

3. INTRODUCTION

The aim of this chapter is to explain how and why this particular program was chosen. As medical data already exists which indicates the value of MIA for health optimisation (see Chapter 2), this meant that medical experiments to prove the value of the program were unnecessary. This left two questions which needed to be answered. These two questions were:

1. Which *Qigong forms* conform most closely to the guidelines of Western medical practice for health optimisation; particularly in Australia, and hence could be suitable for testing for applicability in Australia?
2. Which is the best method of teaching the program in Australia to people who have little or no experience of TCM use of MIA for health optimisation?

These questions were answered through research of relevant texts and videos and through the use of three pilot studies.

3.1 DATA: BACKGROUND RESEARCH FOR PILOT STUDY ONE

The first task was to find a program of TCM *Qigong* which was suitable for the absolute beginner. The final program needed provide the minimum a person would need for health benefits. The program had also to be able to take a person beyond this minimum level, by gently raising the intensity of application. It was found from experiment and research that the final program needed to encompass such areas as mobility enhancement, stress management, Repetitive Strain Injury (RSI), Musculoskeletal Disorder (MSD) and weight-bearing activity for preventing and managing osteoporosis and methods to attain the appropriate functional level of fitness.

An [sic] MSD is a disorder of the muscles, nerves, tendons, ligaments, joints, cartilage, blood vessels, or spinal discs. Workplace MSDs are caused by exposure to the following risk factors: repetition, force, awkward postures, contact stress, and vibration.

The ergonomics standard [of the U.S. Department of Labor] includes MSDs

in the following areas of the body that have been associated with the exposure to risk factors: neck, shoulder, elbow, forearm, wrist, hand, abdomen (hernia only), back knee, ankle and foot.¹

In general the program needed to address broad based health optimising methods. It should be noted that this is *before* the addition of the TCM concept of *Qi*, which is said to enhance the process of health optimisation. The concept of *Qi* has not been proved to the satisfaction of Western science. Some people may feel the flow of *Qi* while practising the *forms*, others may learn to feel it and some will never learn to feel *Qi*. It was considered best to present the program primarily as one of physical movement, mental regulation and breath regulation, which produces physiological effects, rather than promoting the esoteric concept of *Qi*. This is in keeping with TCM practice, which leaves the sensation of *Qi* and its mentally directed actions to those with a predilection for feeling it. TQ is thus promoted as an MIA which is good for health optimisation rather than an esoteric practice. Perhaps one day Western science may prove the existence of *Qi*, which could be rather difficult as it is in essence an ineffable concept, which can be neither seen nor felt, yet its supposed effects can be seen and measured and its movement can be felt by some. This does not alter the fact that benefits accrue from *Qigong* practice (see Chapter 2).

Inquiry began with a search of the Medline database at the Dixon Library, the University of New England (UNE).² This survey yielded twenty articles on *Qigong*, of which three were deemed most appropriate to use for the pilot studies³. These three articles were generated by long term research begun in 1958 at the SIH.

The study discussed in *Medical and Health Care Qigong*, demonstrated long term research closely related to this studies current field of inquiry.⁴ Discussed in *precis* were five QYG *forms* which are used for health optimisation. A comparison of the methodology, level of activity intensity and *adjuvant* applicability of the SIH *forms* with the recommendations found in the NSW Health Department's special communication, *Physical Activity and Health*,

showed a strong correlation of thought and application between the health optimisation views and practices of TCM health optimisation application and current Western medicine's views.⁵ This correlation was also found when comparing the practices of another type of *Qigong*, *Simplified Taijiquan*, to Western medical guidelines.⁶ *Simplified Taijiquan* is particularly effective for enhancing gross motor skills and mobility. It is an excellent complement to the application of the QYG forms. It was further found that the QYG forms from the SIH are representative of one method of traditional Chinese usage and appeared suitable for examination for application in Australia. The forms from the SIH were compared with five other sets of forms found in.

1. *Traditional Chinese Fitness Exercises*;
2. *Chinese Qigong* (Yu Gongbao 1995);
3. *Qigong for Health: The 5 Element Qigong* (Dr Paul Lam, video recording 1997);
4. *Qigong, Feng, Shui for the Body* (Howard Choy and Belinda Henwood, 1998); and
5. *Chinese Yuanbao Qigong* (Yang Qiyuan, 1998).⁷

This comparison indicated that the SIH QYG forms could be regarded as the best integral base from which to begin work for research for developing a beginner's program in Australia. The above mentioned programs of *Qigong* would be very useful and informative for those with experience of *Qigong* or *Taijiquan*, but may be somewhat difficult and intense for an absolute beginner to learn and practise without personal instruction. The exception to this are the *Qigong forms* in *Traditional Chinese Fitness Exercises*. This book is currently out of print and the instructions need more detail to be of value to the absolute beginner. Part of the aim of this thesis is to provide a manual which can be used as a teaching and learning aid. What recommended the chosen forms above the others was:

1. Direct correlation to the NSW Health Department's recommendations in *Physical Activity and Health* (government publication # HP 950129, 1996);
2. The long term nature of its use as a TCM practice in China;
3. Excellent potential indicators for use by beginners of all ages and levels of health and

fitness; and

4. Broad based applicability.

An examination as to the order of the *forms* from SIH led the author to conclude that the structure and terminology expressed *Daojia* principles for the practice of *Qigong* in that *preparation (form 1)* leads to *Dong (activity; forms 2 and 3)* which produces *Jing (stillness 4 and 5)* which in turn increases mental clarity and coherence in activity. Below is an outline of these steps in the *forms*.

PREPARATION (for *Dynamic Induction of Qi*)

Form 1: 吐故纳新 (Tu Gu Na Xin, expelling the stale and absorbing the fresh). The first *form* from Shanghai is a traditional Daoist practice; used in this instance, to prepare for *Dynamic Induction of Qi*. This *form* begins the use of *Dantian Zhi Qi*, (deep breathing controlled by the diaphragm) which is used throughout the program.

DYNAMIC INDUCTION OF QI

Form 2: 心平气和 (Xinping Qihe, being of serene mind and tranquil Qi). The second *form*, uses the movement of the whole body and continued diaphragm breathing to gently begin the circulation of *Qi*.

Form 3: 太极开合 (Taiji Kai He, opening and closing Taiji) the third *form* replicates *form 2* but with lateral arm movement.

STATIC/PASSIVE INDUCTION OF QI

Form 4: 闭目养神 (Bi Mu Yang Shen sitting in repose with the eyes closed), encourages a person to sit in the state of *Jing*.

Form 5: 三元站 (Sanyuanzhan, “three circle stance” from the author’s experience also alternatively called the Mabu Dundang, Horse [riding] Stance). The progressive muscle

relaxation used in this *form* maintains the state of *Jing* in a standing position.

This set of *forms* emphasises the connective principle in all QYG, (i.e. optimisation of physical and mental coherence is an underlying, if not primary aim). Ultimately it is believed, in TCM practice, that one's mental and physical actions determine how well one interacts with the varying situations of life.

3.1.1 DATA COLLECTION BY WAY OF EXPERIMENT

Another part of this process was one of assessment of the *forms* involving three teaching periods in August of 1998, October of 1999 and November of 2000 with concurrent oral surveys to ascertain which of the TQ *forms* may most suit beginners in Australia for use as a starting point for TQ practice. The programs run in 1998 and 1999 were primarily to assess the appropriateness of the program for Australian conditions, with secondary inquiry on the preferred teaching method. There are two methods of instruction used in China one is direct induction of *Jing* by using minimal movement for *Rujing*. The other is *Dong Jing* which uses more active movements prior to *Rujing*. In application however *Rujing* uses minimal movement. The program run in 2000 was primarily to assess the teaching method developed, while also providing secondary confirmation of the appropriateness of the *forms* used in the program.

3.1.2 ETHICS APPROVAL

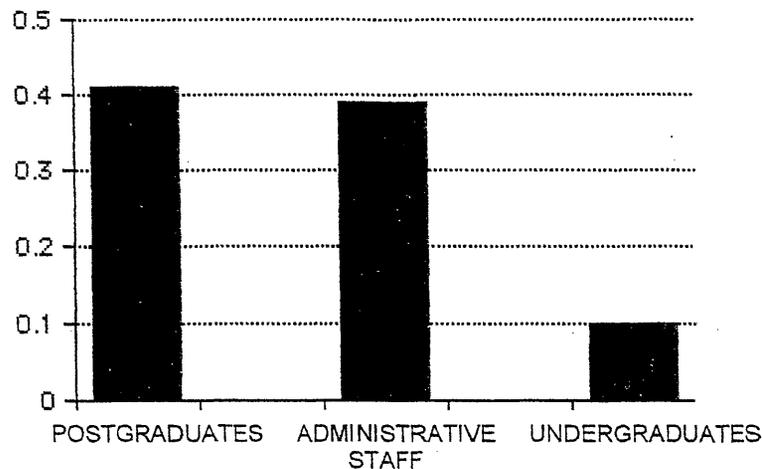
As this research was an academic scientific enquiry, ethical issues needed to be addressed. Hence before each section of this study commenced, *Non-Invasive Procedures Form A* was completed for the Human Research Ethics Committee of the University of New England, Armidale Australia (see Appendix A for a copy of the form). All participants signed the prerequisite *Plain Language Statement and Consent Form* for the Human Research Ethics Committee, UNE (see Appendix B for an example of the form). The litigious nature of our society also necessitated the introduction of a Disclaimer for the third Pilot Study (see Chapter 6). Disclaimers are a standard practice nowadays for many teachers of TCM

physiological practices.

3.2 PILOT STUDY ONE (PS1)

In August of 1998 a course of Medical and Health Care *Qigong* was advertised on UNE campus. It was available for students (undergraduate and postgraduate), administrative and academic staff. Forty people were accepted into the course as this was the limit with which the experimenter could comfortably deal. They were approximately divided by gender. Over 90% of those who attended the classes were over the age of thirty and were postgraduates, administrative staff and academic staff. There were few undergraduates who were not of mature age who participated viz. 5%. No charge was made for this course and the participants were not paid for their attendance or responses to questions. The payment for attendance and response to questioning although a standard practice was considered by the experimenter to have potential for unfavourable bias as payment may well lead to a feeling of obligation. Conversely in the consumer oriented society people who pay for a product or service seem inclined to be more objective in their evaluation of it. In the subsequent pilot studies the participants were charged for the program.

The course consisted of the QYG program from the SIH as outlined in the above cited article. A maximum of ten students were in each class which lasted for half an hour, the length of the Shanghai program. As the program appeared very easy to learn it was deemed that five classes would be enough to learn the program to a level where self-application of the *forms* could begin. Self-application rather than continual attendance at classes is an aim of QYG. Thirty participants attended five classes which was thought to be enough to learn the *forms*. This was considered a good retention rate. This proved the case for the main section of the course but not for two forms of the coming out of the *Qigong Meditation State*. This is discussed in detail below:



PILOT STUDY ONE PARTICIPANTS DIVIDED BY OCCUPATION

Opinions of participants regarding the course were collected by way of informal discussion. It was thought that in this situation this method of information gathering would be quick, efficient and elicit honest responses. Also at UNE, and presumably at other universities as well, people tire of filling in numerous forms. The participants stated to the experimenter that they would rather answer questions in a discussion than have to fill in a questionnaire. They preferred the personal interaction of a discussion to form filling.

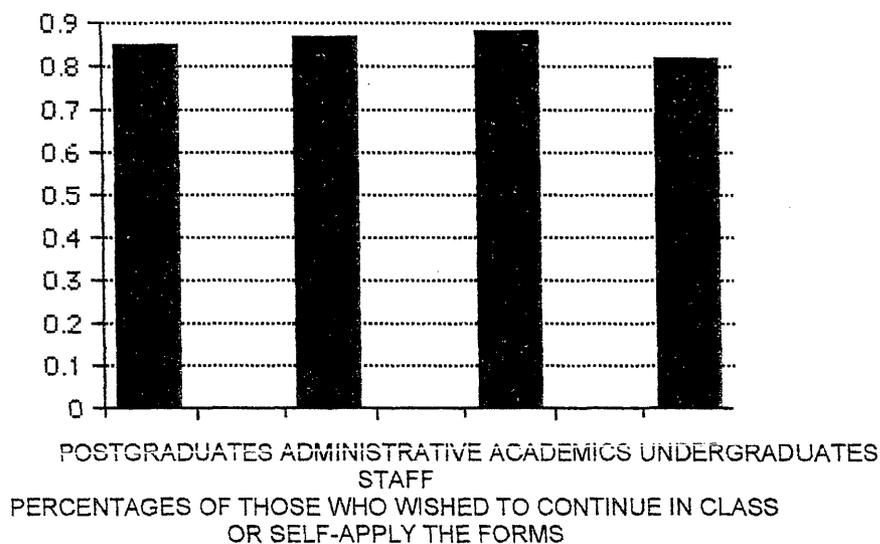
3.2.1 COURSE STRUCTURE

The author recognised that consecutive attendance at class by the participants was unlikely; due to the varying timetables of students and academic staff, coupled with the ever changing environment of university life. This was confirmed very quickly by those attending class. Therefore the course structure was designed to take account of this. The same half hour lesson was repeated at every session. The method of teaching was from the beginning of the program to the end, a method which was assumed to be the logical and correct procedure but as the final experiment proved was inappropriate for Australian conditions, (see Pilot Study 3 [PS3] for details). Finding the final method and sequence of teaching the program was a major breakthrough in information dissemination of TQ practices to a university population.

One aim in running the classes was to find out whether some interest could be generated in TQ on UNE campus. Further classes would be made available if the affirmative was found.

The program ran at three quarters of the full experimental capacity, indicating that students and staff may be interested in a permanent program of TQ being available on campus.

Also addressed was the question, 'How do Australians like to have such information presented in class lessons and in notes?' There was an enthusiastic response from the participants to the concepts and practice of TQ with 85% indicating an interest to continue in classes or through self-application of the program. There were many suggestions as how to run the course and what practices were liked the best. Eighty percent of the participants expressed interest in the philosophical views behind TQ in relation to questions of ontology, cosmogony, eschatology and cosmology. This was the impetus that led to the inclusion of relevant quotes from the *Daodejing* and the *Zhuang Zi* where appropriate.



It was noted that discussing and quoting relevant sections of the *Daodejing* and *Zhuang Zi* in response to philosophical questions was an appropriate way to provide answers. It was concluded that an historical and philosophical complement to the actual practice of TQ would be of use to many of those students. Hence Chapter 4 and Appendix F addresses initial historical and philosophical inquiries, with the bibliography giving direction to more detailed information.

3.2.2 COMMENTS FROM PARTICIPANTS ON THE FIRST SET OF FORMS

The five *Qigong forms* in the program were easily learnt and applied by the participants. Two

forms from the set of movements for 逐渐地从气功状态出现 (*Zhujian de cong Qigong Zhuangtai Chuxian, Gradually Emerging from the Qigong Meditation*), viz. 舒展沐浴 (*Shu Zhan Muyu*, stretching out to wash [with the *Qi*]) and 双轮还丹 (*Shuang Lun Huan Dan*, both [arms] move like wheels to return to the red) proved for 90% of the participants to be too complicated and slow to learn due to the complexity of movement. The participants did not like having to keep referring to the notes during self-practise. Eighty percent of participants also mentioned that they did not see the point of these forms. For 60% of participants the *Shu Zhan Muyu* concept of pouring *Qi* onto the body seemed too esoteric. Those who could feel the *Qi* (45%) saying they could feel no flow of the *Qi* with this form. From these comments the author concluded that these forms were not suitable for Australian beginners. These forms are not essential as many types of *Dong* can be used to emerge from the *Qigong* state. Walking is one method.

3.2.3 SUBSEQUENT RESEARCH TO PILOT STUDY ONE WHICH LED TO FURTHER MODIFICATIONS OF THE PROGRAM.

Information provided by the research of Dr Rose in Australia and from Cornell University's (USA) Metabolic Bone Disease Unit (Chapter 2) indicated that the program needed to contain a more comprehensive component that focussed on gross motor skill optimisation, fall prevention and bone strengthening and maintenance directed towards combating the problems of mobility and osteoporosis⁸. Although the QYG forms are of excellent value, the above mentioned research indicated the extensive problems of falls which usually lead to injury and often permanently hampered mobility or death from complications from surgery, particularly from hip and femur fractures. In NSW the cost of fall-related injury was estimated to cost \$A 324.2 million in 1995-1996.⁹ This is the largest injury related cost to the NSW health system, even more than road injury.¹⁰ This largely preventable problem is compounded in those suffering from osteoporosis. In China the people's more active lifestyle, including lots of walking and bicycle riding, already addresses the problems of mobility, fitness and osteoporosis. As well many Chinese enhance their levels of fitness and health with *Taijiquan* and *Qigong*. This would indicate why the SIH's program is not geared to combating mobility

problems, also their program may only be one part of an overall strategy.

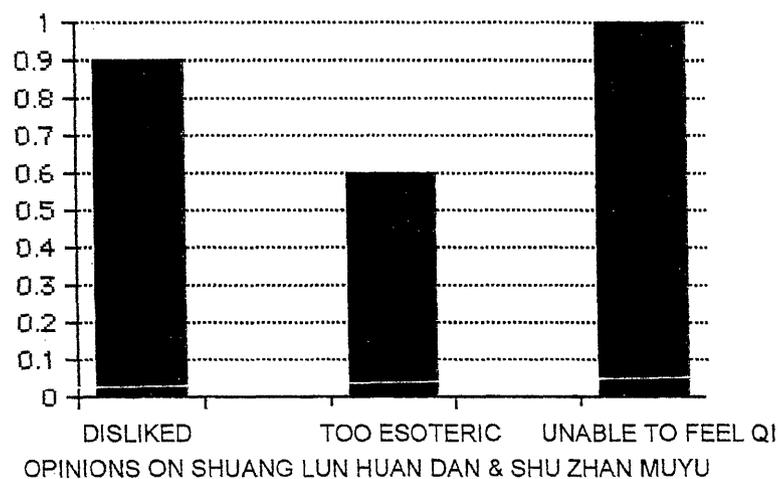
Simplified Taijiquan is an activity for enhancing balance and mobility in the ambulatory disadvantaged.¹¹ This was an additional validation for including the *Taijiquan forms*, 抓住鸟尾巴 (*Zhuazhu Niao Weiba, Grasp the Bird's Tail*) and 挥手如云 (*Hui Shou Ru Yun, Wave Hands Like Clouds*, usually abbreviated to *Cloud Hands*) into the program. As such they comprise the mobility/gross motor skill enhancing anti-fall aspect of the program. Severe osteoporosis can lead to unexpected fractures from movements that would normally be simple and easy to perform. This led to recommendation of using the program in a seated position by the aged and those in high risk groups for osteoporosis, until bone density is stabilised and mobility is increased until the *forms* can be done standing. As a result of this research, the angle of stepping in the *Taijiquan forms* was reduced from 90 degrees to 45 degrees to avoid skeletal stress on those who have or may be at risk of osteoporosis. This adaptation gives the program additional applicability in the aged, those recovering from a mobility hindering illness and those at risk of osteoporosis.

The physiological mechanism which produces the anti-osteoporosis effect uses WBA and muscle tension. By bending the knees while standing, weight is evenly distributed onto both legs (called double weighting in TQ). The weight of the body on the skeleton deposits calcium into the bones while muscle tension produced in the leg muscles aids in the process. The raised arm movements in some *forms* produces a similar result through muscle tension. Slow rhythmic application of the movements is also thought to enhance the process.

逐渐地从气功状态出现 (*Gradually Emerging from the Qigong Meditation*) *form*, *Shu Zhan Muyu* was replaced with (*Grasp the Bird's Tail*). This *form* was found to be easier to learn and apply than *Shu Zhan Muyu* and is placed after 排肩击腰 (*Pai Jian Ji Yao, Gently Striking the Shoulder and Waist*). *Grasp the Bird's Tail* introduces *Jing in Dong* (*stillness in movement*, a sense of tranquillity in action) and is effective for enhancing concentrated

relaxed aware movement. This occurs when a person has learned the *forms* to the point of being able to do them without need to refer to diagram or instruction or having to think which part comes next.

Shuang Lun Huan Dan, the second movement disliked by beginners was replaced with *Cloud Hands* and follows *Grasp the Bird's Tail* in the order of the *forms*. *Gently Striking the Shoulder and Waist*, *Grasp the Bird's Tail* and *Cloud Hands* comprise a trio of *single weighted* movements which flow coherently from one to the other. They aid in optimising flexibility, ambulation and gross motor skills. The *single weightedness* of the movement makes them excellent for circulating the flow of *Qi* generated in the TQ *forms*. They are also useful for coming out of the *Qigong Meditation State*, that is back to full wakeful normalcy.



One aim of the TQ process is to end the session being in a state of focussed, aware, coherent eustress. While practitioners may daydream and as Zhuang Zhou recommends, let the mind wander, *Yu*, in *form 4* this state is only a transitory phase. People may experience periods of elation during application but the point is not to emerge in a *bliss state* as if experiencing an epiphany, but to emerge calm, relaxed and aware. This aspect is particularly useful in combating stress in the workplace because employers want staff to presently re-focus on the task at hand rather dreaming of other things while in a state of unfocussed eustress.

Cloud Hands follows on very well from *Grasp the Bird's Tail*, while reinforcing the *Taijiquan* concepts of *light* and *heavy* and *full* and *empty* introduced in *Gently Striking the Shoulder and Waist*. *Cloud Hands* also increases the aerobic MIA component in the *forms*. These *Taijiquan forms* may lead some practitioners to develop an interest in the complete program of *Simplified Taijiquan* and so increase their understanding and enjoyment of the topic. Also heeded were the following guidelines from a standard text on *Taijiquan*:¹²

Beginners and people who have a poor physique should only do as much as their physical condition allows. They may practise one or two sets continually, practice one or several sections, or only a certain movement, such as *Grasp the Bird's Tail* or *Wave Hands Like Clouds*.¹³

For the sake of clarity, in Appendix C, are the author's computer generated illustrations based on diagrams from the SIH, and their verbatim instructions for *Shu Zhan Muyu* and *Shuang Lun Huan Dan*. Although these *forms* were found to be too difficult for the beginner, the author believes that after some application of the introductory program, they could well be of use for the practitioner and to those with prior experience of *Qigong* or *Taijiquan*. The instructions for *Grasp the Bird's Tail* and *Cloud Hands* are to be found in chapter 6.

It was discovered that the non-impact aerobic fitness component of *Cloud Hands* and *Grasp the Bird's Tail* can be replaced with a walk. Two of the effects of single weighted movements such as *Gently Striking the Shoulder and Waist*, *Grasp the Bird's Tail* and *Cloud Hands*, namely the circulation of *Qi* through single weighted movement and aerobic activity, can equally be achieved through walking.¹⁴ However walking does not engage the upper body in the same way as these *forms*, i.e. walking does not extensively refine gross motor skills nor does it exercise the upper body to the same extent as TQ. Hence in application it is recommended that those who enjoy walking for activity, an extremely healthy practice that should only be further encouraged, would be well advised to use an abridged set of the *forms* as a five minute warmup before a walk or other sporting activities. The full details of the inclusion of a walking component in the program can be found in chapter 5. Controlled trials by PhD student Rod Pope from Charles Sturt University found that stretching to warm up

before exercise is unproductive and hence unnecessary, but warming-up with light activities prior to exercise is still good practice.¹⁵

Further research provided evidence of the use of MIA to deal with problems such as anxiety, tension, stress (physical and psychological) and depression.¹⁶ This information was to have bearing on the focus of Pilot Study Two (PS2), which was oriented to dealing with anxiety, stress and tension. PS2 was also focussed more on relieving physical tension to avoid RSI and MSD from working too long in an unergonomic situation. Four hours of work at computer in a day can put a person at risk of RSI and MSD.¹⁷

3.3 PILOT STUDY TWO (PS2)

In October of 1999 classes were run over two weeks for PS2. As with PS1 approval from UNE Ethics Committee was sought and granted. Participants remaining on Campus from Pilot Study 1 were approached and asked if they wished to repeat the course. Twenty previous participants were able to fit the program into their schedules. Being able to teach Version 2 (V2) of the program to participants from Version 1 (V1) allowed for a comparison of the V1 and V2 to be made. An additional number of students who had not done V1 also attended lessons. These new students fell into the same demographic pattern as in PS1. As in PS1 classes were of half an hour duration and the same lesson was repeated in each session with a maximum number of 10 participants in each class. Information was again collected by way of informal discussion. The view of participants from PS1 as to the program were heeded in preparing V2. The V2 program was, due to the additional information collected regarding stress, tension, anxiety, depression, RSI and MSD, presented with these problems focussed on more predominantly than in V1.

Of particular relevance to MSDs is in the workplace in relation to computer usage is:

Repetition-e.g., repeating some motions every few seconds for 2 hours at a time, or using a device (such as a keyboard and/or mouse) steadily for more than 4 hours daily.¹⁸

To prevent the problems of MSDs workers are encouraged to take short breaks away from

their workstations. It would seem necessary to have a purposeful physical intervention rather than just a tea break, which while relaxing does not directly address physiological stress and tension from workstations. In PS2 certain combinations of the *forms* were suggested to be used to deal with the physical tension produced from desk bound workstations.

This later information collected on 11/3/01 confirmed the validation for adopting a stronger focus on MSDs and workplace tension in V2. The recent U.S. Department of Labor [sic] final ruling on Occupational Safety and Health (OSAH) has raised issues relating to workplace safety particularly in 'white collar' environments. The areas of OSAH which is particularly relevant to the TQ programme are that of RSI and MSD.

Stress management is already inherent in the practice of TQ. *Forms* 1, 2 and 3 of the program are *Rujing* that leads to eustress or less stressed state of being by *form* 4. V2 was presented as a multi-purpose tool. A 5-10 minute session was presented as an ideal warmup before exercise. Used to address the problems caused by *stressors* (mental and physical), 10-15 minutes of application was recommended to achieve stress reduction, invigoration and mollification of tension with particular focus on preventing MSDs, (see Chapter 6 for instructional details). The full program was recommended to be applied for thirty minutes in a day, accumulated in as little as three ten minute sessions, for health optimisation according current NSW Health Department guidelines for MIA.¹⁹ For those interested in playing sport at amateur yet competitive levels an extensive application session of TQ i.e. with intensity raised by widening the stance and increasing the depth of the knee bending and with increased repetition of the movements would be applicable. The more intense application could last an hour. This would encompass most if not all health and fitness activity and mobility enhancing requirements for health optimisation and mobility in relation to amateur competitive sport outside of coaching and specific skills training for the chosen sport.

There was one other change to V1, a more detailed instruction manual, containing

information on stress management as well as instructions for the program, was presented to the participants, for which a charge of \$A10 was levied. The participants were willing to pay for this manual.

3.3.1. COMMENTS FROM PARTICIPANTS ON VERSION TWO OF THE PROGRAM

The participants from V1 who attended V2 responded that the new movements in V2 were easier to learn and apply than those which had been replaced from V1. The new participants said that V2 was easy to learn and apply. After two hours of instruction, divided into four learning classes, all participants were able to self-apply the program. However it was stated by all participants that diagrams would be a valuable learning aid for self-practice. The original article, from SIH contains diagrams which were not reproduced for the pilot studies so as not to infringe copyright. The instructions for the program were not considered to be copyrighted as they were already familiar to the author from other sources, i.e. his own experience of instruction in *Qigong* and *Taijiquan* class, as well as some *forms* being in the books *Traditional Chinese Fitness Exercises*, *Chinese Qigong* and *Yuanbao Qigong*.²⁰ The *forms* in this program are so ancient or so common that they are not owned by anyone. The author was able to procure computer software that enabled production of diagrams for Version Three (V3) of the program.

It was found that some participants went to more classes than were required to learn the program. This indicated that some people enjoy the atmosphere engendered by class even though the ultimate aim of the program is solitary self-application.

3.3.2 SPECIFIC POINTS ADDRESSED IN DISCUSSION WITH PARTICIPANTS

The participants were asked: Did TQ application calm the body and mind (induce *Jing*) to a degree beneficially noticeable to them? One hundred percent of participants responded that it did. Ninety percent of participants reported that this occurred in the first class, that was even before they were able to self-apply the program. Particularly commented on was the ability of the program to lessen physical tension produced by their workstations. Seventy-five percent

of participants replied that they would continue with the program just for the stress and tension relief aspects and considered that any other health benefits they may attain would be regarded as a bonus.

Some of the participants started by themselves to use practical applications of the *forms*. As TQ aims to increase a person's individual natural propensity for mental and physical action it did not surprise the author that some participants began to apply the *forms* to tasks and situations in the mundane world. Practical applications of TQ techniques reported by the participants include:

- to prepare for the working day;
- to prepare for an arduous or mentally demanding task;
- to warm up for sport e.g. tennis and golf;
- to wind down after work; and
- to prepare for sleep after late night study or overtime.

3.3.3 ADDITIONAL EXPERIENCE AND RESEARCH WHICH INFLUENCED VERSION THREE (V3) OF THE PROGRAM

The author had concurrently been researching various methods of teaching the program. The first two studies were taught with the classical teaching method of traditional *Qigong* classes which the author had learnt as a student of *Qigong* and *Taijiquan*. That method begins slowly from the beginning and progressing in small incremental steps. This teaching method raised comments from a number of students approximately 80% that they wished to achieve the benefits from self-application more quickly. This led to V3 being taught in a different way to PS1 and PS2 namely *Dong Jing*, *Grasp the Bird's Tail* and *Cloud Hands* being taught first, with *form 1* being taught next followed by the other *forms* sequentially to *Grasp the Bird's Tail*. This was tried to see if the more intense mental involvement of learning the demanding *forms* first would appeal more to the Western mind. The result of this was a positive response from all participants who enjoyed being able to learn the most difficult *forms* in the first class. After which the rest of the program was considered to be very easy to learn and

progress made rapidly by the students. This is now the author's recommended approach to teaching the program. Application as opposed to learning the program is still done sequentially from beginning to end.

During July, August and September of 2000 the author came to teach an Eastern Philosophy Course for The University of the Third Age (U3A). The topic was Chinese Philosophy particularly *Daojia* Daoism. During the first two classes the basics of Daoism were covered. Students then raised questions as to the physiological methods of sages. This led to TQ being presented to the class as part of the course.

From teaching TQ to the U3A class the author became more aware of problems of mobility for the aging population. Some of the participants were unable to stand to do the program. This necessitated introducing the sitting and lying component of the program. Allowing it to be done by people with virtually no mobility. It was also pointed out to the author by one of his TQ advisors, who is a volunteer worker with the aged and TQ teacher, that as people age they are less able to stand still for lengths of time particularly with the eyes closed. Another reason for the sitting versions of the *forms* to be introduced into V3. Also for this reason when done standing, *form 1* is limited to one minute and performed with the eyes open. Lack of mobility and risk of injury from osteoporosis lead to the stepping components of the *Simplified Taijiquan forms* being performed at a gentler angle i.e. 45 degrees not 90 degrees. It is a principle of TQ that even if all that can be done is a little, it is better than resigned inaction. Slowly enhancing mobility from chronic states can in some cases lead to extensive benefits for lifestyle.

3.4 PILOT STUDY THREE (PS3)

In October of 2000 PS3 of the program was run at UNE. The main aim of V3 tuition was to trial the new teaching method as the beneficial effects and enjoyment of TQ application had been reported in PS1 and PS2. The classes, 40 students in total, comprising those wishing to

practise in class who remained from studies 1 and 2 as well as new students. A total of 40 students, 20 previous students and 20 new, attended the program. To cover printing costs a charge of \$A2 per class was levied. The levy caused no concern for the participants with many commenting that this seemed to be too little as most classes on campus cost \$A5 which is considered very reasonable by their participants.

V3 of the program proved to be the most liked. It was easiest for the author to teach and for the students to learn. The addition of diagrams to the lesson notes was appreciated by all and it was mentioned that this greatly increased the ease of self-practise allowing for a more rapid achievement of self-application

3.5 CONCLUSIONS FROM THE THREE PILOT STUDIES

The indications drawn from the Pilot Studies appear to show that potentially many Australians may find TQ is an enjoyable method for stress reduction and as part of their health, mobility and fitness activity program as well as a preventative for RSI, MSD and osteoporosis. The main points of discovery from the Pilot Studies were:

1. The *forms Shu Zhan Muyu* and *Shuang Lun Huan Dan* needed to be replaced for ease of initial teaching of the program and to address additional requirements for mobility enhancement and prevention of osteoporosis;
2. The program was applicable for prevention of RSI and MSD; and
3. The V3 order of the *forms* was the easiest sequence of the program for beginners to use when learning the program.

The information gained has led to production of comprehensive instructions and diagrams for version three of the program, suitable for extensive practical use. The final program is presented in chapter 6.

3.6 THE FINAL TAIJI QIGONG PROGRAM OF FORMS COMPRISES:

I. 预备式 (Yubeishi, Preliminaries, steps for getting ready)

II. 动中运气 (Dong Zhong Yun Qi, Dynamic induction of Qi)

1. 吐故纳新 (Tu Gu Na Xin, Expelling the stale and absorbing the fresh)

2. 心平气和 (Xinping Qihe, Being of tranquil mind with serene Qi)

3. 太极开合 (Taiji Kaihe, Opening and closing Taiji)

III. 静中运气 (Jing Zhong Yun Qi, Static induction of Qi)

4. 闭目养神 (Bi Mu Yang Shen, Sitting tranquilly with the eyes closed)

5. 三元站 (Sanyuanzhan, "three circle" stance)

IV. 静中按摩求养生 (Jing Zhong Anmo Qiu Yangsheng, Massage to enhance the induction of Qi through stillness)

V. 逐渐地从气功状态出现 (Zhujian de cong Qigong Zhuangtai Chuxian, Emerging from the Qigong meditation)

排肩击腰 (Pai Jian Ji Yao, Gently striking the shoulder and waist)

VI. 太极拳 (Taijiquan, Wushu Qigong)

抓住鸟尾巴 (Zhuazhu Niao Weiba, Grasp the birds tail)

挥手如云 (Hui Shou Ru Yun, Cloud Hands)

沐浴气 (Muyu Qi, Washing the Qi)

3.7 CHAPTER SUMMARY

It was found that a standard set of QYG forms as used by the SIH could be suitable for introduction in Australia. Some slight modification of 'emerging from the QYG meditation' movements was required to facilitate application by novices. Also research indicated that accidents from and causing hampered mobility was an area of serious concern for the health

system.²¹ Research also indicated that *Simplified Taijiquan* was an excellent methodology for maintaining mobility, particularly among the aged.²² Because of this some components of *Simplified Taijiquan* were added to the programme. It was concluded that an appropriate term to use to introduce this programme to the Australian public would be *Taiji Qigong*, which could be defined as, a special form to skilfully use (gong) the body's life energy (*Qi*) to achieve the best possible point of balance of *Yin* and *Yang* (*Taiji*) in the body. TCM theory holds that the attainment and maintenance of good health depends on the balance of body *Yin* and *Yang* which are constantly in motion and change. It could further be added that TQ is very relaxing practice which uses the outlook of the *Daodejing* and the *Zhuang Zi* as a method of dealing with stress and tension as part of a STAM.

¹ U.S. Department of Labor [sic], 'OSHA's ergonomics program standard', *Ergonomics*, no publication date, (98/3/01), p.1.
[http://www.osha-sic.gov/ergonomics-standard/information kit/standard fact sheet.pdf](http://www.osha-sic.gov/ergonomics-standard/information%20kit/standard%20fact%20sheet.pdf)

² Medline is a medical database of peer reviewed journal articles on medical and health subjects.

³ Kuang, A., Wang, C., Xu, D. & Qian, Y., 'Research on "Anti-aging " Effect of Qigong', *Journal of Traditional Chinese Medicine*, 11 (2), 1991, pp. 153-158.

ibid., pp. 224-227.

Wang, C., Xu, D., & Qian, Y., 'Medical and Health Care Qigong', *Journal of Traditional Chinese Medicine*, 11 (4), 1991, pp. 296-301.

⁴ ibid. p.297.

⁵ Chief Health Officer, *Physical Activity and Health a special communication from the Chief Health Officer*, NSW Dept. of Health, Sydney, second edition 1996, State Health Publication No.(HP) 950129.

⁶ *Taijiquan*, Foreign Languages Press, Beijing, 1989.

⁷ See bibliography for full details of these courses' authorship.

⁸ L. Rose, *Osteoporosis, The Silent Epidemic*, Allen and Unwin, Sydney, 1994.

J.M. Lane & M.. Nydic, 'Osteoporosis: Current Modes of Prevention and Treatment', Weill Medical College of Cornell University, New York, Metabolic Bone Disease Unit, Hospital for Special Surgery, New York, Medline 1999.

⁹ Public Health Division, Sydney NSW Health Department, 'Falls', *New South Wales Older People's Health Survey 1999*, Published December 2000, Vol. 11 Number S-2, 7/3/00,
<http://www.answ.health.nsw.gov.au/public-health/ophs99/index.htm>

¹⁰ Public Health Division, op. cit., p. 32.

¹¹ Lane, op. cit..

T.C. Hain, L. Fuller, L. Weil, J. Kotsias, 'Effects of Tai Chi on balance', *Archives of Otolaryngology-Head & Neck Surgery*, Nov. 1999v125i11p.1191, 13/3/01, <http://web1.infotrac.galegroup.com>

¹² *Taijiquan*, op.cit., p.5.

¹³ *Taijiquan*, op.cit., p.5.

¹⁴ Dr H.A. Solomon, *The Exercise Myth*, Harcourt Brace Jovanovich, New York, 1984, p.131.

¹⁵ S.Graham, 24 May 2000, (10/11/2000), 'Stretching the Point', *newTimes Online*, pp.1-2,
<http://wwwdb.csu.edu.au/division/marketing/tms/T101/T101p4.htm>

¹⁶ Pamphlets published by the NSW Mental Health Information Service:

1. Meditation;
2. Recognising Stress; and
3. Managing Stress.

These pamphlets can be obtained by phoning the NSW Mental Health Information Service on 1800 674 200.

Briefing Note for ABC Radio Interview 3/8/98, *Physical Exercise to Mental Health*, this program was part of the strategy of the Mid North Coast's (Northern Sector) Mental Health Community Consultative Committee's campaign to promote exercise to combat mental health problems.

'Exercising For Mental Health', *The Coffs Harbour & District Independent News*, 28 August 1998, p.# not available from photocopy provided by E.Baldwin (Mental Health worker for Mid North Coast Area Health Service), pers. comm., 23 February 1999

Chief Health Officer NSW, op.cit., p.6.

¹⁷ U.S. Department of Labor [sic], op.cit., p.4.

¹⁸ U.S. Department of Labor [sic], op.cit., p.4.

¹⁹ Chief Health Officer, op. cit., p.7.

²⁰ G.Yu, op.cit., pp.135, 142, 154.

Q.Yang, op.cit., pp. 122, 146.

²¹ Chief Health Officer, op. cit., p.6.

L. Rose, *Osteoporosis :The Silent Epidemic*, Allen & Unwin, Sydney, 1994, p.6.

²² Lane J.M., Nydick M., on: **Osteoporosis: Current Modes of Prevention and Treatment** at Weill Medical College of Cornell University, New York, Metabolic Bone Disease Unit, Hospital for Special Surgery, New York. cited on Medline internet database.

A journey of a thousand li [miles] begins with one step.

Lao Zi

4. INTRODUCTION

Many of the participants in the Pilot Studies showed interest in the beliefs of the *Daojia* and the philosophy of TQ. This prompted the author to include a section on this topic in the thesis, as the author believes that it is of value to those who look beyond the merely physical application of the program. The author believes it is relevant to the overall picture of TQ.

4.1 ORIGINS AND HISTORY OF QIGONG

The origin of *Qigong* is shrouded in the mists of antiquity. Far back in time, in the earliest days of humanity there were people who were aware of *Qi*. Those who were exceptionally aware of *Qi*, sages as they came to be called, were exemplars through action. They were humble, self-effacing, renowned for their wisdom and healing skills. These sages realised the application of the healing and invigorating effects of *Qi*. Through self-observation they had learned processes to promote the harmony of their *Qi*. Firstly they noticed this effect within themselves and from this experience became aware of how to use it for the benefit of others through application of *Qi* technique and also how to teach others to use *Qi* technique for their own benefit. These sages saw nothing magical in the use of *Qi*. To them it was part of life.

Some of these sages found that in the right setting, usually beautiful natural surroundings, without doing anything they would enter into deep states of mental serenity and physical tranquillity, *Jing*, which they found to be very beneficial for mind and body. In this state of *Jing* the senses do not seek, they perceive. From this state of direct experience came self-wisdom and understanding or what we may call enlightenment. One wisdom to arise from the state of *Jing* was 无为 (*Wuwei*, most things in existence prefer not to be interfered with.). The *Daojia* also found 自然 (*Ziran*, spontaneous intelligent action regardless the situation) was refined and heightened through the experience of *Jing*.

As the state of *Jing* which arose from 坐忘 (*Zuowang*, sitting and forgetting) just seemed to happen it was concluded that it was beyond technique or belief, as nothing was actually done to achieve this state. It just happened. It was also found that the experience of *Jing* was not only the domain of sages but was there for all people to experience. The depth of the experience it was noted was related to harmony of the perceiver's *Qi*. Hence the sages concluded that the path to enlightenment is open to all. By being true to oneself and following the obvious exemplars of Nature, one is drawn in this direction, however the decision to act on the obvious is one's own.

Some sages found that the application of certain *Qi* techniques could induce *Jing*. These ancient *Qi* techniques were said to be few, simple and easy. The sages found it was not the *Qi* technique in itself, except for its appropriateness of application, but reaching the state of serenity and tranquillity that was most beneficial. Firstly the body was nourished through active *Qi* technique (*Dong*). This could lead to 养神功 (*Yangshen Gong*, the nourishment of the inner being through serenity and tranquillity). In the state of *Jing* the body is relaxed and in harmony allowing the naturally spontaneous balanced workings of body and mind to occur.

At times when in the state of *Jing* some sages became aware of 理 (*Li* underlying principles and patterns in Nature). These sages found that when people followed the *Li*, they were in harmony with themselves and their surroundings. At a deeper level some sages saw not only *Li* but also something behind the *Li*, which they regarded as the underlying principle of the cosmos. It was this underlying principle this *prime mover* which they believed produced the cosmos and all things within it. This underlying principle came to be called the 道 (*Dao*, the *Way*), and those who saw it were later in history given the collective name 道家 (*Daojia*, '[followers of] The School of the *Way*'). The 道德经 (*Daodejing*, the book of the *Way* and its qualities / virtues) by 老子 (*Lao Zi*) is the work which first uses the word *Dao*, with the primary meaning of roadway or pathway, a secondary meaning of water channel or river course, giving the connotation of flowing. *Dao* also has a third meaning of method, a way of

doing something and by extension a teaching. For the *Daojia*, *Dao* came to mean the underlying *Way*, a teaching, the flow of the universe.

When they encountered others who were aware of the *Dao* they realised through discussion that definition of the *Way* was ineffable. That is beyond words. Further to this, it was concluded that perception of the *Dao* was beyond technique or belief. It was just something which happened in certain states of *Jing* when one was just being oneself and could not be sought.

Actual perception of the *Dao* was also seen as not necessary for people to fully live their lives, as the *workings* of the *Dao* were seen in Nature. If one followed the appropriate principles of *Li*, depending on circumstance, then one would be following the principles of the *Dao* and the method and results of one's actions in this situation would be appropriate. The *Daojia* concluded that one need never even hear of the *Dao* as it will make no difference to life whether one experiences or is aware of the *Dao*. They also believed trying to experience or comprehend the *Dao*, was contrary to the *Daojia* principle of *Wuwei*. They conceived this as trying to use the limited, the powers of cognition, to comprehend the unlimited. They believed to attain harmony in life close attention should be paid to the workings of a *Dao's* manifestation in the form of Nature.

These *Daojia* sages had found that great wisdom came from self-perception while in serene states of mind and physical tranquillity. They used *Qi* techniques which produced serene states of mind and tranquillity of the body which they found also enhanced physical coordination and promoted bodily health.

The *Daojia* sages were few and lived often as mountain dwelling hermits or in serene agrarian settings or as self-effacing individuals who melded into the society they lived in to the extent that they were usually unseen. To these people who believed in the *Way* the path to

enlightenment and understanding was an individual and personal process available to all through personal observation when in a state of *Jing*. This state of *Jing* they believed could occur to anyone spontaneously when sitting in an harmonious natural setting. They believed as well that this state of *Jing* could also be induced through simple and gentle *Qi* technique without the recourse to external agencies. One only needed to learn the simple techniques and from then on the process was self-directed.

In China about the middle of the first millennium B.C. another view also existed. It was called *the way of heaven*. By heaven the Chinese meant the cosmos not a paradise for the dead. The believers in *the way of heaven* thought that the workings of the physical universe were all that existed and that there was nothing behind its animation. This did not rule out their beliefs in supernatural entities such as gods, ghosts, spirits and demons but they did not believe in a supreme creator either energy or entity.

Here we have a division in the philosophy of China into two points of view. Of course there were those who held a mixture of these views. Those who only saw the physical universe, held the view that people needed to be told what to do, they had to be philosophically, politically and physically manipulated for the benefit of the 'greater good'. A major source of this standpoint was the Confucian philosophy. People who followed these views did their utmost to influence social and political life. Confucians considered *Qi* to be a moral quality not an actual energy.

The opposite view held by the *Daojia* was that although some unfortunate people needed to be looked after, most people were capable of looking after themselves without interference from others. Philosophically, they believed people were capable of forming their own view of reality. They did not need to be told the 'official version' as they could capably chose between the available versions and come to their own conclusion. Good politics was considered by the *Daojia* to be logistical in function with the less interference the better.

Those of the *Way* also believed that the 'greater good' was usually propaganda from a self-interested power group, which in those days in China usually involved the populace in war, so frequently in fact that this period is called 'The Warring States Period' (circa 478-221 B.C.). The *Daojia* had no organisation or formal structure for their beliefs, they were individuals seeking to be left alone. They formed no group or organisation. **One could not join the *Daojia* except through perception.** These points of view were delineated in the *Daodejing* and in the writings of 庄周 (Zhuang Zhou). These works contain the first still extant mention of *Qi* techniques.

Unknown *Daojia* compiled an anthology of *sayings* in approximately 5000 words. This text was originally known as *The Book of Five Thousand Words* and later as the *Daodejing*, (the Book [*Jing*] of the *Way* [*Dao*], and its Qualities [*De*]). The authorship of this book is attributed to Lao Zi, a mythical figure. Lao means old and Zi means master. So we have *The Book of Five Thousand Characters*, by the Old Master. According to one legend, Lao Zi had enough of the disharmony in society and decided to leave. As he was leaving he was asked to write down his thoughts, which became the *Daodejing* by a Western gate keeper in the Kunlun Mountains. He did this then rode off into the sunset.

The *Daodejing* has had a major influence on the history and culture of China. Since the 19th century the *Daodejing* has had much influence on the Western philosophers. Today many people in the West have encountered the thoughts of this work even if only in the phrase 'A journey of a thousand miles begins with one step.' The *Daodejing* in one of its interpretations is a most profound mystical statement pointing deep into the essence of direct conscious experience. On another level it is a practical manual for survival in the mundane world.

The other writer mentioned above is Zhuang Zhou whose sayings were in a book which became known as the *Zhuang Zi*, which was later called the *Nan hua chen jing*, (*The Divine Classic of Nanhua*). The first seven chapters known as the 'inner chapters' appear to be

basically the work of one man, while the other chapters are the work of his students and later commentators. It is written in a very humorous and incisive style, showing the best qualities of classical Chinese literature. Zhuang Zhou humorously vivisects the pompous, arrogant and politically powerful. Yet all the while he promotes empathy and intelligence to all, while advocating following the *Li*, as an individuating, mystical yet formless path.

We know from the writings of Lao Zi and Zhuang Zhou that *Qi* technique was important in the life of sages. It is from the *Daodejing*, the writings of Zhuang Zhou and other now lost texts that the term *Daojia* was later applied to these thoughts.

Comprehension of the *Way*, according to the *Daojia*, is beyond belief, religion, philosophy, action or technique. The *Daojia* believe enlightened perception of the *Dao*, is direct, personal and individual. It cannot be taught or learnt. What could be taught and learnt were methods for attuning the *Qi* and techniques for using it for physical and mental harmony and healing. The *Daojia* are renowned for their *Qi* techniques in healing. Many *Daojia* sages were also skilful in the use of *Qi* in martial arts. Following the *Li* did not protect the *Daojia* from those who did not follow the *Li* and so had to defend themselves from these people. These *Daojia Qi* skills were for bodily harmony and health. Ascetic practices were considered unnatural actions devoid of value, as was the forced manipulation of *Qi*. These *Daojia Qi* techniques, known originally as *Tu Gu Na Xin* and *Daoyin* and today called *Qigong* were based on the credo of direct experience being the best method to have an intelligent, healthy and harmonious life. Direct experience of one's *Qi* allows one to cultivate it for mental and physical health.

The *Daojia* concept of direct experience leading to indirect learning of the harmonies inherent in oneself and Nature is also a concept in *Qigong*. Practitioners of TQ find an increase in refined awareness, *Shen*, which is an indirect consequence of becoming conscious of *Qi*. The increased vigour of *Shen* is not sought or aimed for. It is a by-product of TQ, as is

perception of the *Li*, by direct experience of existence. *Daojia Qi* techniques were refined and developed and today are a basis for many *Qigong forms*. TQ is one type of *Qigong* which has developed from the early *Qi* techniques. They are methods of *Qi* technique recommended for holistic health and well-being.

Daojia philosophy expounds the benefits of gentleness, stillness, acquiescence, softness, harmony, humility, flexibility, adaptability, within the self and with Nature. Highly regarded is the quality which grows from *Ziran*. These qualities are held in high regard in the practice of TQ.

From the experiences that the *Daojia* had while in the state of *Jing* they realised that when people did not follow the *Li* this led to disharmony within themselves and consequently in society. In the energy which over-intellectual thought creates around itself, *Jing* does not exist. This lack of *Jing* is cause for division from *Li*. The exemplars which when ignored lead to division of the original self from Nature. Disharmony born from this division is a cause of conflict and fear in the world and a hindrance to people's *Ziran*. This paradigm realised by the *Daojia* over two thousand years ago professes that intelligent action is directly related to reality and good for life, whereas action not based on the *Li* are one step removed from reality, and a cause of disharmony. Stepping away from the reality of Nature produces actions which frequently lead to some form of ossified hierarchical institution with its attendant discriminations.

According to *Daojia*, the realm of excessive intellect produces power structures, which do not provide fair and equitable access to a society's resources for all of its members. The too little used realm of Nature's intelligence produces, if not in full actuality, at least some movement towards integration and harmonious intelligent action, on at least one if not more levels for humanity. The *Daodejing* and *Zhuang Zi* are about freedom and survival in the mundane world, achieved through following the *Li*, but with the underlying implication that there is a

mystical and wondrous universe which all people can experience through *Jing*.

The sages portrayed in the *Daodejing*, and the *Zhuang Zi* are unconventional, mysterious, powerful, serene, enlightened and empathetic. However, no matter how removed from the mundane world, the mysticism of the *Daojia* may seem at times. There is pragmatic application of *Qi* technique, in an integrated, holistic and synergistic action that leads an individual on the path to self, through stimulation of physical vitality, inherent natural intelligence and individuality, which leads to the state of *Jing*.

The *Daodejing* and the *Zhuang Zi* intimate a subtle and mystical tradition of energy arts existed in ancient China. The *Way* of these ancient mystics, was formless. They just acted appropriately to each situation, and so it is sometimes called the *wayless Way*. As its cognition is beyond verbal description, it is also called the *wordless argument*.

While there is still something (e.g. a method, a technique, a belief or action) there is still a *way*, so it cannot be the *wayless Way*. Likewise while there are still words to define it, it is not the *wordless argument*. The *Way* can only be hinted at in the manner a poet paints a scene or a musician evokes experience. This mystical *waylessness* is a stepping away from over-intellectualised and hence institutionalised religious, political and philosophical views of the world. The *Daojia* believed true comprehension in this universe to be individual, experiential and so ineffable. *Daojia* mystics believed that the clearest moments of human perception in this universe occur through direct cognition in the present. This direct cognition is brought about through simple natural steps, which lead to *Jing*, centredness, initially born from harmony with Nature, and then for some individuals from the greater harmony of the *Dao*.

The *Daojia* believed that when wisdoms become pursuits of the intellect divorced from the *Li*, they lose their spontaneous intelligence and often generate absurdity *ad nauseam*. The *Daojia* believed that humanity's actions were too often born from the disharmony of

perception divorced from Nature. A result of this disharmony was the over-intellectualisation and hence institutionalisation of philosophy, religion and politics. The state of human disharmony in the world was seen as often being a result of over-intellectual perception and reaction to, as opposed to, direct experiential perception and reaction of the world of Nature.

Zhuang Zhou saw institutional thought as ossified ideation divorced from the patterns of the world's most obvious exemplar Nature. He regarded this form of thought not just silliness or madness but as perversion against the natural harmony of the world and of the *Dao*. He illustrated this view by pointing to some products of these fixated thought forms, the crippled and deformed victims of institutions of the State, but to Zhuang Zhou and the *Dao* they are not useless, some of the unfortunates, those who comprehend the *wayless way* and listen to the *wordless argument*, may be regarded as the most sacred vessels overflowing with the wisdoms of the *Dao*. This equable aspect of the *Dao* gives empathic impulse to the *wayless way* of the *Daodejing* and the *Zhuang Zi*. The *Dao* and its workings penetrate everywhere, even to those humanity shuns.

When examining a product of the institutional thought of the Warring States Period, the *Qin* dynasty (221-207 BC), *Zhuang Zhou's* views seemed justified. None of the main religions or philosophies of China were able to, through either negotiation or the implementation of spiritual belief, prevent the eventuality of *Legalist* totalitarianism from happening. Zhuang Zhou expresses the belief that these types of repressive regimes are to be expected as long as humanity turns its back on the natural order of the world, the *Li*, and hence the *Dao*.

Regardless of what form institutionalised intellectualism takes, Zhuang Zhou proposed that the results of even its well intentioned actions could be as devastating on society as those of a totalitarian regime. The *Daojia* did not believe that society needed to be organised on a mass scale for projects that benefit the "national interest". Both Lao Zi and Zhuang Zhou believed that society should be organised in small relatively autonomous enclaves in which the

logistics of the state do not hinder the citizens.

For the *Daojia*, a religion, philosophy or mysticism which advocates intercession by the 'holy', 'spiritual' or 'wise' between the congregation and spiritual comprehension in this universe, is a source for division and cause for disharmony within individuals and hence in society. If the exponents of a religion or philosophy sanctify what the *Daojia* considered unnatural actions, such as dietary regimens, exercise regimes, meditation practices or celibacy as means for the pursuit of enlightenment or other spiritual ends, this was considered another cause of division and a birth place of confusion.

For the *Daojia*, if the spiritual representatives of a religion, philosophy or mysticism do not comprehend the *Li*, then the congregation has no hope for enlightenment. They are only led into darkness and misery. What does sanctified cloistered celibacy say of family and children? For the *Daojia*, cloistered celibacy implied belittlement of Nature and the sanctification of the unnatural. The majority of the Chinese never, and still do not, believe that anyone could be so 'holy' that the rest of society should support them materially because of the 'spiritual' benefit these 'holy ones' provide for the community, even sages were expected to support themselves. An exception to this was the peoples' attitude to Mao Zedong during the Cultural Revolution (1966-1976).

Comprehension of the *Li* leads to a state of clarity of perception furthering cognition of the very essence of existence. Zhuang Zhou writes of people whom the mass regard as severely disadvantaged, and those thought of as useless, who can comprehend the *Li* and often the *Dao*. The mystical path of Lao Zi and Zhuang Zhou can be followed by people, without them having to step away from life. To be unaffected by the fear, confusion and dangers of the age in which they lived, while being able to go about one's daily business calmly and coherently, was an ideal of the *Daojia*, inferred by the *Daodejing* and *Zhuang Zi*.

Zhuang Zhou was not an idealistic dreamer. His writing illustrates an astute knowledge of the political realities of his time and from his insights he was able to deduce the eventual effects of this over-intellectual institutional thought on people, with a clarity that still makes his thoughts relevant and insightful today. His political ideals are minimalist, the less government interference the better. With good *Daojia* government, the logistics of society run smoothly and those in charge go unnoticed.

Zhuang Zhou believed freedom can be achieved, not only from social structures but ideologies, past fears, fears of the future, the ties of family, friends and responsibilities. It is not that the sages do not have these responsibilities they just deal with each one in the appropriate way by using the guidelines of the *Li*, and so are not overly hindered by them. The *wayless way* of the sages is a synergistic symbiosis of empathic impulse and noetic concordance, a tendency to compassion and cognition. The *Daodejing* gives advice on how to achieve, if not in full at least some movement towards *Jing*:

Let yourself be completely empty,
 Become utterly still.
 All things when allowed go through their natural process, return to their source.
 When plants have fully grown they return to their source.
 This return is called the state of *stillness*;
 This *stillness* shows they have fulfilled their natural function.
 All things wish to fulfil their natural function, this is an unchanging law.
 To know this is wisdom;
 To disregard this brings disaster.
 To know this gives one endurance
 To fulfil one's natural potential.
 Gives rise to empathy with Nature.
 This empathy gives nobility of spirit,
 Leading to the truly spiritual.
 In contact with the *Dao* the sages grow naturally to the end of their days.¹

Zhuang Zhou gives the following view on *Qi* technique, while exhibiting his humour by putting the words in Confucius' mouth:

Confucius said, "Centre yourself! Listen with your mind not your ears, better still listen with your *Qi*. Your ears and your mind can be overloaded and your *Qi* is empty and receptive. The *Dao* accumulates in emptiness. Emptiness is fasting of the mind."²

The period of the *Daojia* was followed with the advent of the first Chinese empire in 221 B.C. It was the culmination of warring states which had produced their own forms of militarism, attendant bureaucracies and 'official' religions and philosophies. The most brutal bureaucracy, the *Legalists* of the *Qin* Dynasty won. The growth of 'official' religions and philosophies during this period naturally had its attendant growth of priests and although short lived, the *Qin* Dynasty gave added momentum to the self-replicating tendency of the bureaucratic and priestly classes.

The formalised institutional structures which appeared at this time, not only in China but also in many parts of the world, put forward the theory that the 'golden age' had passed and people were no longer able to find enlightenment or salvation through self-experience but needed priestly intercession to achieve these ends. This intercession often took the form of complicated techniques for prayer or meditation passed on by those with self-professed knowledge. These techniques the *Daojia* would contend were worse than useless as they lead people away from the beauty, harmony and wisdom of Nature.

One tenet of the *Daojia* was that those who know of the *Way* do not speak (preach). They act by not acting (not interfering), while those who ignore the *Li* are often too ready to come forward with their points of view and interfere in the lives of others. This can be seen in the world today from the actions of many fundamentalist groups, and they can't all be *right*, if any of them are. This did not stop a type of Daoism called 道教 (*Daojiao*, religion of the *Way*) from forming which did advocate priestly intercession. It seems there is a tendency for people to like the fantastic with all its attendant distraction from self-perception, for from reading the *Daodejing* and the *Zhuang Zi*, some people did the opposite of what these texts advocated and made a religion from the mystical *Jing*.

Gradually the *Daojia* faded from sight, but not existence, quite happy to live their own lives without interfering in the lives of others. The organisational structure of the *Daojia* was never

more elaborate or involved than a commonly perceived relationship to energy, primarily the *Dao*. This consensus view was held by diverse and widely scattered individuals. They taught by example, and were humble and kind to all. It is believed that there are still *Daojia* hermits living much as they have always done, in the world of Nature not of man, coming out of seclusion to act only when necessary.

By 200 B.C. there existed at least one loosely linked caucus of *Qi* technique practitioners in China the *Daojia*, but also by this time Chinese medicine had developed to the point where it was being distilled into a text book called the 皇帝内经 (*Huangdi Neijing*, *The Yellow Emperor's Classic of Internal Medicine*). This text contains the basic theories of Chinese medicine which have retained their validity to the present. There was communication between the *Daojia* and the medical practitioners often with *Daojia* being medical practitioners as well as followers of the *Way*. The *Daojia* and the medical fraternity of *Huangdi Neijing* practitioners used *Qi* technique as an accepted part of their everyday life and well-being. The first millennia BC in East Asia was the formative era of what is now called TQ.

4.2 AFTER THE DAOJIA

Over the last two millennium Chinese *Qi* technique has had many influences: secular, religious, mystical, medical and martial. Over the centuries this has led to the refinement and development of many *forms* of *Qigong*. According to tradition a major development of Chinese *Qi* technique occurred with the refinement by Hua Tuo (2nd-3rd century AD) of the *Qigong forms* of his time, giving them an increased medical application.

The next important development of *Qigong* occurred, when Zhang Zhan Feng, a Daoist of the 12th century, devised *Taiji*, the forerunner of *Taijiquan* which are both *forms* of *Qigong*. The importance of *Taiji* is that it softened the *forms* of its time which had tended to; under the influence of Mahayana Buddhism, specifically through the teachings of Bodhidharma move

towards the *hard* schools of practice. Of equal importance, *Taiji* introduced the concept of single weightedness, and its attendant concepts of light and heavy, and high and low. Zhang Zhan Feng's insights show the adaptability of *Qi* technique, depending on the needs of the situation.

Taiji further enhances the vigour of the circulation of *Qi* and increases physical coordination. *Taiji's forms* being single weighted, as opposed to the early *Qigong's* double weighted *forms*, increase total body awareness through direct and indirect relaxed perception and concentration. From this time onward many teachers of *Qigong* believed true integration of *Qi* cannot occur without single weighted movements, even if it is only a slow contemplative walk, for this reason single weighted movement is usually included in many *Qigong* classes. In TQ, *Taiji* and *Qigong forms* have been combined to integrate the benefits of both into a holistic practice.

4.3 TAIJIQUAN

The seventeenth century in China was a period of history when war was continually breaking out. During this time *wushu* became popular among the population.³ From the various styles of folk boxing arts, a new style emerged which overcame strength with gentleness and won victory through intelligence. At the end of the eighteenth century a famous martial arts master, Wang Zongyue consolidated it and called it *Taijiquan*.⁴ There is another view as to the origins of *Taijiquan* that held by the Beijing University of Physical Education, it is that *Taijiquan* was developed by Chen Wangting, a 16th century Royal Guard.⁵ Whichever turns out to be the case, by the middle of the nineteenth century it had spread to Beijing.

The past hundred years have seen *Taijiquan* change from a martial art to a health and fitness optimising activity. During this process four main schools formed, the *Yang*, *Wu*, *Sun*, and *Chen*, each having their own characteristics. The *Yang* style movements, developed by Yang Chenpu are extended and steady, the *Wu* style movements, developed by Wu Jianquan, are

well organised and gentle, the *Sun* style movements, originating from Sun Lutang, are small and exquisite while the *Chen* style movements developed by Chen Fake are both firm and gentle and are most similar to the original ancient styles.⁶ In 1956 *Simplified Taijiquan* also known as *The 24 Forms Taijiquan* was compiled.⁷ It is based on the *Yang* style and is aimed to benefit health care and medical treatment.

It was also during the nineteen fifties that *Qigong* was made available to the general public. Before this *Qigong* was practised in a 'father to son' or 'teacher to pupil' relationship. Although the term *Qigong* was used by Xu Xun in the *Jin* Dynasty, in his book the *Jin Ming Chong Jiao Lu*, it was not until 1953 after Liu Guizhen published *Practical Qigong* that *Qigong* became a commonly used term.⁸

4.4 THE NINETEEN EIGHTIES

Traditionally *Qigong* was taught in small private classes and usually kept within an extended family structure. During the nineteen eighties there was a resurgence of interest in *Qigong*, which reportedly involved many millions of people. It is perhaps the largest non-government movement not under direct government control.⁹ This was also a period of reorganisation. The government established the *Chinese Qigong Scientific Research Association* to be the preeminent national body in charge of the provincial and municipal *Qigong* organisations. It was formally established on April 30, 1986.¹⁰ The government also decided that *Qigong* was not a feudal superstition but a valuable health practice. Official support came from Peng Zhen the former head of the National People's Congress and Qian Xuesen, an advisor to the Commission for Science, Technology and Industry for National Defence.¹¹

Official Chinese government support has lent encouragement to continue current research and to initiate further research on *Qigong* in Asia. This decade has seen the following Academic organisations conducting research in Asia on *Qigong* practice. Much of this research is relevant to Australians' health. Some of these research organisations are:

- Beijing University of Traditional Chinese Medicine, Beijing, China;
- Institute of Aviation Medicine, Air Force, People's Liberation Army of China, Beijing, China;
- National Yang-Ming Medical College, Taipei, Taiwan;
- Shanghai Institute of Hypertension, Second Medical University, Shanghai, China;
- Showa University School of Medicine, Tokyo Japan;
- Shanghai College of Traditional Chinese Medicine, Shanghai, China; and
- Tongji Medical University, Wuhan China.

Academic research on *Qigong* has also been carried out in the West. Some institutions involved in this research are listed below:

- Universitat Witten Herdecke, Germany;
- Cornell University, USA;
- Pain Management Centre [sic] Newark, USA; and
- Charlotte Rehabilitation Hospital, North Carolina, USA.

4.5 SUMMARY

TQ, since its mythical and mystical beginnings, by various routes and happenstance, has developed to the point where today it is an efficient, effective and enjoyable form of health optimising activity and meditation. TQ has drawn on the ancient wisdoms of the *Daojia*, martial arts and TCM traditions of China. While this has occurred over millennia it is interesting to note that the most ancient modalities have retained their prominence and proved their usefulness. Not only being a physical healing modality TQ also has a profound philosophical element which need not be adopted by all practitioners but gives those who look beyond the superficial information to find a deeper understanding of oneself and the processes of life. It is hoped the introduction of health promoting types of *Qigong* such as TQ will provide a useful and practical tool which people can use as an aid to fuller enjoyment of life as well as an introduction to a fascinating, somewhat mystical culture.

ENDNOTES

¹ *Daodejing*, Chapter 16, translated by R. Hopkins

² *Zhuang Zhou*, Book IV, Part I, Section IV, paragraph 2, translated by R. Hopkins. The division of this work is the same as Xiao Hung in his *Wings to the Zhuang Zhou*.

³ *Simplified Taijiquan*, Foreign Languages Press, Beijing, 1989, p.1.

⁴ *ibid.*, p.1

⁵ Kan, G.X. & Lam, P., *Chen Style Taijiquan the 36 Forms*, East Acton Publishing Pty Ltd., Sydney, 1992. p.17. Professor Kan is on staff at the University of Physical Education at Beijing and is the head teacher of the *Chen style form* of *Taijiquan*.

⁶ *Simplified Taijiquan*, *op.cit.*, p.2.

⁷ *The 24 Forms Taijiquan* (video recording), Sydney, East Acton Videos, 1994.

⁸ Q. Yang, *Chinese Yuanbao Qigong*, M. Zhang (ed.), T. Fang & C. Liu (Trans.), New World Press, Beijing, 1998, Chapter III, p.22.

⁹ X. Zhu & B. Penny, *op.cit.*, p.3.

¹⁰ *ibid.*, p.4.

¹¹ *ibid.*, p.6.