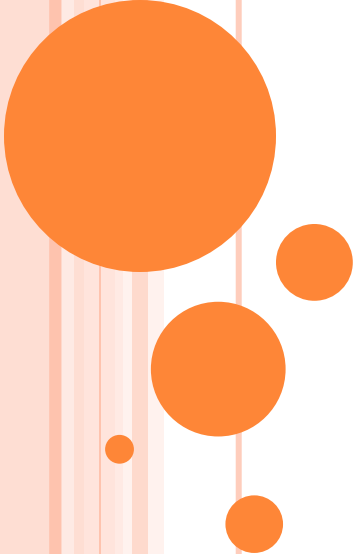




SESSION 3: ROOTS AND ORIGIN OF CHINESE YANGSHENG: FROM HISTORICAL PERSPECTIVE

HPPH5015/6015

Professor Yanxia Zhao

12th April 2021

11-2pm Online

ROOTS OF CHINESE YANGSHENG TRADITION

- 1. **Legendary Cultural Hero:** the Yellow Emperor (Huangdi黄帝) and the Divine Farmer / Red Emperor (Shen Nong神农/ Yandi炎帝, inventor of Chinese Agriculture and Herb Medicine)
- 2. **Laozi(老子 Six Century BC):** *Dao De Jing 道德经* and the essential principles of Yangsheng (Skills of Huang-Lao黄老之术: a nourishing life exercise not only to be applied in longevity and immortality cultivation but government operation and management)
- 3. **The School of Medicine (医家)** at the Spring and Autumn Period (722-481BC)
- 4. **The Beliefs in Immortals** at Warring State Period 战国时期 (403-221 BC)
- 5. **Yang Zhu's (杨朱 Yang Chu, c.350 BC)** idea of Treasure Oneself, Treasure Life, Keep One's Nature Intact & Preserve One's Genuineness
- 6. **Zou Yan's (邹彦 350 BC – 270 BC)** Yin-Yang and Five Phases Theories
- 7. **Zhuangzi's (庄子 ca. 365-285BC)** Idea of the True Person 真人
- 8. **Mencius's (孟子 372 – 289 BC)** idea of Nourishing the Righteousness Qi
- 9. **Xunzi's (荀子 c.313-238BC)** ideal of Dealing Potential Disorder in Advance

1. YELLOW EMPEROR & DIVINE FARMER

- **Yellow Emperor 黄帝(3000-2000 BC) and Divine Farmer 神农/Red Emperor 炎帝 (3000-2000BC):** Two ancestors of Chinese people and civilization
- **Yellow Emperor's Contribution on Chinese Medicine:** *Yellow Emperor's Cannon of Internal Medicine 黄帝内经; Yellow Emperor's Cannon of External Medicine 皇帝外经 (lost)(understanding of the structure of human body, the health condition of human body, and longevity and immortality cultivation philosophy and skills)*
- **Divine Farmer (神农)/ Red Emperor (炎帝)'s contribution on Chinese Medicine:** *神农本草经(Shen-nung Pen-tsao Ching) Divine Farmer's Materia Medica (tea, connection of medicine and food)*
- Researchers believe that this text is a compilation of oral traditions, written between about 200 and 250 AD (Unschuld 1986: 17).
- The original text was composed of three volumes containing 365 entries on medicaments and their description (has lost, the current prevailed version is created later)



2. LAOZI (500BC?)'S DAO DE JING/ TAO TE CHING

- Legend of Laozi and his 5000 words
- *Laozi* as the Founder of Daoism: Philosophy & Religion
- *Dao De Jing* as a book of Daoist Philosophy and Politics (Wang Bi's commentary)
- Dao De Jing as a handbook of Daoist Cultivation of Internal Alchemy (Cultivation of Immortality) (the commentary of He-shang Gong 河上公)



DAOIST CLASSICS DEVELOPED BASED ON DAO DE JING道德经

- 太上老君常说清静经: qing-jing jing (Class of clarity and tranquility)
- 东汉East Han Dynasty(25-220)魏伯阳Wei Boyang 《周易参同契》三种学问就是老庄、丹道，还有《周易》
Correspondence of the Three:
 - 乾 坤 者 ， 易 之 门 户 ， 众 卦 之 父 母 。 坎 离 匡 廓 ， 运 毂 正 轴 。 -----
牝牡四卦，以为橐籥。覆冒阴阳之道，犹工御者，准绳墨，执御轡，正规矩，随轨辙，处中以制外，数在律历纪。月节有五六，经纬奉曰使。兼并为六十，刚柔有表里。朔旦屯直事，至暮蒙当受。昼夜各一卦，用之依次序。既未至晦爽，终则复更始。
- 宋代Song Dynasty (960-1279)张伯端Zhang Boduan在《悟真篇》 *Treatise on the Enlightenment on Reality*中称之为“万古丹经王”
- 无上玉皇心印妙经: Yunhuang Xin Yin Jing (Classic of Jade's Emperor's Heart Imprinting)



CONGRATULATION OF DAO DE JING/ TAO TE CHING

- **World view:**
- Dao produce one (Dao, wuji, wu), one to two (yin-yang, taiji, tian-di, dao-de), two to three 三才 (Three endowments): 天地气/天地水; 三宝 three treasures/上品三药 three best medicine : 精气神);
- **Natural centred principle:** Humans follow the earth, Earth the Heaven, Heaven the Dao, Dao the Nature
- **Yangsheng Principle:**
- Embrace Yin and bearing Yang
- Return to the embryo
- **Techniques and Skill of Cultivation:**
- Breath as the air blower



3. THE SCHOOL OF MEDICINE



- Sima-Qian 司马迁 (Su-ma Chien, born 145)'s *Shi Ji* (*Shih Chi*) 史记 (chapter 105) recorded Bian Que's 扁鹊 (Pien Chiao) life history:
- Lived in the 6th century B.C, the great achievement of Bian Que was as a surgeon (heart transfer) and diagnostician extended from the 5th to the 2nd century B.C. over a great variety of places.
- Good at using four methods: wang 望 (observation), wen 闻 (auscultation & olfaction), wen 问 (interrogation) and qie 切 (pulse feeling & palpation) to diagnose illness.
- The main methods were used by Bian Que were: stone needle acupuncture 砭刺, acupuncture & moxibustion 针灸, massage 按摩, decoction of medicinal ingredients 汤液; hot compress 热熨.



3.1 BIAN QUE AND CAI HUAN GONG

扁鹊见蔡桓公 (*HAN FEIZI*):

GOOD DOCTOR DEAL WITH DISEASES BEFORE THEY ARE GETTING SERIOUS



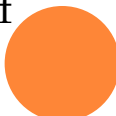
- Bianque was audience with Lord Huan of Cai and observed that Lord Huan had disease in the surface of his skin and offered him a treatment which was refused.
- Ten Days after, he saw the Lord again and informed him that his disease had gone down into his skin and offered again another treatment, but his offer was refused once again.
- Another ten days after, he saw the Lord once again and discovered that his disease had gone deeper into his intestines and stomach, and once again, he offered him a treatment, but he was still refused by the Lord.
- After another ten days when Bianque once again met the Lord and he run immediate with no speaking of any words. Lord Huan felt strange and sent people to ask him why?
- Bian Que answered: When a disease is in the **surface of a skin**, using **hot compress** can cure it; when it is **in the skin**, using **stone needle acupuncture** can heal it; when it is in **intestines and stomach**, **decoction of medicinal ingredients** can also work for healing. But when it has gone deeper into **marrow**, there has **no healing opportunity** left any more. 5days after, Lord Huan was dead.
- So good doctor deal with diseases before they are getting serious.

3.2 BIAN QUE AND HIS TWO BROTHERS

- Bian Que and his two older brothers were all good at healing. King Wen of Wei State asked Bian Que whose skills was the best among their three. BianQue replied:
- My eldest brother was the best one: he can detect and cure illness before it actually appeared in patients' physical body, so he was not known by patients but highly respected by our family members.
- My second elder brother is the better one: he can get rid of patients' sickness at the stage of its beginning when it is just appeared in symptom and so he is well known in healing ailments.
- My skill is the worst one, because I can only deal with patient with serious disease. Since patients can see my skills of using needles and poison to cure their serious sickness, to release their serious pain, or even to save their lives from dangerous situation, so I am famous in the world for saving lives (but was not respected by my family).



4. BELIEF IN IMMORTALS

- Immortals who had supernatural power over normal human beings; but they are transformed from humans who had unified with the Dao.
 - The Story of Guang Chengzi 广成子 and the Yellow Emperor
 - Liezi 列子 in the Book of Zhuangzi 庄子: Riding the Cloud
 - Zhuangzi's True Man/Person 真人:
 - Chuang Chou (Zhuangzi) promotes natural life and found efforts to prolong the physical form of existence beyond the time allotted by the Creator just as ridiculous as the grief surrounding the departure from one form of existence into another.
 - However, he does mentioned that the true man, based on his understanding of the course of all things, is accorded the possibility of 'completing the full measure of his life, and not dying prematurely half-way'. (Wilhelm 1940, pp46-48).
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4.1 TRUE MAN IN *THE BOOK OF ZHUANGZI*

- ‘whose skin is like ice and pure snow, and his manner is like a shy virgin. He does not eat the five grains, but lives off the wind and dew. He climbs the clouds and rides the dragons, and travels beyond the boundaries of the known world’(chapter 1: ‘wondering where you will’).
- *The Book of Zhuangzi*, translated by MARTIN Palmer, Penguin Books, 2006 (fifth edition), p.4
- The True Men of antiquity did not dream while sleeping and experienced no fear upon awakening. Their meals were simple, their breathing deep... The True Man of the past knew no strong desire for life and no aversion to dying. Their appearance [in the physical world] brought them no joy, their return [to the world of formless existence] was accompanied by no resistance. They departed in serenity, they arrived with tranquillity.



A MEN CAN WALK UNDER WATER

- <https://www.youtube.com/watch?v=relWqF5IWsA>
- <http://www.bbc.co.uk/news/science-environment-12151830>



5. YANG ZHU (YANG CHU, c.350 B.C.)'S IDEA OF TREASURY OF ONESELF

- Not much can be discovered about Yang Zhu as a person from the existing documents
- However, the *Mencius* 孟子, the *Xunzi* 荀子, the *Hanfeizi* 韩非子, the *Lushi Chunqiu* 吕氏春秋, the *Huainanzi* 淮南子, and the *Lunheng* 论衡 all confirm that Yang's school was one of the most influential one in the Pre-Qin China.
- For Mencius, Yang Zhu and Mo Di were the most influential thinkers prior to Mencius's time, although he criticized Yang's emphasis on the individual and its anarchist consequence, as well as his selfishness and apathy to the public interest.



5.1.YANGCHU'S CONTRIBUTION OF VALUE OF PERSONAL LIFE

- Mencius Criticized that "Yang Zhu chooses to exist only for his own self, and does nothing for the world, not even by drawing one hair of his" (*Mencius* 3B 9).
- Yet an unbiased understanding reveals that Yang cherished the value of life and the authenticity of self:
- Hanfeizi said that Yang was one who "despised things and values life" (*Hanfeizi Jijie*, p. 353).
- In the *Lushi Chunqiu*, it was said that "Scholar Yang elevates the self" (*Lüshi Chunqiu Jishi*, p. 803).
- According to the *Huainanzi*, "To keep the totality of one's natural life and conserve the authenticity of one's self, not to burden one's body with external things. This is that upon which Yangzi stands, yet it is criticized by Mencius" (Liu An 1985, p. 218).



5.2 YANG ZHU'S CONTRIBUTION ON VALUE OF LIFE

- Yangzhu is the first important Chinese thinker who developed a philosophy for the individual disinclined to join the struggle for wealth and power.
 - He seems to have held that since external possessions are replaceable while body is not, we should never permit the least injury to the body, even the loss of the Empire.
 - The Daoist of the 3rd century B.C. and later, also concerned with the cultivation of personal life, easily accepted Yang Zhu as one of themselves.
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5.3 YANGZHU'S IDEAS PRESENTED IN THE BOOK OF LIEZI 列子

- In the *Liezi*, when Yang is asked by Qinzi whether he would agree to lose one hair to help out the whole world, he answers that the "human world is for certain not to be helped out by one hair" (*Liezi*, p. 218).
-
- Yang's emphasis is on "keeping the totality of one's natural life" and "conserving the authenticity of one's self."
- This statements that can be understood in reference to his philosophy of body, in which he claims that the appropriate satisfaction of human desires and the economy of energy are essential in attaining the wholeness of one's own life.



YANXIA ZHAO'S ARTICLE

- Philosophy Study, ISSN 2159-5313 March 2014, Vol. 4, No. 3, 173-188
- Yangzhu's "Guiji" Yangsheng and Its Modern Relevance



6. ZOU YAN (TSOU YEN, 350 BC – 270 BC)'S YIN-YANG AND FIVE PHASES THEORIES

- 'In approximately the 4th century B.C., one Chinese philosophical school appeared to have based its understanding of the relationships between all phenomena on the empirical evidence that indicated that much in the surrounding world is dualistic or complementary in nature.
- Zou's school arranged concrete natural phenomena and abstract concepts into five lines of correspondence: metal, wood, water, fire and soil. Their relationships are mutual destruction and mutual generation



6.1 ZOU YAN AND DAOISM

- Zou Yan is commonly associated with Daoism and the origins of Chinese alchemy, going back to the (ca. 100 AD) Book of Han that calls him a fangshi (方士 [literally 'prescriptionist' "technique master"] "alchemist; magician; exorcist; diviner").
- Holmes Welch proposes the *fangshi* were among those whom Sima Qian described as "unable to practice" Zou Yan's arts, and says while Zou "gradually acquired alchemistical stature, he himself knew nothing of the art.
- It was probably developed by those of his followers who became interested in physical experimentation with the Five Elements."
- --- Welch, Holmes. 1957. *Taoism: The Parting of the Way*. Boston: Beacon Press. pp.96-97 ISBN 0-8070-5973-0



7. ZHUANGZI'S CONTRIBUTION TO YANGSHENG

- **Image of Immortality:** The True Man
- **The Dao of Yangsheng:** Cultivate the spirit within humans which can see without eye, hear without ear and breath without mouth and nose
- **Techniques of yangsheng:**
 - inhale and exhale through heels;
 - Skills of longevity through daoyin
 - Fasting heart/mind and forgetting sitting
 - Heavenly sounds
- Readings: Livia Kohn: Chuang-tzu



SkyLight Illuminations

Chuang-tzu

The Tao of Perfect Happiness

Selections
Annotated &
Explained



The wisdom of the
foundational Taoist text,
with facing-page
commentary that
brings the text to life.

Translation & Annotation by
Livia Kohn
author of *Health and Long Life: The Chinese Way*



8. MENCIUS CONTRIBUTION TO YANGSHENG

- **Preserving the Night Qi:**
- But there is a development of its life day and night, and in the calm air of the morning, just between night and day, the mind feels in a degree those desires and aversions which are proper to humanity, but the feeling is not strong, and it is fettered and destroyed by what takes place during the day.
- This fettering taking place again and again: the restorative influence of the night is not sufficient to preserve the proper goodness of the mind; and when this proves insufficient from that of the irrational animals, which when people see, they think that it never has those powers which I assert. But does this condition represent the feelings proper to humanity?
- Therefore, if it receive its proper nourishment, there is nothing which will not grow. If it lose its proper nourishment, there is nothing which will not decay away.



8.1 NOURISHING VAST FLOWING QI

- Mencius said he is skilled in nourishing his vast flowing Righteous Qi (passion nature). When asked what was it, Mencius replied,
- It is difficult to describe it. As Qi, it is exceedingly great, and exceedingly strong. If it is nourished by rectitude and sustaining no injury, it then fills up all between heaven and earth.
- As a Qi, it need to be mated/assisted by righteousness and Dao, otherwise, it will be dispirited. It is produced by the accumulation of righteous deeds, it is not to be obtained by incidental acts of righteousness. If the mind does not feel complacency in the conduct, the Qi becomes disheartened. (2A:2:12-15)



8.2 LET THE GROWTH OF THE QI IN A NATURAL WAY

- Let not the mind forget it, but let there be no assisting the growth of the Qi. Let not be like the man of Sung, who tried to helping the Plant to grow long but pulled it up.
- 'There are few in the world who do not deal with their passion nature as if they were assisting the corn to grow long. Some indeed consider it of no benefit to them, and let it alone:
- They do not weed their corn. They who assist it to grow long, pull out their corn. What they do is not only for no benefit to the Qi, but it also injuries it. '(2A:2:12-16)

8.3: THE FUNCTION OF THE WILL IN QI CULTIVATION

- The will is the leader of the Qi (passion nature). The Qi (passion nature) pervades and animates the body. The will is first and chief, and the Qi (passion nature) is subordinate to it. therefore I say, 'Maintain firm the will, and do no violence to the Qi (passion nature).'
 - (2A:2:9)
 - When it is the will alone which is active, it moves the Qi (passion nature). When it is the Qi (passion nature) alone which is active, it moves the will. For instance now, in the case of a man falling or running; that is from the Qi (passion nature), and yet it moves the mind. (2A:2:10)
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9. XUNZI'S CONTRIBUTION TO YANGSHENG

- **The Importance of Managing the vital breath and nourish life:**
- If you employ the measure of excellence in every circumstance to control the vital breath and nourish life, you will outlive even Patriarch Peng (who lived over 800 years);
- and if you use it to cultivate your character and strengthen your self, you will establish a reputation equal to that of Yao or Yu (Two Ancient Sage Kings)



9.1 XUNZI'S ART OF CONTROLLING THE VITAL BREATH (QI) AND NOURISHING THE MIND

- If the blood humour is too strong and robust, calm it with balance and harmony.
- If knowledge and foresight are too penetrating and deep, unify them with ease and sincerity.
- If the impulse to daring and bravery is too fierce and violent, stay it with guidance and instruction.
- If the quickness of the mind and the fluency of the tongue are too punctilious and sharp, moderate them in your activity and rest.
- What is so narrow and restricted that it has become mean and petty, broaden with liberality and magnanimity.
- What is base and low from greed for selfish gain, lift up with a sense of high purpose.
- What is common and mediocre, worthless and undisciplined, overcome with the help of teachers and friends.
- What is negligent and self-indulgent, frivolous and heedless, warn against with omens and portents.
- What is simpleminded but sincere, upright and diligent, consolidate with ritual and music, make comprehensive with thought and inquiry.
- In summary, of all the methods of controlling the vital breath and nourishing the mind, none is more direct than proceeding according to ritual principles, none more essential than obtaining a good teacher, and none more intelligent than unifying one's likes. *Xuzi* (2.4), Volume I. p.31.

- **9.2 Principle of Dealing things before problem even started**
- ‘The true ruler begins to put [his state] in order while [a condition of] order [still prevails]; he does not wait [until] insurrections [has already erupted].’ (Xunzi (chi-chieh), 1971, p.27)
- ‘The sages do not treat those who have already fallen ill, but rather those who are not yet ill. They do not put [their] state in order only when revolt [is underway], but before an insurrection occurs.’ (Yellow Emperor’s Inner Cannon 黄帝内经 su wen 素问 chapter 1.)



9.3 FOLLOWING THE SOCIAL ENVIRONMENT

- If a person utilizes his body and his nature, his insight, understanding and mature consideration in the manner prescribed by custom, order and success will ensure; otherwise, the result is unpredictability and upheaval, idleness and unruliness.
- If the consumption of food and drink, clothing, lodging at home and outside of the home, as well as movement and rest are carried out in the manner prescribed by custom, one will achieve harmony and order; otherwise one is subject to attack and betrayal, and illness will occur. (xunzi chi-chieh, 1971, p.13-14)

