced *Nei Li* (internal force) facing our partner in *Peng* position (Hold Off). There is no movement in this position. Partners remain in *Peng* position without moving*. Then slowly and mindfully move in a horizontal circular pattern while maintaining the *Peng* position. As the partner adds force, absorb it by sinking deeper onto the back leg, relaxing, slightly bowing the back and hollowing of the chest. (*Hang Xiong Ba Bei* 含胸拔背)

In this position the idea is not to push your partner back but to stay in contact without using (Li) hard strength; not being too hard or too soft. Giving enough internal strength to remain in contact with the partner and listening. This is an excellent way to practice Ting Jin (listening energy).

Next, there is a push to the chest and then to the right and left shoulder. *

The challenge is to maintain a root in the midst of an incoming push and to remember when being pushed at the chest; the front knee has to remain relaxed and bent. If it is straight then once a push comes it is very difficult to maintain the root on the back leg. Also remembering to keep the head straight, relaxing and hollowing the chest and tucking the Wei-Lu point in the lower back.

Also when a push comes quickly there are times when we need to separate the shoulder from the waist in order to yield. In most situations, however, we want to move the waist and the shoulder as one unit.

When practicing Peng moving in a horizontal circular motion

(Basic exercise # 6), the elbow turns in toward the Dantien, tucking the elbow before turning the waist.

At the end of April, Laoshi described the movement of Jin (internal energy).

The *Jin* (internal energy) from the legs and the waist meet at the *Mingmen* point, which is then expressed through the arms and hands. Jin is not only generated in the legs and expressed through the arms and hands; the legs do seem to move first but if that were the case then the body would not be balanced and stable for the push.

EVERYTHING MOVES TOGETHER

When pushing, first find your partner's center then push.

Try not to use (Li) hard strength.

Practitioners with a high level of Gong fu can move their center while their partner has difficulty finding their center.

Connecting to a person's center requires a degree of listening skill, as well as a fair bit of experience and practice. With the first push one rarely finds the center of the partner. It requires several pushes. Laoshi often spoke of a soft agile hand on the body of partner; with a soft hand one can gently find the center of the partner. This then is the moment of opportunity to push.

The idea is to continuously search for the partner's center, looking for opportunities and not to push before seeing one.

THE HANDS

In Tuishou the whole body is moving together from ankle to the wrist. When the body moves—the whole body moves.

The joints fold when pushed—the knees, elbows, waist and chest—if you resist you will be pushed away. Hands must be lively, light, listening and working together—As soon as the hands meet your partners, start to change—listening energy is crucial. Do not just stand there and wait to be pushed. Use

one hand then the other to channel energy.

The initial push often but not always comes from the back leg, not pushing with both hands but using the opposite hand; if you are standing on the right leg as the back leg then push with the left hand, the right hand is empty but not completely empty. The empty hand can be used to prevent the partner from turning after the first push is applied. If the subsequent push comes from the front leg, then again the opposite hand becomes the pushing hand (left leg, right hand, right leg, left hand) it is important to be continually aware of which hand and which leg is empty and full. If we are aware of this in our push we will be more stable when pushing and be much better rooted, which makes it easier to fully express energy. (Fajin).

Hands need to be lively, rotating, sticking and constantly changing.

The body is like a hand, listening to your partner's hands.

Always look for the center point in the partner's body. Allowing the hands to rise and to make contact with the pushing hand—the hands should not be dead but constantly listening and transforming.

Listening with the palms - Chi is turning in the center of the palm. Stay soft, listening with the entire body and mind—use your Yi to listen to your partner's energy. Use the waist in yielding and listen for full and empty—using various pushing methods—moving in different directions—sinking and waiting—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.

Discharging of energy can come either from rising or sinking on the front leg or the back leg. The push coming from sinking on the leg can be more stable although most practitioners seem to push more from the rising position.

Shut the show

Claudy Jeanmougin

Translated by Simonette Verbrugge

And I remind you that the word “French” is not the name of a movement in the form...

You will never believe it, but this is a true story!

I will not start it with “once upon a time...” But there was a time, during a summer workshop, well before the evening drinks, when students asked me the following question : ”Claudy, what do you mean by “Shut the show”? I admitted I didn’t understand the meaning of the question as I usually don’t use English terms when I teach, since I speak it so badly. As they were insisting, I asked for more details on how and when I could have said such a phrase. So in a brilliant unity, that rarely appears when they practice the form, they said “But Claudy, you never end a class without saying this phrase”.

I looked deep into my memory but couldn’t find anything to enlighten myself. When they saw me in such despair, the students tried to offer me some translations : ” End of the show”, “Ending of the form”, “To end the show”, etc. Nothing helped, it was a real black hole and I was so disappointed not being able to satisfy their studious curiosity, especially for those who had traveled a long way to come to my class. I was saved by a student who made the movement while saying the words. In fact, she performed the movement that we always make at the end of the form, just before “Embracing the Tiger”, which is “Cross hands” which translates in Chinese as “Si zi show”!

It is only after over ten years of assiduous practice, or even more for some of my students, that they realized that I was not speaking English but Chinese. From there I can conclude without being upset that my Chinese is not any better than my English, since I was always cautious enough to give the translations of the Chinese words, explaining that the name of the movement always clarified the movement itself.

I just wanted to share this story as it is quite funny. Even more, it sets light on the faculty of the brain to perform operations common to all practitioners, even when started from a wrong perception, due, of course, to a speech impediment of the teacher.

Promise, I will only speak in French.

CONTRIBUTIONS

Many Associations who follow our style give out other teachings as complements to the one transmitted by Master Wang Yen-Nien. We have asked some of them to explain what their motivations are.

At the ATA and at present, Yangjia Michuan cohabits with the Beijing style

Françoise Angrand

Translated by Simon Kelway

Since 1995, I have been teaching taijiquan to retired people in workshops proposed by Angers' town hall. These courses helped me get started as they were my very first experience of teaching taiji. These beginnings were a little bit difficult, due to the age of my pupils, which, under the term "retired people", meant for some "elderly" and even very "elderly" for others. The subject of my report for the French School of Taiji quan in 2000 was entitled: "Learning Taiji quan after 60 years; physical and psychological limitations".

From the beginning, these limitations were for me a huge source of difficulties, and required a certain amount of reflection in order to succeed in satisfying this public, and at the same time not feeling any frustration or impatience on my behalf. Having to adapt the way of teaching along with patience, patience and still more patience, when, sometimes, 6 months are required to get the gist of the Lan Qiao Wei. Two years turned out a minimum "to rough-hew" the Shi San Shi.

Tiredness and pains often occurred. Each teacher knows the difficult moment to go through for the supporting leg, when it is question of working on the same gesture of the YJM throughout the whole session. Especially when the pupils are not in ideal physical condition.

Other inconveniences appeared little by little: the perceived "static way" of the Shi San Shi, which offers few displacements, few novelties over a year. This lack of variety did not help, rather prevented the more playful side of learning from de-

veloping which would have helped the medicine go down. In short, the austerity of Shi San Shi ... with the problems of hip prostheses, the continuous up and down movements, along with pressure on the hip joint made it sometimes difficult for the supporting back leg. There was also the problem of balance for those students who had problems with the inner ear ... It's amazing the number of benign conditions that spoil a taiji quan course, one has to have lived through this in order to be convinced.

I can hear the arguments: why not do the first Duan? Why not adapt the Shi San Shi? The answer is simple: too many gestures, too much learning and memorization for a large number of students with failing memory. And this does not solve all the problems. At one stage, I allowed students to place the weight on the front leg during the push and thereby relieving the back leg. This does not solve either the impression of stagnation from September to January on the 50 cm². Rather than moving the body weight onto the front leg... why not finds another style of taiji quan.

Out of curiosity, I learnt the short style of 24 movements in two days with a friend. A way of experimenting on myself, to assess its potential for my public of pensioners. I immediately liked its "dance", this felt like a gentle walk, swaying back and forth, while noting that even after fifteen years of tai chi, I could feel unsettled, that I had to reorganize my body axis, draw upon new perceptions, and thus further enrich my body-movement "vocabulary". I was also seduced by the amplitude in the movement made possible through this transition from one leg to the other. And I also experienced the feeling, after the eight-minute duration of the style, of having accomplished a complete physical exercise.

So I tested the Beijing style at the beginning of the next school term. Of course, I ran into the same learning difficulties, and at the same slow memorization pace. But at the end of the first year, my group had learned half of the form, that is to say 12 different movements, and used the entire surface of

the hall and back: a very pretty dance in their eyes and the impression of having "advanced" in all senses of the word.

In my ATA groups, as well as the senior citizens, I also had a whole range of people who seemed better suited to the profile "Beijing" rather than that of Yangjia Michuan. These categories were:

- The "always-absent"
- The "always-in-a-hurry"
- The "transit temporaries" (students, etc.).
- The "Tamalou" [t'as mal où?where does it hurt?] who can't stand the back leg thrust

In short, all those who were not interested in learning via a long apprenticeship had a good chance of never reaching the end of the first half of a long style.

"Formalizing" the layout of another style is not necessarily easy. The decision to take a leap into the dark, learning and teaching a taiji style other than that which was initially taught and received calls on many conflicting emotions. One can imagine which ones: still lingering above us remains the image of our teacher and our Master and what we owe them, while inside us a decision has been made that gives us a free choice of being a full-fledged teacher. At the same time being linked to a lineage, while allowing oneself the freedom to move away from this heritage.

Internal reconciliation takes place by virtue of our consciousness acting in the interest of our teaching and therefore of our students, and sometimes one must cut the umbilical cord that connects us to our instructor: yet, never has a cut cord produced the break down of love and respect. On the contrary, by visiting other countries, "homesick" appears as what is bred in the bone comes out in the flesh.

In this case, practicing the Beijing style has the advantage of revealing an "absence". A lack of genuine education, lack of arguments and explanations, in a word: lack of real background schooling. So that gradually, the lessons, which are given, are "complemented": a style of Beijing enriched values and techniques of Yangjia, which means as a result of hearing us talk about the YJM, certain students are also tempted to change styles. And here comes the real motivation. They enter the YJM as though

walking on sacred ground from which they would have been deprived for so long, and suddenly, nothing can stop them.

It's like in life, sometimes one has to make long detours to return to one's first love. These detours allow us to acquire new practical skills and competencies and help us to have a fresh outlook on the above: we realize that we are so deeply and unshakable followers of Yangjia Michuan taiji quan.

Polygamy plays havoc...

Michel just wed his eleventh geisha !

Jean-Michel Fraigneau
Translated by Simonette Verbrugge



According to our unofficial but reliable web sources, the hero is hiding behind his association « Taiji Yang Riv'Gauche » (Taiji Yang Left Bank) which falsely pretends to be strictly parisian, but, in fact, appears to be an international network that would range from Taipei to the chinese tea mountains, also including Japan.

Sylvette, his former concubine and new spouse, a notorious trafficker in chinese teas, declares that she is delighted with these latest dispositions.

She herself is the mentor of and association called « Couleur Orient » (Eastern Color)... what a program !

The network benefits from serious support. In fact, during the ceremony at the town-hall, you can see on the first row a certain Sabine « M », who is well known for her influence and secret connections with the higher realms of the Yangjia Michuan Taiji Quan sect.

There is no doubt that others will be inspired by this event... when shall we see the next victims ?

However, according to other sources, the latest news are that the japanese girls where nothing else than a group of students who happened to be in the neighborhood and that they went back home as planned, free from any commitment.

It is with the greatest pleasure that we offer the two lovebirds our sincere congratulations, and every good wish for an eternal love.



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

By Claudy Jeanmougin

Translated by Don Klein

2 – Point Fengshi 風市

Point Hegu 合谷

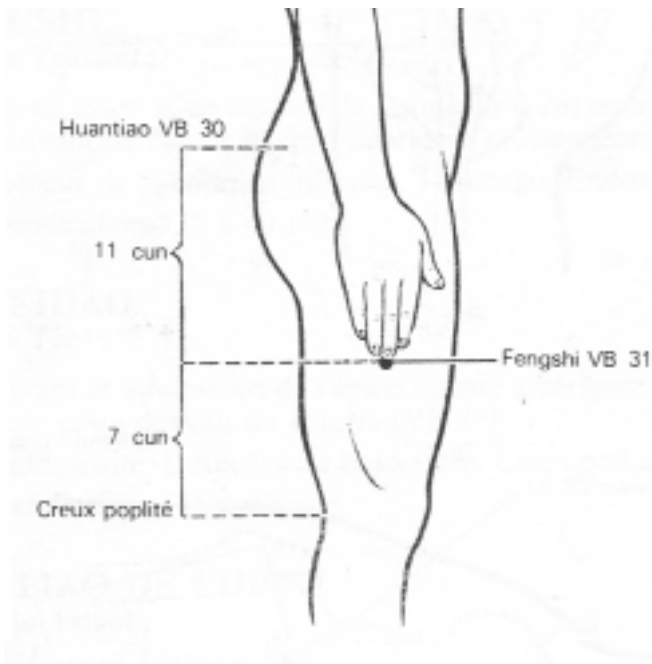
As kids, when a classmate was particularly pesty in the playground, the problem stopped immediately with a well adjusted “crutch.” Who does not know this technique? I must be part of an older generation because this very common technique at the municipal playground no longer seems used by the generations that follow me. The “crutch” is simply a knee on the outside of the thigh, precisely on the Fengshi point, having an immediate effect, besides the burning pain, letting up on the little recalcitrant fellow. He then requires a few moments before regaining the total ability to walk, hence the name “crutch.”

If the acupuncture treatises recommend this point for paralysis of lower limbs, the translation of the name of the Fengshi point, the Wind Market, provides little information on its energy action, because we don't know what leads to it to be thus named. We will associate it as a vital point because it has the dual potential to harm (temporary paralysis of the lower limb) and to cure (recommended in case of paralysis of the legs).

Knowing that the gallbladder and liver manage the muscle activity, it is not surprising that muscle function may be disrupted if a point of one of these meridians is attacked.

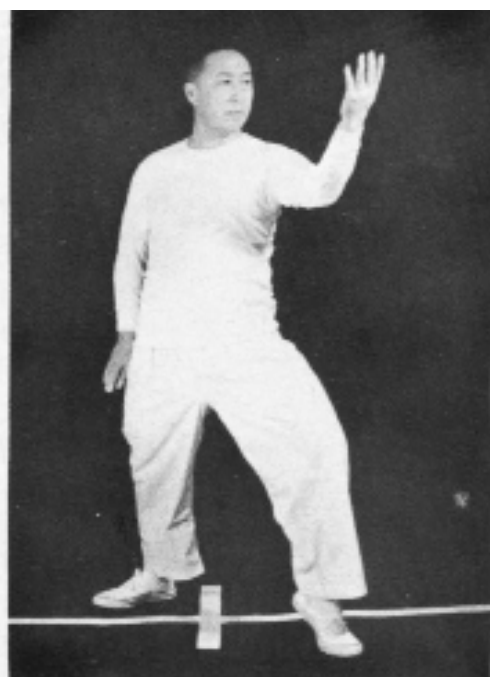
What about the Tiger's Mouth (Hukou 虎口) and its acupuncture point located on the hill between the thumb and index finger when they are tightened? This point is called Hegu 合谷 not to be confused with Hukou 虎口 (Tiger's Mouth) which is almost a homophone for the untrained ear – which means “the bottom of the valley.” Here, the name of the point describes its location which is actually in a depression when you release the thumb.

This point, with multiple virtues, belonging to the Large Intestine meridian is often used by practitioners in China's energy. To arouse your curiosity, let's just say that it is used for all digestive problems, either intestinal or mental ...





In the practice of our style of Taijiquan, we emphasize these two common points in two acts: “single arm sweep” and “the golden pheasant stands on one leg.” For the first, “single arm sweep” in the first sequence, Master Wang insisted on two details about the position of the right hand: the Tiger’s Mouth is pressed against the thigh and should exert downward pressure (Photo 26 of Volume 1 of Laoshi).



(呼) 五臂通單左
(26圖)

右腿蹬直，左脚尖落地，脚跟贴起，同時左手順勢向左上方插出，掌心與目平，右手虎口貼於右大腿向下按。

右手虎口貼於右大腿向下按

Yòushǒu hǔkǒu tiē yú yòu datǔ xiàngxià àn

Your right tiger’s mouth sticks closely to the right thigh and pushes downward.

In this gesture, we are contacting the two points in question, the Hegu on the Large Intestine Meridian (Movement of Metal in Wu Xing dynamics 五行) and Fengshi on the Gall Bladder Meridian (Movement of Wood in Wu Xing dynamics). Now, could we say the dynamics of Wu Xing 五行 (Five Phases, which we prefer translate as the Five Movements)? It is said that metal controls wood (metal cuts through wood) in the cycle of domination, Ke.

On the exhale after the sweep, that is to say when you sit more on the back leg, press the Tiger’s Mouth on the thigh and connect the Hegu and Fengshi points, which has the effect of reinforcing the root

of the rear leg. Properly apply the two instructions given by Master Wang: Apply the Tiger’s Mouth on the thigh and press down, to realize that there is less effort required. “Domination” of metal over wood is realized not as a constraint but as a contribution to the balance in building support.

The practical consequence of this notion is that we must vigorously enforce the Tiger’s Mouth in the gestures “single arm sweep” and “the golden pheasant stands on one leg.” Both actions require stability on the rear leg and this contact will only help to better perform. Dropping the arm along the body would be considered an error in the appreciation of Chinese energy concepts.

Technical Note :



Just squeeze the hand on the thigh when it is in the lower position after rotation of the trunk and change the hand position just before making the step forward. In this way, the point Hegu of Tiger's Mouth will be just about at the Fengshi point on the thigh.

In the gesture of the "golden pheasant stands on one leg," the application will be made after the bending of the knee of the supporting leg.

By applying these tips, you will observe that the support will become more comfortable.

3 – The Neiguan Point 內關
The Waiguan Point 外關
The Laogong Point 勞宮

These three acupuncture points are related to the achievement of the door Ji at the end of "grasp the sparrow's tail." Before addressing the study of these points, let us see what is written in Master Wang's book.



左腿蹬直，右脚跟提起，同時雙手抱合
於腹前，左手貼於右腕乘勢向前擠出與
腋平。

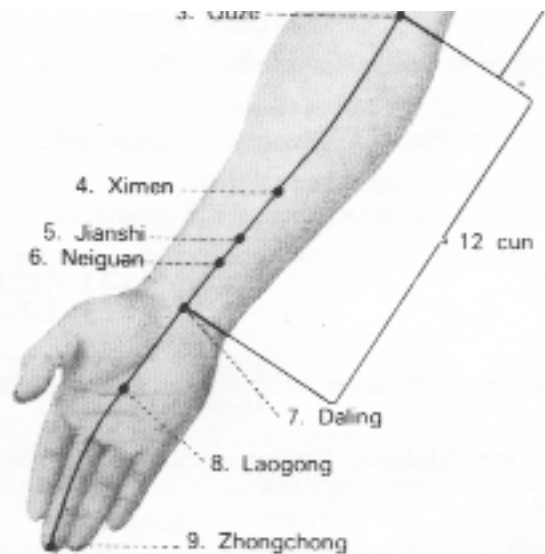
左手貼於右腕乘勢向前擠出與腋平
Zuǒ shǒu tiē yú yòu wàn chéng shì xiàng qián jǐ
chu yǔ yè píng

With your left hand touching your right wrist, take advantage of the body's upward momentum and press forward (ji) at armpit height.

In Laoshi's book, there are no other details than those mentioned above as to the position of the hand pressing on the wrist in the realization of Ji. It just says that the hand is applied to the wrist, and that's it!

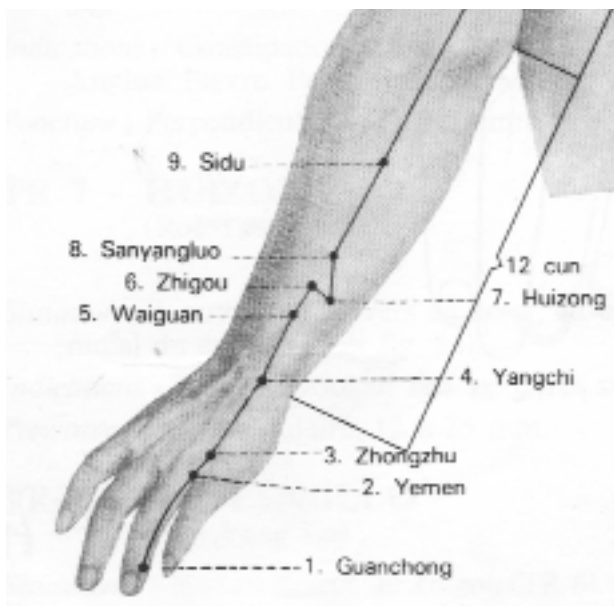
(呼) 四尾雀攬右

The wrist has two very important acupuncture points each of which controls a “connecting” meridian and even two of the eight “extraordinary” meridians—two of which are familiar: the Ren Mai 任脈 (Conception Vessel) and Du Mai 督脈 (Governing Vessel), widely described in the literature on Nei-gong that describes the Microcosmic Orbit. The two wrist points are Neiguan 內關 and Waiguan 外關



The Neiguan 內關 is located on the inner wrist fold two cun (1 cun = 1.3 inches) above the crease, between tendons. Its energy functions are important. It commands the connecting meridian Yin Wei Mai 陰維脈 (Yin regulating channel). It also controls the upper furnace, where the impure and pure are separated, to be headed into the meridian system. The name of the item, “Inner Pass,” tells us that this is a Yin point-barrier regulator.

The Waiguan 外關 is also located two cun above the wrist crease but in its outer surface, between the radius and ulna. It commands the connecting meridian Yang Wei Mai 陽維脈 (Yang regulating channel). Its name, “Outer Pass,” indicates that this is a Yang point barrier regulator.



These two points can connected with acupuncture transfixion using a needle. Indeed, it is possible to pierce the wrist and connect these two points. We will see that this is what we can do this by applying the correct Ji 擠

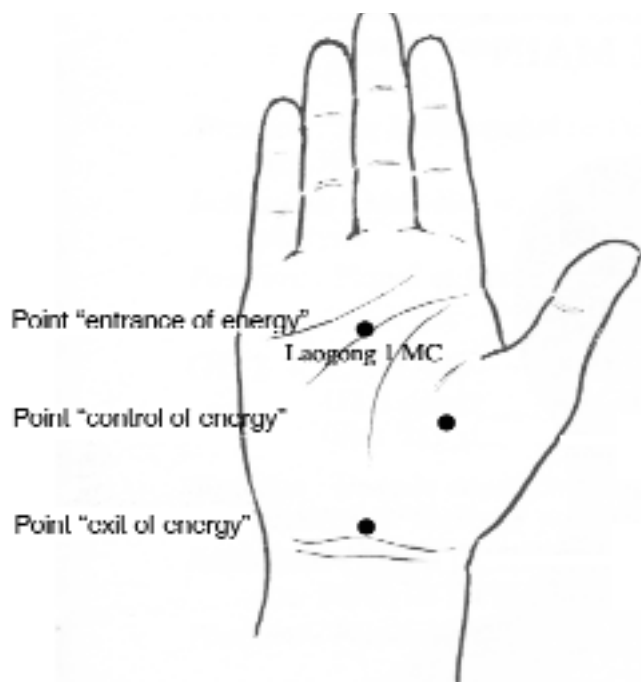
But before coming to Ji, the final gesture of “grasp the sparrow’s tail,” I must tell you about another issue, as important as energy therapy in martial practice. It may surprise that I pass easily from the martial energy therapy. You should know that the ancient masters of martial practices would have been able to be a care practitioner as soon as there was an incident or an accident. Resuscitation techniques or joint adjustment were part of the normal curriculum of any teacher of martial practices. Today, the rule is to do nothing if it could

harm. It is best to call the emergency personnel and quietly watch the moribund suffer his injury at the risk of letting them die in not taking the risk of making a few simple first aid techniques. Well, in my case, I will always do everything I can to provide first aid to the person ... And I encourage my students assistants to do the same ... For that, we need a little basic training that federations do not dare do. There’s something about prison I couldn’t or wouldn’t interpret. Aha! That’s why you have the tree dots. Should we simply delete that chunk? In the U.S. we’re expected to do CPR. He’s talking about TCM techniques, not easy to learn.

Small fleeting humors before coming to this point in the palm of the hand, Laogong (Palace of Labor), which is heavily



upon relied in various Qigong techniques. The eighth point of the Pericardium meridian, it is regarded as the home of the energies of Heaven and Earth. It is part of the Three Points of Nutrition (Daoyin san xue



道引三穴) that George Charles describes in his *Traite d'Énergie Vitale*.

In Volume I of *Enchaînements de base en dao yin yang sheng gong*, Professor Zhang Guangde has an exercise called Qi Cai Laogong 勞宮採氣, Energy Harvesting Laogong.

In practicing the form, we seek to set in motion the energies that flow through the meridians to regulate and harmonize the flow. We are not engaged in fighting and this explains the difference in hand position in the expression of Ji (shaking force) where this will be the exit point of the energy that is sought. Laoshi clearly showed that difference in his Tuishou workshops. Where was “that difference” described?

In practicing the form, we seek to stimulate the three points just described. Apply a hand on the wrist, and place the Laogong and Neiguan points in contact. Then exert a slight pressure of the hand with the arm against the resistance that is under pressure, resulting in connecting the Waiguan point. In this way, we play on the Pericardium with the Laogong and Neiguan points, the Triple Burner Meridian and the heart with the Waiguan point, meridians Yin Wei Mai and Yang Wei Mai connected by the Waiguan and Neiguan points and the upper heater by the Neiguan point. Etcetera. I could continue and do a complete course of Chinese energy, but will stop here because the purpose of this text is to draw the reader’s attention on achieving a gesture of Taijiquan with an intention other than the martial aspect.

Since we are in achieving Ji with a slight resistance, there are two situations to consider. The first is doing it with a slightly upright trunk which has the effect of creating a tension that passes in front of the trunk at chest level with contraction of the pectoral muscle. This is the position in Photo 1. Of course, I believe that this position would result in breaking the energy flow at the lumbar area because the principle Han xiong ba bei (hollow chest, round back) would not apply.



Photo 1



Photo 1

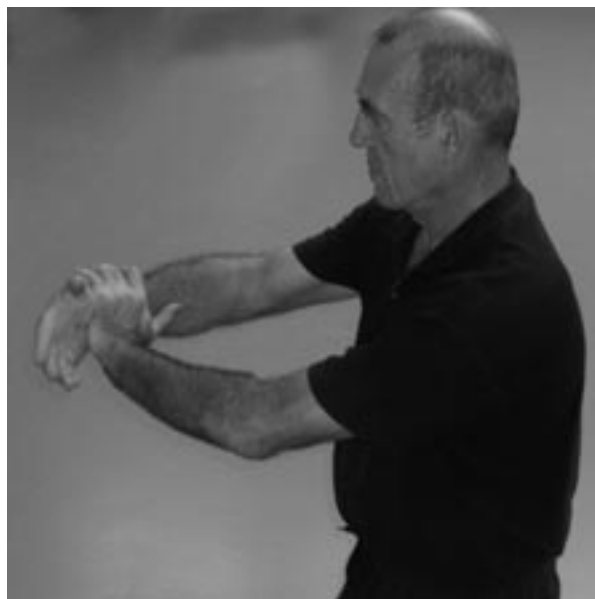


Photo 2

The posture of the Photo 2 seems to be correct and the tissue is put under tension, but this time felt in the back. This proves that the arc of force created by the arm position is correct. The energy break in the lumbar region disappears and, consequently, the energy from below can circulate freely.

I am convinced that this kind of study can dramatically change the way we practice. For example, what about Ji executed with the hand already on the wrist at the beginning of the surge on the back leg? And all this in a rising phase that would normally be at the release ... Making a Ji expression in this way would simply result in trauma to the structure because the force that is directed would not return immediately to the practitioner issuing it. It's like a punch to the void that is not absorbed by the waist, or a kick in a vacuum that would not be absorbed either by size or by striking the hand that neutralizes the usefulness of emitted power, precisely to be avoided as it will backfire against those who would issue it.

The next study will be devoted to item Shangyang (first point of the Large Intestine meridian) that comes into contact with the point Taiyuan (9th point of the Lung meridian) in the gesture "single whip."

(The pictures of Laoshi are from the first version of his first book published in 1972 in Taiwan.)

NOUVELLES DE TAIÛAN

Dec.19, 2009

The 1st Yen-Nien Cup YMT

Tournament

Organized by Taiwan YMT Association and co-sponsored by five other YMT associations together aim to promote and transmit YMT in memory of our great Master Wang whose birthday was Dec.19th. It was the first YMT only (no other



forms) tournament in Taiwan. There were 37 teaching centers, 24 teams and 230 contestants participated. Events include all forms and weapons. Categories were man, woman, youth and senior. Age division applied. Judge were selected and trained before the game.

The committee also presented honorable awards to thirty teachers who taught 10-40 years or 100-500 students.

It was a big success to provide once a year chance to let many young and old YMT enthusiasts perform their skill, exchange experience, meet old Taiji brothers, also make new friends.



Honorable awards to senior teachers





Aug.14, 2010

Jonyen festival(on seventh full moon of lunar year) gathering at Laoshi's old teaching place near Grand Hotel. Old students came back to practice Taiji together like the old days.

Oct. 2, 2010

YMT associations will present 120 YMT practitioners to demonstrate 1st Duan on the Opening Ceremony at the 3rd World Cup Tai Chi Chuan Championship organized by National Tai Chi Chuan Association of Taiwan. Six teams will participate in YMT category group competition.



Dec.18, 2010

**2nd Yen-Nien Cup
YMT Tournament**

The second year tournament will be organized by ROC YMT Association and co-sponsored by five other YMT associations.



Taiji Chuan Instructor and Referee Certification

*Letter of Shie-ming Hwang to George Lin, dated
October 5th, 2010.*

Dear Senior Brother Lin:

Thanks to your wife Sue who sent me the info on the recent New York Times article on Tai Chi again. In the article, the reporter indicates that there is still a lack of standard on qualifications to be a qualified Taiji Chuan instructor.

I am in the process of writing up a qualification criteria and standard to be a qualified and certified instructor of the Chinese Martial Arts Center (CMAC), especially for the on-going instructor-trainees and my past senior students. Senior Brother George Ling Hu and I are also working on the Referee Training and Certification Guide for the on-going referee training and upcoming referee certification for the Extreme (Taiji) Push Hands Competition.

I am also working on a Chinese version of the competition rules for "Baji Push Hands Competition" with the help of a student who can do the Chinese typing and is good in IT. "Baji Push Hands Competition" and "Extreme (Taiji) Push Hands Competition" are the same and shall use the same rules and referees. Baji Push Hands Competition is specifically for those who practice Baji Chuan and is in Wu Tang System. Extreme (Taiji Push) Hands Competition is specifically for those who practice Taiji Chuan and Push Hands and all styles of martial arts.

I am focusing on the safety of practice and applications of the Taiji Chuan and Push Hands, so we can encompass various styles of Taiji Chuan and Push Hands. What Teacher Wang taught us on Taiji Chuan, Neigong, and Push Hands are very practical and useful. His teaching not only can help people in enhancing substantially their health and wellness, strength, and martial art capability, but also can help people on their health restoration and rehabilitation.

Teacher Wang did not use his ability to take care of his health issue in diabetes was because he did not know what he could do, and the current medical care did the opposite and disabled him, and finally took his life at the age of 94, which was still

a long life already. I hope I can make a contribution in this area. I believe I have reversed my high blood glucose issue through more appropriate diet, drinking a lot of water, and practice Taiji Chuan and Neigong to assure proper blood circulation throughout my body, including the extremities and the heart and the head to prevent any potential diabetic complications. I would be happy to talk to whomever you know having diabetes and would like to know more. Just refer them to me.

The "Taiji Chuan and Neigong for Chronic Pain and Arthritis Weekend Workshop" program is just one of the applications in health care area using therapeutic martial arts. The "Extreme (Taiji) Push Hands Competition" is an example of another martial art applications in the martial art and competitive sport area.

If the practitioner is doing the practice correctly, he or she should be able to get more benefits out of the practice than not doing it correctly. If the practitioner gets hurt from the practice, such as knee injuries as you stated, then he or she is not doing the practice correctly, and needs to be corrected to eliminate or prevent potential unnecessary injuries. I found that most injuries occurred in other practitioners, including those who have knee injuries, from the Taiji Chuan practice were from incorrect and twisted knee positions and the long-term tensions.

The minimum criteria of my students to be qualified as an instructor shall include: (1) they should be able to do the practice correctly themselves, including the basic movements, forms, breathing, and relaxation, (2) they should be able to instruct students the practice correctly and be able to help them correct movements and relaxation, (3) they should be able to manage and run one or more classes and martial art events, (4) the students to whom the instructors taught should be able to really benefit from the practice and the teaching skillwise, abilitywise, healthwise, and health restoration and rehabilitation, and (5) the instructors should have the passion to teach others.

Upon qualification, we shall issue instructor certificate to each of those qualified. I believe you and Senior Brother George Ling Hu can issue the instructor certificate to your student who you believe to be qualified as an instructor. We can continue to evolve and improve the certification criteria,

qualification, and issuance process and check them with the actual results, until we can reach a consensus to have a general criteria, qualification, and issuance process.

Regarding the true relaxation, I encountered our Teacher Wang 43 years ago along with Senior Brothers Li, Jinchuan and Tsuei, Wei who had demonstrated to me the real relaxation and rooting at that time. This was when Senior Brother Hu, Ling took me to Teacher Wang's class the first time at Fushing Elementary School. Any tension in the body will reveal the weakness for uprooting. Teacher Wang had repeatedly corrected my tension until I reached to his satisfaction and was able to do what he and the two other senior brothers showed me what the real rooting of the Taiji should be, especially expressed in the Push Hands applications.

Your indication of not total or true "relaxation" in our latest phone discussion was probably referred to "softness". "Softness" is not equal to "relaxation". Yin-Yang-Ho-Yi and Gun-Rou-Hsiang-Chi indicate the combination of relaxation and explosion concurrently or sequentially. When you do what teacher Wang taught us in Taiji Chuan and Push Hands and practice them correctly, we should not need to get hurt in the Push Hands practice and not easily to get hurt in a lot of situations other people would. And if we did, we would recover for the injury very fast. This would like my ankle that was hurt from playing basketball rough and got twisted. My ankle was recovered in two days, not months.

I believe you already know all of these. I bring these up just for discussion and mutual studies.

With best regards,

Shie-Ming Hwang, Ph.D.

«The frog in the well»

Or how to stay awake



Do you know the amazing and wonderful story of the frog in the well?

I pay tribute to Tchouang Tseu, unequaled taoist master who knows how to awaken us so cleverly to everyday situations which we so often come across without noticing and I thank Jean-François Billeter for having turned it with such the bright way he has to approach the chinese thought and writing.

So, once upon a time there was....In my own way...

Our frog led a peaceful and happy life in the wonderful world of the well in which it had taken residence and built its daily routine. A true tiny paradise swarming with abounding food within reach of tongue in the various crevices of the stones marking the boundaries of its protected space. Ideal atmosphere and ambience for a frog, with constantly renewed food and lodging with unobstructed view over the sky!

Our frog was spending some happy days and delicious nights when, one day, a bird came to land on the edge of the well.

Noticing the frog, it asked « what are you doing here honorable frog?»

-Lovely bird, I live happily and satisfied in my well, it croaked. I have an abundance of pitance, thousands of mysterious hiding-places where to take refuge, sleep, meditate, ideal climate for my nature and well-being. What else to

ask for? I'm happy and live protected in this house built to my measurements.

What about you, lovely bird, where's your home?

-the infinite space of the sky is my universe, it sang. I move around with unobstructed view over the earth and I can choose, among a thousand wells, the one where I would be able to land and quench my thirst. I can choose my fellow travelers and lovers all the time.

I'm delighted with this unparalleled freedom and I thank God for this.

-Are you happy, asked the frog?

-yes, I am. Freedom is my happiness, answered the bird.

Then, taking flight, it twittered happily: I wish you a fulfilled life in your house!

What can one add to these subtle evocations, apart from advising to remember it when relating to oneself, the others, to the world within which we're evolving and to the situations that compose our ordinary and extraordinary lives !

To stay awake and keep wondering:

«Am I frog or bird?»

Christian Bernapel

11/11/2010

Biblio: Tchouang Tseu - JF Billeter.

Éditions Allia



Dr. Shie-Ming Hwang

October 18, 2010

Text of George Lin

Dr. Shie-Ming Hwang is a Ph.D. chemist, scientist, inventor, and entrepreneur. He is also a grandmaster of taiji and kungfu, including shaolin, praying mantis, baji, piqua, and baqua. He has practiced the Chinese martial arts for over 55 years since childhood and taught taiji and kungfu for 42 years, including the last 38 years in the United States.

Dr. Hwang is the direct disciple of the late grandmaster Yunchiao Liu of baji chuan system, the late grandmaster Yennien Wang of Yang's michuan taiji chuan system, and the late grandmaster Chienho Yin of shaolin and Wu's taiji system.

He was the chairman of the National Taiwan University Chinese Martial Arts (NTU Guoshu) Association. He and his staffs brought in his taiji teacher Grandmaster Yennien Wang to teach taiji chuan, and his baji senior brother Grandmaster Yuchang Su to teach praying mantis (tanglan), at the NTU Guoshu Association in 1967. He also served as the writer, editor, and baji instructor for the Wutang martial arts magazine and martial arts development center headed by his baji teacher Grandmaster Yunchiao Liu.

After coming to the U.S. in 1972 for his graduate studies, he taught taiji and kungfu and founded the Chinese Martial Arts Center (CMAC) and the Chinese Cultural and Martial Arts Foundation with his senior students. He brought in his shaolin teacher Grandmaster Chienho Yin to teach shaolin and Wu's style taiji at the CMAC in Milwaukee, Wisconsin in 1977. He later turned the school to

his teacher and moved to Columbus, Ohio in 1980 for a new research position at Ross Laboratories, a division of Abbott Laboratories. Abbott Laboratories is a global pharmaceutical and nutritional company.

He and his senior students conducted two studies on Taiji Chuan for Rheumatoid Arthritis Patients with a medical intern and a rheumatologist in Rockford, Illinois in 1986 and 1987. Funding was provided by the University of Illinois Medical Services Plan Grant and the Chinese Martial and Cultural Arts Foundation. The results were published in the American Journal of Physical Medicine & Rehabilitation, 70 (3), 136-141, 1991.

He sponsored the First Midwest Tai-Chi Convention in honor of Grandmaster Yennien Wang. The Convention was conducted with his senior students and grandmaster George Ling Hu of Houston, Texas and George's senior students in Chicago, Illinois. The convention was held in Columbus, Ohio, and Chicago and Rockford, Illinois in 1990.

In science and technology, Dr. Hwang specializes in new drug discovery and development, analytical research and development, biophysical chemistry and biotechnology. He got his Ph.D. degree in chemistry in 1977 from Marquette University in Milwaukee, Wisconsin. He worked for WARF Institute from 1976 to 1980. WARF Institute was a contract research organization which was a subsidiary of Wisconsin Alumni Research Foundation in Madison, Wisconsin. Wisconsin Alumni Research Foundation was founded from the royalties of vitamin D discovery and has been funding researches at the University of Wisconsin. His primary function was to repeat the vitamin D discovery story to make further discoveries from natural products, such as immunized cow colostrums for hay fever and arthritis.

He later worked for Abbott Laboratories from 1980 to 1996 in Columbus, Ohio. He had involved in various research and venture team projects in analytical research and development, product physical property and stability improvement, vitamins analyses and stabilities, controlled release of solid dosage antibiotics, development of sustained release new antibiotic product, clinical trial and study, GLP laboratory implementation, GMP production implementation, discoveries of new bioac-

tive substances for new product development, animal model development, and various project manager functions. He has also involved with testing and marketing Chinese herbal nutritional products for two herbal product companies through CMAC operation since 1982, and initiated the product marketing and distribution in Singapore for a company in early 1980's.

He has been the president of Sage R&D, a biotech company located in Columbus, Ohio since 1996. The company focuses on new drug discovery and development from medicinal plants and Chinese herbal medicines with known therapeutic properties. He has discovered with others a number of bioactive substances with antiviral, antibacterial, and immune modulating properties. He holds eight U.S. patents and related international patents on pharmaceutical and nutritional compositions, applications, preparations, stabilizations, and delivery, and has seven publications and numerous presentations and seminars in this area. Two patented herbal products, HepC Herba™ and P-10 Herba™, have been developed and have helped individuals with chronic hepatitis C, sore throat, chronic otitis media, cold and flu, and chronic pain from chronic inflammation.

He has developed and implemented a weekend workshop program using taiji chuan and neigong practice along with herbal and food nutrition, rest and sleep altogether as a holistic approach to help people with chronic pain and arthritis. The program would also help people with other chronic inflammation disorders such as chronic hepatitis C and B, mononucleosis, multiple sclerosis, and diabetes. Chronic inflammation has been linked to cancer, diabetes, cardiovascular disorders, heart attack, and stroke.

He has also developed in the last ten years with other taiji and kungfu grandmasters, masters, and the students the "Extreme (Taiji) Push Hands Competition" based on Yang's Michuan Taiji Push Hands as a safe competitive sport. This is to more reflect the real combative application of the martial arts, including taiji and baji, while maintain the safety within reason. He is leading a grass-root campaign with others to try to promote the "Extreme (Taiji) Push Hands Competition" to the national and international arena, hopefully the Olympic Games. All styles of martial arts are welcome and can participate in the competition.

George Lin

Text of George Lin

In 1957, I learned Shaolin Chuan at Chengkuo middle high school in Taipei at age of 13. At that time George Ling Hu and I were Shaolin Chuan classmates under the famous Kung-Fu Master Han Ching-Tang who was the official WUSHU (martial art) lead coach for Government Police Bureau. Teacher Li Mao-Ching were the assistant instructor to assist Master Han Ching-Tang and George Ling Hu were the student leader for our class.



Although, I studied hard to learn Shaolin Chuan, but I did not get good health by practicing those exercises. One of the reason was that I had Asthma at that time, particularly, I often felt out of breath when I did a lot of jumping or kicking. Luckily, my father told me that he knew his business friends, Hou Shien-Chu (侯善楚) and Hou High-Chuan (侯高川) who were working next door and also learn Tai-Chi Chuan from Master Wang Yen-Nien. I was so amazed with Master Wang's Neigong ability and Push Hands skill. Since then, I have followed Master Wang for more than 50 years.

At my younger age, Master Wang often took some of our senior classmates and me to practice push hands with Chen Man-Ching's students. Especially, Senior brothers Hou Shien-Chu (侯善楚) and Hou High-Chuan (侯高川) who really learned a lot of good skill from Master Wang. The so

called ' Double Hou' earned the good fame for their outstanding capacity among many Taiji students of Master Wang, Chen Man-Ching and other Tai Chi Masters in the early push hands history of Taiwan. Senior brother Hou Shien-Chu (吳善楚) had passed away. He had taught many students in Tainan and Kaohsiung in Taiwan. However, 78 years old Senior brother Hou High-Chuan (吳高寬) push hands skill has gained my highly respect. He is our TYMTA consultant.

After I graduated from NTU in 1966 and served military training in 1967, then I went to U.S.A in 1968 . That is why I did not have a chance to meet Dr. Hwang in Taiwan until 2008 at Master Wang's Funeral . Later in 1967 Dr. Hwang and George Ling Hu attended Senior Brother Li Jinchuan's class at National Taiwan University and finally got the chances to learn YMT from Master Wang . Since 2008 Dr. Hwang and I become very close friends in many respects. Above is the story about how I knew Dr. Hwang. From his help , we may have good chances to promote YMT to the world in memory of Master Wang Yen-Nien.



Rencontre de l'Amicale 2011

Dear Friends of the Amicale,
As you know, the next meeting will be held in Switzerland.

Most of you know the place : Camp Vaumarcus, in the canton of Neuchatel.



From **10** (reception in the afternoon)
up to **13** (end after lunch)

November 2011

To get to **Vaumarcus train**, the TGV stations go to **Yverdon** and **Neuchâtel**.

In the Spring Bulletin, you will receive all necessary information and the registration form which will also be available on the website of the Association.

A.P.R.E.T. looks forward to sharing these moments with you and give you lots of fun.

For more information :

www.lecamp.ch

European and American Taiji

Gathering at the Yellow Dog Ranch,

July 11 to 17, 2010.

European and American Taiji

Gathering at the Yellow Dog Ranch,

July 11 to 17, 2010.

Simonette VERBRUGGE, september 2010

This meeting was the initiative of John Cole and Serge Dreyer with the intention to encourage contacts between Americans and Europeans and to share the teachings between American and French teachers.

On the menu there was Qi Gong (John Cole), Pushing Hands workshops (Dale Freeman and Sabine Metzlé), short stick and applications of the 3rd Duan (Serge Dreyer) and Kunlun sword (Jim Carlson for the form and Henri Mouthon for the applications). Normally Robert Politzer who teaches our form in New York was supposed to give a workshop too, but he had to cancel at the last minute so John called his friend Dale Freeman and he came along with a dozen of his young students. They did not practice Yangjia Michuan but were very interested in discovering our style and its applications.

But let's talk first about the Yellow Dog Ranch and its charming owners, Steve and Janet. The property is located 120 Miles North of San Francisco, near Mendocino, on 160 acres of land, with hills covered in Douglas Fur and Redwood trees over a century old. There is a wooden house, a Jacuzzi under the trees and, for the occasion, Steve and his friend Barry had built a great outdoor shower with the wood from the property. A shower for 40 people, I thought, that is not a lot, but in fact, we never queued to enjoy these luxurious facilities. We will never forget the hospitality and generosity of your hosts, the night rides in the Jeep to watch the stars from the top of the hill, the musicians who came to make us sing and dance, Steve who overlooked the whole organization and shared with us his good bottles, and Janet who was even washing our laundry!

In the kitchen there were Lisa and David (the assistant of John Cole) who were working marvels all day long to prepare our three daily meals.

The workshops were starting at 6.30 and, after breakfast, continued for the whole morning. After lunch some used to go for a swim in the nearby river while others were methodically exploring every winery of the area. Then we had the afternoon workshops. The diner was mainly animated with comments on the day's wine tasting results giving the opportunity of high level oenological exchanges and on some nights, we rocked and

rolled and sang until late in the evening.

The only drawback of this meeting was that we didn't all practice the same style and that each one of us had different expectancies. Dale's students who are dispersed throughout the country during the year were eager to work with their teacher. As for the other Americans, who are also far away from each other, they were using this opportunity to revise their practice with the help of the group and the availability of the teachers.

We must realize that for the Americans the opportunities to meet are fewer than for us in Europe due to the size of the country: many people practice by themselves or in small groups. From New York, Gretchen MacLane was the only one who made the long journey, from Washington came Colette and Mike Basdavanos, a few people had come from Oregon, others from Wisconsin and Michigan and the rest from California. On top of the teachers, 6 people had made the trip from France.

For me it is mainly the human aspect of this workshop that I will remember : the great hospitality of our hosts, the kindness and availability of our organizer, the meeting and exchanges with people of all ages, coming from horizons that varied as much as their reasons for practicing and being passionate about taijiquan.



Practicing taiji in California

Catherine Bachelet

Translated by Stéphanie Polatsik

Last July in California, there was, at the Yellow Dog Ranch (a very beautiful and kind Labrador), a taiji gathering a bit particular. No, it wasn't because of the camping formula but rather because of its content. We are used to, during a workshop, to follow the lead of one or two teachers. We didn't have less than six, three Americans and three French teachers, who followed one another all day long, running a one-hour workshop and this for seven days.



We started the morning at 6.30 am with a Gigong session led by John Cole who would invite us to collect the energy from the sky and earth and from the surrounding Sequoias. After breakfast, we would get into Push-Hands exercises under the direction of Sabine Metzlé. Then Dale Freeman (400 pounds soaking wet) would show us his explosive strength and reveal the secrets behind that are not all linked to his weight! Then the sword men would come in stage. First Jim Carlson, imperturbable despite the temperature almost unbearable, would unwind the sword form, followed by Henri Mouthon, liquefied under 35°C while making us practice the different sword cuts, each with a partner. And of

course, all this work with for instruction: suppleness, listening to your partner and to yourself.

After a well-deserved rest, a swim in the river was mandatory because it was real hot. At the end of the afternoon, we would get back to the martial applications with Serge Dreyer or learn a staff form with his assistant. We would still have some energy to do free push-hands or to choreograph the fan (eg mirrored form or in star formation).

Finally, after all that, it's time for "l'apéro" (drinks/appetizers), good opportunity to try Californian wines (no, they are not better than ours!) and to perfect our English during mealtime. We ended up most of the time, dancing under the lead of two charming Californian rockers on a far-west musical ambiance (English

gets better at that point); what a busy planning and superb memories of exchanging with lots of nice Americans.

This type of workshop, mixing several teachers, was really rewarding. It gave us the opportunity to work a diversity of themes with very different teachers while allowing enough time to improve and integrate the teaching. And then we had a little glimpse of the American culture, which is not the least interesting.

It was a first for us and this successful experience will be repeated in summer 2011 with the same teachers, but this time... in France!!! Just before the Jasnières meeting.

Workshop in California, summer 2010

Serge Dreyer

translated by Ronan Pellen

As an initiator of this project, I will let the French participants give their opinion about the workshop. But first, let me give you my personal feelings about the origins of this project : the original idea was to facilitate the exchanges between American and French practitioners, to put forward the respect of differences and to show how much our practice is influenced by our own cultures, therefore bringing up the spirit of tolerance, far from any sort of sterile dogma. Hopefully, this report will also be useful to those who would like to set up similar events in the future. Therefore I will try not to embellish the story and to describe things as simply as possible.

efforts to create an atmosphere of intimacy and respect for all response abilities. Not to forget the cost of the travel !... then we can understand that they needed a real motivation to join this adventure. The positive action of both Amicale and College will certainly be better appreciated among the European part. The unexpected defection of a teacher did not make things easier : John had to invite at the last minute his old friend Dale, although he doesn't practice our style. These things happen...

The workshop was a remarkable success : the project in itself, the quality of the organization and the motivation of all participants were great. This said, we reckon critics were made against some lack of practice of our form, although we worked hard to do better during the last two days. These critics came from young or not so young practitioners. Unfortunately, it seemed to me that our differences became somewhat more important than our common good...

Besides, I noticed differences, probably of a cultural nature, in our behaviors. For example, the habit some American teachers have of making long speeches did not suit very well the French who expected more prac-



It was not easy for John to gather enough practitioners to finance this project : the teachers and the American practitioners all live far away from each other, which made it difficult for them, despite AYMTA's huge

tical training ; the Qigong demonstration of pushing at a distance left the French participants skeptical while it didn't seem to disturb the Americans. We could develop an anthropological analysis of this phenomenon but it

is not my purpose in this report. However, these differences of perception, despite some grumbling in private conversation, did not leave any conflictual traces. In the opposite, I believe that this opening to other ways of doing will facilitate this intercultural dialogue. Moreover, our American friends will also certainly have things to tell next summer about the behavior of the French. Following discussions with American participants, it seems that they appreciated the experience in its variety, and felt no need to compare the skill of those present.

In my opinion, the diversity of techniques taught somehow weakened the workshop's efficiency. I regret, for example, having taught the Xingyi Quan stick, which interested the participants, but somehow «de-centered» them. It is the reason why we plan to refocus the second part of our workshop in France. A consensus of opinion emerged among the teachers : concentrate on our style and keep Dale's external glance, which will provide a critical distance.

French-American Workshop of Taijiquan

Yangjia Michuan Taijiquan (YMT)

With John Cole (California), Jim Carlson (Michigan), Dale Freeman (Oregon), Sabine Metzlé (Paris area), Henri Mouthon (Annecy), Serge Dreyer (Le Mans)

Marçon (France), Camping des Varennes, from 7-20 to 7-26, 2011

This workshop is the second part of a project started with Serge and John (see the report in the AYMTA Newsletter about the first stage in California) in order to promote a better understanding of each other on both sides of the Atlantic. The respect of the different concepts of the teaching-learning of our style constitutes the second most important goal of this project. We consider that it is of the very utmost importance to encourage practitioners of our style to circulate among each other in order to boost our style. Consequently, we'll organize a 7 day workshop (6 to 7 hours of daily practice) under the leadership of 3 teachers of each country who have already collaborated last summer in California.

John Cole will teach in a very safe fashion the martial art applications of the 1st sequence (1st Duan) of Yangjia Michuan Taijiquan based on his experience of fighting and his practice of other Chinese martial arts like the Tibetan White Crane style. Dale Freeman, an 8th Degree Black belt of Kempo Karate and Yang Banhou Taijiquan stylist, will teach alternatives to John's, based as well on his own experience. This workshop will be an extraordinary opportunity to deepen our understanding of the yongfa (martial applications) of our style with new perspectives. The workshop will be in English and translated in French.

Henri Mouthon and Jim Carlson will teach a

workshop of sword. Jim will teach the Wudang sword from the beginning for those who don't know it. Henri will teach the Kunlun sword by deepening the sequences and the cuts for those who are globally familiar with this kind of sword. Then they will cooperate to train participants to *duida* (2 people practice) during 30 minutes. The workshop will be taught in English and French with translation.

Sabine Metzlé and Serge Dreyer will focus about *tuishou*. They will propose various movements of the 3 sequences «from the perspective of the internal principles applied to *tuishou*» (Sabine) and «back and forth between the movements of the sequences and the principles and techniques of *tuishou*» (Serge). The workshop will be taught in French with translation in English.

Each day the workshops will be preceded by a morning practice of basic exercises and sequences of our style taught alternatively by the teachers of YJMTJQ (YMT).

Serge proposes free of charge (each participant will have to bring his/her own paper and ink) a Chinese woodblock print workshop by using his collection of 19th century Chinese and Taiwanese woodblocks.

The organization of such a workshop is unique in our style but is very complex to organize. Therefore it is our hope that the interested candidates

will state their intentions before 4/1/2011 by paying their registration at the advantageous tariff of 220 euros (which covers only the workshops) by sending a check for \$290.00 payable to John Cole and mail to 535 Whitecliff Dr., Vallejo CA 94589. Starting 4/1/2011 the tariff will be 250 euros or \$330.00. If you cancel, you will be reimbursed less a \$10.00 fee. If we cancel you will be reimbursed

The place for practice will be outdoor on the Camping des Varennes in Marçon (143 miles South-West of Paris) in the lush Loire Valley in the midst of the world famous castles and vineyards. Participants will be able to camp or to stay in bungalows; other options are bed and breakfast and hotel (ARAMIS has a detailed list of them).



in full. No cancellation or reimbursement after July 1, 2011. (The Dollar amount is an approximate exchange rate. When we go to France the amount will be adjusted up or down to comply with the exchange rate.)

As far as the logistic is concerned (camping, hotel, train, etc ;) the ARAMIS association in France will inform all the participants once the number of participants is secure enough to organize the workshop. The decision will be taken at the end of April (so please don't buy any plane ticket before this date unless you are informed to do so by ARAMIS)

We'd like to encourage you to participate to this event and thus contribute to the harmonious development of our style of taijiquan.

Serge Dreyer, Henri Mouthon, Sabine Metzlé, John Cole, Jim Carlson, Dale Freeman

The traditional culture to choose a Zhangmenren as a gate keeper

From TYMTA by Wang Rong-Shen

Translated by George C. Lin

There are various forms of inheritance for sects of traditional Chinese culture including religions, martial arts, fine arts and philosophy. The appointment of a Zhangmenren or gatekeeper is solemn and dignified because it is vital to the history and future of an art form. A special initiation ceremony is performed to formally declare a Zhangmenren. For example, in Daoism the inheritance of Zhāngtiānshī (張天師) can be traced back with complete and full documentation to the Han Dynasty for the establishment of its authority to general public.

From ancient times, the inheritance of Zhangmenren in martial art schools generally go through a sacrifice ritual, a passing of chops and a formal declaration to recognize the lineage transmitting. The procedure is as follows:

1. First, the current Zhangmenren will select a candidate whom he has observed many years to show his moral character, strong physical ability, outstanding martial art skill and a well-rounded personality. If this candidate meets all the above criteria and passes the test, he is ready to be initiated as the next Zhangmenren.

2. Once a candidate has been selected, a ceremony, witnessed by high-ranking members, senior teachers and senior disciples will be held on an auspicious date and time. The current Zhangmenren will then host a sacrifice ritual at the altar of the founders (祖師 Zǔshī). By following the established tradition, he passes the official chops, keepsake (信物 Sinwu) and honorable symbol (令符 Lingfu) to the new Zhangmenren and makes a declaration to all members of the school.

3. The last step is a formal notification to all other schools and sects, announcing a new Zhangmenren.

The above procedure, often unwritten, is commonly recognized for inheritance ceremony in Chinese culture.

Master Wang Yen-Nien inherited both YMT and Golden Mountain Daoism Sect lineages. He never officially appointed a successor for either of the two sects before he passed away in 2008. He did initiate disciples (lineage transmitter or Chuanren) for Golden Mountain Daoism Sect several times in Taiwan and abroad. As to YMT, Laoshi never held any ceremony to formally initiate disciples. I recall a time when Laoshi came to Tainan. At the welcome reception in a restaurant, my students respectfully addressed Laoshi as either Grand Master (師祖 Shī zǔ) or Shigong (師公)? Laoshi said with a smile "My students teach their students. No matter who is teaching who, you all call me Laoshi. I am a fourth generation YMT (note: he did not say Zhangmenren) and you are all fifth generations YMT." From then on, I address all of Laoshi's students as brothers and sisters.

Schedule of training

March

Stage Taichi, du 6 mars 2011 à Saint Quentin les Beaufort (49)
Dates du 06/03/2011 au 06/03/2011
Association TAIJI QUAN en Baugeois
Animateur Claudy Jeanmougin

Détail Le stage aura lieu le dimanche 6 mars 2011, de 9h 30 à 17h 30. à la salle communale de Saint Quentin les Beaufort (49).
MATIN : Traduction et application du principe « La force prend racine dans les pieds, se développe dans les jambes, est contrôlée par la taille et se manifeste dans les doigts, dans les mouvements spirales »

Après-midi : Tuishou, exercices de bases 14 et 15 avec mise en application des principes étudiés le matin.

Certains membres de l'association acceptent d'accueillir dès le samedi soir les stagiaires venus de loin. Réservation au 02 41 89 82 98 ou 06 61 54 08 56 (Paule-Annick Ben Kemoun) ou au 02 41 90 12 85 (Jean Boucault)

Stage de tuishou - taiji à deux, découverte, familiarisation, peng-lu-an-ji, les 12 et 13 mars 2011 à Genève

Dates du 12/03/2011 au 13/03/2011

Association Taiji Open Club

Email bovay.laurence [AT]bluwin.ch

Animateur Hervé Marest

Inscriptions auprès de Laurence Bovay.

Second Duan (pratique – réponses aux questions et encore pratique...), le dimanche 13 mars à Angers

Dates le 13/03/2011

Association Kun Lun

Email taijiquan.kunlun [AT]wanadoo.fr

Animateur Marie-Christine MOUTAULT

Bulletin d'inscription en ligne sur le site taijiquan-anjou-kunlun.net.

« Les micro-mouvements du bassin dans la pratique de la Forme et du Tuishou en Taiji Quan », Les 19 et 20 mars 2011 à Thorigné d'Anjou

Dates du 19/03/2011 au 20/03/2011

Association M.Ch. MOUTAULT

Email centre.xian.wu [AT]orange.fr

Animateur François SCHOSSELER

Bulletin d'inscription en ligne sur le site centre-xian.fr.

Dao yin qi gong et xing yi quan 19 et 20 mars à Hérouville Saint-Clair (Caen)

Dates du 19/03/2011 au 20/03/2011

Association Le Bambou d'Hérouville Saint Clair

Email taiyang [AT]cegetel.net

Animateur Georges Charles

Programme à définir

organisé par l'association Le Bambou d'Hérouville Saint Clair (Calvados)

02 31 97 79 90

La revanche du Yin, 26 et 27 mars 2011, à Lorient

Dates le 26/03/2011

Détail Animé par Michel DOUILLER

Organisé par TAIJI QUAN an Oriant

Horaires : samedi de 9h à 12h – 15h à 18h

Dimanche de 9h à 12h

Contact : Taiji Quan an Oriant

8A, boulevard Leclerc - 56100 LORIENT

Tel : 02 97 81 13 76 ou 06 64 91 99 02

April

Placement juste du corps dans le Shi San Shi (stage tous niveaux), les 2 et 3 avril 2011 à Caen

Dates du 02/04/2011 au 03/04/2011

Association Association de TaiJi Quan de Caen

Email ass.taijiquan.caen [AT]orange.fr

Animateur Marc Appelmans

Stage épée et éventail, samedi 9 avril 2011 de 14 à 17 heures, à Ancey

Dates le 09/04/2011

Détail Animé par Henri MOUTHON.

Organisé par ATCHA, à la Salle des Arts Martiaux,

Espace Sport des Glaisins, rue de la Frasse, Ancey-le-Vieux.

Tél. 04 50 64 19 41 ou 04 50 77 25 66

Shi San Shi : pratique – réponses aux questions et encore pratique..., le dimanche 10 avril 2011 à Angers

Dates le 10/04/2011

Association Kun Lun

Email taijiquan.kunlun [AT]wanadoo.fr

Animateur Marie-Christine MOUTAULT

Bulletin d'inscription en ligne sur le site taijiquan-anjou-kunlun.net.

« Revisiter la Forme de l'épée Kun Lun à travers la fluidité, la double lourdeur et les déplacements, le vide et le plein, l'intention, l'unité... », les 16 et 17 avril 2011 à THORIGNÉ-D'ANJOU

Dates du 16/04/2011 au 17/04/2011

Association M.Ch. MOUTAULT

Email centre.xian.wu [AT]orange.fr

Animateur Frédéric PLEWNIAC

Marche et pratique du Dao Yin Qigong, taiji quan et Shiatsu, dans l'Atlas Marocain, du 24 au 30 avril 2011

Dates du 24/04/2011 au 30/04/2011

Association M.Ch. MOUTAULT

Email centre.xian.wu [AT]orange.fr

Animateur Samir AIT RAHO

Samir AIT RAHO est guide dans le désert et dans la montagne Marocaine. Jérôme VOISIN est praticien de Shiatsu et Marie-Christine MOUTAULT est enseignante de Taiji Quan et de Dao Yin Qigong.

May

L'importance et le rôle du lien ceinture scapulaire et taille dans la pratique du Taiji Quan et du Dao Yin Qigong, les 14 et 15 mai 2011 à Thorigné d'Anjou

Dates du 14/05/2011 au 15/05/2011

Association Kun Lun

Email taijiquan.kunlun [AT]wanadoo.fr

Animateur Claudy Jeanmougin

Au Centre Xian –Thorigné d'Anjou. bulletin d'inscription en ligne sur le site taijiquan-anjou-kunlun.net.

Stage pratique de l'épée avec un partenaire, les 21 et 22 mai 2011, Le Mans

Dates le 21/05/2011

Email aramis.72 [AT]free.fr

Détail Animé par Frédéric Plewniak

Organisé par ARAMIS

contact ARAMIS 02-43-76-88-08

Souplesse et mobilité des articulations des jambes pendant la pratique de la forme et le Tuishou, le 28 mai 2011 à Thorigné-d'Anjou

Dates le 28/05/2011

Association M.Ch. MOUTAULT

Email centre.xian.wu [AT]orange.fr

Animateur Alain LELARGE

Détail

Bulletin d'inscription en ligne sur le site centre-xian.fr.

Approfondissement et applications de la forme des 24 mouvements de Pékin,
Dates le 28/05/2011
Site Web
Samedi 28 et dimanche 29 mai 2011, à Annecy
Animé par Jesse TSAO.
Organisé par ATCHA, à la Salle des Arts Martiaux
Espace Sport des Glaisins, rue de la Frasse, Annecy-le-Vieux.
Tél. 04 50 64 19 41 ou 04 50 77 25 66

June

Taiji quan et techniques connexes, du 2 au 5 juin 2011 à Bangor sur Belle-Isle en Mer
Dates du 02/06/2011 au 05/06/2011
Association M.Ch. MOUTAULT
Email centre.xian.wu [AT]orange.fr
Animateur Marie-Christine MOUTAULT
Bulletin d'inscription en ligne sur le site centre-xian.fr.

Stage d'épée, au bord du lac à Talloires, du samedi 11 au lundi 13 juin 2011, à Annecy
Dates le 11/06/2011
Détail Animé par Henri MOUTHON.
Organisé par ATCHA
Tél. 04 50 64 19 41 ou 04 50 77 25 66

Stage Taichi du 19 juin au 23 juin 2011 en Ardèche du nord
Dates du 19/06/2011 au 23/06/2011
Association Taiji Yang Riv'Gauche
Email taijirivgauche [AT]yahoo.fr
Animateur Michel Douiller
Thèmes de travail :
- initiation et pratique du « nei gong » transmis par maître Wang
- les bafa, applications à deux de la dernière partie des 13 postures
- 1er duan et fin du 2ème duan après les « nuages »
- les 4 premiers duans de l'épée Kunlun, révision de l'éventail.
Voir le site de Marelles <http://www.association-marelles.com> où aura lieu le stage.
Contact : Michel Douiller 0672680125

Stage d'été du Samedi 25 juin au soir jusqu'au jeudi 30 juin 2011 à Larmor Plage
Dates le 25/06/2011
Email taichiversailles [AT]yahoo.fr
Détail Animé par Sabine Metzlé
Organisé par Club de Tai Chi Chuan de Versailles
2 bis Place de Touraine 78000 Versailles
Tél : 06-20-45-65-54 ou 01-41-12-94-82

July

Stage "pour commencer la journée dans un bon courant d'énergie", de 8h à 10h30, au Jardin du Luxembourg à Paris.
Dates du 04/07/2011 au 09/07/2011
Association Taiji Yang Riv'Gauche
Email taijirivgauche [AT]yahoo.fr
Animateur Michel Douiller
Thèmes de travail :
- De 8h à 10h, après les exercices de base, alternativement 1er et 2ème duan ou bien les 2 premières parties du 3ème duan.
- De 10h à 10h30, alternativement les 4 premiers duans de l'épée Kunlun ou l'éventail
Contact : Michel Douiller 0672680125

Stage d'été, au bord du lac à Talloires, du lundi 4 au vendredi 8 juillet 2011
Dates le 04/07/2011
Détail Animé par Henri MOUTHON.

Organisé par ATCHA
Tél. 04 50 64 19 41 ou 04 50 77 25 66

Stage Yangjia Michuan, du 18 au 23 juillet 2011, à Molines en Queyras
Dates du 18/07/2011 au 23/07/2011
Association L'école de l'Arbre du Voyageur
Email marc.appelmans.chenghsin [AT]live.fr
Animateur Marc Appelmans
Détail Marc Appelmans, Route de Mons, 1065 83440 Seillans en France Tél: 06 81 09 65 26

Stage de tai ji quan franco-américain du style Yangjia Michuan Taiji quan, du 20 au 27 juillet 2011 à Marçon
Dates du 20/07/2011 au 27/07/2011
Association Aramis
Email aramis.72 [AT]free.fr
Détail Animateurs : John Cole (Californie), Jim Carlson (Michigan), Dale Freeman (Oregon), Sabine Metzlé (Région parisienne), Henri Mouthon (Annecy), Serge Dreyer (Le Mans).

Stage Cheng Hsin (Taiji Quan), du 25 au 30 juillet à Draguignan
Dates du 25/07/2011 au 30/07/2011
Association L'école de l'Arbre du Voyageur
Email marc.appelmans.chenghsin [AT]live.fr
Animateur Marc Appelmans
Détail Marc Appelmans, Route de Mons, 1065 83440 Seillans en France Tél: 06 81 09 65 26

Stage d'été du 30 juillet au 5 août à Port Maubert
Dates du 30/07/2011 au 05/08/2011
Association Organisé par le GRDT
Email jeanmougin.claudy [AT]orange.fr
Animateur Claudy Jeanmougin et ses assistant(e)s
Forme - Applications techniques et martiales - Tuishou - Techniques connexes à la carte
Contact : Claudy Jeanmougin 06 81 53 84 62

August

Stage Qi Gong et Méditation Taoïste, du 01 au 06 Août 2011 à Draguignan
Dates du 01/08/2011 au 06/08/2011
Association Organisé par L'école de l'Arbre du Voyageur
Email marc.appelmans.chenghsin [AT]live.fr
Détail Animé par Marc Appelmans Marc Appelmans, Route de Mons, 1065 83440 Seillans en France Tél. 06 81 09 65 26

Stage d'été : éventail - bâton de sourcil - tuishou avancés, du 10 au 14 août 2011 à Septmoncel
Dates du 10/08/2011 au 14/08/2011
Association La Grue Blanche
Email herve.marest [AT]free.fr
Animateur Hervé Marest
au centre de la Couronne à Septmoncel (JURA)
Contact : 06 50 61 81 95