

<p>Vol. 08, n° 26 SEMIMONTHLY VIET-CHI POST HONOR - VISION</p>	<p><b>Vol. 08 No 26 March 15, 2009</b></p> <p style="text-align: center;"><b>VIET-CHI POST</b></p>
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*Series of letters from Master Phan-Hoang (none edited text)*

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*Cánh Thư Phan-Hoàng*

**ĐẦU SÓNG NGỌN GIÓ**

*Thư Số 14: THANH-PHO HOSEN*

#### English

*(continued from Letter 13)*

After visiting Kamakura the next day I came back to Fujisawa to take the same train to Hosen the town of the Great Buddha Statue. This station is a small station, no entrance hall, but today ...

[\(to continue see the attachment\)](#)

#### Italiano

*(continua dalla Lettera No. 13)*  
**... in preparazione ...**

*(per continuare leggi l'allegato )*

#### Português

*(continuação da Carta 13)*

CARTA 14

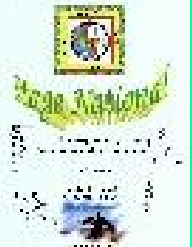
Depois de visitar Kamakura, no dia seguinte regressei a Fujisawa para apanhar o mesmo comboio para Hosen, a cidade da estátua do

#### Français

en préparLettre n°13

Après la visite de Kamakura, le jour suivant je revins a Fujisawa pour prendre le meme train vers Hosen, la ville de la Statue du Grand Bouddha. La gare est petite, sans

<p>Grande Buda. Esta estação é uma pequena estação, sem hall de entrada, mas hoje ...</p> <p><a href="#"><u>(Português descarrega o ficheiro em anexo)</u></a></p>	<p>hall d'entree, mais aujourd'hui ...</p> <p><a href="#"><u>(continuer à lire la pièce jointe)</u></a></p>
<p style="text-align: center;"><b>Latine</b></p> <p>(pars secunda epistulae XIII)  EPISTULA XIV  Cum Kamakuram circumiissem, postero die Fujisawa redii, ut in hamaxostichum ad urbem Hosen iter facientem, ubi magnum simulacrum Buddhae est, ascenderem. Cum angusta sit statio, nam nulla mansio est, hodie, hunc in locum, multi ...</p> <p><a href="#"><u>(si quaeris opera Latine reddita, sume adlegatum )</u></a></p>	<p style="text-align: center;"><b>Polski</b></p> <p>(ciąg dalszy listu 13)  ...  <a href="#"><u>(nadal patrz załącznik)</u></a></p>
<p style="text-align: center;"><b>Deutsch</b></p> <p>(Fortsetzung von Rundbrief 13)</p> <p><b>... in Vorbereitung ...</b></p> <p>(weiter lesen Sie die Anlage)</p>	<p style="text-align: center;"><b>in next issue:</b></p> <p>GM send us some pictures from Mexico.</p> 

<p style="text-align: center;"><b>next stage</b></p>	<p style="text-align: center;">Langueux  <b>STAGE DE VIÊT TÀI CHI</b>  1-2-3 mai 2009</p>	<p>E-mail ::  <a href="mailto:unionvtc@gmail.com"><u>unionvtc@gmail.com</u></a></p>	
	<p style="text-align: center;"><b>STAGE INTERNATIONAL  VIÊT TÀI CHI</b>  Du 8 au 10 Mai 2009  Les Sables d'Olonne</p>	<p>E-mail :  <a href="mailto:vtcfrance@hotmail.com"><u>vtcfrance@hotmail.com</u></a></p>	<p><a href="#"><u>PLAQUETTE  STAGE Sables  2009.pdf</u></a></p>

**we received  
from Warsaw  
and we post!**

Hello Edio!

11.03. I wrote to Master Phan Hoang e-mail about very happy and great moment in my life. 06.03.09. in Warsaw were born my 2 sons, the twins Bartosz & Bernard (look at date: 3, double 3 and triple 3 - theory of numbers :)). My wife made a great job, although there were some troubles and complications. Now she feels good, kids too. We are so happy :). Master suggested, that I wrote to You about this event, and You maybe have a time and will create some news in our VOVIET COMMUNICATION :).

Will be wonderful. You know, sometimes are a moments in our life, that we have a desire to do something crazy, jump for happiness or shout very loudly to all over the world :))). Now children have 1 week and my happiness don't pass away. So I would like to impart news to my friends from VOVIET FAMILY.

Best regards,  
Tomek.

P.S.

I send You pictures from hospital and home :)



to see other pictures of Tomek and the twins, [Click here](#)

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## VIET-CHI POST No 26

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### ABOVE THE OCEAN

Series of letters from Master Phan-Hoang  
(non-edited text)

*Trời dài đất rộng, đi thật, sống thật, ghi vội, gửi về...*

*Cánh Thư Phan-Hoàng*

**ĐẦU SÓNG NGỌN GIÓ**

**Thư Số 14: THANH-PHO HOSEN**

### Letter 14 : THE TOWN OF HOSEN

(continued from Letter 13)

LETTER 14



After visiting Kamakura the next day I came back to Fujisawa to take the same train to Hosen the town of the Great Buddha Statue. This station is a small station, no entrance hall, but today a huge number of passengers are getting in and out hastily. A sea of people invades the main street, going in both directions. I don't want to get lost again but I am not willing either to follow the crowd. Anyway I wish to visit other temples and explore the place before coming to the site of Great Buddha. Most people come here just to see the Great Buddha Statue and take some pictures to show to friends when they are back home. I am coming here not for seeing the Statue of Buddha, but to meet with Buddha. So I have all my time to wait until he is available J .

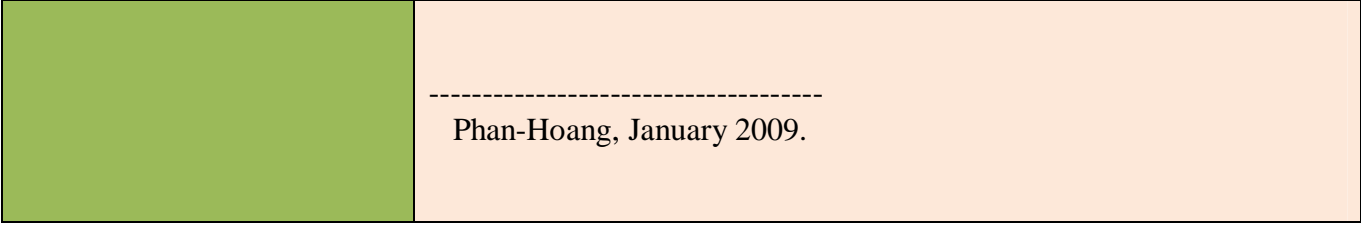
At this waiting moment, I saw a sign, in Latin alphabet, which seems to be in Vietnamese and that said "Café CHA CA". Wow! All my past life came back in a second. The term "CHA CA" is a very well known name of a Vietnamese speciality of fish and also it could be the surname of a famous Catholic Bishop, the missionary Eveque d'Adran, in Vietnam about two centuries ago. In hope to gain more Vietnamese souls for his Catholic Mission and convert the ruling class to Catholicism, Bishop of Adran helped the warlord Nguyen-Anh in an internal war against the King Quang-Trung and his successor. In the end Nguyen-Anh won and became King Gia-Long. He rewarded Bishop of Adran with large gifts and power. According to some historians, Bishop of Adran, called in Vietnamese as CHA CA, had importantly contributed to open the door of Vietnam for the French Colonization, which lasted almost a century. I have no final opinion on this matter, but I remember very well the large tomb of CHA CA, which was at the side of the road close to the Saigon Airport I often used to go home after work, more than 47 years ago. Maybe now, someone among his admirers, could open in the town of Hosen, a Vietnamese restaurant bearing his name?

In Hanoi, as I can remember, a very long time ago -I left this city in 1954- there was, at the street LA-VONG, a restaurant famous for the speciality of CHA-CA. This speciality is not simply costly but it is only for good “gourmet” to appreciate it. It’s an art eating CHA CA. The persons taking order from customers in this famous restaurant did never write down what customers ordered, and they never mixed any plate or missed any bill while they were providing recommendations to many customers. That was amazing. For many years travelling around the world, enjoying meals at all kind of restaurants, I never see that again. Until two years ago, at the town of Ofir in Portugal, the group VOVIET TRAN-SU, brought me, one nice evening after a hard training session, to a restaurant located right at the shore of the ocean and full of people.

The lady who took the orders there, suddenly made me recall of the famous Restaurant CHA CA in Hanoi. She did the same way while talking to a lot of people. Surely at our next Summer Training Sessions we will come back, again and again, to this nice restaurant in Ofir. I should also tell you that next to my university, UQAM, in Montreal, in the 80’s there was also a Vietnamese restaurant of CHA CA. The quality of the food was really good, I enjoyed it. But it could never make us compare it to the well-known CHA CA restaurant in Hanoi. One day, a colleague asked me why I have chosen to come and teach at UQAM, with a smile I quietly said because there are good Vietnamese restaurants here, especially for CHA CA, we need to eat well if we want to work well **J**. I said that to my nice colleague because there is a Vietnamese saying which I would not agree with, that said: “AN DE SONG, KHONG SONG DE AN” –Eating in order to live, not living in order to eat. What a kind of hypocrisy, I thought.

When I entered this Cafe-restaurant CHA CA in Hosen, I tried hard to detect who were Vietnamese and who were Japanese among the people who run this business. It’s hard to know. All the three of them looked somehow Vietnamese and in the same time somehow Japanese. I ventured a phrase in Vietnamese –“anh em manh gioi” that means “How are you”-, no one seemed to understand. They all were Japanese! The food was very good but not Vietnamese at all, neither the café-restaurant! Everything in this place was Japanese, purely Japanese. Its name CHA CA is a Japanese term, it is for “Green Tea” in English!





Phan-Hoang, January 2009.



## VIET-CHI POST No 26

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### Por cima do Oceano

Série de cartas de Mestre Phan-Hoang

*Trời dài đất rộng, đi thật, sống thật, ghi vội, gửi về...*

*Cánh Thư Phan-Hoàng*

**ĐẦU SÓNG NGỌN GIÓ**

**Thư Số 14: THANH-PHO HOSEN**

### Carta 14: A CIDADE DE HOSEN

(continuação da Carta 13)

CARTA 14



Depois de visitar Kamakura, no dia seguinte regresssei a Fujisawa para apanhar o mesmo comboio para Hosen, a cidade da estátua do Grande Buda. Esta estação é uma pequena estação, sem hall de entrada, mas hoje um enorme número de passageiros estão entrando e saindo apressadamente. Um mar de pessoas invade a rua principal, indo em ambas as direcções. Eu não me quero perder outra vez, mas não estou preparado para seguir a multidão. De qualquer maneira eu desejo visitar outros templos e explorar o local antes de ir para o local do Grande Buda. A maioria das pessoas vem cá apenas para ver a estátua do Grande Buda e tirar algumas fotografias para mostrarem aos amigos quando regressarem a casa. Eu venho cá não para ver a estátua do Grande Buda, mas para me encontrar com Buda. Então, eu tenho todo o meu tempo para aguardar até que ele fique disponível J.

Neste momento de espera, vejo um sinal, em alfabeto latino, que parece ser em vietnamita e que diz “Café CHA CA”. Uau! Toda a minha vida passada me veio à memória num único segundo. O termo “CHA CA” é um nome muito bem conhecido de uma especialidade Vietnamita de peixe e também pode ser o apelido de um famoso Bispo Católico, o missionário Eveque d’Adran, que esteve no Vietname à cerca de dois séculos atrás. Na esperança de arranjar mais almas Vietnamitas para a sua Missão Católica e converter o povo ao Catolicismo, o Bispo de Adran ajudou o senhor da guerra Nguyen-Anh numa guerra civil contra o Rei Quang-Trung e seu sucessor. No final, Nguyen-Anh venceu e tornou-se Rei Gia-Long. Ele retribuiu o Bispo de Adran com grandes presentes e poder. De acordo com alguns historiadores, o Bispo de Adran, chamado CHA CA em Vietnamita, teve um importante contributo em abrir as portas do Vietname à Colonização Francesa, que durou quase um século. Eu não tenho opinião formada acerca desta matéria, mas eu recordo-me muito bem do grande túmulo de CHA CA, que estava ao lado da estrada junto ao aeroporto de Saigão que eu habitualmente usava para regressar a casa após o trabalho, há mais de 47 atrás. Talvez agora, alguém dentre os

seus admiradores, tenha aberto na cidade de Hosen, um restaurante Vietnamita com o seu nome?

Em Hanoi, tal como me posso recordar, há muito tempo atrás – deixei esta cidade em 1954 - existia na rua LA-VONG um famoso restaurante pela sua especialidade de CHA-CA. Esta especialidade não é apenas cara mas é também apenas para um bom “gourmet” o apreciar. É uma arte comer CHA CA. As pessoas que recolhem os pedidos dos clientes neste famoso restaurante nunca escreviam o que as pessoas encomendavam, e eles nunca baralhavam qualquer prato ou se esqueciam de qualquer facture enquanto faziam recomendações a vários clientes. Era impressionante. Durante muitos anos viajando por todo o mundo, apreciando comidas em todos os tipos de restaurantes, nunca mais voltei a ver algo parecido. Até à dois anos atrás, na localidade de Ofir em Portugal, o grupo do TRAN-SU VOVIET levou-me, numa noite agradável após uma sessão de treino árduo, a um restaurante localizado mesmo junto à praia e cheio de pessoas.

A senhora que recebia os pedidos, de repente me fez lembrar do famoso restaurante CHA CA em Hanoi. Ela fez da mesma maneira enquanto falava com várias pessoas. De certeza que no próximo estágio de Verão nós voltaremos outra vez a este agradável restaurante em Ofir. Devo-vos também dizer que junto à minha universidade, UQAM, em Montreal, nos anos 80 havia também um restaurante Vietnamita que servia CHA CA. A qualidade da comida era realmente boa e eu apreciava imenso. Mas nada comparável ao bem conhecido restaurante CHA CA em Hanoi. Um dia, um colega perguntou-me porque tinha eu escolhido vir e ensinar na UQAM, e eu com um sorriso respondi que tinha sido por causa dos bons restaurantes vietnamitas que ali existiam, especialmente de CHA CA. É que precisamos de comer bem se pretendemos trabalhar bem **J**. Eu disse isso ao meu simpático colega porque existe um dizer vietnamita (com o qual eu não concordo) que diz: “AN DE SONG, KHONG SONG DE AN” – Comer para viver, e não viver para comer. Que hipocrisia, pensei.

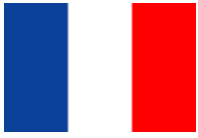
Quando entrei neste Cafe-restaurante CHA CA em Hosen, tentei arduamente detector quem era Vietnamita e quem era Japonês de entre as pessoas que orientavam o negócio. É difícil saber. Todos os três pareciam, de alguma forma, Vietnamitas e ao mesmo tempo Japoneses. Disse uma frase em Vietnamita –“anh em manh gioi” que significa “How are you”-, e ninguém pareceu perceber. Eram todos Japoneses! A comida era muito boa mas não era nada Vietnamita, nem o café-restaurante! Tudo neste



local era Japonês, puramente Japonês. O seu nome CHA CA é um termo Japonês que significa “Chá Verde”!

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Phan-Hoang, Janeiro 2009.



## **AU DESSUS DE L'OCEAN**

Serie de lettres de Maitre Phan Hoang

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*Le ciel est immense, la Terre est vaste ; voyager vrai, vivre vrai ; notes rapides pour vous...*

**La lettre de Phan Hoang**

**DEFIANT LES VAGUES ET LE VENT**

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### **Lettre N°14 : LA VILLE DE HOSEN**

Après la visite de Kamakura, le jour suivant je revins à Fujisawa pour prendre le même train vers Hosen, la ville de la Statue du Grand Bouddha. La gare est petite, sans hall d'entrée, mais aujourd'hui un nombre énorme de passagers entrent et sortent en toute hâte. Une mer de gens envahit la rue principale, allant dans les deux sens. Je ne veux pas me perdre de nouveau, mais je ne veux pas non plus suivre la foule. De toute façon je souhaite visiter d'autres temples et explorer l'endroit avant d'arriver au site du Grand Bouddha. La plupart des gens viennent ici juste pour voir la statue du Grand Bouddha et prendre quelques photos à montrer aux amis quand ils seront de retour chez eux. Je viens ici non pas pour voir la statue de Bouddha, mais pour rencontrer Bouddha. Donc j'ai tout mon temps pour attendre jusqu'à ce qu'il soit disponible ( !).

A ce moment, je vis une inscription en alphabet latin, ressemblant à du vietnamien, et indiquant « Cafe CHA CA ». Hé bien ! Toute ma vie passée revint en une seconde. Le terme de « CHA CA » est le nom bien connu d'une spécialité vietnamienne de poisson, mais pourrait aussi être le surnom d'un fameux évêque catholique, l'évêque missionnaire d'Adran au Viet Nam il y a environ deux siècles. Dans l'espoir de gagner davantage d'âmes vietnamiennes pour sa Mission Catholique et de convertir la classe régnante au catholicisme, l'évêque d'Adran aida le seigneur de guerre Nguyen-Anh dans une guerre interne contre le Roi Quang-Trung et son successeur. À la fin Nguyen-Anh gagna et devint le Roi Gia-Long. Il récompensa l'évêque d'Adran par beaucoup de cadeaux et de pouvoir. Selon certains historiens, l'évêque d'Adran, appelé en vietnamien CHA CA, a contribué de manière importante à ouvrir les portes du Viet Nam à la colonisation française, qui dura presque un siècle. Je n'ai pas d'opinion finale à ce sujet, mais je me souviens très bien du grand tombeau de CHA CA, sur le côté de la route près de l'aéroport de Saïgon, route que j'empruntais pour rentrer après le travail, il y a plus de 47 ans. Ce peut-il que maintenant, quelqu'un parmi ses admirateurs aurait ouvert dans la ville de Hosen un restaurant vietnamien portant son nom ?

A Hanoi, il y a longtemps, autant que je m'en souviens – j'ai quitté cette ville en 1954 – il y avait un restaurant fameux pour la spécialité de CHA CA, dans la rue LA-VONG. Cette spécialité n'est pas simplement couteuse, mais elle est destinée à être appréciée seulement par les fins « gourmets ». C'est tout un art que de manger du CHA CA. Le personnel prenant les commandes de ce fameux restaurant n'écrivait jamais les commandes, et pourtant ne mélangeait jamais ni les plats ni les additions, tout en prodigant des recommandations à bien des gens. C'était vraiment étonnant. Depuis de longues années, voyageant autour du monde, goûtant à toutes sortes de restaurants, je n'ai jamais revu cela. Jusqu'à il y a 2 ans, dans la ville d'Ofir au Portugal, le groupe VOVIET TRAN-SU m'invita à un restaurant plein de monde situé juste au bord de l'océan, une belle soirée après une dure session d'entraînement. La dame qui prenait les commandes me rappela soudain le fameux restaurant CHA CA de Hanoi. Elle procédait de la même manière tout en parlant beaucoup aux gens. C'est sûr qu'à nos prochaines Sessions d'Été d'Entraînement nous reviendrons encore et encore à ce sympathique restaurant d'Ofir. Je devrais vous dire aussi qu'à côté de mon Université UQAM à Montréal, dans les années 80 il y avait aussi un restaurant vietnamien de CHA CA. La qualité des plats était vraiment bonne, j'avais beaucoup apprécié. Mais il ne pouvait pas se comparer au bien connu restaurant à CHA CA de Hanoi. Un jour, un collègue me demanda pourquoi j'avais choisi de venir enseigner à UQAM ; avec un sourire j'ai répondu tranquillement que c'est à cause des bons restaurants vietnamiens d'ici ; nous avons besoin de bien manger pour bien travailler ( ! ). J'avais dit cela à mon gentil collègue, car il y a un dicton vietnamien, avec lequel je ne serais pas trop d'accord, disant « AN DE SONG, KHONG SONG DE AN » -Manger pour vivre, et non pas vivre pour manger- . Quelle hypocrisie, pensais-je.

En entrant dans ce café-restaurant CHA CA à Hosen, j'ai essayé de détecter attentivement qui était vietnamien et qui était japonais parmi la direction et le personnel de l'établissement. C'était difficile de savoir. Tous les trois avaient l'air vietnamien quelque part et en même temps japonais quelque part. Je me suis risqué à lancer une phrase en vietnamien « anh em manh gioi », ce qui veut dire « comment allez vous ». Personne ne semblait comprendre. Ils étaient tous japonais ! La cuisine était très bonne, mais pas vietnamienne du tout, ni le café restaurant ! À cet endroit tout était japonais, purement japonais. Le nom CHA CA est un terme japonais, signifiant « The Vert » en anglais !



## VIET-CHI POST XXVI

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### IN MARI OCEANO

Magistri Phan-Hoang epistularum series

(non-edited text)

*Trời dài đất rộng, đi thật, sống thật, ghi vội, gửi về...*

*Cánh Thư Phan-Hoàng*

**ĐẦU SÓNG NGỌN GIÓ**

*Thư Số 14: THANH-PHO HOSEN*

### Epistula XIV : DE URBE HOSEN

(pars secunda epistulae XIII)

EPISTULA XIV

Cum Kamakuram circumiissem, postero die Fujisawa redii, ut in hamaxostichum ad urbem Hosen iter facientem, ubi magnum simulacrum Buddhae est, ascenderem. Cum angusta sit statio, nam nulla mansio est, hodie, hunc in locum, multi viatores festinantes concurrunt. Turba in utramque partem iens, viam celebrat. Neque rursus deerrare itinere, neque turbam sequi volo. Antequam ad magnum simulacrum Buddhae eo, alias aedes sacras videre et locum explorare cupio. Plerique advenarum hunc in locum veniunt ut Buddhae simulacrum tantum aspiciant et nonnullas imagines photographicas, ad amicis domi exhibendas, capiant. Ego, autem, usque ad hunc locum veni non ut simulacrum Buddhae spectem, at contra, ut Buddham inveniam. Itaque moror, donec fas est J.

Cum morer, signum contueor: cum litteris Latinis scriptum sit “Café CHA CA”, Vietnamiticus titulus videtur. Ehem! Vitae praeteritae memoriam momento repeto. “CHA CA” patina de piscibus in Vietnam nominatur; episcopo Catholico Eveque d’Adran, fidei praedicatori in Vietnam abhinc annos CC, Vietnamitae vocabulum “CHA CA” indiderant, Ut plurimas animas Vietnamitarum suae missioni catholicae pararet et ad fidem Christi collegium rectorum converteret, episcopus Adran imperatori Nguyen-Anh in bello civili contra regem Quang-Trung et eius successoribus auxilium tulit. Nguyen-Anh vicit factusque est rex nomine Gia-Long. Qui episcopo amplissimis largitionibus gratiam egit. Nonnulli rerum scriptores pro certo affirmant Adran, cui vocabulum CHA CA Vietnamitae indiderant, ad deductionem Gallicam incipiendam, mansuram saeculum, valuit. Qua de re nihil dico. Magnum sepulcrum episcopi CHA CA autem memini, in proximo aeroportu urbis Saigon aedificatum, quod cotidie videbam, domum ex sede officii rediens, ante XLVII annos aut plus. An amator episcopi cauponam Vietnamiticam aperuit in urbe Hosen?!



In urbe Hanoi, si memoria mihi constat, - inde cessi anno MCMLIV – popina nota patina delicatissima de piscibus quae vocatur CHA CA, in via LA-VONG fuit. Haec patina non solum magni pretii est, sed etiam idonea ad palata subtilia. Patina CHA CA ad extimatores pertinet. In hac nota popina, servi qui cibos apponebant, cum numquam notarent iussa adventorum, mirabile dictu, numquam errabant in praebendis mensis rationibusque, cum permulti diversores essent. Cum multos per annos multis in alienis civitatibus peregrinatus essem, cum multos cibos degustavissem, nusquam CHA CA inveneram. Abhinc biennium, in urbe Lusitana Ofir, coetus VOVIENT TRAN-SU, cum acriter exercuissemus totum per diem, me vespere gessit ad litus, in popinam frequentem.

Mulier, quae iussa notabat, mihi memoriam notae popinae CHA CA urbis Hanoi attulit, dum loquitur cum diversoribus. In nostro aestivo conventu, non semel rediturus sum in hanc amplam cauponam! In urbe Montreal quoque, Vietnamitica popina CHA CA, finitima meae universitati studiorum, UQAM, in via LXXX est. Cuius cibi equisiti me delectant. Ista, tamen, non comparabilis est cum illa popina CHA CA urbis Hanoi. Olim collega, leniter arridens, quaesivit cur elegissem UQAM sedem docendi. Quiete respondi illo loco optimas Vietnamiticas cauponas esse, maxime de patina CHA CA. Bonum cibum nobis sumendum est, ut bene vivamus J. Ita respondi, quod proverbium Vietnamiticum est: “AN DE SONG, KHONG SONG DE AN” – Nobis cibum sumendum est ut vivamus; non vivendum est ut cibum sumamus. Ego aliter sentio. Puto hoc adagium falsum esse.

Cum in thermopolium–popinam CHA CA urbis Hosen iniisse, tres tabernarios acriter examinavi, ut cognosceret quisnam Vietnamita esset. Difficile perceptu. Videbantur illi tum Vietnamitae tum Iaponienses. Sententiam Vietnamitice expertus sum – “anh em manh gioi” i.e. “Quid agitur”-, nemo eorum intellexit. Iaponienses vere erant! Cibus optimus erat; nec epulae nec thermopolium–popina vero Vietnamiticae erant! Omnia eo loco Iaponica sine exceptione erant. Et nomen Iaponicum est, nam potio de thea viridi Iaponice CHA CA appellatur!



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Phan-Hoang, Mense Ianuario MMIX.



Polsky : see attachment

# the twins Bartosz & Bernard

Hello Edio!

11.03. I wrote to Master Phan Hoang e-mail about very happy and great moment in my life. 06.03.09. in Warsaw were born my 2 sons, the twins Bartosz & Bernard (look at date: 3, double 3 and triple 3 - theory of numbers :)). My wife made a great job, although there were some troubles and complications. Now she feels good, kids too. We are so happy :). Master suggested, that I wrote to You about this event, and You maybe have a time and will create some news in our VOVIET COMMUNICATION :). Will be wonderful. You know, sometimes are a moments in our life, that we have a desire to do something crazy, jump for happiness or shout very loudly to all over the world :))). Now children have 1 week and my happiness don't pass away. So I would like to impart news to my friends from VOVIET FAMILY.

Best regards,  
Tomek.

P.S.

I send You pictures from hospital and home :)







