

Amicale

Yangjia Michuan Taiji Quan

Nr 64 - May 2010



The overexcited Tiger

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It would seem difficult to part each other. Five months after the 20th Rencontres (Meetings) of Amicale, there is like a rear sky that doesn't stop wrapping and following us. It's clear: we would like to still be there... This bulletin comes down in many ways -and comfort us in what we already knew- to our need to move forwards, improve, exchange, again and again, and that the practice of Taijiquan is really our "cup of tea". We already knew it, but the Rencontres restarted the engine, gave our style a vision of future again. The loss of our Master, at the same time the rapprochement between the three continents of the Yangjia Michuan Taijiquan, gave us a true motivation to become, post mortem, genuine disciples. The Tiger seems perfect here, don't you think? He reminds us immensely of the power of Wang Yen-nien, the strength of our School, the energy of our Amicale. As a former student of Claudy, I also can't avoid mentioning this other Tiger who concocted these unforgettable Rencontres for us, and regularly "bugged" us so we could measure up in our own style. It's not always easy, for each and everyone, because between the earth and the sky, there are circumstances, the everyday life, the worries, becoming heavier and heavier. We have therefore to forge our practice into this everyday life, in order to stay linked, one to another as to the earth and to the sky.

There is not one page in this bulletin that doesn't remind us of this treasure that we possess, in terms of knowledge, teaching, culture, internationality, friendship, tolerance and humor. The teachers and practitioners of the "new generation" are more and more involved in our bulletin, and they have beautiful things to say, new areas of research to suggest, sensible trails to make us explore. Let's listen to them, for everyone to become everyday a learner (again), so we can continue to marvel at the eternal youth of Taiji.

May spring and summer be sweet for all.

Françoise Angrand

Angers, April 1st, 2010

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The world of the president,

At the time of this writing, the storm rages again in our Charente-Maritime region facing the last equinox high tide. Nature reminds us that we obey her before commanding her. It's the work of the "son of the sky".

In twenty years, Amicale has expanded with numerous members, more and more demanding, which is fortunate, but in return the organization has become more complex with the increase of number in positions... This is the job of the president.

In order to follow rigorously the various tasks necessary for Amicale to function, we had to create several commissions, each of them run by a member of the board of directors who is also in charge of providing a report on regular sessions. These commissions are opened to all of our members, whether or not they are part of the board of directors.

Today I renew the call for volunteers to join the commission led by Christian Bernapel. This commission is actually responsible for the implementation of a system for welcoming our foreigner guests from Taiwan, the US or anywhere else. If you are interested by this idea, let Christian know.

In this last bulletin, I informed you about the project of separating the membership cost from the paper subscription cost. Of course you will be consulted at the general assembly about this matter but you can already give us your opinion.

I know well that you are attached to this bulletin, a simple communication note that has become a true magazine with a diversity of articles. It is also for this reason that it's time for separating those costs and come back to the financial reality of the functioning of Amicale. It is also a matter of fairness toward all of our members.

We are working as well on some texts about our statuses, some raising concerns regarding the organization and some outdated. Of course, you will receive well before the next general assembly a note on the texts and topics that you will have to vote for. This note will be separated from the bulletin because last time we inserted such a note in the bulletin, it went unnoticed, and we have been blamed for having voted a text that wasn't presented beforehand.

If it is urgent to separate the costs of membership and paper subscription, it is equally urgent to separate the notes that are purely administrative from the bulletin.

I wish you all a beautiful practice and plenty of happiness in all of your stages.

Claudy Jeanmougin

Écurat, March 30th, 2010

Janet Phillips

President of the American Yangjia Michuan Tai-chi Chuan Association



2009 Seal it Closed

For many years, AYMTA has been partially underwriting a trip to Europe for one American representative to attend our European counterparts' annual meetings. Your Board of Directors has considered this an important investment in AYMTA's future for several reasons. There is a tremendous wealth of YMT sharing that occurs at European gatherings; there are many more European YMT practitioners than American, and many have been studying and teaching YMT longer than most Americans; and the Europeans have been organized into both small and large cohesive groups longer than the Americans. In November, I was fortunate to be AYMTA's representative to attend the annual meetings of the European Teachers' College and Amicale in Carcan-Maubuisson, France. This happened to be the 20th anniversary celebra-

tion of both organizations, which were originally conceptualized, designed and founded with Master Wang's guidance and support.

For those of you unfamiliar with these groups, the mission of the Teachers' College (<http://www.ceeymt.eu/>) is to gather European YMT teachers twice per year, to promote and maintain the integrity of Master Wang's teachings, to build consistency in teaching while improving it, to promote workshops and mutual aid, and to train new teachers. They also publish a worldwide directory of YMT teachers. This year, there were almost 100 people at the College's meeting.

Amicale is an umbrella organization for all the YMT associations throughout Europe. There are more than 60 such groups (<http://taijiquan.free.fr/site>) and countless affiliated but unofficial groups encompassing more than 3000 practitioners. Amongst other activities, Amicale publishes a tri-annual Bulletin, has an annual meeting, promotes numerous YMT workshops, has standing study groups on various aspects of YMT, and archives and publishes Master Wang's video materials. <http://taijiquan.free.fr/index.html> There were about 300 people at the 2009 Amicale gathering.

Every day began and ended with warmup exercises or form outside amongst the pines and ocean air. If you've never had an opportunity to do morning exercises with a hundred people or more, I encourage you to seek out that experience. It's a transformational treat!

The Teachers' College day was fascinating because the Europeans' are ahead of us in the realm of constructive sharing; participating in this forum was educational and encouraging. The morning was dedicated to Grasp the Swallow's Tail and the afternoon was dedicated to Seal it Closed. The first half of each session focused on the pedagogy of the move, i.e., how to teach the move. The 300 attendees were divided into about 10 groups and two teachers led each group. Remember, many of the workshop participants were teachers, too. After their presentation, there was a discussion period during which people dissected and critiqued the teaching method presented. When I suggested to someone that I didn't think the average American ego could withstand this process yet, I was told that the process and participants have been evolving for the Europeans over their 20 years, too. It hasn't al-

ways been as cooperative and amicable as what I observed. Although our country was founded on the principles of civil discourse, I think we've lost our way and we see the unfortunate effects of that in many arenas of our lives. Our shared taiji practice seems to be a perfect place to reintroduce such a discourse.

The second half of the session focused on the application of the same move. Participants stayed in their same assigned group, but two different teachers came in to teach. There was much less discussion during this session as most people were very engrossed in the practice of the presented applications. The atmosphere was flexible and people could engage or disengage at their comfort level. For those of us who don't get regular applications practice with advanced players, this was a great session!

The attendees determined the Amicale workshop contents en masse. After breakfast, everyone gathered and people hollered out what they wanted to work on, e.g., Kunlun sword, duan 2 applications, kicks, etc., After ten or twelve topics were listed, teachers were then recruited and assigned to the chosen topics. Again, there were some wonderful opportunities to expand one's practice and work with different teachers. As has always been true on my European taiji visits, many folks spoke English and very graciously helped with translations.

In addition to the workshops and festivities (it was in France after all!), there was time dedicated to the formal acceptance and signing of an agreement between Amicale, AYMTA and T[aiwan]YMTA (you can read the full agreement at <http://www.aymta.org>). Claudy Jeanmougin, President of Amicale, Wang Ron-Shan, President of TYMTA and I signed agreements designed to encourage exchanges, develop projects, and share publications. Fortunately for us, Amicale will soon publish articles in English and the Teachers' College will produce DVDs with English voice-overs or subtitles, so more of us will have access to their wealth of material. This is particularly important now that AYMTA no longer has its own journal. In addition to Claudy, Christian Bernapel, George Lin and Don Klein were instrumental in making this agreement become a reality; we're all committed to making it a living agreement rather than just a formality. Christian suggested that our first ef-

fort toward organizational exchanges be the assignment of one person in each group to serve as a contact for foreign travelers. So, for example, if someone from Belgium or Taiwan is coming to the U.S., they could contact our designee who would then get them in touch with a teacher in the specific area to be visited. If you might be interested in being AYMTA's U.S. contact, please let a board member know. We will let you know when the contact people from other countries have been identified, so you can connect with YMT players all over the world. My experience has been that this is an unparalleled way of expanding and enriching your practice.

2010: I'll try it

Each meal and glass of wine became an opportunity to talk with other teachers about pedagogy, organizational issues, the form, Master Wang's legacy and so on. Not everyone agrees with each other. I listened as one person insistently told another about some move. I don't recall the specific topic. What stuck with me was the response of the skeptical recipient, a senior, accomplished teacher: "I'll try it." My hope for all of us is that we will work on adopting this open stance and encourage each others ongoing development through civil discourse rather than dogmatic, ego driven rigidity. A



receptive, open approach seems consistent with Master Wang's teaching style and his often-repeated instruction to investigate his teachings for our-

selves. One morning at breakfast, I sat with two young French students. “Did you meet Master Wang?” they asked. As I told them about my 26-year history of studying with Master Wang and his students, their sense of wonder highlighted the responsibility those of us who were fortunate enough to study directly with Master Wang have now. This is a living form we’ve been entrusted with. Our mutual support and encouragement is a powerful tool for cultivating our understanding of YMT and Master Wang’s teachings.

You’ll have an opportunity to practice that openness at a workshop that John Cole is sponsoring July 7-11, 2010 near Boonville, California. You can find details at <http://www.johncole.com> or link to his flyer from our Web site, <http://www.aymta.org/home/calendar.html>. I hope that many of you will take advantage of this gathering to further your practice, meet a few of the European teachers and players, and support the expansion and evolution of YMT in the United States.

Please also consider making this year be the one in which you step up your involvement in AYMTA. In addition to filling the international contact coordinator position, we need help with Web site maintenance and mailings and people with basic computer skills to help on an ad hoc basis. And, if someone is willing to be the editor, we could resume production of the AYMTA Journal. As always, we invite and welcome input about how AYMTA can be a relevant and useful organization for its members. Service can be rewarding. Try it!

The Art of Movement in Relation to Yoga and Taijiquan

Florence Jacquot

Text forwarded by Gilles Ratineau Tai Chi Club of Versailles.

Published in “The Notebooks of Yoga,” No. 274, January 2009.

Reprinted with permission of the Editor Jean-Pierre Laffer.

“In the spirit and meaning, the two practices, yoga and taijiquan meet” Florence Jacquot writes in this excerpt from a training dissertation as a teacher of yoga called “breath of life.”

Taijiquan is an internal Chinese martial art consisting of sequences of slow and fluid movements performed standing, preferably outside. It can be considered an art, such as floral art or Japanese archery, in that the ultimate meaning or purpose of the exercise is the transformation of man. It remains, however, a martial art derived from the traditional external gongfu, and the intention in the movements is always alternating attacks and parries, but the spirit here is internal: the power is not produced by muscle power (external), but rather by a mobilization of internal energy concentrated in the hara (dantian) in connection with the earth. Yet taijiquan is in principle not aggressive but defensive: the idea is to use the strength of the other — always a partner, not an enemy — to neutralize it: absorb his strength to return it to him. Taijiquan is also known as taiji boxing. It is based on the Taoist principle of the two complementary energies of yin and yang and their continuous alternation represented by the diagram of the double fish, interlocking black and white: “Taiji is the first principle, universal, ubiquitous, the game in which yin and yang, heaven and earth, the feminine and masculine, rest and activity, both oppose and unite. [...] Yin and Yang express all phenomena and all existence. The interaction of these two energies is at

once antagonistic and complementary and creates all beings. The universe is traversed by dynamic equilibrium, nothing is frozen, fixed, everything is movement, slight as it may be.”

Unlike yoga, taijiquan does not permit sensational discovery nor immediate pleasure; beginners are disappointed! Trying desperately to follow a series of mimetic movements in all directions in space, trying to coordinate the joints of all limbs more than usual, and laboriously: it appears as if there are a hundred thousand things to see and do, all at the same time. All joints are coordinated in very precise movements in terms of direction and position in space.

“The heart in agreement with the intention,
The intention in accordance with the breath,
The breath in agreement with the energy.
The hand in agreement with the foot,
The elbow in line with the knee,
The shoulder in line with the hip.”

Contrary to yoga that offers a wide variety of postures, taijiquan is a constant repetition of the same sequences of movements; gestures are polished, refined, like a craftsman who does the same his job a hundred times. In particular, the work of coordinating all parts of the body takes time and application. And as long as this stage of learning is not well advanced, while the technique is being mastered, the mind cannot be free, and the work of internal transformation itself cannot truly begin.

Here is what Dürckheim says about the practice of Japanese archery. I think this could equally well be applied to taijiquan:

“At first, he must, of course, learn the technique. But only then can the real work begin, the constant work on oneself. Archery, like any other art, is an opportunity for the Japanese to awaken to Being, that is to say to one's essential being. However, this presupposes that we undertake to purify one's self from a vain and ambitious man who, precisely be-

cause he cares only about the appearance of results, endangers the very perfection of them. Only after the triumph of ego can we succeed in accomplishing this task. Success is no longer the fruit of knowledge led by ambition, but of a transformation of man's being. Success is then the manifestation of an internal state that releases a deep force, almost supernatural, which, arguably, is the perfect product without our conscious input. It is thus clear that the meaning of the exercise is the transformation of man."

From the beginning, I felt the complementarity of the two disciplines that I undertook: yoga and taijiquan. They nourish each other. Yoga brought my attention to the internal sensation of movement, balance, concentration and ability, which I could put to use in my training of taijiquan, to progress in a more rapid and more integrated way. The work for me was to go inside, taking root there, and give an anchor for the outside mimicry. Taijiquan, practiced standing with eyes open, in turn enabled me to find the roots and the contact with the ground, precisely in order to "keep our feet on earth."

The attitude, a clear and harmonious expression of the position as man has his roots in the ground while being connected to the sky, is upheld by the one and drawn to the other.

When we practice yoga, the risk has always seemed to be alone in one's feelings and "to be in one's head" without even realizing it.

This risk also exists with taijiquan, which can become like a dance, beautiful but totally meaningless, where mastery of the complex art, may lead to further ego instead of diminishing it, especially in competition practice. However, there is taijiquan work in pairs, called pushing hands, which allows an immediate return to a more objective perception of the fairness of the practice. The concerns, rather than performing the movements in a vacuum, are face to face with a partner who, by mimicking the attacks, prompts or pushes you, trying to destabilize you. It is unstoppable: once you are no longer to-

tally focused in practice, once the gesture is not fully integrated, or perfectly executed, the partner feels and takes advantage of this "empty" energy to destabilize you. This exercise is more fascinating than its title. It allows us, very directly, to test our root, to greatly refine the relationship and sensitivity to the other (we may even end up feeling the movement of the other before it has even started to be made), and highlights the emotions that come into play in this relationship, and the reactions of the ego when faced with the demonstration of our shortcomings. Here, without pretense, the exercise leads back straight away to reality and you can work on accepting what is the other and what we are.

"Any true spiritual elevation involves previously a descent to the 'center of the earth'."

Taijiquan, in addition, is a practice of relationships, so it is most often practiced in a group outdoors. Man must take his place between earth and heaven, but equally strike a balance between inside and outside, himself and others; his rightful place among men and the universe. There is a tight relationship between members of the group: even while concentrating on their own practice each must be very careful to stay at the same pace as the others, so that the alternation open/close, the full empty will be in harmony between each individual and the group ; harmony that is the "door" to group practice. Taijiquan connects equally man to the entire universe: each movement of the form carries a poetic Chinese name that recalls the connection between man and nature. Yoga, a "blind" practice, even practiced in group classes, remains for me an individual practice, in relationship only to oneself. The spiritual relationship that which is beyond us, when it is present, is still internalized as in the seated posture. Taijiquan, best practiced "mute," opens the relationship to the outside, by the look and natural feeling and physical space around us. Yoga helps to find the interior, to reconnect to its energy: deep, primordial. Taijiquan allows us to put that energy into movement, to circulate it, both within and with the exterior, the environment, and to make it "alive" or useful to the life.

« Any true spiritual elevation involves previously a descent to the 'center of the earth' ».

“If the living body is in a right relationship with the world — with people, things, nature — it means it is both ‘open and closed,’ clearly defined and in contact with the world, both separated and connected to it. It is as if the body and the world breathed, breathing, gave itself to him. If the ‘form’ reflects the proper relationship of man with himself, he gives the impression of being both fixed and free, stable and dynamic, at once tense and relaxed.”

However, it seems that in the spirit and meaning of the two practices, yoga and taijiquan meet. One is always working to “reconnect” with his innermost being, to become aware in the exercise, to stay connected and to be able to use it in everyday life.

“The power given by the roots in the original center is a key determinant of trust that man has in himself and in life. In addition, these roots are always an elementary power manifested in all situations of life by a force of resistance, creativity and unity. A force that is sustained not by the ego or the mind, but linked with the cosmic powers. There is an inexhaustible source of renewal and strength, both physical and psycho-spiritual.”

I sometimes view the practice of taijiquan as a true prayer, a sacred act. In this connection I rejoin with nature, and by the internal and external harmony of movements, it comes to me the impression of witness to the beauty and perfection of the universe. Then I feel that my practice is just and beautiful. In these moments, when I am not made tense by the desire to “do well” everything occurs as if the motion was made through me, without my having to intervene. A tremendous sense of fulfillment and gratitude settles and it is as if I were then given such to share with those around me.

“The body is recognized as the ‘temple of the Spirit’,” Saint-Paul.



Maître Kong a dit :

**« Si tu choisis l'incinération,
sache que ce sera ta dernière
cuite ... Tandis qu'enterré,
tu auras toujours une chance
d'avoir un petit ver dans le
nez »**

The heading of the College

Admission procedure to enter the College

Hervé Marest

WELCOME

Hello,

We wish a warm welcome to all the teachers here today and to those who came with them. We are particularly touched by those of you who have made the effort to travel a long way to attend our 20th anniversary. We are also very honoured by the presence of George Lin (honorary president), Wang Ron-Shan (president) of the Taiwan YMT Association (TYMTA), Janet Phillips (president), Mary Loesch (secretary) and Don Klein (member of board) from the American YMT Association (AYMTA). On writing those lines, I still do not know if Denis Banhoro from the Ivory Coast can come. The presence of a representative from Africa would be a great honour and joy.

We hope this meeting will be a moment of conviviality and friendship. We are linked by our passion for Taiji Quan and for the YMT in particular. We could quietly keep to ourselves, but our passion would eventually weaken, since there is no life without exchanging. Events like the 20th anniversary of the College and the Amicale contribute to this collective consciousness that brings us strength and support.

This enthusiasm that Master Wang Yen-Nien passed on to his students, was also transmitted to the European College of YMT teachers of which he is the founder. The aims of the College (p.17) are mainly the following:

• To gather the teachers

We gather at least twice a year and we encourage regional meetings, which are favoured by proximity. Each seminar consists of about 30 members, which is quite reasonable if we take into account the difficulties linked to work, transports or money.

• To exchange and practice together

As the years passed, the College's teachers learned to exchange with serenity and respect. Although not always easy, everyone strives to listen to the other. We can't appreciate all the treasures of such a procedure. Those who were patient enough know it.

• To progress pedagogically and technical

It is regular training that enables progress. The College's seminars give pedagogical and technical ideas (p.8, 9 and 10) that have an echo in our daily practice throughout the year. The overall level of the members has clearly progressed lately and we do our best to put in place the necessary tools that will make champions out of the next generation! (come back in 20 years time and see...)

• To promote and maintain the integrity of the style

Our style is a mean which links and enables us to improve. If we want to keep that mean we must respect Master Wang Yen-Nien's teaching as much as possible. His DVDs and Books are here as a reference, as well as the teachers who had the great pleasure to learn with him. However, we must do it intelligently. Rather than imitating, we must understand. That is what the College endeavours to do by occasionally using knowledges of other styles or disciplines, however, without neglecting the corpus of our style.

• To Promote mutual assistance and form new teachers

Concerning mutual assistance, several teachers have recently decided to offer a free space to an applicant in every one of their workshops. Moreover, the elders have always been available for questions that new teachers have. They are always glad when questions arise, and, most of the time encourage

the young ones to go for it, often by giving them the responsibility of assistant in their own classes.

In 1992, the college opened and 70 new members joined the 9 founding members. Today, 17 years onwards, this number reached a total of 140 admissions, although there were 7 resignations, 3 deaths (including very recently that of Jean Pai to whom we will pay tribute), and 25 members who don't keep in touch anymore. Therefore, this brings the real number of our members up to 95. Out of those 95, 80 are up to date with their membership fees. This number has more or less stagnated for the last 10 years. It shows that there is still quite a lot to do for our development. Yet, new generations are appearing, and we are trying our hardest to welcome them. The foundations are here.

This brief overview aims to prove one thing: as written on our website's homepage (<http://ceeymt.eu>), the CEEYMT is a unique structure in the world of Taiji Quan. It's something rather valuable and it is our duty to protect it and make it thrive. We owe this to Master Wang Yen-Nien and to ourselves.

To conclude, I apologise to those who speak neither French nor English for not having translated this document into their language, but we simply ran out of time.

I warmly thank Stéphane Jeannenot (Double Dix's president), Claudy Jeanmougin (President of the Amicale), and their team, for their support to the organisation of the College's 20th anniversary.

Finally, I reiterate, in the name of all our members, our sincere and warm friendship towards all the YMT teachers over the world.

Long live Yangjia Michuan Taiji Quan!

ADMISSION PROCEDURE

Every applicant to membership of the European College of Yangjia Michuan Taiji Quan teachers must :

- Have attended at least two meetings of the College as a guest.*
- Teach Yangjia Michuan Taiji Quan.*
- Know parts 1-3 of the form, which is the minimum requirement.*
- Be proposed by three College members from three different associations.*
- Provide the Secretary with the admission form filled and signed as well as two photographs, two months before the AGM. This admission form is given in duplicate to the applicant who will keep one and send one back to the Secretary. This document must contain the following points :*
 - o Name, surname and details of the applicant.*
 - o Number of years of practice of the applicant and names of the teachers.*
 - o Experiences in teaching Yangjia Michuan Taiji Quan.*
 - o Names of the three College members who proposed him/her.*
 - o Text of the Charter read, approved and signed.*
- Present the AGM her or his history in practicing Yangjia Michuan Taiji Quan.*
- Receive more than 50 % of the vote of those present at the AGM.*

The Secretary must :

- Provide the applicant with two admission forms, the charter in duplicate, and one copy of the collection of the AGMs decisions.*
- On receiving the application form, contact the teachers who proposed him or her to confirm their agreement.*
- . After the vote, solemnly inform the applicants of their position as member of the College and offer a toast on behalf of the College.*

The teachers who proposed the applicant must :

- . Make sure that the applicant knows parts 1-3 of the form.*
- Be the applicant's guarantee in signing the admission form in duplicate.*
- Consult each other so that as at least one of them attends the AGM that will co-opt the applicant.*

CHINESE COURSE THE TIGRE

Paule-Annick Ben Kemoun
(Bénou)



Last year while preparing your annual Chinese course, my way to greet you on New Year, I looked up at the animal of the coming 2010 and thought that to entertain you with the tiger was going to be easy...



Tiger mosaic : Miki Tika (photo Bénou)

Maybe because this species is endangered (though its reduced size imitation is the cat), maybe because its beauty, its strength and its ferociousness render him fascinating, literary references to this wild and lonesome animal are indeed numerous and varied.

My first encounters with tigers trace back to my childhood probably at circus but for sure in a charming book, the Story of Little Black Sambo, and his spats with a pack of tigers that steal clothes.

I still don't understand why my dream to become a tiger tamer has not been nurtured then by my family.

Later my art studies definitively ruined any possibility of a veterinarian career and my taking care of this superb animal.

I later came across other tigers :

In comic strips, whether Joe the vegetarian, apple-addict tiger in the madness of the jungle or

Georges, resident of a zoo in French authors Tardi and Pennac's Débauche. Widely famous are

Shere Khan, the terrible tiger in the Jungle Book that would gladly swallow Mowgli, and Diego the saber-toothed tiger of Ice Age.

Some years ago I sailed with Pi Patel, a young Indian drifting in a lifeboat together with the only survivor of a shipwreck, Richard Parker, a hungry Bengal tiger. This Life of Pi by Yann Martel is a philosophical tale worth its while.

I however quickly gave up the idea of an origami tiger this year plainly aware of its difficulty. Origami cats already request expertise, patience and humility, so let's forget this table ornament for a Chinese New Year banquet.

It is a pity though since Master Wang and Claudy are both Tigers I would have loved to honor.



Let's however not forget the two magnificent tigers composing the ATA's logo and their endless round dance.



Then there are many tigers tormented in our Taiji form : the one returned to the mountain (I tried it on my cat with an approximate result), the one which is straddled before climbing the mountain (there my cat simply disappeared), the one that is tamed and finally the one that is straddled and shot at the end of section three (but why so much hatred ?).

I remember - and I am certainly not the only one - a teacher comparing the tigers we figured straddling to a herd of cows joyously grazing. We went irk. So this tiger-cow is a possible answer of taiji students pathetically progressing on the way towards taiji.

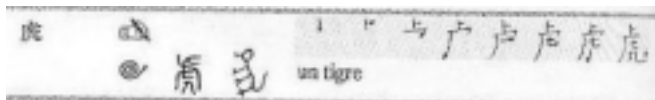


Cow Tiger, Cow parade Prague 2004 (photo PABK)

And now comes our annual – and concise – Chinese course :

HU = tiger = 虎

To be pronounced « hu » third tone (represented by an inverted circumflex accent (Hǔ), the voice lowering down from top to bottom then then rising up again as in an echo).



If you only pronounce it «hu» with the voice raising up as in a question, it then means a lake 湖 or a butterfly 蝴蝶 ! that's why it's so useful to learn both the pronunciation and the graphic sign. What a drag, isn't !

To say « so, so» Chinese use « horse horse, tiger tiger » (馬馬虎虎 to be pronounced mama huhu) and wondering why... I found an excellent article giving all the reasons no to start studying Chinese. So let's forget it since learning a difficult language at any time in your life is a sign of optimism and trust in possible longevity. Such an optimism that lead me all the way to Shanghai to admire a sun eclipse under a pouring rain.

As far as Chinese language is concerned, I am not worried since its teaching is constantly progressing as is Chinese population and its economy. On the edge of this year of the Tiger I am just wondering about things that slowly disappear without our clear consciousness of it such as tigers, hard work, work itself, study, ... just think about it.

I wish you a happy and beautiful year of the Tiger full of smiles, laughters, giggles ... and also that you may keep and pass on knowledge of what is important to you.

Paule-Annick ben Kemoun (Benou)

January 8th, 2010

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Several Ways of Working Movements of the Waist, According to Each Student's Progress

Alix Helme-Guizon

From discussions with Celine Davière and Lionel Descamps, KunLun Association, Angers.

translated by Don Klein

(Part I)

The taijiquan classics emphasize the mobility of Yao, the “waist,” which actually corresponds to the pelvic area. “To achieve the agility and lightness, you first need to pay attention to the regulation of your waist (Yao) and your groin (Kua).” (Quoted and translated by Yang Jwing-Ming, The theory of taijiquan, Budo editions)

Yao - waist

Yet our habits are generally quite different when we start learning taijiquan. We must therefore first (re)discover that this part of the body is moving, and moves, no matter what! After a few years, when such mobility is achieved, then we can go further and investigate the finer movements of the pelvis, without moving the legs.

What is summarized here in a few sentences is, in fact, a long exploration and each step takes several years. To each according to his own pace; do not try to rush things: it is counterproductive. This work on the movement of the pelvis requires perseverance because the pelvis is generally an area in which there is low awareness of difficult movement. Just try again and again, every day for several years before succeeding. Each test reinforces our sensitivity and our coordination. So every failure is preparation for success, as the Shadock proverb “The more that is missed, the more that succeeds.”

Our intention is to show why a teacher gives necessarily “false” instructions because “what is simple is wrong, that which is not is unusable,” said Paul Valéry. The teacher must adapt to what is possible at this point for each listener. He can give two very different instructions working with two students in the same course. Allow your teachers to guide you and tell you when to change goals.

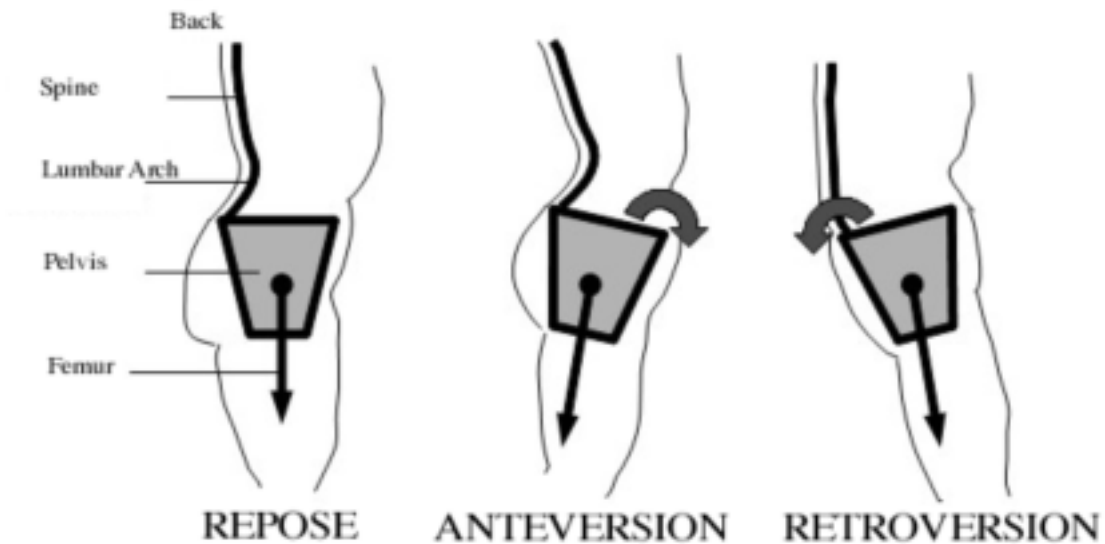
1 - Move the pelvis, no matter how !

To begin, one must discover that one can move one's pelvis, no matter by what means it occurs. This produces large movements, created by strong contractions of the superficial muscles. Our form will little resemble that of our teachers, but it is a necessary step. Do not attempt to copy the shape of the body of the teacher at this point.

Start each movement by moving the pelvis creating a new representation of the body, where the largest area is no longer the torso and head, but the pelvis. In our Western culture, the pelvis is an area often filled with viscera and sex organs, a rather “shameful” area. Gradually it becomes the center of being, the Dantian, the starting point of any movement. Building a new scheme where the body becomes your lower Dantian is the central most important step, and you will return to it over and over.

Dantian

There are two basic movements of the pelvis, and it is easier to work one after the other. In the first, the movement of anteversion and retroversion is in the vertical plane; in the second the movement of rotation around the vertical axis of the spine is in the horizontal plane. For each type of work, a typical exercise is described, with success criteria and its application in the form¹. You are already familiar with many of these exercises.

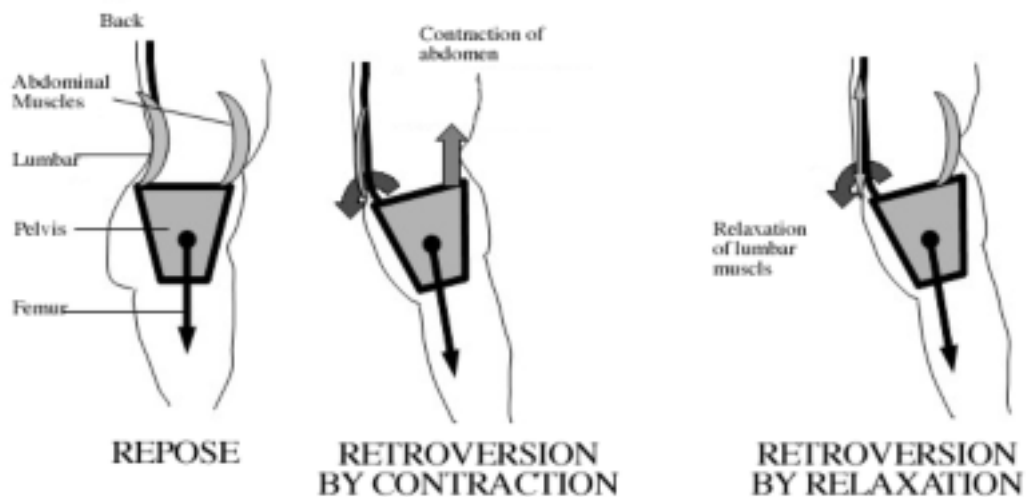


1.1 Movement in the Vertical Plane of Anteversion and Retroversion²

1. Purpose: retroversion of the pelvis creates the position of rooting, which can link the upper and lower body. The retroversion should be light, the coccyx (weilu) should be vertical.

2. Instructions: To create a retroversion, decrease the lumbar curve, moving the bottom of the pelvis forward and the top of the pelvis backwards.

Initially, seek only to make this movement at will. In doing so, observe that it takes a large contraction of the abdominal muscles (abdominal rectus) and the gluts for retroversion. Then, try a second time to get the same result, not by contraction of abdominal muscles, but by loosening the back muscles.



3. Criteria for success of retroversion:

- In the beginning, the success criterion is to observe the loss of lumbar curve (a Chinese saying: “Open the Ming Men, the door of life,” which is at the heart of this curve). We may be aware by standing against a wall, one hand between the wall and the hollow of the back. The retro movement must press the hand that is against the wall. During warm-ups or tuishou, you can put one hand on your

1 - By form, I mean the hand form, weapons and tuishou.

2 - Inspired by the work of Marie-Christine Moutault

lower back and feel if there is a decrease in the lumbar curve during rooting.

- Criteria for success upon release of retroversion: place one hand on the belly and one on the back, and try to feel which muscles contract and which relax in retroversion. We develop the sensation of the muscles, and little by little we can learn to control them. Neither the abdominals nor the buttocks should be contracted.

- Criteria for success of retroversion when working in pairs: the retroversion of the pelvis, any rise in the upper body can be absorbed and transmitted to the lower body to the feet. You can experiment with this by working in during basic tuishou exercises and then in free pushing hands.

4. Point to watch: from the time we manage to make a retro movement at will, be careful not to exaggerate this movement. The movement produced by contraction of the abdominals is of very high amplitude, but this is not what we seek. **A too intensive retroversion blocks the other joints of the pelvis too much, and there is loss of mobility.** One rather wishes to obtain a very small movement by loosening, giving the impression that the coccyx is vertical under the effect of its own weight (even if this is not a picture!). “When the Weilu (tailbone) is straight, the body is balanced without leaning.”

5. Link to practice: each root (in the form, warm up, weapons, and push hands) should be created by this slight retroversion of the pelvis. It is a movement that is found on almost every breath in the form. In pushing hands, it is fundamental as the work of learning to receive pushes.

6. Learning time means: to succeed the retroversion of the pelvis by releasing often takes at least two years of regular practice. Indeed, this movement is possible only when the back muscles are sufficiently relaxed. That is why there are repeated stretches back at the beginning of the warm up. These stretches should be performed extensively and carefully in order to lengthen the posterior muscles. These are exercises that prepare or maintain the possibility of retroversion by relaxation.

1.2 Rotation around the spine

The second basic type of movement of the pelvis is rotation around the vertical central axis that runs (roughly) at the spine. We practice this work during warm-up exercises and tuishou.

During these exercises, the rotation is combined with a vertical motion (retroversion and anteversion).

1. Purpose: It serves to teach how to generate all the rotation from the pelvis.

2. Begin the rotation by rotating the pelvis. The shoulders and legs only follow the rotation of the pelvis.

3. Criterion of success: there is always a slight delay in movement of arms and legs relative to the movement of the pelvis; there is **a sense of unity** throughout the body. The Taijiquan Classics say, “When a body part moves, the body moves.”

4. Point to watch for: when the pelvis rotates, the knee of the supporting leg will follow the pelvis and twist. If the knee bends, the supporting foot raises on its outer edge. We must therefore make very small amplitude rotations and **always push the knee support in the direction opposite to the rotation, keeping the surface of the support foot in contact with the ground.** This point is crucial because knee pain can stop the practice, which would be a shame for “healthful practices”!

5. Link to practice: taijiquan is based entirely on spiral movements, which are rotations of the pelvis combined with vertical movement. A typical example is the movement Grasp the bird's tail (Lan Que Wei).

6. Learning time means: it is quick enough to learn to turn the pelvis, but it takes many years for the knee over the pelvis to not follow this rotation, with no twisting inwards. One should also be familiar with a sequence (duan) to its attention, not on memorization, but on the pelvis during practice. It is for this reason that the work of the pelvis in the form cannot really be mastered until after at least one or two years of regular practice.

When are we done with this first level of work? When there is no need to think when that will happen. One speaks of “**regulation without regulation.**” For example, if when you learn a new move, when the entire focus is on memorization, you

make this new move spontaneously from the pelvis,
or if, in your daily life how you open the doors,
stand, move, part of the pelvis.

(Study to follow in the next issue.)

**WORLD CUP OF TAICHI
CHUAN : TAIWAN**

Form – Weapons - Tuishou

2 and 3 october 2010

Taichung - Taiwan





Projects in Wen Wu!

More ...

Recollections in order!

For new members and for those among the alumni, who would rather forget ...

1 - Wen Wu was born in September 1996.

2 - Wen Wu is a magazine that is published when enough in-depth articles are composed.

3 - Wu Wen has already published four issues, the latest edition dated 2003.

4 - Wen Wu is an outgrowth of the association time offers its dissolution as an independent organization.

Future ...

5 - Wen Wu has lots of plans:

a - An issue devoted to the sword: technical, educational, 2 person work ...

b - An issue devoted to the recovery of translations of Classic taijiquan texts a long project which will take several years. A team is working on it, but according to the texts discussed and the availability of its members, the team can evolve. Would

those interested in working on the texts contained in the little red book, July 31, 1 and 2 August, 2010 contact me fairly quickly.

d - An issue devoted to the bestiary and names of form. This approach may lead to further entries in practice and a broader understanding of it, the symbolism is much-bearer for human beings! I know some have already worked a bit in this direction. Could we meet to organize and continue the work started?

e - A number glossary of terms used in taijiquan, an idea I maintain because I think it interesting and viable, despite what has been said at the last GA!

f - Possibly, a number that is more free: a compendium of research carried out by one another. Next what will be proposed by peers we will see what consistently you can give this issue, but you can be sure we will develop one or two issues, if Wen Wu collects many items!

As I hope you can see, it is to continue to register our style in a wide dynamic range, that of taijiquan .Recent Meetings of the Association have been promising in this sense, the decision to meet again to share, to enrich ourselves with each other like what is already the European College of Teachers is an essential part of our future style. Wen Wu, in its way, make its contribution to the building, collecting, organizing research themes, and not just limited to our style, our language (which does not compete in more mature individual work; Wu Wen instead may serve as a showcase, rich enough to be attractive and allow the impatient expectation of the personal work more pointed).

Those who are tempted to work on one or more of these projects contact me. From my side .I will take the initiative to contact a number of people, but spontaneous impulses are good and allow a lower energy expenditure for whom for the moment, finds oneself with the title President of Wen Wu but wants to continue working for Wen Wu as a mere collaborator ...

Thank you,

I'll wait impatiently. .. Marie-Christine Moutault
(chris.moutault@wanadoo.fr)

Some random thoughts while translating Jean Isnard's “Le practiquant, le mouvement et le silence” in 20 ans d'AMI-CALE

Don Klein

Et le practiquant dans tout cela: And the practitioner in all that

Like Chinese languages, philosophies and other arts, taijiquan must be regarded as processional, always becoming, transforming, not objective, constructive, goal-seeking, so while an initial focus on individual movements and positions may make learning the form easier, it is misleading if continued, making taijiquan no more than a series of snapshot-like poses in dance sports. What is important is the becomings, the transitions between these named “moves.” As one leaves the emulation phase of learning it becomes critical to attend to the advice of Zhèng Mǎnqǐng (Cheng Man-ch'ing): "When you practice the form—imagine that you have an opponent before you. When you have an opponent before you—imagine that you don't." So in solo practice, the mind must create the duifang approaching from the next direction, the eyes focus on the threat, the body follows—positioning itself to counter the invisible duifang, the energy rises from the rooted foot to the full hand. And on and on, transformation to transformation. Once this can be approached and the movements internalized, one can alternate intention-oriented practice with body-memory practice where the description “meditation in motion” applies.

Se tourner vers l'autre : Turning towards the other

Clearly group practice partakes of the latter. Here one delights in the synchrony, in the group flowing as an entity; here one releases volition and the individual mind merges with the group mind: a pod of whales flowing in a mysterious unity.

Apprendre à faire silence : Learn in being silent

Where practicing in silence can add to the experience—synchronizing with the breathing in solo practice, with the surrounding movements in group practice—it lacks the low rumbles of the whale voices, in particular the sonorous intoning of Wang Laoshi's calling the breathing and the moves. I believe it necessary for occasional but regular practices, both group and individual, to be done to an audio of Laoshi in order to link to our root of Yangjia Michuan Taijiquan. Many of the younger students have never practiced with him and it is through his voice that they can connect with him, just as those of us who knew Laoshi will refresh him in our memories. In a group this is magical, as the ensemble moves as one; in individual practice, the player feels the focused attention of Wang Laoshi. Along with the X_s and the H_s, be aware of the names of the movements : yùbèishì, qíshì, yòu cǎi shǒu, zǔo cǎi shǒu... bàohǔ gūi shān.



Don Klein, Keith Rise and Janet Phillips during the Rencontres at Carcans. Photo Jean Marthoud

1. See the introductions to Roger T. Ames and David L. Hall's *Dao De Jing: Making This Life Significant*, Ballantine Books, 2003 and D. C. Lau and Roger T. Ames' *Yuan Dao: Tracing Dao to Its Source*, Ballantine Books, 1998.

2. Opposite; the other side/party. See Scott M. Rodell's *Taiji Notebook for Martial Artists*, Seven Stars Books & Video, 1991, pp. 39-41.

TESTIMONY

Many associations from our style spread an other teaching in addition to that submitted by Master Wang Yen-nien. We asked some of them to give us motivation of their approach.



Association Le Bambou

Thierry Lambert

Translated by Martine Larigauderie

As it has already happened to some of you, Claudy asked me to write an article for this magazine. He suggested I could explain my personal path along with the reasons that led me to teach taiji quan as well as dao yin qi gong; of course, these disciplines are taught separately, which does matter. My choice can be explained on one hand by my path and on the other hand by the persons I met, who undoubtedly have had a great influence.

I started practicing Yangjia michuan taiji quan with Edith Léonard in Caen (Normandy, France). I then had the opportunity to take part to my first training courses. They were organized by the Caen taiji quan association and taught by Annick Blard, Michel Douillet and Sabine Metzlé. When Edith left for Normandy, Solange Groult and Michel Frérot became my teachers. The latter advised me to go to a summer course to deepen my knowledge of taiji quan. That is how I took part to a course taught by

Claudy Jeanmougin; that was the first one, many more would follow. I really was motivated and I absolutely needed to learn more (that might be my shortcomings!). I discovered the French school of taiji quan where I enrolled after a one-year probationary period. There, I discovered similar disciplines like dao yin qi gong, xing yi quan and ba gua zhang. The three of them were taught to complement the school schedule based on specific Chinese techniques¹. I still practise dao yin qi gong which was taught by Jean-Luc Saby and some elements of xing yi quan; both disciplines originated in Georges Charles's San Yi quan school.

During this training, Claudy agreed that I could start teaching Yangjia michuan taiji quan within the new Hérouville taiji quan association. Soon, a second taiji course was created. During the fourth year, a dao yin qi gong course was opened at the request of members of the association. As I had taken a course at the EFTJQ, though then I had not intended to teach it, I was asked to teach it and Georges Charles agreed. However I had never thought it would be so successful. Dao yin qi gong is quite fashionable nowadays; it could be because it appears quite simple compared to taiji quan.

We all remember Master Wang Yen-nien's advice that we should concentrate mainly on our style; he also recommended observing other styles and disciplines so as to better our knowledge. Master Wang Yen-nien was not the only one to insist on this point; numerous masters give the same advice though some others could have a different idea. There are numerous examples of old practitioners who are considered as experts in several disciplines, be it in Asia or in the West. Who is right? The question is open and will remain so.

You could imagine that because an association offers different disciplines, members would practice several techniques. It is not so. As a matter of

fact, since it has been implemented, few people have enrolled in both (this year two people in a group of more than 50 have; in the past it varied from three to five). It implies that practitioners choose which suit them and follow that – no rule is imposed. I try not to influence the choice of the people who come to trial lessons even if those people expect me to tell them what could be best for them. I do my best to answer the unavoidable question, which is a real pain in the neck: what is the difference between taiji quan and qi gong ? I suggest trying and training for some time in both classes; it helps most people choose what is best for them.

Confronting our style to another school is a real advantage. I could notice it shifted the emphasis within our style; you look at anew, which enhances your feeling and understanding. While I was learning dao yin, I became aware of common points between our style of taiji quan and San Yi quan school. One could imagine these “meeting points” or “bridges” could follow from a common heritage of martial arts; yet those similarities are far too important to be reduced to that. The most noteworthy one is the use of pelvic anteroposterior tilt while working from head to toe and distributing body weight between the heel and the sole of the foot. These are key notions in basic exercises as well as Yangjia michuan taiji quan sequences or dao yin qi gong and xing yi quan (San Yi quan school). I could observe numerous schools. These notions are developed mostly in these schools; they are unusual elsewhere².

About the origin of these similarities, here are some scant yet quite interesting elements, which can partly explain the bridges between these two schools³. We know that Wang Shanzhi, Wang Zemin master, who himself was Georges Charles’s master, was Zhang Qinlin’s student⁴. Of course we cannot assess the range of the exchanges between those two famous masters ; both Zhang Qinlin and Wang Shanzhi belonged to a school of “internal alchemy” which had nei gong and qi gong exercises. Furthermore, François Hainry and Franck Reymond both teach internal arts pointed to the global movements of Yangjia michuan taiji quan that we call “form” that was similar to xing yi quan. Indeed

this martial art was practiced by Wang Yen-nien when he was young. What characterizes Yangjia michuan taiji quan is that it differs from all the other taiji quan schools. This old school must still keep some secrets on its origins and influences, which we ignore since proof is lacking.

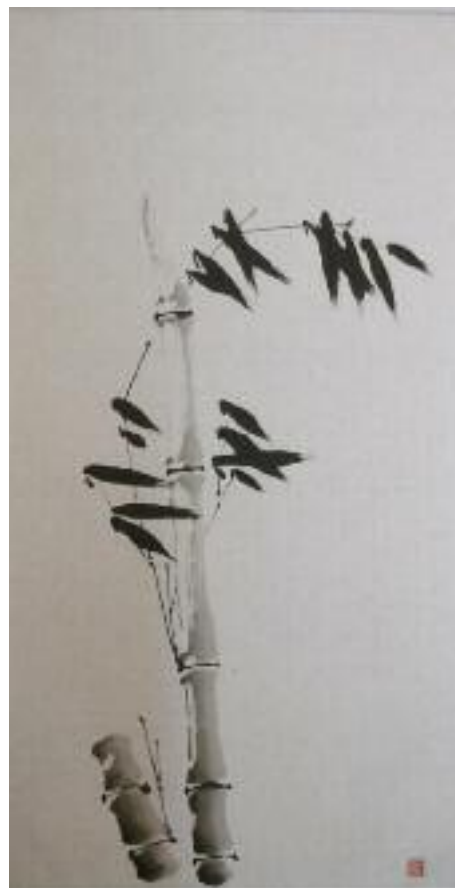
More recently, the activities of the association have widened after a specific training in ba gua zhang – Jiang Rong Qiao style – was organized and taught by Shing-Pok Chin. This training started in 2008 and has been going on during weekend courses. Trainees come from several associations from the area. Some of them still train though they have left the area for professional reasons which proves how motivated they are. This year we have started classes based on dao yin (San Yi quan) taught by Franck Reymond, a qualified San Yi quan



teacher. Our project is to present the different forms of this school in the midterm: the initiation form (kai men shi), yi yin fa (preparatory techniques) and then dao yin forms. The lessons are didactic. Trainees are given a booklet that describes the forms that are taught. If these classes are not called “training courses” they are quite similar and as a whole could offer a complete schedule on the dao yin forms of Ling Bao Ming from the San Yi quan school. We do have lots of projects. We do intend

to organize a Chinese diet course. [?We are looking for a room to suit our project (kitchen + training hall) [...]

Finally, I will make the Bambou teachers' voices heard. Franck and I have a quite similar approach of practicing and teaching. We may have acquired it in 1993 when we enrolled in "le Singe et le Tigre" association in Caen. Since then, much water has flowed under the bridge; and Franck's path has been most eclectic. Nowadays, he teaches San Yi quan though he is still open to other techniques of martial arts. Even though the core of our association was Yangjia michuan, we now offer a wide range of internal martial arts techniques. Each technique is presented with its own characteristics, thus avoiding any confusion. It is by no means a synthesis; we try to pass on as faithfully as we can the different teaching we got. That is why we are still learning with our teachers as well as with our colleagues who teach Yangjia michuan and San Yi quan. We are very grateful to those people who have encouraged us on this path and particularly to those who work generously within the association; without them it would be much harder. Thank you.



Notes

1. On the relationship between xing yi quan and le ba gua zhang with le taiji quan, you can read in the well-known *Traité sur le taiji quan* » attributed to Zhang San-feng the passage dealing with the eight trigrams and five elements. Some xing yi quan schools link their practice to the five Chinese energetics elements. As for the ba gua zhang, its practice could have been influenced by the Yi Jing or Yi King –a classical text of mutations that deals, with the spatial organization of the trigrams.

2. Further information : Dr Yang Jwing Ming in an interview to the *Génération Tao* journal, describes the use of the spine in the taiji quan (Yang Ban Hou) form he teaches. Online link : <http://www.generation-tao.com/publications/articles/dr.-yang-jwing-ming>, 817. Moreover, José Carmona describes how to work on the waist and the spinal axis in the Quanyou form taught by Wang Bo, in J. Carmona, *Transmission du taiji quan*, Editions Guy Trédaniel, 2007.

3. Should anybody have further information, could they please forward it. Moreover, I would be grateful to get further comments or remarks.

4. Only for tui shou.

SYMBOLISM OF THE TIGER

JL Bault

(TCH'AN Association of Angouleme)

The Chinese year is comprised of 360 days, three hundred sixty honorable days, and another five less commendable, and less civilized days, which are not the subject of calculations and deep thoughts, even though this figure 5 is itself still

Signs zoological	Symbols (elements, giap)	Year
1 ti Rat	1 giap (salt water)	1 giap-ti
2 suu Buffalo	2 at (freswater)	2 at-suu
3 dan Tiger	3 binh (fire of heaven)	3 binn-dan
4 meo Lièvre (cat)	4 dinh (latent fire)	4 dinn-meo
5 thin thin Dragon	5 mê (living plant material)	5 mê-thinthin
6 ri Snake	6 ky (dead plant material)	6 ky-ri
7 nho Horse	7 canh (ore)	7 canh-nho
8 mui Goat	8 tân (metal working)	8 tân-mui
9 than Monkey	9 nhâm (wastland)	9 nhâm-than
10 dâu Hen	10 qui (plowed)	10 qui-dâu
11 tuat Dog	1 giap (salt water)	11 giap-tuat
12 hoi Pork	2 at (freswater)	12 at-hoi
1 ti Rat	3 binh (fire of heaven)	13 binh-ti
2 suu Buffalo	4 dinh (latent fire)	14 dinh-suu
3 dan Tiger	5 mê (living plant material)	etc.

meaningful. What is interesting in the number of days constituting the year, is that it contains the first four primes from which you can derive many subsequent categories from the basic element *Ti*, the instant, to successively achieve, the hour, the day, and finally *Van* (360 days), *Hoi* (360x360 months) and *Nguyen* (360x360 years). In this way Everything is put in order, each element of time makes sense, has a function. You can give it a name, a life of it's own, and depict its characteristics.

The most important decisions concern the twelve hours and the twelve years of a cycle, which will be assigned the same names : the third hour (3 to 5 am) is the hour of the Tiger, as the third year of geological cycle is the year of the Tiger. Everything would be so simple, but this system does not take into account the influence of the most significant natural elements, of which there are ten. So the emperor of China, *Hoang Dê*, who reigned from 2697 to 2597 before AD, devised a system combining

both series : one of twelve years with symbolic animal names, the other of ten elements (*Giap*). By associating the name of an animal with a symbol (*Giap*) we obtain a succession of double names which are repeated every 60 years. Thus creating a cycle, whose origin is found in the 61th year of the reign of *Hoang Dê*.

In the center column of the following table we present the lists of animals and elements whose placement can characterize a given year, specifying its character, whether beneficial or not.

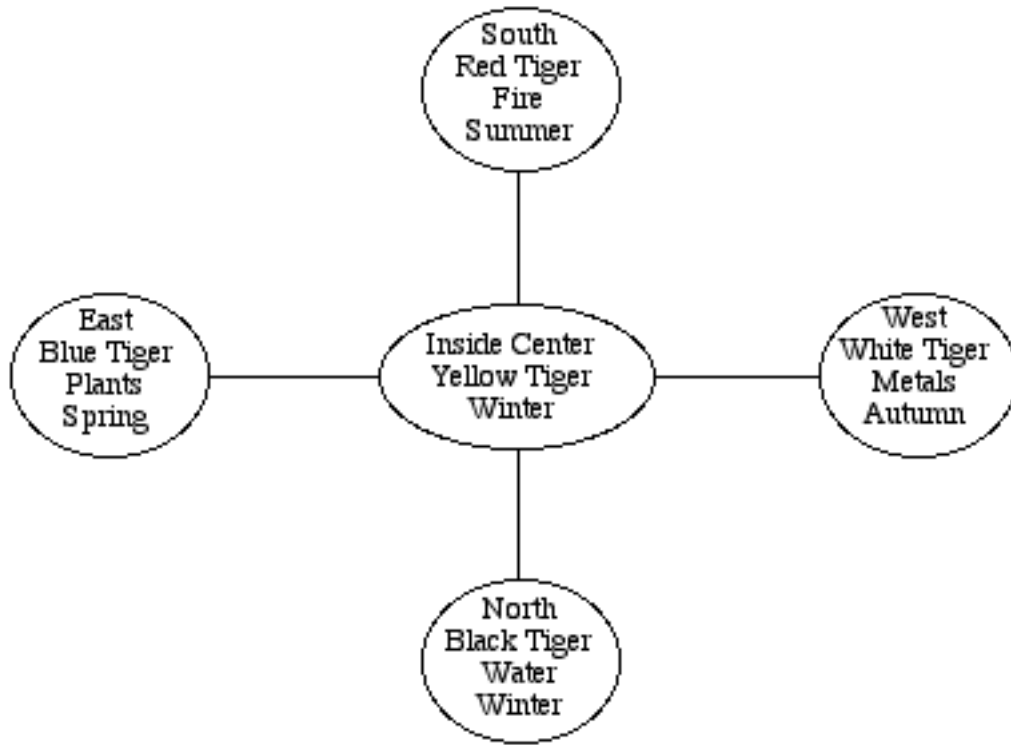
After 60 *Giap* we start again with : *Giap-ti, at-suu*, etc..

The year *suu Ky* (2009) is therefore followed by the year *canh dan* (2010).

The study of (the meanings of) the sign of the Tiger (*Dân*) is very important because it leads to the signification of the Five Tigers (the *Ngu hô*), which corresponds to the five directions, as well as to the colors, the elements or the seasons. The most important of these is the central one, the inside (*Noi*), the August Spirit of the Land.

It is the Tiger of the center holding the sword and the seal. Perched on a high mountain with steep rocks, while the other tigers walk on clouds.

The prominent role of these different tigers is to fight against/off the evil spirits (the *Ma qui*) to keep them away from the population. One can solicit their intervention by sending more or less long prayers, . Here is an excerpt from one of them:



« Five Tigers, oh! You are the beautiful lords of the five regions of space, push back, and keep away from us the cruel and baleful sorts, contain the evil spirits that inhabit the woods and rivers, and chase them away them leave. Along with the devils hiding in the rocks, the larvae that haunt the ancient burial grounds, and the demons of pestilence and evil impulses which abound in the minerals, woods, water and fire... »

But of course we will not only find the Tiger in the battle against demoniac spirits, He will also appear in time of war, among the men in the armed forces. They will arrange themselves according to the five traditional directions, and they fly their flags with :

- For the right wing, a white tiger, referring to metal ;
- For the center, a yellow green star burst standing for the earth ;
- For the left wing a green dragon, under the sign of wood ;
- For the vanguard, a red bird, dedicated to fire
- To the rear, a black warrior, under the sign of water.

Ideally, the vanguard is located to the south and *Liji* states that "he who follows the advantages of the ground orders his troops according to the five

elements "by respecting the rule stating : « The seat of the principle of order is the earth, that of the transcendant sky. » It should also be noted that the King gives his utmost confidence to the General of the left wing under the banner of the green dragon. The Tiger dressed in white, whose symbolic element is metal, seems not to have as much importance in the fight against men as in the war against those evil spirits, invisible, ubiquitous, relentlessly harrassing the unfortunate individual.

So, in 2010, let us trust the Tiger against the *ma qui*.

Eight Techniques : Bafa

Eight Doors : Bamen

Translated by Don Klein

With this third article, we approach the four doors associated to the cardinal directions. In the sequence of Shi San Shi, perfected by Master Wang and his first students, the gestural shape of the four doors CAI, LIE, ZHOU and KHAO are done in this order in the third sequence, the Celestial sequence. They are performed going forward and when moving backward the four first doors are done in the following order: PENG, LÜ, AN, JI, which is why in the Bafa practice with two persons (the eight techniques) we find those doors associated two by two: PENG in response to CAI, LÜ in response to LIE, AN in response to ZHOU and JI in response to KAO.

Let's not get deceived by practicing Bafa and believe that these two by two arrangements are the only ones possible. Also what about the meaning of the response? Would PENG only be a response to CAI? Wouldn't PENG have the right of initiative that would demand a specific answer? The thirteen basic exercise of Tuishou offers other alternatives: PENG-AN, LÜ-JI, AN-PENG, JI-LÜ. It is showing that there is reciprocity in the initiative and in the response.

There is another classic layout of those four doors proposed by the Diagram of the Eight Triangles of the Anterior Sky of Fuxi where CAI goes with LIE, and ZHOU goes with KAO. Those pairs are series of classic gestures in the sequence of our style where ZHOU is always followed by KAO and LIE always preceded by CAI.

If all the associations we just mentioned can be accomplished easily in the gestural shape of the doors, is this also true for the energy expression of the door? For example is the sequence PENG-LÜ possible with the energy expression of the doors through the transformations? In other words, can the energy of PENG be transformed in the energy of LÜ? We don't think it can from the moment this

is a Fajin, meaning an energy emission that depletes its source in the moment and that necessitates a new kind of replenishment before a new emission. Let's not forget this great principle of the energies saying that energy nourishes the shape, but that the emission of energy depletes the shape, whence the necessity to rebuild the shape to maintain a flow of energy. The Taijiquan is not exempt from this rule. Therefore, the energy of PENG can't be transformed into another energy at the time of its emission. The energy is PENG and remains PENG from its conception until its expression. Then, the question of the reality of the transformation is asked? The transformation is still present but in the gestural shape of the doors and is carried out essentially onto an energy other than the one that will be expressed. If the Chinese Masters give different names to the energies we are working on, this must be because they are not of the same kind. In the playing of the transformations, we are into a basic energy that is the Qi, shaping itself under the directive of Jing. The final emission, Jin, is only a result of all these processes and when this energy is expressed, there is no way to stop it.

We can surely observe that gestures and intention are always intimately linked in our discipline. The transformations acting at the level of the doors in their gestural aspect, are a prelude to a specific energy expression which will be decided at the last moment since, in some cases, there won't be the possibility to transform it anymore. When we speak of the transformation of energy, this will often happen before it can be expressed as in the case of a PENG-JIN. However, energy like CAI-JIN lends itself very well to a transformation, even in its expression.

I - Energy of CAI : CAI-JIN

In our style, the gestural shape CAI is always a problem when encountered for the first time either in the long sequence after the RU FENG SI BI or in the sequence of SHI SAN SHI after SHOU HUI PIPA. It happened to me several times to ask Lao-shi if the gesture of the right hand, the gesture of picking was really a CAI. And Laoshi would answer that this was indeed a CAI. The gesture of the left hand in its two movements is also a CAI, but it

is not a problem because this is the same gesture that we find again at the very beginning of the long form and that has precisely the name of CAI. Gestures having the name of CAI offer two alternatives : pick on-the-fly or "pull down" as the English translation of CAI indicates. What does the song say?

Pull-down is like Libra's scale.
Heavy or light-balance can be found.
Your partner's force may be one thousand pounds;
Yet your force of four ounces can overcome.
How can this be?
The answer is found in the law of the lever;
Increase the distance from the fulcrum
And then balance will be found.

The key of the energy of CAI is given with two images: the scale and the lever. Regarding the lever, the more important the lever arm is, the less force will be needed to defeat a partner. But, in order to apply a lever, there must be an axe of pivot (support of the lever) and a pressure point on the lever, where the force of the lever is placed. Since we are in a dynamics of movement, we will have to pick the gesture of the partner, moving in his/her direction (using the partner's energy) and adding an ounce of force to deviate him/her from his/her target and take back the initiative. This is about using the force of the partner while spending a minimum of energy. The image of the balance is there to show that if the plates are loaded with equal heavy weights, it is enough to just add a gram on one side to make the scale tilt.

The discipline that best illustrates this technique seems to be Aikido, using the circular shapes to pick someone else's force and to act in the force of the moment. No need to develop a great force, it is the force of the partner that will provide the necessary energy.

How can we qualify the energy developed by a CAI? We will say that CAI is energy of circular or linear acceleration, which seizes the force of one another by placing lever arms from pivoting axes.

CAI-JIN's transformation

We can say that the energy of CAI is one that transforms the best, as if CAI was a threshold of a turning point offering multiple paths. CAI-JIN can constantly transform itself into any other door without any problem. Perhaps with a predilection for the energy of LIE.

Form CAI

When we translated the first book of Master Wang, we interpreted CAI with "slice" because of the application that was given to us, separate an eventual grip/hold of the wrist, in the example of the CAI in the first sequence of the form before "Single Whip". We acknowledge that we held on the form while neglecting the energy aspect. The English translation "pull-down" is not much better because it shows only one aspect of the martial applications of a gestural shape CAI while ignoring the energy impact. This is also to be said that the gestural shape proposed for illustrating CAI is ambiguous and that we have a hard time creating a lever arm.

Yet, if our Masters have chosen this gesture to illustrate CAI, they considered that there is a meaning to give to the posture, a meaning not seen at first simply because it is in the awareness of listening. A sharp ability to listen needs to be developed in order to find the pivoting axes allowing to perform the level in the action of picking and maybe this posture encourages the work of listening. We are using another posture to discover the pivoting axes in order to apply the lever arms in a work of counter-resistance and the posture is not so far apart from the ones indicated by our eldest.

In our style there are several variations of the gestural shape CAI, but the one that seems to illustrate the best the energy of CAI is the first CAI of the long form, after the first rotation of the body to the right after the left deflection and having the name "Cai Shou".

Conclusions

- CAI-JIN develops an energy of acceleration to seize the force of other.
- Aikido seems to be the most demonstrative martial art of the power of a CAI.

- Beware to not being deluded by the gestural shape CAI and by the diverse translations of the Chinese term.

- CAI-JIN is an energy easily transformable with a preference for LIE.

II - Energy of LIE: LIE-JI

Oddly, we find the same problem as with CAI. First, the French translation, which is "tordre" (twist), and the English translation "split" which gives an idea of "separate", don't seem to reflect what the gesture of reference suggests in an approximate approach, and which is a gesture of lever arms as in the BAN of the second sequence, just after "strike the crotch". If we add that to the applications of reference to LIE, we notice that the tendency is to perform a lever. Since two Chinese terms applied to gestures associated in the same family, BAN and LIE, there must nevertheless be a difference between the two. Between "twist", "split" and "create lever" what is the most representative of the energy of LIE?

To describe LIE-JI, the energy of LIE, the song mentions a spinning force that can be centrifugal or centripetal:

Lieh is like the flywheel,
Round and round it spins.
But far it will send you,
If you venture too close.
Lieh is like the whirlpool,
With waves that roll.
Beware, the spiraling current
Will sink you without hesitation.

The first strophe of four verses is a reference to a centrifugal force: any object moving towards a spinning wheel is immediately expelled outward. The second strophe describes a centripetal force similar to a swirl of water that aspires irreparably. If we translate that in martial terms, the centrifugal will proceed to the projections with the fixation of the articulation in the opposite direction of the tissular coil¹ and the centripetal force will be used for the projections and the locking with the fixations of the articulation in the direction of the tissular coil. In both cases, there is a spiraling movement starting at the distal level of the articulations. We find once more the art of projections and locking

of Aikido.

The term "twist" suits us well when it consists of either moving in the direction of the coil or in the direction of tissular coil of the partner. In the same way, BAN is not exempt from the class of LIE-JIN because the idea of twist is present since the damages caused to the articulations result from a force moving towards the tissular coil. It is therefore a centripetal force from a spiral source.

LIE-JIN is an energy that develops a spiraling force propagating through the tissues.

LIE-JIN's transformations

The spiraling form is the key vault of our practice since all the movements of the body rest on this dynamics of the articulations due to the intimate structure of the articulations. A movement that seems pure from outside, as a simple fixation of the elbow, must not make forget that this flexion is associated with a rotation. The flexion/rotation, or the extension/rotation, are movements having a spiraling dynamics. This same dynamics plays a role of reduction, or acceleration of the movement. Therefore, LIE-JIN has a high capacity of transformation with, maybe, a favor for PENG-JIN.

Form LIE

In the main(=grand??) sequence of our style, are obvious only those LIE where arms are twisted, but there are several others that will appear when imagination will be free from the classical image that represents LIE. Take a LAN QIAO WEI for example and apply spiraling torsions on an arm and you will notice very well that the coiling finishes with a projection that is nothing other than the expression of a PENG-JIN.

Conclusion

- LIE-JIN develops a spiraling energy that reduces by passing an articulation.
- LIE-JIN is born in the waist and if the waist moves in the respect of the structure, the spiraling movements spring from themselves and propagate into the partner.

• LIE-JIN is an ideal prolongation of CAI-JIN largely used by Aikido practitioners.

• If the term "create lever" is not really appropriate to LIE, it is however present in the force of rotation. What matters, is not the lever, but the effect of the lever that propagates in a spinning movement.

1. "Enroulement tissulaire" : embryology science, concerning the development of the different layers of the cells. These layers can be called "tissue" like skin or muscle, and, in a general way, like conjunctiva tissue. For exemple, the mesoderm germ layer forms the muscles, and during the development of the muscles this tissue is coiled, or twisted, giving the joints their specific functioning.

Schedule of training

Octobre

Stage Épée ancienne, les 2 et 3 octobre 2010, à Quimperlé
Dates le 02/10/2010
Email soazig.cordroch [AT]wanadoo.fr
Détail Animé par Hervé Marest
organisé par Kemperle Tai Chi Chuan
Kergariou le Pouldu
29360 CLOHARS-CARNOËT

Stage tuishou, le 2 octobre 2010, au Mans de 15h à 18h
Dates le 02/10/2010
Email aramis.72 [AT]free.fr
Détail Animé par Michel Leclaircie,
contact ARAMIS 02-43-76-88-08

Stage Premier duan, les 16 et 17 octobre 2010, à Ploemeur
Dates le 16/10/2010
Email herve.marest [AT]free.fr
Détail (forme et applications)-Relations entre la respiration et le geste
Animé par Hervé Marest
organisé par la section Taiji Quan de l'Amicale Laïque de Ploemeur
02 97 82 93 08

Stage applications du 2ème duan, Samedi 16 et dimanche 17 octobre 2010
Dates le 16/10/2010
Détail Animé par Serge DREYER.
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

Stage forme et tuishou, les 23 et 24 octobre 2010, Le Mans
Dates le 23/10/2010
Email aramis.72 [AT]free.fr
Détail Animé par Serge Dreyer
Organisé par ARAMIS
contact ARAMIS 02-43-76-88-08

Novembre

Stage forme Les 24 mouvements de Pékin, Samedi 27 nov 2010 de 14 à 17 heures, à Annecy
Dates le 27/11/2010
Détail Animé par Henri MOUTHON.
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

"Le genou vassal de la taille", 28 novembre à Angers
Animé par Claudy Jeanmougin
Organisé par ATA
Tél. 02 41 57 66 35

Décembre

Thème à fixer, le 5 décembre à Baugé
Animé par Claudy Jeanmougin
Organisé par Taiji quan en Baugeois
Tel 02.41.89.82.98
fax 02.41.89.82.98*51

Stage Dayan Gong ou Qigong des oies sauvages, les 4 et 5 décembre 2010, Le Mans

Dates le 04/12/2010
Email aramis.72 [AT]free.fr
Détail Animé par Thierry Alibert
Organisé par ARAMIS
contact ARAMIS 02-43-76-88-08

Janvier

Stage travail approfondi sur les formes, tui shou et bâtons, les 22 et 23 janvier 2011, Le Mans

Dates le 22/01/2011
Email aramis.72 [AT]free.fr
Détail Animé par Serge Dreyer
Organisé par ARAMIS
contact ARAMIS 02-43-76-88-08

Stage épée et éventail, Samedi 22 janv 2011 de 14 à 17 heures, à Annecy

Dates le 22/01/2011
Détail Animé par Henri MOUTHON.
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

Stage forme Les 24 mouvements de Pékin, Dimanche 23 janv 2010 de 10 à 13 heures, à Annecy

Dates le 23/01/2011
Détail Animé par Henri MOUTHON.
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

Stage Respiration samedi 29 janvier 2011 à Hérouville Saint Clair (Caen)

le 29/01/2011
taiyang@cegetel.net
Après-midi Respiration dans les techniques internes chinoises (qi gong et taiji quan)
Animé par Claudy Jeanmougin
organisé par l'association Le Bambou d'Hérouville Saint Clair (Calvados) 02 31 97 79 90

Stage Yangjia michuan taiji quan dimanche 30 janvier 2011 à Hérouville Saint Clair (Caen)

le 30/01/2011
taiyang@cegetel.net
Matin : Approche bio-mécanique des exercices de base du Yangjia michuan taiji quan
Après-midi : Applications du 1er duan
Animé par Claudy Jeanmougin
organisé par l'association Le Bambou d'Hérouville Saint Clair (Calvados) 02 31 97 79 90

<http://www.lebambou.org>

Février

Stage tuishou, le 12 février 2011, Le Mans, de 15h à 18h

Dates le 12/02/2011
Email aramis.72 [AT]free.fr
Détail Animé par Michel Leclaircie
Organisé par ARAMIS
contact ARAMIS 02-43-76-88-08

Stage Qi Gong des Animaux, samedi 19 février 2011 de 14 à 17 heures, à Annecy

Dates le 19/02/2011
Détail Animé par Henri MOUTHON.
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

Mars

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

19 et 20 mars 2011
taiyang@cegetel.net
Programme à définir
Animé par Georges Charles
organisé par l'association Le Bambou d'Hérouville Saint Clair (Calvados) 02 31 97 79 90
<http://www.lebambou.org>

Avril

Stage tuishou, les 9 et 10 avril 2011, Le Mans

Dates le 09/04/2011
Email aramis.72 [AT]free.fr
Détail Animé par Paul Silfverstråle
Organisé par ARAMIS
contact ARAMIS 02-43-76-88-08

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

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, Annecy-le-Vieux.
Tél. 04 50 64 19 41 ou 04 50 77 25 66

Mai

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

Stage approfondissement et applications de la forme des \24 mouvements de Pékin\"

Dates le 28/05/2011
Détail 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

Juin

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

Juillet

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







for the **Welcome in Brittany**
the 20th meeting of the Amicale
YANGJIA MICHUAN TAIJI QUAN
from November 11th to 14th/ 2010



Two local associations (Breizh Izel TCC and Kemperle TCC) teamed up as DOURDY 2010 to welcome you in Loctudy nearby Quimper, South of Brittany, France for the 20th meeting of the Amicale.

« Le Domaine du Dourdy », a splendid location nearby the sea offers accomodation and space for all participants willing to join. For those who wish to extend their stay and enjoy this lovely area, arrangement can be made directly with the center :

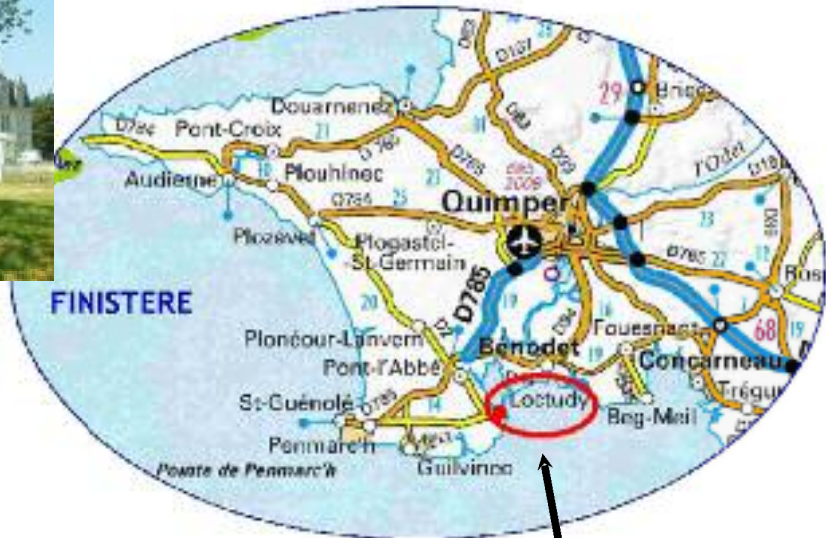


Domaine du Dourdy
29750 LOCTUDY

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ASSOCIATION DOURDY 2010

Registration :

Dany et Jean OREVE : ++33(0)2 98 39 14 26

For any further information :

Evelyne GUILLOU : ++33(0)6 63 21 61 25
(not after 9pm if possible, thanks)

Mail : dourdy2010@live.fr

ACCESS

By car : From Quimper follow road D 785 towards Pont l'Abbé, and then towards Loctudy. About 2.5 km further, you will notice a manor : « Manoir de Kérazan », where to turn left towards « Le Dourdy » and 400 m further, left again towards « Le Dourdy ».

By train : Nearest railway station : Quimper
www.voyages-sncf.com

By plane : Nearest international airport : Quimper-Pluguffan
www.aeroport-cornouaille@quimper.cci.fr



20th MEETING OF THE AMICALE – DOURDY 2010

(Closing date for registration : September 30th, 2010)

➤ Reception

We will attend you on arrival at the « Domaine du Dourdy » as from 2 pm on Thursday November, 11th and will assist you throughout your stay until after lunch on Sunday November, 14th.

➤ Transportation from QUIMPER to LE DOURDY

- by private taxi company, phone : ++33 (0) 2 98 55 44 44 or (0) 2 98 90 21 21
- by bus from Quimper railway station to Loctudy (bus stop Suler) ; timetable on www.viaoo29.fr,
- we are trying to organise our own shuttle service from Quimper to Le Dourdy. Please help us by announcing details of your arrival on your registration form or soonest by mail.

➤ Cost

One « nuitée » includes : dinner + night + breakfast + lunch + snacks... and workshops of course. Sheets and towels are provided.

Payment facilities possible on request.

Bedroom :	COST FOR ONE PERSON		
	triple 🛏	double 🛏	single 🛏
FORMULA 3 « nuitées » : from Nov. 11th to Nov. 14th	160 €	205 €	260 €
FORMULA 2 « nuitées » (from Nov. 12th to Nov. 14th)	130 €	170 €	

🛏 few single bedrooms, therefore only available for 3 « nuitées »

🛏 Spacious and comfortable bedrooms (triple rooms are duplex : 1 bed downstairs and 2 beds upstairs)

For non-member of the Amicale, membership fee :	23 €
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➤ PAYMENT

Participant established in France :

- by cheque, order to « Dourdy 2010 »
- by bank order to the account of « Dourdy 2010 » (see bank references below)

Participant established outside of France (unless with a French bank and Euro account)

- by bank cheque, order to « Dourdy 2010 » (your cheque can be withhold and returned to you on arrival at Le Dourdy against cash settlement to avoid major bank expenses)
- by international postal order to « Dourdy 2010 »
- by international bank transfer to the account of « Dourdy 2010 » (see bank references below)

➤ BANK REFERENCES

Bank Name, Location	RIB national identification account			
	Bank #	Desk #	Account #	RIB key
Crédit Agricole, Quimperlé	12906	00042	00245150940	08
IBAN (International Bank Account Number) : FR76 1290 6000 4200 2451 5094 008				
SWIFT (Bank Identification Code) : AGRI FR PP829				

REGISTRATION FORM
20th MEETING OF THE AMICALE - DOURDY 2010

 One form per participant to be mailed with its settlement by September 30th, 2010 to :
Association Dourdy 2010
c/o Dany et Jean OREVE - 7, rue Bellevue - F-29300 QUIMPERLE - France

NAME			
FIRST NAME			
ADDRESS			
TOWN		Postal code	
COUNTRY			
Telephone		Mobile :	
Email address			
Name of membership registered TCC association :			

FORMULA 3 « nuitées » : From Thursday November 11th to Sunday November 14 th , 2010 <input type="checkbox"/> triple <input type="checkbox"/> double <input type="checkbox"/> single	€
FORMULA 2 « nuitées » : From Friday November 12th pm to Sunday November 14th , 2010 <input type="checkbox"/> triple <input type="checkbox"/> double	€
Membership fee for non-member :	€
TOTAL AMOUNT :	€

Means of payment : bank cheque bank transfer international postal order

Your registration will be effective only if totally settled.

<input type="checkbox"/> I wish a double bedroom for a couple with :
<input type="checkbox"/> I wish to share a double bedroom with :
<input type="checkbox"/> I wish to share a triple bedroom with :
<input type="checkbox"/> I shall not have lunch the last day (Nov. 14th) <input type="checkbox"/> I order a picnic instead of that lunch
<input type="checkbox"/> I am vegetarian
<input type="checkbox"/> I shall come by car <input type="checkbox"/> I shall leave by car
<input type="checkbox"/> Other information :

ARRIVAL / DEPARTURE ATTENDANCE :

ARRIVAL	DATE	HOUR
Quimper railway station		
Loctudy bus station		
Quimper-Pluguffan airport		
DEPARTURE	DATE	HOUR
Quimper railway station		
Quimper-Pluguffan airport		

Pictures rights : to avoid any legal proceeding, your signature hereunder acknowledges that you shall not claim any right in respect of pictures taken during this meeting and further commit yourself to submit copy of any pictures or film taken during this meeting to the Amicale for its archiving.

Date :

Place :

Signature :

A confirmation of your registration will soon follow

USEFUL ADDRESSES

COLLÈGE EUROPÉEN DES ENSEIGNANTS DU YANGJIA MICHUAN TAIJI QUAN

c/o Hervé Marest, 14 rue des Fougereuses
49540 Martigné-Briand, France
tél: (33) 2.41.53.02.77, Email : herve.marest@free.fr

TAIWAN YANGJIA MICHUAN TAIJIQUAN ASSOCIATION

email: ymglin@yahoo.com.tw, Président : Mr Wang de Tainan
www.geocities.com/heartland/grove/9300/index.html

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70 Abingdon Road,, London W8 6AP, England UK
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TAI KYOKKEN SHINKI KAI

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Tél : (81) 78 861 8973

YANGJIA MICHUAN ORGANIZATION JAPAN

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

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17 rue du Louvre 75001 Paris
tél : 01.40.26.95.50

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

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