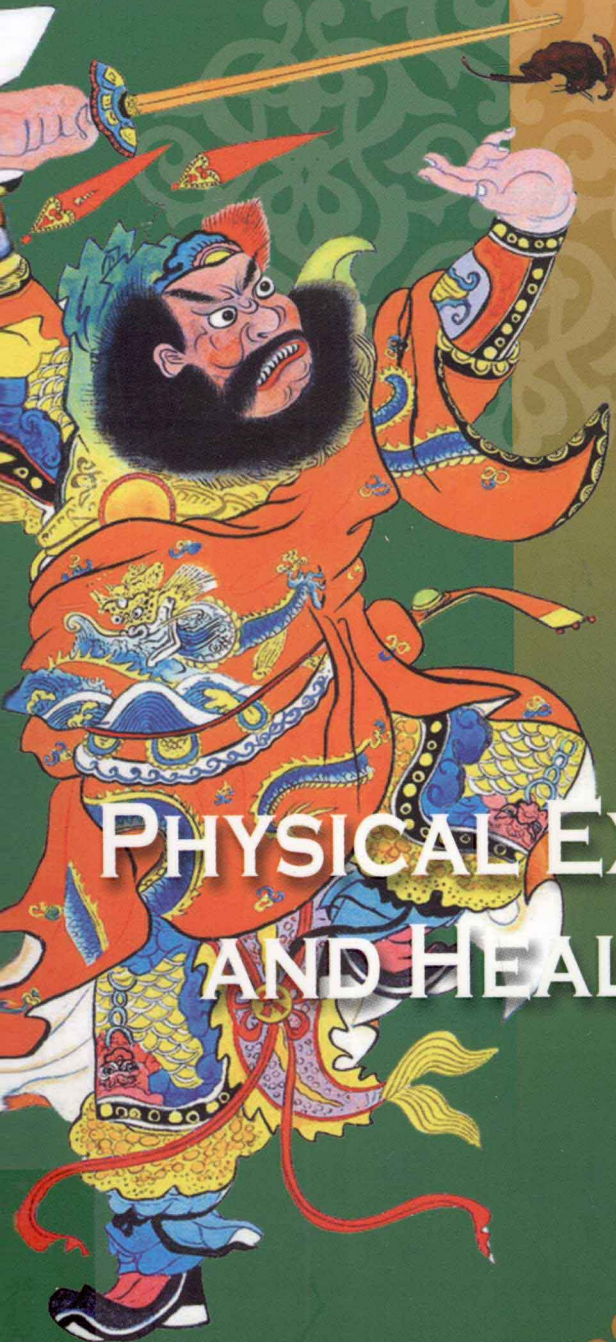


Chinese Lifestyle



CHINESE PHYSICAL EXERCISES AND HEALTH CARE

Wang Kaiwen
Qu Jianmei
Sun Lixia

CHINA
INTERCONTINENTAL
PRESS

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Introduction to Chinese Lifestyle

China, a country of appealing mysteries.

The Chinese nation, a nation intermittently strong and weak, honorable and infamous, awake and asleep, with a history of five millennia at the shortest and probably longer, has experienced the highest stage of ancient civilizations in the most prosperous dynasties of the world, and made indelible contributions to the advance of human societies. As the world's biggest nation, the Chinese people account for approximately a quarter of the whole population on earth.

And as a standing member of the UN Security Council, it is exerting enormous influence on international affairs. Economically speaking, it is the world's largest consumer market and human resource reservoir, as well as the largest base of processing industries.

For the recent three decades, China's opening to the world has brought about unprecedented contact with the people of all other countries, resulting in great advancement of the Chinese society and drastic growth of its economy, which have drawn ever greater attention of the world.

Now again as in the past when China was in its prime, the world find it impossible to overlook China and its people.

However, for its many sufferings in pre-modern and modern history of social unrest and setbacks, natural disasters and social misfortunes, China has for a long time remained relatively backward, listed as a "developing country" of the world. And for the same reason, The Chinese people and their civilization have been neglected in the developed countries, and what is now known of China to quite many people in the West remains to be what it was 30 or 50 years ago.

In view of the above conditions, we hereby present to our readers this brand-new *Chinese Lifestyle* with the aim to help those interested in things Chinese learn about the people and their social life, and ultimately discover "the last hidden world" and the nation that is once more on the rise

in the Oriental, so as to more effectively communicate with them in all walks of life.

Within this series are five books, respectively on the language, folk culture, rites and rituals, traditional food, and traditional physical exercises of the Chinese people. Drawing upon vast resources from libraries and internet materials, these books are all written with special perspectives of the writers themselves, and infused with their individual insight. What's more, the style of the language may also be interesting to the western English readers because the writers are all native Chinese themselves who teach English in higher institutions of education in China. This means that their English language may smack of some "Chinese flavor," somewhat different from that of the native English writers but nevertheless are pleasantly readable after minor revision by invited native English first readers.

Chinese Language by the undersigned chief-editor of this series begins by a general introduction of various "Chinese languages," languages of different Chinese ethnic groups as well as the majority Han people. The relation between Mandarin Chinese and Chinese dialects is also explained with fair clarity. Through reading the introduction, you will learn why Mandarin Chinese has become "the Common Language" (Putonghua) of the nation, how Chinese written characters evolved into the present form, and what differences exist between the classic and modern language, and between the formal written style and informal speech. In addition, the systems of Mandarin Chinese Pinyin and Tones are introduced in detail to serve as a threshold for exploring the contents of the book.

After the introduction are six chapters elaborating on the distinctive features of Mandarin Chinese, respectively in terms of its phonology, tones, morphology and syntax. In each chapter, typical and practically usable examples are provided along with annotation of the tones and translations, so as to help readers learn with ease.

Chinese Rites and Rituals is written by Feng Ge (冯鸽), an associate professor with the Northwest University, and translated by Huang Jieting (黄洁婷) and Jiang Yinji (蒋茵佺), English teachers of Suzhou Vocational University. It is an overall introduction of the Chinese ritual systems and the related social norms. The first part begins with an elaboration of the central Chinese

concept *Li* (礼), which carries a wide range of connotations including not only rites and rituals but also what are generally concerned as good manners, appropriate behavior and acceptable ceremonies on various social occasions. The contents are divided into two parts, with the first part on traditional rites and rituals and the second on the modern practice. Actually all possible aspects appropriate to be considered under the general title of *Li* are touched on, from individual social conducts to state rules. With the understanding that *Li* is a matter of great importance in Chinese culture, we believe this book is of special value for learning about the Chinese society and the people's way of thinking and life.

From *Chinese Food Life Care*, authored by Yang Hua (杨姍) and Guo Wen (郭雯), lecturers of English at Soochow University of Science and Technology, readers are expected to learn about the traditional Chinese way of eating, and find their opinions as regards the choices of food in various situations. They will also familiarized themselves with a great variety of traditionally consumed Chinese food items and understand why some items are more popular than others in China, and why the Chinese people generally believe "food and medicine are of the same origin." It is our hope that the detailed accounts of the properties of different food items will serve as useful references for making decisions on what one should choose to eat according to his or her own physical conditions.

Chinese Physical Exercises and Health Care was written by Professor Wang Kaiwen (王开文), an expert in Chinese Kungfu and Taijiquan, and Qu Jianmei (曲建梅) and Sun Lixia (孙丽霞), Teachers of English at Yantai University. It begins with a brief account of the basic knowledge of Chinese Physical Exercises and Health Care, a short History of the Development of various ways of traditional physical exercises such as Taijiquan and Qigong, the Basic Theories concerning their efficacy and mechanism, and the methods generally adopted in practice. Then, in the following chapters are presented the concrete procedures of exercises, all well illustrated with clear pictures to aid the practitioner. In addition, traditionally practiced supporting like various ways of self-massage is also introduced at length. It is our belief that the explanations and illustrations will not only make the reading of the book an effortless experience but also help in practice.

Chinese Folk Customs, by Zhang Weihua (张伟华) and Fang Huawen (方华文), projects before the readers a changing and kaleidoscopic view of the Chinese social phenomena seen in different areas and ethnic communities, in both the ancient times and present. Although it is understandably difficult for the writers to account for how much or to what extent the old customs have lasted to date, we can well assume that quite a lot have, even though possibly in somewhat changed forms. At any rate, they should have some unelectable impact on the Chinese contemporary way of life. And with growing consciousness of the importance of protecting traditional culture, some wholesome folkways that had once fallen to the verge of extinction are now being recovered, while others are still often found in Chinese literary works even if they have fallen out of date. Thus, reading about them should be awarding, and as I hope could also be a pleasure.

The five books in this *Chinese Lifestyle* on the whole form a kind of knowledge pool for readers interested in the Chinese society, the people and their way of thinking and social behavior. And I believe they will be of very practical use for those who are presently working in China or considering a visit or some time of stay here. And for those who have the interest in Chinese literature, the contents should also be something worth reading.

In the end, I feel obliged to acknowledge the help of many who have given me very good suggestions as regards the contents of the books, including in the first place Professor Fang Huawen, my colleague at Soochow University and a proliferate writer. And of special help in making this series publishable is Mr. Deng Jinhui (邓锦辉) at China International Press, who has cooperated with me from the very beginning of the planning through to the end. Without his far-sighted vision of the possible readership and their expectations, all efforts may be just spent for nothing.

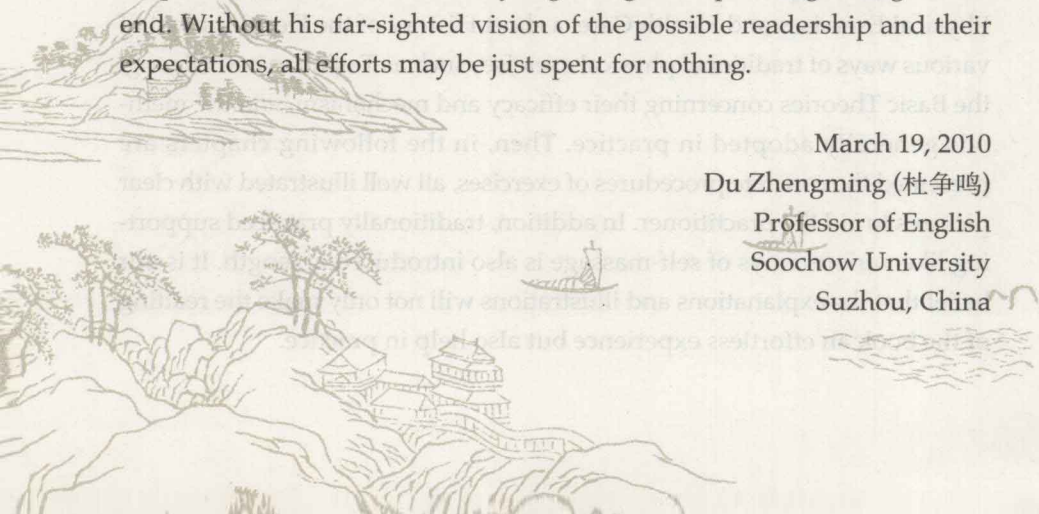
March 19, 2010

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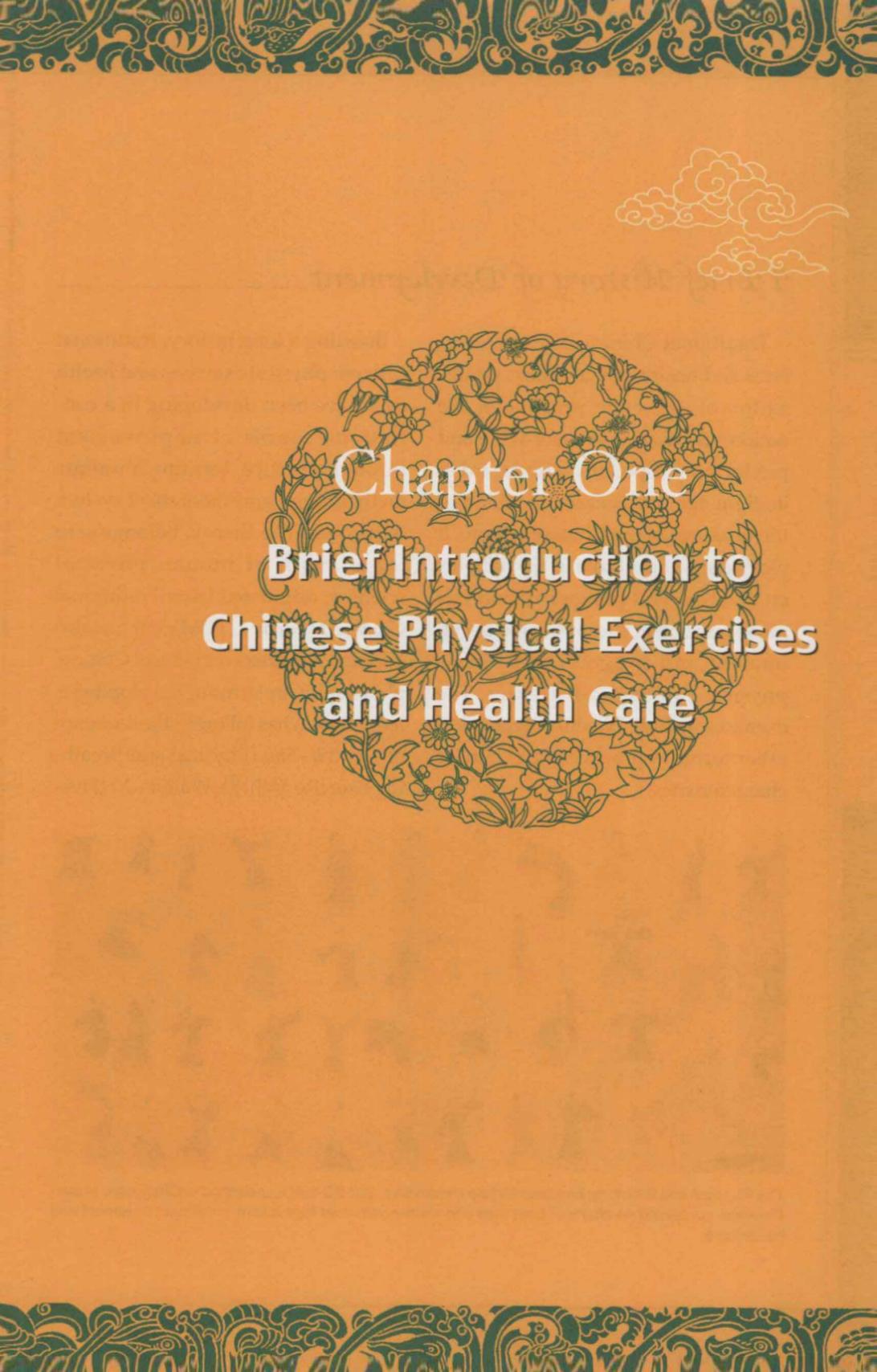
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Chapter One

**Brief Introduction to
Chinese Physical Exercises
and Health Care**

1 Brief History of Development

Traditional Chinese physical exercises and health care are the crystallization of life care practice in the nation's thousands of years of life and productivity, especially with regard to its fight against disease. As a kind of the treasures of the Chinese culture, it plays a significant role in the nation's civilization and prosperity and has made great contributions to the development and progress of Chinese physical and medical sciences. The exercises include Wushu, Qigong and other forms of practice with Chinese characteristics.

Boasting a long history, traditional Chinese physical exercises and health care have been developing in a continuous course of improvement through practice, forming a unique methodology and theoretical system of its own. The theory, belonging to the domain of human physical sciences, originated from Traditional Chinese Medicine (TCM), but has also adopted key ideas of classical Chinese philosophy. In terms of development, its evolution has followed the sequence of *Dao-Yin-Shu* (Physical and Breathing Exercise 导引术), *Wu-Qin-Xi* (Five-



The Physical and Breathing Exercise Picture (Recovery), 202 BC-8 AD, unearthed in Changsha, Hunan Province, containing 44 charts of both men and women with brief instructions on ailment treatment and health care.

Animal Play 五禽戏), *Ba-Duan-Jin* (Eight-Section Health Exercise 八段锦), *Yi-Jin-Jing* (Changing Tendons Exercise 易筋经), and Taijiquan.

Dao-Yin-Shu, which dates back to the end of the primitive society, is an ancient way to keep fit and healthy. It is related to ancient Chinese witchcraft as well as the natural environment. It is said that *Xiao-Zhong-Wu* (消肿舞), invented by Yinkang to prevent and treat joint ailments during the period of the Five Legendary Rulers (2600-2070 BC), was the earliest health care physical exercise and a precedent of *Dao-Yin-Shu*. The word *Dao-Yin* first appeared in *Chuang Tzu* (book of the famous Taoist Chuang Tzu), in which breathing and the acts imitating the tree-climbing of bears and the flying of birds were related for achieving fitness and good health, and preventing aging. *Dao-Yin-Shu* was thus taken as a combination of breathing and body movements for the purpose of health care and the treatment of diseases. It was supplemented with self-massage after the Han Dynasty (206 BC-220 AD).

Dao-Yin-Shu took form in its early development in the Eastern Zhou Dynasty (770-256 BC). This special physical exercise based on breathing then became a particular inquiry named *Qigong*. The Han Dynasty was an important period for its development, for



Yi-Jin-Jing Form I, in Nei Gong Tu Shuo: Illustrated Explanation of Nei Gong 1858.

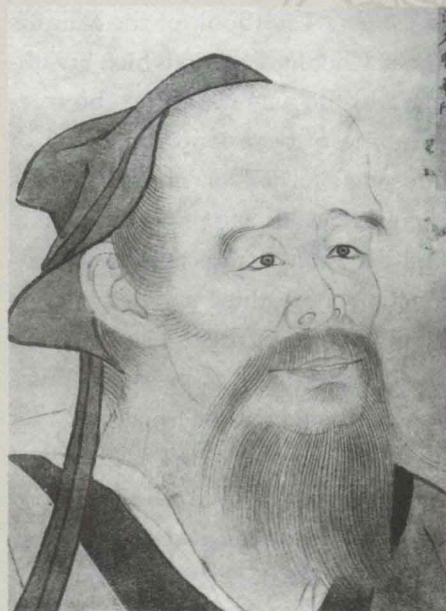
The Physical and Breathing Exercise Picture unearthed from the Mawangdui Han Dynasty tombs at Changsha is the earliest and most complete on it so far. The picture contains 44 charts, each describing a separate movement in the exercise. These charts depict both men and women, old and young alike, some of whom are clothed, some barebacked, with some people standing and others sitting. The charts delineate general exercises and particular actions for specific ailments, breathing methods, imitation of animal movements, and exercises either with or without tools. Each act is separately presented, illustrating different

ways of breathing and exercise of the time when it was made. There are some similarities between these postures and those of modern body-building exercises.

Since most postures in early *Dao-Yin-Shu* were imitating the movements of animals, the exercise was also called *Qin Xi* (Animal Play 禽戏). The ancient TCM physicians mainly followed the practice of body movements and massage while the Taoists would emphasize the control of breath and conduct the intrinsic *qi*. The exercise gradually matured during the Chinese Middle Ages (200-581 AD), when more movements were added to it and classified into different sets. Moreover, many works specializing in health care were written during this period. In the Sui and the Tang Dynasties (581-907 AD), preceding ways of health care and disease treatment were collected and compiled; concerned theories were also proposed, which marked a major breakthrough in its development. From the Song to the Qing Dynasty (907-1911 AD), such great innovations as *Yi-Jin-Jing* and Taijiquan were made and promoted further development of *Dao-Yin-Shu*.

Inspired by the different animal movements, the famous TCM physician Hua Tuo (141-208 AD) devised the so-called Five-Animal Play which

mimicked the movements of five animals: the tiger, deer, bear, monkey and bird. The appearance of this exercise marked the new stage of the development of *Dao-Yin-Shu* and opened up broad prospects for the invention of other body-building and health-keeping exercises. The initial chart of this exercise has already been lost; the edition that has been handed down to this day was recorded by Tao Hongjing (456-536 AD) in his *Collection of Ways to Protect Health and Deter Aging*. Though large in variety, most of the popular protocols at present



Hua Tuo (141-208 AD), a well-known Chinese physician, devised Five-Animal Play mimicking the movements of five animals: tiger, deer, bear, monkey and bird to keep fit, cure diseases and deter aging.

were compiled by later practitioners in his name, some emphasizing internal exercise, others underlying techniques of combating.

Developing into the Song Dynasty (960-1279 AD), Chinese traditional health care exercises made their most remarkable achievement by inventing an exercise that is practiced while sitting. An example of it is seen in *Baduan-Jin*, which consists of eight sections, including sitting postures and standing postures. The whole set of sitting postures includes dry bath (bathing hands, arms, head, eyes, nose, chest, legs, knees), beating the heavenly drum, revolving the eyes, tapping the teeth, resonant gargling, holding-rotating *yaoyan* acupoint (about 3.5 *cun* lateral to the lower border of the spinal process of the fourth lumbar vertebra), holding-rotating arch and rubbing abdomen. In contrast with standing postures, these movements are fine and delicate with moderate intensity. When it came to the Qing Dynasty (1644-1911 AD), *Shi'er-Duan-Jin* (The Twelve-section Health Exercise 十二段錦) and *Shiliu-Duan-Jin* (The Sixteen-section Health Exercise 十六段錦) were developed on the basis of sitting postures. They combined body movements with massage and breathing exercises and were widely practiced.



Shi'er-Duan-Jin Figure 1, in *Nei Gong Tu Shuo: Illustrated Explanation of Nei Gong* 1858.

Another simple and practical exercise called *Xiao-Lao-Shu* also appeared in the Song Dynasty. Practicing principles such as "gradual and moderate practice in accordance to one's capability" and "perseverance" were proposed. At the end of the Ming Dynasty (1368-1644 AD), *Yi-Jin-Jing* was invented and later spread widely in the Qing Dynasty. In Chinese, *yi* means "change," *jin* means "tendons or sinews," while *jing* means "methods." It was clearly stated by the compiler that this exercise program was effective enough to improve one's physique. As a relatively intense form

of exercise, it is symbolic of the further development of Chinese physical exercises and health care. It aims at strengthening the muscles and tendons by breathing and isometric training, improving the circulation of blood and the function of the internal organs.

Taijiquan can be traced back to the turn of the Ming and the Qing Dynasty. When nearing modern times, five styles or schools took shape: the *Chen*, *Yang*, *Wu (Jianquan)*, *Wu (Yuxiang)* and *Sun* schools are named after the families that established them. Although each has its own forms, postures, and movements, their essence remains the same. The practice, which connects the spiritual and the physical worlds, is characterized by graceful, slow, harmonious, and smooth movements of body and mind-intention.

While we are summarizing the formation and development of Chinese physical exercises and health care, we can find that the history of *Dao-Yin-Shu* is at the same time the history of Qigong. There are similarities as well as differences between them in both theory and practice. While both of them are the dynamic combination of breathing actions and body movements, the former stresses body movements and the latter focuses on the mind-intention.

Since the founding of the People's Republic of China in 1949, a mass movement of body-building and health preservation has been flourishing. It is in the 1950s that the word "Qigong" was first put forward. Many Qigong research institutes and Qigong sanitariums were established afterwards. Qigong has been recognized as a branch of human physical sciences to benefit all of mankind.

Records show that Chinese *Dao-Yin-Shu* had spread to Japan and North Korea by the 10th century. By the 18th century it had been introduced to Europe by French missionaries and exerted a vital influence on the establishment of one of the cornerstones of modern physical exercises—Swedish gymnastics, which was rare in the recent history of East-West cultural exchanges. Since the 1960s, the function of Qigong has gained attention from the scientific communities in Europe, America, Japan, and Russia. Comprehensive research has been made in this field. Qigong schools have been set up in Sweden; courses on it are now obligatory for American and Russian astronauts and have been taught in the geriatrics colleges of France; three international symposiums on Qigong have been held since 1973.

In China, Chinese Qigong Joint Per-

performances in July, 1979 promoted the widespread practice of Qigong, which was continuously pushed to a climax with the establishment of The National Association of TCM on Qigong in September, 1981. In addition to the traditional exercises, such as *Wu-Qin-Xi*, *Ba-Duan-Jin*, *Yi-Jin-Jing* and Taijiquan, new exercises are also explored, strengthened and devised.

The introduction of traditional physical and healthcare exercises to schools has not only helped students to enhance intelligence, encourage ethics, protect health, and prevent diseases, which can benefit them for a life time, but has also promoted the popularity of physical exercises among the mass and made great contributions

to people's health maintenance.

Since the 1980s, there has been a "Qigong Fever" all over the world. In this context, some people claim that they own "supernatural power" and are able to bring it into play. These claims are actually swindles in the name of "human body science." The aim was to disseminate superstition and con people out of their money. Some of them even turned into evil cults with certain political purposes and brought disaster to Chinese people. In fact, traditional *Dao-Yin-Shu* is simple and easy to learn, with no religious mystery. Hence, as long as we understand its basic principles and movements, we can avoid being deceived.

11 Basic Concepts and Theories

The Concept of Holism

Being the fundamental concept and one of the features of TCM, the idea of Holism gives particular emphasis on the unity and wholeness of matters and their relations. TCM believes that the constituent parts of the human body are inseparable in structure, related with and conditioned by one another in physiology. Meanwhile, the human body is also conditioned by the natural environment in the way that

the former dynamically adapts to the latter and maintains its normal functions. This recognition of the interrelated nature of the body's components and the balance between the body and nature are defined as the concept of Holism. It is the theoretical basis for Chinese traditional physical exercises and health care, applied throughout the process of TCM treatment, such as diagnosis, healing and recovering.

As a matter of fact, the concept of Holism that "Man corresponds with nature" is embodied in all the theories and practices of Chinese physical exercises and health care. Under the guidance of this concept, the ancient masters of health care paid close attention to the relationship between man and nature. The internal causes—joy, anger, anxiety, pensiveness, grief, fear, and fright are called "Seven Emotions," while the external causes—wind, cold, summer-heat, dampness, dryness, and fire are "Six Evils." Although the former type of causes is considered primary, the second is also stressed. The masters recommended the preservation of vital essence (*jing*), the replenishment of *qi*, and the cultivation of vitality (*shen*). The principles are "cultivating one's mind," "conforming to the change of the seasons," "eating a balanced and healthy diet," "observing a regular way of life," and "avoiding overworking." In terms of mind cultivation, they advocated keeping a happy mood and emotional balance, for the excessive changes in emotion may lead to disease. For correspondence with the law of nature, they advised that the change of the seasons and the climates should not be followed passively. Correct ways to maintain good health

were suggested, such as active physical exercise, so as to improve one's physique to adjust to the climatic changes. With regard to diet, instead of preference for foods of certain tastes, the masters approved a balanced diet for providing all ingredients of nutrition needed by humans, regardless if the food is crude or delicate. As for daily life, they advocated adjusting one's living habits in accordance with the change of seasons. For example, in Spring, one should rest late and rise early to take a walk and enjoy the fresh air; in Summer, one should also go to bed late while getting up early, in spite of the burning sun; in Autumn, one should sleep early and rise early following the chicken's living rhythm; in Winter, one should repose early and get up at sunrise. As regards the avoidance of overwork, they were for working in a regular but mild way, rather than working in extreme intensity or to an overdue extent. Fatigue should be avoided. In their view, protracted watching disturbs the flow of blood; long sitting time impairs the muscles; longtime lying weakens *qi*; a long period of standing causes bone injuries; excessive walking does harm to tendons. Therefore, a habit of taking regular but moderate exercise should be formed and followed.