

Amicale

Yangjia Michuan Taiji Quan

May 2014 – No. 76

**Laoshi
and the stick**

**On the Question
of *Song***

**PushHands,
Basic Exercises
3, 4, 5**

**Laoshi...
next chapter**



楊家秘傳

EDITORIAL



馬

S U M M A R Y

From the President's Desk	1
Master Wang and the stick Peter Clifford	2
Questions/ Answers : – Claudy Jeanmougin	4
On the Question of Song Master Li Lian	7
Commentary on the PushHands Basic Exercises Mark A. Linett	8
23^{èmes} Rencontres de l'Amicale, Meeting organized at Sablé-sur-Sarthe by Aramis	11
Following the Rencontres de l'Amicale, Paris 2013 Jean-Luc Perot	14
Zhang Qinlin at the wushu tournament, in Nanjing, 1929 Serge Dreyer	15
Training Calendar	16
Usefull Addresses	19

Above: CHLOÉ MAUDET (ATA), *Mǎ*, gouache on paper.

Cover: HUA YAN (1682-1756): *Flying in the Wind*.

Finding the right word...

We often publish in our *Bulletin*, articles sent by our anglophone friends. Then, us, as a francophone audience, eagerly read those translated lines as if nothing had happened. Conversely, our anglophone friends will receive a few weeks later that very same *Bulletin* all translated into English.

Whether they deal with the technical specificities of one author's words or the poetical philosophy of another's, our team of translators work on the other side of the looking glass, and find the time, amidst their numerous daily activities, to dwell on all those texts, which are often quite a challenge to convert into something understandable for our "foreign" eyes.

Translation is not an automatic "thing", that can be delivered by Google through a simple click. It's not only a skill, but also an ability, which equally entails a good knowledge of the subject matter in order to grasp every word and experience every linguistic nuance. And know that at times, finding the right word is a difficult act to balance, between meaning and inaccuracy, between untranslatable words and interpretation by default (that last sentence will be quite a translation challenge for instance...).

Therefore, let's thank all of them for that "great professional work", which, let me remind you, is done on a solely volunteer basis. One way to thank them, and bring them on the visible side of the looking glass, will now be to put their name right next to the author's, instead of scribbling it in small letters in the *Bulletin* masthead.

A big thank you to Valérie Oappel who, after years of commitment is now stepping aside, on a high note let's say, after really fighting with her last translation.

So, (you might have seen this coming...), there is a vacancy in the translators' team. Are new vocations ready to come out among us, either in France, the UK, the US, Italy, or Taiwan...? Do not hesitate to come forward if you feel it is time for you to do your bit.

So long!

Françoise Cordaro

From the President's Desk

THE Spring equinox is behind us, and so is March-April, a time when day and night are of equal duration, when Yin and Yang are balanced in order to give the great blossoming.

We are now in April-May, a time when the Yang's expansion force expresses itself so that everything asserts itself. Force of nature, strength of bodies and minds.

The *Bulletin* is a real treasure for the Amicale. It is a testimony to our "Amica(b)le" dynamism. It is also a crucial part of our display-window. It contains many articles and interesting accounts as well as, in its center "Le Feuillet du Collège", four detachable pages gathering leading articles picked from *Les Cahiers du Collège des Enseignants*.

Make sure it circulates within your association. Tell particularly the new students about it. Ten days after it has been posted to the subscribers, it is made available on the web site; let people know about it.

As mentioned during the *Rencontres 2013 de l'Amicale* in November by Fabienne Poncin-Épaillard, Anne-Marie Mellot and Catherine Drouet, representatives of the Association Aramis of Le Mans, *The Rencontres 2014 de l'Amicale* will take place in Sablé-sur-Sarthe. You will find the leaflet of *the Rencontres 2014* as well as the entry form in this bulletin. It will also be online under "Les Rencontres". Enrollment will open on 1st June until 30th September.

This Spring, workshops and events are flourishing, inviting us to go and look outside for the necessary sustenance to enrich our knowledge. All the information about the workshops and events in May, June, and July, along with many summer workshops, are available on the website of the Amicale.

Yours sincerely,

Jean-Michel Fraigneau

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Master Wang and the stick

by Peter Clifford (Xu Bin)

*Knowing others is wisdom;
Knowing the self is enlightenment.
Mastering others requires force;
Mastering the self requires strength;
He who knows he has enough is rich.
Perseverance is a sign of will power.
He who stays where he is endures.
To die but not to perish is to be
eternally present*

(Tao Te King, chap. 33)

*This article was written
by Xu Bin (Peter Clifford)
in response to a request
from Jason Han,
Chairman of The Taiwan
Yangjia Michuan
Taijiquan Association
for articles for the
Centenary Edition
published to celebrate
the one hundred years
since the birth of
Master Wang Yen-nien.*

WANG YEN-NIEN was born one hundred years ago. The centenary of his birth gives cause for celebration, gratitude and reflection; may he now be visiting with The Three Pure Ones (三清; Sānqīng) drinking the secret elixir of the gods in the Temple of Heaven. A Taoist lives in accordance with The Three Treasures – kindness, simplicity and modesty, and this is how Master Wang lived. Here is a small story about Master Wang; an anecdote, not a eulogy:

Whilst studying with Master Wang in the 1970s, the tai chi weapon of choice was the sword. There were two sword forms, Wudang and Kunlun, which were then named the other way around. The sword was practiced twice weekly at the morning meetings at Round Mountain at The Grand Hotel. This was in the years before the fan form was created by Master Wang. When the fan form was completed it was added as a weapon to these twice weekly practices, leaving less time for the sword, which was unfortunate for the sword aficionados!

In these years before the fan form, there was also no stick form. However a stick form was “imported” and it became very popular very quickly and was practiced in the early mornings, although it was never taught by Master Wang as it was not a part of our tai chi syllabus. Because we were in Master Wang’s class, and because he did not teach the stick, the moves had to be learnt without his knowledge. That is, surreptitiously and privately out of politeness and respect for him. So every day before the morning meeting, and before the arrival of Master Wang, all the sticks would be hidden so they could be recovered and used as soon as he had left. There were sticks hidden in the bushes, in the hedges, behind the altar screen, in the eaves of the small temple where we practised, and in many other hardly visible places. Apart from the occasional lapse, one could not see these hidden sticks. Then, when Master Wang had left Round Mountain to go back to Shih Lin to have his breakfast, the sticks would quickly be pulled out of their hiding places, and stick practice would begin.

To make sure that Master Wang had left in the morning there was a simple look out system, and as soon as he was out of sight, and on his way back home, the “all clear” would be announced, and the sticks would magically come out of their hiding places, and stick practice would commence. New moves would be taught and learnt, and the sticks would enthusiastically and vigorously be made to whirl, twist, and strike the ground noisily with much force. In hindsight, with the intenseness of this daily practice, it was hard to imagine that Master Wang had no knowledge of what was happening after he had left!

The popularity of the stick practice clearly led to casualness with the look-out system, and one morning, whilst stick practice was in full swing, Master Wang, whom everyone had seen leave, suddenly re-appeared at the edge of the practice area, as if from nowhere, and as if he had never left. The lookout system had failed, and there was Master Wang clearly very interested to see what was going on. Everyone immediately stopped practising and remained motionless, and in silence, holding their sticks. There was an air of embarrassment and awkwardness. Master Wang, without saying a word, walked slowly to the middle of the practice area. It was a short walk and it seemed to take a very long time; time stood still. Everyone was quiet and alert, wondering what was going to happen. What would Master Wang say or do? Would he rebuke everyone? How would he handle this situation? Fortunately with Master Wang there was always the feeling that eventually everything would turn out alright, but on this occasion, how could it turn out alright?

When Master Wang got to the middle of the practice area he took a stick from the person nearest to him and looked around at everyone. Time stood still again! There was an air of expectation. Then, still without saying a word, Master Wang performed a series of the most beautiful and tantalising stick moves imaginable; moves that had not been seen before and which were skilfully executed. It was spell-binding. Master Wang's finishing move was to hold the stick with one hand, and then sweep it around through 360 degrees at a low level. As the stick came around, he agilely jumped over it. He then simply stopped, returned the stick to its owner and walked off without saying a word. As Master Wang walked off, many people clamoured after him saying 'Lao chr, Lao chr please teach us that stick form'. All the requests fell on deaf ears. Although these requests were repeated in the following days, Master Wang never taught the stick, and to my knowledge was not seen to touch a stick again. In



retrospect it seems that as Master Wang had studied other martial arts in his youth, the stick work that he showed was a gem from that time.

Master Wang handled this potentially difficult situation with a light touch and with kindness, simplicity and modesty.

As a post script to this anecdote, the stick practitioners became liberated! It was as if stick practice was now acceptable. So sticks were no longer hidden away before Master Wang's arrival, and there was no more "stick anxiety". With a collective sigh of relief stick practice continued in the open and it often started before Master Wang left. When the Yen-nien fan form was started it took over, and interest in learning the stick was greatly diminished.

In 1989 Master Wang visited me in England. He stayed as my guest in London, and at my family house in Ferring in West Sussex. There was no workshop but there was lots of sightseeing. Everywhere Master Wang went he always seemed to be at home, whether it was in Soho, Chinatown, Buckingham Palace, Covent Garden, Oxford Street, or at the coast beside the seaside. This picture of Master Wang was taken in England during our visit to Stonehenge in Wiltshire. Stonehenge is a pre-historic monument that was built about 3100 BC, more than 5,000 years ago. Stonehenge was in use by druids when Lao Tzu was authoring the Taoist book the Tao Te Ching in China. Master Wang looked quite at home at Stonehenge.

"To die but not to perish is to be eternally present" (Tao Te Ching - Chap. 33)

Peter Clifford (Xu Bin),
9th October 2013
www.thetaichicentre.com



Claudy Jeanmougin

1. Under which circumstances did you meet Laoshi for the first time?

Claudy. It's a very long story that begins in France, continues in India and finishes in Taiwan. I'll be going to the shortest!

In the years 1978-81, I met a friend of Roselyne, Marijo Cartoux, a surgeon dentist now deceased, who taught techniques of cranial osteopathy. Shortly before we left for India, Marijo showed us photos and movies from a master of taijiquan she had found in Taiwan with her teacher at the time, which I later learned was none other than Annick Blard. Too interested in what she practiced in osteopathy, I paid little attention to this character of whom she extolled the virtues and simplicity.

When we left for India in 1981, I admit that this event passed into oblivion to reappear in India in two circumstances.

The first was meeting Jean-Claude de Forceville who lived in Taipei with his wife, Chong Ae who studied ancient literature in Chinese. This meeting was due to Jean Deloche, then researcher in the Far East French School in Pondicherry, who knew of my interest in the Chinese language since I had registered in IINALCO⁽¹⁾. I told Jean-Claude about my next destination after India that would be mainland China. He asked me to make a prior visit in Taiwan to stay a while and assess the place. He promised me that as soon as he would know my date of arrival in Taipei he would find a room for me at a reasonable price. During the first evening of our meeting, and knowing that both Roselyne and myself were interested in yoga, he told us about "chinese yoga" that was practiced in the parks in Taipei and promised to take us to see a quite famous master, without saying more, not even any name. Addresses were exchanged and we parted on these perspectives.

The second circumstance was the visit of Marijo who was returning from Taiwan and made the detour to India to rejoin with Roselyne and visit Sai Baba, a great sage of central India. During her visit she showed pictures of her stay in Taipei and I remember very well that one of them showed her next to a Chinese Master.

After our stay in India and during our stay in Thailand, the decision was made to make a stop in Taiwan before going to China and we sent a letter to Jean-Claude to inform him of our plans. When we arrived at the airport, Jean-Claude wasn't there! After an hour wait we decided to go to town and found a hotel for the night. The next morning I called Jean Claude to get some news. He had simply mistaken the dates and expected us the next day. But everything was ready and he took us to our Chinese hosts where we stayed over a month. We made an appointment for dawn the next day to go to the park where the famous master was, of whom he had spoken to me in India.

The next morning at 5.30, Jean-Claude and Chong Ae came to pick us up to take us to Yuanshan, close to the Grand Hotel and we attended our first course of Taijiquan but... without master Wang, this famous master they had told me about! Indeed, Laoshi was in the US conducting a course and would return in a fortnight. During these fifteen days we practiced with Xie Jiefang who was a great practitioner with extreme kindness.

I must admit that the first morning of practice did not convince me. Proud as I was of my knowledge of bodily practices, I found that the basic exercises were not really suitable.

1. International Institute for Eastern Languages and Civilisations

The next morning when I returned to work, I realized that this discipline had something really interesting and I did not miss any session until the return of Laoshi. That morning, Laoshi had not yet arrived and we were practicing stretching exercises, like all other people. On his arrival he greeted the assembly and began leading the basic exercises. It is after these exercises that Jean Luc introduced me to Laoshi. The exchanges were short and he pointed us, Roselyne and myself, to continue with Xie for learning the form while he took care of the more advanced and the most ancient.

This is how I met Laoshi for the first time. I do not remember any particular reaction. I had met a man who seemed friendly and transmitted an art that seriously began to interest me, so much that I expressed to Roselyne my desire to learn more. So we decided to extend our stay to go deeper into the subject.

As you see, it is not Master Wang that impressed me most, but the discipline of Taijiquan that had come close to me three times: the very first in 1974 with a colleague teacher in gymnastics who wanted to work on this strange stuff mentioned in a book that did not interest me, then second with Marijo and Jean Claude. Finally, to help you understand the magic of encounters, Marijo's Master was no other than Master Wang, as you understood....

2. Did you go to Taiwan for Taiji or for other reasons?

Claudy. I went to Taiwan to meet friends who invited me. It was expected that I meet a Master but not knowing really who. I was miles away to think that I would stay so long.



Left to right: ?, Fumeur d'Opium, Belles Oreilles, Claudy, second line, the tall one with beard.

3 How long did you study with Laoshi?

Claudy. I only learned with Laoshi for two full years and it was not enough, as I appreciate that today. But these two years have been very rich due to the translation of Laoshi's book.

During almost a year, with Sabine and Julia, Maryse joined us a few times, I had the chance to follow Laoshi's comments for two hours per week. These moments were intense and I came to know better this man who devoted his entire life to the transmission of this art he considered invaluable.

4. Can you give the names of other Western students you met during your stay?

Claudy. Not that there have been many at a time, I admit to have encountered a relatively large number, most of which are in the first volume of Laoshi. There has been a base team with :

Henri Mouthon, Sabine Metzlé, Maryse Fourgeaud, Julia Fairchild, Marcel Fournier, Johanna Nichols. Then I met Peter Clifford, Serge Dreyer, Annick Blard, Jean Paillez, Nathalie Bernard, Linda Lehrhaupt, Pascal Fol, Michel Favris, Leonard Kenneth, Mark Linett and many others.

Then in Yushi, I met the same people as Hervé regarding the Americans.

5. In your contacts with Laoshi, which is the best moment that you remember?

Claudy. When you talk about best moments, it is assumed that there have been worse ones then why not mention them? My moments spent in contact with Laoshi are moments of life made of ups and downs. Each of these moments was rich in teaching and what I can say is that Laoshi always made sure that everything went well. He was never stingy in his answers to our questions. He always showed a great presence to every one of us.

I would say that the strongest moment was the last visit I paid to him during his last course in Bretagne, because I knew it would be the last time I was talking to him.

6. Where and when did you start teaching Taijiquan?

Claudy. This may be surprising, but I started teaching in 1985 in Taipei. Teacher by profession, I knew that the best way to learn is to teach. Is a teacher training not made of 20% learning, 50% teaching and 30% questioning?

Yes I taught early indeed as I had only one year of practice but I knew the entire program of our style except for the Kunlun sword that I still don't know...

Anyhow, Laoshi never discouraged anyone to teach, on the contrary. During our last meeting, he knew about my present situation as I had given my classes in Angers to Françoise Cordaro, but ignoring that I had already opened a new class in Saintes, he asked me to never stop teaching.

I don't know when I will stop teaching! I think that I will continue for as long as I want to learn.

7. Did you practice with another Master?

Claudy. The problem in this issue is the concept of Master. For me Laoshi is a Master in the sense of one who transmits a teaching and deserves our respect. I came across other reputable teachers but I have not received a formal education from anyone else than Laoshi and I continue to receive a daily one, in reality, with all my students. So, in this case, I can say that I practiced with many Masters. And I want to thank all my students and all



*Li Jin Cai,
so-called
Belles
Oreilles,
one of the
instructors.*

practitioners, teachers or not, I have been with or continue to see, and who allow me to progress on the path of my destiny.

8. In Laoshi's teaching, what seems for you the more important?

Claudy. It is his presence to all without the slightest difference, whether you are an old student or a newcomer to the discipline, Chinese or not. I remember saying this already, what has always struck me about Laoshi is his humanity. And the evocation of Laoshi does not bring me to the memory of the man but well to the discipline he transmitted with all this humanity. To paraphrase Jean-Paul Sartre could I argue that Taijiquan is humanism?

Pouvet, 3 April 2014 ☺



On the Question of *Song*

by Master Li Lian, Beijing

Translated by Mao Liang, Beijing

Bulletin de l'Amicale No. 74,
sept. 2013, p. 7, Christian Bernapel:

“The notion of *Song* that was so dear to Master Wang.”

SONG (roughly, “being in a state of no-tension”) is the soul of Taiji, but is also frequently misunderstood. Many Taiji practitioners believe, wrongly, that in order to be *Song*, we would not use any strength, being sort of totally “relaxed”, that is, not stretching any of our muscular parts or joints. All such ideas are, in fact, diametrically opposed to the correct understanding of *Song*, causing many practitioners stall in their progress, often after many years of practice. Hence, an accurate and veracious understanding of *Song* is really needed.

According to my teacher, Master Wu Tunan (1884-1989), who composed an important tract on *Song*, *Song* is a natural condition of our body, but rather a physical state that requires a systematic, step-by-step procedure of training or practice that develop our body from the bones, ligaments, muscles, skin and finally to the “Qi”. But, first things first, what is *Song*? Master Wu Tunan gives three definitions to describe the state of *Song*. *Song* is achieved when our body actually senses a “fluffy extension and expansion” in our joints, muscles, ligaments and skin as if there are spaces created and enlarged; secondly, *Song* refers to the our body feeling all the time much less burdened by weight and more sprightly in movement; and finally on the “Qi” level, *Song* is achieved when it is accompanied by the sense of our body being “emptied out” of all substances and hence our perceptions get re-oriented out of our physical body to whatever surround it.

From such definition given by Master Wu Tunan, we can see clearly that *Song* is not the natural “relaxation” or “non-exertion” of our muscles and joints which only leads to a state of slackness (懈) of the body. My own experiences of practicing Wu Tunan Taiji have taught me that *Song* as the sense of a “fluffy extension-expansion” in our body is a physical state that requires continuous

training which begins with “Zhan Zhuang”⁽¹⁾ (a part of Taiji Gong) when we consciously feel how our body could expand and extend in six different directions of up and down, front and back, left and right. As we continue practicing “Zhan Zhuang”, this feeling would get enhanced first through our bones and ligaments and finally to our muscles and skin. This is the first step that leads to the two other and higher states of *Song* in Taiji.

[...]

To conclude briefly, Master Wu Tunan’s article on *Song* is a classical piece in the theoretical study of Taiji. He clarified the often distorted idea of *Song*, telling us that *Song* is not the natural state of the body, but one that requires systematic training of our body, “Yi” and “Qi”. Master Wu Tunan passed onto us the system of training he inherited from his masters — *Song Gong* (松功)— which employs different gestures and moves aiming at all the different parts of the body (from head, neck, to all other major and minor joints). Master Wu Tunan also revealed for us the three stages of achieving the state of *Song*—first on the bones and ligaments, then the muscles and skin and finally on the level of “Qi” and “Yi”⁽²⁾. His teachings in both theory and practice are consistent with the traditional teachings of all the Taiji masters before him in the more than one thousand year long history of the development and crystallization of this treasure of Chinese civilization.

<http://imos-journal.net>

1. *Zhang zhuang*: Standing meditation posture. Yi Quan is interested in Yi (intention, creative thinking). “**Seek to seize power in intention**”.

2. *Yi* is the base of artistic creation, therefore of concentration and meditation. In a short text of Wang Yangming (1472-1529), *Yi* appears as the source of innate knowledge. **That which controls the body is the mind**, that which comes from the mind is the intention, that which is originally the intention is the ability to know. There where intention heads, are the things... There is no principle outside the mind, it is *Yi* that represents the vegetative soul (mental disposition that controls the behavior of the individual in relation to the functioning of organs) associated with the doctrine of the five elements, with the earth element, with the spleen...

Taijiquan in the gymnastics of *Yi*. *Yi* is the “thought” that controls our actions and movements.

Commentary on the PushHands Basic Exercises

Mark A. Linett

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

IN this second commentary on the Yangjia Michuan basic Push Hands exercises I will again be focusing on some of the finer points of the Tuishou exercises (3 through 5). As I mentioned in an earlier commentary, these writing will probably be most useful to the more advanced practitioner of Pushhands but I am hopeful that committed beginners will also find something here as well.

My intent continues to be to show that the basic exercises are an essential means of introducing and practicing Pushhands and that a deeper understanding of the finer details contained in the movements can serve to enhance our awareness of the practice. As I continue to practice Pushhands, sometimes I see that some of the finer details of the practice are missing and are slowly being lost. It is only with repeated, mindful practice as well as research into the practice that the subtle underlying principles and movements can reveal themselves.

As Wang Laoshi said, the exercises need to be practiced mindfully so they become completely familiar.

These commentaries are dedicated to Master Wang and his teaching.

3. Xiang Hou Wan Yao:

Bend Backward from the Waist

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

In T'ai Chi, too little and too much are considered errors...

There are actually three possibilities for the position of the hands when we are being pushed at the chest and bending back with the arms raised. The palms can either face down or up or face each other.

With the palms up, it is possible when bending back to grab the elbows of the person pushing and turn the waist to yield his push to the side. This movement is really a **Tsai** (pull down) movement or a leading movement to the side of the body.

With the palms facing down bend backward to yield, then circle around the elbows of your partner and return a push at his chest or on the part of the arm from the elbow to the shoulder.

If the palms are facing one another, it is possible to take hold of the outside of your partner's elbows and lead him/her to the side.

If you are the partner who is doing the pushing, look closely at how your partner absorbs the push. Is he absorbing or resisting? You can tell if he is resisting since you will feel a point in the body where your partner is not yielding. This hard, unyielding point is where you can push.

But how to deal with the challenging situation when your partner yields by bending back while maintaining his root.

This is an excellent moment to roll/turn the arm so that your partner loses his hold. If he has your elbow, isolate the elbow and rotate it. When he feels that he has lost control and you have regained a measure of control now you can return to a neutral position.

Another important point is be aware of the direction of the push and see which hand your partner is using to push. If he is pushing from his back leg it will be more difficult to turn him as he is pushing, but if he comes onto the front leg and pushes it is much easier to turn the waist and lead him to the side.

Often people try and pull the partner rather than allow the partner to come to them and to turn the waist without using any strength or *Li*. Here you are simply redirecting and leading the incoming

energy, rather than trying to turn it in another direction. If we try to turn it in another direction, it would require using *Li* or hard strength. This is something we want to avoid as much as possible.

Another way to respond to a two hand push to the chest is to bond with your partner's elbows, lifting the elbows so that he loses power then circling underneath the elbows, opening his chest for a push.

The key here is not to deflect too quickly when the push comes at you but to allow it to penetrate deep as you move back and sink on your back leg. Your partner's power will dissipate as you move back and he will lose his root. This is the moment when you can use just four ounces to move him.

4. Xiang Qian Wan Yao:

Bend Forward from the Waist

In this movement the weight remains on the rear leg as you bend from the waist. Relaxing the lower back is key here since if you allow the back to be pushed out, you will lose your root. Receive the push at the Dantien, and root the push deep into the leg to the sole of the foot. Lift the front heel of the front foot remaining in contact with the ground at the bubbling well point.

Extend both arms forward as the push comes to the Dantien as a way to balance the movement.

The key point here is relax the Dantien since if you resist or stiffen you are giving your partner an excellent opportunity and place to push. Also stay in contact with your partner's hand. Try not to separate but stay in contact and listen (*Ting Jin*) to the direction and power of the push.

Also be aware that your partner is pushing with one hand so he has the other hand available for a push to the side of your body but you still have two hands. When you bend from the waist bring both hands up in front of the body. Having your hands in front of the body as you bend forward enables you to attach to any push that comes from your partner's free hand.

Remain soft and aware when in this bending position since you are in a disadvantageous position.

Being aware that a push is coming to the Dantien, an alternative to bending forward is to bring one arm up underneath the pusher's hand in a Peng position and turn the body/waist while descending. In this way you are in a better position to turn a yielding/defensive position into push since you are drawing your partner into the void where he will lose his root. This is the perfect moment to push. It is also important to look forward with a *soft gaze* which includes watching what your partner is doing with his other hand. Be aware that this push to the Dantien is often used to set up another push.

Something else to be aware of is when someone pushes you at Dantien it is possible to deflect the push by first making contact with the elbow of the pushing hand and leading the push to the side. Of course, it is necessary to turn and use the waist as you deflect the push.

5. Zuo, You Dantui Gui Hua:

Twist down on one leg in a kneeling position

The yielding partner spirals down onto the back leg and keeps the back tucked under and the body upright. The key here is to maintain your equilibrium and balance as you descend. Also be aware to use the body as hand and to remain in contact with the pushing hand.

If the pusher continues his push or changes the direction of his push do not separate but stay in contact with the pushing hand so you will know the direction and force of the force. By bending and turning the body you are leading him into the void where he will lose his power and root. But do not remain in this bending position since you are in a disadvantageous position, but return to a neutral position. Again being the partner who is spiraling

down to yield, you are in the disadvantageous position. If you understand the direction and power of the push, you can make a small but effective yielding movement by just making a small turn of the shoulder. If the movement is small and a fast then the partner will find himself into the void with no root or stability.

The pushing partner comes onto the front leg to push, turning the waist as he moves. The push is to the side of the body in a horizontal plane but as the partner spirals down to yield to the push he needs to keep the hand soft, so that he can follow the partner down. The push here is quite subtle since the pushing movement is down and then out. When just pushing down you are pushing into his root. If you push down then out you are using his natural tendency to rise when being pushed down. Use his rising movement to aid your push. There are actually three directions to this push, across (on a horizontal plane), down and then out. So soften the hand and follow the movement of the partner as he descends onto the back leg and twists down.

When you are descending you are in a disadvantageous position. If you find yourself in this position, stay in contact with the push, do not resist, yield and again return to a neutral position from where you have a better chance to push. **Wait for the right moment to push.**

Wang laoshi reminded us to use the point where he is pushing as a hand to follow the push and to listen to the direction and force of the push.



23^{èmes} Rencontres de l'Amicale du Yangjia Michuan Taiji Quan

Meeting organized at Sablé-sur-Sarthe by Aramis
from November 8 to 11 2014



For many centuries, Sablé is primarily a military fortress particularly well located on the border of Maine and Anjou. Nearby the fortress, will develop the village whose population was to rise in the fifteenth century, about 1200 inhabitants. Originally urbanization of Sablé in the tenth century, the ancient castle has been replaced by a new house, built in the eighteenth century by Jean-Baptiste Colbert de Torcy, nephew of the Grand Colbert and himself minister. Still exist some medieval testimonies: the stables of the castle but also the walls and some towers in the city, Dom Guéranger place or Castle parking. The castle houses the National Library. The Saint-Nicolas street has a few testimonials of mansions of the sixteenth and seventeenth centuries, the chapel of the former convent of the Cordelières St. Elizabeth, the birthplace of Dom Guéranger, founder of the renovated Benedictine order. The major advantage of religious heritage lies in a masterpiece of medieval art, the canopy of the great Crucifixion inside of the Church of Our Lady, Gothic Revival style.

The Regional Sports Training Center (CFSR-CREPS) Sablé-sur-Sarthe, located in down-town, along the Sarthe and at the foot of the castle welcomes you from November 8 to November 11. Some of you already know it but will again find the quietness of the morning practice at the water's edge, and if you want to deepen your meditation, Solesmes abbey waiting for you!

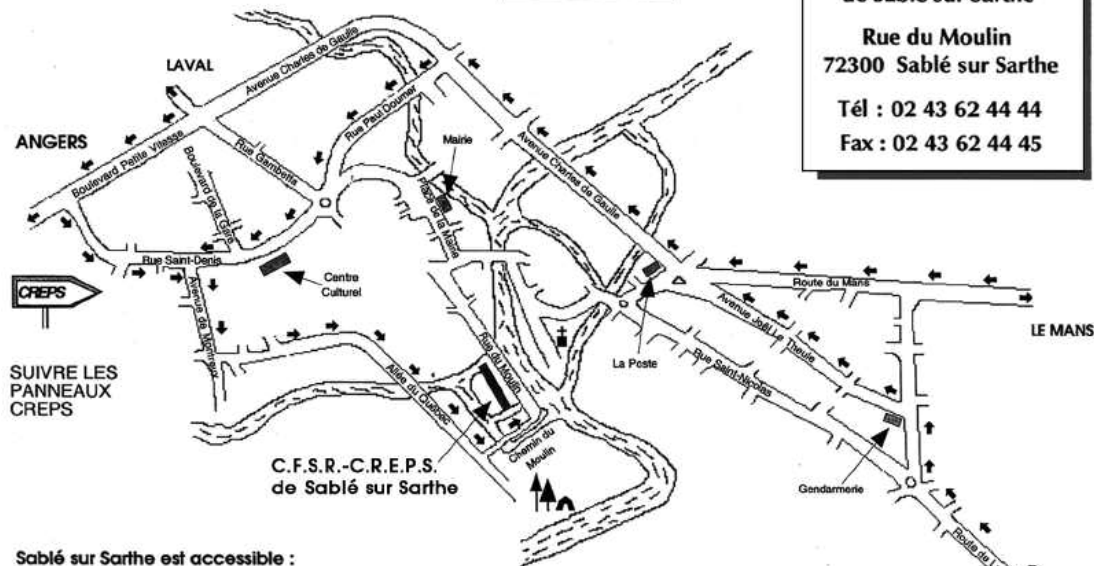
Access:

CREPS is within walking distance from the train station (TGV stop; Paris 1h15 from Sablé-sur-Sarthe in TGV).

By car you reach by highway 10 km from Sablé-sur-Sarthe



Plan d'accès



Centre de Formation Sportive Régional de Sablé sur Sarthe
Rue du Moulin
72300 Sablé sur Sarthe
Tél : 02 43 62 44 44
Fax : 02 43 62 44 45

Sablé sur Sarthe est accessible :
Ø par route :

- Autoroute A 81 "L'Océane" : Paris - Le Mans - Angers - Nantes (Sortie Sablé - La Flèche)
- Autoroute A 11 : Paris - Le Mans - Rennes
- RN 23 : Axe Chartres - Nantes
- RN 157 : Axe Le Mans - Rennes
- RN 162 : Axe Laval - Angers
- D 21 : Sablé - Laval
- D 28 : Sablé - Château-Gontier
- D 309 : Sablé - Le Mans



**A visit to the abbey, guided by one of the monks
and followed by Vespers mess is offered for € 5 on Monday.
Sign up!**



Welcome: Saturday November 8 from 4 pm:

A team will be present throughout your stay to accompany you until Tuesday, November 11, 15 h. If you arrive late, thank you to inform us of your estimated time of arrival.

Information and contacts before and during the meeting:

Aramis telephone: 02 43 76 88 08, 06 19 82 28 10 • <http://aramis72.taichi.free.fr>, • aramis72.taichi@free.fr

Getting to the CREPS:

Arriving by train: the center is 10 minutes walk from the train station, signs will point the way. If you give us your arrival time, there may be an Aramis car take you to the center.

Arrival by plane: The nearest airports are Paris-Orly and Nantes. Because of their distance, we recommend the horsepower rather than Pegasus, although more modest...

Taxi to the train station if walking other than taiji scares you: www.taxi-sabolien.fr.

Some important points on the accomodation:

ONE FORMULA 3 nights from Saturday, November 8 to Tuesday, November 11:

- Allocation in a double room, quadruple or high school will be based on availability of CFRS based registration dates.
- The nights are not scored.
- Towels are not provided regardless of the type of accommodation (CFRS or high school).
- Sheets are not provided for the dormitory of the school, you must bring your sleeping bag. Some dorms may be arranged in boxes from March to June beds depending on availability and the latest members will be chambered 36... The dorms will be available from 9am to 18h.
- The external tariff corresponds to three meals, participants must book their own hotel or house, a pre-booking on behalf of the Association was carried out (see: list).

List of selected hotels et de B and B:

list	pre-booking	telephone, email	price/night (from)	distance CFRS
hôtel				
Aster	Until september 1	02.43.92.28.96 hotel.aster@orange.fr	48€	4.5 km
Campanile	Until september 1	02.43.92.44.92 sablesursarthe.vion@campanile.fr	69€	4.5 km
Inn	Until september 30	02.43.95.30.53 hid.sable@gmail.com	61€	1.1 km
Le Bretagne	Until september 1	02.43.95.02.15 hotel.bar.lebretagne@wanadoo.fr	44€	0.9 km
gîte				
Logis de l'Abreuvoir	Until July 31	02.43.95.52.20 marie-madeleine.bozec@orange.fr	40€	1.1 km
La Farfolière	no	02.43.95.00.31 www.lafarfoliere.com		2.5 km

PAYMENT (requested with registration):

The individual must be current with their dues to the Amicale (dues payable to the Treasurer of the Amicale).

Payment can be in 2 or 3 times with the last collection the day before meetings: send all checks by writing on the back of each check the desired month of receipt.

Residents in France: bank check payable to Aramis

Residents outside France: payment by bank transfer to the account of Aramis: Credit Mutuel bank (IBAN: FR76 1548 9048 1600 0134 3124 051 BIC CMCIFR2A)

**Registration with payment has to be returned before September to:
Fabienne Poncin, 39, rue Paul Eluard - 72000 Le Mans**

Registration and secured payment are also on web site of Aramis (<http://aramis72.taichi.free.fr>).

Cancellation:

Cancellations must be made in writing to the office of the Amicale and the Organising Association. The office of the Amicale shall review each application for withdrawal, case by case, before taking the decision adopted, after consultation with the Organising Association. The office of the Amicale remains the sole judge to appreciate the reality of situation.

No deduction shall be made in only two cases:

- If the withdrawal occurs before the deadline
- If the cancellation is due to a health problem with cessation of activity (medical certificate required).

– **Accepted cancellation**, a certain amount of the fees will be retained.

- ◆ 15 € between J –29 and J –10 ◆ 30 € between J –9 and J –5 ◆ 50 € between J –4 and J

– **Cancellation not accepted**, a proportional deduction total amount will be made.

- ◆ 30% the day after the closing date for entries to J –20 ◆ 50% between J –19 and J –10
- ◆ 100% between J –9 and J

10 days is the irreducible minimum time to inform people on the waiting list they can receive tickets become available.

Registration form for the Rencontres de l'Amicale from November 8 to 11 2014

Name :			
First name :			
Address :			
Town :		Zip Cod :	
Country :			
Telephone:		n° portable :	
email :			
Member of the association :			

double room CFSR	235 €	<input type="checkbox"/>
Quadruple room CFSR	175 €	<input type="checkbox"/>
High school dorm exterior	165 €	<input type="checkbox"/>
visit of the Solesmes abbey	5 €	<input type="checkbox"/>
TOTAL:		€

– will arrive by train in November (specify time)

– I want to share the room with:

– Benefit from the bus to visit the Abbey of Solesmes (included in the ridiculous price of the tour): yes no

– For vegetarians, a vegetable dish, replacing meat, will be reserved, thank you to indicate: yes, I want this dish

A confirmation of your registration will be sent by email. It will contain information, plans for the accommodation and transport. The receipt of your payment will be made at that time.

See you soon!

Image rights: because of law in this area, your signature on this form indicates that you claim any rights.

Pictures and Movies: if you take pictures or movies in the meeting, you agree to provide a copy of all of these images to the Amicale for its archives.

Cancellation: the conditions mentioned previous page are read and accepted.

Done at:, on:

Signature:

Following the Rencontres de l'Amicale, Paris 2013

by Jean-Luc PEROT



IT IS SWEET to have a master, a model, a mentor

But it is still better to have had a master, to realize the decisive influence it has had on the direction of my life.

Moving observation of the transmission which makes everyone heir of another. Another who was there before me and handed over to me.

Inaugural moment of handover – I get a sign and allow myself to experience the power sleeping in me. I can finally begin.

Gratitude is released and supports the movement that always keeps us at the beginning.

Commemoration reinforces the group, underlines membership.

But nostalgia is the hidden poison in the drink of alliance.

Tao restores life and sharing in its rough and invigorating immanence.

A reactionary culture wants to give us as a present the repetition of a past unchanged, arguing that it has a future! The hand does not want to let go.

The practice of Taijiquan is a disturbing one, we do not come out unscathed. It is an education in the proper sense, a practice that takes you out of the straight path and even more a seduction that takes you somewhere else from where you believed to be.

There is no exclusive formula of the practice of Taiji, it lends itself to those who want to try it with authenticity, it belongs to no one.

These reflections, a bit brutal but without venom, do not ignore the role of teacher, or master, who through a rigorous and open practice provides opportunities and tools of formation and transformation.

“When the student is ready, the teacher appears” is often said, or “the student is in charge of raising the master”.

Master and student, it is in the heart of the meeting that the hand-over happens.

*Jean Luc,
another monkey in the winter.*

Zhang Qinlin at the wushu tournament, in Nanjing, 1929

For the record...

by Serge Dreyer

In his book *Yang Family secret transmission. The movement through image*, 1988 edition translated in French by Sabine Metzlé and Claudy Jeanmougin, Wang Yen-nien evokes the path of Zhang Qin-lin (H 3-4), his tai ji quan teacher. He mentions among other things that “he won first place in the Shanxi tournament (Province in Northern China where M. Wang also was born) and first place in the national meeting in unarmed combat”. I have long conducted research to find evidence of this assertion. Zhang Qinlin’s daughter whom I had met in China thanks to Lin Yunlong, a co-disciple of Wang Yen-nien, just knew that her father took part in this tournament and none of the direct disciples of Zhang Qinlin could tell me more. Unexpectedly, the answer to my questions came in the form of an article by a Taiwanese researcher, Wang Jia-xiang, published in a martial arts journal *Taiwan Wu Lin*, nr 13, of 15/3/2003 to 15/6/2003, pp. 108-131.

In the five sheets reproduced in this journal, one first sees on scan 1 the temporary bamboo door erected for the occasion. On page 2 not reproduced, it is indicated that the opening ceremony took place on 16/11/1929, but that the event lasted twelve days marked by several conferences, demonstrations and one unarmed tournament. On scan 2, I highlighted the name of Zhang Qin-lin mentioned as participating in demonstrations. On scan 3, Zhang Qin-lin is mentioned as being part of the Shanxi delegation for a conference on the second day. First surprise, in the weapon demonstration rubric he is mentioned as giving a demonstration of “dragon rifle” (long qiang). Second surprise, he is not mentioned among the winners of the unarmed tournament since the first one is a man named Wang Zi-qing from Hebei, who practices Shaolin quan and Chinese boxing. The second one is Chu Guo-lu, also from Hebei, who practices Xing Yi quan. And the third one, Zhang Dian-qing, also from Hebei, practices Fan Zi quan, Chinese boxing and Xing Yi quan. I also noted among the inspectors of the tournament, the name of Tian Zhao-lin, a co-disciple of Zhang Qin-lin in 1914 when they both were students of Yang Chen-fu.



Annals of the national martial arts Assembly, 1929, Zhejiang Province.



List of inspectors. Other famous personalities as Tian Zhao Lin, Wan Lai Sheng (who was beaten by Zhang Qinlin as Wang Yen-nien has reported). Zhang Qinlin is actually registered among the participants in demonstrations.

Zhang Qinlin would have done a demonstration of an unknown weapon: the “dragon-rifle” (long qian).



List of judges. Some famous names as Sun Lu Dang, Tu Xin Wu, Wu Jian Quan.



Winners. The first one, Wang Zi Qing, is a specialist in Shaolin Quan and Chinese wrestling. The second one, Chu Guo Lu, is a specialist in Xing Yi Quan, as Zhang Dian Qing who practice also Fan Zi Quan.



TRAINING COURSES CALENDAR

JULY

Stage : séquences + tuishou+ qigong + marche du baguazhang, Taiwan

Dates : 2-17/07/2014
Email : serge.dreyer@gmail.com
Détail : *Ce stage est à ce jour complet.*
Animé par : Serge Dreyer

Stage de taiji quan et découverte culturelle, à Taiwan

Dates : 2-17/07/2014
Email : serge.dreyer@gmail.com
Animé par : Serge Dreyer

Stage au Jardin du Luxembourg

Dates : 7-12/07/2014
Email : taijirivgauche@yahoo.fr
Animé par : Michel Douiller
Organisé par : Taiji Yang Riv'Gauche

Stage Applications et Approche énergétique des 1^{er} et 3^e Duans, au Jardin des Plantes de Saumur

Dates : 12-16/07/2014
Email : herve.marest@free.fr
Animé par : Hervé Marest
Organisé par : La Grue Blanche

Stage d'été à Draguignan

Dates : 14-18/07/2014
Email : marc.appelmans.chenghsin@live.fr
Détail : Taiji Quan - Application Martiale, Mécanique du Corps, les Marches
Animé par : Marc Appelmans
Organisé par : École de l'Arbre du Voyageur

JULY - AUGUST

Stage d'été à Draguignan

Dates : 28/07 au 01/08/2014
Email : marc.appelmans.chenghsin@live.fr
Thèmes : Qi Gong et Méditation Taoïste.
Animé par : Marc Appelmans
Organisé par : École de l'Arbre du Voyageur

AUGUST

Stage de Taiji Quan, dans le Haut Anjou

Dates : 1^{er}-3/08/2014
Détails : Forme, épée Kun Lun et Wudang, éventail et pratique de la perche
Email : Wudang49@orange.fr
Animé par : Marie-Christine Moutault
Organisé par : Les Nuages du Wudang

Stage d'été avec ateliers à la demande à Port-Maubert

Dates : 2-08/08/2014
Email : jeanmougin.claudy@orange.fr
Animé par : Claudy et ses assistant(e)s
Organisé par : GRDT

Séjour pratique de Taiji et découverte de la Cappadoce en Turquie

Dates : 2-10/08/2014
Email : lafleur2jade@yahoo.fr
Contact : 06 84 69 48 68
Animé par : Yves Martin
Organisé par : La Fleur de Jade

Stage d'été, Yangjia Michuan et Forme de Pékin (24 mouvements), dans le Périgord

Dates : 3-08/08/2014
Email : cordaro49@hotmail.fr
Détail : Yangjia Michuan et Forme de Pékin
Animé par : Françoise Cordaro et Jocelyne Boisseau
Organisé par : A.T.A.

STAGE Qi Gong et Méditation Taoïste, à Lorgues

Dates : 4-8/08/2014
Email : marc.appelmans.chenghsin@live.fr
Animé par : Marc Appelmans
Organisé par : École de l'Arbre du Voyageur

Stage TaiJiQuan - Les fondamentaux, au centre LALITA, à Acebo en Extremadura

Dates : 4-10/08/2014
Animé par : Cornelia Gruber et Jean-Luc Perot

Stage de Dao Yin Qigong et Calligraphie chinoise dans le Haut Anjou

Dates : 8-10/08/2014
Email : Wudang49@orange.fr
Animé par : Marie-Christine Moutault
Organisé par : Les Nuages du Wudang

Stage Esthétique du Yangjia michuan taiji quan, dans le Jura

Dates : 15-21/08/2014
Email : serge.dreyer@gmail.com
Animé par : Serge Dreyer

Stage d'été annuel à l'île d'Aix

Dates : 17-22/08/2014
Email : pierreploix@yahoo.fr
Pierre Ploix 06.83.78.86.57
Animé par : Charles LI; Pierre PLOIX
Organisé par : Le Cercle de la longue boxe

Stage TaiChi TANGO et bâton long, à Essoyes

Dates : 18-24/08/2014
Email : jean.luc.perot@taichichuan.be
Animé par : Jo et Jean-Luc
Organisé par : L'école de La Main Franche

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*Amicale da Yangjia
Michuan taiji quan*