

Introduction

The Dongyue taijiquan is a harmonious synthesis which represents each style recognized by Chinese Sports Ministry.

The spiritual dimension of Wudang shan, the energetic and martial sides of Chen style, the compact expression of Sun style, the health aspect of Yang style, the interiority of Wu style, the circular movements of Bagua, and the variations of rhythms in Xing Yi bring a such unique and exceptional richness.

To Practice every style with their characterize movements gives to anyone a complete insight into the wealth of Chinese Wushu and taijiquan.

Taijiquan is like a symphonic orchestra, there are many different instruments which have all the same rules (music theory), the same notes, but which are not played in the same way!

Each instrument expresses his special harmony of notes. The strings instruments sing the emotions, the wind instruments describe the atmospheres, the percussion instruments beat the rhythms. So, any taijiquan styles shows, in an other way, the same common principles for all but with a sensibility, a martial approach or spiritual one different.

To practice only one style of taijiquan is of course very interesting, but does'not allow to understand all the subtleties of great taijiquan.

It's the reason I consider Dongyue taijiquan as the XXI century's taijiquan.

The practice

Some technique elements of taijiquan allow to the body to evolve to the mastery of movements. Learning is a long and difficult way, it does not give always the result we are waiting for! We, European men, need to understand before to do, while Chinese friends practice very well without question, isn't it?

However if we really want to evolve in our practice, we need perseverance, patience and humility. In our learning the most important thing is not to reach the perfection, which does not exist on this Earth, but more surely the way used to progress, to follow the way of Knowledge, this initiatory way for a few masters. Gu meisheng, Taijiquan Master said: "Taijiquan is a way of evolution, of return to the Heaven".

It is by the body and for the body that the aim will be reached. This finding pushes me to consider more the nature of the movements about the repercussions on my own body.

Le right brain permits to feel, a good position, the sensation of heaviness or lightness of a leg, the amplitude of a kick by example. The mind does not need to understand, as the left brain can do for us.

However to reach this harmony with universe, which is for me the finely taijiquan's aim, I sometimes need to understand, to analyse, just a movement in all its martial, energetic and spiritual dimensions.

To know the meridians of acupuncture, gives me a best understanding of the fair movement. The Qi must run, that is to say there no hindrance to the flow of Qi. For that understanding I shall use my left brain.

The analysis of the vocabulary chosen by the masters for each movement can also gives me access to a deeper understanding of that movement. For instance, to form the seven stars 上步七星 can stay mysterious if I don't make some effort to find the truth.

The Knowledge with the discovering of symbol concealed in the names of the movements gives me many opportunities for my mind. Thus the learning of the movements, of their names, can help me to evolve to a best understanding of the universe.

Men Master, in the pertinent choice of the movements done on the right and on the left sides, gives us the opportunity to an evolution more balanced.

The two cerebral hemispheres are connected to bring us this essential balance between the feeling and the reasoning, between the symbol driven by the

emotion and the intellectual understanding. From that balance can shoot up the light of our way.

The spiritual side.

I cannot finish this article without speak about spirituality in Taiji. The verticality often used in daolus reminds us this interne dimension. The point of acupuncture Bai hui 百會 at the top of the skull receives the Qi from Heaven, it allows to join up to the Heaven. At the opposite the point Yong quan 涌泉 under the foot vault give us the contact with the Earth. So we get the Yang and the Yin together.

In the first years of its life, taijiquan, since his creation by Zhang san feng 张三丰, expresses its spiritual base. For me, that's the reason taijiquan persist through the centuries.

Master Men gives us the possibility to understand this Heaven dimension. For instance look at the last movement for the two daolus 15 and 37 and you will see. The slowly development of the hands which in a first time grow up to the sky, then turn her faces and begin fall down. It is the inversion of Yin Yang. The hands express the deep nature and her continual change.

So Dongyue taijiquan shows all the wealth of this art by the martial way, the energetic way and of course the spiritual way, without forget the majestic beauty which comes out when all the elements are there!

To better understand, I was gone to taishan 泰山 to feel the energies. I confess this holy mountain carries very well her name.

My teaching.

In the whole taijiquan lessons I slant my teaching on these three inseparable ways: martial, energetic and spirituality. My students are very different each others because their body are different, their mind also. They live different experiences and some of them already study some martial arts. They begin studies loving very much one of these three ways. Gradually their minds move because they meet the other directions of Taiji.

Then begins the slowly evolution to the mastery of body and then mastery of mind. Dongyue taijiquan brings realization of space with diverse travelling in the eight directions. How unify with Heaven if we don't know move correctly in the space?

The bagua circulat travellings permit us to understand the spiritual dimension expressed by the circle. The straightly movements of Xing yi symbol of the Earth and expressed by the square.

The exercices of these two interne arts and the taijiquan reveal the universe as the Chinese people knows: wuji 無極 which is the beginning of all the world, Yin Yang 陰陽 which means balance, the five mouvements wu xing 五行 which means the seasons, the eights directions bagua 八卦 and finally the 10000 men yi wan ren 一萬人, that is to say the present humanity.

My attentive students can understand first what taijiquan is by listening the words and then by listening their heart.

I suggest them to read any olds Chinese books like Yi jing 易經 or Dao de jing 道德經. These books can give them others understandings about China wisdom.

Dongyue taijiquan incorporates very well in the new century. It gives trough the movements of daolus the bases of ancient Chinese wisdom being quite current.

I do expect that Master Men will give us a lot of time this so precious nourishment, this love for people so that our world become more peaceful.



Students came from France to join Daniel's Disciple Ceremony at Beijing.



Daniel's students are practicing Dong Yue Taiji Stick at France.

Daniel MILLESCAMPS
French disciple in Lille (France)
little biography



I meet Master Men for the first time in Belgium in 1992. This training is organized by Master Eric Caulier. The program is the modern Yang bases.

After this weekend I decide to study this style.

I still meet Master Men for the second time in Belgium in 1995. There are a few trainings to study with him 24, 32 sword and 42.

During that time Master Men decides to come in France to teach my students. That is the first time he comes In France (1995).

During his training the French TV comes and films him. All people in France have watched Master Men at the TV.

Then I begin to work hardly this new style for me.

Gradually the number of my students grows up to 100 people. I have a few lessons with different programs: 24, 32 sword, 88 and 42.

The award of my work comes by my national certificate of taijiquan professor in the French Federation of Wushu in 2000 (FFW).

Since that time, I represent Master Men in this Federation and become judge for the taijiquan national certificates.

Expecting better understand China culture, I organize any travels in China with my students. When it is possible I make my courtesy call to Master Men because he is my master and because I am working for him in France.

In 2006, I come in Beijing with 2 students to perfect tuishou.

In 2008, one student of mine becomes the modern Yang taijiquan french national champion.

In 2011, I come in Beijing to learn the daolu 37 with Master Men.

In 2012, I come with 12 students for my official disciple reception and to learn the daolu 15.

In 2013, I come for 2 days to participate at the ten years Dongyue Federation birthday. I was the only one European for this event!

Today, I am developing modern Yang taijiquan in 3 departments of France and to answer to many teachers I am forming any professors in this style.

I am also developing Dongyue taijiquan in 3 associations of my country. I teach the daolu 15 and the 2 daolus stick. I do like stick because for me it is the first weapon of the primitive men, isn't it?

The whole taijiquan styles I studied help me to understand the wealth of Dongyue taijiquan.

In the Academy I have built in Lille, Zhong xing xue fu 中行学府, I am teaching Dongyue daolus 15 and 37, the stick and the sword. One student of mine do practice Dongyue spear.

This summer I shall learn the saber because I like it and I want to teach him next year.

Actually I have 70 students in Dongyue style.

My practice of health Qigong with International Health Qigong Federation IHQF, I met in 2006, gives me the chance to meet any great taijiquan professors of the world who also teach Qigong (like me). I of course speak with them about Dongyue style and sometimes I show a part of daolu.

Thus, I have a German friend who will help me to make a training of Dongyue style in his country, may be in 2017.

Finally I would like very much that the 2 masters Men and Kan come in Lille, I am sure that all my students will be so happy to meet and to study with them.

I wish a very happy birthday and a long life to Master Men.

Daniel Millescamps

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