

**ANCIENT
TAOIST
REHABILITATION
METHODS**

REHABILITATION METHODS

Methods of rehabilitation are the measures or means adopted for patients to recover from diseases. Methods employed for rehabilitation in TCM are composed, chiefly, of psychotherapy, diet therapy, physical-training therapy, herbal therapy, acupuncture-and moxibustion therapy, massage therapy and milieu therapy, of which a brief introduction is presented as follows.

Section 1

Rehabilitation by Psychotherapy

The psychotherapy refers to the method of psychosomatic rehabilitation by patients and mental self-recuperation in the course of diseases and during convalescence or by doctors checking their morbid psychology with certain words or actions. It is a combination of auto therapy with doctors treatment, thus applying to both mental disorder caused by physical disease and certain emotional diseases. The psychotherapy has been practiced in the following concrete ways.

1. Keeping Sanguine

In the course of a disease and during convalescence, it is essential for patients to keep themselves in a happy and sanguine mood; to establish confidence in overcoming diseases, ridding themselves of the unnecessary anxieties; and to set their mind at recuperation, strictly following the doctor's advice. This is just what is meant by what Su Dongpo wrote in one of his poems: "How happy it is to have time to spare because of a disease! And the best therapy is to set the mind on quietness for recuperation."

For patients and maimed persons, different forms of psychic and emotional changes of varying degrees frequently follow the disease. Due to the ignorance of the condition of their illnesses at the initiate stage, patients are likely to develop nervousness, sadness, depression, irritability, anxiety, fear, etc.; some are apt to weep while some others are liable to become excited. Any change in the condition of illness would cause a anxious state of mind. When patients think that they would become a burden to the society or their families, they often develop the feeling of despair and world-weariness. All these harmful feelings are, in turn, liable to worsen their illnesses and impair rehabilitation. Therefore, patients are obliged, under the guidance of doctors, to foster a feeling of optimism and happiness so as to facilitate an earlier recovery.

Optimism can tranquilize the mind and promote health. A happy mood results in smooth circulation, of qi and blood. "Joy leads to smooth circulation of qi and blood, pleasant frame of mind, and promotion of ying and wei" shows that a joyful mood on the part of the patient can cause qi, blood, ying and *wei* to circulate smoothly, free from any stagnancy. "Blood is the material basis of vitality"; the

free flow of qi and blood nourishes vitality so that vitality and qi function in harmony and the mind is entirely free from worry; thus the state of a sound mind can be achieved. A sound mind dismisses distracting thoughts automatically and avoids emotions of pacifism and pessimism. Indeed, optimism would exert great influence on human psychological activities: it regulates human psychological activities, dispels the various feelings of depression and anxiety, overcomes the gloominess caused by loneliness and solitariness, and corrects the tendencies of introversion and the and eccentric disposition that exist in human personality; moreover, it helps patients to take things philosophically, to become cheerful, and to bestir themselves. This is just what the ancients meant when they said: "Delight dispels worries." In addition, optimism brings the therapeutic effectiveness of acupuncture and moxibustion and herbal medicines into full play. "With the spirit improved and the mind in a pleasant frame, the disease can be cured." If a patient feels dejected and apathetic and loses confidence in the recovery of his health, it would be hard for any of such rehabilitation therapies as herbal medicines, acupuncture and moxibustion, etc. to give full play to their therapeutic effectiveness. Even a thousand kinds of herbal medicines would get him no where. That is why our forefathers exhorted us: "With a disheartened feeling, all medicines would be taken in vain."

In short, keeping the mind in the state of optimism will surely do good to rehabilitation. However, patients often feel depressed and passive because of a lingering disease. How then, could it be possible to help them maintain cheerful and optimistic in the course of a disease and during convalescence ? Besides treating the diseases actively and effectively, the main thing to do is to help patients acquire correct knowledge about their diseases, pay more attention to self-cultivation morally and ideologically, and foster a mood of optimism by rest to attain mental tranquillity. To achieve this, a few concrete methods are suggested as follows.

1) Taking Things Calmly

This means to take diseases calmly. In the course of a disease, it is imperative for the patient to treat everything in an unhurried manner and think it over with a cool head; to cultivate the moral character of reason and calmness so that he can adopt a correct attitude towards any surprising spirit blows and "keep the mind at ease and free from fear."

2) Diverting Oneself from Adversity In case adversity or misery befall, it is necessary for one to free himself from them to seek peace of the mind, to realize that diseases can be cured, and to be full of confidence to overcome diseases.

3) Maintaining Free from Worries

This means that patients adopt various methods to keep themselves happy. Such activities as reading books or reciting poems, painting or playing a musical instrument roaming around in a mountain forest for pleasure, growing bamboo or watering flowers, meeting friends for idle talks, playing chess or having a drink, etc. can all make patients happy and cheerful. Patients may choose from them according to their own concrete conditions. It has been proved by practice that these activities can also relieve patients from depression. Take Ouyang Xiu for

example. He once said: "There was a time when I suffered from melancholia. The disease could not be cured even when I retired from work and stayed at home idle. Some time later I began learning to play *qin* (a musical instrument) from a friend.... As time passed, I became so absorbed in the pleasure that I forgot I had a disease." Psychologists hold that the physiological basis for the various modes of emotion is the process in which conditional reflex is formed and modified; suitable internal and external atmospheres lead to a relatively easy establishment of conditional reflex, which frequently results in a cheerful and happy mood.

2. Avoiding Emotional Irritations

In the course of a disease and during convalescence, patients must do their best to avoid all harmful emotional irritations. It is, therefore, essential for patients to correctly handle the relationships between themselves and doctors, family members, colleagues and neighbors and to concentrate their mind on rest and treatment to facilitate a recovery. This is precisely what is meant by "without violent breakout of emotions, any disease will vanish by itself"

Emotional irritations often cause the disease to worsen or deteriorate. Chapter 9 of *Plain Questions* said: "Anxiety, fear, grief, joy or anger may cause diseases to disobey the usual rules of development and thus result in exacerbation." Clinically, the worsening of diseases or deaths caused by melancholy and depression, or excessive grief, or reversed flow of qi due to anger are nothing new. Patients with obstinate illnesses and weak old people, in particular, are all the more vulnerable to violent emotional irritations; some died of angina pectoris, apoplexy, or hematemesis due to disturbance of qi and blood which are induced by a mere fit of anger while the deaths of some others were caused by the prostration syndrome marked by dripping with cold sweat, urinary and fecal incontinence, and dissipation of the vital-qi due to a sudden scare. Moreover, prolonged violent emotional irritations may cause patients to develop complications, or to relapse. Therefore, it is imperative for them to make every effort to avoid excessive emotional irritations.

To achieve this, one has to start with the following:

1) Helping Patients Strengthen the Ability of Self-control For patients, the strength of self-control ability is connected with whether they have sound physiological functions and whether they have acquired a correct attitude toward diseases. Those who are good at controlling themselves are broadminded, bright and cheerful in disposition, adept at adapting themselves to social environment, and thus having a tranquil mind and a good control of emotions. Chapter 47 of *Miraculous Pivot* stated: "The will helps people control over emotions, restrain thoughts, adapt themselves to different climatic conditions and mediate joy and anger." This means that those who are sensible and have a command of emotions can bring their own subjective initiative into full play, thus shielding off varieties of emotional irritations. For them, reason always triumphs over emotion in a conflict between the two. To help patients enhance their ability of self-control, doctors should, in accordance with the patients' objective performance, tell them in detail the causes of the diseases and analyze for them their conditions so that

they will have a correct understanding of their diseases, thus changing the harmful state of mind. Moreover, doctors should make efforts to soothe them and straighten them out by "telling them why they have failed to keep fit and how to nurse their health; why they suffer and how to keep themselves in good shape," so as to arouse their self-knowledge and enhance their ability of self-restraint.

2) Making Efforts to Lessen Emotional Irritations Avoiding the various emotional irritations that are unfavorable to patients' rehabilitation is the best measure to prevent the deterioration of diseases or the development of complications. The spiritual soothing, care and considerations shown by medical staff, family members, colleagues and neighbors as well as relatives and friends are very important to patients. This sort of spiritual backing, in addition to averting unfavorable emotional irritations social factors or family members may cause the patients, helps them maintain in a good state of mind during the whole period of convalescence. A cozy, harmonious atmosphere for recuperation helps patients overcome such modes of emotions as fear and passivism, thus pulling themselves together to triumph over diseases.

3. Establishing a New Relationship between Doctors and Patients

The doctor-patient relationship refers to the specific one which exists in the course of treatment between the doctor who gives medical treatment and the patient who receives treatment. A new relationship between doctors and patients requires the doctor, in addition to having excellent medical skills, to show sympathy for the patient, to treat the patient cordially and warmheartedly, to keep the secrets of the patient, to give first priority to the interests of the patient, to cherish the spirit of evoking himself to healing the wounded and rescuing the dying as well as to consult the patient on the treatment plan, so as to give full play to his initiative in joining the doctor in making decisions on medical treatment and putting them into effect. The patient, enjoying the sympathy and concern from the medical staff and the right to express his own opinions on treatment, will be able to follow the doctor's advice on their own initiative and act in close coordination with the medical staff to overcome the disease. It must be pointed out that doctor-patient relationship has all along exerted great influence over the results of medical treatment. The image of the medical staff being cordial, patient, considerate and noble in medical ethics can in itself bring the patient confidence, hope and positive suggestion, correct the passive attitude of the patient toward the disease, enhance the patient's subjective initiative in combating the disease, and direct the patient to perform perfect cooperation in the course of rehabilitation. At modern times, in particular, when social and psychological factors are playing greater and greater role in the onset and development of diseases, and the science of medicine has been transformed into a pattern of "bio-psycho-sociomedicine", what seems more important is that the patient does not hesitate to pour out his secrets as he has respect for and confidence in the doctor while the doctor is ready to listen attentively to the varieties of complaints from the patient, which would give the patient sociological and psychological help on a wider scale.

4. Checking One Emotion with Another

To check one emotion with another is a technique in which the doctor uses statements, actions, or things to arouse a certain emotional change in the patient in an attempt to check his morbid mentality. TCM holds that among the seven modes of emotions exists a relationship of interaction which can be employed to restrain harmful human emotional activities. just as Chapter 5 of *Plain Questions* stated: Grief checks anger; joy checks grief, fear checks joy; anxiety checks fear; anger checks anxiety. Physicians of later generations, in the light of clinical practices, elucidated these principles and put them into practice. *Criticisms of Prescriptions*, for example, pointed out: "Emotional stress cannot be cured by medicine and must be checked with emotion." Zhu Danxi held that excessive emotion as disease, which cannot be cured by medical remedies, should be treated with reason and emotion, pacifying the emotion by looking into the case and deciding on the root cause. He who suffers from liver affection by anger with indications of epilepsy and mania is to be cured with grief and relieved with fear." Examples of diseases being cured by checking one mode of emotion with another were not rare in ancient documents. *The Lü's History*, for instance, carried the following story: The renowned physician Wen Zhi in the Warring States period thought of a way to enrage the King Mm of the State of Qi, curing him of his disease caused by anxiety. This serves as an example of checking anxiety with anger.

Modern medicine believes that emotional reaction is a sort of temporary connection occurring in the nervous system; an existing temporary connection tends to be replaced by a new one. The so-called checking-one-emotion-with-another method in TCM is an example of replacing the existing temporary connection with a new one, i.e., arousing a new mode of emotion to overcome the existing emotional imbalance caused by over-excitement, so as to bring about a new balance to the mind.

According to the principle of interrestriction in the seven emotions, the doctor may, with detailed knowledge of the patient' s emotional changes and with the help of the patient' s family and the society as a whole, employ the checking-one-emotion-with-another method to correct the morbid state of mind of the patient.

1) Checking Grief with joy

This means to soothe the patient and help him to straighten out his muddled thinking with happy statements and actions as well as cheerful things, so that the patient will cheer up and pull himself together again. *Confucians Duties to Their Parents* said: "Joy restricts grief, it is ,Therefore appropriate to amuse the patient with crack jokes and unconventional banter." This calls for the use of witty .Remarks and funny expressions and actions to make the patient feel happy or even burst into laughter. Such techniques as telling stories, breaking a jest, listening to cross talks, seeing a farce, etc. will all take effect; these, if conducted in the light of the patient' s professional knowledge and level of education, would be more effective. Patients with concealed grief can have a strong sense of inferiority and suffer from grief without outward expression; they can be corrected

by the method of conducting heart-to-heart talks recommended in Chapter 13 of *Plain Questions*: "Patient should be interrogated repeatedly, by observing his mood in a room with the doors and windows closed." In doing so, the doctor is obliged to have long heart-to-heart talks with him with profound sympathy and show concern and consideration for him so as to obtain the trust of the patient and make him unburden himself of something embarrassing to mention; the doctor should then give guidance to the patient with abundant examples so as to free him of the heavy burdens on his mind and help him to grow from melancholy to joyful.

The Internal Classic pointed out: "The heart is responsible for joy." As the heart governs all the human mental activities, any sort of excessive emotion would invariably impair the heart first and then the related *zangfu* organs, thus causing varieties of emotional disorders. Therefore, joy does not only check grief but also restricts such harmful modes of emotion as fear, anxiety, anger, etc. Moreover, joy, as an optimal emotional reaction generally, can promote the circulation of *qi* and blood and invigorate vitality; consequently, any of the various emotional or mental disorders marked by melancholy and depression can be remedied with joy.

2) Checking Anger with Grief

This means to persuade the patient with excessive anger to change by using miserable and sorrowful statements, in an effort to make him cool down and calm his anger. *Confucians' Duties to Their Parents* stated: "Grief restricts anger; it is therefore appropriate to touch the patient with sad and distressing words.?? For the patient who suffers from depression and emotional excitement due to anger, it is necessary "to point out to him the harmful consequences anger may bring about." When the patient begins to feel sorrowful and dejected, urging him to have a good cry is helpful to giving vent to the smoldering anger in the heart. TCM believes that rage causes adverse flow of the liver-qi, and that checking anger with grief results in emotional depression dissipated without appearing again, thus the disease being cured .with an ease of

3) Checking Anxiety with Anger

This means to infuriate the patient of anxiety with insulting and cheating words so as to promote the functional activities of *qi*, which alleviates the functional depression from the patient' s mind, and thus the anxiety is removed.*Confucians' Duties to Their Parents* said:

"Anger restricts anxiety; it is therefore appropriate to enrage the patient with insulting and cheating language," i.e., to use rude, unreasonable, cheating or slandering statements to make the patient fly into a rage. In doing so, the stagnation of *qi* is dispersed, and thus anxiety is removed and the disease resulted from stagnation of *qi* by anxiety is cured. This method can achieve good result only when it is conducted after finding out, with the close cooperation of the patient' s family, the patient' s most vulnerable point and on an appropriate occasion as well. In addition, care must be taken not to hurt the patient' s sense of self-respect lest misunderstandings should occur. It is especially so with female patients and patients from high-ranking officials. It is true that Wen Zhi cured the King Mm of the State of (Zi of his disease from anxiety, he invited a fatal disaster

for himself Doctors cannot but draw a lesson from this.

4) Checking Fear with Over thinking

This is a method of inviting the patient to think or worry so as to alleviate his fear. *Confucians' Duties to Their Parents* said: "Anxiety restricts fear; it is therefore appropriate to get the patient out of fear with over thinking or anxieties." The patient can be relieved from fear by talking to him and enlightening him on his pondering over and understanding of a problem so that he will develop within himself the ability of self-control or self-restraint. He will be naturally free from fear if his doubts and suspicions be cleared up with irrefutable facts or by analogy. TCM believes that fright causes the sinking of *qi* while anxiety makes *qi* depressed and that checking fear with anxiety collects the dissipating vital-*qi*; thus the disease from fear is cured.

5) Checking joy with Fear

This is a method of employing the means of terror to panic the patient in an attempt to restrain his emotional excitement and capricious mood. *Confucians' Duties to Their Parents* said: "Fear restricts joy; it is therefore appropriate to frighten the patient with dreadful stories of death." Patients suffering over-excitement can be remedied by frightening them with things they are afraid of and telling them that "extreme joy begets sorrow,." in order that they will be able to restrict their emotions. Only patients suffering from mania can be panicked with deaths, as it sometimes results in harmful consequences. Some patients, for example, having learned that their diseases are incurable, will feel disheartened and depressed; some even refuse treatment and await death. Therefore, in the course of rehabilitation, the method of terror should be employed on the right person. In employing the checking-one-emotion-with-another technique to remedy emotional disorders, it is essential to make a concrete analysis of concrete conditions and to avoid by all means applying it mechanically. Actually, the relationship existing in the interrestraint in emotions is complicated and multidimensional: one emotion restricts and, in turn, is restricted by several others simultaneously. joy, for example, restricts all of grief, melancholy, anxiety, fear and anger while fear restricts joy, anger, melancholy and anxiety. These had been verified by ancient physicians in their clinical practices. Thus, in applying the emotion-interchecking therapy, it is fundamental to observe the rules of interrestriction among emotions while feel free to choose from these patterns. This is indeed what *Criticism of Prescriptions* has stated: "Once the wise has comprehended the whole category by analogy, the art is his."

REHABILITATION THROUGH SPORTS.

Rehabilitation through sports is a technique in which the people makes efforts to recover his health mentally and physically by means of local or general exercises and exercises to build up his willpower.

Exercises are a necessity for life. They fall into two categories: physical training and physiotherapy. The former is a form of exercise for healthy people to build up health and promote skills in sports activities while the latter provides rehabilitative activities aiming primarily at helping patients recover the various functions. Physiotherapy has now become one of the most important methods to bring about recovery from certain psychosomatic diseases.

Rehabilitation through sports in China has a long and venerable history; it was called *Dao in* (physical and breathing exercises) in ancient times. As early as in *The Lü's History* the well known statement was made: "Running water is never stale and a door-hinge never gets worm-eaten" In *the Internal Classic* were recorded the term "massage" and the statement that

"*Daoyin* means maneuvering muscles and bones and limbering up the joints." *Daoyin* at that time included massage. Hua Tuo, the well-known surgeon of the Han Dynasty, invented the well-reputed "five mimic-animal boxing," which became the cornerstone of rehabilitation through sports. *Daoyin* prevailed in the Sui Dynasty; Chao Yuanfang, in his *General Treatise on the Causes and Symptoms of Diseases*, listed a number of *Dao* .), in techniques which could cure more than 90 diseases. Thereafter, *qigong* dirigation and massage separated from *Daoyin* and became independent specialties, thus diversifying the forms of rehabilitation through sports. Xue Hao of the Tang Dynasty, for example, loved "to play football"; Su Dongpo of the Song Dynasty thought highly of ' jogging": Wu Shangxian of the Qing Dynasty advocated "twiddling iron balls in the hand"; Gu Hengkun of modern times introduced posture-training rehabilitation therapy", which became the forerunner of rehabilitation exercises in TCM. Today, a unique sports rehabilitation system has come into being, which, on the one hand, reserves the distinctive national features inherent in Chinese martial arts and, on the other, takes in all the benefits from dirigation, mechano-therapy, etc. of other countries.

Practice has proved that physical therapy has the actions of dredging the channels, regulating qi and blood, reinforcing the genuine qi, and balancing *yin* and *yang*, etc. It is considerably effective for the rehabilitation from certain chronic diseases occurring in the cardiovascular system, the respiratory system, the nervous system, the alimentary system, and diseases, maim or dysfunction of the motor system. Presented below are a few traditional, effective exercises.

1. The Five Mimic-Animal Boxing

This therapeutic exercise was a technique the people of ancient China employed, by imitating the motions of five animals (tigers, deer, bears, monkeys and birds), to build tip health and prolong life.

The five mimic-animal boxing was invented by Hua Tuo, who lived over 2,000 years ago. Hua Tuo held: "The human body needs physical exercises but must not exert himself to the extreme. Motion promotes digestion and absorption, helps blood circulate smoothly and thus no disease occurs; this is just as a door-hinge never gets worm-eaten." ("The Life of Hua Tuo". *The History of the Three Kingdoms*) It was just in the light of this concept that Hua Tuo, on the basis of summing up the experiences of his predecessors, introduced the five mimic-animal boxing. He not only earnestly practiced what he had advocated by persevering in using it for physical fitness, but also took vigorous actions to popularize it for example, teaching his disciples how to do it. And as it was effective in practice, the later generations held it in great esteem.

The five mimic-animal boxing can be employed to preserve health and prevent diseases as well as to boost recovery from diseases. According to "The Life of Hua Tuo" in *The Book of Eastern Han*, Hua Tuo, the person who devised the five mimic-animal boxing, "looked vigorous and strong at the age of 100"; his disciple, "Wu Pu, practiced it, could still hear and see well, and had complete set of firm teeth when they were over 90 years old. " "Whenever you feel unwell, rise and do the boxing of one mimic-animal and you will soon begin sweating, and after applying some powder to the body you will be relieved and feel like eating." Modern people believe that the mimic-tiger boxing can invigorate the lung-qi; the mimic-bear boxing can relieve the depressed liver-qi; the mimic-deer boxing can strengthen the stomach-qi; the mimic-monkey boxing can reinforce the kidney-qi; and the mimic-bird boxing can regulate the heart-qi. Thus the exercise as a whole can regulate all the functions of five zang-organs. Some patients who suffer from such chronic diseases as pulmonary emphysema, hypertension, coronary heart disease, peptic ulcer, insomnia, or neurosis, etc. can recover to a certain extent after a period of practicing this exercise.

As there was not a detailed account of how to perform the five mimic-animal boxing in "The Life of Hua Tuo", presented hereafter is a brief introduction, based on the information and illustrative plates recorded in medical works of later generations.

1) The Boxing of Mimic-Tiger

Begin by spying about like a hungry tiger that has just come out of its lair; hold your breath and clench your fists followed by swooping right and left; slowly raise your hands as if lifting extremely heavy objects and, without exhalation, gulp down the breath into the stomach with a sense of thunderous sounds in your stomach. Then resume fighting by jumping back and forth and twisting your body left and right. It regulates the circulation of *qi* and blood, thus preventing diseases (Fig. 1).

2) The Boxing of Mimic-Deer

Start like a deer raising its head and looking both ways; toss your head to the right and the left, wheel your body in alternate directions and turn your head to look at the tail; hold your breath clenching fists, standing on tiptoes and stretching your body as if to touch the sky; the body quivers as a whole (Fig. 2).

3) The Boxing of Mimic-Bear

Commence like a bear standing, up sideways; sway your feet and your waist right and left; then stand up straight with sounds heard from all the joints. This exercise regulates the functional activities of qi and helps promote a smooth circulation of blood (Fig. 3).

4) The Boxing of Mimic-Monkey

Hold your breath and pose as a monkey does when climbing a tree, with the fingers of one hand crooking inward as if holding a fruit and one foot raised; turn the body with the heel of the other foot as axis while gulping down breaths into your stomach until perspiration appears (Fig. 4).

5) The Boxing of Mimic-Bird

Hold your breath like a bird ready to take to flight, inducting the coccyx-qi to the vertex, both hands free, bowing your body, and your head raised; gently stroke down from your forehead to your nose and lightly percuss the crown of your head with your fingers (Fig. 5).

The appearance of the five mimic-animal boxing exerted great influence on later generations. The creeping therapy advocated today looks similar to the five mimic-animal boxing.

2. The "Eight-Length Brocade" Exercise

This exercise consists of eight sections, which the ancients thought as beautiful as brocade, hence the name. A popular physical fitness exercise among the people with good results, it dates back to over 800 years ago. On it the influence of the five mimic-animal boxing could be seen. As it has quite a few schools, presented hereinafter is the most common one. To practice this exercise, one must keep a tranquil mind, concentrate the mind on *Dantian* (elixir field) and pose as if the head is suspended, with the mouth shut, the tongue-tip resting on the palate, the eyes looking straight forward, the body relaxing as a whole, and breathing natural.

Section 1. Both Hands Stretching Upward Regulating the Tri-Jiao.

Set Posture: Stand straight with your feet naturally separated at shoulder width, your arms relaxing, and your eyes looking straight forward.

Performance: Stretch your hands straight forward with palms up. Turn both your hands so that your fingers point to each other. Move your hands toward each other to interlock your fingers. Turn your hands while lifting your arms upward until your palms face the sky, when stretch your arms upward, with your head leaning backward, your eyes looking at the back of your hands, your heels being lifted as high as possible, and inhaling. Exhale while returning to the set posture. Repeat the cycle several times (Fig. 6).

Effect: This section can regulate the *tri-jiao*, which represents the summation of the five zang-organs and the six fu-organs, *ying* and *wei* channels and collateral's, and the various kinds of *qi*: the intrinsic *qi*, the outgoing *qi*, the *qi* of the upper, lower, right and left parts of the body, and provides the passageways of *qi* and fluids. Both hands stretching upward can activate a smooth flow of *qi* and blood in the *tri-jiao*, which removes obstructions internally and externally, right and left, in the upper part and lower part of the body, enabling the "irrigation" of *qi* and blood for the whole body, the regulation of body functions, the nourishment of both the right and the left sides, and the upper and the lower part of the body. It promotes the dispersing function of the lung in the upper part of the body and normalizes the function of the stomach and spleen in the middle part; as a result it removes chest distress, abdominal distention and dampness, thus promoting appetite.

Section 2. Exercising as if Bending a Bow with Alternate Hands to Shoot a Vulture.

Set Posture: Separate your legs and bend your knees, with half-clenched fists in front of your chest.

Performance: Extend your left hand straight; to the front left with the half-fisted hand vertical. Look straight at your forefinger and exhale while sticking up your thumb and forefinger. Place your half-fisted right hand in front of your chest. Inhale while drawing your right hand back to the right chest as if bending a

bow. Return to set posture and switch hands. Repeat the cycle several times (Fig. 7).

Effect: This section can expand the chest, relieve functional disturbances of the lung-qi, and limber up arms and shoulders; as a result, it contributes to the rehabilitation from chronic diseases occurring to the lung, the chest and the shoulders.

Section 3: Stretching One Hand Upward Regulating the Functions of the Stomach and the Spleen.

Set Posture: Stand straight naturally with both your arms crooked levelly in front of your chest, both your palms facing up, your fingertips pointing to each other.

Performance: Turn your hands. Exhale while raising your left hand until your left palm faces the sky, stretching your left hand and, at the same time, pushing down your right hand. Inhale while returning to set posture. Repeat the cycle several times (Fig. 8).

Effect: This section has both a lifting effect and a lowering effect, which occur simultaneously; consequently, it contributes to the ascending of the spleen-qi and the descending of the stomach-qi, regulating the function of the spleen and the stomach, promoting digestion and removing food stagnancy.

Section 4: Looking Round Removing Five Kinds of Consumptive Diseases and Seven Kinds of Impairment.

Set Posture: Stand straight (the same as in Section 1) with your arms akimbo.

Performance; Slowly turn your head round in alternate directions with your eyes following. Inhale while turning and exhale when you return. Repeat the cycle several times (Fig. 9).

Effect: This section can enrich the essence and blood tranquilize the mind, and replenish plentiful essence to the zangfu-organs so that five kinds of consumptive diseases and the seven kinds of impairment are removed.

Section 5: Shaking the Head and Wagging the Tail to Eliminate the Heart-Fire.

Set Posture: Separate your legs and bend your knees with both hands resting at the knee.

Performance: Swing your head to the left. Meanwhile swing your buttock to the right, flex your left arm and extend your right arm, exhaling. Inhale while you return. Switch directions. Repeat the cycles several times (Fig. 10).

Effect: In this section, swinging the head sends down the heart-fire while swinging the buttock causes the kidney-yin to ascend to meet the heart-fire halfway, thus removing flaring heartfire.

Section 6: Holding the Neck with Interlocked Hands and jolting preventing Any Disease.

Set Posture: Stand straight (the same as that in Section 1). Interlock your hands and put them behind your neck, your neck leaning backward while your hands drawing forward.

Performance: Raise your heels slowly while keeping your knees stiff and exhaling. Inhale while returning. Repeat the cycle several times (Fig. 11).

Effect: Urinary bladder channel, which governs the surface of the whole body, passes through the neck; holding the neck with interlocked hands can promote a smooth flow of the qi of the urinary bladder channel and strengthen the defensive energy to protect the integument and musculature against external pathogens, thus no disease can occur.

Section 7: Clenching Fists with Round Eyes Enhancing Physical Strength.

Set Posture: Separate your legs and bend your knees with your clenched fists akimbo and your eyes opened wide.

Performance: Strike with alternate fists. Repeat several times (Fig. 12).

Effect: This section improves the power of the muscles in the chest, the shoulders, the arms, the waist, the back, the legs, etc., and enhances their strength.

Section 8: Both Hands Reaching for the Feet Reinforcing the Kidney and Strengthening the Waist and the Knees.

Set Posture: Stand, your feet sticking together and your arms flexed in front of your upper abdomen with palms up.

Performance: Bend your upper body, turn your palms and reach downward as far as possible toward your feet; meanwhile keep your knees stiff and exhale. inhale while returning. Repeat the cycle several times (Fig. 13).

Effect: To reach for your feet, you have to bend at the waist. Waist is the house of the kidney; constant practice of this section can reinforce the kidney and strengthen the waist and the knees. This section, thereby, contributes to the rehabilitation from such diseases due to deficiency of the kidney as lumbago and so on.

3. The Shadow Boxing

The shadow boxing (*Taijiquan*) is a combination of qigong dirigation and boxing. It evolved from physical and breathing exercises in ancient times, and had developed a style of its own by the end of the Ming Dynasty. It can be employed to improve one' s health and defend oneself, moreover, it is good for rehabilitation from some chronic diseases. It has, therefore, become one of the important means of rehabilitation in China, and is not only well received by large numbers of patients and old and middle-aged people, but quite popular abroad.

1) Characteristics and Effect.

(1) Characteristics: The will being in control without exertion of physical strength, the movements are maneuvered gently, lightly and at a uniform speed, light and heavy strokes presented in distinct manners. The whole exercise is practiced continuously, smoothly and naturally, the upper and the lower parts of the body promoting and following each other. Whatever the movement, the whole body is in motion; tranquillity is to be achieved in motion. Strength and grace complement each other in the movements and strokes, which train both the interior and the exterior and connects *yin* and *yang*, like a hoop that is endless. When one becomes adept in it, he is an immortal.

(2) Effect: Practicing shadow boxing trains the body, the mind and qi simultaneously in perfect harmony. By training the body is meant that the movements, which are gently and slow, relax and limber up the whole body so that it is regulated; at the same time, they contribute to the improvement of elasticity of ligaments and strengthen the muscles, resulting in flexible joints, ease of the mind and relaxation of the whole body. Training the mind refers to the state of calmness and concentration of the mind achieved during practicing shadow boxing, which tranquilizes the central nervous system. Training qi is to regulate breathing until it becomes deep and stable, profound and steady, which improves the circulation of blood and enhances the digestive function. He three combined together keep both the mind and the constitution healthy.

Practice has proved that shadow boxing can, to some extent, assist rehabilitation from and prevent such diseases as neurosis, neurosis, vegetative nerve functional disturbance, cancer, hypertension, coronary heart disease, rheumatic heart disease, pulmonary heart disease, chronic gastritis, peptic ulcer, gastroptosis, chronic hepatitis, chronic bronchitis, pulmonary tuberculosis, rheumatic arthritis, rheumatoid arthritis, and diabetes. As the saying goes: "Practice shadow boxing every day and you will live to be ninety-nine."

2) Essentials of Performance.

To practice shadow boxing, the postures and movements, first of all, should be correct, natural and gentle: the trunk erect, the head straight, the waist, abdomen and chest relaxed, the back muscles unfolded-all these should be done without

throwing out the chest and protruding the abdomen-and, at the same time, the internal organs also relaxed; this is what is called "with drawing the chest and straightening the back" and "relaxing the shoulders and suspending the arms", which point at relaxation of both the mind and the body, without the slightest awkward. Second, the postures and movements should be harmonious and lithe: In shadow boxing, the mind governs the movements, which, in the form of a curve or a circle, are harmonious, evenly smooth, coherent and continuous and are performed in the manner that the four limbs are working with the waist as the axis and the eyes are following the hands; the whole set of movements be gentle and round without any stiffness with distinct heavy and light strokes. Meanwhile, it is necessary to be patient: "Make a step as lightly as a cat and maneuver the limbs as if drawing a thread from a cocoon"; usually, it takes four to eight minutes to complete a set of simplified shadow boxing. It is also essential that movements tally with what is in the mind, that *qi* fall into the elixir field, and that strength be stored inside; exertion of physical strength should be strictly avoided.

3) Choice from a Variety of Schools

Taijiquan has quite a few different schools, such as the Yang' *sTaijiquan*, the Wu' *sTaijiquan*, the Sun' *sTaijiquan*, etc. The movements of this program are complicated and comparatively difficult; they have been simplified with steady improvements, so as to facilitate promotion and make it more suitable for the prevention of diseases and building-up of health. The State Committee of Sports, combining the essence of the various schools, devised the 24-Posture and the 48-Posture Simplified Shadow Boxing, which are easy to learn. After 30 years of efforts to promote them, they are now quite popularized; furthermore, their rehabilitative effects are generally acknowledged. A beginner may choose the 24-posture simplified shadow boxing, which mainly assimilates the Yang' *sTaijiquan* by abandoning the redundant movements, thus being easy to learn. When he becomes proficient in it, he may take up the 48-posture simplified shadow boxing, which incorporates the strong points of the Wu' s school, the Yang' s school and the Chen' s school. When he is perfect in both, there would be no problems for his rehabilitation. But should he want to probe deeply into it, he might choose - one of the old styles of shadow boxing.

For the 24-posture or 48-posture shadow boxing, one might learn to do it by observing the pictures in hanging charts or books, or go to someone for instructions. If he wants to learn an old style shadow boxing, he may refer to books on this subject or seek help from someone who knows how to do it.

Whichever variety he may choose to learn, there is a vast accumulation of material on this subject and quite a large number of people who know how to practice them may be of help at any time. Hence, it is unnecessary to go into details with regard to the shadow boxing movements and their illustrative plates.