

楊家秘傳

# Amicale

Yangjia Michuan Taiji Quan

N° 85 - May 2017

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• Yi, Li and Ting Jin

• **Zhong Ding**

• Songs of the Eight Energies

• Jasnières 1988-2017



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# ÉDITO

By the time you read these lines, we (here in France) will know within which material environment we will have to manoeuvre from now on.

If it is still permitted to dream of a little bit more reflection, openness to the world and solidarity; this bulletin attempts to add a few tools to the already well equipped virtual box which we have been stocking up since January 1990.

Thanks go to all those (more than two hundred) who have contributed to the treasures we are gradually bringing together.

As you will see, this edition is stamped by a massive influx of pinyin.

There are several reasons for this of which to my mind the most important is the respect due to the text. The second is the respect for the reader who, if he considers our review to be a mine of reference texts, has the right to expect a little rigour if he wants to study the texts a bit seriously....

When one is aware of the multitude of meanings covered by a Chinese character, it is appropriate not to let down those who try to clear a path through the classics for us, for example.

You will find plenty here to galvanise your practice of the form as well as your reflection on it.

There is quite some work to be done for sure, but as this calligraphy brought back from China by Evelynne says so well : «Heaven rewards those who work and give much»

Let's go for it – to the texts !

André, translated by Erica Martin

天道酬勤

槐青末歲辰五井振而渴眩勿矜綢而雨未宜

天 tiān : heaven  
道 dào : the Taoism, the way, the virtue

酬 chóu : reward  
勤 qín : to work hard and much



# A Word From the President

As I write these lines, the sun shines but the air is still brisk. The season of courses provided by associations could easily be the subject of an account. With this positive momentum, the vacation period is highlighted with its promise of stages and meetings. And during this period ...

As in each year during this period, pressure is rising for the brave people who, in a brief moment of excitement or after considerable reflection, voluntarily offered to organise our next Meetings. The preliminary sessions are done. It is now the time when specifics should be displayed, first of all with a specific announcement in this Bulletin and the registration procedures finalised. And this is what I want to highlight. This year you will have the possibility of registering online on the Amicale website. This has already happened with Annecy but the procedure was put in place by the organisers themselves. In the not too distant future, it will also be possible to make affiliation payments online. What a delight for the future organisers of the 2019 Meetings, for which we await, with a little impatience, applications. Who will begin this venture?

Pressure has also increased for our webmaster, Jean-Christophe Clavier, who did not sign up for this. He devoted many hours of work to setting up online affiliation at a time when these hours were precious. So I thank him on behalf of the Amicale for the effort he made to finalise affiliation on the website in a timely fashion. Our Treasurer, Alain Coussedière, has also done a great deal of preparatory work to establish terms and conditions in contact with our bank. Thanks to Alain for this work behind the scenes.

To come back to the 2017 Meeting at the île de Ré, our guest will be Alain Caudine, who is known for Chen family taiji quan. To remind you, it was in this family that Yang Luchan stayed and practised before establishing the Yang style. After three guests in the Yang style, we are thus changing this year with a more distant cousin.

The program for the Jasnières Meeting, which celebrates its thirtieth anniversary, is known and is very enticing. If you have not yet taken part in it, it is time to dive in. If you are already familiar with it, I think that, like me, you will not want to miss this exceptional version.

And to the west there is something new! Before these well-established meetings, you will have the opportunity to take part on May 21 in the very young Normandy Meeting of Chinese Energetic and Martial Arts, organised this year by the well-established Yang and Yin association: "A FREE day of exchanges, discovery and conviviality, open to all practitioners of whatever level and style!" (<http://yangenyin.fr/rencontres-normandes-a-bieville-beuville/>). It is attractive and the leaders are of high quality. Initially it was organised by Jean Claude Trap in 2015 at Gruchet-le-Valasse and now this meeting is travelling to the west at cruising speed.

After my call for help in the last Bulletin, Jean-Luc Péribois (Saumur) and Evelyne Oudard (Metz) have come to support André in preparing the content of this Bulletin. Thanks to them.

Since the call for help in the Bulletin seems to work, I am making an appeal for established skills in setting up online payment on a website, if possible with Drupal. It is precise and efficient. It is "only" a matter of helping Jean-Christophe in integrating online payment with our website.

I am also under pressure. André awaits this Word to complete this Bulletin. So I wish you good reading, a good end of the season and a very beautiful summer to one and all.

**François Schosseler.**  
**Translated by Cynthia Hay**

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## BULLETIN DU YANGJIA MICHUAN TAIJI QUAN

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**Registered office :** c/o Jean-Michel Fraigneau, 2 allée du Roussillon, 78140 Vélizy-Villacoublay – France

**<http://taijiquan.free.fr>**

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# Yi, Li and Ting Jin

Mark A. Linett

Teachers of Tai Chi Chuan generally suggest that when practicing the form and doing push hands, their movements need to be fluid, relaxed, rooted and flexible. Most beginning students can easily understand these terms. However, as we move into the higher levels of the practice and begin to practice pushhands, unfamiliar concepts such as Yi (mind intent),

Li (hard strength) and Ting Jin (listening energy) are not as easily understood or incorporated in the practice. But a well-developed understanding of these terms can go a long way toward enhancing and deepening the practice.

By practicing a Tái Chi form, we have a wonderful and effective method and tool for learning and practicing the basic grammar and principles of Tái Chi. Practicing the form conditions the body and is an excellent preparation for the more advanced practice of Push hands. Despite appearing to be practicing a solo form, all the movements should be practiced from the point of view of a strong, meaningful and mindful interaction with an imagined enemy. The beginning student needs to look at the form not merely as an empty dance but to see through each and every movement and every detail in terms of their applications. Slowly after an extended period of practice we begin to see how all elements of the form serve a purpose; awareness of the distribution of weight, the turning of the waist, the arm movements, the breath, the positioning of the body in space, all serve to develop to deepen our understanding of the relationship we have with an imagined enemy. So if we practice in this way we slowly strengthen and enhance the Yi or mind intent.

Wang Laoshi often reminded us that practicing the form improves our pushhands and practicing pushhands improves our form. He repeatedly reminded us to practice the form as if we were practicing with someone and to practice Pushhands as if no one was standing in front of us.

Wang Laoshi often said, “**yong yi, bu yau yong li**” (Use mind intent and not hard strength). He taught that any push came from the whole body rather than from the hands or arms alone. We were reminded that when doing Push hands the movements and the pushes originate in the mind with support from the chi and the muscles of the body. Laoshi would often demonstrate to us that the muscles in his arms were relaxed while pushing. Experienced practitioners can hear and feel when their

partner is using Li (hard strength) since this sort of push will make a slapping sound and the partner will feel uncomfortable receiving it. By pushing with hard strength it is unlikely that the push will be very effective since it will merely land on the surface of the partner’s body and will not deeply penetrate the body or reach the partner’s center. A person who uses Li to push will mostly be using his/her arms to push and may not be quite so stable and centered in the push. Also it will be difficult to find roundness and softness in his movements. This roundness comes from the turning of the waist with the rest of the body following. In Tai Chi, strength does not come with muscle strength and power, which is limited and short-lived but with soft power that comes from the **Yi** (mind) with the whole body moving together.

One method that I have mentioned before in past articles is to practice using the Yi is to stand with one leg back, with the back foot at a forty-five degree angle and the front foot directly in line with the heel of the back leg. The toes of the front foot are gently touching a wall. Stand in **Peng** (ward off) position with the Peng arm resting on the wall while gently bending the back leg. Slowly rise up on the back leg, without putting any hard strength into your Peng Arm, touch the wall with your arm in Peng gently rise and push on the wall. Using the other hand, check to see if the muscles of the arm are relaxed or have tightened up. They should be relaxed and soft.

To take this a step further, instead of pushing against a wall, try it with a partner, both meeting in Peng position. The object of this movement is not to push your partner but to use the Yi to make contact with your partner. After you both have found a balance point somewhere between pushing and not pushing, you can then begin to turn the waist while maintaining contact; not turning the Peng arm but turning the waist. The Peng arm will turn but the movement primarily comes from the legs and the waist. It is essential during this movement to feel the bottom of the foot of the back leg with no weight on the front leg and to **Hang Shiung Bao Bei**. ( Gently sinking the chest and slightly rounding the back). While moving in this way, use the Yi (intention) to listen to what his/her pushing directions, speed of movement, strength, balance or double weightedness, and his/her general level of skill.

All the information you need to understand your partner comes from gently being connected to him through **Peng**. This kind of understanding is essential in Pushhands practice.



If on the other hand, if one uses **Li** ( hard strength), than it would be more difficult to understand the partner in this way.

The softness that practitioners of Tai chi slowly develop through form practice is an integral part of this concept of **Yi** since in order to listen (**Ting Jin**); the body has to be soft so that a flow of Chi can naturally occur. Softness is necessary if one is working toward opening the body to a flow of Chi or energy and learning to move it with the **Yi**.

Also when one uses his/her **Yi** to push , the push will more penetrating and more inclined to arrive directly into the partner's center. The pusher moves his **Yi** in a straight line toward the center of his partner's body and the chi will naturally follow.

The ability to "see" the partner's center requires awareness on a variety of levels. The partner, in fact, may wonder where the push came from and may be a bit amazed at what a soft push can accomplish.

### **Ting Jin**

An essential element in achieving the higher levels of the Pushhands practice is understanding and practicing **Ting Jin** (listening energy).

To practice **Ting Jin**, the attitude has to be correct and clear. One has to overcome the fear that is often connected with the practice. Fear of losing or being injured is a common attitude that beginner's feel. It is important that we slowly become more and more relaxed in the midst of the pushhands practice. Then we can start to go deeper in the seeing and awareness aspects. Hard strength and a hard body cannot really be listening and in touch; a soft body, soft hands and a soft open energetic mind can only be in touch with what is extremely fine.

Also when we see our partner as our enemy, we want to overcome and overpower them. In this case, we are mostly interested in winning rather than seeing them as a vehicle to understanding, practicing and mastering the basic principles and skills in the practice.

This kind of softness extends to developing the ability to catch incoming force.

In Wang Laoshi's, **Seven Important Tuishou Concepts, ( 1995)**, he writes,

"DEVELOP CATCHING ABILITY, the ability to lead incoming force into the void. Use your arm or other part of the body, which remain relaxed and pliant to take advantage of the right moment and catch incoming force in such a way that it causes your partner to be emptied of his force".

This ability really relies on the ability to be soft and listening and using our **Yi** or mind intention to listen and understand incoming force.

Many years ago, while Laoshi was visiting Annecy, his student treated him to a wonderful boat ride on the beautiful lake there. When he disembarked from the boat, he commented that if the hard hull of the boat met the hard surface of the water than the boat would be bounced up and away.

He also often gave the example of a goalie in a soccer game, if his hands are hard when receiving a ball, the ball will bounce away. Laoshi was pointing out the need to receiving a push with softness and with **Yi**.

Practicing Push hands using mind intent, listening energy and understanding energy perhaps requires a very different mindset and attitude toward the practice of Push Hands. What Laoshi counseled us that using strength takes us on the wrong road. Also a more mindful approach takes us deeper into the true meaning of our practice and will ultimately be more rewarding.



# The Rooster

Paule-Annick Ben Kemoun (Bénou)  
translated by Leland Tracy

This 16<sup>th</sup> annual Chinese lesson is about a fowl: the rooster. On January 23, 2017, the year of the monkey ended, giving way to the year of the rooster. So this animal, which we can easily imagine displaying the red white and blue colors of the French flag, will bear our New Year's greetings.

The rooster came to symbolize France as the result of a pun of the Latin word "gallus" which was used to designate both the Gauls and the rooster. Reinstated following the second Empire, after having briefly disappeared, the rooster appears on the official Seal of the French state. But we do not have a monopoly on the rooster, the handsome Barcelos rooster represents Portugal, and the Wallonian flag features a hearty rooster with one leg raised.

Similarly, a gold rooster, or a golden pheasant stands on one leg then on the other in the third part of our tai chi form. But one must be well rooted to execute this movement without the risk of looking ridiculous.

A number of famous roosters populate our collective imagination. From the athletic rooster which adorned our sweat suits (until a famous swoosh, or three white diagonal bands came along to replace it) to my personal favorite, Rocky the (American) rooster in *Chicken Run*.

The rich symbolism of the rooster is too complex to describe in detail here, but as a doctor I appreciate its link to Asclepius.

In some cultures sacrificing a rooster is intended to heal the sick. I can remember once making friends with the rooster who was to be burned for this purpose. I was unable to stop this pointless sacrifice. I was too young to combat this superstition by pointing out that the cortisone had already done the job.

After having brought up such an unpleasant topic, I might as well suggest a recipe for *coq au vin*; you'll find one easily enough using your favorite search engine.

## Let's move on to our yearly Chinese lesson :

Ji is the generic name for gallinaceous birds, including

chickens and roosters. The simplified version of the Chinese character appears at the bottom left, next to the more attractive classical version. Because even the best eyeglasses have their limits, you may need a magnifying glass to make out the details, which is probably why these characters have been simplified.

## There are two Chinese words for rooster.

The most common is gong ji, in which gong indicates the male of the species for birds and four-legged creatures. The primary signification of gong is 'just', 'common' or 'public'. This word often appeared in political slogans in China before the advent of the official policy of "Get rich".

公 八 + 厶 eight + that which is private  
share something which is private

And I can't help sharing this proverb, which is well known among Tibetan monks "Good gongs make good friends"

Less commonly:

## Xiong ji

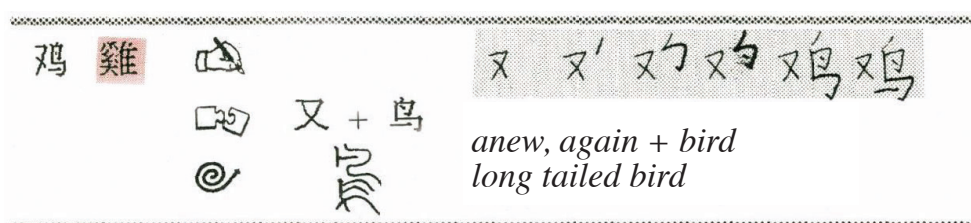
雄 雄 鸡  
xiong jī

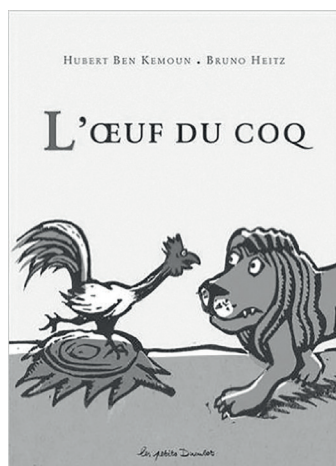
In this expression xiong refers to a male bird or males in general. Most words or expressions containing xiong evoke this image of a real man, tattoos and all; here is a definition for your consideration.

"Hero, male, virile, martial, valiant, vigorous, tough, the strong man" (there's almost half a page like this in the Ricci dictionary).

I'll stop here and let any women annoyed by this list hum softly along with me this passage from one of Brassens' songs: "Not to disappoint the pretentious and moronic rooster perched on high!"

I'll leave it to you to find the name of this song and debate the validity of Brassens' opinions.





But the rooster is not just this stubborn male bird that dominates the docile barnyard barely able to fly with the feathers of his peers. He also heralds the wakening of each day, as of the enlightened.

#### And now a bit of advertising :

"One day a blind rooster, red white and blue, comes into the zoo..."

You can read the rest of the story in this children's book "The Rooster Egg" which was banned from certain libraries when it was first released, making the author proud.

The last two years have been difficult, grueling, horrifying... I am neither naive nor optimistic enough to imagine that this year of the rooster 2017 will be any better. The French version of this text will come out during the upcoming presidential elections, however they turnout. I can't help but think of the intolerant roosters and the eggs they sow.

For the last few years a group of healthcare officials have attempted to mobilize doctors and patients against the so-called "healthcare modernization law". Our cries mostly fell on deaf ears, rarely echoed and sometimes even stifled. This law entered into effect in January 2017, during the state of emergency, and we now watch attentively as certain people who had unceremoniously dismissed our fears finally begin to react.

All that's left now is for me to wish you wealth (in respect of the Chinese tradition) happiness and health. I can only hope that the choices our future leaders make (if they really have a choice) will be judicious and wise and that this year of the rooster will bring a bit more light than we have seen recently.

Paule-Annick Ben Kemoun (Bénou)

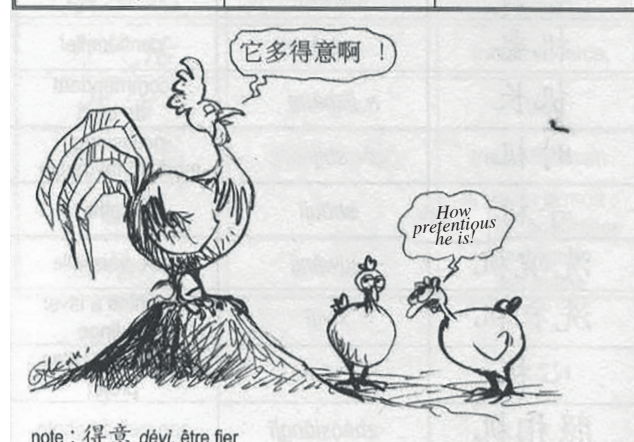
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|   |         |             |
|---|---------|-------------|
| 鸡 | jī      | key<br>bird |
|   | Rooster |             |

|    |        |                |
|----|--------|----------------|
| 公鸡 | gōngjī | rooster        |
| 火鸡 | huǒjī  | turkey         |
| 鸡肉 | jīròu  | chicken (meat) |
| 母鸡 | mǔjī   | chicken        |
| 山鸡 | shānjī | pheasant       |
| 小鸡 | xiǎojī | chick          |



Catherine Meuwese : 505 caractères chinois à connaître et leurs 1001 dérivés (Ellipses)

A few additional words:

Huo ji = turkey = "fire rooster" (huo = fire)

Mu Ji = chicken = "mother rooster"

Shan Ji = pheasant = "mountain rooster"

Xiao Ji = chick = "petit coq"





# Nous avons lu...

## Les sens du Tao Comprendre Lao Zi et vivre mieux

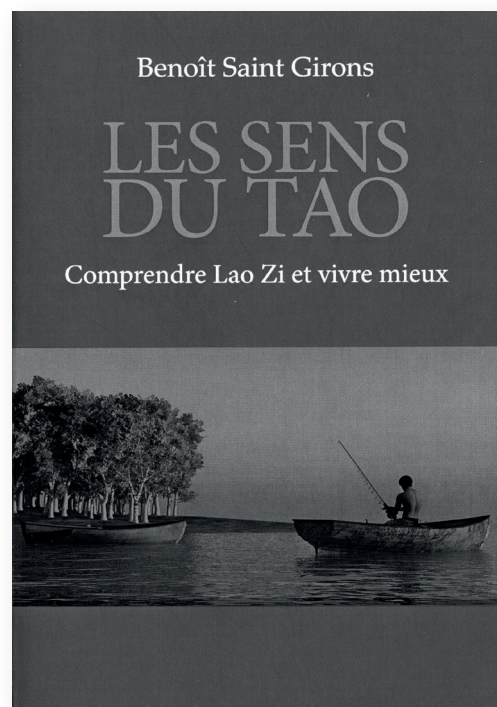
Benoît Saint Girons  
Éditions Entrelacs, Paris, 2016

Une approche du Dao De Jing qui se met à la portée de toutes et tous, que nous soyons sinologues ou non. L'auteur traduit et commente les trois premiers chapitres qu'il juge essentiels pour la compréhension de l'ensemble du texte.

Chaque verset est présenté caractère par caractère avec une traduction littérale. Puis, vient la traduction de quelques auteurs. Enfin, l'auteur propose sa traduction tout en nous laissant le choix d'une traduction personnalisée. La proposition de traduction est agrémentée de citations de penseurs célèbres qui viennent corroborer l'option de l'auteur.

Cet ouvrage est très abordable et d'une lecture agréable. Nous aimerions qu'une suite lui soit donnée.

Claudy Jeanmougin



## Histoire du petit livre rouge

Pascale Nivelles  
Éditions Tallandier, Paris, 2016

Non, ce n'est pas une réédition de notre super PLR (Petit Livre Rouge) mais bien de celui de Mao Zedong dont le tirage est à faire rêver n'importe quel auteur dont celui de la bible... Pascale Nivelles, journaliste correspondante du journal Libération à Pékin de 2006 à 2009, nous retrace l'épopée de ce livre tiré à presque autant d'exemplaires qu'il y avait d'habitants sur la terre à l'époque.

La lecture de cet ouvrage très abordable nous fait revivre les tumultes de la vie politique chinoise depuis la prise de pouvoir par Mao Zedong jusqu'à sa mort. Un parallèle est fait avec les mouvements maoïstes des intellectuels parisiens qui semblent aujourd'hui touché d'amnésie quand on évoque leur prise de position à l'époque par rapport à leur situation sociale d'aujourd'hui. Ce livre, très plaisant à lire pour les soixante-huitards est l'occasion pour les plus jeunes de se plonger dans une ambiance d'intoxication qu'il est bien de connaître pour ne pas y sombrer.

Claudy Jeanmougin



# Taï Chi, la méditation en mouvement

## Une approche scientifique pour un art millénaire.

Peter M. Wayne, Éditions Belfond

**S**i un ouvrage sur le taichi chuan était à lire en premier par tout pratiquant et enseignant débutant ou avancé, ce serait assurément celui-ci !

Peter Wayne, enseignant expérimenté de Taichi chuan et chercheur émérite à l'école de médecine de Harvard nous emmène avec pragmatisme dans le décodage des arcanes du Taichi chuan au service de la santé globale. Conciliant la sagesse ancienne avec les perspectives scientifiques de la bio-médecine qui englobe les antagonismes entre science et art, recherche moderne et sagesse traditionnelle, Peter Wayne traite des qualités intrinsèques de notre discipline dans un langage simple, plaisant et illustré, accessible à chacun.

Après un chapitre introductif sur l'histoire et les développements contemporains du Taichi chuan, il explore les bénéfices de la pratique dans l'équilibre du corps et de l'esprit tant dans leurs aspects usuels que comme accompagnement thérapeutique. Il montre notamment comment ses concepts peuvent s'intégrer dans la vie quotidienne en améliorant la force interne, la vigueur, la santé globale et le lien social par la pratique de groupe.

Cet ouvrage apporte des réponses claires, précises et argumentées sur les questions que peuvent se poser médecins, praticiens de santé, acteurs publics et politiques, enseignants, dans le cadre de la prévention des chutes, des risques cardio-vasculaires, de la gestion de la douleur chronique et de la dépression. S'appuyant sur des études cliniques précises il explique comment le Taichi chuan agit comme thérapie complémentaire, sur les processus physiologiques du cerveau, du cœur, du système musculo-squelettique, des système nerveux et immunitaire et de l'esprit émotionnel.

Assurément, une lecture remarquable à approches multiples, à ne pas manquer.

Christian Bernapel

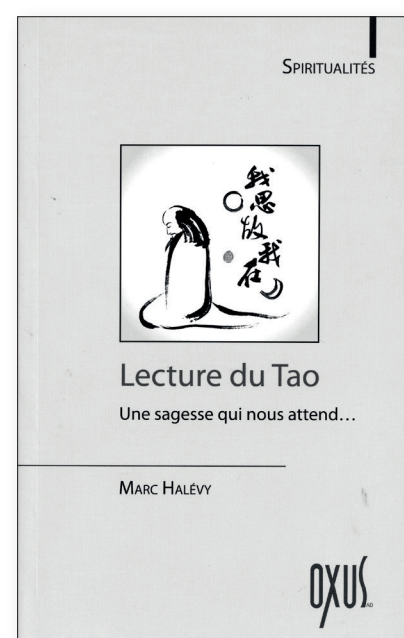
## Lecture du Tao, une sagesse qui nous attend...

Marc Halévy  
Éditions OXUS ; Paris, 2012

**P**etit livre de 140 pages, il se lit d'une traite par les amateurs de culture chinoise. Ce n'est pas une énième version de la traduction du Dao Dejing mais une réflexion philosophique sur les apports de la pensée taoïste dans un cadre de vie plus actuel. Ce livre replace le taoïsme dans un art de vivre qui se veut dans la joie, à l'image de ces personnages rigolards et ventripotents que nous retrouvons en bonne place dans la plupart des restaurants chinois.

Ce regard tout à fait autre de la culture chinoise par un spécialiste de l'histoire des religions en général et de la Kabbale en particulier puis du Daojia nous ouvre de nouveaux horizons.

Claudy Jeanmougin





# AUX ORIGINES DE LA CHINE

Jacques GOSSART  
Groupe éditorial Piktos, Éditions Oxus, 2014

« **S**errer au plus près les récits mythologiques et les textes des historiographes, démêler le vrai du faux, distinguer la réalité de la légende, tels sont les fils conducteurs de ce livre. Car, contrairement à l'opinion la plus répandue, beaucoup de faits historiques se cachent dans les replis de la foisonnante mythologie chinoise. » Cf. présentation du livre en 4e de couverture. Des Trois Augustes Fuxi, Nüwa et Shennong, des temps mythiques à la fin des Shang la troisième des premières dynasties, -1600 à -1046 avant notre ère l'auteur nous retrace l'histoire de la Chine en actualisant les légendes sous forme de vérité historique à partir des toutes dernières découvertes archéologiques. Qui aime l'histoire antique de la Chine aura plaisir à parcourir ces quelques 270 pages d'un ouvrage qui se lit comme un roman.

Claudy Jeanmougin



# To start with it is appropriate to stop.

Jean-Luc Pérot

Translated by Erica Martin

**E**ach session, each period of practice repeats the opening chorus; 'arrive, touch down, settle in and attune oneself.'

Today I am organising these four moments under the well-known emblems; Earth, Heaven, Breath, Spirit.

## **So firstly the EARTH**

Under my feet, with its incessant pull towards its centre. The stopping, the touching down and the off-loading are there to acknowledge and accept this fall which touches each cell, each organ, each muscle and each joint.

Upright, we fall but the fall is halted at the supporting surfaces, the floor first and then each joint surface in the stacking of our structures; equally it stops in the elastic stretching of the tissues which contain and hold up.

Paradoxically, we do not feel crushed into the ground as, on the contrary, the earth's gravitational pull provokes a keen reaction of our anti-gravitational system combining ; balance, stretching and energy saving.

## **The SUN - HEAVEN**

As a young plant pushes its tip out of the soil, as trees rise towards the light, so are we stretched by heliotropism.

Upright, we live slightly off balance towards the front – the line of gravity falls a little in front of the ankle – this makes us watchful and ready to jump into action. It is difficult to sleep standing up without a support to reduce losses of balance and to hold up the structure.

The conjunctive envelope of the fascia strengthens its fibres at the back to compensate for the forwards imbalance and like a diving suit it is inflated by the breath and the hydro-pneumatic pressures of the abdomen and thorax.

And so we are paced by a play of unstable equilibrium, or rather of a harmonious imbalance.

Our increase in height is achieved by the paravertebral muscles which correct for curvature and adjust the alignment of the bony parts, stretching the whole upwards. The effect is most pronounced towards the top with the lengthening of the neck and the freeing of the way the head is held such that we are as though suspended by the top of our heads.

It is the shining beauty which draws us towards the heavens.

## **The BREATH**

The diaphragm is at the centre, giving rhythm to the ebb and flow of the breath and the dynamics of the forces between thorax and abdomen. The trunk forms a tubular container with flexible and mobile walls.

When we stretch it, we above all reduce its diameter front-to-back, thus when we deliberately make ourselves taller we can feel the tummy and thorax become less prominent. Putting breathing dynamics to the service of our stature, by keeping the front facade tranquil we invite the breath, on the one hand to connect the power of the pelvis to that of the thorax (the undercarriage to that above) and on the other hand to strengthen the whole length of the spine's support.

## **The SPIRIT**

So first, the state of the spirit, the disposition of mind in which we envisage practising.

We will choose contentment, comfortableness and thankfulness; the 'smile of Buddha' sums up this inner disposition.

'I' am at the centre of this adventure of edifying myself.

'I' choose to actively clarify the values which make me live and the world towards which I wish to aim.

This culture of energy (Qi Gong) consists of openness of mind in the sense of curiosity partly and partly flexibility. Daring to know and accepting the possibility of the unexpected and sometimes uncomfortable.

'I' trust the forces put into action from a discerning perspective, accepting the complexity and bearing in mind the relativity of points of view.

Reason and logical intuition leading the progress in the art by a process of assimilation linking, learning, knowledge and expertise as well as creativity and liberating enjoyment.

So here, very much condensed, is what these traditional symbols of Taiji Quan mean to me these days. .

## **To find out more, see :**

- *Respir-actions* by Ph. Campignon, editor Frison-Roche

- *Les chaînes musculaires*, L. Busquet, see Internet.

- The « souffle dynamique » with Michel Raji, see Internet for videos and sessions : [news@duende-news.net](mailto:news@duende-news.net) and [mudriam.news@gmail.com](mailto:mudriam.news@gmail.com)

- *Approche Neurocognitive et Comportementale* – ANC – Jacques Fradin and associates. [www.neurocognitivism.com](http://www.neurocognitivism.com)

- J-F Billeter : « Activité, intégration, conscience et liberté » in *Esquisses*, Allia.

- M. Onfray - "Sois le sculpteur de ta vie" his written work, the lecture of the peoples university of Caen or on internet (*La sculpture de soi*, Poche).



# Zhong Ding is usually translated as central equilibrium.

## What does this fifth direction represent?

Marie-Christine Moutault, translated by Cynthia Hay

Other than in *Shi San Shi* 十三勢, where this expression is named (at the end of rising to the diagonal and before the phase of stepping back) it is, to the best of my knowledge, never cited as such in the Long Form. The sequence of *Shi San Shi* or “13 Postures” contains in its development eight Gates and five directions.

The Gates or modalities of expression are known by everyone, at least by the names which symbolise them in the gestural development: *Peng* 掤, *Lu* 履, *An* 按, *Ji* 擠, *Cai* 採, *Lie* 掙, *Zhou* 肘, *Kao* 靠. Their more subtle knowledge remains for us (and often for a long time) somewhat impenetrable.

The five directions are expressed, for the first four, in cardinal directions:

- *Jin Bu* 進步 : movement forward or more precisely, approaching one's partner;
- *Tui Bu* 退步 : movement backward or moving away from one's partner.

And in the diagonals:

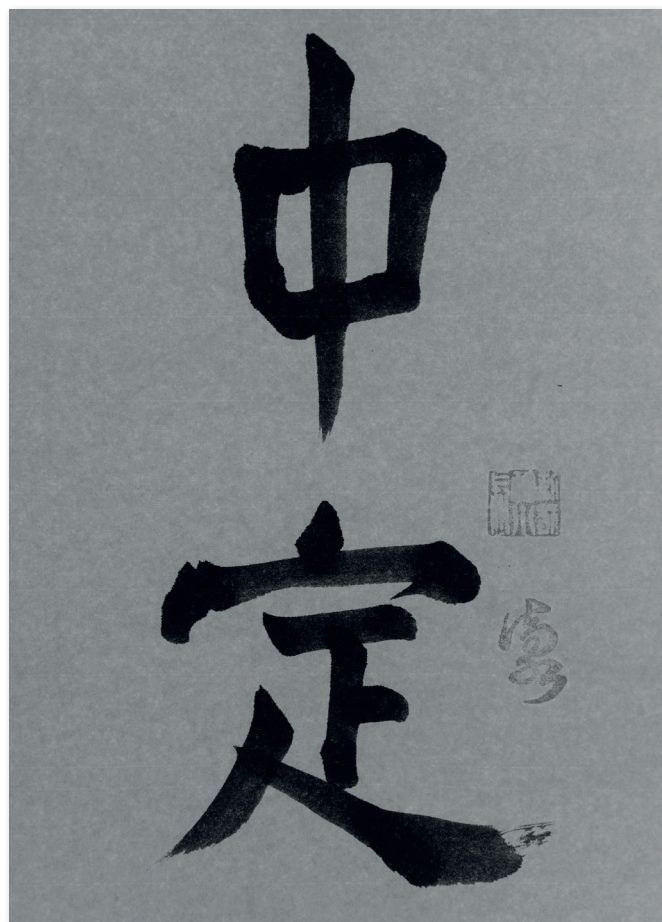
- *Zuo Gu* 左顧 : look to the left, and *You Ban* 右盼: look to the right—or indeed watch to the left, to the right, which both may be seen as stepping to the side with the changes of direction that involves.

These four initial directions make possible the evolution of the Form in the Orient as well as recently by means of subtleties of adaptation. It can be said, consequently, that they make possible the evolution of movements in the horizontal plane.

There remains the fifth direction which is firmly situated in vertical space; *Zhong Ding*. If this direction is only explicitly cited once, nonetheless it turns out that it is regularly present in *Shi San Shi* as well as in the Long Form.

### What is *Zhong Ding*?

On the one hand it is a matter of coming together around the vertical axis or one point: in effect one observes as



constant that arms and legs come nearer, getting closer to the central axis or indeed concentrate around one point, then they distance themselves from it in the execution of certain gestures in connection with a technical application. Therefore, we observe a coming together of horizontality around verticality, thus one point.

On the other hand, in the execution of *Zhong Ding* during the progress of the Form, we always observe an increase in the Earth-Sky axis.

We assert therefore: *Zhong Ding* differs from movements linked with a martial meaning: in other words, movements using the expression of the Eight Gates.

### Where is Zhong Ding located in the Form?

Zhong Ding has, as does every movement, first, a time of connection with the root (the pivot foot, the Earth); then, it seems to me, a major difference from other movements occurs: the increase of energy.

For the movement containing a technical application, the ascent of energy takes place with the deployment of the arms and legs, in accompaniment with the partner: therefore right after the end of the phase of taking root which occurs with an advance of the free leg and contacting the hands of the putative partner. It can be said in this instance that the energy is drawn from the Earth, rises in the legs, is accumulated in the inferior *Dan Tian* 丹田 follows the median *Dan tian* and is expressed in the arms. This is due to the intention given to the movement and in following the first principle: *Yi Xin Xing Qi* 以心行氣 (guiding the Qi with thought.) In effect, the movements for which the underlying meaning is clearly a technical application bring about the execution of the Gates (failing to express them in *Fa Jing* 發勁, since that is not the objective when we undertake the Form.\*\*

For *Zhong Ding*, the ascent of energy arising from the earth does not pass by the arms; it continues to follow the vertebral column up to the superior *Dan Tian* and ascends to the *Bai Hui* 百會. The ascent of energy in *Zhong Ding* is in a way a "free" ascent, without finality on the horizontal plane. Without doubt, it is in large part because of this that *Zhong Ding* is quite frequently bypassed.

One might perhaps consider that in this moment "*Yi Xin Xing Qi*" has no objective other than to develop the vertical axis of our Being. To develop Being on the axis of three treasures, the *San Cai* 三才: the earth, the human, and the heaven. Cultivating this centering, the opportunity is there for a whole which may come about. The requirement of being in this moment in the largest possible opening thus implies a state of extreme watchfulness; it is a matter of a full void. This necessity of total presence means that we find ourselves in a circulation of energy close to that practised in *Neigong* 內功 the voyage of the Great Circulation.

Thus we see that with this fifth direction is not a matter of only re-entering the exterior form, the gestural, but of re-centering Being most intimately with itself in an openness to All.

In observing the course of the Form, one may consider that, in addition to the alternating rhythm of breathing which accompanies, indeed generates the movements of absorption and expression, this other breathing rhythm which alternates whole sequences of absorption-expression with these periods of "centration" in a vertical deployment and a density of total presence. Just as the ocean is acquainted with the respiration of the waves and of the tides.

The *Zhong Ding* is akin to safeguards against a possible lack of control from a succession of movements which are mutually generated. Without this centering, movements

in the directions are at risk of being less aligned, perhaps more scattered, affecting Being.

Void, availability, openness to whatever is possible, is this not how the follower tries to live in *Neigong* or any form of meditation? The Practice of the Form also offers us this possibility. To do without *Zhong Ding* which punctuates our practice without interrupting our practice is to skip this much more subtle time which seems to be there, for nothing, simply gratuitously from availability and from a total presence,

Our practice of Taiji is witness to our research and our way of living and existing. Taking time each time ... To live this presence in the heart of absence and to consider this passage of transition as an interval which deserves all our attention.

*\*\* Before ending I should like to say that during my development on the surge of energy in the expression of a gesture, this last cannot be exclusively directed towards the hands. It can at the same time move in the horizontal and the vertical; above all, when we practice the Form, we do not seek to explain, as in Fa Jing 發勁.*

Thus opening in the two dimensions, horizontal (the axis of the expression of life, in the here and now of contingency) and vertical, the axis of spirituality, that is what is proposed to us during the practice of the Form at the heart of the movements expressing the Gates. This does not take anything away from the specificity which it seems to be contains the *Zhong Ding*, which opens to verticality in a link to universality.

Finally, and then I will have finished, I suggest to you these extracts from classic texts:

*Assess the pertinence of each movement  
With time, you will judge that it was worth the effort.  
(Le chant du Taiji Quan)*

*The mind at peace, the body tranquil  
At every moment be attentive!  
(Éclaircissement pour la pratique du Taiji Quan)*

*No shape nor shadow  
(in a state where the self is forgotten).*

*The entire body transparent and empty  
(internal and external are reunited).*

*In symbiosis with nature  
(go along with your desires).*

*(Song of the real meaning of Taiji Quan)*



# Witness

Marie-Christine Moutault, translated by Erica Martin

A lumbago.  
The bay window frames  
The oak trees.

She was there all at once,  
The entrance bell sounded  
Too late  
No more need for announcement.

Hot headed, unrestrained.  
Straight away whistling,  
Slapping  
Bucking  
Her fury proved wild.

When resisted directly  
Violence equalled rebuff.

The oaks opened discussion with Her,  
A Tuishou encounter unveiled itself before my  
eyes.

She broke through sometimes roughly  
The exchange was not easy.  
From their side  
PENGs first  
Abundant LUs.  
Yin - Yang and Taiji  
In perpetual creation.

Joined at their centre the branches like arms  
Played clear harmonics  
Spirals and flexions.

To a casual glance  
Disharmony.  
To an attentive gaze  
Never separate.

In their fidelity towards the heavens  
Transformed by that attachment to the earth  
The oaks available and present gave themselves  
to that moment of meeting.

From Her side, ANs, LIEs, CAIs, KAOs sought the  
weak point  
No ZHOUs, doubtless were they banished from  
this heavenly scrap ?  
The discussion was vigorous.  
Supple one as the other

The exchange was protracted.

Almost closing my eyes  
But the lesson had not ended,  
She invited the light,  
But yes, of course, the light !

A ray  
All changed  
The trunk, the branches became spring  
The lichen moist, fluorescent.  
The oaks  
These titans of a thousand arms  
Radiating power and beauty in this cosmic élan.

How could I have forgotten ?  
Without light  
TIAN the heavens  
DI the earth  
Would have known no creative encounter  
And on that day  
My heart  
Witness  
Experienced the embrace.

Later  
She was gone.

Way above  
The jay's nest had not wavered

It's lucky there are trees to discuss with The Storm.

## Post-scriptum :

It was quite otherwise that our young cedar of  
Lebanon negotiated with Her  
The appearance of a beginner  
Panic and rebuff both together  
Arms in disarray,  
No coherence apparent  
For fear  
Cannot be touched  
At the centre.  
I smiled.  
To the old oaks - maturity and experience,  
To the young cedar - impetuosity and dispersion.

# Les Feuilletts du Collège

## SONGS OF THE EIGHT ENERGIES (or the energy expression of the eight gates)

### 八 勁 歌

### Bā jìn gē

Translated by Claudy Jeanmougin and Erica Martin

We will dedicate these pages to the Classics with the 'Songs of the Eight Energies' attributed to Tán Mèngxián 譚夢賢.

For us, these Songs have a certain history. We met them for the first time in Taiwan in 1985 in 'The Tao of Tai-Chi Chuan' by Jou Tsung Hwa, Edited by Shoshana Shapiro, PhD, p. 228 to 239. For a long time we worked with this English version without having been able to obtain the original Chinese text.

Over recent years, large numbers of translations into French have proliferated across the Internet without the slightest trace of the Chinese and rarely mentioning the presumed author.

Then, we managed to obtain the 'T'ai-chi Touchstones : Yang Family Secret Transmissions', compiled and translated by Douglas Wile, SweetCh'i Press, where these songs appear from page 28 onwards under the title of 'Songs of the Eight Ways' attributed to T'an Men-hsien. The translation is very different from the other English versions. In spite of our respect for the great Sinologue, Douglas Wile, we did not choose his version in preference to any other, since we did not have the original Chinese.

Last October (19th October 2016), during a conversation with George Lin, who teaches Taiji quan Yangjia michuan style in Taipei (Taiwan), we asked him if he knew this famous song. In the end, after some clarification made necessary since we only had an English translation, George sent me the Chinese text which appears in this chapter. You can imagine our joy after so many years of waiting ! We will never be able to thank George enough for his enormous gift. And we are still wondering why we didn't try this route earlier since we have known each other for more than 24 years...

After translating it rapidly, we realised that the first English version deviated quite far from the original Chinese, which was not the case for Douglas Wile's translation to which we will make extensive reference.

To complete our little story, you have to know that we were very surprised to find at the head of each chapter the expressions ; Pengjin, Lüjin, Caijin, etc, which we thought we had invented to denote the energetic expression of the gates in contrast to their gestural expression. Incidentally we had been criticised for creating such terms for our discipline...

Regarding the name of this song, we have chosen 'Songs of the eight energies' to translate 八勁歌 since the real issue is the energy expression of the eight gates or eight potentials. We could equally have written : Bāmén jìnfā gē 八門勁發歌 : 'Songs of the energy expression of the eight

gates'. Douglas Wile suggests 'Songs of the eight ways' of which the term 'ways' is very difficult to translate into French in this context. Meanwhile, the translation of 'ways' by 'potentialités' (potentials) would suit well.

For each gate (way), the song starts thus : 棚勁義何解 ? Peng (Bīng) jìn yì hé jiě ? The name of the gate is followed by jìn yì hé jiě, and a question mark.

|            |                             |
|------------|-----------------------------|
| 棚勁 Pengjìn | : expression of Peng energy |
| 義 yì       | : meaning, signification    |
| 何 hé       | : what                      |
| 解 jiě      | : explanation               |

The translation could be : 'What is the meaning of Pengjin ?'. We clearly see that the name of the gate cannot be dissociated from 'jìn', which is why we will keep the two Chinese terms as one single expression to emphasise that it is not just about the gate.

In these pages we only present our translation. A complete study will appear in Tome 5 of our series on Yangjia michuan taiji quan. So here, on the following page, is the text in its entirety as George Lin passed it on to us. The pinyin as well as the title have been added by ourselves. Then we provide a translation word by word which can be taken by the reader and used for his/her own interpretation.

We wanted you to be able to benefit from the songs as soon as possible as we do not know when the Tome 5 will be published.

### Small reminder

For many years we have insisted on the difference between the energy expression of a gate and its gestural expression. To this end we have added the word jìn to the name of the gate, which gives Pengjìn 棚勁 for the expression of energy of a Peng.

Pengjìn can be expressed in various ways and not only by a Peng. By the way, very often Tuishou practitioners think they are doing an Ān 按 when pushing with the hands, when in fact they are simply expressing Pengjìn.

That which we call the 'gestural expression of the gate' is the use of that gate/technique as it is described in the practise of the taiji quan form. We could use the Chinese term Pengshì 棚式 to denote the gestural form and so there would be no more confusion, and you can well imagine that it doesn't bother us at all to create a new term....



# Les Feuilletts du Collège

## 八 勁 歌 Bā jìn gē

棚勁義何解？如水負舟行。  
Bēng jìn yì hé jiě? Rúshuǐ fù zhōuxíng.  
先實丹田氣，次祭頂頭懸。  
Xiān shí dāntián qì, cì jì dǐngtóu xuán.  
全體彈簧力，開合一定間。  
Quántǐ tánhuáng lì, kāi hé yīdìng jiān.  
任爾千斤力，飄浮亦不難。  
Rèn ěr qiānjīn lì, piāofú yì bù nán.

捋勁義何解？引導使之前。  
Lǚ jìn yì hé jiě? Yǐndǎo shǐ zhīqián.  
順其來勢力，引之使長延。  
Shùn qí lái shì lì, yǐn zhī shǐ zhǎngyán.  
輕靈不丟頂，力盡自然空。  
Qīng líng bù diū dǐng, lì jìn zìrán kōng.  
重心自維持，莫被他人乘。  
Zhòngxīn zì wéichí, mò bèi tā rén chéng

擠勁義何解？用時有兩方。  
Jǐ jìn yì hé jiě? Yòng shí yǒu liǎng fāng.  
直接單純意，迎合一動中。  
Zhíjiē dānchún yì, yíng hé yīdòng zhōng.  
間接反應力，如球撞壁還。  
Jiànjiē fǎnyìng lì, rú qiú zhuàng bì hái.  
又如錢投鼓，躍躍聲鏗然。  
Yòu rú qián tóu gǔ, yuè yuè shēng kēngrán.

按勁義何解？運用似水行。  
Àn jìn yì hé jiě? Yùnyòng sì shuǐ xíng.  
柔中以寓剛，急流勢難當。  
Róu zhōng yǐ yù gāng, jíliú shì nándāng.  
遇高則澎滿，逢窪向下潛。  
Yù gāo zé péng mǎn, féng wā xiàng xià qián.  
波浪有起伏，有孔必竄入。  
Bōlàng yǒu qǐfú, yǒu kǒng bì cuàn rù.

採勁義何解？如權之引衡。  
Cǎi jìn yì hé jiě? Rú quán zhī yín héng.  
任爾力巨細，權後知輕重。  
Rèn ěr lì jùxì, quán hòu zhī qīngzhòng.  
轉移只四兩，千斤亦可秤。  
Zhuǎnyí zhǐ sì liǎng, qiānjīn yì kě chèng.  
若問理何在，杠杆作用存。  
Ruò wèn lǐ hézài, gàngǎn zuòyòng cún.

捌勁義何解？旋轉如飛輪，  
Liè jìn yì hé jiě? Xuánzhuǎn rú fēilún,  
投物於其上，脫然擲尋丈。  
tóu wù yú qí shàng, tuō rán zhì xún zhàng.  
急流成漩渦，捲浪若螺紋。  
Jíliú chéng xuánwō, juǎn làng ruò luówén.  
落葉墜其上，倏爾便沉淪。  
Luòyè zhuì qí shàng, shū ěr biàn chénlún.

肘勁義何解？方法有五行。Zhǒu jìn yì hé jiě? Fāngfǎ yǒu wǔháng.  
陰陽分上下，虛實宜辨清。  
Yīnyáng fēn shàngxià, xūshí yí biàn qīng.  
連環勢莫當，開花捶更凶。  
Liánhuán shì mò dāng, kāihuā chuí gèng xiōng.  
六勁融通後，用途始無窮。  
Liù jìn róngtōng hòu, yòngtú shǐ wúqióng.

靠勁義何解？其法分肩背。  
Kào jìn yì hé jiě? Qí fǎ fēn jiān bèi.  
斜飛勢用肩，肩中還有背。  
Xié fēi shì yòng jiān, jiān zhōng hái yǒu bèi.  
一旦機可乘，轟然如倒礁。  
Yīdàn jī kě chéng, hōngrán rú dào jiāo.  
仔細維重心，失中徒無功。  
Zǐxì wéi zhòngxīn, shī zhōng tú wú gōng.

# Les Feuilletts du Collège

## 八 勁 歌 Bā jìn gē

### 棚勁

棚勁義何解？  
Peng (Bīng) jìn yì hé jiě?

如 Rú : like  
水 shuǐ : the water  
負 fù : to carry  
舟 zhōu : boat  
行 xíng : under way  
。

先 Xiān : first  
實 shí : fill  
丹 dān : cinnabar  
田 tián : field  
氣 qì : energy  
,  
次 cì : then  
祭 jì : display  
頂 dǐng : top of the head  
頭 tóu : head  
懸 xuán : suspend  
。

全 Quán : whole  
體 tǐ : body  
彈 tán : spring  
簧 huáng : elastic  
力 lì : force  
,  
開 kāi : to open  
合 hé : to close  
一 yī : one  
定 dìng : to determine  
間 jiān : duration, time  
。

任 Rèn : that  
爾 ěr : this  
千 qiān : thousand  
斤 jīn : pound  
力 lì : force  
,

飄 piāo : to float  
浮 fú : to float  
亦 yì : in that case  
不 bù : not  
難 nán : difficult  
。

## Songs of the eight energies

### PENGJIN

*What is the meaning of Pengjìn?  
It is like the water which supports a boat under way.*

Instead of the boat consider a balloon and try to push it under the water. As soon as you let go of the balloon, it is pushed back upwards. Straightaway the song indicates the type of force which is developed. It is a repulsive force. At the slightest pressure there is repulsion.

*First, fill the Dāntián with energy,  
so that the head is suspended.*

Although it is not specified, this is a question of Xià Dāntián 下丹田, the lower energy field. The Classics teach us that we should bring the energy to the lower Dāntián and to have the pelvis correctly positioned such that the energy can rise. When all this is achieved one says that the head is suspended.

Instead of saying 'suspend the head', shouldn't we rather say, following the image of a floating boat ; 'let the head float' ?

So here we have an energy which grows from the Dāntián upwards, from the centre towards the boundaries

*All the body is like a spring,  
Open and close in one instant*

Filled with this expansive energy, the body is like a spring. To pressure, it responds with a bounce-like energy.

How does it exert this bounce-like force? The second line indicates this in saying that one should open and close at a defined moment, at the same instant, in other words, the expression (of the trigger and the bounce) is contained within the absorption.

*Even if this force is one thousand pounds,  
it will be easy to float.*

We have deliberately decided to translate this almost word for word. The force of one thousand pounds is that used by the partner. The expression 'to float' reflects the image of a boat on water. Shouldn't we understand that the partner will be destabilised regardless of the force he musters against us ?

But we could also understand that in spite of the one thousand pound force we will not be destabilised but will float easily. The two versions are possible.



# Les Feuilles du Collège

## 將勁

## Lǚjìn

將勁義何解？  
Lǚjìn yì hé jiě?

*What is the meaning of Lǚjìn ?*

引 Yǐn : attract  
導 dǎo : lead  
使 shǐ : to cause  
之 zhī : him  
前 qián : first  
。

*First draw the opponent.*

Here starts the concept of not opposing. Quite to the contrary, one should let the opponent approach.

順 Shùn : to follow  
其 qí : him  
來 lái : to come  
勢 shì : power  
力 lì : force  
，

*Receive his power,  
Make it grow further for him..*

Not only do we let the opponent approach us but we also see to it that he develops even more power. One also says that one takes his force so as to take possession of it.

引 yǐn : lead  
之 zhī : him  
使 shǐ : to make  
長 zhǎng : to grow  
延 yán : to extend  
。

*Light, agile without losing contact nor opposing,  
Let his force exhaust itself naturally*

Having taken the opponents force one neutralises it : this is the principle of absorption.

First one receives the opponent's power, then one adds a touch of force to appropriate it before neutralising it. We see in these first lines the description of the process of absorption: gather, accompany, accelerate to take control, neutralise.

輕 Qīng : light  
靈 líng : agile  
不 bù : not  
丟 diū : loose  
頂 dǐng : to oppose  
，  
力 lì : force  
盡 jìn : exhaust  
自然 zìrán : naturally  
空 kōng : empty  
。

*Protect one's centre,  
Do not let anyone take the advantage*

Personally we associate Zhòngxīn with Zhòngdìng 中定, the fifth direction in the Shi San Shi, in other words the centring. And so we are going beyond the simple centre of gravity and the notion of balance.

重心 Zhòngxīn : centre of gravity  
自 zì : one's  
維持 wéichí : protect  
，  
莫 mò : do not  
被 bèi : to allow  
他 tā : him  
人 rén : person  
乘 chéng : to take advantage  
。

For example, a controlled fall is a way to protect ones centre as it is a re-centring around a point which is not far from our centre of gravity. Often the re-centring occurs around the vertical axis passing through Huìyīn 會陰 and Bǎihuì 百會.

# Les Feuilletts du Collège

## 擠勁

擠勁義何解？  
Jǐ jìn yì hé jiě?

用 Yòng : application  
時 shí : this  
有 yǒu : to have  
兩 liǎng : two  
方 fāng : method  
。

直 Zhí : direct  
接 jiē : close  
單 dān : single  
純 chún : pure, sincere  
意 yì : intention  
,  
迎 yíng : to receive  
合 hé : to close  
一 yī : one  
動 dòng : to move  
中 zhōng : centre  
。

間接 Jiànjiē : indirect  
反 fǎn : to oppose  
應 yìng : to attack  
力 lì : force  
,  
如 rú : like  
球 qiú : ball  
撞 zhuàng : to strike  
壁 bì : wall  
還 hái : rebound  
。

又 Yòu : or  
如 rú : like  
錢 qián : coin  
投 tóu : throw  
鼓 gǔ : drum  
,  
躍 yuè : to jump, bound  
躍 yuè : to jump, bound  
聲 shēng : sound, noise  
鏗 kēng : jingle  
然 rán : like  
。

## Jǐ jìn

*What is the meaning of Jǐ jìn ?*

*Jǐ jìn has two modes of application.*

The statement is absolutely clear. As opposed to the two preceding songs, there is no image provided in response to the question. From the beginning we learn that there are two ways of expressing the energy of *Jǐ*.

*The first, direct, loaded with a single intent,  
Open and close in only one movement*

The first form of applying *Jǐ* is to apply the rule just stated : ‘the expression is contained within the absorption’ which is denoted by : ‘Open and close in only one movement’.

*The second, indirect, uses the force of reaction,  
Like a ball as it bounces against a wall*

The second mode consists of opposing with a rebound force, resembling in some way that produced by *Pengjìn*.

*Or like a coin thrown on the skin of a drum,  
Which bounces and jingles*

The song emphasises the force of reaction by providing a new image, that of a ‘coin which bounces on a drum skin with a jingling sound’.

Is this second image redundant? Absolutely not!

In the first image we have a wall which is static and rigid whilst the ball is mobile and supple. It is the wall which uses the force of reaction on the ball.

In the second image, we have exactly the opposite: a rigid, mobile coin and a supple, static drum skin. This time it is the supple which uses the force of reaction.



# Les Feuilles du Collège

## 按勁

按勁義何解?  
Àn jìn yì hé jiě?

運 Yùn : to turn, use  
用 yòng : to use  
似 sì : like  
水 shuǐ : water  
行 xíng : circulation, movement  
。

柔 Róu : supple, elastic  
中 zhōng : centre  
以 yǐ : so that  
寓 yù : to remain  
剛 gāng : hard  
,  
急 jí : rapide, sudden  
流 liú : to flow  
勢 shì : force  
難 nán : not  
當 dāng : to resist  
。

遇 Yù : to occur  
高 gāo : big  
則 zé : then  
澎 pēng : to break (wave)  
滿 mǎn : full  
,  
逢 féng : to offer  
窪 wā : hollow  
向 xiàng : towards  
下 xià : low  
潛 qián : to dive  
。  
波 Bō : wave  
浪 làng : wave, swell  
有 yǒu : to have  
起 qǐ : to raise oneself up  
伏 fú : to lower oneself  
,  
有 yǒu : to have  
孔 kǒng : hollow  
必 bì : certainly  
竄入 cuàn rù : to worm oneself into

## ÀNJìn

*What is the meaning of Ànjìn ?*

*Applied, Ànjìn is like water in movement.*

In response to the question, it is the image of water which is provided. More precisely, that of moving water. We have translated the Chinese term *Yùnyòng*, without breaking it down, by its primary meaning which is : 'to apply, practise, put into practise'.

*Supple in the centre it remains hard,  
Nothing can resist its rapid flow*

'Nothing can resist water' is an image often repeated which appears in the *Dàodé jīng*, chapter 43 :

*'The softest thing in the world rushes against the hardest thing in the world. There is nothing softer or weaker in the world than water; but to attack that which is hard and strong there is nothing to better it. Without body it penetrates even where there are no interstices. It is due to what does not exist that it becomes easy for it.'*

*Tao Tö king, Le livre de la voie et de la vertu, J.-J.-L. Duyvendak, Adrien Maisonneuve, Paris, 1987, p. 105.*

*It breaks against that which is high  
And fills that which is low.*

The idea developed by these two lines is that the water is everywhere at once, whether it be high or low, nothing can stop it.

*The swell rises and falls,  
And will infiltrate the smallest crevice.*

Once again we find the same idea of worming in but here it is into the smallest interstice.

# Les Feuilletés du Collège

## 採勁

採勁義何解？  
Cǎi jìn yì hé jiě?

如 Rú : like  
權 quán : to weigh  
之 zhī : something  
引 yín : unit of weight  
衡 héng : scales  
。

任 Rèn : whatever  
爾 ěr : this  
力 lì : force  
巨 jù : large  
細 xì : small  
，

權 quán : to weigh  
後 hòu : after  
知 zhī : to know  
輕 qīng : light  
重 zhòng : heavy  
。

轉 Zhuǎn : to pivot  
移 yí : to displace  
只 zhǐ : only  
四 sì : four  
兩 liǎng : ounce  
，  
千 qiān : thousand  
斤 jīn : pound  
亦 yì : then  
可 kě : possible  
秤 chēng : to weigh  
。

若 Ruò : if  
問 wèn : to ask  
理 lǐ : principle  
何 hé : which  
在 zài : here  
，

杠 gàng : lever  
杆 gān : lever  
作 zuò : to do  
用 yòng : to use  
存 cún : to be

## Cǎi jìn

*What is the meaning of Cǎi jìn ?*

*It is like weighing something.*

Stopping at this terse reply risks some misunderstanding. It is best to go straight to the two last lines to understand that it refers to leverage and the length of the lever to multiply forces.

*Whether this mass be great or small,  
After having weighed, one knows if it is light or heavy.*

When the trays of scales are balanced it is difficult to know the weight, it is only the weighing that can say.

*With only four ounces,  
It is possible to move a thousand pounds*

In fact, when the trays of a scale are balanced, it is easy to tip the beam with a very small mass.

*So what is the principle applied ?  
That of levers.*

One must extend the image of the balance to the use of levers. The image which illustrates the energetic expression of e *Cǎi* is that of levers in general.

*Cǎi* which is translated by gather, makes sense when applied to gathering from below upwards, like when picking a flower, or to flight like catching a ball or another object thrown towards one.



# Les Feuilletts du Collège

## 捌勁

## LIÈJÌN

捌勁義何解?  
Liè jìn yì hé jiě?

旋 Xuán : to turn  
轉 zhuǎn : to pivot  
如 rú : like  
飛輪 fēilún : wheel  
。

投 tóu : to throw  
物 wù : something  
於 yú : towards  
其 qí : it  
上 shàng : to apply  
，  
脫 tuō : to remove  
然 rán : thus  
擲 zhì : to throw  
尋丈 xúnzhàng : far away  
。

急 jí : rapid  
流 liú : flow  
成 chéng : to become  
漩 xuán : whirlpool  
渦 wō : whirlpool  
，  
捲 juǎn : to wind round  
浪 làng : flow  
若 ruò : like  
螺 luó : spiral  
紋 wén : line  
。

落 Luò : to fall  
葉 yè : leaf  
墜 zhuì : to fall  
其 qí : there  
上 shàng : to apply  
，  
倏 shū : suddenly  
爾 ěr : it  
便 biàn : easily  
沉淪 chénlún : swallow up, engulf  
。

*What is the meaning of Lièjìn ?*

*It is like a wheel which turns.*

We have modified the punctuation proposed by the Chinese version which was transmitted to us so as to remain in the style of the other songs.

For the moment, the song paints us the picture of a wheel which turns!

*If one throws an object against it,  
It is thrown far away.*

The moment of inertia is as with any object thrown onto a turning wheel, it will be immediately ejected by the centrifugal force.

*The torrent forms whirlpools,  
Which wind round like spirals.*

This time we have the image of a force which will engulf rather than expel. This refers to two types of rotation related forces; centrifugal and centripetal.

*If a leaf falls there,  
Suddenly it will be swallowed up.*

The image of the centripetal force is confirmed by these two last lines.

# Les Feuilletts du Collège

## 肘勁

肘勁義何解?  
Zhǒu jìn yì hé jiě?

方法 Fāngfǎ : means, method

有 yǒu : to have

五 wǔ : five

行 háng (xíng) : path

。

陰 Yīn : yin

陽 yáng : yang

分 fēn : to separate, distribute

上 shàng : above

下 xià : below

，

虛 xū : empty

實 shí : full

宜 yí : to must

辨 biàn : to differentiate

清 qīng : clearly

。

連 Lián : to follow one another

環 huán : ring

勢 shì : form, movement

莫 mò : not

當 dāng : appropriate

，

開 kāi : to open

花 huā : to flower (kāihuā : to shatter)

捶 chuī : to strike

更 gèng : to become

凶 xiōng : terrible

。

六 Liù : six

勁 jìn : energy

融通 róngtōng : master

後 hòu : after

，

用 yòng : to use

途 tú : path

始 shǐ : then

無 wú : without

窮 qióng : limit

。

## ZHǒUJìn

*What is the meaning of Zhǒujìn ?*

*The method responds to the Five Elements*

Here allusions is made to Wǔxìng, the 'Five Dynamics' of the Chinese energetics, better known by the name of the 'Five Elements'.

*Yin and Yang separate above from below,*

*Empty and full differentiate themselves clearly.*

The dynamics of Wǔxìng is based on alternating Yin/Yang which, in turn, transforms empty into full and vice versa in continual motion.

*Nothing can oppose actions which follow one after another,  
The attack becomes terrible and shattering.*

If the laws of Yin/Yang, of empty/full are respected, then the movements will follow on one from another and transform themselves so as to become formidable.

*After mastering the six energies,  
The applications are without limit.*

The last two lines specify that the mastery of Peng, Lì, Jǐ, Àn, Cǎi and Liè is necessary in order to best use Zhǒu.

# Les Feuilles du Collège

## 靠勁

靠勁義何解?  
Kào jìn yì hé jiě?

其 Qí : this  
法 fǎ : technique  
分 fēn : to separate  
肩 jiān : shoulder  
背 bèi : back  
。

斜 Xié : oblique  
飛 fēi : flight  
勢 shì : movement  
用 yòng : to use  
肩 jiān : shoulder  
,  
肩 jiān : shoulder  
中 zhōng : between  
還 hái : again  
有 yǒu : to have  
背 bèi : back  
。

一 Yī : one  
旦 dàn : morning  
機 jī : opportunity, moment  
可 kě : to be able to  
乘 chéng : to take advantage of  
,  
轟 hōng : explosion  
然 rán : suffix  
如 rú : like  
倒 dào : to fall  
礁 jiāo : reef  
。

仔細 Zǐxì : attentive  
維 wéi : to keep  
重 zhòng : centre  
心 xīn : heart (zhòngxīn : centre of gravity)  
,  
失 shī : to loose  
中 zhōng : centre  
徒 tú : then  
無 wú : no  
功 gōng : result, effect  
。

## KÀOJÌN

*What is the meaning of Kào jìn ?*

*The technique differentiates the back from the shoulders.*

The term *fēn* generally implies an idea of separation. In this case we consider it better to translate it by 'differentiate' so as not to dissociate the shoulders from the back which wouldn't make any sense given the concern for oneness which is peculiar to our practice.

*The gesture 'Oblique flight' uses the shoulder  
Between the shoulders there is also the back*

The movement 'Oblique flight' in the Yang style of the 81 movements occurs after 'Repulse the monkey'. It consists of sweeping the arm by using the whole upper body including the shoulder. For those who practise the Yangjia Michuan style, this movement is very close to the 'Single arm sweep' in the first sequence.

Although this is a technique which uses the shoulder, it should not be forgotten that the back unites the two shoulders.

*When the moment presents itself,  
It will be explosive like the crashing on a reef.*

If the body is well integrated, the shoulders well connected to the back, then the technique will be explosive.

*Take care to keep the centre,  
Otherwise failure will ensue.*

We have already seen that the centre (centre of gravity, or centring) can be maintained in two ways :

- keeping the stability of the vertical axis ;

- gathering around a point so as to fall with the aim of maintaining physical integrity on the one hand and, on the other, regaining balance.



# *Les Feuilletts du Collège*

## **SONGS OF THE EIGHT ENERGIES (or the energetic expression of the eight gates)**

*What is the meaning of Pengjìn ?  
It is like the water which supports a travelling boat.*

*First, fill the Dāntián with energy,  
So that the head is suspended.*

*All the body is like a spring,  
Open and close at the same time.*

*Even if this force is one thousand pounds,  
It will be easy to float.*

*What is the meaning of Lǚjìn ?  
First draw the opponent.*

*Receive his power,  
Make it grow further for him.*

*Light, agile without losing contact nor opposing,  
Let his force exhaust itself naturally.*

*Protect one's centre,  
Do not let anyone take the advantage.*

*What is the meaning of Jǐjìn ?  
Jǐjìn has two modes of application*

*The first, direct, loaded with a single intent,  
Open and close in only one movement.*

*The second, indirect, uses the force of reaction,  
Like a ball as it bounces against a wall.*

*Or like a coin thrown on the skin of a drum,  
Which bounces and jingles.*

*What is the meaning of Ànjìn ?  
Ànjìn is like water in movement.*

*Supple in the centre it remains hard,  
Nothing can resist its rapid flow.*

*It breaks against that which is high,  
And fills that which is low.*

*The swell rises and falls,  
And infiltrates the smallest crevice.*

# *Les Feuilletts du Collège*

*What is the meaning of Cǎijìn ?*

*It is like weighing something*

*Whether this mass be great or small,  
After having weighed, one knows if it is light or heavy.*

*With only four ounces,  
It is possible to move a thousand pounds.*

*So what is the principle applied ?  
That of levers.*

*What is the meaning of Lièjìn ?*

*It is like a wheel which turns.*

*If one throws an object against it,  
It is thrown far away.*

*The torrent forms whirlpools,  
Which wind round like spirals.*

*If a leaf falls there,  
Suddenly it will be swallowed up.*

*What is the meaning of Zhǒujìn ?*

*The method responds to the Five Elements.*

*Yin and Yang separate above from below,  
Empty and full differentiate themselves clearly.*

*Nothing can oppose actions which follow one after another,  
The attack becomes terrible and shattering.*

*After mastering the six energies,  
The applications are without limit.*

*What is the meaning of Kàojìn ?*

*The technique differentiates the back from the shoulders.*

*The gesture 'Oblique flight' uses the shoulder,  
Between the shoulders there is also the back.*

*When the moment presents itself,  
It will be explosive like the crashing on a reef.*

*Take care to keep the centre,  
Otherwise failure will ensue.*



# From George C. Lin and Sabine Metzlé

Dear All YMT brothers and sisters :  
We are very pleased that AMICALE brothers and sisters led by Sabine, Manuel, Mitchell classmates came to Taipei and visit my teaching place on March 10, 2017. We all appreciate their effort to make this reunion trip. We also hope and expect that all European friends can come to Taiwan again to attend the Yen-Nien Cup festival on December 2<sup>nd</sup> and 3<sup>rd</sup>, this year. This festival will be held by President Wang Rong-Shan of TYMTA in Changhua county, located near the middle part of Taiwan. Simonette Verbrugge, Ling Joy, and myself will help and correspond each other for this matter. Enclosed please some reunion photos as shown on March 10. Finally, my best regards to you all

George C. Lin





Dear Georges,  
 Thank you so much, you and your wife Shu Fu for your warm welcome the morning we went to visit you a few days ago. It is always a pleasure for us to share a practice with your students especially in this charming area near the river. We were very touched by the demonstration that your students gave in our honour, and again thank you. I am not good at speech in generally and especially in chinese, but I'll try to do my best to make it next time...  
 I hope that we will have many other opportunities to practice together. This time, I also appreciated the practice of the pole we had together, so I could correct my mistakes, amongst other things.  
 As for the Festival in Taiwan in December, we will do our best to send some Representatives, the next meeting of the teachers Collège (歐洲楊家秘傳太極拳教練學院) will take place in the beginning of June, we will speak about it and see who, among the teachers and the students, will be able to join the festival . I send you 2 pictures in memory of good recent time we spent together.  
 My best to you and your wife...

Sabine







Yangjia Michuan Taiji Quan Li-Anhui











# Rencontres Jasnières 2017

27, 28, 29, 30 Juillet July 27, 28, 29, 30



<http://aramis72.taichi.free.fr>

**Vous pratiquez le taiji quan !**

Venez partager avec nous cette passion lors de la 30<sup>ème</sup> édition des Rencontres Jasnières à Marçon dans la Sarthe (40 km au sud du Mans). Vous aurez la possibilité de pratiquer les formes du taiji quan, le tui shou, les armes dans divers styles internes et de vous initier à d'autres disciplines telles que le bagua zhang, le qi gong, dans un esprit d'enrichissement mutuel avec des animateurs de différentes nationalités.

Frais de participation modiques pour les quatre jours (non sécables) :

**120 €** pour une inscription à l'avance, **140 €** pour une inscription sur place.

**You practice Taiji Quan !**

Come and share this passion with us during the 30th edition of "Rencontres Jasnières" at Marçon in Sarthe (France), 40 km. south of Le Mans. You will have the possibility to practice Tui Shou, forms and applications of various styles and get acquainted with others internal arts with teachers of different nationalities in a spirit of share.

Moderate fees for the 4 days (not divisible) :

**120 €** for registration in advance, **140 €** for registration during the RJ.

Pour recevoir le dossier d'inscription et le programme de ces quatre jours, écrire à l'adresse suivante à partir d'avril :

In order to receive the application form and the program, please write to the following address (opening in April) :

**ARAMIS, 39 rue P. Eluard, 72000 Le Mans – France,**  
**fabienneponcin@yahoo.fr, <http://aramis72.taichi.free.fr/>**

**inscription et paiement en ligne : registration and payment on line :**  
**<http://aramis72.taichi.free.fr>**

**avant le 30 juin 2017, before June 30 2017**

de 1988



太極拳

à 2017

|                                                                                                                                                                                                                                               |                                                                                                                                                                                                                                                                         |
|-----------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------|-------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------|
| <p><i>Appelmanns Marc</i><br/> Bâton (1m - 1.28m).<br/> Travail de base solo et à deux.<br/> Staff (1m - 1.28m)<br/> Basic work alone and two persons</p>  | <p><i>Benetti Roberto</i><br/> Les cercles taichi.<br/> The taichi circles.</p>                                                                                                      |
| <p><i>Chaplowe Scott</i><br/> Bâton taiji à hauteur des sourcils<br/> Taiji eyebrow Staff</p>                                                              | <p><i>Docherty Dan</i><br/> Neijia quan et les classiques de la boxe.<br/> Neijia quan and classic of boxing.</p>                                                                    |
| <p><i>Dornelly Godfrey</i><br/> Travail autour du tui shou.<br/> Tuishou working.</p>                                                                      | <p><i>Dreyer Serge</i><br/> Tuishou pour débutants, le tui shou comme jeu à partir d'exercices.<br/> Tuishou for beginners, the tui shou as game from exercises.</p>                 |
| <p><i>Du Feu Martin</i><br/> Qi gong des cinq animaux<br/> Five animals qi gong</p>                                                                        | <p><i>Gruher Cornelia</i><br/> Petit san shou.<br/> Small san shou.</p>                                                                                                              |
| <p><i>Hamlett Katy</i><br/> Massage taiji dans l'après-midi.<br/> Afternoon taiji massage.</p>                                                             | <p><i>Hengst Duan</i><br/> Alignement et structure du corps dans le taiji.<br/> body-alignment and structure in taiji.</p>                                                           |
| <p><i>Huynh Chieu Duong</i><br/> Découvrir le thuy phap.<br/> Discovering the thuy phap.</p>                                                              | <p><i>Jeanmougin Claudy</i><br/> Théorie et application pratique des si yao, les trois exigences.<br/> Theory and practical applications of the si yao, the three necessities.</p>  |
| <p><i>Lebraut Linda</i><br/> Taiji et méditation consciente.<br/> Taiji as mindfulness meditation.</p>                                                   | <p><i>Lowey Bob</i><br/> Qigong médicinal - Yiqi Yangfei gong.<br/> Medical qigong - Yiqi Yangfei gong.</p>                                                                        |
| <p><i>Menaged Nathan</i><br/> Déraciner son partenaire en douceur.<br/> Use softening to uproot your opponent.</p>                                       | <p><i>Perot JeanLuc</i><br/> Les 13 postures shi san shi.<br/> The 13 sequences shi san shi.</p>                                                                                   |
| <p><i>Plewniak Frédéric</i><br/> Notions d'escrime pour l'épée du taiji.<br/> Fencing notions for the Taiji sword.</p>                                   | <p><i>Ralston Peter</i><br/> Les bases de la puissance sans effort.<br/> The basics of effortless power.</p>                                                                       |
| <p><i>Smith Lauren</i><br/> Yin, yang et le centre.<br/> Yin, yang and the center.</p>                                                                   | <p><i>Stone Laura</i><br/> Applications de la forme et techniques de base de la boxe.<br/> Form applications and basic boxing techniques.</p>                                      |
| <p><i>Van de Pol Epi</i><br/> Relaxation, enracinement et aller vers le vide.<br/> Relaxation, sinking and drawing into emptiness.</p>                   |                                                                                                                                                                                                                                                                         |

Nous fêterons aussi les 30 ans des RJ en nous amusant tous ensemble sous la baguette vigilante de :

For this 30 years birthday, we will also together organize a festival with the help of :

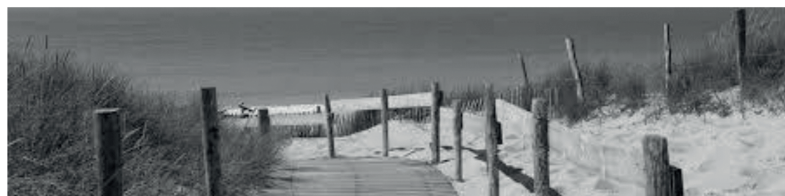


Catherine, Bob, Nippy, Isa, Robert, Cathy, Anne-Marie, Paul, Isabelle, Fabienne et Marie-Lyne derrière la caméra.



# Rencontres de l'Amicale, île de Ré 2017

Du 09 au 12 novembre 2017 - ILE de RE



27<sup>èmes</sup> RENCONTRES AMICALES  
du Yangjia Michuan Taiji Quan organisées  
par le GRDT de Saintes et BAMEN de Chérac

*« Véritable joyau de Charente Maritime, au large de la Rochelle, l'authenticité de ses 10 villages aux caractères atypiques et ses paysages variés font tout le charme de l'île ! Très prisée pour son ensoleillement à l'année, ses plages de sable fin, et son environnement naturel d'exception, l'île de Ré est LA destination idéale en toute saison. »*

Nous vous accueillerons à partir du jeudi 09 novembre à 15h au Village océanique de Bois plage, agréable domaine de 11 hectares boisés et fleuris, sur la côte sud de l'île, centre labellisé « écolabel européen ».



## Accès :

Le village océanique

Chemin des Peux Blancs

17580 le Bois-plage-en-Ré

- en avion : aéroport de la Rochelle (1 navette jusqu'au centre)
- en train : TGV gare de la Rochelle (1 navette jusqu'au centre)
- par la route : A10 sortie 33. Pont à péage (8€ par véhicule)
- sur l'île : le village est situé entre Sainte-Marie-de-Ré et Bois-plage-en-Ré



## Séjour :

Nous limitons les Rencontres Île de Ré à 230 participants pour assurer un meilleur service de restauration.

### • Hébergement en bungalows :

- Bungalows d'une capacité de 4/5 personnes que nous limitons à 4: avec un lit double dans le salon et une chambre à 3 lits dont 2 superposés, une salle d'eau, des WC séparés, un coin repas, une cuisinette équipée, une petite terrasse privative.

Dans ces bungalows nous accueillerons les couples, un par bungalow et des groupes de 4.

- Bungalows d'une capacité de 6/7 personnes que nous limitons à 6: avec un lit double dans le salon, une chambre à 3 lits dont 2 superposés, une chambre à 2 lits, une salle d'eau, des WC séparés, un coin repas, une cuisinette équipée, une petite terrasse privative. Dans ces bungalows nous accueillerons les personnes souhaitant être seules dans une chambre, 2 par bungalow, les groupes de 6 personnes prenant les repas et les groupes de 6 personnes souhaitant faire elles-mêmes la cuisine.

Linge de lit fourni.

### Contacts avant et pendant les Rencontres :

Madeleine Blanchard 06 86 58 34 28

Claudy Jeanmougin 06 81 53 84 62

Mail : amicale17re@orange.f

### • Cinq formules pour un séjour insécable

#### ☐ 64€ - Résident sans les repas

En bungalow de 6 personnes, les occupants s'organisent eux-mêmes pour les repas et ne participent pas au repas festif. Par contre, ils bénéficient de toutes les collations durant les poses.

#### ☐ 96€ - Résident sans les repas + repas festif

En bungalow de 6 personnes, les occupants s'organisent eux-mêmes pour les repas et participent au repas festif. Par contre, ils bénéficient de toutes les collations durant les poses.

#### ☐ 215€ - Résident avec repas + repas festif

En bungalows de 4 ou 6 personnes selon la disponibilité des bungalows, les résidents bénéficient de tous les repas, repas festif inclus. Les chambrées se partagent selon les affinités.

#### ☐ 266€ - Résidents en couple avec repas + repas festif

Le couple est seul dans un bungalow de 4 personnes. Il bénéficie de tous les repas, repas festif inclus.

#### ☐ 285€ - Résident en chambre seul avec repas + repas festif

Au maximum à deux dans un bungalow de 6, chacun a sa propre chambre et bénéficie de tous les repas, repas festif inclus. Le nombre de places est limité.

• **Restauration.** Service à l'assiette en salle. Seuls les repas végétariens seront pris en considération. Nous ne pourrions pas faire face à d'autres exigences alimentaires.

• **Séjour étendu.** Il est possible d'arriver plus tôt pour profiter pleinement de l'île de Ré. La demande est à faire directement au Village Océanique qui vous fera le tarif d'hébergement dont nous bénéficions. Il n'y aura pas de restauration d'assurée mais il vous sera possible de faire vous-même la cuisine dans le bungalow ou de vous faire plaisir dans un restaurant de l'île. Par contre, si vous voulez prolonger votre séjour, il faudra réserver dans un hôtel.

• **Navette.** Une navette desservira la gare et l'aéroport de La Rochelle pour l'arrivée et le départ à des horaires qui vous seront communiqués. Aucune autre navette ne sera assurée par les organisateurs. Il appartiendra à chacun soit de prendre le taxi ou autres moyens locaux.

• **Le pont de l'île de Ré** est payant. Pour limiter les frais vous pouvez vous organiser en co-voiturage ou attendre la navette. Le tarif est appliqué au seul véhicule et non au nombre de personnes dans le véhicule.

### Visite : Le grand Phare des Baleines

La 1<sup>ère</sup> tour édifiée sous Vauban et mise en service de 1682 à 1854 est classée monument historique.

L'actuel Grand Phare fut inauguré en 1854. Situé à la pointe la plus à l'ouest de l'île, avec ses 57m, c'est l'un des plus hauts phares de France : 257 marches à monter pour avoir une vue exceptionnelle sur l'île et sur l'océan !

7€ = (transport en car, départ du village océanique et retour + accès à l'ascension du phare)

Si vous souhaitez faire cette visite, pensez à cocher l'option sur le bulletin d'inscription !



### DÉSISTEMENT

Tout désistement devra être formulé par écrit au bureau de l'Amicale et à l'association organisatrice.

Le Bureau de l'Amicale étudiera chaque demande de désistement, au cas par cas, avant de prendre la décision de retenue, après consultation de l'association organisatrice. Il reste seul juge pour apprécier la réalité des cas de force majeure.

#### Aucune retenue :

- si le désistement intervient avant la date limite d'inscription.
- si le désistement est la suite d'un problème de santé avec arrêt d'activité (certificat médical obligatoire)

#### Désistement pour cas de force majeure justifiée

Un montant forfaitaire sera retenu

- 15€ entre J-29 et J-10 • 30€ entre J-9 et J-5 • 50€ entre J-4 et J

#### Désistement non justifié : une retenue proportionnelle au montant total du séjour sera effectuée

- 30% du lendemain de la date de clôture des inscriptions à J-20
- 50% entre J-19 et J-10 • 100% entre J-9 et J

NB : Le délai incompressible de 10 jours est le délai minimum pour prévenir les personnes qui seraient en liste d'attente qu'elles peuvent bénéficier de places devenues disponibles.



## BULLETIN D'INSCRIPTION

ÎLE de RÉ, du 9 au 12 novembre 2017

Un seul bulletin par personne, à envoyer avec le règlement

avant le 30 septembre 2017 à :

Claudy Jeanmougin, 3 rue de la Croix Blanche – 17610 CHÉRAC

### ATTENTION INSCRIPTION EN LIGNE A PRIVILEGIER DEPUIS LE SITE DE L'AMICALE

|                                                                                                                             |      |             |          |
|-----------------------------------------------------------------------------------------------------------------------------|------|-------------|----------|
| NOM                                                                                                                         |      | Prénom      |          |
| ADRESSE                                                                                                                     |      |             |          |
| VILLE                                                                                                                       |      | Code postal |          |
| PAYS                                                                                                                        |      |             |          |
| Téléphone                                                                                                                   | Fixe |             | Portable |
| E-Mail (obligatoire pour envoi confirmation)                                                                                |      |             |          |
| Membre de l'association                                                                                                     |      |             |          |
| <input type="checkbox"/> Les individuels doivent être à jour de leur cotisation qui est à régler au Trésorier de l'Amicale. |      |             |          |

#### Formule choisie :

- ☐ 64€ Résident sans les repas
- ☐ 96€ Résident sans les repas + repas festif
- ☐ 215€ Résident avec repas + repas festif
- ☐ 266€ Résident en couple avec repas + repas festif
- ☐ 285€ Résident en chambre seul avec repas + repas festif

Je souhaite participer à la visite du phare

- ☐ + 7€ de supplément pour visite

Total à payer : .....

#### Mode de paiement :

- ☐ chèque
- ☐ virement

#### Merci de préciser :

- ♥ En couple je souhaite partager un bungalow avec : .....
- ♥ En bungalow je souhaite partager une chambre 2 lits avec : .....
- ♥ En bungalow je souhaite partager une chambre 3 lits avec : .....

Vos souhaits seront pris en compte en fonction des disponibilités restantes

- ☐ J'arriverai le jeudi 9 après 19h30 et je souhaite un plateau repas
- ☐ Je souhaite un panier repas pour le dernier déjeuner
- ☐ Je ne déjeunerai pas le dernier jour (12/11)
- ☐ Je suis végétarien(e)

#### Transport

|                                                   |                                                   |
|---------------------------------------------------|---------------------------------------------------|
| <b>Arrivée le :</b>                               | <b>Départ le :</b>                                |
| <input type="checkbox"/> Gare SNCF de La Rochelle | <input type="checkbox"/> Gare SNCF de La Rochelle |
| <input type="checkbox"/> Aéroport de La Rochelle  | <input type="checkbox"/> Aéroport de La Rochelle  |
| <input type="checkbox"/> En voiture               | <input type="checkbox"/> En voiture               |
| Heure :                                           | Heure :                                           |
| <input type="checkbox"/> Navette                  | <input type="checkbox"/> Navette                  |

Autres informations que vous souhaitez nous communiquer :

.....  
.....  
.....

Toutes les informations nécessaires sont accessibles sur le site de l'Amicale.

**Le règlement est obligatoire à l'inscription.** Celle-ci ne devenant effective qu'une fois les règlements encaissés

Il est possible d'étaler les règlements par chèque: 50% à l'inscription, 50% au plus tard le 10 octobre 2017. Indiquez au dos du chèque la date de remise à l'encaissement.

**Droit à l'image.** Du fait de nombreuses poursuites existant en ce domaine, votre signature sur ce bulletin indiquera que vous ne revendiquerez aucun droit.  
**Photos et films.** Si vous faites des photos ou des films pendant les Rencontres, vous vous engagez à en remettre une copie à l'Amicale pour ses archives.  
**Désistement.** Les conditions mentionnées dans la présentation des Rencontres sont lues et acceptées.  
Fait à .....le.....  
Signature

|                                                                                        |                                                                                                                                                  |           |             |             |        |
|----------------------------------------------------------------------------------------|--------------------------------------------------------------------------------------------------------------------------------------------------|-----------|-------------|-------------|--------|
| - Chèques bancaires à l'ordre de : GRDT<br><br>- Virement : voir coordonnées bancaires | <b>Coordonnées bancaire pour virement – CRÉDIT AGRICOLE</b>                                                                                      |           |             |             |        |
|                                                                                        | DOMICILIATION                                                                                                                                    | CODE ETAB | CODE AGENCE | N°DE COMPTE | CLÉRIB |
|                                                                                        | SAINTE<br>REVERSEAU                                                                                                                              | 11706     | 12023       | 52329631001 | 30     |
|                                                                                        | IBAN. International Bank Account Number : <b>FR76 1170 6120 2352 3296 3100 130</b><br>BIC. Bank Identification Code (swift) : <b>AGRIFRPP817</b> |           |             |             |        |

# Agenda des Agendas

Tous les stages organisés par les différentes associations sont mis à jour, quasi quotidiennement, sur notre site :

[www.amicale-yangjia-michuan-tjq.org/?q=fr/taxonomy/term/Stages](http://www.amicale-yangjia-michuan-tjq.org/?q=fr/taxonomy/term/Stages)

La programmation peut couvrir les dix mois à venir.

Pour toute exhaustivité, vous reporter donc en ligne sur le site de l'Amicale, vous pourrez ainsi faire vos choix en pleine connaissance de cause.

Bien amicalement à tous,  
Le Rédac'Chef et le CA de l'Amicale du Yangjia Michuan.

## Nouvelles de la Fédé

Christian BERNAPEL réélu président de la Fédération des Arts Energétiques et Martiaux Chinois  
La Fédération des Arts Energétiques et Martiaux Chinois - FAEMC a tenu son assemblée générale élective pour l'olympiade 2017 à 2020 ce samedi 25 mars 2017 à Paris.

À cette occasion, Christian BERNAPEL a été réélu Président à une très large majorité (98% des suffrages exprimés). Il en a été de même de la liste des membres du comité directeur qui a été présentée.

## Le BULLETIN

Est lui aussi le signe de la vitalité de l'Amicale et un outil très important d'information et d'échanges entre nous tous, membres de la famille du Yangjia Michuan. Vos articles, vos courriers des lecteurs et autres informations à faire paraître dans le bulletin sont à transmettre à : André Musso, notre Rédacteur en chef - [andremu@wandadoo.fr](mailto:andremu@wandadoo.fr) 3, chemin des Muletiers 49730 Turquant.

Pour vos articles et vos courriers, le mieux est de les rédiger sous Word et de les adresser en pièces jointes à André Musso. Si vous faites une présentation avec montage photos, n'oubliez pas de joindre le fichier photos séparément. Nous sommes obligés de traiter chacune des photos et nous ôterons celles que vous avez incluses. Nous suivrons au mieux vos consignes de présentation.

Pour obtenir une bonne qualité d'impression, les photos doivent avoir au minimum une résolution de 150 dpi (150 dot per inch) et une taille la plus large possible : 10cm de large au moins (rappelons qu'une colonne du Bulletin fait 9 cm).

Les articles doivent parvenir à André fin novembre pour celui de janvier, fin mars pour celui de mai et fin juillet pour le numéro de septembre, André Musso, récupère au dernier moment pour le Bulletin, avant envoi à l'imprimeur, les stages et événements en ligne sur le Site de l'Amicale.

### **Sollicitations...**

Il est possible que vous soyez contactés par André pour pondre un article. Ne soyez pas surpris... Quelques associations n'ont pas encore communiqué le nom d'un(e) correspondant(e) de manière à établir une communication plus aisée entre le Bulletin de l'Amicale et les associations, merci de le faire.





## Le Site Web et le Bulletin de l'Amicale

**LE SITE WEB** est un outil important de communication entre nous, il est également la vitrine de l'Amicale vers l'extérieur. Il est régulièrement mis à jour par l'équipe rédactionnelle. Nous espérons qu'il vous donne satisfaction et que vous y trouvez les informations utiles qui vous intéressent. N'hésitez pas à nous faire part de vos remarques et suggestions.

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

### Le référencement de vos associations :

Veillez à faire référencer votre association avec ses coordonnées et son site web si elle en possède un : Ceci constitue votre vitrine vers l'extérieur, vous fera connaître et vous amènera de nouveaux adhérents. Si votre association possède un site, merci d'y faire figurer vos statuts ou de les mettre en lien.

### Pour les Associations déjà référencées :

Nous vous conseillons d'aller vérifier vos informations. Si elles ne sont pas complètes, nous communiquer, via la boîte aux lettres de l'Amicale, ce que vous voulez voir figurer en termes de responsables, enseignants, téléphone, email, site web. Nous vous rappelons que le contenu de votre site est de la responsabilité de votre association en conformité avec ses statuts.

### Le Bulletin sur le site web :

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

### Les autres chapitres du site-web :

Ne pas oublier les chapitres mis à jour très régulièrement : les stages, les événements.

Les autres chapitres font également l'objet d'évolutions périodiques : allez les consulter régulièrement si vous n'avez pas opté pour l'abonnement à son flux-rss.

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

### Pour voir vos informations concernant les stages figurer sur le site-web :

Adresser un e-mail avec éventuellement un fichier attaché au format « .RTF » ou « .DOC », ou, si vous ne pouvez pas faire autrement, envoyer un document papier qui puisse être scanné à : Jean-Luc Pommier [pommier\\_jl11@yahoo.fr](mailto:pommier_jl11@yahoo.fr) - 63, rue de Seine / 94400 Vitry / France

Conseils pratiques :

Soyez clairs et précis en vous conformant au schéma suivant :

- Thème du stage,
- date(s) et lieu du stage
- Animatrice/Animateur avec numéro de téléphone
- Association organisatrice
- Le contact pour le stage : nom, téléphone, email, etc.
- Référence du site de l'association
- Éventuellement une information complémentaire sous format pdf ou word (2 pages maximum).

### Procédure :

Jean-Luc met le stage en ligne et quand c'est fait envoie un mail à celui ou celle qui a fait la demande et à tout ceux qui étaient destinataires ou en copie de la demande. C'est la seule façon d'éviter les contretemps.

De plus cela permet au demandeur de vérifier tout de suite si tout est OK.



## RENOUVELLEMENT de l'ADHESION à L'AMICALE du YangJia Michuan TJQ

1<sup>er</sup> Septembre 2016 au 31 Août 2017

### ABONNEMENT AU BULLETIN tirage PAPIER

Nous rappelons que le bulletin est accessible à tout public sur le site de l'Amicale.  
L'abonnement tirage papier (3 numéros/an) n'est accessible qu'aux membres de l'Amicale.

#### Demande d'Adhésion Collective

Vous êtes responsable d'un groupe (associatif ou non) et vous souhaitez l'affilier à l'Amicale, deux cas de figures :

1. Votre groupe est inférieur ou égal à 15 personnes, vous réglez la somme de 30,00 €.
2. Votre groupe est supérieur à 15 personnes, vous multipliez le nombre de personnes par 2,00 € pour obtenir le montant de votre règlement.

Je soussigné(e) Nom et Prénom du Responsable Associatif

Votre adresse ① .....

désire faire adhérer notre Association à l'AMICALE du YangJia Michuan TJQ.

| Téléphone | Portable | Adresse Mail |
|-----------|----------|--------------|
|           |          |              |

Nom de l'Association : .....

Adresse du siège social de l'Association ②:

|             |                 |
|-------------|-----------------|
| Téléphone : | Adresse Mail :  |
| Fax :       | Site Internet : |

#### Règlement pour l'Adhésion collective

- ☐ Je règle 30,00 € car le groupe est inférieur ou égal à 15 personnes.  
☐ Je règle 2,00 € x ..... adhérents soit ..... € car le nombre d'adhérents est supérieur à 15.

#### Demande d'Adhésion Individuelle

Vous n'êtes pas membre d'une Association adhérente à l'Amicale et vous souhaitez adhérer à titre individuel, le tarif est de 20,00 €.

Je soussigné(e) Nom et Prénom .....

Adresse .....

désire adhérer à titre individuel à l'AMICALE du YangJia Michuan TJQ.

|           |                 |
|-----------|-----------------|
| Téléphone | Adresse Mail :  |
| Portable  | Site Internet : |

#### Règlement pour l'Adhésion individuelle

- ☐ Je règle 20,00 € pour mon adhésion individuelle.

#### Abonnement au Bulletin de l'Amicale tirage papier (3 numéros par an)

##### Pour votre association

- ☐ Je règle 27,00 € x \_\_\_\_ (nombre d'abonnements), soit \_\_\_\_ €  
à expédier à l'adresse ① ☐ ou à l'adresse ② ☐

##### Pour un membre d'une association qui désire recevoir le bulletin chez lui

- ☐ Il (Elle) règle 30,00 € directement au trésorier en lui communiquant son adresse personnelle et le nom de son association d'appartenance.

##### Pour un abonnement souscrit par un individuel

- ☐ Il (ou Elle) règle 27,00 €.

#### Modalités de règlement

Total adhésions ..... + Total abonnements ..... = Total à payer .....

- ☐ Par chèque ☐ Par virement bancaire (frais à la charge du donneur d'ordre) ☐ Autre mode de paiement

Les règlements doivent être effectués à l'ordre de «Amicale du YangJia Michuan TJQ»,

A adresser à AMICALE DU YANGJIA MICHUAN TAIJI QUAN / Alain Coussedière,

1 rue du Troquant, Port à Clou, 17350 PORT D'ENVAUX (France)

☎ 06 60 70 23 90 Email : tresor.ymtq@gmail.com Site Web : www.amicale-yangjia-michuan-tjq.org

Fait à :

Le :

Signature :

| IBAN – International Bank Account Number |      |      |      |      |      |     | BIC – Bank Identifier Code | Account Owner           |
|------------------------------------------|------|------|------|------|------|-----|----------------------------|-------------------------|
| FR18                                     | 2004 | 1010 | 1105 | 1929 | 8N03 | 203 | PSSTFRPPNTE                | AMICALE YANGJIA MICHUAN |



# Adresses utiles

## **COLLÈGE EUROPÉEN DES ENSEIGNANTS DU YANGJIA MICHUAN TAIJI QUAN**

Claudy Jeanmougin  
3, rue de la Croix-Blanche - 17610 CHÉRAC - France  
email : jeanmougin.claudy@orange.fr

## **TAIWAN YANGJIA MICHUAN TAIJIQUAN ASSOCIATION**

e-mail : jasonhan98@gmail.com  
Tel. : 886-2-932-081-564  
President : Jason Han  
TYMTA c/o Jason Han : Fl., 14, no. 3, Lane 36,  
Wang ning St., Wen Shan Dist., Taipei, Taiwan, R.O.C.  
e-mail : jasonhan98@gmail.com

## **WORLDWIDE DIRECTORY OF YANGJIA MICHUAN TAIJI QUAN ORGANIZATIONS BRAZIL**

Thomas H. H. Cheng, Av. Aclimacao, 68, Cj. 82 CeP:  
01531-000, Aclimacao, Sao Paulo - S.P. Brasil  
Tel. : (0-11)32078565 - Fax : (0-11)32096539  
email : tch@brastone.com

## **AMERICAN YANGJIA MICHUAN TAIJIQUAN ASSOCIATION**

Chris Nelson, President  
Mail to : downtowntaichistudio@gmail.com  
Web site : aymta.org/wordpress/

## **AYMTA JOURNAL**

PO Box 173, Grand Haven, Mi 49417, USA

## **WORLD YANGJIA MICHUAN TAIJI QUAN FEDERATION (CANADA)**

RR#1 Moser's River, nova Scotia, BOJ  
2KO, Canada - Tel./Fax : (902) 347 2250

## **ESTONIE**

Tarfu : Urmas Lest, Mobile: 372-56-68-93-77  
Renata Soukand, email : renata@ut.ee

## **YANGJIA MICHUAN TAIJIQUAN CLUB OF SOUTH AFRICA**

48, Kidbrooke Place, P.O. Box 801  
7200 Hermanus, Republic of South Africa

## **ALLEMAGNE**

Petra Schmalenbach-Maerker  
Von-Kahr-Str. 82, 80999 München, Germany  
Tel. : (49 89)8103-9682 - Fax: (49 89)8103-9684  
email : petra\_schmalenbach@hotmail.com

## **THE RUSSIAN ASSOCIATION OF YANGJIA MICHUAN TAIJI QUAN**

86 Vavilova St., Apt. 40, Moscow 117261, Russia  
Contact : Albert Efimov, albert@efimoff.net  
Tel. : (7) 095 938 5124 - Fax : (7) 095 938 5000

## **YANGJIA MICHUAN TAIJI QUAN INT'L, & YANGJIA MICHUAN TAIJI QUAN**

## **TEACHER'S ASSOCIATION INT'L, TAIWAN**

32-2F Fuguo Road  
Shih-lin, Taipei, 111 Taiwan, ROC  
Tel. : 886-2-2837-1779 - Fax : 886-2-2837-2258  
email : ymtitaipei@yahoo.com

## **THE TAI CHI CENTRE**

19 Kensington Mansions, Trebovir Road,  
London SW5 9TF - England - UK  
Tel. : (44) 020 7373 2207  
email : peterclifford@thetaichicentre.com

## **TOKYO TAI KYOKKEN AOI KAI**

Koengi Kita 2 33 5, Suginamiku, Tokyo - Japan  
Tel. : (81) 3 3339 6875

## **TAI KYOKKEN SHINKI KAI**

2-1-6 Shironouchi St. Nada-Ku  
Kobe City, Hyogo Prefecture - Japan  
Tel. : (81) 78 861 8973

## **YANGJIA MICHUAN ORGANIZATION JAPAN**

www.geocities.jp/izk341/youkahidenhome.htm  
Adresse mail : amrita48@nifty.com  
tonkou@bab.co.jp

## **YANGJIA MICHUAN TAIJI QUAN FEIZHOU XIEHUI (AFRIQUE)**

Denis Banhero, 19 BP19 Abidjan 19 - Cote d'ivoire  
email : denisbanhero@yahoo.fr

## **FÉDÉRATION DES ARTS ÉNERGÉTIQUES ET MARTIAUX CHINOIS (FAEMC)**

27, rue Claude Decaen - 75012 Paris  
Tel. : 01.40.26.95.50  
email : faemc.fr

## **WORLD TAI CHI CHUAN FEDERATION**

Contact : Ms Lin Hsiao-Wei, e-mail : tccass@ms35.hinet.net ou Noëlle Kasai, e-mail : noelleka.fedetaichi@yahoo.fr

## **MEXICO**

### **Stephen Merrill**

A.P. 77, Todos Santos, BCS, 23305 Mexico  
Message Ph : 52-114-50109  
email : aleana97@yahoo.com

## **ITALIE**

### **DOMAINE YEN-NIEN**

La Maison des Cimes - Loc. Fromorsora  
18037 Castel Vittorio (iM) - italia  
Tel. : (39) 0184 241211  
email : ymtitaipei@yahoo.com

## **BURKINA FASO**

**ATCAE-BF (Association de Taichi Chuan  
et Arts Energetiques / Burkina Faso)**  
09 BP 1149 Ouagadougou 09 - Burkina Faso  
Mail : y\_ouattara@yahoo.fr



# 楊家秘傳

