

# Amica e

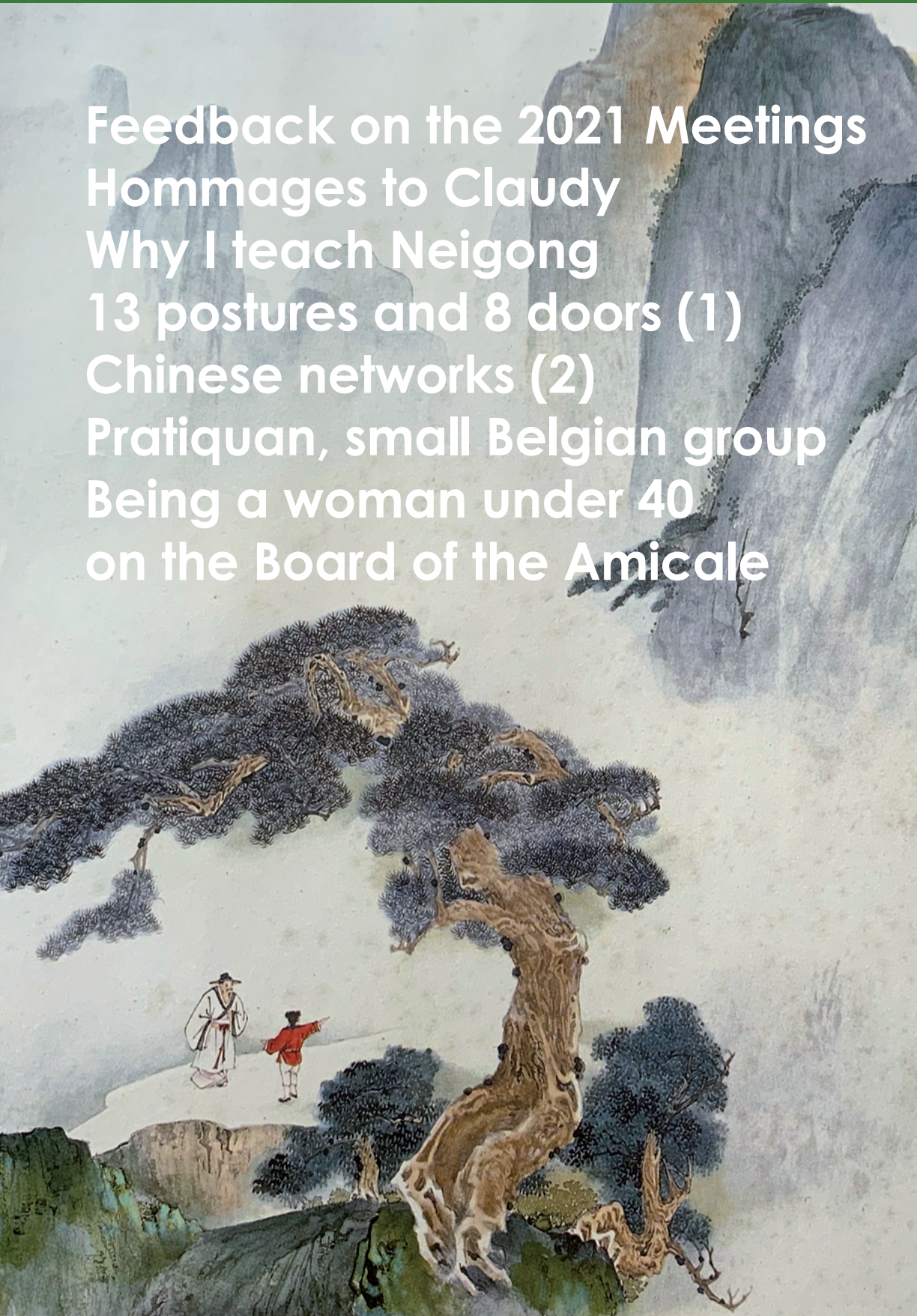
YANGJIA MICHUAN TAIJI QUAN

N°101

SEPTEMBER  
2022

Feedback on the 2021 Meetings  
Hommmages to Claudy  
Why I teach Neigong  
13 postures and 8 doors (1)  
Chinese networks (2)  
Pratiquan, small Belgian group  
Being a woman under 40  
on the Board of the Amicale

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# EDITO

This is issue 101 of your Bulletin.

101 is also the number of floors in the huge Taipei 101 tower. Both traditional and hyper modern, it is designed to absorb violent winds and earthquakes. Flexible and firm - like our practice, like our ability to adapt to hardship. Your tributes to Claudy, as well as the continuation of «his» course this summer, are a demonstration of this.

The many symbols in Taipei 101 also express optimism and abundance. The theory of the 13 postures, the debate on Neigong, the teachings of the 2021 Meetings, the rituals and practices of exchange and networking in China, the strength of a very small practice group... this Bulletin reflects once again the vitality and richness of our School.

Like a bamboo stalk symbolizing learning, built on 8 levels like our 8 doors, it is said to house, on the top floor - the 101st - a very private club, reserved for the ultra-rich, whose activities are secret. Here's the main difference: our «club» is not as secret as its name suggests and it needs you ALL!

## Participez au Bulletin !

Signe de la vitalité de l'Amicale, le Bulletin est un outil très important d'information et d'échanges entre nous tous, membres de la famille du Yangjia Michuan. Il est édité pour vous, mais aussi grâce à vous ! Chacun peut y contribuer, quels que soient son niveau, son ancienneté... N'hésitez pas à soumettre vos propositions et souhaits de sujets, articles, courriers des lecteurs et autres informations ou commentaires à la rédaction :

***redaction.bulletin.ymtjq@gmail.com***

Merci d'adresser vos articles et photos sous les formats suivants :

- **Textes** : privilégiez les formats .doc, .docx ou .odt
- **Photos** : résolution minimum 150 dpi (150 dot per inch) et taille minimum 10 cm de large

Les articles doivent parvenir au plus tard à la rédaction :

- **fin novembre** pour le numéro de janvier,
- **fin mars** pour le numéro de mai,
- **fin juillet** pour le numéro de septembre.

Si ce n'est déjà fait, merci de communiquer le nom de votre correspondant(e) de manière à établir une communication plus aisée entre le Bulletin de l'Amicale et votre association.

Merci pour votre participation active !

# Word of the President

And so it happened: we had to turn away a lot of people from the November Meetings. It had already happened on the bangs, with half a dozen people who could not find a place. This time, the numbers were full in two days. Of course, the small size of a very attractive structure, well located, and very well presented by the organizers, played a role. But it is also the interest aroused by our Meetings that is becoming increasingly difficult to satisfy.

This poses a problem of representation of associations at the General Assembly. Although in the end the number of associations represented is rather close to the usual figures, some associations will have to use a proxy to express their votes. However, it should be remembered that the Meetings are primarily organized around this General Assembly. The Board of Directors will therefore reflect on how to ensure that this enthusiasm does not hinder the participation of members in this essential moment of the life of the Association.

In addition, a number of teachers who were attending the Teachers College workshop and GA had thought of postponing their registration until their return and were unable to register. Their numbers may therefore be a little short to run the workshops, which is again a little worrying for the smooth running of the Meetings.

This of course generated a lot of frustration and sometimes unwelcome reactions. There was no point in vilifying the organizers or the Vice-President. No matter how the registration was announced, there were only 170 places available and the rush to the site would have been even more brutal if a newsletter announcement had been made before the deadline.

It would be much more welcome if the malcontents would think seriously about their own possibilities for organizing larger meetings: as I write these words, we have not received a single firm application to organize the 2023 meetings. And this too is unprecedented, and much more worrying.

I don't want to end this article on that note. You know, or at least I hope you do, that the Bulletin is published thanks to a large number of volunteers, who carry out a variety of tasks. One of these is the (re-)reading of submitted articles. The reading committee is in charge of this work. I would like to thank Anne-Marie Guibaud who has been doing this work for many years in the shadow and who now wishes to retire and give way to other good wills. You don't need to be an experienced writer to do this. You just have to give a personal opinion on the texts after a first reading: yes, too long, some points to develop or clarify, no (very rare), etc. Moreover, Anne-Marie corrected a few typos here and there, but one can be part of this reading committee without being skilled in grammar or spelling.

This September newsletter often ends with wishes for a good start to your activities. This will be the case again this time. At the end of the summer, the health problems seem to be behind us, but if you pay a little attention, you will see that not everyone thinks so. We can only hope for a reduced disruption of our activities and that is what I wish you.

With kind regards,  
François Schosseler

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## BULLETIN DU YANGJIA MICHUAN TAIJI QUAN

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# Being a women under 40 on the Board

***The Amicale of today is not the same as it was in the beginning. If we want it to still be there tomorrow, it is up to the young people to take over, before the old ones are no longer there...***

**Emeline Régent**

No, neither gender nor age defines a member of the Board of Directors and the committees of the Amicale! But still.... Neither young people - whatever age you put in that term - nor women are sufficiently represented on the Board today.

I am 38 years old, I have been practicing Taichi since 2005, and, despite the fact that I have a busy schedule all year round, I have been involved in the Board of the Amicale since 2015, after having organized the Meetings in Annecy. Indeed, I take pleasure in exchanging with the other members, in discovering the history of the Amicale over the years and especially in giving a little of my time to help the functioning and the perpetuation of the Amicale.

For several years, we have been alarmed by the fact that there are not enough new candidates. For a Board to remain active, it must be renewed regularly, at least in part. It seems to me that a good Board should be diversified and composed of people who have experience in the functioning of the Amicale and at the same time of new faces to give new ideas, a new impulse.

Being a member of the Board of the Amicale requires a little time during the year. The meetings are done by mail (between 5 and 10 depending on the year and the subjects to be dealt with), thus leaving each one the possibility to get involved in the subjects when he/she wants to over a period of ten days. Some topics are discussed, others are resolved quickly.

In addition, the commissions, which also need new participants, work on more specific subjects. Some are active all year round, others occasionally. They sometimes allow us to meet for a while during the year, like the Sustainability Commission which has been working

for 3 years in the summer in the Swiss mountains. There we rediscover the world, but above all we question ourselves about the future. The video project was born from these exchanges as well as the reflection on the regional meetings.

The Amicale works because volunteers invest a little, a lot, passionately ... each one in his or her place, whatever time he or she wants or can devote. It is simply a question of giving ideas to improve the functioning, then to put them into practice.

The more numerous we are, the richer and more collective the exchanges will be, the better the associations and the practitioners will be represented.

It is time for new people to join the team! Young, old, active, retired, beginners or experienced practitioners, teachers, association managers, men, women, it is diversity that makes the strength. To continue to read this Bulletin, to continue to meet at the Meetings, to continue to develop our style, to write the following...

**To apply for the Board: contact the secretary before the end of October: [secretaire.amicale.ymtjq@gmail.com](mailto:secretaire.amicale.ymtjq@gmail.com)**

To know more about the commissions, go to the dedicated page on the amicale's website:

<https://www.amicale-yangjia-michuan-tjq.org/commissions>



## « PRATIQUAN »: the life of a small Belgian association

*In Brussels, 6 Yangjia Michuan practitioners meet several times a week in a hall and in a park, near the Chinese Pavilion. A particularly close-knit group.*

Eliane Vanderveken

I think I heard that our little association, named Prati-quan, was created in 1999. At the cradle, there were Jean Marthoud, Anne Malcorps and Inès Boel.

They were some regular Yangjia Michuan Taiji Chuan practitioners who were dissatisfied with their progress in practice and therefore wanted to approach the Amicale and participate in its activities.

At that time, I had already seen Taichi practitioners in the parks in Hong Kong during a trip a few years before. I was fascinated, but I had no idea that there might be schools in Europe. It was only years later that I discovered that there were practitioners in Belgium and, moreover, a course not far from my home.

That's how I joined Pratiquan in 2010. We were then about ten people.



Over the years and with the hazards of life - moving, illness, death, discouragement, work constraints ... - the number has slightly reduced. Today we have exactly 6 more or less active members.- This has not prevented us from continuing our practice of Taichi.

During the period when the classrooms were not available, we continued to meet several times a week outside in a park near the Chinese Pavilion in Brussels. As soon as the classes resumed in September, I rented the rooms and took over the classes of my friend Anne Malcorps after her death. We met for classes 3 times a week in the hall and for free practice in the park on Sunday morning. Apart from the classes organized by Pratiqvan, I still give 3 hours of Taiji quan classes on Monday mornings for a Flemish community center located on the outskirts of Brussels.

In order to reduce contact and avoid contagion, we are not actively seeking new members at this time. We are five women and one man, some of my students are retired, others work in the medical sector. We have

been a close-knit group for many years: we sometimes get together outside of class to have a drink or a bite to eat.

I have been teaching this small group of friends for several years now. Little by little, I had gained the desire to pass on to others what I had learned, felt and concluded. I had come to the conclusion that only teaching would allow me to progress and to analyze each detail of each movement, each move in a precise way.

The motivation comes from the group dynamics.

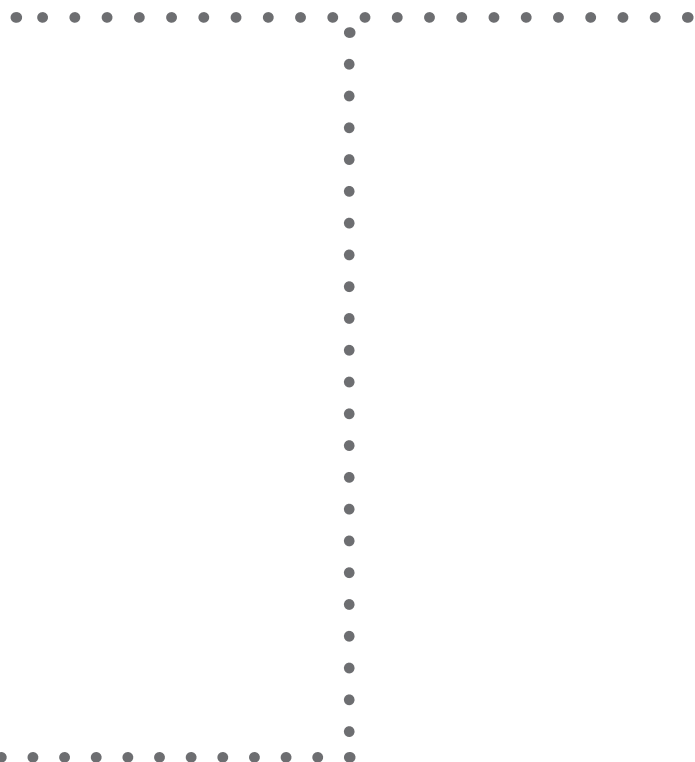
I am fortunate to have loyal and assiduous students, many of whom come to several classes during the week.



### ***The life of the very small associations of our style***

**Serge Dreyer, Taichung, Taiwan**

I had suggested to Claudy to launch a dynamic with the very small associations in order to relate the conditions of their existence and their survival. I myself had the opportunity to circulate among some of them, which is the case for Pratiqvan in Brussels. The life of these associations seems to me to be exemplary because of the small number of practitioners which generally discourages the teachers (feeling of failure probably, in addition to material questions). However, this description by Eliane shows that a strong motivation largely compensates for the small number and that the practice becomes joyful, in addition to being serene. I hope that this story and perhaps others to come will encourage all those who feel isolated to embark on the adventure which remains essentially human, as you will have understood..





# The notion of network in Chinese culture and in martial arts

***Here is the second part (of three) on the study of networks within Chinese culture, a fundamental process in socialization. After an academic presentation of the essential notions (in the Amicale #99) - the guanxi, the renqing - we describe here the concrete reality of the relationships created.***

Serge Dreyer

## 4. Expressing feelings, ganqing

Let's look at the expression of feelings, usually translated as ganqing. It is fairly problematic for Westerners who often don't know which way to turn when they are the target of a "shot of guanxi". I am often asked in Taiwan if it is hypocrisy or a real expression of sympathy. Of course the answer depends on the emotional register of the individuals involved, as there is nothing new under the sun. Hypocrisy and honesty exist in all societies and are not statistically measurable. What can be a problem is when the approach is obviously interested. The first task for the targeted Westerner would be to understand the local function of this approach and to lose any preconceived notions. Yet, the Westerners have a hard time understanding and accepting that they must follow all the twists and turns (1) of the relationship in order to understand it. Unconsciously, their so-called "natural frankness" (after all a social habit like any other) lets them "be quick" and "get to the point". And yet in China there is nothing more dangerous than "getting to the point" since this involves the fabric of the social networks and the potential loss of "face". To come back specifically to guanxi, a show of sympathy is not necessarily hypocritical, it could be simply a way to explore a new relationship. One must first examine the best angle to approach

the target, make someone understand the potential bundle of feelings aimed at them, and of course the various interests that such an enquiry might reveal. It is a game of gradual revealing which allows each party the option of stopping the process without creating bad feelings (losing face). Adding to this the smile (or even the laughter) which is always floating on the lips of the Chinese, when for a Westerner this is only acceptable in certain circumstances (politeness, expressing joy,..) and we cannot be surprised that Westerners tend to view the Chinese as "inscrutable".

This biased view towards the Chinese, very old in the West (first pushed by the Jesuits), is reinforced by their intense use of "phatic" language (2); it is expected to use positive language, whether it is justified or not. How often have I heard while visiting with my wife and children that my offsprings were as pretty as their mother and as smart as their father, as soon as they saw on my travel visas that I was a professor! There is no rascality involved in these comments, it is simply an invitation to which one answers based on how much interest there is in the meeting. This interest will be concretized, or not, by the response given. If the speaker continues the interaction with mentions of how "romantic" the French are, I will gene-

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(1) I cannot count the number of times that I have been harangued about the eternal "waste of time"

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(2) In less academic terms it is sometimes called "elevator talk" or "talking about nothing", though this last expression only partially accounts for the stakes involved in the social interaction.



rally make the speaker quickly understand that I am not interested in furthering the relationship. On the other hand, if the conversation steers towards issues encountered during the speaker's trip to France, including the cliché that French people don't want to speak English, I might hold out an olive branch and continue the conversation, if only to gauge the intelligence of the relationship.

It is sometimes my wife who does this in my place, either to get rid of a bothersome stranger, or because she has sniffed out someone who might be interesting. Another tactic she often uses (more difficult for me to use) is to launch an overdose of phatic language in line with what was tossed out by an interlocutor (for example that their children are as equally cute, ...) and then suddenly announce how much pleasure she had in this exchange and everyone knows the exchange is over without anyone's feelings being hurt.

If, from one side or the other, an interest was shown in prolonging the exchange, in the most natural possible way another situation will be created favorable to another meeting. And just like in Europe, the relationship will develop at a pace determined by events and the character of the people involved. There then develops a *guanxi* based on affection that can last for the rest of one's life but without entering a *renqing wang*. This does not exclude small services and gifts that will be rendered sooner or later.

## 5. Gifts

Small gifts do not imply a debt which I would call from now on as binding (*bao*), a specific aspect of *renqing wang*, but the "return of the favor" is a not an insignificant act. My wife remembers all the little gifts and services that are exchanged within our community and never fails to redeem these little debts. These little gifts being spread over time, they constitute a sort of social barometer which indicates the quality and intensity of the relationship and therefore the strength and quality of the *guanxi*. The gift is part of the giving and counter-giving, a kind of oiling of the social machine. It plays a central role in social interactions, its importance becoming more and more evident the closer one comes to a situation of *renqing wang*. The gift becomes, with expressions of sympathetic emotions, a type of door between *guanxi* and *renqing wang* since these two networks are not as separated as my previous chapter headings might have indicated. There is a zone that could be described as floating *guanxi* marked by a greater frequency of contact and exchanges and a *renqing wang* with a low intensity where the parties making the exchanges are still bound by obligations but where the stakes are low. Here are several examples:

1. There are many retired people living on my street. One day I bring to an old widow some excess onions from my garden. She takes them and thanks me, and immediately goes to her fridge from which she brings back a dish someone had given her that morning, with assurances that it is very good. The message is clear; there should be no debt owed. A very loose *guanxi* and refusal of *renqing wang*.

2. One of our neighbors is like us passionate about flowers and pretty shrubbery. We regularly exchange plants and tips, we never fail to compliment each other in front of others (the role of the third person) and offer services. Low intensity *renqing wang*.

3. New neighbors arrive in our street and quickly recognize our shared interest in gardening. They invite us over for tea and various home-made



delicacies. My wife has a negative reaction based on the fact that the offerings are disproportionate considering that we do not know each other. During the conversation the husband, a retired philosophy professor, starts describing the special powers he has acquired thanks to the *qigong* he practices, and that the *Taiji* he has seen me practice in the evenings in front of our house is only a superficial aspect of the true knowledge...you can guess my reaction. We dispense of our debt with a gift of a plant. Refusal of *renqing wang*, a loose *guanxi*.

4. Among some of our best friends in Taiwan is a gynecologist of high esteem in Asia, and therefore



with a very comfortable financial situation. He is a wine enthusiast. He gladly shares with us his Chateau Latour, Corton-Charlemagne, Salon champagne and other bottles worth several hundred dollars. We obviously cannot match his lifestyle. So apart from the very warm feelings we have shared for a long time, how do we maintain the balance of the renqing wang which holds us in a very restrictive but delightful bond? I bring to him a knowledge of wines which he does not possess, and I call on my "authority" to describe to the assembled guests that might share our table how expensive, rare, and appropriate to the dishes the wine the he provided is (thankfully I rarely have to lie). But mostly I bring to him a selection of wines that are completely unknown to him (yellow wine of the Jura, Rangen de Thann from Alsace, Jasnières and other Quart-de-Chaume from the Loire, etc.). He particularly appreciates this aspect of our relationship since he moves within a network of wine-loving doctors in Taiwan. Doctors and surgeons of all disciplines in his region meet every month and each brings a bottle. The greatest Bourgogne, Champagne, Bordeaux and other Rhone vintages rule over the table. This is not just a wine tasting but a particularly subtle game of "face" which is played around the table which allows each participant to position himself within a guanxi which is particularly rich in material and symbolic resources. The strong man must arrive with a bottle which is of great quality which no one else has, a difficult task considering the very restricted market in Taiwan. And opening a Romanée-Conti would be considered too ostentatious to be well received by the assembled doctors. During one of these get-together, my friend arrives with a bottle of Jasnières 1990 from my collection which is met with a general enthusiasm. That day, I gave him spectacular "face" with a bottle that was worth at most 50 dollars. I was surprised that he showed up with that bottle that might have bombed spectacularly among these connoisseur of the world's great chardonnays. He responded that even if they had not liked it, he had my stamp of approval (a French professor, and expert in the field) which he could have waved under their noses. His colleagues demanded to know where they could purchase this nectar to which he responded that it was only available to those who had connections in the region.... very strong renqing.

I just recounted isolated events, but, daily, this network is sustained by little gifts. For example, it is common to go to the market and find rare or particularly delicious fruit, and to purchase extra to give to friends. Or our wives have spotted an interesting sale that they share. If I find a good bottle opener I buy two and give one to my friend, etc. This constant attention is a discreet reminder of our feelings, which does not need a particular ritual. The gifts are not wrapped, and are offered as if the recipient was doing you a favor in taken them, with sometimes a reference to the price. I mentioned before of the attention in China to the generative process, of which this gifting and counter-gifting is an example. In the west, a gift

is a ritual and formal object (wrapped, with a precise reason for it, with no mention of price, and infrequent, etc.). As an expression of feelings, a great attention is placed on how well the gift matches the tastes of the recipient and the emotive charge is directed at that person with no consideration of the larger social network, including the familial one.

# Tributes to Claudy Jeanmougin

**Teachers, students and/or friends... they all wanted to evoke the memory – their memory – of Claudy. Here we are publishing their texts and souvenir photos, which echo the many stories expressed on the forum.**

A lifetime of practice,  
teaching and commitment

**A short biography published on the GRDT website**

Claudy Jeanmougin began practising Taijiquan in Taiwan in 1984 with Master Wang Yen-Nien. He stayed two years in Taipei studying all day long with

his fellow practitioners under the guidance of his Master.

His teaching is based on biomechanics, energetics and his understanding of classical texts which are put into practice.

His commitments in associations takes much of his time apart from research and writing.

He is co-founder of :

- the "Amicale du Yangjia Michuan", of which he was the first president,
- the Federation of Traditional Taichi chuan which currently bears the name of the French Federation of Chinese Energy and Martial Arts,
- the French School of Taiji quan,
- many associations propagating the Taiji quan of Yangjia michuan,
- the European College of Teachers of Yangjia Michuan Taiji quan under the aegis of Master Wang Yen-Nien,
- sword games.

He is co-translator of Master Wang's two books and the author of many works on Taiji Quan, Yangjia Michuan, chinese energy.

He advocates active meditation through gardening in particular and through other arts such as calligraphy and music.





In memoriam  
Claudy Jeanmougin  
(1950-2022)

by the Wenwu team n°7 led by Serge Dreyer

*This text will be published in the next issue of Wenwu dealing with Tuishou.*

Paul Claudel said one day that to all supermen one must prefer this rare sight among all: a just man, and just a man. If your accuracy could sometimes get lost on roads less travelled, just the man that you were has largely filled the landscape with our style of taiji quan. You sowed forests where lots of men and women who followed your intuitions revel. You erected strong towers from where curious minds can gaze beyond the Chinese forms of an art called taiji quan, a spirit that flies above the flags.



You left this world suddenly, we don't know where, but we'll hold you in our memories like a talisman against the conformism and the conventional.

You sowed the seed of the issue of Wenwu dedicated to you. It will become a perennial plant and its roots will draw the features of your energy that eight doors could not contain. As for the foliage, who knows if some will not make out a gibbon picking fruit that looks like you and beckons us to keep going with you.

## Tribute of Henri Mouthon



Dear Claudy,

You would so often answer my questions with «Likewise!» «. Which meant: "We can also see things like that". It was, you remember, Laoshi's wise and respectful reply to our questionings.

Throughout your own life, full of Yangjia teachers, you who would help your students and all the practitioners of our school so much, you would repeat so many times:

Who/She, Who/She, Who/She....  
Qui/Elle ? Qui/Elle ? Qui/Elle ?

Did you then perceive it as a question? To me, the great whole that closed your beautiful tiger eyes is indeed a woman, the gentle Guanyin who forgives everything. She took you in her arms so soft and now consoles you for the sadness you read in the eyes of all those you left and who, like me, miss you so much.

In this sweetness, think about all of us who keep on practising with your help.

Your friend Henry



Text read by  
Marie-Françoise Galligani  
during the ceremony,  
In order to represent the  
students of Claudy's French  
School of Taïchi Chuan

**Dearest Claudy,**

Thank you, thank you Claudy for everything you have given us all: discovering and learning Tai-chi.

Thanks for the passion that drove you and that you shared with us with subtlety, enthusiasm, seriousness and humor.

It was the beginning of a beautiful story when you offered us weekends of training courses at your place, in addition to your summer training courses.

Thank you Claudy and also thank you Madeleine for your hospitality, your availability and your generosity. So many moments with you have provided us with creating a beautiful relationship with one another, thanks to your state of being.

During your training courses, Claudy, you radiated, you exuded Tai-chi.

We tirelessly relished the richness of your teaching, your vast knowledge, your patience, the acuteness of your explanations.

You knew how to receive and guide our questionings, our doubts, our expectations.

How fortunate to have taken your training at your French School of Taichi Chuan.

What a pleasure to have done you honor by passing our Federal Duans.

I know you wouldn't have wished such a glowing tribute.

You would have said: "This is too much to the glory of Jeanmougin".







You who repeated that Taichi, «is bringing to life many things within ourselves, working on oneself, the transformation and raising our awareness levels».

Sometimes there was hubbub, a commotion in your classroom. Without saying a word, you waited for calm, confining yourself with taking a «posture»... Very quickly, in silence, we saw you give the slightest movement, your agile body, birth of a gesture, you practised your Art, magnificent, «the time was suspended».

An approach to Beauty.

You paid immense attention to all of us, your students, ensuring harmony, you wanted osmosis, a group, to be together; looking out for our attitude, for the visibility through the progress we made, and perhaps even, surely, our transformation.

You taught us the impermanence of things, except for transformation which, you would say, is permanent.

You also told us "Energetics? Let's picture, it's like an ocean, with different large currents, they flow around... Understanding comes through experience, with time everything becomes clear. »

Claudy, I'd like to say so much as you did, what you have told us a thousand times with a kind of amused air: «Activities will start again in ten minutes».

This sentence painfully echoes your absence, but also your presence which remains at the bottom of our hearts.

Therefore, we are going to take the activities back, for you Claudy, we will keep on shaping and bringing to light everything you have given us, taught us.

We will tirelessly carry on practising and transmitting Taijiquan.

A musician, Didier Lookwood said: "The smile of eternity is transmission. »

Yes Claudy, we will remember your smile forever.

Goodbye Claudy, Rest in Peace.

## MEMORIES of Marie-Claude Millet



<b>C</b>	like	convivial, Chinese
<b>L</b>	like	loyal
<b>A</b>	like	assistance, amicable
<b>U</b>	like	(h)umour
<b>D</b>	like	duans, taiji development, determined
<b>Y</b>	like	yinyang, yongfa, yangjiamichuantaijiquan
<b>J</b>	like	joyful
<b>E</b>	like	education, eclectic, energy
<b>A</b>	like	taiji arms
<b>N</b>	like	nature
<b>M</b>	like	thanks, multiple, master Wang, movement
<b>O</b>	like	osteopath, open
<b>U</b>	like	useful
<b>G</b>	like	generous
<b>I</b>	like	inspiring, impressive, indefatigable
<b>N</b>	like	nanwàng (unforgettable)

## Alain Durand\*, a friend

It is with great sadness that I learned about the death of Claudy

We had known each other for almost twenty years and we, with my daughter, hosted most of his dinner parties. From that was born a great friendship. I will remember a straight, fair man, who did not know the bypass and the privileges. Everything was organized, nothing frightened him. I saw him making meals for nearly eight hundred people for a hike. Only Claudy could organize that. He was also a customer of my company for various publications, which would afford to have a cup of coffee and talk about his plans. Retirement ? No way !

(\* ) Now retired, Alain Durand printed the Bulletins de l'Amicale, the Wenwu, as well as Claudy's works



A full, healthy, sporty life, that's why I was so surprised....

An affectionate thought for Madeleine who continues activities with courage and passion.

## The Tiger and the Bamboo by Thierry Lambert

This photo shows how passionately Claudy taught and knew how to capture the attention of his interlocutors (we can recognize Sonia Sladek and Ginette Bernière in the photo).

He handled maieutics in order to bring the spirits to life.

During these twenty years when Claudy came to share his love of taiji in Hérouville-Saint-Clair, no less than 140 different students were able to take part in his courses, in particular the members of the association of taiji quan of Caen and of the association Yang en Yin from Biéville-Beuville, as well as our friends from the area of Anger, Belgium, Brittany, and from the Manche department.

We salute you Claudy!

Thierry



## Testimonials from members of the association Le Bambou

***"I remember Claudy as a very good teacher, generous in his explanations, his advice, open-minded. We already miss his training courses! - Fabienne***

***"An impressive man with a big heart, a fine teacher: he made us want to persevere in practice and will guide us for a long time to come. - Isabella***

***"A character, a fount of knowledge, faculty to convey a word, a gesture, a contact and he offered me new horizons of research. Thanks to Mr. Claudy and to you, Thierry, his student. -Gilbert.***

***"What I will remember about Claudy, beyond his charisma and his strong personality which could have sometimes intimidated me, is the wealth of his knowledge, his inexhaustible desire to pass it on and share his passion. He will keep on guiding us***

***through the practice and the books he produced and generously distributed. » Françoise***

***"Too hard, too brutal, too unfair. How to find words? ...***

***I remain stunned thinking «no longer there»? ...***

***We had to agree on a time this summer to meet at his place to extend various topics and to reorganize our vans for a nomad plan to come. . .***

***More than the straightforward man, the wise master, the loyal comrade, he was a kindred spirit who has just joined the Great Universe. . . « - Jean Marie***

***"Claudy, it was the training courses in Normandy not to be missed. Even if you were taller than him, he was a mountain you had in front of you, that nothing could shake. He hasn't disappeared, he has achieved being immortal...» - Eric***



## Workshops in Merlimont

**For all those who think that the “Amicale Meetings” are not for them, here is something to disabuse them.**



André Musso

A little reminder for those who have never come to the “Amicale Meetings”.

The days start early: at 6:45 a.m. We do a series of preparatory exercises and end with the first duan or the thirteen postures. Then, once they have had breakfast, everyone gathers at 9 a.m. around large paper boards: it is the auction. This year again, Zouzou Vallotton raised and received what the participants expected. François Schosseler with the help of Christian Caloin, took notes of these expectations the way they came out.

Then we appealed to goodwill: who agreed to lead this or that workshop?

You may remember that the animators can be teachers but also simple practitioners.

Here is the list of wishes, in the order in which they were formulated during the last Meetings, as well as the names of the facilitators who volunteered.

### Saturday November 13, 2021

25.	Collective Sustainability Workshop	Collectif (20 people)
26.	basics of tuishou	Hervé Marest
27.	Fan (beginning of the form)	Catherine Bachelet
28.	2nd duan	Sébastien Breton
29.	3rd duan	Marie-Christine Moutault
30.	Small stick (continued)	Henri Mouthon
31.	The spiral	Lionel Descamps / Céline Davière**
32.	Tuishou (initiation)	Leland Tracy
33.	Ancient sword ancienne (beginners)	Sébastien Breton
34.	Nei Gong	Sabine Metzlé
35.	1 <sup>st</sup> duan	Fabienne Marest
36.	2 <sup>nd</sup> duan	Jean-Claude Trap
37.	The spiral	Hervé Marest / Yves Martin***
38.	Fan (continued)	Yves Martin
39.	1 <sup>er</sup> Duan	Jean-Paul Bonhuil
40.	Free Tuishou	Sébastien Breton
41.	Support transfers	François Schosseler
42.	Fan (beginners)	
43.	Eight basic sword techniques	Anne Dourday
44.	3rd duan (applications)	Hervé Marest
45.	Saber	François Besson
46.	Qi Gong	Christophe Lephay
47.	3rd duan 2/3	
48.	1st duan (applications)	Jean-Claude Trap

### Friday, November 12, 2021

1.	Sustainability Workshop of the Amicale	Collectif (20 people)
2.	Fan Part 1	Catherine Bachelet
3.	TJQ	Zouzou Vallotton
4.	Fan (Middle)	Yves Picart
5.	Short stick	Henri Mouthon
6.	2nd duan 2/2	Jean Boucaut
7.	TJQ Beginners	Jean-Paul Bonhuil
8.	Peng Lu An Ji	Sébastien Breton
9.	Ancient Sword	François Besson
10.	Qi Gong	Christophe Lephay
11.	3 <sup>ème</sup> duan 3/3	
12.	Nei Gong	
13.	3 <sup>ème</sup> duan Applications	
14.	Ancient Sword	François Besson
15.	3rd duan Applications	Hervé Marest
16.	3rd duan 3/3	Jean-Claude Trap
17.	Tuishou	Sébastien Breton
18.	Da Lü	Yves Picart
19.	Stick	
20.	3rd duan 1/3	Christophe Lephay
21.	Free Tuishou	Leland Tracy
22.	Nei Gong	Anne Dourday
23.	1 <sup>st</sup> duan	Céline Davière
24.	The spiral	François Besson*

College Workshops:

(\*) The spiral in the movement of the sword: François Besson  
 (\*\*) Using the spiral to accumulate energy and restore it: Lionel Descamps / Céline Davière  
 (\*\*\*) The spirals in the first movement of the form: Hervé Marest / Yves Martin

# HOW DO YOU START A BEGINNER'S CLASS?

Erica Martin-Williams with all who took part in the Séminaires du Collège  
in May 2018 at Rocheton and in March 2019 at Hattenville

## Introduction

It all started the day it was suggested that I take on a beginner's class. A very attractive perspective, you must agree! But - I didn't start learning Taiji Quan with our style, and even worse, not even in a beginner's class. Furthermore, I had the impression that there was a curriculum in our school, a progression of 'things' to tackle: 13 Positions, 1st Duan, 2nd, 3rd, Tuishou, arms, Neigong, ..., which construct our practice.

So I thought about all the most important aspects to put in place initially and I realised that there are very many and that they interact with each other; Taiji Quan is so rich! From there a question raised its head: by which end should I grasp this tangled thread to smooth the way for solid learning?

I talked to those around me and discovered that many of us had not started in a class specifically for beginners, whence the idea to suggest my thought and questions as a workshop at the Séminaire du Collège. Even though my ineptly formulated concerns generated considerable confusion to start with, which made two workshops necessary for drawing any conclusions, they raised numerous points which would never even have crossed my mind. They also led to many discussions which seem to me to have been useful for all and which I hope will also be so for those of you who are hesitating over starting to teach.

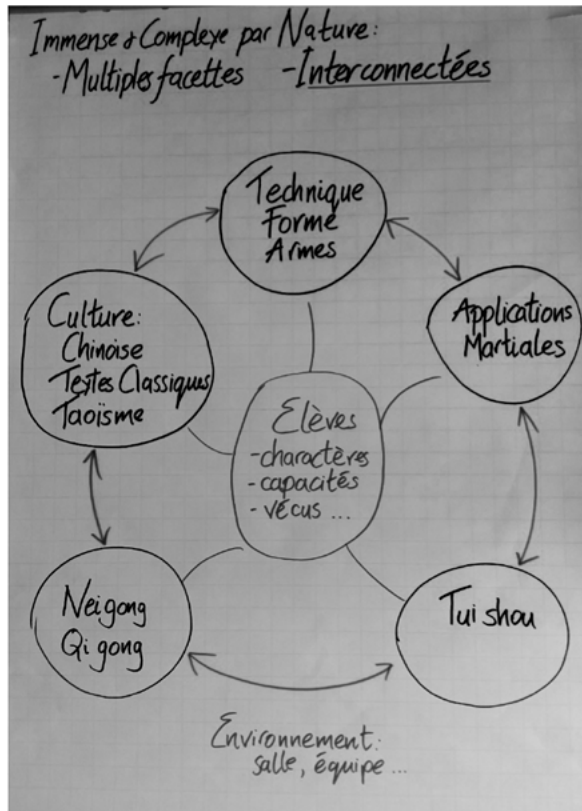
I will describe the sequence of events of the two workshops so you can also have a glimpse of how the Collège works. I should also add that Collège workshops are generally much more practical and experimental than this one which rather encouraged discussion.



## First workshop at Rocheton: The 'Essential Basics'?

### The proposition

Taiji Quan is extremely complex of itself with multiple facets which are interconnected the one with the others (see photo of diagram). One can make progress in each domain, but also each domain throws light on the others. It is therefore a progressive apprenticeship. But where and how does one start with beginners so that they start 'on the right foot' with a solid base on which they can then build? In other words, what are the 'essential basics' for the first year beginners, the 'things' one would like them to have seen? And since there is not a standardized-pupil, how does one transmit them?



### The discussion

During the discussion which aimed to define the 'essential basics' for the first year student, a mix of subjects emerged, not only the 'what to teach' but also the 'how to teach'.

The starting suggestions were:

- > How to stand - the rider's position.
- > The Taiji Quan step.
- > Grasping the sparrow's tail.
- > Relaxation - Song.
- > To push but not too much.
- > Preparation on one foot - the axes.
- > The pelvis - all movement starts here.
- > Separating Yin and Yang.

After these many other factors were brought to light:





As you can see there are comments which are not at all technical, but motivational, or even more fundamental: to make people want to practise at home and to have pleasure doing so, to encourage regularity, to have fun, to be relaxed, to identify and accept ones' limitations, to be patient with oneself. All important aspects to start well and with the perspective of continuing well in the coming years.

Having reached this stage, we decided that it would be preferable to call a halt and that the following year, once the suggestions had been sorted, we would analyse the various aspects which had come to light and examine them in more depth. Nevertheless, several people came to me after the workshop with extra comments, advice, opinions, ways of doing things; all very different and interesting thoughts.

### **Post-workshop comments**

- > Mixed classes: there can be a few more advanced students in a beginner's class for them to follow, so they help each other, to show them how it's done.
- > Start the term with demonstrations by the more advanced so the beginners can see what Taiji Quan is.
- > Start with the salute -respect for others.
- > Bearing in mind that everyone is different, adapt the first classes as much as possible to the participants.
- > Start facing the beginners, perhaps in a circle. This will establish contact and team build. It also facilitates exercises on one leg (one can help each other with balance). Write one's name in the air with a finger by moving only one's pelvis.
- > Where should one start? 'Opening - closing', well, it's all there !
- > The first few lessons are a bit out of the ordinary. They can be used to show the different aspects of Taiji Quan.

> Start with the short stick (the eight immortal's flute), simple movements to maintain the axis, to awaken hand coordination and the sensitivity of the feet, to waken Lao gong.

> Play with movements characteristic of Taiji Quan, transfer weight, coordinate the hands, with the perspective of familiarising the students with the gestures in the form.

> Distil for the students the essential principles which will be valid for a whole lifetime of practice. Explain and show what is important at each stage.

> According to Master Wang Yen-nien the sequence of the 13 Postures was not primarily intended to be a basic teaching aide.

So many different approaches, so different, numerous possibilities depending on who appears in the class... I returned home to sort them all out and pulled out three key topics for the workshop's second episode.

## Second workshop at Hattenville: The Three Key Topics

After quickly going through the events of the previous workshop, the three key subjects were presented and the seminar participants formed into groups according to the subject which resonated with them. The three key topics were:

- > The first few lessons - How to show the students what Taiji Quan is and its extent, how to make them feel like practising.
- > The essential basics of Taiji Quan which one would like the first year students to have seen and how to transmit them.
- > Where to start - What by, which subject? Which end of the tangled thread to pull first?

Each group chose a reporter and sat at a distance from the other so as to discuss peacefully. A good while later we gather together again to share our thoughts. The following are the reports from the three groups.

## The first few lessons

- > Welcoming the newcomers begins in the locker room. The initial contact is important; one finds out about their possible previous practice, where their interest in Taiji Quan originates, etc.
- > The approach differs if the class is dedicated to beginners or if it is part of a class with more experienced practitioners.
- > It is necessary to give a brief explanation of Taiji Quan, the content and flow of a class, etc. These explanations only take a few minutes. For the case of a combined class with more experienced practitioners, the explanations are given separately.
- > It was noticed that the length of practice before starting on a sequence varies considerably between teachers. Some wait several weeks, or even up to three months before starting to teach the first movements (13 Postures or 1st Duan) so as to take into account, depending on the situation, the fatigue at the end of the day or the stress of the midday break. So what is the content of these classes?



- > How to walk for several weeks - working on balance.
- > Varied and fun exercises which change frequently so as to establish the fundamentals over three months: listening, working in pairs, balance, rooting, ...
- > Qi Gong exercises: easier to memorise, they encourage personal practice at home.
- > Others include the first movements of a sequence from the very first session to show the newcomers towards what they are aiming. Some teachers start with the 13 Postures, others with the 1st Duan. Yet others alternate every other year which makes it possible to revise the basics in a beginner's class with a new sequence. To facilitate this learning one can base the warm-up on movements from the sequence (e.g. 'grasp the sparrow's tail' if the 13 Postures are being taught).
- > Some teachers rapidly start to tackle exercises in pairs so the class gets used to contact and to introduce the notion that Taiji Quan is a martial art. In this case, an approach with simple and spontaneous movements is used.
- > The goal should be to make newcomers feel comfortable. To achieve this there is a tendency to simplify for the first lessons. This is so that they first discover/rediscovers an aptitude for movement.

## The essential basics of Taiji Quan

- > For the teacher: put them at ease, indicate things clearly, do what one says and say what one does, do not be judgmental, whenever possible draw lessons from errors, be available for all, be even-handed, know how to manage a group.
- > For the beginner: invite them to take their places, not to get stressed, to adopt the posture relating earth/heavens (verticality/centring); bring them to fluidity, to continuity of gesture, to relaxation with presence and relative tonicity, to not be tense with the gestures. And first of all not to harm oneself but to have the intention of doing oneself good.
- > Talk about the style: it is an internal martial art amongst others, compare it with other non-martial energy arts or other external martial arts. Give this martial art its name, situate it within a family amongst other families of Taiji Quan. It has its own characteristics: short gestures, support on the back foot, scansion of the form.... There is a history: the origin of this martial art, the last Chinese master, the origin of the collegiality of European teachers.
- > The slow execution: this style of Taiji Quan makes it possible to break from the usual daily rhythm.
- > The breathing: it has an influence on the fluidity and rhythm of the movements. It helps the practitioner to be present.
- > The pelvis: it contributes to making the movements more energy efficient, more respectful of the constraints of muscles and joints. It brings the body's elasticity into use.
- > The gaze: one's gaze and intention go hand in hand. The gaze is global, neutral, in phase with the movements.



## Where to start

### Initial reflections

This is what stood out from the discussions:

Take the students into consideration whilst building on what we all have in common, the upright position with two arms and two legs.

It appears that the main direction of work will be to relax the body; invite an awareness of the ground's support, then introduce displacements as well as the synchronisation of movements.

For some it is important to explain the specificities of Taiji Quan as well as the journey which will take place through practise and also its benefits.

Others work on the supports, the verticality and steer each person to become aware of their bodily sensations. The idea of movement is also present; by practising the walk and by paying attention to the roll of the feet.

Over the course of the discussion, the group also agreed on the fact that the audience determines the way one approaches the practice.

Someone points out that 'where to start?' implies that there is a curriculum. Whence the question; 'what is the curriculum?' Does one start with the form, the arms, Tuishou, the classic texts, energetics?

It appears that some people come to Taiji Quan through an attraction for Asia. It seems thus, that chanting the breathing in Chinese establishes a musical dimension and an atmosphere reminiscent of China.

### Evolution

Our thoughts led us to an essential principle:

Do no harm, do not harm yourself. Here it is a matter of encouraging each practitioner to respect themselves and to respect their limitations.

One of us starts by suggesting to the participants to form a circle so that everyone is at the same

level. He places himself in the middle so as to be seen and turns so that everyone has a chance to see his movements from all directions. Each movement is undertaken as many times as is necessary for it to be understood by all.

One can make them aware of the ground's support, work on proprioception, the movements.

The course can start with 13 Postures and the changes of direction. The practice of Tuishou can be introduced gradually.

### Sharing experience

According to one person, learning occurs by discovering the pelvis and its mobility. To do this, everyone makes contact with their pelvis by placing one hand on the sacrum and the other above the pubis. Since not everyone is used to touch it is preferable to establish this contact with oneself first.

Another had decided one year to breakdown the gestures of the 13 Postures and carry them out all in one direction to the right and then to the left, as many times as necessary before carrying them out in the different directions. Learning and integrating each gesture before carrying them out whilst turning allowed all the beginners to be more comfortable whilst learning and practising.

A third starts the first class by introducing himself, by presenting our discipline and our school. He describes the lineage with photos of the Yangjia Michuan masters up to Master Wang Yen-nien. He also emphasises the work of the pelvis with a vocabulary adapted for beginners.

## Conclusions

There you have it, a potted version of our discussions and thoughts. So many ways to proceed, good ideas, possible ways of helping students adopt it. But from all these comments – wisdom won through years of experience and reflection – what can we extract as main guidelines to help us with a group of beginners?

There are themes common to the three groups: putting the students at their ease; promoting relaxation and calm; going slowly and simplifying; moving and breathing peacefully. Then to help them find their supports and the axes, the feelings and pleasure of moving. In other words, to do everything so as to get as close as possible to the fundamentals and to do oneself good. A conclusion which echoes that which Marianne Schweizer drew from her classes which she recounted in Bulletin n° 100!

And for us, the new teachers just starting out, what lessons can we draw to help us take up this challenge?

Firstly, it seems that there are as many ways of starting as there are teachers multiplied by the variety of students! So, as far as I can see, one can find one's own 'central thread of the most important points' according to our own experience, whilst paying close attention to the needs capabilities, interests and difficulties of the students.

Secondly, the issue regarding the existence of a curriculum made me think a lot. Since each individual has their own aptitudes and personal experience, we 'learn' Taiji Quan differently.

For example, for some proprioception will pose no difficulties whatsoever, whereas for others it will present an almost insurmountable obstacle

and take years of practice before the system is sufficiently stimulated to function properly. Studying other aspects of Taiji Quan, for example the classic texts or a weapon, can also contribute to awakening this consciousness. As teachers we can only show and explain to the best of our abilities, but the order in which a student can learn is specific to them and the way they function. And so they will in turn find their own 'guiding thread'.

Thirdly, it is more than reassuring to learn that even the most experienced of teachers can still be nervous before giving a first class to beginners!

*Erica Martin-Williams*



**A big THANK YOU**

to all who took part in the seminars and particularly to the reporters



Hattenville, Séminaire du Collège, mars 2019  
photos, Frédéric Plewniak



# The teachers' volunteering and sharing spirit, an exceptional opportunity!

***Student near Mulhouse, it was my first participation to the "Rencontres" in Merlimont***

**Jean-Paul Stich**

I have been practising Taiji for 5 years near Mulhouse with a former student of Jean-Claude Trap, but I am not making enough progress in class because the other students do not practice at home. So I studied with Hervé Marest's videos on Youtube. Besides, I was lucky enough to meet him in the flesh a few months ago. He was the one who told me about the "Rencontres". Therefore, I decided to join because the videos are largely inadequate to find out how to breathe, root, etc.

For my first "Rencontres", I discovered a whole universe I had never suspected. All the workshops I attended taught me a lot. For example, Jean-Claude Trap's workshop on the applications of the 1st duan was clear, precise and sober. I also worked with Sébastien Breton, and I discovered a diversity that I did not suspect – small stick, seated taiji... It was my very first time practising tui-shou, a great discovery!

What an exceptional opportunity to benefit from the knowledge of all these teachers, for free. Things like this don't exist anymore, it's unexpected. The atmosphere of humble available teachers, ready to give their time, the organisers' overall generosity are impressive. In most associations, a vertical organization is applied. In the "Amicale", it's actually surprising because everything is based on sharing and volunteering.

For sure, I will go back! »



*During his first "Rencontres", Jean-Paul Stich met Jean-Claude Trap, his teacher's teacher.*

# Leading the morning awakening for the first time, with apprehension and pleasure

***One of the must-do's of the Meetings is the morning awakening. Here is the description of the warm-up session I conducted on Friday, November 12, 2021 at 6:45 am - thanks to the organizers for this early wake-up call! A session based on the basic exercises that need to be adapted to the context.***

Sébastien Breton

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Not being sure for various reasons to come to the Meetings until the last minute, I jumped in my car on Thursday November 11th and decided to go to Merlimont to spend some time with the Yangjia Michuan «family». Arriving in the evening, I found my teacher, Henri Mouthon and his companion Catherine Bachellet in full discussion with our President, François Schosser. After our shared joy of meeting again, our very dear President announced that, since I was present at the Meetings, I would lead the morning awakening the next morning.

A little bit of pressure!

I go to sleep in my hotel late in the evening. Here I am at midnight in my hotel room working on the exercises that I will propose the next morning. In order to be present at 6:45 am (so at 6:30 am because being on time is already late!), I wake up at ... 5 am. As Les Inconnus would say: «I may be early ... but I'm in pain». I revise again what I am going to offer.

It is the first time that I lead the morning exercises.

When I arrived at the Center, I found the tent, set up the light and positioned myself to wait for all the practitioners. 6:45 am: the session starts!

I planned to lead a session identical to the one I followed with my teacher, Henri Mouthon. I have in mind to stick as much as possible to the basic exercises of

Master Wang Yen-Nien, in particular to avoid practicing exercises unknown to the other practitioners. However, I do not start with the forward bending. Indeed, as the lumbar vertebrae are «cold» when I wake up, I think that this exercise is a bit too brutal for the lower back without a softer awakening beforehand, especially under the wet and cold climate of our friends in the «North».

So I start with my feet parallel, shoulder width apart, practicing shoulder rolls, very light at the beginning of the movement. The idea is to unlock the shoulder girdle beforehand: first roll only the shoulder, then slightly enlarge the movement to open the shoulder, then go down and mobilize the scapula, then the lumbar region, to finally cross with the feet: I push in the left foot to roll the right shoulder, I land in the right foot at the end of the roll, then I push in the right foot to roll the left shoulder. Of course, I reverse the direction of the wrap. Following this exercise, I roll both shoulders first backward and then forward with the same idea. At first a slight rotational movement, which then encompasses the entire body throughout the repetitions.

After taking care of the shoulder girdle, I move down to the waist, with a very simple exercise to unlock it by having the pelvis circle to one side and then to the other.

Then the knees. Raise the knees one after the other by striking with the palms of the hands on each side

of the knee that is going up to stimulate this joint that is rarely «warmed up» in our practice... even though it is the joint that causes the most problems for Taiji Quan practitioners.

Once this stage of pre-awakening exercises is done, I start the traditional exercises.

Preparation. Opening. «Forward bending of the body. To the rhythm of the breath.

Then, exercise «strike with the heel and stretch the leg», left and right. Before going to the right, bending to the left and bending to the right. I don't do many repetitions because, not knowing the level of the people in the audience nor their physical possibilities, I prefer to avoid insisting on this exercise which is excellent ... if it is well done.

And here is our good rider !!! Hihhi ... For the basic rooting posture, I had thought that 10 minutes was a correct time. During the practice, I hear the arms lowering one after the other. After 8 minutes, I felt it was time to end the exercise. Well, maybe it was a little long. In any case, that's the feedback I got. It is true that I like to prolong this posture to feel the benefits of relaxation. I also have in mind the stories told that at the time Master Wang used to leave the students in the posture sometimes 15 to 20 minutes. I promise, next time the posture work will be shorter.

Bao Hu Gui Shan (Sorry for my approximate Chinese, I must say that I couldn't find the accents on my keyboard to write correctly this expression «Carry the tiger to the mountain»). Following the rider, I place this exercise to release the upper body which has just been heavily used, then to release the waist area before moving to the last exercise to open the groin folds.

In my personal practice, I like to finish with the exercise «sitting on the left heel and then on the right». I feel a deep release in the groin, pelvis and lumbar area. It can be a bit demanding though. I prefer to replace it with an exercise of descent on the axis, looking at the horizon, the feet open at 45 degrees

towards the outside, spread wider than the shoulders. The hands massage the Dai Mai belt meridian before moving down to the back of the buttocks, the outside of the thighs, around the knees and up the inside of the thighs to the groin folds. 9 times on each side.

Again, feet parallel, a first frontal descent of the upper body, a second with the feet at half distance and a last one with the toes together.

Finally, to finish, opening the left foot at 45 degrees, step with the right foot and «basic exercises 1 and 2 of tui shou», more dynamic. One side and then the other.

Again, feet together and 40 knee raises while clapping hands from top to bottom.

Finally, as is customary after the basic exercises, I led the 1st Duan form by doing the Huxi (chanting the breath). About ten minutes in communion with the group that we were around the first part of the Yangjia Michuan form. A pleasure that is difficult to describe, of sharing the same passion, of union with the group, of common energy that did us a lot of good after a social isolation imposed by the pandemic.

As I said above, it was the first time I was leading the morning awakening. I had a lot of fun, managing to release my anxiety to go in front of the whole group (especially the old ones). I also encourage all the practitioners and/or teachers who have the desire to do it, but do not dare, not to hesitate to do it. Once the apprehension is over, it is a real pleasure to participate in the dynamism of the group and to contribute to the continuation of the «adventure» of the Association with new faces and new energies in the interest of all of us and of Yangjia Michuan Taiji Quan.





# Leading the group practice at the Meeting: a difficult exercise

***During the latest Amicale meeting, I led for the first time the practice of the 3<sup>rd</sup> duan with more than 180 participants. Quite a bit of stress, but a wonderful collective energy.***

**François Besson**

On Saturday night, around 11:50pm, after having strolled around Dunkirk Carnival style, the traditional dance party of the Meeting was in full swing when I was suddenly sobered up by this little request from our President: `Would you be willing to lead the 3rd duan tomorrow morning for the group practice of the long form?

No matter how hard I try, François does not let go of his prey. By the way, why am I struggling?

Admittedly, it is a difficult exercise to chant the breathing so as to guide a large group (more than

180 people that day) and try to get a harmonious ensemble. Some of my predecessors have succeeded in this exercise. Others have fallen short. It is a difficult position: everybody will be looking at you, both the practitioners and the people around, and you have to be comfortable with that. Besides, the 3rd duan is 30 minutes long, fraught with subtleties and breathing variants, which make it rather hard to pull off.

Still, I decide to give it a try, so in the end I say yes to François.



Sunday 7:30am. I skip the warming up exercises led by Yves Martin and find a pine tree under which I can review my 3rd duan and its breathing patterns.

8:30am. I can remember the form alright, but have some trouble with the breathing patterns. During breakfast, I ask Lionel for the breaths of '100 movements with the legs'. That is most fitting, he just followed a workshop with Jean-Claude Trap on the last part of the 3rd duan. I am reassured by these precisions.

10:30am. End of the 2nd duan led by Marie-Christine. It's my turn. Well... I just have to...

I get very nervous. Am I going to be up to the job? But in the end it's not the point anyway. You're not expected to do an extraordinary performance, just to help people practice together. I launch into it, trying to avoid breathing too slowly or too fast. Half an hour to go...

11am. Return to the origin. End of the sequence. That wasn't the performance of the year for me. Not easy to keep on track, maintain a regular breathing, and avoid being disturbed by the somewhat different movements that other people make and which sometimes catch your eye. On several occasions I got mixed up, but again it does not matter that much. The important thing is to practice together, and the person in front is just here to take the group to the end of the sequence.

I would draw a parallel with Soto Zen buddhism, which I have been practicing for a while. An important principle is to do everything together: greetings, zazen, meals, ceremonies. As the dojo teacher says, it's no big deal if the ceremony is not perfect. The important thing is being together and the harmony and collective energy that follow.

So that's what I tried to keep in mind while unfolding the sequence. As soon as it started I felt the overall movement behind me. When I began to get tired toward the end, well, I relied on the group! In particular by looking at Hervé Marest and Christophe Lephay in the distance. Even though I was the one to chant the breathing, they were—you were—supporting my function of leader.

Thank you all for helping me to fulfill my rôle.

Practicing together is not only about unfolding the sequences. It is also the expression of a heritage, of a body of teaching, which manifests itself (almost) every year at the Amicale meeting, and that in a collective way.

# Why I teach Neigong

A little quote I saw in the Parisian subway,  
I dedicate it to Claudy:

*I want us to be sincere, and as a man of honor,  
We must not drop any word that does not come from the heart*  
« Le Misanthrope », Molière

***This title echoes that of an article by Claudy Jeanmougin: «Why I don't teach Neigong!»<sup>1</sup> This is my little wink as a final tribute to a pillar of our school.***

Sabine Metzlé

I will not dwell on an article that is more than 20 years old and whose answer, by the way, to the question stated in the title is to find in the conclusion. Not to teach Neigong because one does not know anything about it seems to me to be a good reason!

However, contrary to what Claudy tells us in his article, I am sure that he integrated the basics of Neigong transmitted by Wang Yennien when he taught: breathing, relaxation, calmness, importance of the intention, dantian, rooting, listening...What he is talking about here is his lack of knowledge, not of Neigong as the foundation of taiji quan, but of the method of internal alchemy (Neidan) transmitted by Wang Yennien, a method stemming from the Golden Mountain School (Jinshan pai)<sup>2</sup>. It was still necessary to specify this.

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1. Bulletin n°36 - February 2001 - Why I don't teach neigong. C. Jeanmougin : p.20

2. Jinshan (Golden Mountain) is the name of the place where the temple was founded in the 19th century, in the region of Jiangsu, in the south east of China. I refer the reader, who wants to know more about the historical aspect of this school, to the book of C.Despeux «Zhao Bichen, treatise of alchemy and Taoist physiology».

Is it possible to teach taiji quan without addressing the internal aspect? Without emphasizing the importance of intention and the role of breathing in the practice? Without mentioning the few energetic places of the body, known to all teachers: dantian, baihui, mingmen? Without insisting on the necessity to have an aligned posture, relaxed and connected to the earth and to the sky, favoring the internal circulation of the body and the transmission of the force via the martial technique?

We all integrate elements of Neigong into our classes. For example, the breathing that gives rhythm to the duan, the motionless posture in the practice of rooting and the attention given to the breath and the dantian. But few of us make Neigong a discipline in its own right, detached from the rest, in the same way that Tuishou can be, for example. In other words, few of us offer our students courses on Taoist meditation<sup>3</sup>.

---

3. Taoist meditation: another name for Neigong





Teaching Neigong commits me to regular practice. Every morning, after showering and before breakfast, meditating soothes me, refreshes me, centers me, and a trivial detail, which sometimes has the disadvantage of interrupting my meditation, activates my bowel movements. This effect of the practice of Neigong on the intestines would certainly have interested Claudy... One remembers his «bag of shit»<sup>4</sup> which echoed the «bag of feces» quoted by Alain Billard<sup>5</sup> in two articles to which Laurent Rochat<sup>6</sup> responded by concluding, not without humor: «And above all, dear venerable ones of the College: don't let your students wade through your «intestinal» quarrels!

More seriously, the Neigong invites us to live a sensory experience that its method frames. Sensations sometimes arise during my practice: the sea and the incessant movement of its waves, the porosity of my body, the presence of a nose or an «umbilical» cord on the place of the baihui<sup>7</sup>, or even the presence of a warm blanket covering my back...

4. Bulletin n°31- July 1999 - A healthy reaction - criticism. C.Jean-mougin : p.15

5. Bulletin n°30- January 1999 - Taichi and Neigong, A. Billard : p.21

6. Bulletin n°32- October 1999 - Dear companion of «practice», L.Rochat : p.18

7. Baihui 百會 : point of the hundred meetings, in the middle of the top of the head, point of convergence of all meridians

And fifteen minutes of basic Taoist meditation at the beginning of the class greatly improves the quality of presence of the students, and generates, when we do a duan together, an osmosis within the group. Paradoxically, this practice, where the attention is turned towards the interior of the body, contributes to better connect us to others.

Nowadays, meditation is finding more and more followers, it is the subject of numerous articles in health magazines, of chronicles in radio programs dedicated to well-being; its health benefits are attested by scientific studies and publications: reduction of stress, mood disorders, strengthening of the immune system...

## But what is meditation?

Meditate in Chinese is literally said: to sit dazuo 打坐

To meditate, in the Eastern view, is therefore to sit in a still posture. Sitting still<sup>8</sup> is the common starting point for all schools of meditation (transcendental, Buddhist, zazen, mindfulness), but in Neigong, while the posture remains the anchor point for the mind like

8. Sitting still: literal translation of the Chinese expression Jingzuo 靜坐 which means meditation

other meditations, on the other hand, the emphasis is on the internal movement of the body, which is stimulated with the help of breathing and intention.

If the practice of Taoist meditation can be beneficial to everyone, it is even more so to the taiji quan practitioner. Indeed, it can help him to consolidate the qualities necessary for martial practice: calm, concentration, alignment, endurance, centering, presence, awakening of the senses ... while allowing him to stimulate his vitality.

However, it remains little known. It must also be said that its theoretical foundations may seem mysterious to a Western mind uninitiated with Chinese culture, and far removed from the scientific concepts that have shaped our Western way of thinking and our relationship to the world. Master Wang's oral transmission of the Neigong was based on a Taoist vision of the body, a microcosm mirroring the macrocosm, and abounded in analogical and metaphorical terms, in expressions borrowed from external alchemy, in cosmological references, and in legends about the quest for immortality. All this was done in order to guide the students, step by step, in a process of inner transformation leading to spiritual awakening and to the development of the vital force, according to the consecrated Taoist formula xing ming shuang xiu 性命雙修.

But let there be no mistake, behind the symbolic language, we find a very concrete method applied to the body and mind, with stages of progression. To access it, oral transmission remains unavoidable.

So how can I in turn transmit to a Western audience an art of long life that comes from an empirical and not scientific knowledge, the product of a thousand-year-old culture?

And to extend the question of Jean-Paul Bonhuil in the title of his article<sup>9</sup>, what do we do with the legacy of Neigong left by Wang Yennien?

I wonder about certain concrete aspects of the method. There are the solid foundations, which I teach by building bridges between Taoist physiology, a thousand-year-old knowledge based on intuition, and current physiological data. Then there is the rest, more moving, everything we still have to explore, at the energetic level, in particular concerning the energy paths, some of which have been summarily described by Master Wang.

Transmitting Taoist meditation keeps me in a dynamic of research and experimentation that makes me progress both personally and pedagogically. It is also to guide the students in a sensory experience: that of the cosmic breath which circulates in us. The method is progressive: learning the posture, becoming aware of the breath, the foundations of energy circulation. I understand the need for a symbolic, metaphorical, alchemical language to transmit Neigong, even though it confuses many people, because it helps us to free ourselves from the limits of our rational thinking, which hinders our ability to live the experience and to enter in resonance with nature.

It also appeals to our power of imagination, the power to think of images taken from nature and to merge with them. On the subject of imagination, here is what Jean-Paul says on page 8 of his article «For the Chinese, imagination is thinking in images (想象力 xiang xiang li): imagination «the power to think images»). *Imagination needs matter to fix itself and give it substance: images and daydreams especially from the imagination are supporting elements of the imagination. Chinese thought remains close to Nature and not based on the discourse or rhetorical effects of the West. If the Greeks through oral jousts demonstrated everything and its opposite, the Taoists highlight other means of expression through a content rich in meaning: Nature inspires them.*

Neigong is a health technique but it is also an art that connects us to the essence of life. It would be a pity to deprive the students of this...



To continue the discussion on the subject with Sabine and among yourselves, express yourself on the forum

- on <https://vu.fr/ZDvh>
- or by positioning your phone's camera on this QR code:



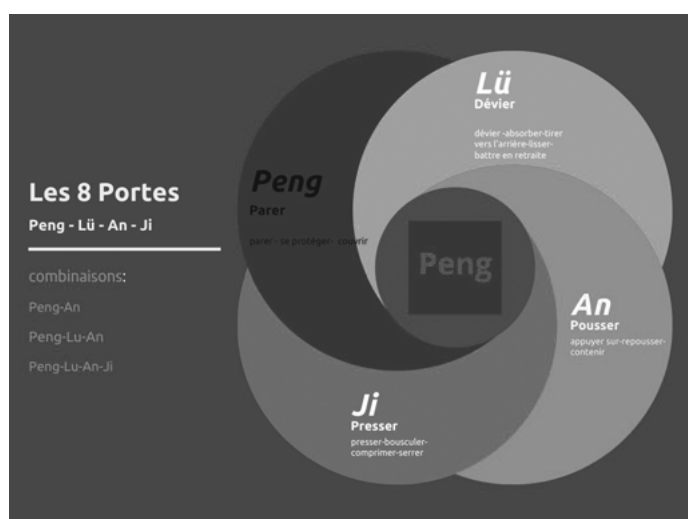
9. Bulletin #99-January 2022 - Questioning the teaching of neigong in our school, College Leaflets, Page 1-11

# The Eight Gates and the 13 Postures

**The quintessential part of the art of Taiji quan, these fundamentals always deserve explanations and deepening. The topic of the 8 gates and the 13 postures is treated here from a theoretical viewpoint, tied to classical texts and to numbers. In the next issue we will treat of the practical aspects.**

Workshop led by Christian Bernapel  
on the 11th of June 2021 for the FAEMC \*

8 doors to access  
the 13 postures according to the  
classics of Taichi chuan



The “8 gates” - Ba Fa - and the “13 Postures” - Shisan shi - are mentioned several times in the classic texts on Taiji quan. Some are dedicated to them alone. I will use the better known texts for the purpose of this essay.

They have been described as the quintessence of the art of Taiji quan by its mythical creator Zhang Sanfeng,

the “master of the three mountains”. It is of course a legend amongst many which seeks to pin an origin to everything...

And no wonder, a reference point for all the schools of Taiji quan, the art of a good long life, they bring together the concrete aspects of the physical practice of self defense, the cosmological approach, mythical and mystical, of Taoism, carried by the writings of Lao Zi and Zhouang Zi and more recently in the classical texts written by the eminent scholars having practiced and transmitted Taiji quan and “long boxing”.

They associate the Eight Gates (*bā fǎ*): *péng, lǚ, àn, jī, cǎi, liè, zhōu, kào*, symbolized by the archetypes of the eight trigrams (*bāguà*) : *qián, kūn, zhèn, xùn, lí, kān, gèn, duì* from the Book of Changes (*Yi jing*) to the five directions: step back, step forward, glance to the right, glance to the left, central equilibrium – *jìn bù, tuìbù, zuǒ gù, zhōupàn, zhōngdìng* – associated to the five elements *wūxíng*, of Chinese cosmogony: water, fire, metal, wood and earth: *shuǐ, huǒ, jīn, mù, tǔ*.

So thirteen = eight plus five.

## The Numbers

Numbers are at the heart of Chinese culture and cosmogony.

(\*) downloadable at : <https://taichi-inpact.fr/wp-content/uploads/2022/01/EXPOSE-SUR-LES-8portes-et-les-13-postures-edition.pdf> or <https://vu.fr/JRmX>

They allow to define time and space, to give a tangible identity to the Heavens, to Earth and to Mankind which is the living and incarnate expression of the cosmogonic cycles, terrestrial and celestial, and their rhythms.

The Yi Qing (*Yi jīng*), the Book Of Changes, is certainly the quintessence of the art of numbers, whose expression of the void is split between yin and yang, symbolized brilliantly by a broken or full line, their four bigrams, then the 8 trigrams and finally the 64 hexagrams which express infinite possibilities.

The relationship is unmistakable! We find it in the orientation of space around the "center" (up and down, north and south, east and west, diagonals), cosmogony, the art of divination, music and rhythm, the cycles of lunar and solar times, and the multiple domains evoked in ancestral Chinese culture.

The Heavens (*qián*) and the Earth (*kūn*) reveal their exchanges and cycles thanks to the numbers which make them intelligible to human beings - by being their emanations. Numbers take account of the order of the world, measure Heaven and Earth, place markers and organize them.

Numbers are one way in which this Heaven and Earth express themselves. The numbers that interest us in this essay are the number eight *bā*, five *wǔ* and thirteen *shísān*. This approach might seem a little dry and mathematical.

Yet it rests on a duality: even - yin and the odd - yang.

So the number 2 *èr* (la terre *Kūn*-Yin), signified by the square, and the number 3 *sān* (le ciel *Qián* - Yang), symbolisé par le cercle. Leur somme compose le 5 qui permet de délimiter l'espace et le temps dans leurs aspects descriptifs et circulants.

The Chinese coin, a circle enclosing a square, is the most common illustration of this.

## EIGHT - *Bā*

8 vertical: it is two circles between Heaven and Earth, joined at an inversion point: tryptic of the incarnation of the emanations of Heaven and Earth, between weightlessness and gravity.

8 horizontal: laid down, it is the lemniscates, symbol of infinity and perpetual motion inscribed in a circle.

The number 8 is manifested in the 8 trigrams, the 8 directions, the 8 Taoist immortals, the 8 attributes, the 8

categories of instruments, the 8 flavors, the wheel with 8 spokes, , the 8 Buddhist symbols, the 8 gates...

The 8 gates represent the 8 joints or access points to the motions describing their possibilities and potentialities.

## FIVE - *Wǔ*

5 directions, 5 elements, 5 movements, 5 flavors, sounds, colors, humors, organs...

The five organizes the space between Heaven and Earth by the 4 horizons defined by the center. We find between heaven and earth the complimentary of the Yin-Yang pair, and of their exchanges in their earthly expression.

5 is also the number of the union of Yin and Yang, of Heaven and Earth, since it is the sum of 2+3:

2: the even number - Yin which is Earth

3: the odd number - Yang which is Heaven (Sun, moon, stars, in the Chinese cosmogony)

More concretely, this symbolic approach allows to situate the human being (product of the emanations of Heaven and Earth) in the horizontal terrestrial space, itself a product of the alternating energies of gravity and weightlessness, of releasing and straightening, of expansion and contraction.

## THIRTEEN - *Shísān*

Thirteen is the sum of 5 and 8.

Eight (*Bā*) : 8 gates, potentials, the 8 trigrams

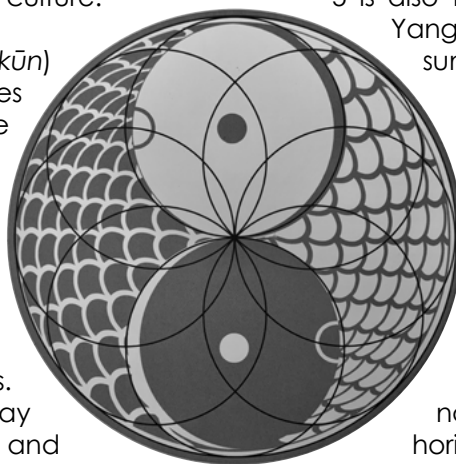
Five (*Wǔ*) defines spaces.

Thirteen is also the unfolding of the 13 Postures that create the space around us!

Enough with numbers...

## THE CLASSIC TEXTS

To understand the spirit and the practice of Taiji quan, let's approach certain texts that are labelled as "classics of Taichi chuan" and, to better understand them, let's look at some of the many translations and interpretations since we do not have access to a direct reading of the original Chinese.





These texts were written between the end of the 19th century and the beginning of the 20th. They were written in poetic refrains that are often called "songs". The chosen translations (sometimes adapted to make them clearer) are taken from the publications of Catherine Despeux and of the English translation of the works of Master Wang Yen-nien on the Yangjia Michuan style. Three texts, mentioning the numbers thirteen and eight, are our main focus, with a fourth on the foundational principles of Taiji quan.

### **The thirteen movements of Long Boxing, by Wu Yuxiang (1812-1880):**

"Long Boxing is like the flow of water in a great river or sea, running without end. The thirteen movements are:

- **Eight movements paired with the eight trigrams:**

Warding (*péng*), diverting (*lǚ*), pressing (*jǐ*), pushing (*án*), plucking (*cǎi*), twisting (*liè*), elbowing (*zhōu*), leaning (*kào*)

Which are connected with the eight trigrams:

*Qián*, *Kūn*, *Kǎn* et *Lí* towards the four cardinal directions;

*Kūn*, *Zhèn*, *Duì*, *Gě*n towards the four diagonal directions.

- **Five movements paired with the five elements:**

stepping forward, stepping backward, look to the left, look to the right, central equilibrium.

which coincide with the five elements, namely, metal, wood, water, fire and earth. »

### **The song of the eight techniques by Song Shuming (end of the 19th , beginning of 20th century):**

«The techniques of warding off, rolling back, pressing, and pushing are so unique that out of ten skillful people there are ten who do not understand them.

But if you can perform them with both agility and solidity, the qualities of sticking (*nián*), connecting (*lián*), adhering (*zhàn*) and following (*suí*) will be sure to manifest.

The techniques of plucking, rending, elbowing, and shoulder strike are yet more unusual, and if you execute them unsuccessfully, they will just be wasted ideas. But if you are capable with the qualities of sticking, adhering, connecting, and following, you will occupy the central position and not be dislodged from it»

We see here that knowing the eight techniques is not enough to benefit from their martial, energetic or even psychological virtues, and it is necessary to develop other qualities do understand their depth.

### **The Song of the Thirteen Postures by Song Shuming and Wang Zong :**

« The thirteen postures should not be taken lightly; The source of the postures lies in the waist.

Be mindful of the insubstantial and substantial changes;

The qi (breath) spreads throughout without hinderance.

Being still, when attacked by the opponent, be tranquil and move in stillness;

(My) changes caused by the opponent fill him with wonder.

Study the function of each posture carefully and with deliberation;

Pay attention to the waist at all times;

Completely relax the abdomen and the qi (breath) will raise up.

When the coccyx is straight,

The shen (spirit) goes through the headtop

To make the whole body light and agile suspend the headtop.

Carefully study.

Extension and contraction, opening and closing, should be natural.

To enter the door

and be shown the way,

you must be orally taught.

The practice is uninterrupted,

and the technique (achieved) by self study.

Speaking of the body and its function, what is the standard?

The i (mind) and qi (breath) are king,

and the bones and muscles are the court.

Think over carefully what the final purpose is:

to lengthen life and maintain youth.

The Song consists of 140 characters;

each character is true

and the meaning is complete.

If you do not study in this manner, then you will waste your time and sigh. »

### **The « Taiji quan Jing », older than the previous texts, attributed to Zhang Sanfeng:**

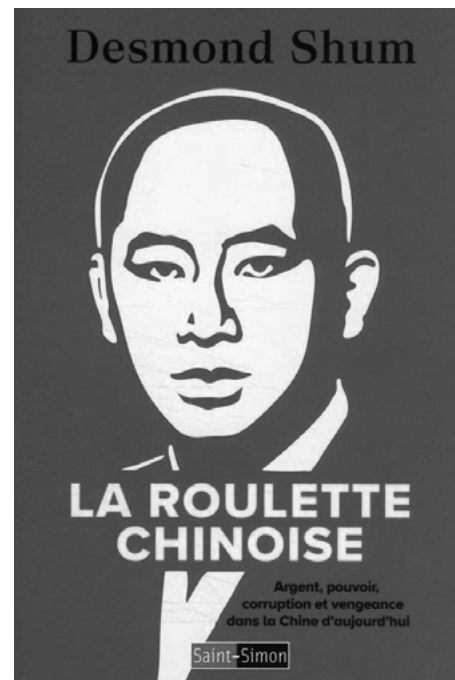
« If one part of the body moves, the whole body moves, the entire body is light and agile. There are no breaks in the movement, no highs or lows, and are continuous. The energy takes root in the feet, rises through the legs, guided by the waist, and manifests in the fingers... ».

## The Chinese roulette Money, power, corruption and revenge in today's China

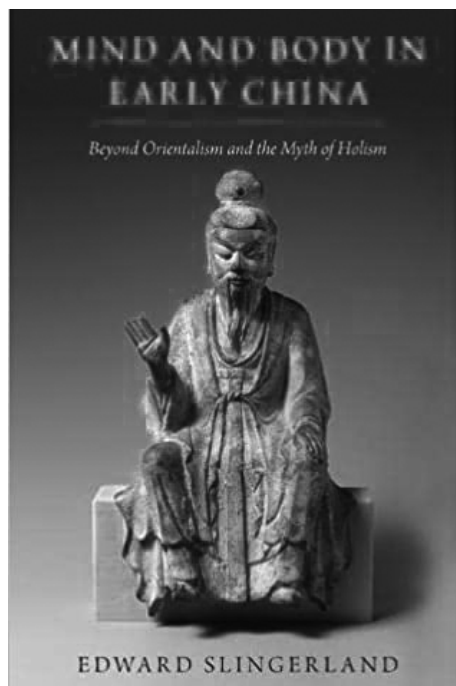
**Desmond Shum, Ed. Saint Simon, 248 p., 2022, ISBN 2374350347**

This is the story of a Chinese man who, during the liberalization of the Chinese economy under Deng Xiao Ping, becomes convinced that he can contribute to the development of his country. After meeting his future wife, he quickly climbs the ladder of wealth, to the point of assiduously frequenting the top of the communist aristocracy. Then Xi Jin Ping arrives and the downfall. A true story, it plunges you into the heart of the world of finance and the CCP and is very similar to a trip through the US and Italian mafias. You have to constantly cultivate relationships, abandon them if necessary and above all avoid getting entangled in the morals of ordinary people. Relentless and ferocious, the CCP system, replicating the Chinese imperial system, crushes the weakest: this is the case of the author's wife who relied on her networking skills to stay on top. The last time he heard her on the phone, she was begging him not to publish this book...

Fascinating and useful warning..



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## Mind and Body in Early China Beyond Orientalism and the Myth of Holism

**Edward Slingerland, 2019, 385 p., Oxford University Press, ISBN 978-0-19-084230-7**

I warn you right away, this book is an arduous read because of the density of the subject matter. You don't need to be a sinologist to understand the author's arguments, but the combination of discourse analysis and philosophy makes the exercise demanding. I love this author, who pokes those 'neo-orientalists' as he calls them, who take pleasure in describing a China that is always strange, beyond the reach of common understanding. Completely uninhibited, and because of his deep knowledge of Chinese culture, he strives in this book to deconstruct this fantasy of an ancient China that would not have made the difference between mind and body, opposed in this to Platonism and closer to us to Cartesianism. In passing, he also sweeps away other visions of China that would make it unique, such as the exclusivity of correlative thought. His analysis of ancient Chinese texts is fascinating because it raises the fundamental question of a universal of humanity, a concept that does not prevent us from placing the cursor differently according to the times and the borders, and this (a very personal reflection) for our great happiness (diversity). He seems to have a thorough reading of the works of French-speaking sinologists (if you are a fan of François Jullien, you will grind your teeth), which will perhaps send you back to your past reading.

Sorry, it's in English, but it's worth going back to it.

## China from below

**Liao Yiwu, *Globe L'école des loisirs*, 2020, 382 p., 22 euros, ISBN: 978-2-211-30613-3**

A few portraits and you will understand the madness of this book: the professional weeper, the human trafficker, the corpse walkers, the fengshui expert, the embalmer, the border-crosser, the falun gong adept, the grave robber, the street singer, etc. The book is a description in the form of unadorned interviews with characters on the fringe.

Short excerpt from the professional weeper:

«Fifth Red Flag (a Triad gangster) offered to organize a competition on stage, between us and another group (of professional mourners). My father asked him how to organize a competition without a corpse or burial.

«Easy» replied the Triad leader.

The next morning, when we left the house, we found the corpse of a beggar right outside the door.»

Repressed by the communist party or reprobated by society parade before your eyes. An incredible description of marginalized people who are not seen in the media, those from below...

Serge Dreyer, Taichung.



Online conference – Friday November 4th 2022 at 7pm

***The division of Chinese martial arts between internal and external: a fantasy of the scholars?***

Moderated par Serge Dreyer

The discussion around Tai Chi Chuan as an internal martial art carries with it all sorts of conceptual and historical baggage. The disdain towards so-called external martial arts comes from scholars influenced by Taoist internal alchemy. There is a very old opposition between the educated Chinese elites and the peasantry which should not be echoed in the West. Leaning on historical documents and the work of fellow researchers, I will deconstruct this biased discussion in order to propose a new one based more on an organic perspective of the practice of Tai Chi Chuan..

To register: <https://faemc.fr/news/conferences-en-ligne-faemc> or <https://vu.fr/GMvR>.

**Vendredi 4 novembre 2022  
à 19h**

Conférence animée par  
Serge Dreyer

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# Retrouvez toutes les actualités de l'Amicale sur notre site

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



Ainsi, vous pourrez être informé(e) directement, par exemple, de l'ouverture des inscriptions aux Rencontres, de la mise en ligne du Bulletin et d'autres informations à ne pas manquer. Parlez-en autour de vous à vos ami(e)s de pratique !

Afin de préserver le bon fonctionnement du forum, vous serez obligé de vous connecter en tant que « Membre » pour échanger, avec les identifiants de votre choix.

Pour toutes remarques et suggestions, ou difficulté de connexion et afin d'améliorer le site, contactez la webmaster : [amicale.yangjia.web@gmail.com](mailto:amicale.yangjia.web@gmail.com)

## Le site vous permet de retrouver facilement :

- tous les bulletins en version numérique
- de nombreux liens de documentation sur le Yangjia Michuan
- de nombreuses vidéos pour approfondir votre pratique
- la liste des associations membres par région ainsi qu'une carte interactive.
- les dates des stages organisés par les membres de l'Amicale
- un espace de conversation : votre Forum
- l'album photo des rencontres

## Inscrivez-vous pour recevoir les informations :

Afin de faciliter le lien entre l'Amicale et les membres des associations adhérentes, vous pouvez vous inscrire sur le site à titre personnel pour recevoir toutes les informations importantes de l'Amicale mises en ligne sur le site (le formulaire se trouve en bas de page du site).

**POUR RECEVOIR LES ACTUALITÉS DE L'AMICALE, INSCRIVEZ-VOUS À LA NEWSLETTER !**

<input type="text" value="Prénom"/>	<input type="text" value="Nom"/>
<input type="text" value="Nom de votre association"/>	Vous êtes : *
<input type="text" value="E-mail"/>	<input type="radio"/> Responsable d'association
	<input type="radio"/> Enseignant
	<input type="radio"/> Praticant
	<input type="radio"/> non adhérent à l'amicale
<input type="button" value="Envoyer"/>	

## Votre forum

Un outil pour échanger facilement avec les autres membres sur des sujets qui peuvent être proposés par l'Amicale ou par vous-même. Soyez acteur de ce forum, ouvrez la discussion sur la forme, sur des techniques, sur des sujets plus généraux concernant le fonctionnement de l'Amicale ou un sujet à débattre en AG.

楊家秘拳太極拳會



Amicale du Yangjia  
Michuan taiji quan