

On the Ways of Tai Chi Regulating the Body's Jing, Qi and Shen

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ABSTRACT. *The research results show that, first of all, the dialectical thinking of yin and yang and its movement characteristics in Tai Chi culture are closely related to the human body's essence and health. With “living waist” as its core, Tai Chi featuring loose, quiet, and softness has the effect of enriching the innate essence of the human body, and by regulating the spleen and stomach and transporting the subtleness of the water valley, it can nourish the acquired essence of the human body. Secondly, the abdominal breathing of Tai Chi allows the innate air (inner air) and acquired air (outer air) to open and close with movements, so that the clear air in nature is continuously taken by the human body. The process of “combining with Qi” realizes the integration of the nervous system, respiratory system, and self-mood. Thirdly, the Tai Chi movement can nourish the mind and mind, realize the peace of mind and body, the peace of the self and the state of life, and through the adjustment of the nervous system, promote the “Shen” state of the human body, and realize the harmony of mind and health.*

KEYWORDS: *Tai chi; Health; Jing; Qi; Shen*

1. Introduction

Tai Chi, which is based on traditional Chinese Taoist ideas, has been widely spread around the world with its rich cultural connotation and the way of cultural communication for health and fitness. The research on Tai Chi has also attracted the attention of many scholars. The philosophical works represented by the Book of Changes have expounded the dialectical thinking of Tai Chi's “one yin and one yang”. Its yin, yang and gossip thoughts confirm the five elements of the body and the way of health in Chinese medicine. In the current popularization, in-depth and professionalization of health care, the analysis framework of this article is based on the “fine, qi, and shen” carrying the life activities of the human body, starting from the boxing classics, boxing theories, and sports characteristics, and combining sports Physiology and sports psychology theory. In contrast, the significance of Tai Chi for the body's “jing, qi, shen” recuperation and health care will undoubtedly provide inspiration and reference for the current health culture connotation of Tai Chi and its diversified paths.

2. Tai Chi's Enrichment of “the Essence of the Human Body”

2.1 Yin-Yang Dialectical Thinking of Tai Chi and Essence Health

In the Tao Te Ching, Lao Tzu first explicitly stated that the attributes of yin and yang exist universally in all things in the heavens and earth. The combination of his “qi” theory and yin and yang philosophy can depict the picture of the universe. “The Tao has one life, one life two, two life three, and three life. The traditional health regimen uses the theory of yin and yang as the theoretical basis and balances yin and yang as its core content. Therefore, the “way of yin and yang” constitutes the theoretical core of Tai Chi. In terms of Tai Chi, which is characterized by harmony of yin and yang, and the unity of opposites, the characteristics of rigidity and softness, the combination of reality and reality, dynamic and static, both fast and slow, and flexion and extension are always reflected in the practice process. These characteristics always penetrate and follow yin and yang The concept of balance. Under the guidance of this concept, Tai Chi, which “dominates the waist”, drives the flexion, extension, rotation, and expansion of the limbs by rotating the waist and the spine, forming a winding movement around the waist and helping to keep the kidney. The essence of essence in the body enriches and nourishes the “innate essence” and “acquired essence”.

2.2 The Enrichment of the Body's "Innate Essence" by Tai Chi

As mentioned earlier, the essence of the human body can be divided into "congenital essence" and "acquired essence" according to the source from which it is generated. Innate essence is that inherited from parents' reproduction and inheritance. Congenital essence and acquired essence are hidden in the kidney, so it is also called kidney essence. For the maintenance of kidney essence, Tai Chi is undoubtedly the best choice. In terms of sports characteristics, the practice of Tai Chi requires completion in a loose and quiet natural state. Movement is like drawing silk, striding like a cat, reflecting the spirit of "relaxing and contentment". This mental state requires Tai Chi practitioners to use the "waist" as the main body to drive the limbs so that the movements of the limbs and the waist are connected and coherent. And this loose waist and even joint activities make it constantly affect the kidneys attached to both sides of the waist during exercise, increase the blood flow of the renal artery, and enhance the physiological blood supply function of the renal tubule, which is conducive to congenital essence adherence. Tai Chi attaches great importance to the waist, thus highlighting its important role of enriching and cultivating "innate essence".

2.3 Tai Chi Exercises the "Acquired Essence" of the Human Body

Congenital essence relies on the supply of acquired essence, while acquired essence depends on diet and the transportation of the spleen and stomach. The spleen and stomach are important. The spleen and stomach form a surface-inner relationship through the meridian genus. After the food enters the stomach, it is initially digested by the stomach to turn it into chyme, which is then digested and absorbed by the spleen to become subtle nutrients. To complete this procedure well, the functions of the two must be coordinated with each other, so that the spleen and stomach constitute the "born nature, the source of qi and blood biochemistry" of the human body.

Tai Chi movement are all composed of different arc routes. With a roundabout, gentle blending speed and a long and fine breathing method, it has a gentle health care for the body's spleen and stomach. Effect, this health-care effect helps to retain the acquired essence. In the basic techniques of Tai Chi, the silk-wrapping action uses the waist as the axis, the shoulders to the waist, the elbows to the shoulders, and the elbows to help the hands. While practicing the waist, it moves the kidneys, and combines pacing, joints, collars, knees, Turning the waist and other steps not only enhances the "congenital essence", but also stimulates the pulse gas flow of the spleen and stomach, promotes the transport of the subtlety of the water valley by Middle Earth, transforms and regulates the "acquired essence", and achieves spleen, kidney, The purpose of nourishing sperm, and by increasing the content of salivary lysozyme and immunoglobulin, to improve the humoral immune function of the human body while conserving sperm gas, to ensure the purity and relaxation of the human body's essence gas, realizing the effect of health maintenance.

3. Tai Chi Movement Promotes the Creation and Cultivation of the "Human Air"

Slow and gentle, body relaxed and calm; light and stable, body posture is upright; coordinated and completed, coherent and round; breathe freely, this is the basic essentials for practicing Tai Chi. Most of the foreign boxing exercises are fierce and mighty, with the goal of defeating the enemy, while the Tai Chi boxing is called inner boxing, which is very soft and soft, but it contains the needles in the cotton and the softness. art. How to feel and use "qi" is an important point in learning Tai Chi. Qi spreads throughout the body and can be used for both stimulating and nourishing blood. The so-called "Qi is the guard, blood is the camp; Qi is the main, blood is the vice". "Training in one breath and practicing tendons and bones in the outside" and nourishing "qi" are one of the important contents of Tai Chi's fitness regimen. Tai Chi's abdominal breathing allows "innate air" (inner air) and "acquired air" (Outside air) During the change of action posture, as the action is opened and closed and lifted, the natural air in the natural world is continuously taken in by the human body, and then combined with the water valley air phase, and the gas is sucked and released through Tugunaxin and Dantian. The ATP in the breathing process can be converted into a large amount of energy, and walking the whole body along the blood veins is of great significance for improving the liver and heart and blood functions and cultivating the "vitality" of the human body. The "Yuan" means "start", and it is widespread in the human physiological system. Refers to the spirit and spirit of man. According to the theory of vitality, the creation, destruction, and development of all things are the result of the movement of vitality following the "path" (that is, the laws of nature). Qi is the subtlety of everything, completely continuous and ubiquitous.

3.1 The Creation of Abdominal Breathing and Qi in the Practice of Tai Chi

Tai Chi's abdominal breathing is also called "dantian breathing". The so-called "Dantian" is exactly the "Guan Yuan Point" in the theory of traditional Chinese medicine, and its location is where the innate air and acquired air meet, and it is also the hub of the meridian system. "Qi energy can enter Dantian. Dantian is the head office of Qi, so it can transport and transport hundreds of bones around the whole body. When Qi enters Dantian, it can be reconciled, so as to strengthen the flow of Yingqi and transform it into blood to nourish the limbs and trunk. When practicing Tai Chi, the movement of the acquired air and the innate air in Dantian promotes the peristalsis of the viscera and the internal organs made up of involuntary muscles, thus helping the development of lung structural functions. With the opening and closing of the Tai Chi posture, when the acquired air is exhaled from the nasal cavity, the innate air sinks into Dantian, the so-called "qi sinking Dantian"; when the acquired air is inhaled through the nose, the innate air is forced by Dantian. A state of virtual chest and solid abdomen is formed, thereby enhancing the ability of gas exchange in the body. At the same time, the abdominal breathing with Dantian as the hub prolongs the contraction period of the diaphragm, causing the mitochondria in the tissue to generate a large amount of energy. Except for a part of the mechanical energy loss, most of this energy is converted into chemical energy into the body and becomes the meridian. And the viscera of the qi, and flow around the body with the blood veins, to ensure the endless cycle of internal qi in the human body, to provide a steady stream of energy for life activities.

3.2 The Regulating of Qi in the Practice of Tai Chi

The practice of Tai Chi is a process of "Yi and qi". People's mind is often affected by factors such as emotions and internal psychological activities. The practice of Tai Chi is to optimize the mind and body and perform self-training through the action of mind. Therefore, practicing Tai Chi is also a process of "mind" to a large extent. During the cultivation of self-consciousness and ethereal things, through "quietness" and "meaning", a magical power will be generated, and in the process of "training the mind" and "cultivating the mind", you will feel the relaxation of the mind and the cultivation of the heart. This is also the key to nourishing, storing and using gas during the practice of Tai Chi.

Paying attention to "Yi and qi" is actually focusing on the integration and integration of the nervous system, respiratory system, and self-mind. During the practice, the brain in the nervous system can be in a quiet state. During the transformation of yin and yang, you can feel the cooperation of the body's meridians, acupoints, and breathing. Entered from Dantian, with the limbs running to the tip of the hands and feet to reach the meridians and inject energy into the body. When the opening and closing are connected, and the ups and downs are continued, the practitioner guides the acquired air with the mind, and pays attention to the air, so that the air is reached and the air is carried out, so as to achieve the fusion of the air and the air. Oneness. Therefore, when practicing Tai Chi, it is necessary to conform to the principle of spirit, calm down, and follow the objective laws to practice step by step.

To sum up, in the study of Tai Chi, we should make full use of the combination and adjustment relationship between Yi" and "Qi", pay attention to the cooperation and coordination of each other, and guide Yi to qi in an orderly manner. , Specific, traceable actions. At the same time, pay attention to follow your heart and your heart, and continuously cultivate the "Dan Tian Qi" to ensure the smooth flow of Qi and blood meridians, thereby improving the body's respiratory system and cardiovascular system, providing sufficient essence and body blood, nourishing the internal organs and body , To resist the invasion of external evils, in order to achieve the effects of health and longevity of Tai Chi.

4. Tai Chi Regulates and Nourishes the "Shen of the Human Body"

Tai Chi's regulation of the body's "Shen" is mainly reflected in two aspects: first, the psychological adjustment of the spiritual will, to avoid the emotional stimulus of great joy and sorrow, so as to achieve the purpose of protecting the heart and strengthening the body. Taking "medium" as the meaning, "softness" as the color, "adhering to the good as water, and conserving water and everything without dispute; the second is to regulate the physiological central nervous system through consciousness activities on the basis of regulating psychology, in order to achieve the purpose of brain health .

4.1 Tai Chi Movement and Nourishment: Forming a "Harmony" Spirit

In ancient Chinese philosophy, "Harmony" includes the kindness, tolerance and understanding of people and things, and it also shows the deepness, broadness and fulfillment of the individual's heart, and it reflects the understanding and pursuit of harmonious coexistence and common development of all things. And recognize the

diversity and individuality of all things. Through the practice of Tai Chi, in the state of natural relaxation, the human body maintains a healthy and normal state of physiology and psychology, and its emotions, wills, behaviors, and personalities are also coordinated, thereby keeping the heart full.

Specifically, Tai Chi Chuan achieves the following three aspects of “broadness” by adjusting the mental state of the practitioner: 1. The body and mind is broad. Tai Chi advocates “braking with stillness, using rukegang, and winning with slowness”, and finally reaches the spiritual realm of physical and mental harmony in the practice of loose, still, and soft, which is also in line with Taoism. 2. Ease of self. Through the “invisible and indefinite” of Tai Chi movement, the natural and optimal rest state of life is formed, that is, “Wuji and Tai Chi”. The energetic and concentrated mentality, relaxation, and willingness of the Taoist natural state are the direct manifestation of Tai Chi's “promise” spirit. Tai Chi, which pays attention to nature and leisure, is suitable for individuals to relax after busy work and intense exercise, so that the individual's body can be relaxed, the spirit can be restrained, and the “broad and peaceful” way of life can be obtained.

To sum up, Tai Chi's one-stroke method embodies the philosophical ideas of unity of opposites, yin and yang, and harmony between man and nature. It not only has the profound connotation of the golden mean, but also embodies the concept of natural harmony and harmony in the circular action .

4.2 Tai Chi Exercise and Neuromodulation: Enhancing Mental Function

When the human body is practicing Tai Chi, its relaxed and natural characteristics create favorable conditions for the adjustment of the organism's mental functions. As far as the signal transmission of the nervous system is concerned, the “integration of mind and heart” when practicing Tai Chi can send a good signal impulse to the central nervous system, thereby suppressing the activity of neurons that are too nervous in work and life; at the same time, through internal and external integration The posture changes of following, up and down, slow, continuous, flexion and extension, the central nervous excitement signal can be diffused, the excitability of the hypothalamic emotional center and the nervous activity of the sympathetic vascular center are suppressed.

5. Conclusion

The prosperity and decline of human vitality and the length of life are closely related to the prosperity or exhaustion of jing, qi, and shen. The Tai Chi movement pursues the continuous biochemistry of the jing, qi, and shen, so the Tai Chi movement is of great significance to the development of jing qi shen. Tracing back to the source, analyzing and exploring the theoretical basis of Tai Chi, paying attention to its movement characteristics and changes in life activities and psychological cognition, emotions and behaviors of the human body's blood gas operation will help people fundamentally understand and understand Tai Chi It provides theoretical support for the continuous development and improvement of the basic theory of Tai Chi, better inheritance and development of the Tai Chi movement, the use of Tai Chi's health and health care, and the promotion of the excellent traditional culture of the Chinese nation.

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