

Amicale

Yangjia Michuan Taiji Quan

太極拳

應用

原理

Health by the gesture in Burkina

The Vastus Medialis

Taiji and health in China

別

- 步法**
 - 分處貫
 - 虛步 (以虛實)
 - 實步 (以虛實)
 - 合摺疊 (如左半之虛實)
 - 有轉換 (虛實轉換)
- 軀幹**
 - 合胸胸
 - 背脊
 - 玄室頂勁
 - 足間中正 (尾闾中正)
- 中脈**
 - 中正 (中脈通於三焦)
 - 守時 (守時通於三焦)
- 立身**
 - 中正 (中脈通於三焦)
 - 守時 (守時通於三焦)
- 沉著**
 - 內肩沉開下垂 (以肩沉之)
 - 背則肩展端起 (展背端上)
 - 全身皆不用力 (全身皆不用力)
- 兩臂執**
 - 學
 - 沉
- 膝鬆**
 - 膝鬆 (膝鬆)
 - 膝鬆 (膝鬆)
- 全身鬆**
 - 全身鬆 (全身鬆)
 - 全身鬆 (全身鬆)

此圖展示了太極拳的各個部分，包括步法、軀幹、中脈、立身、沉著、兩臂執、膝鬆和全身鬆。每個部分都有詳細的文字說明。右側的人體圖標註了各個部位，如頭、頸、肩、背、腰、膝、腳等。

Edito

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In this issue of our Bulletin, the central feature is the place where members of the Teacher's College regularly submit articles; articles such the one written by Marie-Christine Moutault. Therefore, we shall specifically dedicate these pages to those members who wish to share what they have learned in the College seminars.

Also we have found it interesting to offer Master Wang's first western students the opportunity to share their experiences when they practiced with Laoshi at Yuan Shan in Taiwan as well as to recall moments through the pictures they have kept over the years. We shall continue this series with other students, some of whom you know quite well.

William C. C. Chen authorized us to print one of his articles which discusses the dynamics of relaxing the inner thigh muscles. In addition, Serge Dreyer reports on Tai Chi and Health Research Conference which was held in China in December 2011.

With summer time there are many traditional events happening as well as many Tai Chi stages. Please feel free to share with us your account and experiences, as we always enjoy hearing from you.

Last but not least, we are looking for a new Bulletin chief editor to take over. I will gladly assist him or her with the coming issues... please don't hesitate to send us your application.

Claudy Jeanmougin



The Word of the President

The spring equinox is over and we leave the period of march and april, the time when days and nights are even, where Yin and Yang are balanced to produce the great flowering.

We are now in april-may, the time when the Yang forces of expansion are expressing so that all asserts. The force of nature, the force of body and mind.

We are in the year of the Dragon, the year of the forward surge.

This year will see the reinforcement of the relationship between College and `micale.

College and `micale both work together. Master Wang's wish was that one would serve the other. The College is the Yin aspect of our style and `micale is the Yang aspect (cfr his 1992 outline in the «Book of the 20 years of `micale).

Many members ignore how the College functions and the contents of its works.

Of a common accord, the Board of `micale and the College, wishing to increase communication between the members, decided to publish in the middle of the Bulletin the «Pages of the College» in the form of four detachable pages.

These pages will contain either articles on a topic chosen in the Journal of the College, or reviews of seminar workshops, or both.

I wish you an interesting reading, hoping that it will inspire you...

There will be many workshops and important events this spring. They invite us to go out and look for the necessary food to enrich our bases. You will find on the website of `micale all information about important events of may, june and july as well as the numerous workshops of this summer and the Meeting of `micale in the fall.

I hope that this will help you to deepen your daily practice!

I wish you all a good practice,

JMF

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CONFERENCE ON THE TAIJI QUAN AND THE HEALTH

Report by Serge Dreyer

Translated by Maud Trolliet

The conference English title: Tai Chi and Health Research: Past, Present and Future & The First China - ASEAN Wushu Development Forum.

Location: Nanning, Province of Guangxi, China.

Organizer: Guangxi University of Nationalities.

Dates: 15-19 December 2011.

I thought that some of you would be interested in an account of this conference which dealt with the relationship between the practice of taiji quan and health. I was invited to address this subject in a cultural perspective and all the other guests were either scientists in the field of medicine, or physical activities specialists. I was pleasantly surprised by the level of this conference as a whole. I have felt a pioneer spirit among researchers, a great desire to affirm the importance of their research in the wider field of sport and health. Vast majority were Chinese and Chinese-American. Below is the list of participants and the title of their lecture that will give you a better idea of the working progress in this area. My ignorance of the medical scientific field unfortunately prevents me from getting an accurate account of the lecture which the jargon is foreign to me. It is rather the methodology outlined and the debates that followed speeches that have convinced me of the quality of the work undertaken. I will only repeat, at the end of this article, some information that particularly caught my attention. Number of works by the authors listed below are present on the internet.

Here is the list of authors, their names (all participants are doctors in their specialty except where noted), type of research, title of their lecture, and either if they are practising or not martial art, and qi gong. If some scientific terms appear to be incorrect due to my ignorance of the field, I can send you on request the original text in English or Chinese.

Victor w. Henderson, Professor of Neurology and other neurological sciences at the University of Stanford (US). Non-practicing. Research on the factors of risks for the states of dementia and cognitive decline associated with age. Therapeutic strategies for improving cognitive functions in the states for the advanced ageing and dementia. The brain-body relationships and their relevance to human cognition. Lecture: taiji quan and memory. It is noted that he has invited Mr. Shudong Li, another involved and practicing of Shaolin style Chen taiji quan, to join his research team.

Weimo Zhu, PhD in physical Education (University of Wisconsin-Madison) specialising in assessments and measures. Research on the effects of the promotion of health and prevention of diseases through the practice of walking and diets found in Asia and also correlated measurement and evaluation methods. Prolific author whose epistemological approach is particularly rigorous. Lecture: research in taiji quan. What was learned and lost.

Leigh Callahan, associate professor in the departments of medicine, orthopedics and social medicine at UNC Chapel Hill (US). Arthritis specialist. Non-practicing. Research on arthritis and disparities in the levels of health. Lecture: taiji and chronic disease.

Shin Lin, Professor of cell biology, biomedical engineering and integrated medicine at the University of California (Irvine, US). Student of Chen Zheng-Lei-style Chen taiji quan and qi gong. With the help of high-tech, he studied the physiological changes and Bioenergy associated with the practice of taiji quan and qi gong. We was particularly interested by his research on the qi that build on the circulation of the blood. Lecture: taiji quan and gaseous bioenergy.

Dinghai Yu, Dean of the school of Wushu from the University of the Sport of Shanghai (China). Wushu, qigong of the five animals. Research on the effects of qigong on health. Prolific author and compiler of books and articles on the wushu and qi gong for health. Lecture: taiji quan and the promotion of health.

Chengyi Liu, Professor of laser medicine at the South China Normal University. Research on sports and the mechanisms of transduction in photobiomodulation (PBM): he is interested in applications of

the PBM medical laser, sports medicine as well as in rehabilitation medicine. Lecture: homeostasis in the exercises of taiji quan and its applications.

Guopu Wang, Professor in the Japan of psychophysiology. With the help of the applications of the EEG, P300 and the FMRI research (1) on the promotion of mental and bodily health from traditional sports (2) sensory integration of the elderly training (3) development of cognitive processes in sport. Lecture: taiji quan and brain sciences.

Ning Li, Director of the laboratory of Science Education at the South China Normal University. Research on measurement and evaluation of learning sport psychology. Lecture: exercises of taiji quan: slow so best? Rebuttal from a comparative study of the brain electrical mapping. This participant took a radical position in the debate by claiming that rapid movements in the practice of taiji quan had more positive than the slow effects. He was strongly criticized on very reduced size of its sample of practitioners (6 people if I remember correctly).

Shudong Li, taiji quan at the University of Stanford (US`) drive. Taiji quan, Cha quan Shaolin quan. Its lecture does not appear in the program but I remember that it had presented the results of its collaboration with Professor V. Henderson.

Jinlong Tian, doctor of wushu and Director of the Office for research and teaching of the University of Yang Zhou (China) traditional National Sports. He is also coach of tuishou and martial taiji quan in China. Research, the participant has vigorously defended the martial aspect of the taiji quan that he regretted the gradual disappearance, in favour of the health aspect. Lecture: the physical health and the tuishou in taiji quan training. I obviously felt very concerned by his speech but it lacked too much substance, too simply emphasising the appearance "good health" acquired by its competitor students in tournaments in China (a football or athletics coach could take the same words).

Should be added to all these participants **Chen Zhenglei**, spokesman of the style Chen in the world, **Sun Yongtian** which plays the same role for the Sun and **Yan Hanxiu** style Yang and **Zhao Bao** style specialist. Their speeches were very general but we had the pleasure of discussing with them and observe them in demonstration.

What to remember of this conference for a better understanding of our practice?

Methodologically, I greatly appreciated the general approach of the participants. In the existing state of knowledge cannot bring concepts such as qi in the scientific context. The bias is to study the effects traditionally associated to qi more closely. This scientific humility reveals itself as the speech of Professor Shin Lin has shown in particular. He studied blood circulation to better understand the relationship between qi and blood. I have noted in particular for our style of taiji quan, that any movement synchronized with respiration increased the volume of the blood circulation. The participant in question did not describe the positive effects on health because his study is underway, but he told me, in private, that it was certainly a beneficial influence. This is important for our style that has often been criticized, especially by proponents to Taiwan of Cheng Man Ching School for this synchronization of movements and respiration regarded as non-natural.

This conference was also an opportunity for me to realise that the research on taiji quan seems very much advance in the US` in a kind of balance between the Western scientific nature and its critical requirements with Chinese beliefs rooted in a tradition. The outline of this research concern the elderly, in particular issues of balance and joint mobility and prevention. Some speeches have also highlighted the interest of the practice of taiji quan and qi gong for post-traumatic recovery (accidents, diseases, etc.).

Culturally, I launched a debate that was well received by my colleagues, even if no one has proposed to answer. In the enthusiasm to develop the therapeutic aspect of taiji quan, the risk is to transform what was a martial art into a therapy and forget the the ineffectiveness of the specialists of high level as the leaders of the Chen, Yang, Sun schools and other. There is also the risk of cutting the taiji quan into "slices", one health and another for the martial and even one for aesthetics, etc. However, my experience that has been confirmed by Chen Zheng Lei is the organic nature of the taiji quan which gives it value to the health plan. Before the conference, all the participants were taken to the opening of a provincial tournament of taiji quan during which they were able to observe demonstrations. However, very few practitioners respected the principle enunciated in the classic taiji quan "a part moves, everything

moves" because visibly was the aesthetic aspect prevailed. This error is also visible in the books and articles dealing with the health aspects and energy, as I had pointed out in a previous account of reading. He was noted for example the number of postures where the direction of the foot and the basin are discordant. After my speech, several participants have raised the interest of taiji quan on health plan practices such as yoga.

Another aspect that was somewhat neglected by research which surfaced during the debates concerning the playful part of taiji quan, in particular the tuishou interactive dimension, and its impact on mental health. This aspect was in concurrence but no further. Note was made that he belonged to the field of psychology to focus on this issue.

And finally, I recalled at the conclusion of my speech concerning the aspect building discursive of the aspect health of taiji quan, a story that happened to me last December. I went to see a surgeon for a persistent wrist problem. When I reported him that this problem bothered me for the tuishou practice, he then replied that as I was practising the taiji quan I should have knee problems...Seeing my surprise, he added that most of his patients practicing taiji quan have developed knee problems. This story has obviously created some discomfort in the audience but, as noted by one of the participants, she reminded to take precautions before going on a taiji quan crusade for health.



Le site web de l'Amicale, dans sa nouvelle version, a maintenant plus d'un an d'existence.

Le site web est un outil important de communication entre nous, il est également la vitrine de l'Amicale vers l'extérieur. Nous espérons qu'il vous donne satisfaction et que vous y trouvez les informations utiles qui vous intéressent. N'hésitez pas à nous faire part de vos remarques et suggestions.



Le référencement de vos associations :

Veillez bien à faire référencer votre association avec ses coordonnées et son site web si elle en possède un. Ceci constitue votre vitrine vers l'extérieur, vous fera connaître et vous amènera de nouveaux adhérents. Si votre association possède un site, merci d'y faire figurer vos statuts ou de les mettre en lien.
Pour les Associations déjà référencées :
 Nous vous conseillons d'aller vérifier vos informations. Si elles ne sont pas complètes, nous communiquer, via la boîte aux lettres de l'Amicale, ce que vous voulez voir figurer en termes de responsables, enseignants, téléphone, email, site-web. Nous vous rappelons que le contenu de votre site est de la responsabilité de votre association en conformité avec ses statuts.


Le Bulletin :

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

Les autres chapitres :

Ne pas oublier les chapitres mis à jour très régulièrement : Les Stages, les Evénements.

Les autres chapitres font également l'objet d'évolutions périodiques : Allez les consulter régulièrement si vous n'avez pas opté pour l'abonnement à son Flux-Rss (*).

(* Le Plus technique :
 Le site vous offre la possibilité de vous abonner à son Flux Rss pour être informé journalièrement ou hebdomadairement des maj-évolutions qui viennent d'être faites. Vous pouvez vous-même fixer la périodicité de rafraichissement.
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 Vous pouvez ainsi vous abonner aux rubriques évolutives qui vous intéressent le plus : Stages, Brèves et actualités, Evénements, Le Bulletin, Nouvelles Associations etc. ... N'hésitez pas !

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

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BURKINA TRAINING CAMP
by
C. TABSOBA
Translated by Martine Larigauderie

For the teachers of the Burkina Faso Association de Tai Chi Chuan et Arts Energétiques, (ATCC-E-BF), the Yangjia Michuan Taiji Quan familiale (or the secret tradition of the Yang family) based in France, organized a course which dealt mainly with four of the eight sword techniques at the Ouagadougou Bangr-Weogo public park from December 22 to 29, 2011.

With its motto “health through action” Taiji Quan refers to gymnastics born and practiced in China that consists in doing slowly specific set movements. The seven teachers of the Burkina Faso Association de Tai Chi Chuan et Arts Energétiques must have taken part in this top-level course taught by the French teacher Henri Mouthon from the French familiale du Yangjia Michuan Taiji Quan, in pursuit of better health.

Taiji Quan is an internal martial art, as compared to other external martial arts such as Vovinam Viet Vo Dao, Kung Fu Wushu and Karate. Through centuries, this art extended beyond the frontiers of the Middle Kingdom to reach Burkina Faso, the country of the Righteous Men. There, more and more women and men of every age practice. Taiji Quan was introduced in Burkina Faso thanks to the former French ambassador Maurice Portiche. Finally the Association de Tai Chi Chuan et Arts Energétiques du Burkina Faso, lead by Youssouf Ouattara, was created in 2005.



Eventually a very successful course

Henri Mouthon’s course lasted six hours a day over seven days. Its main aim was to introduce four out of eight Kunlun sword techniques following the tradition of Master Wang Yen-nien. Besides this satisfying result, the French teacher revisited the fan techniques he had taught in 2010. Furthermore, during the 2011 course, the participants could learn breathing techniques and the postures, as well as dodging and attack techniques. Among the seven trainees, one woman and six men who practiced other disciplines such as Vovinam Viet Vo Dao, Wushu Kung Fu, Taekwondo, Karate and Yoga, took part.

Most of them practice an external martial art whereas Taiji Quan is an internal art. Some trainees, like the president of the association, Youssouf Ouattara, do not practice Taiji Quan. Yet he has no regret. When assessing the general level of the trainees, Henri Mouthon declared bluntly it had been a nice surprise. In fact the trainees had been prepared by an Ivorian expert. “They could easily remember the techniques thanks to their knowledge in an external art and thanks to the fact that Africans move much more freely than Europeans,” he mentioned.

Taiji Quan in a word

According to Henri Mouthon, Taiji Quan offers quite a few advantages. You have slow solo movements, tandem movements and weapon techniques (sword, fan and pole). It is an energy training based on breathing not on strength. It means Taiji Quan is an internal Kung Fu you may practice when an external art is no longer possible, which does not mean that it is less efficient than external arts.

In a nutshell, Taiji Quan is an art that keeps you fit and allows long-term efficiency. Corroborating these words, Diana Katakou, a yoga teacher and Taiji Quan practitioner considers Taiji Quan “an internal art where you should coordinate very slow movements with breathing and concentration. Indeed, all these movements are linked to your breathing rhythm. This gymnastics or sport grants a wonderful mental and corporal stability. It is an art that allows a person to keep a nimble body, very supple joints, and a very keen sense of balance.” In your daily life, according to Diana, “Taiji Quan allows you to master your emotions. For instance, when driving, you can overcome your emotion if someone runs a red light or swears at you; at work you are much calmer, more stable, less stressed when you have to rush to do a job. When practiced every day, Taiji Quan can only bring you good health.”

Who can practice Taiji Quan?

Diana Katakou who has practiced for five years asserted “any person can practice Taiji Quan until they are very old.” However she was guarded about very young children. Indeed, she thinks this sport should not be considered since kids generally show too much vitality. “They should be taught an external art and Taiji Quan later on.” Henri Mouthon confirms that most of the teachers who were involved follow the logical Chinese martial arts schedule, learning first external then internal arts. In fact, all of them gradually become aware that when practicing an external art, they become less efficient as they get older. They start getting joint problems because they have to strike and hold difficult positions. That is why they decide to practice this internal art in order to remain efficient. In all, Diana Katakou did insist on the fact that, generally speaking, any practitioner of an external art, eventually should practice Taiji Quan in order to be able to realign and to better know their body and mind.

“Taiji Quan is not a luxury art since you only need loose-fitting clothes, which allow easy movements, and soft shoes. No specific infrastructure is required. You may train in any place like here in the Park Bangr-Weogo forest where we are close to nature,” she concluded. At the end of the 2011 course, as president of the TC E-BF, Youssouf Ouattara (a seven-year practitioner) warmly thanked Colonel Yacouba Ouédraogo who sponsored the course as well as Moustapha Sahr, manager of the town Bangr-Weogo Park, who granted a training area; then he thanked all the other sponsors. The TC E-BF gathers practitioners from several Burkina Faso clubs from Ouagadougou, Ouahigouya and Fada N’Gourma. There are roughly a total of 40 practitioners according to their chairman.

Christophe T`PSOB`

Henri Mouthon teaches in France, in the Alps. He is a member of of the Yangjia Michuan Taiji Quan`micale. He had been a student of Master Wang Yen-nien for five years in Taiwan. He still teaches in France, Switzerland and Burkina Faso. In 2010 his association sponsored a course attended by numerous Burkina Faso Taiji Quan practitioners. This 2011 training course was sponsored by the Yangjia Michuan Taiji Quan`micale. `micale has gathered resources so that, for the next two years, teachers come to deepen the practice and knowledge of local teachers.



The Vastus Medialis and Inner Thigh

Monday, March 29, 2010

William C.C.Chen



William C. C. Chen seated at the center close to Laoshi. Standing on the left Épi Van de Pol and Bob Lowey on the right.

The inner thigh muscles are the key to elevating the Chi energy flow, which is involved in all internal and external body's actions and in our daily activities. It is beyond the scope of this article to review the specific physiology of each of the leg muscles. It is my understanding as a long-term Tai Chi Chuan practitioner that the inner thigh muscles play a crucial role in making my movements effortless with the Chi energy flow while enhancing the relaxation of my body for yielding, pushing, punches and kicks. It also promotes my mental, physical and spiritual well-being.

The mechanics of the human body can be compared to the mechanics of an automobile. The inner thigh muscles of the legs are the engine, the vastus medialis is the ignition, the big toe is the key and the fingers are the wheels that move as a consequence of the working engine. The Chi (the breath) is the gasoline.

We should fill the gas tank before we turn on the engine. The gas tank in Tai Chi Chuan refers to Tan Tien which is just below the navel in the lower abdomen. When the key (the big toe) spins inward toward to center of the body that turns on the ignition (the medialis), which ignites the engine (the inner thigh muscles) and it runs the wheels (our fingers). The fingers move the palms to form the Tai Chi posture.

The primary muscle we focused on is the vastus medialis, which is one of the strongest and most active muscles. It dominates and executes other inner thigh muscles and plays an important role in running, jumping, golfing, punching or kicking and beyond; it works closely with the adductor muscles along with other leg muscles. The movements of Tai Chi Chuan begin with the release of the medialis muscle to setup the inner thigh muscles to loosen and be free.

These are some Muscles: Vastus Medialis `dductor brevis `dductor longus `dductor magnus

The medialis muscle is one of the quadriceps muscles that is located in the inner part of the thigh and extends to above the knee. The muscle has approximately 70% of the contractile fibers attached directly to a common extensor tendon, which enables it to achieve its maximum contraction and to stabilize the knee joint. This muscle plays the dominant role in the inner body's actions.

Before any action, one must release the medialis muscle and then contract the muscle to initiates the action. The muscle must be completely released to fully or effectively contract it. Tai Chi players in China apply Sung Kwa 鬆胯, relaxing the crotch, as they practice the entire form, which frees the inner thigh muscles. The muscles are then able to go from the negative "Yin" releasing to the positive "Yang" contracting and vice versa. Focus on the medialis muscle (the ignition of the engine) is essential to every action...

Contracting the muscle elevates the Chi flow as the mind directs the energy into the fingers to form the palms, which results in the arms and body forming a posture of Tai Chi Chuan. This generates the inner Chi flow that increases blood circulation and oxygenation, and removes the toxic waste build-up from the organ tissues. Increased internal compression allows the energy flow to surge rapidly through the body thus enabling one to deliver a quick punch or kick as well as absorb incoming force.



Vastus Medialis

Adductor brevis

Adductor longus

Adductor magnus

The outside part of the thigh muscles is like the frame of a building. It remains unchanged, staying the same height, while the interior of the structure is built. Similarly, the stances in Tai Chi maintain the same height and do not move higher or lower. As in the construction of a building, we need to ensure that the interior structure of the Chi flow in the posture is kept in excellent shape while keeping the framework structure unchanged. Therefore, the Tai Chi stance remains at same level throughout all the movements.

Before we run we must release the muscles, flex the hips, tilt the torso forward, and bend the knees to sink the Chi into the Tan Tien and connects the whole body with the ground. The contracted leg muscle propels the other leg forward for running. The same action occurs in jumping. Releasing the medialis muscles of both legs and then contracting them allows the legs to push off from the ground to jump. We can see this type of action when a cat gets ready to jump or when a bird prepares to fly.

To jump higher additional muscular force and contraction are needed. We require more flexing at the hip joints, more tilting of the torso, and more bending at the knees and ankles. To prevent injury we should not exceed a 30-degree flex of our hips or a bend of 60 degrees at the knees and 25 degrees at the ankles.

The alternating state of energy in each leg's medialis muscles promotes the continuous energy flow in the undertaken actions. While one muscle is contracted, the other one is released. The interchange of releasing and contracting the muscles enables runners to run and boxers to punch continuously. We contract both muscles simultaneously for jumping or for heavy resistance.

Moderate contraction of the medialis muscles creates a gentle energy flow that results in the slow motion seen in Tai Chi moves. Rapid contraction of the muscles boosts the energy flow creating the explosive power needed for high-speed actions.

Practical fighting situations require explosive compression of Chi to generate quick speed. The Chi energy in the fingers and foot energizes to the level required by the strikes. The body provides the adequate compression of the energy to meet the impact.

In competition, professional martial artists or athletes need more compression of the Chi. This requires stronger muscles to deal with powerful impacts. To create the powerful compression of the Chi additional conditioning or training, such as lifting weights, push-ups, running, punching heavy bags and using advanced equipment may all be needed.

The medialis muscles are released in the course of all of our normal physical activities and before we jump. The muscles are released when we turn a key to open the door or when we swing a golf club or tennis

racket to strike a ball. Tai Chi practitioners release their muscles when they prepare to form a posture.

Most Tai Chi Chuan beginners are focused on imitating their teacher's physical movements. When they mature beyond imitation, the physical tension will be discharged allowing the body and mind to fall into a state of relaxation. As the flow of Chi begins to generate within the body it pressurizes outward. This Chi flow represents the genuine internal system of Tai Chi Chuan postures.

As the practitioner continues his or her Tai Chi movements, the fingers and palms move with the energy flow and become filled with a marvelously warm and dense tingly feeling. The flow of internal energy promotes the peaceful thoughts and effortless movements which the Tai Chi practitioner wants to continue indefinitely, just as a joyful bird would rather remain flying and floating in the beautiful sky than land. Most Tai Chi practitioners would rather practice the form for an hour than for ten or fifteen minutes.

The compressed Chi flow in the body generates the movements and shapes the form of the postures. We must decompress the Chi before compressing it. For every action there is an equal and opposite reaction. The contracted medialis muscles compress the Chi flow for an action while released muscles allow the Chi to begin the next action. This is the Tao of Tai Chi Chuan. The energies of Yin and Yang arise from daily practice.

The Chinese philosophy of Tai Chi "Yin and Yang" begins with "Yin" and is followed by "Yang". All actions are preceded by preparation. "Yin" is preparation and "Yang" is action. To reach a state of preparation we must de-contrast the medialis muscle to loosen the inner thigh muscles and releases the ribcage, flex the hip joints, bends the knees and sink the Chi.

The state of preparation is followed by the contraction of the muscles for action. It is a natural way to get ready for an action. This is seen when the tennis player waits for the ball and the basketball player prepares to leap. Releasing the medialis muscle prepares us for the next action.

There are many different moves and postures in Tai Chi Chuan. Every move is an action. Each action stems from a different preparation and results in a different posture. When the action is going up the preparation goes down. When the action is to spin to the right the preparation is turning to the left. When the action is to spin to the left, then the preparation is turning to the right. This represents the natural opposite actions of the (Tai Chi) body mechanics of Yin and Yang.

We enter a state of preparation before we contract the medialis muscle to form the Tai Chi posture. After the posture is completed, we must release the muscles to dissolve the posture and to begin the next posture. This is the same as a piece of rope that has been knotted: we must untie the knot before we can reknit it. Releasing the medialis muscles dissolves the previous posture so that we can start the next posture. This is essential to our daily practice of Tai Chi Chuan.

Along with the inner thigh muscles and Chi flow there are factors such as the mind's awareness and breathing involved in the practice of Tai Chi. As the inner thigh muscles are released the mind's awareness decreases while the breath is exhaled. The opposite action occurs when the muscles are energized: the mind's awareness increases while the breath is inhaled. These factors interact and are almost indistinguishable. It is difficult to feel which comes first, like the chicken and the egg.

The slow movements of Tai Chi Chuan are linked with the breathing and the mind's awareness. During moderate inhalation oxygen goes into the lungs and moves to the brain. Awareness gradually increases in the mind, and Chi flow moves the palms to a Tai Chi posture. The slow motion of the move occurs at the same pace as the inhalation and the increasing awareness.

Exhalation reduces the Chi flow and decreases the mind's awareness. The fingers are de-energized as the palms fall backward and downward. At the end of an exhalation, the mind has fallen asleep, the posture is dissolved and the inner thigh muscles are released.

Normal breathing is adequate for ordinary slow activities as the diaphragm is limited to upward and downward movement but more breath is wanted for dynamic activities. The body requires the fullest pos-

sible exchange of the oxygen and carbon dioxide in the lungs. Consequently, we all need supplementary exercises like Tai Chi Chuan or other physical fitness regimens to keep our bodies healthy and in good shape.

The slow contraction of the medialis muscles assists our natural diaphragmatic breathing. During Tai Chi practice the muscles release, the hips sag, the torso leans forward, and the knees bend. These actions accentuate the exhalation-related activities of the lungs and diaphragm that help to fully expel the carbon dioxide from the lungs and increase the space for incoming air.

When the medialis muscles are contracted, which pulls the diaphragm downward as the torso straightens which helps draw air into the lungs. This maximizes the exchange of carbon dioxide and fresh air in the lungs. The greater the amount of fresh air in the lungs the more oxygen we receive with each breath.

More oxygen in our body allows us to produce the energy for an optimal metabolism and eliminate the accumulation of toxic wastes in our tissues. This keeps our interior organs clean and healthy and helps our productivity in daily activities and work.

There are many ways to release and contract the medialis muscles. Exhalation will release the muscles and allow one to be loose; inhalation will contract the muscles and make one's body firm. If the mind is very relaxed as it falls asleep and the muscles are released then when mind is awakened these muscles will contract.

If we say "No" to ourselves the inner thigh muscles release. When we say "Yes" to ourselves the muscles become firm. When we activate the pinky fingers outwards or inwards the armpits gently open and the muscles release. If the index fingers energize and move, the muscles become firm again. When our feet are flat on the ground our muscles are released. If our big toe or toes press down into the ground the muscles become firm.

When we prepare to jump, the inner thigh muscles are released. If we decide not to jump and stand up instead the inner thigh muscles become firm. When we sit down halfway on a chair our muscles release. Then if we decide not to sit and stand instead the muscles become firm. Regardless which actions we choose to do we must first release our muscles sufficiently enough before the action can occur naturally.

This is our body's intuitive way of releasing and contracting the medialis muscles. We remain in a relaxed state and keep counter-intuitive ideas from disrupting the body's natural rhythm. The slow speed of the movements regulate the nervous system, which relaxes the body and allows all the motions to go with the energy flow.

ˆ faithful Tai Chi practitioner will engage in slow motion practice on a daily basis. It raises self-esteem, boosts the immune system, and elevates one's mental, spiritual and physical well-being. It also enhances the sport competitor's performance, as well as helping the martial artist gain a higher level in the art of self defense.

The human body is a well designed and sophisticated machine. ˆ lthough it has been studied for hundreds of years there are many questions that remain unanswered. This is particularly applied to the role played by the Chi, our breathing, mind and body's reactions as we practice the movements of Tai Chi Chuan.

Since Tai Chi Chuan is an internal art the focus is on the inner Chi energy flow with the external body following the internal movements. ˆ s the Chi inflates within the body an outward compression occurs while the body expands to create the shape of a Tai Chi posture. Therefore, we don't say that we do the Tai Chi form: rather, the Chi does the form.(太極拳不動手 動手非太極拳)

I begin Tai Chi movements in the traditional Chinese Tai Chi way of Sung Kwa 鬆胯, relaxing the crotch, which helps to release my medialis muscles and sets up my inner thigh muscles to be free. The torso tilts, the hips sag, and the knees bend. I unlock the Chi passage by releasing my ribcage which keeps my armpits lightly open allowing the free flow of Chi from my inner body into the fingers, and back to the body throughout the entire form. When my diaphragm floats upward it pushes the air out from my lungs while my mind's awareness fades as I "fall asleep". ˆ s the Chi in the body declines, the fingers become de-ener-

gized.

After the full exhalation is completed, I gently contract my medialis muscles and my diaphragm pulls downward. That draws the incoming air into my lungs and to my brain. The awareness gradually increases and the Chi is raised. The hips and torso are straightened upward.

The energized fingers and palms move and form the posture. A wonderful sensation rises from the flow of the Chi and blood and the fullness of breath from the oxygen. All the motion of the movements is synchronized with my slow natural breathing. The palms and fists become graceful as they follow the Chi flow. My mind and body are in harmony and I feel very peaceful and stress free. END

This article, "The Vastus Medialis and Inner Thigh" arose from my concept of the Three Nails from several decades ago. It would be impossible to recognize the role of the medialis muscles without the concept of the Three Nails. The medialis muscles cannot function without the big toe's activation.

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QUESTIONS/ANSWERS

MARK LINETT

PETER CLIFFORD

par
Claudy Jeanmougin

CJ.: In which circumstances did you meet Laoshi for the first time ?

ML : Having spent some time in Taiwan teaching English and Tai Chi in the Taipei's New Park, one of my Tai Chi students mentioned one morning in passing that he had heard of a teacher who was giving classes near the Grand Hotel. So one wet cold evening, I somehow found my way to Laoshi house in Shi Lin where he was teaching Tui-shou at the time.



PC : After extensive travelling in South East Asia in 1975, including living on the island of Bali, I went to Taiwan to find a tai chi teacher, and met Laoshi at his house in Shih Lin, in January 1976

CJ : Did you go to Taiwan for Taiji quan or for another topic?

ML : Before coming to Taiwan, I spent several months at an ashram in India. There I met someone who was practicing T'ai Chi and I mentioned to him that I was planning to go to Singapore to look for a T'ai Chi teacher. He responded by saying that had heard that the best Tai Chi teachers were in Taiwan. At that point my direction was clear.

PC : I went to Taiwan solely to find a tai chi teacher and to practice tai chi, but whilst living in Taipei I studied the Chinese Language and taught English; the one to learn more about tai chi, the other to pay the bills!

CJ : For how long did you study with Laoshi ?

ML : I started studying with Laoshi at the end of 1982 and continued until nearly 2000. There were some breaks, teaching in Japan and returning to the states to live for some brief and some extended periods of time.

PC : I studied with Laoshi from January 1976 until he died in May 2008; just before he died I spent two weeks with him in Taipei, seeing him every day; in total more than 32 continuous years.

CJ : Can you give us the name of other occidental people you meet during your sojourn ?

ML : It was a very rich time in terms of the number of foreigners living and studying T'ai Chi with Laoshi here in Taiwan.

PC : Many overseas people came to practice with us in the mornings opposite The Grand Hotel in Taipei, and many left never to be seen again. The photos of most of those that stayed can be seen in the final pages of Wang Laoshi's first book that was translated into English & French



First line : Julia Fairchild, Mark Linett, Isabelle da Costa, Christine Metzlé, Henri Mouthon, Hui Rui

Second line : Peter Clifford, Annick Blard, ?, Laoshi, Luc Defago, Brigitte Archambeau, Maryline Chanaud.

CJ : What is the best moment you remember in the contact with Laoshi?

ML : The moment I remember best was the moment when I first met Laoshi at his home/studio. I had been looking for a teacher in Taiwan for nearly six months but when Laoshi stood in front of me inviting me to Push with him, I knew that my quest was over. ` Iso there were many memorable moments with Laoshi when he taught a series of Saturday mornings classes. The atmosphere of the classes was very special and it was the time when the question of why I was practicing T'ai Chi in Taiwan was answered.

PC : Wang Laoshi used to make his own medicine, which was potent. Part of the 'recipe' for his medicine was brandy. If I ever got sick, Laoshi would give me some of his medicine. So every time I had to go to Hong Kong on a round trip 'new visa run' I would bring him back a bottle of quality brandy for his medicine. Years later he invited a number of us to his house in the evening, and he produced all the bottles of alcohol that he had been given over the previous years, including most of my brandy. He said that we had to drink it all. We did our best, with his assistance, and failed. Up until the moment we left his house, very late, and 'bouncing off the walls', I remember a red faced Laoshi still trying to get us to drink more!

This was one of many special moments with Laoshi, and, on this occasion, it was also a series of not special moments the following day!



Peter Clifford and Laoshi. Seated on the left, Julia Fairchild ; on the right, Henri Mouthon ; Standing : Henri, Mark Linett, Jean Pai.

. CJ : When did you start to teach Taiji quan and where ?

ML : I actually began teaching foreigners here in Taipei in New Park as well as at the Taipei `merican School and the `merican Club. When I went back to the states for brief stretches, I taught mostly in Parks and Recreation programs in San Jose and Santa Cruz, California and Seattle, Washington.

PC : ` s soon as one knew a little, one would teach a little, so I started teaching in 1976, but it was not until 1995 that I started The Tai Chi Centre in my home town of London. In the early years we had classes in Chelsea, Kensington, and Notting Hill Gate; classes are now centralised in Kensington.

CJ : Did you practice with another master ?

ML : Yes, after learning Wu Style in New York’s China town for almost two years in the late seventies, I attended a workshop on Maui with `braham Liu who was a student of Zheng Man-Ching and then returning to New York I began to briefly study with William Chen in New York. Later, while living in California, I was fortunate to have studied push hands from Benjamin Lo in San Francisco.



PC : I have only ever studied in Wang Laoshi’s school, studying from him, and with his students. In my first year, I studied with, and lived in the house of, his senior student Lee Chin Chuan, together with other tai chi students.



Julia Fairchild, John Junge, Lee Chin-Tsai, Laoshi, Jean Pai, Mark Linett.

CJ : From the teaching of Laoshi tell us what it seems the most important for you?

ML : What seems to be most important was observing Wang Laoshi’s strong sense of devotion, enthusiasm and love for the practice of T’ai Chi. When learning and practicing with Laoshi there was the understanding that learning T’ai Chi required a great deal of time, patience, self- reliance and seriousness of purpose. Laoshi often mentioned that when learning T’ai Chi there were no off days and that we had to steadfastly practice every day. For me, this devotion to study and practice was an essential aspect of being a student of T’ai Chi Chuan.

PC : To do the basic exercises, and practice the form every day, and to do push hands every week - every day if possible.



JOE MORRIS

I was shocked and saddened to hear of the passing of Joe. I never had the opportunity to get to know him personally but when he came back to Taiwan in September of 2006, I had the chance to spend some time with him. I have some fond memories of his visit since I could feel his deep love and respect for Wang Laoshi and for Taiwan. There was no doubt that he was very happy to be back in Taiwan and that he missed having the opportunity of seeing Laoshi. But what impressed me most about Joe was his commitment and devotion to Yangjia Michuan T'ai Chi Chuan and that after so many years of practicing and teaching our style of T'ai Chi, he continued to have a strong passion for the practice.

He will be missed.

Mark Linett



My name is Donald Jones; my friends and classmates often refer to me as DJ. I'm deeply saddened by the passing of Joe Morris, and I extend my deepest and most sincere condolences to his entire family.

I'm deeply honored to say that Joe Morris was my friend, teacher, confidant and fellow Taoist. Based on my extensive interactions with Joe, I shall attempt to touch upon a few highlights of the life of a courageous and exceptional man.

Thanks to Mfundishi Tolo-Naa, I was introduced to Joe Morris, after he had recently arrived back in Chicago, from Taiwan, with his family of three. (Joe had spent four years there, intensely studying Taijiquan, with Teacher Wang Yen-nien.) Not too long thereafter, I became a Taijiquan student of Joe's. With continued contact, over the years, we developed a friendship. So strong was that friendship that I came to see Joe, who was affectionately referred to as Jomo, as my brother. He became my closest friend, but I don't think that I'm unique, in this regard, as I have met many others who felt exactly as I did.

At varying times, Jomo was a parent, a husband, a brother, a tailor, a veteran of the United States Air Force, a school volunteer, a computer repairman and a mentor to many. More than anything else, Joe was a teacher, and I had the privilege to see him evolve into an exceptional teacher of Taijiquan. Joe was a vowed and certificated student of Teacher Wang

Yen-nien, and it was during the early 1980s that Joe, with the help of some of his friends and students, was able to bring his teacher to the United States. It was the first time that Teacher Wang had ever visited this country. I was very impressed with the man and two years later, when he returned to America, to talk about the Tao, I was initiated into his school of Taoism. Jomo was never initiated into Taoism, but he had succeeded in assimilating the important Taoist principles, and it was Joe who taught me my first meditation, as a part of my Taijiquan practice, before he introduced me to my Taoist teacher.

Joe sometimes appeared to be a contradiction. In some ways, he was a simple man, but in other ways, he was also highly complex. When I try to consider what to say about Joe, certain words come to mind, as they epitomize him. Some of those words are honor, diligence, integrity, forgiveness, forbearance, sensitivity, loyalty, and independence, in addition to the three "Rs": respect, restraint responsibility. He was a man of vision and a great judge of character. Generally speaking, Jomo was a quiet and peaceful man, but, when necessary, he was more than capable of demonstrating manly determination. In all of my experiences with him, he never instigated a confrontation of any kind, but he was always prepared to engage combatively with anyone who dared to provoke his enmity.

With respect to Joe, the words honor and integrity are well connected, as they indicate virtue, decency, trustworthiness, sincerity, fairness, ethics, and a strong adherence to high moral principles. Jomo was all of these things and much more.

If Jomo had a fault, if you want to call it that, it was that he loved his children to the point of distraction. After his divorce from his second wife, he single-handedly raised his two youngest children, Jia-luen and Shih-shyn.

I had the opportunity to see Joe at times when he was most inspired and also at those times when he was most dispirited. This leads me to a short story that demonstrates the kind of mind that Jomo had: As many of you know, for quite a few years, Jomo was an enthusiastic devotee of computers and digital technology. I herewith admit that I am the person responsible for Jomo's infatuation with computers. After the finalization of his divorce, from his second wife, Joe was obsessed with the events of the dissolution of his second marriage, and his conversations tended to be so depressing, despairing and negative that I found it difficult to listen to him. More than once, I suggested that he get a computer. Jomo objected, saying that he wasn't bright enough to deal with a computer. He thought that using a computer required that one have a high intellect and deep mathematical understandings, even though I told him that that wasn't the case. Over the months, I continued to persist with my recommendation, and I can still remember the day when he called me from a store, saying that the store was having a closeout on some Macintosh demonstration models. He told me the price and asked me if he should get it. I enthusiastically told him to "go for it". He took my advice and brought it home. The rest is history.

I remember going over to his house to demonstrate the most rudimentary operations. I left him with some exercises to follow that would help him to acquaint himself with the way that the machine worked. It was a slow and tedious process, but gradually, Jomo became more and more proficient with the basics. Jomo never learned how to program, but, to use his words, he liked to "tinker". He therefore began working with the hardware eventually became a true hardware wizard. While his children, Jia-luen and Shih-shyn were attending the Beasley Elementary School, Jomo acted in the capacity of a parent volunteer, and a lot of his volunteering took place in the computer lab. It was there that he became aware of the Windows computers, which are IBM clones. When some of the machines were damaged or couldn't be repaired, he was allowed to bring the electronic carcasses home, and it was on these machines that he began to tinker. He would cannibalize them for their functional parts, which he would use in other machines that had been deemed as being unable to be repaired. Jomo was able to resurrect many a machine that had been pronounced as being dead. Later, I found myself calling Jomo seeking HIS advice, regarding hardware, as Jomo's knowledge of computers eventually, exceeded mine. I'm sure that many of you remember when the interior of Joe's home resembled an electronic warehouse, as every horizontal surface was the repository of piles of motherboards, CPUs, keyboards, monitors, hard drives and other electronics. It was only in the last few years that Jomo allowed his daughter, Jia-luen, to toss out most of these parts. This was indeed a quite appropriate thing to do, as, by that time, Jomo's primary activity became his teaching of Taijiquan.

Jomo was a role model for me, in more ways than one. One important way was with respect to his health. Jomo was afflicted by certain health challenges, but being the extraordinary person that he was, he seemed to turn afflictions into strengths. When Joe, was in the military, he underwent a botched operation that left him with a severed sciatic nerve, which caused one of his legs to become atrophied. Oftentimes Jomo was in serious pain, as a result of this condition, but he adamantly refused to take pain medications, as he had seen too many other vets, who had become addicted to these medicines.



Feuillet du Collège

« ... l'éternel conflit entre la connaissance telle qu'elle se concevait et l'ignorance telle qu'elle se vit : L'incapacité absolue des professeurs à comprendre l'état d'ignorance où mijotent leurs cancrès, puisqu'ils étaient eux-mêmes de bons élèves, du moins dans la matière qu'ils enseignent... »

« Le gros handicap des professeurs tiendrait dans leur incapacité à s'imaginer ne sachant pas ce qu'ils savent. Quelles que soient les difficultés qu'ils ont éprouvées à les acquérir, dès que leurs connaissances sont acquises, elles leur deviennent consubstantielles, ils les perçoivent désormais comme des évidences (mais c'est évident voyons !), et ne peuvent imaginer leur absolue étrangeté pour ceux qui, dans ce domaine précis, vivent en état d'ignorance. »

« ... Tu avais oublié que cette difficulté avait été la tienne ... »

« Vous êtes tous les mêmes, les profs ! Ce qui vous manque, ce sont des cours d'ignorance ! On vous fait passer toutes sortes d'examens sur vos connaissances acquises, quand votre première qualité devrait être l'aptitude à concevoir l'état de celui qui ignore ce que vous savez ! Je rêve d'une épreuve du Capes où on demanderait au candidat de se souvenir d'un échec scolaire... et de chercher à comprendre ce qui lui est arrivé... qu'il faille plus profond, qu'il cherche vraiment pourquoi il a dévissé cette année-là. »

« ... Bref, il faut que ceux qui prétendent enseigner aient une vue claire de leur propre sclérotité. Qu'ils ressentent un peu l'état d'ignorance s'ils veulent avoir la moindre chance de nous en sortir ! »

« Chagrin d'école » de Daniel Pennac

fin de renforcer l'articulation entre l'amicale et le Collège, il a été décidé que ce dernier glisserait régulièrement un feuillet dans le bulletin de l'amicale. Son but est d'approfondir notre connaissance du YMTCC, de faire partager des apports théoriques, pratiques et des questionnements pédagogiques. L'occasion aussi de faire sentir les différentes sensibilités des enseignants qui constituent le Collège, à travers des extraits de leurs écrits.



V ' NT LES EXERCICES PRÉP ' R ' TOIRES

Voici bientôt 15 ans que je pratique notre Y ' NGJI ' MICHU ' N T ' IJI QU ' N quotidiennement de 2h à 8h par jour suivant les périodes. Je ne suis pas quelqu'un de cérébral qui analyse mentalement les choses, établit des hypothèses, échafaude des stratégies. Je suis plutôt quelqu'un qui écoute résonner les choses en moi, essaye, tâtonne, expérimente des sensations, sélectionnant de préférence celles qui me sont agréables.

Bref, je suis plutôt quelqu'un qui fonctionne à l'intuition, au ressenti, de manière empirique, subjective avec cet outil merveilleux qu'est notre corps-esprit.

Je ne désire pas vous apprendre quoi que ce soit : je ne suis ni un expert ni un maître, je suis éducateur sportif. Je suis quelqu'un qui pratique et qui cherche en lui et autour de lui, comme beaucoup d'entre nous, dans d'autres formes d'expressions comme le chant chorale (en famille), la clarinette, la randonnée en pleine nature, l'escalade sur blocs à "Bleau" (forêt de Fontainebleau), pour à la fois, me ressourcer, m'enrichir, m'extraire de la routine qui peut s'installer dans l'enseignement et participer à l'usure, à la baisse de motivation. Dans ces diverses activités je suis élève, pour moi c'est essentiel de rester élève.

Apprendre, découvrir des choses nouvelles reste un plaisir, malgré les difficultés de l'apprentissage, cela m'oblige à rester humble et ne pas l'oublier lorsque j'enseigne à mon tour, à être plus indulgent avec mes élèves, mieux apprécier leurs propres difficultés. Cela m'aide à trouver de nouveaux outils pédagogiques.

Je pratique les arts martiaux depuis 1974.

J'ai essayé plusieurs disciplines qui m'ont toutes beaucoup apporté, que cela soit le Sil Lum Kung Fu, le Viet Vô Dao, le Shorenji Kempô, le Tae Kwon Do, le tir à l'arc, la Barre au sol, la danse, l'Escalade- Ipinisme...

Dans toutes ces disciplines j'ai été amené à préparer, éveiller mon corps-esprit afin de pratiquer, recevoir un enseignement. Je me suis habitué au confort de la préparation (ou échauffement si vous préférez) qui prévient et protège des blessures, des courbatures, renforce la condition physique générale en profondeur, que cela soit au niveau des fibres musculaires (souplesse et tonicité), des articulations (souplesse, mobilité) ou du système cardio-vasculaire, etc.

La préparation éclaire notre mental, notre psychisme, affine notre perception du schéma corporel, de l'espace et de l'environnement par l'éveil des capteurs proprioceptifs logés dans les articulations, par la stimulation des méridiens et les points d'acupuncture reliés aux organes, nous pouvons améliorer notre ressenti de la circulation du Chi, ainsi prendre davantage de plaisir dans la pratique en ayant une perception maximale de notre corps-esprit.

Depuis mes premiers pas en avril 1992, je n'ai jamais pu me résigner à démarrer un entraînement au Yangjia Michuan Taichi Chuan, quel qu'il soit, sans une préparation avant même de pratiquer les exercices de base... Les rares fois où je l'ai fait, je me suis fait mal, le plaisir a été moindre, voire pire, s'est transformé en déplaisir...

Bien que je l'expérimente au quotidien, commencer mon cours et ou ma pratique personnelle par le premier exercice de base (sans parler de sa variante à gauche et à droite), c'est-à-dire ce merveilleux enroulement de la chaîne musculaire postérieure, m'a toujours paru dangereux et inapproprié quel que soit le public auquel j'ai affaire. Je l'ai toujours vécu comme tel : trop violent, à froid, pour le dos (sacro-lombaire) pour les jambes (ischio-jambiers) que les jambes soient légèrement fléchies ou non.

En observant mes amis taiwanais lors de mon séjour de 1995, je me suis

*Claude Eyvalles
(à l'occasion d'un atelier conduit en 2007 avec
Michel Namachikawa)*

aperçu qu'eux-mêmes, avant de commencer la pratique matinale, s'échauffaient par petits groupes, en s'étirant sur un muret comme Maître W'NG, ou sur une bordure de trottoir, ou en frappant leur dos en rebondissant sur une colonne avant l'appel pour le début de la séance...

Depuis 1992, pour ma pratique personnelle, j'ai toujours eu recours à d'autres éducatifs glanés ailleurs que dans le Y'NGJI' ainsi que d'autres que je me suis « bricolé dans mon atelier »...

Ce qui m'importe va de l'échauffement global au spécifique et du spécifique au global en suivant un fil « logique » de l'instant » qui s'est mis en place au fur et à mesure, par lui-même, par mon questionnement, mon souci de tenir compte de tous les publics et de leurs difficultés rencontrées dans mes cours.

J'ai été étonné parfois, par le manque de préparation lors de nos pratiques collectives au sein du collège.

J'aime ce que je fais ! Mes élèves, quel que soit leur âge, me renvoient tous les bienfaits de ce que je leur propose en cours. Cela m'incite à partager ma démarche avec vous.

Avant tout, pour moi le premier des échauffements c'est le Nei-Gong. Je l'utilise dans mes cours avec les retraités, dans les stages, quel que soit le thème, en début de séance ainsi que dans ma pratique personnelle au quotidien, le matin.

Quand j'ai découvert « notre » NEI-GONG en août 1993, ce fut pour moi une « révélation », même si le mot peut vous paraître un peu fort. C'était la première fois dans ma pratique des arts martiaux où il y avait un lien entre ce travail énergétique, respiratoire, contemplatif et la pratique du mouvement martial : je trouvais cela génial, riche en ressenti, en plénitude, et d'un grand confort !

Cette pratique nous permet de nous centrer, d'éveiller nos Dantian ainsi que les différentes passes énergétiques, faire monter la température du corps-esprit, stimuler la circulation du Chi, du sang, des liquides (bile et autres) et apaiser les pensées, les émotions et renforcer le Yi.

Les axes de travail de ces exercices sont : la colonne vertébrale, ses jonctions avec les membres inférieurs et supérieurs, les jambes, les bras, les pieds, les mains. L'ordre et les séries d'exercices peuvent varier suivant la salle, les supports et outils pédagogiques dont je dispose.

Certaines séries peuvent se pratiquer au sol, d'autres assis sur une chaise, d'autres à la barre, ou bien debout... Pour un cours d'1 heure 30 je compte de 30 à 45 minutes de préparation. Pour un cours d'une heure, je compte 30 minutes environ.

Voilà, je ne vais pas rentrer dans la description détaillée de ces exercices, vous devez certainement les connaître pour la plupart... J'espère écrit, pratiquons.

DES « INV'RI'NTS » dans l'enseignement du Tai Ji Quan

L'enseignant de Tai Qi Quan - comme tout enseignant - est confronté à des univers de culture, de vécu, de sensibilité, et d'attentes, qui varient d'un élève à l'autre. Lui-même est un « univers », mais un univers animé en bonne partie par le Taiji (étymologiquement « animer » signifie donner une « anima », une âme, une vie !).

En restant dans la métaphore de l'« univers », on dira que les personnes qui s'engagent dans la pratique du TQQ, sont d'une certaine manière en recherche de lois pour leur propre univers. Et leur présomption, ou leur naïveté, à penser que le Taiji pourrait leur être d'une quelconque aide, s'alimente bien souvent auprès de sources aussi diverses que variées, qui aboutissent parfois à des demandes curieuses, qui peuvent à l'occasion

Pierre Lang

plonger l'enseignant dans une légitime perplexité.

Face à de telles demandes, l'enseignant de Taijǐ, qui n'en perçoit pas toujours les tenants et les aboutissants (souvent imaginaires), peut en voulant trop bien faire, se retrouver inopinément en porte-à-faux. Une manière simple de parer à ce genre de désagrément est de revenir aux invariants qui sont à l'œuvre dans le Taijǐ.

Pourquoi avoir choisi le terme d' « invariant » plutôt que celui de « principe » ? Simplement parce que dans le champ pédagogique, il est nécessaire de s'intéresser à des aspects qui ne sont pas explicitement identifiés comme des principes du Taijǐ. Ainsi la notion d' « espace », avec cinq directions cardinales, ses subdivisions, etc., ne constitue pas en soi un véritable « principe de Taijǐ », mais est en revanche un « invariant du Taijǐ » ! En effet, si l' « espace » ne détermine pas directement les gestes du Taijǐ, il en est cependant la condition de déploiement, et en tant que tel il doit aussi faire l'objet d'une étude. On objectera que l'on peut très bien exécuter la forme sans rien savoir de l'espace ! Certes ! Mais la « vivre » sans rien connaître du « Terre-Ciel » c'est quand même dommage ! D'une certaine manière, les invariants seraient au Taijǐ, ce que les lois fondamentales sont à notre univers (trois dimensions d'espace, une dimension temporelle, des forces d'interaction forte et faible, etc.).

(...)

Un premier inventaire a permis d'identifier dix invariants, mais la liste proposée n'a ni la prétention de l'exhaustivité, ni l'assurance hautaine de ses choix ; elle se veut « outil de navigation », à la manière dont les « amers » de la côte permettent aux marins de se repérer. C'est donc avant tout à la réflexion commune qu'elle invite, sur un premier socle, également construit en commun.

Les dix « invariants » identifiés sont les suivants :

- 1- L'espace ;
- 2- L'énergie ;
- 3- Le Yin et le Yang ;
- 4- Le vide et le plein ;
- 5- La structure - L'alignement - Le centre - Le Dan Tien ;
- 6- Le relâchement - La relaxation ;
- 7- L'enracinement - Les appuis ;
- 8- La respiration ;
- 9- L'intention ;
- 10- La transformation.

L'ordre de représentation ne traduit pas de hiérarchie particulière (par exemple : par rapport à un ordre de difficulté pédagogique), en effet chaque enseignant effectuera sans doute un classement différent en fonction de sa propre expérience.

On notera cependant une distinction importante entre les quatre premiers items qui relèvent davantage de « principes » (en rapport avec la philosophie taoïste), et les six items suivants qui ne concernent plus le monde physique (régé par le Tao), mais les « humains » et s'apparentent davantage à des « fonctions ». Pour résumer, ces dix « invariants » se composent de quatre « principes » et de six « fonctions ».

En conclusion, l'enseignement du TQQ ne saurait se limiter à la seule pratique des « fonctions » : « respirer », « s'enraciner », « nourrir l'intention », « transformer », etc., mais doit s'asseoir également sur une expérience approfondie des quatre premiers principes. Cette expérience doit s'alimenter d'une pratique de corps, et d'esprit ! Comprendre comment en chinois « se pense » l' « espace », ce qu'est le « centre », ce que signifie le « Terre-Ciel » est à un certain moment de la pratique, indispensable pour mettre en cohérence l'interne et l'externe, et « cheminer dans le cheminement » selon Antonio Machado !

His injury had led to his honorable discharge from the military with a full medical disability status. It was because Jomo did not want to be an invalid or cripple that he traveled to Taiwan, in search of a Taijiquan instructor, and when he returned, he was strong and able to easily push out anyone who attempted to compete against him. This is one example of the health challenges that he endured. But, the greatest health challenge that afflicted Jomo was the diagnosis of acute lymphatic leukemia, and it was the way that he dealt with this disease that again made him a role model for me.

At the time of the initial diagnosis of this disease, Jomo's doctors indicated that he should do courses of chemotherapy. Upon hearing this pronouncement, Jomo, who had seldom used the Internet, started doing research, and after his initial explorations, to the consternation of his doctors, he adamantly refused this treatment. Though he did allow those conventional treatments that he considered to be safe, he also utilized various alternative health and healing protocols. It is my deep and sincere belief that Jomo's refusal to undergo certain treatments, that he had determined to be dangerous, is the reason why he was able to live as long as he did with this serious disease. I remember being in the hospital, with him, when he demonstrated the courage of conviction that allowed him to stand up to those doctors, who did not want to listen to him and who seemed to not really care about helping him. Jomo had the audacity to question and ultimately refuse treatments that his researches had deemed to be deleterious and potentially lethal. Jomo's behaviors, in this area, remain as role models for me, because they were about one taking responsibility for one's own health and absolutely reserving the right to determine exactly what is done to one's body.

The last area, about which I shall speak, was Jomo's desire to pass on the legacy of Yangjia Michuan Taijiquan. He was absolutely determined to teach it exactly as it had been taught to him, without any alterations, whether they be additions or deletions. He taught it as he had been taught.

With respect to the martial arts, Jomo was a well-kept secret. Because he was not Chinese, he was often overlooked, with respect to the arts. He was not widely known, as he had never had a large school with many students, but those of us who were privileged to have studied with him were absolutely devoted to him. He was a hidden treasure, on the south side of Chicago.

I deeply miss my Brother Joe, but I'm not sad, because of his passing. Rather than being despondent for Joe, I choose to see him as a wonderful success story. I see him as a man who overcame great obstacles. He had physical challenges, but they never defeated him. In spite of everything that Joe experienced, was never sorry for himself nor embittered. He never had time for bitterness, as that would have only served to slow his progress. With respect to all of his challenges, he always prevailed. Joe's passing is a natural part of the process of living. It's a challenge that every one of us must eventually face. I only hope that I can face the end of my journey here with the strength and courage that Jomo demonstrated for us. For all of these reasons, I celebrate the memory of my beloved Brother.

Let us go hence--the night is now at hand;
The day is overworn, the birds all flown;
And we have reaped the crops the gods have sown,
Despair and death keep darkness o'er the land,
Broods like an owl; we cannot understand
Laughter or tears, for we have only known
Surpassing vanity: vain things alone
Have driven our perverse and aimless band.
Let us go hence, somewhither strange and cold,
To Hollow Lands where just men and unjust
Find end of labour, where's the rest for the old,
Freedom to all from love and fear and lust.
Twine our torn hands! O pray the earth enfold
Our life-sick hearts and turn them into dust.

Ernest Dowson 1899

I end this the way that I ended all of my conversations with Joe: Peace...

Experience (and experiment) with BAO HU GUI SHAN and LI BAN TAN CHI

(Article published in the “Wudang Clouds” Association journal)

by Marie-Christine Moutault

translated by Tracy Leland

Bao Hu Gui Shan or “carry tiger back to mountain” is fairly similar to a movement called Li Ban Tan Chi or “giant lifting stones” found in Dao Yin Yangshen Gong. The idea here is not to discuss the biomechanical aspect of these movements, although we will refer to such elements to clarify the position of the body; we are primarily interested in the differences in the energy mobilized by these two movements.

Before going any further, I should say that when using it as a warm up exercise, I do the Bao Hu Gui Shan differently than I do at the end of the ‘duan.’ When warming up, I add a full respiration to allow a deeper more relaxed stretch, and to help place the pelvis and the back with an inspiration before descending with an expiration.

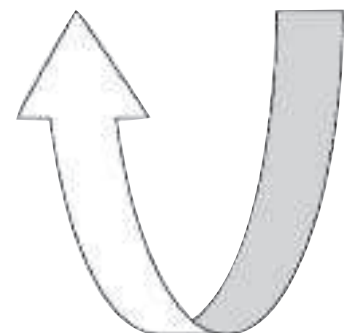
Bao Hu Gui Shan - starting off with the feet placed at hip width, the arms held horizontally in the rooted position and the palms turned toward the ground. The hands begin an upward movement with an inspiration. This movement begins with the waist and moves upward along the spine, opening the back and triggering the upward movement of the hands. Then, the hands open laterally, palms facing up. During a warm up, this part is accompanied by expiration, at the end of the duan it corresponds to the end of the first inspiration, with the hands separating sooner and not as high above the head. Then, with an inspiration (for the warm up) or an expiration (for the end of the duan) we begin placing, loosening and opening the back from the waist, which starts a progressive rotation of the hands (palms toward the ground) before beginning the downward movement.

Li Ban Tan Chi – the movement begins with an inspiration, the arms opening sideways horizontally, with a slight internal rotation, and a lateral opening step. Then the downward movement begins with an expiration.

For both movements, we notice during the downward movement; the weight of the body sinking into the heels and the hands swinging down as if to lift something heavy (a tiger or a stone) involves an identical body position, a relaxing of the lumbar vertebra which moves up toward the dorsal and cervical vertebra. The return to an upright position is also the same except for the position of the hands:

- In Taiji Quan the right hand is placed in the left, yang-mobilizing yin. Once at eye level, the hands rotate with the palms toward the ground, yin nourishing yang, and finishing in a position of rootedness for the whole body.
- In Dao Yin, the hands are oriented inwards and upwards, coming back up in front of the body until they reach eye level (more exactly the upper dantian). In both cases the return to an upright position is generated by the pelvis, and with a further loosening at the end of the downward movement automatically initiates the upward movement (as long as the movement is continuous and uninterrupted).

We can imagine a downward movement which reaches a certain point, without returning in the opposite direction. Let us remember that neither Taiji Quan, nor Dao Yin, propose movements which go back and forth, because such a movement requires a full stop before returning in the other direction. In these two techniques, there is no stopping. So, toward the end of the downward movement, we initiate a curve containing the dynamic of the upward movement.



Now let's see where these two movements, which both mobilize the same type of energy, take us. With the inspiration, we observe an upward movement of the arms, accompanied by a straightening (or stretching) of the legs. With the expiration, we observe a progressive lateral downward movement of the arms, a bending of the legs accompanied by a downward movement of the upright torso.

Both movements generate a global harmonization of the body's energy, but there are a number of different ways to interpret this harmonization. Let's say that we start with the horizontal and therefore with our relation to the earth. ` good thing considering that we are earthlings! Now let's look at the whole gesture in terms of what is common to both of these movements.

Let's look at the movement of the arms. We must first understand that the movement of the arms should, in both cases, be the direct result of a movement generated by the pelvis and transmitted throughout the body. We notice that in both movements, there is an upward movement of the arms along the vertical axis where we find:

- The Conception Vessel or Ren Mai, the ultimate yin meridian, where we also find key points linked to other meridians through secondary paths.
- The Three Burners or San Jiao. The Lower Burner linked to the viscera, kidneys, bladder, small and large intestines. The middle burner linked to the spleen, stomach, gall bladder and liver. The upper burner linked to the heart and lungs.
- The Dantians. Let's first consider the signification of this term "Dantian"
 - Dan can be translated by cinnabar, vermillion, red, and pill. Cinnabar is a red mercury sulfide, used as a basic ingredient in alchemy.
 - Tian is a field of delimited space.
 - The Dantian is a defined space in which the transmutation of energy occurs. It is a reservoir of energy.

So we have:

- The lower Dantian, or Xia Dantian, located about three fingers beneath the navel.
- The lower-middle Dantian, or Zheng Dantian, at the level of the navel.
- The upper-middle Dantian, or Zhong Dantian, at the level of the solar plexus.
- The upper Dantian, or Shang Dantian, in the middle of the forehead between the eyes.

When developing this movement of the arms, in harmony with the rest of the body we can perceive a number of energetic dynamics:

1 - ` dynamic between Earth and Sky, a movement produced by man, a hyphen linking these two energy poles. In Chinese energetics, the three elements Earth-Man-Sky are interdependent.

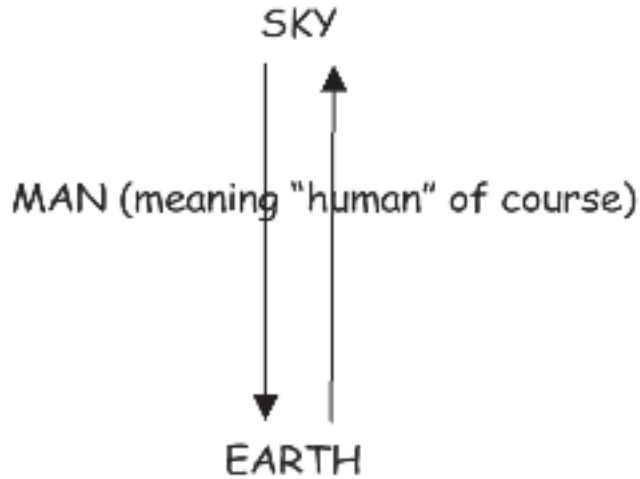
The Earth needs the light of the Sky for that which is carried in the Earth's bosom to sprout and blossom. This blossoming is essential to resowing, and the renewal of the cycle. The Earth's transforming power depends on the energy of the Sky

The Sky needs the Earth, because without its inherent fertility, the Sky would be unable to express its capacity to create.

In Chinese thought, there is a fundamental analogy between Man and Tree. Humans draw their roots from the yellow springs, a source from which we emerge and to which we return. Man is seen as an image of transition between Earth and Sky. His role is to harmonize, as best he can, this relation between Earth and Sky, so that all things can continue in a balance of perpetual mutation flowing from uninterrupted exchanges.

When we practice and experience the Bao Hu Gui Shan or the Li Ban Tan Chi, we mobilize this dynamic of global harmonization within ourselves and participate in the harmonization of the Earth - Sky dynamic.

In the classic Wu Xing Da Yi, it is written, "the Sky engenders the number 1, which originates in the northern quarter (Water). The Earth engenders the number 2, which originates in the southern quarter (Fire). Man engenders the number 3, which originates in the eastern quarter (Wood). The seasons engender the

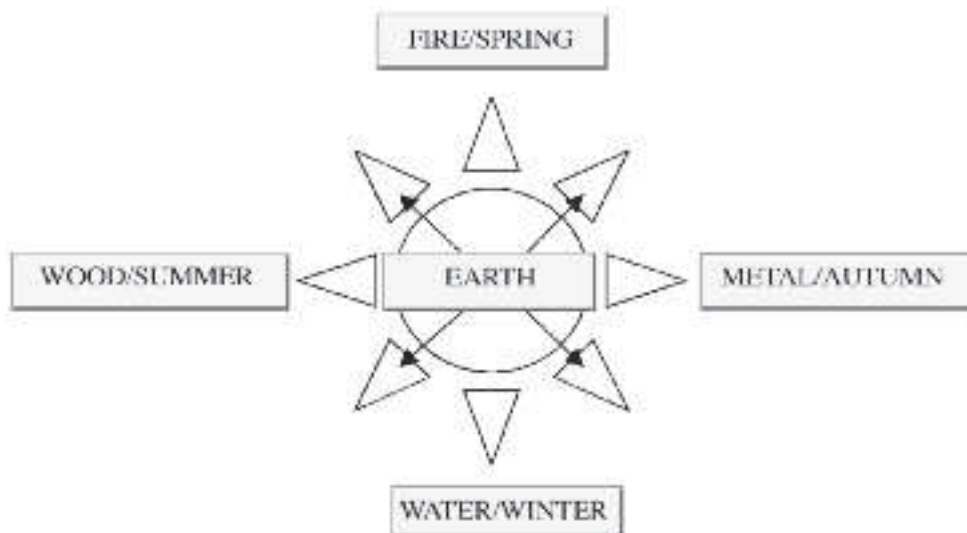


number 4, which originates in the western quarter (Metal). The five movements engender the number 5, which originates in the middle-center, that is to say, the Earth.

Oh! We wind having the Earth twice. But it's not exactly the same Earth. Chinese thought is not 2 dimensional, it functions in spiraling layers. It is a generative reflection which is always in movement. Because it never stops, there is no final conclusion.

This text presents the dynamic theory of the five elements. The Earth, which engenders the number 2 is "DI", it is the Earth in relation to the Sky, while the Middle Center is linked to "TU", the Earth-soil, which is cultivated and which has the ability to transform matter.

Here is a schematic drawing representing the law of the 5 elements. The energy of the Earth as the central reference point is projected into each inter-season.



This brings us to the second possible dynamic by which energy can be deployed.

2-` dynamic which can be situated within the framework of the 5 elements, starting with the Earth as our reference point. The Bao Hu Gui Shan movement rises towards Fire, it then opens to Wood unfolding above the earth, palms upward towards the Sky. Then the movement traverses the horizontal plane, passing through the level of the Earth and descending into Metal, palms turned toward the ground, we begin a movement of interiorization, before finally descending to the deepest depths of the abyss, Water. From Water, we

come back up along the central path linking Water, Earth and Fire.

?Overall, Li Ban Tan Chi follows this spatial evolution, even if, less completely deployed, it remains closer to the central axis of the body. We will come back to this subtle difference later.

Through this movement the dynamic of the 5 agents is mobilized within us. It is as if, by giving ourselves to this dynamic, we allow the microcosm of our body to vibrate in harmony with a much greater energy, that of the macrocosm of the universe. We must remember that our internal organs are connected with the energy unfurled by the dynamic of the seasons.

In the spring, with the energy of Wood, comes an awakening and a display of nature, the related organs are the Liver and Gall Bladder. In the summer, when the energy corresponding to Fire is at its peak, so is the energy of the heart and small intestines. With autumn and Metal, comes the energy of the Lungs and Large intestines. With winter and the element Water, an interiorization of the Kidneys and the Bladder begins. During the inter-seasons we come back to Earth when the Spleen, Pancreas and Stomach, located in the Middle Burner, receive information from the rest of the body and redistribute energy according to its needs.

This seasonal cycle is accompanied by a daily (24 hour) cycle.

Harmonizing the 5 elements implies the harmonization of the flow of energy through all of these organs, which are themselves linked to the rest of the body by rivers of energy which are the meridians. This is how our entire being can be mobilized by the simple practice of Bao Hu Gui Shan and Li Ban Tan Chi.

We should not forget that we are talking about an exchange. We have already pointed out the important place Man has in the Earth-Sky transaction, which implies that, as humans, we have a certain responsibility. Our way of practicing and experiencing Bao Hu Gui Shan and Li Ban Tan Chi affects the equilibrium which is established within ourselves and our environment.

That said, let's be modest, first making sure that these movements are done in such a way that they establish a harmony within ourselves, the rest will happen by itself. We certainly should not try to exercise our influence on our surroundings; we have enough examples to convince us that the desire which accompanies our Human Will is too often confused with our Ego... So let's just let things happen, and try to be clear about what we are doing here and now.

The tree does not want to have any influence, it just is. Simply by being, it does its job as a tree.

It is difficult for humans, in their complexity, to just "Be", to get in touch with their own simplicity. But by watching nature and by finding harmony with the energy it displays, we can understand the Wei Wu Wei, or "Doing, Without Doing". I feel that "the Question" of the Meaning of Life is somehow related to the idea of "Doing, Without Doing". Just by Being, everything winds up in its proper place, including ourselves.

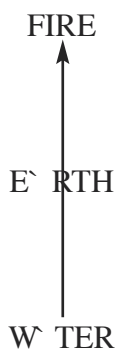
The Bao Hu Gui Shan and Li Ban Tan Chi? movements evolve in a cycle without any intention, other than to be part of the movement of the cosmos, following without disturbing. I believe that these simple movements offer one possible path to Wei Wu Wei.

Which brings us to our last point:

3 – ` dynamic in which the Essential is found in a vertical movement. In doing these movements we are placing Fire beneath Water, at the Lower Dantian, enabling a process of transformation. Through this endless process, that which is heavy and dense becomes increasingly clear and subtle, slowly vaporizing the Water in the cauldron of the Lower Dantian...

` nd, after passing through the depths, the whole body takes part in this upward movement. Each repetition of this movement creates a powerful dynamic along the vertical axis. In the upward movement of the body, the hands reunite the three burners as they rise, energizing each of the Dantians. They are connected to the Conception Vessel – Ren Mai, which, as we said earlier, is the ultimate yin meridian. This means that it contains the potential of " ` LL", but the expression of its full capacity depends on the mobilization of the yang. Isn't this what is suggested in the Bao Hu Gui Shan when the left hand mobilizes the right, with both

of them answering to a logic of unity determined by the position of the spinal column?



This can also be a way, little by little, and requiring less and less of an outward manifestation, to allow the blooming of the energy of Wood and the condensation of the energy of Metal to evolve and to find the essential Water-Earth-Fire axis. At this level, the role of Earth can be played by Man, who himself becomes the Earth of transformation (Hua). This vertical axis, direct and powerful, is the axis of our spinal column, the axis of evolution. The lower Dantian is the cinnabar field we must labor relentlessly, using the tools we have to stimulate the energy unfurled in all its forms.

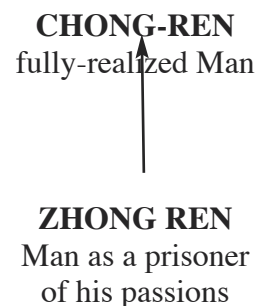
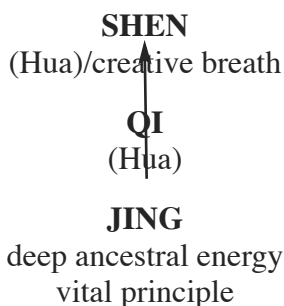
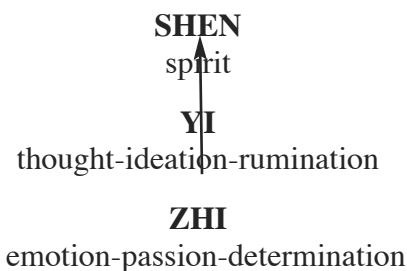
For the Chinese, the notion of Energy is inseparable from the notion of Being, which implies the development of spiritual energy. But just to be clear, this in no way suggests any religious or sectarian affiliation.

During one's personal practice, this energy is no longer dependent on the horizontal form of expression associated with Wood and Metal, the reflection of our social lives, our lives as understood by our intellect. All that remains is the Essential, the vertical axis, and the spiritual path. And just maybe, that is where we will discover "Doing, Without Doing".

Little by little, Taiji Quan and Dao Yin Qigong allow us to establish a more intimate relation with ourselves, and therefore, with all that surrounds us. A relation which brings us to the essential, an increasingly internal movement. Slow movements are gradually reduced to the point of external immobility, transformed into the purely internal movement of Neigong. It seems to me that in this way, the Li Ban Tan Chi movement helps us reduce that which is more amply expressed in the Bao Hu Gui Shan. And this is why I introduced an additional respiration of the Bao Hu Gui Shan when used as a more expansive warm up exercise, compared to the more reduced movement concentrated around the center and the vertical axis at the end of the Duan.

We have, at our disposal, a superb tool to help us make progress as we move along this path. It's not the only tool there is, but since it is the one we have, we might as well try to benefit from all it has to offer. I have no further words to offer, other than those Master Wang repeated tirelessly, "practice, practice...". I dare say that everything else will fall into place, as long as we are present at the moment we practice.

The following diagrams complete and extend this article; I offer them for your consideration.



Marie-Christine, practicing and searching, as all of you are...

Training Courses Calendar

September

"Biomécanique en mouvement", les samedis 29 septembre et 24 novembre 2012 au Mans
du 29/09/2012 au 24/11/2012
`ssociation : R` MIS
Email aramis72.taichi [^ T]free.fr
`nimateur : MOH` MED` H` M` D`
Contact : 0243768808 ou 0619822810

Tuishou en après-midi, les samedis 13 oct, 8 déc 2012 et 16 mars 2013 au Mans
du 13/10/2012 au 16/03/2013
`ssociation : ` R` MIS
Email aramis72.taichi [^ T]free.fr
`nimateur : Michel Leclaiçie
DE 15H à 18H
Lieu : Salle Jules Ferry le M` NS
Contact : 0243768808 ou 0619822810

October

Stage d'Armes, le samedi 13 octobre 2012, de 14 h. à 17 h à `nnecy
du 13/10/2012 au 13/10/2012
`ssociation : ` TCH`
Email henri.mouthon [^ T]orange.fr
`nimateur : Henri Mouthon
E-mail : henri.mouthon@orange.fr
Espace Sport des Glaisins à `nnecy-le-Vieux
Contact : 04 50 64 19 41 – 04 50 77 25 66

November

Wyn Phu, du 1er au 4 novembre 2012 à Erquy (Côtes d`r-mor)
du 01/11/2012 au 04/11/2012
`ssociation : Souffle et Harmonie
Email souffle-et-harmonie [^ T]hotmail.fr
`nimateur : Jacky CR` IGHÉRO, Charles LI, José V` LÉRY
Travail Neigong - 1er, 2ème et 3ème duans - épée Kun Lun simple et double - Tuishou
Pour l'art martial vietnamien (viet vo dao) : applications martiales du tai chi sur les techniques du viet vo dao - sabre - bâton - épée simple et double
Intervenants : Jacky CR` IGHÉRO (7ème dan), Emmanuel SEPTIER DE RIGNY (6ème dan) et José V` LÉRY (5ème dan)
Contact : "Souffle et Harmonie" : `lexandrine CH` L` RD au 02 96 75 48 65 ou 06 07 11 70 18

Stage « Applications des 13 Postures », le samedi 24 novembre 2012, de 14 h. à 17 h, à `nnecy
Dates du 24/11/2012 au 24/11/2012
`ssociation : ` TCH`
Email henri.mouthon [^ T]orange.fr
`nimateur : Henri Mouthon

Espace Sport des Glaisins à `nnecy-le-Vieux
Contact : 04 50 64 19 41 – 04 50 77 25 66

January

Stage d'Armes, le samedi 19 janvier 2013, de 14 h. à 17 h à `nnecy
du 19/01/2013 au 19/01/2013
`ssociation : ` TCH`
Email henri.mouthon [^ T]orange.fr
`nimateur : Henri Mouthon
Espace Sport des Glaisins à `nnecy-le-Vieux
Contact : 04 50 64 19 41 – 04 50 77 25 66

Stage Taichi-chuan et tuishou les 26 et 27 janvier 2013 et soirées du 28 au 31 janvier 2013 de 18h à 21h30 au M` NS
du 26/01/2013 au 31/01/2013
`ssociation : ` SSOCT` TION` R` MIS LE M` NS
Email aramis72.taichi [^ T]free.fr
`nimateur : Serge Dreyer
Contact : 0243768808 ou 0619822810

February

Stage « Bâton de la Flûte des Huit Immortels » (1ère partie), le samedi 16 février 2013, de 14 h. à 17 h à `nnecy
du 16/02/2013 au 16/02/2013
`ssociation : ` TCH`
Email henri.mouthon [^ T]orange.fr
`nimateur : Henri Mouthon
Espace Sport des Glaisins à `nnecy-le-Vieux
Contact : 04 50 64 19 41 – 04 50 77 25 66

April

Stage d'épée à deux et applications les 06 et 07 avril 2013 au M` NS
du 06/04/2013 au 07/04/2013
`ssociation : ` R` MIS LE M` NS
Email aramis72.taichi [^ T]free.fr
`nimateur : Frédéric Plewniak
Contact : 0243768808 ou 0619822810

Stage « Bâton de la Flûte des Huit Immortels » (2ème partie), le samedi 6 avril 2013, de 14 h. à 17 h à `nnecy
du 06/04/2013 au 06/04/2013
`ssociation : ` TCH`
Email henri.mouthon [^ T]orange.fr
`nimateur : Henri Mouthon
Espace Sport des Glaisins à `nnecy-le-Vieux
Contact : 04 50 64 19 41 – 04 50 77 25 66

May

Stage d'Armes les samedi 18, dimanche 19 et lundi 20 mai
2013 à Annecy

Dates du 18/05/2013 au 20/05/2013

Association ATCHA

Site Web

Email henri.mouthon [AT]orange.fr

Animateur Henri Mouthon

Détail

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

July

Stage d'été au bord du lac du 3 au 7 juillet 2013 à Annecy

Dates du 03/07/2013 au 07/07/2013

Association : ATCHA

Site Web

Email henri.mouthon [AT]orange.fr

Animateur : Henri Mouthon

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

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



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

**8 - 11
november
2012**

Welcome to Anjou,
the Kingdom of the
Plantagenêts

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

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



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

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

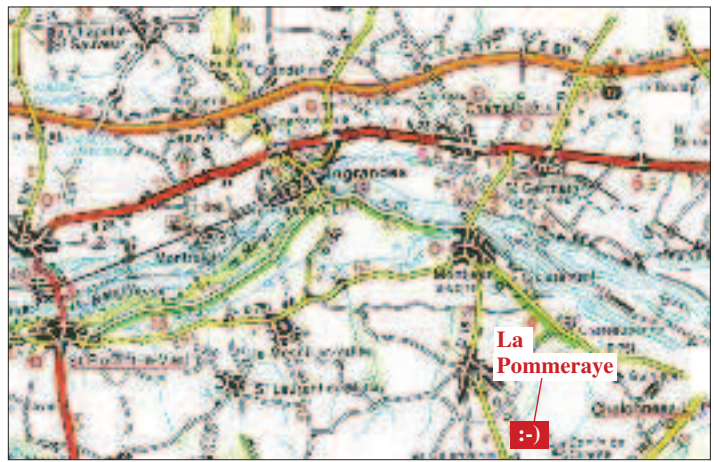
www.taichichuan-angers.org

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

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

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

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



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

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

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

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

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

Shuttles between Angers – La Pommeraye

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

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

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

ACCOMMODATION

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

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

PAYMENT (compulsory with registration)

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

French residents :

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

Non french residents :

Payment by bank transfer to ATA account :

Banque postale centre financier de Nantes

IBAN : FR05 2004 1010 1102 9201 0L03 260

BIC : PSSTFRPPNTE

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

WITHDRAWAL

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

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

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

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

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

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

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

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

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

REGISTRATION FORM - RENCONTRES AMICALE 2012

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

Colette TARON – 5 rue du Roussillon – 49100 ANGERS

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

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

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

Bank check Transfer International Postal Order

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

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

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

ARRIVAL	DATE	TIME
SNCF station		
DÉPARTURE	DATE	TIME
SNCF station		

A confirmation of your registration will be e-mailed.

See you soon !

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

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

Withdrawal : the here above terms are read and agreed.

Dated at : _____ **The :** _____

Signature : _____

楊家秘傳太極拳聯會

Yangjia Michuan
Taiji Quan Lian Hui

月夕
求角自穴生火斤心
里言至立春如心
倫由頁求角自夕
鹿林果言至夕
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