

Group Standard

T/CACM 1676—2026/T/CHQA 0001—2026

Baduanjin

八段锦

(*English Translation*)

Issuance date: 2026-05-28

Implementation date: 2026-05-28

Issued by China Association of Chinese Medicine
Chinese Health Qigong Association
Published by Standards Press of China

Contents

Foreword	III
Introduction	V
1 Scope	1
2 Normative references	1
3 Terms and definitions	1
3.1 Methods of exercise	1
3.2 TCM categories	5
4 Zhanzhuang (Standing practice)	9
4.1 General	9
4.2 Wuji standing practice	10
4.3 Ball-holding standing practice	10
4.4 Resting-and-pressing standing practice	11
5 Technical specifications, principles, and effects	12
5.1 Preparatory posture	12
5.2 Routine 1: Holding both hands high with palms up to regulate the three energizers	13
5.3 Routine 2: Posing as if drawing a bow to shoot the eagle	15
5.4 Routine 3: Holding one arm aloft to regulate the spleen-stomach function	17
5.5 Routine 4: Looking backwards to relieve strains and injuries	19
5.6 Routine 5: Turn the head and sway the tailbone to eliminate heart fire	21
5.7 Routine 6: Moving the hands down the back and legs, and touching the feet to strengthen the kidneys	23
5.8 Routine 7: Thrusting the fists and making the eyes glare to enhance strength	24
5.9 Routine 8: Raising and lowering the heels to cure diseases	26
5.10 Closing form	27
6 Suggestions for learning and practice	28
6.1 Purpose of practice	28
6.2 Ensuring good preparations before practice	28
6.3 Following the rules of learning and practice	29
6.4 Cultivating a proper attitude toward practice and response	29
6.5 Improving theoretical knowledge and understanding	29
6.6 Understanding the progression from learning to practice	29
6.7 Paying attention to daily life regulation	30
7 Core target population	31
7.1 Core target population	31
7.2 Main application scenarios	31
8 Safety precautions	32
Annex A (informative) Analysis of TCM terms related to Baduanjin	33
Annex B (informative) Diagrams of meridians and acupoints	41

T/CACM 1676—2026/T/CHQA 0001—2026

Annex C (informative) Practice recommendations for people with common diseases	55
Annex D (informative) Recommended learning and practice resources for Baduanjin	58
Bibliography	59

Foreword

This document is drafted in accordance with the provisions of GB/T 1.1—2020 *Directives for standardization—Part 1: Rules for the structure and drafting of standardizing documents*.

Attention is drawn to the possibility that some of the elements of this document may be the subject of patent rights. The issuing body of this document shall not be held responsible for identifying any or all such patent rights.

This document was proposed by Wangjing Hospital of China Academy of Chinese Medical Sciences.

This document was prepared by the China Association of Chinese Medicine and the Chinese Health Qigong Association.

This document was drafted by: Wangjing Hospital of China Academy of Chinese Medical Sciences, Health Qigong Administrative Center of General Administration of Sport of China, Beijing Sport University, Tsinghua University, Beijing University of Chinese Medicine, Institute of Basic Medical Sciences of China Academy of Chinese Medical Sciences, Fuwai Hospital of Chinese Academy of Medical Sciences, Guang'anmen Hospital of China Academy of Chinese Medical Sciences, Xiyuan Hospital of China Academy of Chinese Medical Sciences, Dongzhimen Hospital of Beijing University of Chinese Medicine, Beijing Hospital, Affiliated Hospital of Shandong University of Traditional Chinese Medicine, Shanghai Inheritance Daoyin Medical Research Institute, Shanghai Qigong Research Institute, Shanghai University of Sport, Beijing Institute of Standardization, Guangzhou University of Chinese Medicine, Tianjin University of Traditional Chinese Medicine, Henan University of Chinese Medicine, Jiangxi University of Chinese Medicine, Nanjing University of Chinese Medicine, Fujian University of Traditional Chinese Medicine, Wuhan Sports University, Lishui University, Inner Mongolia Normal University, Sichuan Academy of Chinese Medicine Sciences, First Teaching Hospital of Tianjin University of Traditional Chinese Medicine, Zhejiang Provincial Hospital of Traditional Chinese Medicine, Second Affiliated Hospital of Zhejiang Chinese Medical University, Sichuan Provincial Orthopedic Hospital, Gansu Provincial Hospital of Traditional Chinese Medicine, Nanjing Hospital of Chinese Medicine, Institute of Information on Traditional Chinese Medicine of China Academy of Chinese Medical Sciences, Eye Hospital of China Academy of Chinese Medical Sciences, Dongfang Hospital of Beijing University of Chinese Medicine, and World Federation of Chinese Medicine Societies.

Chief drafters: ZHU Liguó, CUI Yongsheng, YANG Bailong, WEI Xu.

Other drafters: JIN Zhefeng, ZHANG Caiqin, QIN Xiaokuan, CHEN Changle, LIU Xiaolei, DAI Jingang, LI Jing, WANG Xiaojun, ZHENG Zhijian, BI Wei, WANG Yulin, LI Linghui, SUN Kai, YIN He, YAN Zheng, XU Bo, WEI Yulong, YAN Weibing, LI Yunlun, YAN Xinghui, ZHANG Yunya, XIAO Jing, WANG Haihong, JIANG Quan, LI Zhaowei, HE Benxiang, LEI Bin, SONG Jianjun, ZHANG Haibo,

HAO Zhen, CHAO Shengjie, NIU Puyu, YUAN Dongsheng, ZHANG Wenchun, WU Yunchuan, ZHOU Qian, YUAN Na, ZHAO Jun, LIU Qizhi, LUO Xiaobing, DU Honggen, LIU Aifeng, LI Jingen, WU Lianguo, WANG Hailong, SUN Xiaofeng, MA Wei, WANG Shuai, JIA Mian, ZHANG Kuan, YANG Shengping, TAN Tianyang, LIU Sihan, GUAN Hanyu, LI Ying, LU Haodi, MEN Hongyu, CHENG Minna, SHI Qinggang, WANG Hui.

In case of any doubt regarding the contents of the English translation, the Chinese original shall prevail.

This English translation was translated by: Wangjing Hospital of China Academy of Chinese Medical Sciences, Health Qigong Administrative Center of General Administration of Sport of China, Beijing University of Chinese Medicine.

Chief translators: ZHU Ligu, CUI Yongsheng, WEI Xu, QIN Xiaokuan, YAN Zheng, WU Qing, BI Wei, SUN Kai.

Introduction

Baduanjin is a cultural treasure of the Chinese nation, with a long history, profound cultural heritage, notable health benefits, and widespread popularity. As a traditional fitness and health-preservation method that integrates physical movements, breathing, and mental regulation, it has become an important practical approach to proactive health maintenance and disease prevention in the new era. In recent years, a series of national documents have explicitly called for the promotion and popularization of Health Qigong (such as Baduanjin), including the *Outline of the “Healthy China 2030” Plan*, the *Opinions of the CPC Central Committee and the State Council on Promoting the Inheritance, Innovation, and Development of Traditional Chinese Medicine*, and the *National Fitness Program (2021—2025)*, providing guidance for the scientific promotion and standardized application of Baduanjin.

At present, Baduanjin has been widely applied in such fields as national fitness, traditional Chinese medicine (TCM) rehabilitation, chronic disease management, and elderly care. However, problems still exist in its promotion and practice, including insufficient support of TCM theory, inconsistent practice movements, and non-standardized technical requirements. The lack of unified standards for teaching and practice across different schools and scenarios limits the full realization of its efficacy and restricts its standardized inheritance, promotion, and popularization. In order to implement the relevant task requirements of the National Patriotic Health Campaign Committee in 2026 and to carry out the relevant work arrangements of the National Administration of Traditional Chinese Medicine and the General Administration of Sports of China, it is urgent to formulate standards to specify the TCM theory-based guiding principles, technical specifications, operational requirements, and other aspects of Baduanjin.

Guided by the basic theories of TCM and based on Baduanjin promoted by the General Administration of Sport of China, this document sorts out the TCM theoretical connotations of Baduanjin, defines its movement specifications, technical essentials, practice requirements, and application scenarios, and highlights its TCM mechanisms for fitness and health-preservation including regulating the zang-fu organs, dredging the meridians, and harmonizing qi and blood. The formulation of Baduanjin standards serves four main purposes. First, it provides a unified basis for the teaching, training, promotion, and assessment of Baduanjin, addresses the current problems of non-standardized and inconsistent movements in practice, ensures the safety and effectiveness of Baduanjin practice, and provides technical support for promoting more extensive learning and practice among the public. Second, it strengthens the guidance of TCM theory for Baduanjin practice, promotes its transformation from “experience-based inheritance” to “standardized practice,” and highlights the guidance of TCM theory in the application of traditional fitness and health preservation. Third, it facilitates the integrated development of sports and health, provides standardized tools for primary medical institutions, national fitness centers, communities, elderly care institutions, and other entities to carry out fitness and health-preservation services, promotes the standardized application of Baduanjin in such fields as health promotion, chronic disease rehabilitation, and health preservation, and helps

foster healthy and civilized lifestyles. Finally, it promotes the inheritance and innovation of traditional fitness and health-preservation methods, provides a vehicle for the dissemination of TCM culture, facilitates the promotion and popularization of fine traditional Chinese culture, and enhances cultural confidence.

This document is a foundational and general technical specification for Baduanjin, recommended for use by the whole society. It is compatible with, and does not conflict with, the inheritance, practice, and development of Baduanjin across the various traditional schools.

The development of this document takes scientific rigor, standardization, practicality, and promotability into account. It is based on extensive research, and practical needs, and fully incorporates the opinions of experts in such fields as TCM and sports, aiming to provide technical support for the standardized promotion and scientific application of Baduanjin, to promote the in-depth integration of national fitness and national health, and to contribute to the improvement of national health literacy and the advancement of the Healthy China initiative.

Baduanjin

1 Scope

This document specifies Zhanzhuang (standing practice), technical specifications, principles and effects, suggestions for learning and practice, core practitioners, main application scenarios, and safety precautions for Baduanjin.

This document is applicable to policymakers, medical institutions (including TCM clinics in primary-level medical and health institutions), sports institutions, rehabilitation institutions, healthcare institutions, elderly care institutions, scientific research institutions, teaching institutions, training institutions, certification institutions, social organizations, fitness stations, as well as social sports instructors, the general public, and Baduanjin enthusiasts.

2 Normative references

The contents in the following documents constitute essential provisions of this document through normative references in the text. For dated references, only the edition cited applies. For undated references, the latest edition of the referenced document (including any amendments) applies.

GB/T 20348, *Terminology of basic theories of traditional Chinese medicine*

3 Terms and definitions

For the purposes of this document, the terms and definitions given in GB/T 20348 and listed in the following apply.

3.1 Methods of exercise

3.1.1

Baduanjin

traditional fitness and health-preservation method that consists of eight specific movements performed in sequence and integrates physical movement, breathing regulation, and mental concentration to improve health and promote harmony between the body and mind

3.1.2

body regulation

method of actively regulating body posture and physical movement

Note 1 to entry: One of the practice methods of Baduanjin.

3.1.3

breath regulation

method of actively regulating the frequency, depth, and other aspects of breathing

Note 1 to entry: One of the practice methods of Baduanjin.

3.1.4

mind regulation

method of actively regulating one's mental awareness and thinking activities

Note 1 to entry: One of the practice methods of Baduanjin.

3.1.5

integration of the three regulations

state of body and mind in which body regulation, breath regulation, and mind regulation are integrated into a unified whole

3.1.6

relaxed palm

five fingers naturally extended and slightly apart, with the palm slightly hollowed

Note 1 to entry: One of the body regulation methods of Baduanjin.

3.1.7

inverted L-shaped palm

thumb and index finger separated vertically to form an inverted L shape, with the first and second phalanges of the other three fingers flexed and withdrawn, gaps visible between the fingers, the thenar and hypothenar eminences slightly drawn inward, and the palm slightly hollowed

Note 1 to entry: One of the body regulation methods of Baduanjin.

3.1.8

loong claw

five fingers held together, with the first phalanx of the thumb and the first and second phalanges of the other four fingers flexed and tightly hooked, and the palm opened

Note 1 to entry: One of the body regulation methods of Baduanjin.

3.1.9

fist with thumb tucked inside

thumb pressed against the inner side of the metacarpophalangeal joint of the ring finger, with the other four fingers flexed and closed into a fist

Note 1 to entry: One of the body regulation methods of Baduanjin.

3.1.10

feet together

standing posture in which the feet are together, the body is upright, the arms hang by the sides, the head is upright, the neck is straight, and the eyes look forward

Note 1 to entry: One of the body regulation methods of Baduanjin.

3.1.11

shoulder-width stance

standing posture in which the feet are placed laterally apart, with their inner edges shoulder-width apart and the toes pointing forward, while the head is upright, the neck is straight, and the eyes look forward

Note 1 to entry: One of the body regulation methods of Baduanjin.

3.1.12

horse stance

standing with the feet apart at a distance three times one's own foot length, the toes pointing forward, both legs bent into a half squat, the thighs slightly above horizontal, and the knees not extending beyond the toes; keeping the upper body centered and looking forward

Note 1 to entry: One of the body regulation methods of Baduanjin.

3.1.13

body posture

regulating the overall posture of the head, trunk, and limbs to build a body structure conforming to the specifications

Note 1 to entry: One of the body regulation methods of Baduanjin, including lifting the crown of the head, straightening the neck and spine, sinking the shoulders and dropping the elbows, emptying the chest and filling the abdomen, relaxing the waist and drawing in the hips, bending the knees and sitting down, planting the feet flat, and keeping the body centered, etc.

3.1.14

spontaneous breathing

breathing method that follows one's natural breathing pattern without intentional control

Note 1 to entry: One of the breathing regulation methods of Baduanjin.

3.1.15

abdominal breathing

breathing method in which the abdomen rises during inhalation and draws inward during exhalation

Note 1 to entry: One of the breathing regulation methods of Baduanjin.

3.1.16

reverse abdominal breathing

breathing method in which the abdomen draws inward during inhalation and rises during exhalation

Note 1 to entry: One of the breathing regulation methods of Baduanjin.

3.1.17

perineum lifting breathing

breathing method in which the muscles of the anus and perineum are consciously lifted and contracted during inhalation and relaxed during exhalation

Note 1 to entry: One of the breathing regulation methods of Baduanjin.

3.1.18

suspended breathing

breathing method in which breathing is paused briefly (generally no more than 2 s) between or after

inhalation and exhalation before exhaling or inhaling again

Note 1 to entry: One of the breathing regulation methods of Baduanjin.

3.1.19

mind-movement coordination process

process in which the practitioner consciously monitors whether the movement specifications, key technical points, and movement paths are accurate during practice

Note 1 to entry: One of the mind regulation methods of Baduanjin.

3.1.20

mind-guided breath regulation

method in which the practitioner consciously focuses on breathing during practice

Note 1 to entry: One of the mind regulation methods of Baduanjin.

3.1.21

mind-targeted body part

method in which the practitioner consciously focuses on key parts of the body, acupoints, etc. during practice

Note 1 to entry: One of the mind regulation methods of Baduanjin.

3.1.22

mental visualization

method in which self-suggestion is used during practice to visualize a specific image so that the body and mind become integrated with the visualized scene

Note 1 to entry: One of the mind regulation methods of Baduanjin.

3.2 TCM categories

3.2.1

yin and yang

two basic opposing attributes within or between things

3.2.2

essence; semen

general term for all the essential and refined substances of the body, such as qi, blood, body fluids, and the essential substances of food and water, or referring to kidney essence

3.2.3

qi

basic substance that constitutes the human body and sustains life activities and represents the unity of substance and function

3.2.4

spirit

mental state of the human body, which, in a broad sense, refers to the governing force of life activities and the overall external manifestations of the human body.

Note 1 to entry: Including appearance, expression in the eyes, speech, facial expression, responses, deportment, mental state, emotions, breathing and voice, and pulse manifestations, etc. and in a narrow sense, refers to such mental activities as consciousness, thinking, and emotions.

3.2.5

blood

red liquid that circulates within the blood vessels to moisten and nourish the body and that constitutes an essential substance for maintaining life activities

3.2.6

qi movement

kinetics of qi, which takes the basic forms of ascending, descending, exiting and entering

3.2.7

five zang

general term for the five internal organs: liver, heart, spleen, lung, and kidney

Note 1 to entry: For the analysis of terms related to the zang-fu organs, see A.1 in Annex A.

3.2.8

liver

one of the five zang, governing the free flow of qi and storing blood

3.2.9

heart

one of the five zang, governing the mind and the blood vessels; the great master of the five zang and six fu

3.2.10

spleen

one of the five zang, governing transportation and transformation, ascending the clear, and controlling the blood; the foundation of acquired constitution and the source of qi and blood production

3.2.11

lung

one of the five zang, governing qi, controlling respiration, regulating the water passages, having dispersing and descending functions, converging the vessels, and governing regulation

3.2.12

kidney

one of the five zang, governing the storage of essence, the reception of qi, and water metabolism; the foundation of congenital constitution

3.2.13

six fu

collective term for the gallbladder, stomach, small intestine, large intestine, urinary bladder, and three energizers

Note 1 to entry: For the analysis of terms related to the six fu organs, see A.1.

3.2.14

gallbladder

one of the six fu and the extraordinary fu, attached to the liver, storing and excreting bile, and assisting the free flow of liver qi

3.2.15

stomach

one of the six fu whose upper opening is the cardia and lower opening is the pylorus, receiving and decomposing food and water

3.2.16

small intestine

one of the six fu, receiving and further digesting food, and separating the clear from the turbid

3.2.17

large intestine

one of the six fu, transmitting the waste and absorbing water

3.2.18

bladder

one of the six fu, storing and excreting urine

3.2.19

three energizers

one of the six fu, the collective term for the upper energizer, middle energizer, and lower energizer

3.2.20

upper energizer

part of the three energizers, located above the diaphragm, which includes the heart and the lung

3.2.21

middle energizer

part of the three energizers, located below the diaphragm and above the navel, which includes the spleen, the stomach, the liver and the gallbladder

3.2.22

lower energizer

part of the three energizers, located below the navel, which includes the large intestine, the small intestine, the kidney and the urinary bladder

3.2.23

meridian and collateral

general term for meridians and collaterals, which are pathways that transport qi and blood, connect the zang-fu organs, and link the interior and exterior as well as the upper and lower parts of the body, composed of path referring to the main straight trunks (jing), and networks referring to the small branches arising from the main path (luo)

3.2.24

twelve meridians

general term for the three yin meridians of the hand, the three yang meridians of the hand, the three yang meridians of the foot, and the three yin meridians of the foot

Note 1 to entry: For the analysis of terms related to the meridians, see A.2.

3.2.25

five kinds of overstrain

five pathogenic factors of overstrain, namely prolonged viewing, prolonged lying, prolonged sitting, prolonged standing, and prolonged walking; prolonged viewing injuring blood, prolonged lying injuring qi, prolonged sitting injuring flesh, prolonged standing injuring bones, and prolonged walking injuring sinews

<disease> consumptive disease of the five zang including the liver, the heart, the spleen, the lung, and the kidney

3.2.26

seven injuries

seven pathogenic factors leading to consumptive disease, namely injuries from food, worry, drinks, sexual activity, hunger, overexertion, and injury of the meridian and nutrient-defensive qi

4 Zhanzhuang (Standing practice)

4.1 General

Zhanzhuang is the foundational practice and core introductory exercise of Baduanjin. It is maintained throughout the entire course of Baduanjin practice and lays a solid physical and mental foundation for the standardized execution of Baduanjin movements, the realization of their intended effects, and the attainment of higher levels of proficiency.

4.2 Wuji standing practice

4.2.1 Description of movements

Stand with the feet together with the arms hanging naturally by the sides; Straighten the neck, draw in the chin slightly, lay the tongue flat, and close the teeth and lips lightly; sink the shoulders and drop the elbows, keep the armpits slightly open, relax the chest, the waist and abdomen; and look straight ahead.

4.2.2 Breathing method

Beginners should adopt spontaneous breathing. As the level of practice advances, transition naturally to abdominal breathing.

4.2.3 Intentional mental activity

Focus attention on the movement specifications of each part of the body, or on relaxing the whole body, gradually transitioning to concentrating the mind on Dantian.

4.2.4 Key technical points

Gently lift the top rear of the head, place both feet flat on the ground, with the gravity of the body centered the legs, during which, keep body centered, breathe naturally, and stay mentally focused and tranquilized.

Zhanzhuang practice should last 2 to 3 min, and repeated practice may be adopted.

4.2.5 Principles and effects

Align body posture, harmonize breathing, calm the spirit, and keep physical and mental pleasure, guiding the body and mind into the state of practice.

4.3 Ball-holding standing practice

4.3.1 Description of movements

Stand with feet apart, with the inner edges of the feet shoulder-width apart and the toes pointing forward; rotate both arms inward and swing them to approximately 45° laterally to the sides of the body, then rotate them outward and cupping both palms forward at the same height as the navel (or between the navel and the breasts), with the palms facing inward and the fingertips pointing toward each other, at a distance of 10 to 20 cm; simultaneously, bend the knees and sit down vertically, ensuring that the knees do not extend beyond the dorsum of the feet; look straight ahead or keep the eyes half-lidded.

4.3.2 Breathing method

Beginners should adopt spontaneous breathing. As the level of practice advances, transition naturally to abdominal breathing.

4.3.3 Intentional mental activity

In the initial stage, align body posture via intentional mental activity. With deeper practice, concentrate the mind on Dantian.

4.3.4 Key technical points

Lean slightly backward, keep the armpits open, round both arms, and slightly open the palms; withdraw visual and auditory attention from the outside world, maintain internal mental anchoring, and sink qi to Dantian.

The duration and intensity of Zhanzhuang shall be adjusted according to one's capacity, and gradually improved.

4.3.5 Principles and effects

Many movements of Baduanjin have evolved from the ball-holding standing posture which is rich in connotations and is the preferred standing posture. Ball-holding standing practice aims to release the clumsy force of the whole body, lifting the clear and lowering the turbid, nourish Dantian qi, and relax the body and quiet the mental state to nourish the heart and calm the spirit.

4.4 Resting-and-pressing standing practice

4.4.1 Description of movements

Stand with feet apart, with the inner edges of the feet shoulder-width apart and the toes pointing forward; then bend the knees and lower the body into a squat, ensuring that the knees do not extend beyond the dorsum of the feet; simultaneously, slightly bend both arms, place both palms beside the hips with approximately 5 cm of space between the palms and the hips, palms facing downward and fingertips pointing forward; look straight ahead.

4.4.2 Breathing method

Beginners should adopt spontaneous breathing. As the level of practice advances, transition naturally to abdominal breathing.

4.4.3 Intentional mental activity

In the initial stage, the mind should focus on maintaining an upright posture, or to visualize the palms supporting and pressing against a ball in the water. As practice progresses, one may concentrate the mind on Dantian.

4.4.4 Key technical points

Lean slightly backward, keep the armpits open, gently support with both elbows, and slightly open the palms, and then rotate and twist downward while pressing down; withdraw visual and auditory attention from the outside world, maintain internal mental anchoring, and sink qi to Dantian.

The duration and intensity of Zhanzhuang shall be adjusted according to one's ability, and gradually improved.

4.4.5 Principles and effects

Regulate the posture of each part of the body so as to meet the body-posture requirements; consolidate the foundation, strengthen the sinews and bones, and improve muscle strength, thereby strengthening the body and increasing strength.

5 Technical specifications, principles, and effects

5.1 Preparatory posture

5.1.1 Description of movements

Movement 1: Stand with the feet together, lift the posterior vertex upward gently, and keep the neck upright and naturally relaxed; , gently close the lips, place the tongue tip gently against the upper palate, and relax the eyebrows and mouth corners; let the arms hang naturally at sides, sink the shoulders and drop the elbows, relax the wrists and stretch the fingers, with the pulps of middle fingers lightly against the trouser seams; keep the armpits slightly open, with the chest naturally expanded, and the abdomen relaxed; and look straight ahead.

Movement 2: As the waist relaxes and the hips sink, shift the center of gravity to the right leg, step the left foot to the left approximately shoulder-width apart with the toes pointing forward, and then let the center of gravity settle between the legs; look straight ahead.

Movement 3: Rotate both arms inward, swing both palms up to the sides at an angle of approximately 45° between the arms and the body, with the palms facing backward; look straight ahead.

Movement 4: Without pausing, lower the center of gravity of the body vertically and bend the

knees; simultaneously, rotate both arms outward and bring the palms forward to a hugging posture at 45° obliquely forward, then bend the elbows and wrists to form a ball-holding posture, with the palms facing inward at the level of the navel, the fingertips opposite each other at a distance of approximately 10 to 20 cm; look straight ahead.

5.1.2 Breathing method

Breathe naturally in movements 1 and 2, inhale in movement 3, and exhale in movement 4. After forming the ball-holding posture, regulate breathing 3 times.

5.1.3 Intentional mental activity

Keep the mind on the basic posture and relax the whole body.

In movement 4, concentrate the mind on Dantian.

5.1.4 Key technical points

Keep Houding (GV19) lifted, the body upright and centered, draw in the hips, and open Mingmen (GV4).

When forming the ball-holding posture, keep the armpits open and both arms rounded, slightly open the palms, lean slightly backward, and open Yunmen (LU2).

While looking straight ahead, remaining the mind focused and not wandering.

5.1.5 Principles and effects

Align body posture, regulate breathing, calm the mind and spirit, activate qi movement, and cultivate the original qi to enable the body to quickly enter a state in which the body, qi, and mind are harmonized from the daily state, thereby building a solid physical and mental foundation for the subsequent practice of Baduanjin.

5.2 Routine 1: Holding both hands high with palms up to regulate the three energizers

5.2.1 Description of movements

Movement 1: Continue from the previous posture. Rotate both arms outward and lower them in front of the lower abdomen, with the palms facing up, the fingertips approximately 10 cm apart, and the little-finger side approximately 10 cm from the lower abdomen; look straight ahead.

Movement 2: Without pausing, spread the fingers of both palms and cross them in front of the lower abdomen; look straight ahead.

Movement 3: Without pausing, slowly raise the center of gravity of the body; simultaneously bend elbows and lift both palms vertically up to the chest, with palms facing up; look straight ahead.

Movement 4: Without pausing, slowly straighten both legs; simultaneously rotate both arms inward and lift both palms upward, slightly bend the elbows, with the palms facing up; raise the head and look at the palms.

Movement 5: Without pausing, continue to lift both palms upward and straighten the elbows; simultaneously draw in the chin; pause briefly and keep both arms stretched; look straight ahead.

Movement 6: Slowly lower the center of gravity of the body and bend knees; simultaneously slowly spread ten fingers, lower both arms to the sides of the body to 45° obliquely downward, and then bend elbows and hold both palms in front of the lower abdomen, with the palms facing up, the fingertips opposite each other at a distance of approximately 10 cm; look straight ahead.

One practice of this routine consists the movements of holding up the palms and lowering arm, and repeat the practice for 6 times.

5.2.2 Breathing method

Breathe naturally in movements 1 and 2; inhale in movements 3 and 4; suspend breathing in movement 5; and exhale in movement 6.

5.2.3 Intentional mental activity

Imaging the body is upright and lofty, with the top of the head connected to the sky and the feet firmly rooted to the ground, and maintain the free flow qi in the three energizers.

5.2.4 Key technical points

When lifting both palms, expand the chest and body, stretch upward and downward against each other, extend the body gradually, and grip the ground with the toes.

When lowering both palms, relax the waist and sink the hips, sink the shoulders and drop the elbows, relax wrists and fingers, and keep the upper body centered.

5.2.5 Principles and effects

The stretching of the limbs and trunk, combined with breathing regulation and intentional mental activity, may stretch the spine upward and downward against each other, stimulate the governor vessel on the back and the bladder meridian of foot-Taiyang on both sides of the spine, invigorate the ascending of the body's yang qi, and nourish the foundation of congenital constitution so that the original qi is distributed throughout the body and the body fluids moisten the zang-fu organs,

thereby opening the governor vessel and conception vessel as well as the three yin and three yang meridians of the hands and feet. It may also promote the dispersing of lung qi in the upper energizer, the transportation and transformation of the spleen and stomach in the middle energizer, and water metabolism in the lower energizer so that the qi movement of the three energizers ascends and descends in an orderly manner and the five zang and six fu work in a coordinated manner.

The alternating movements of lifting both hands, stretching the trunk, and slowly lowering may stretch the sinews, bones, and meridians, promote the circulation of qi and blood throughout the body, stretch and massage the organs in the thoracic, abdominal, and pelvic cavities, improve the functions of the zang-fu organs, and regulate the balance of yin, yang, qi, and blood. It has a good effect on preventing and treating shoulder disorders and preventing cervical spondylosis.

NOTE GB/T 12346—2021 gives the nomenclature and location of acupoints; for diagrams of meridians and acupoints, see Annex B.

5.3 Routine 2: Posing as if drawing a bow to shoot the eagle

5.3.1 Description of movements

Movement 1: Continue from the previous posture. Shift the center of gravity to the right, relax the waist and sink the hips, and step the left foot to the left to stand with the legs naturally straightened; simultaneously relax the shoulders and raise both palms upward, bending the elbows and crossing the wrists in front of the chest, with the heels of the palms roughly level with Danzhong (CV17), the left palm on the outside, and both palms facing inward; look straight ahead.

Movement 2: Sink the elbows of both arms and draw them back slightly; simultaneously flex the fingers of the right palm into a loong claw, and rotate the left arm inward and set the wrist into an inverted L-shaped palm, with the palm facing obliquely forward and the fingertips pointing up; look straight ahead.

Movement 3: Without pausing, slowly bend the knees into a horse stance; simultaneously push the left palm out to the left, with the wrist at shoulder level and the fingertips pointing up, and pull the right loong claw horizontally to the front of the shoulder, as if drawing a bow to shoot an arrow, keeping the stretch; look in the direction of the pushing palm.

Movement 4: Shift the center of gravity to the right and slightly straighten the left knee; simultaneously stretch the right fingers into a relaxed palm and arc it upward and to the right, with the wrist at shoulder height, the palm facing obliquely forward, and the fingertips pointing up; stretch the left fingers into a relaxed palm with the palm facing obliquely forward; look at the right palm.

Movement 5: Without pausing, continue shifting the center of gravity to the right, draw the left foot back to stand with the feet together; simultaneously lower both palms from the sides, bend the elbows, and hold them in front of the lower abdomen, with the palms facing up, the fingertips

opposite each other at a distance of approximately 10 cm; look straight ahead.

The movements on the right side are the same as those on the left, but in the opposite direction.

Repeat this routine once to the left and once to the right as one practice, and repeat the practice for 3 times.

In the last movement of the third time of practice, continue shifting the center of gravity to the left, draw the right foot back to stand with the feet shoulder-width apart and the knees bent; simultaneously lower both palms from the sides, bend the elbows, and hold them in front of the lower abdomen, with the palms facing up, the fingertips opposite each other at a distance of approximately 10 cm; look straight ahead.

5.3.2 Breathing method

Inhale in movements 1, 2, and 4, and exhale in movements 3 and 5. In movement 3, begin to suspend breathing just before the fixed posture is formed and continue until the fixed posture ends.

5.3.3 Intentional mental activity

In movement 3, when drawing the bow, keep the mind on Jiaji (EX-B2); in the fixed posture, keep the mind on the tip of the index finger.

5.3.4 Key technical points

When drawing the bow, pay attention to the change of hand posture, let the force originate from the spine, turn the head fully, and keep the two arms pulling against each other in a straight line.

Squat into the horse stance without letting the knees extend beyond the toes.

Keep the body upright and centered.

5.3.5 Principles and effects

When drawing the bow to the left and right, it is conducive to expanding the thoracic cavity, increasing pulmonary ventilation and venous return, and opening the upper energizer. Through the inverted L-shaped palm with a set wrist and raised fingers and the loong claw placed at Yunmen (LU2) in front of the shoulder, the lung meridian of hand-Taiyin and the large intestine meridian of hand-Yangming may be effectively stimulated, which may promote the improvement of microcirculation, the increase of vital capacity, the enhancement of cardiopulmonary function, and the improvement of finger joint flexibility.

The liver ascends on the left, while the lung stores on the right. The liver pertains to wood and gov-

erns the free flow of qi, with the ascending and outward movement of liver qi being its normal tendency; the lung pertains to metal and governs the qi of the whole body, with the descending and purifying of lung qi being its smooth tendency. Maintaining the normal mutually restraining relationship between the liver and the lung is an important safeguard for human health. The “drawing of the bow to the left and right” in this move may regulate the left (the ascending liver qi) and the right (the descending lung qi), so that the liver and lung coordinate with each other and the qi movement flows smoothly.

When one squats into a horse stance, the contraction of muscles such as the quadriceps and the posterior calf muscles is enhanced, which may effectively develop lower-limb strength, and promote blood return. Expanding the chest, opening the shoulders, and turning the head may strengthen the movement of the cervical and thoracic spine, correct the abnormal positions of local small joints, regulate the balance of the muscles of the neck, shoulders, chest, and back, help correct improper posture such as a hunched back, and prevent and treat such disorders as cervical spondylosis and peri arthritis of the shoulder.

5.4 Routine 3: Holding one arm aloft to regulate the spleen-stomach function

5.4.1 Description of movements

Movement 1: Continue from the previous posture. Raise the center of gravity of the body slightly; simultaneously rotate the left arm inward and lift it, with the left palm at chest height, the palm facing inward, and the fingertips pointing obliquely upward; rotate the right arm inward, with the right palm facing the abdomen and the fingertips pointing obliquely downward; look straight ahead.

Movement 2: Without pausing, continue to rotate the left arm inward and lift it, turn the left palm over and hold it up to the upper left of the head, slightly bending the elbow, with the force reaching the heel of the palm, the palm facing obliquely up, and the fingertips pointing to the right, the tip of the middle finger on the same vertical line as Jianjing (GB21); simultaneously continue to rotate the right arm inward and press the right palm down to approximately 10 cm beside the right hip, slightly bending the elbow, with the force reaching the heel of the palm, the palm facing down, and the fingers pointing forward; pause briefly and keep the stretch; look straight ahead.

Movement 3: Relax the waist and sink the hips, and slowly lower the center of gravity of the body; slightly bend the knees; simultaneously sink the left shoulder, bend the left elbow and rotate the arm outward to lower it, with the left palm at chest height, the palm facing inward, and the fingers pointing obliquely up; rotate the right arm outward and draw the right palm back in front of the abdomen, with the palm facing inward and the fingertips pointing obliquely down; look straight ahead.

Movement 4: Without pausing, continue lowering the center of gravity of the body and bend the knees; simultaneously rotate both arms outward and lower them, holding both palms in front of the lower abdomen, with the palms facing up, the fingertips opposite each other at a distance of approximately 10 cm; look straight ahead.

The movements on the right side are the same as those on the left, but in the opposite direction.

Repeat this routine once to the left and once to the right as one practice, and repeat the practice for 3 times.

In the last movement of the third time of practice, rotate the right arm outward and turn the fingertips of the right palm backward; lower the center of gravity of the body and bend the knees; simultaneously lower the right palm forward and press it down to approximately 10 cm beside the hip, with the palm facing down and the fingers pointing forward, move the left palm slightly forward, and slightly bend both elbows; look straight ahead.

5.4.2 Breathing method

Inhale in movements 1 and 2, and exhale in movements 3 and 4. In movement 2, begin to suspend breathing just before the fixed posture is formed and continue until the fixed posture ends.

5.4.3 Intentional mental activity

When holding palms in front of the lower abdomen, keep the mind on Dantian.

In the fixed posture of movement 2, keep the mind on the upper hand holding up the sky and the lower hand pressing against the ground, lifting the clear and lowering the turbid, and regulating the spleen and stomach.

5.4.4 Key technical points

In movement 1, the left palm points obliquely upward at approximately 45°, and the right palm points obliquely downward at approximately 45°.

When supporting upward and pressing downward with both palms, keep the force in the heels of the palms, slightly bend the elbows, stretch the hypochondriac region, press the big toes down intentionally, expand the chest and body, and elongate the waist and spine, producing a sensation of holding up the sky above, pressing against the ground below, and standing between heaven and earth.

When lowering the lifted palm, return it along the original lifting path.

5.4.5 Principles and effects

When the fixed posture of lifting up and pressing down is formed, pressing the big toes down intentionally may stimulate such points as Yinbai (SP1) on the spleen meridian of foot-Taiyin; stretching and squeezing the two hypochondria and Zhongwan (CV12) may stimulate Dabao (SP21) and Zhangmen (LR13) on the spleen meridian of foot-Taiyin as well as Pishu (BL20), Weishu (BL21), and other

points on the back, thereby promoting gastric and intestinal peristalsis. It may also regulate the tension of the muscles and ligaments on both sides of the spine and stimulate the visceral nerves, which helps improve the functions of the five zang and six fu, especially the spleen and stomach.

In the process of lifting and pressing with both hands, it may support the spleen function of ascending of the clear qi and the stomach function of descending the turbid qi, and then, improve the body's digestion and absorption.

Perform alternating up-and-down stretches with both palms and side-to-side stretches apply opposing forces to the muscles on both sides of the spine. The vertebral bodies on both sides undergo relative vertical motion, which enhances the flexibility and stability of the spine, stretches the shoulder and cervical joints, and helps optimize posture while aiding in the prevention and treatment of cervical and shoulder disorders.

5.5 Routine 4: Looking backwards to relieve strains and injuries

5.5.1 Description of movements

Movement 1: Continue from the previous posture. Slowly straighten the knees; sink the shoulders, straighten both arms, with the palms facing backward and the fingertips extending obliquely downward; look straight ahead.

Movement 2: Without pausing, rotate both arms outward and swing them up to approximately 45° at the sides of the body, with the palms facing obliquely backward and upward; simultaneously turn the head to the left rear, expanding the shoulders and chest; pause briefly and keep the stretch; look to the left rear obliquely.

Movement 3: Relax the waist and sink the hips, slowly lower the center of gravity of the body, and bend the knees; simultaneously turn the head back to center, rotate both arms inward, bend the elbows, and press both palms beside the hips, with the palms facing down and the fingertips pointing forward; look straight ahead.

The movements on the right side are the same as those on the left, but in the opposite direction.

Repeat this routine once to the left and once to the right as one practice, and repeat the practice for 3 times.

In the last movement of the third time of practice, bend the knees; simultaneously turn the head back to center, rotate both arms inward, bend the elbows, and hold both palms in front of the lower abdomen, with the palms facing up, the fingertips opposite each other at a distance of approximately 10 cm; look straight ahead.

5.5.2 Breathing method

Inhale in movements 1 and 2, and exhale in movement 3. In movement 2, begin to suspend breathing just before the fixed posture is formed and continue until the fixed posture ends.

5.5.3 Intentional mental activity

In movement 1, keep the mind on Jianjing (GB21).

In movement 2, keep the mind on Dazhui (GV14).

In movement 3, keep the mind on Dantian.

5.5.4 Key technical points

Turn the head without turning the body, rotate the arms fully, turn the head with moderate force, and stretch both arms laterally along the sides of the body.

In movement 2, in the fixed posture, keep the force at Jiaji (EX-B2) and let the mind and qi penetrate to the fingertips.

In movement 3, when drawing the palms back and pressing them beside the hips, slightly abduct the scapulae, slightly protrude the site of Mingmen (GV4) backward, keep the spine straight, and maintain the head lifted and suspended.

5.5.5 Principles and effects

The movements of rotating both arms outward, with the shoulders abducted and the chest expanded, help open the three yin meridians of the hand and the conception vessel and compress the three yang meridians of the hand and the governor vessel. When the arms rotate inward, the slight opening of the scapulae and the backward protrusion of the site of Mingmen (GV4) are conducive to opening the three yang meridians of the hand and the governor vessel, while compressing the three yin meridians of the hand and the conception vessel, and also stimulating such points as back-shu points and Jiaji (EX-B2). This alternating opening and closing of the yin and yang meridians may activate qi movement of the meridians of the whole body, harmonize yin and yang of the body, regulate the functions of the five zang and six fu, and open the conception vessel and governor vessel.

When one turns head and looks backward, it may stimulate Dazhui (GV14) on the neck, stretch the carotid arteries on both sides, improve cerebral blood supply, enhance cardiopulmonary ventilation, target the neck, shoulder, and chest to strengthen the muscles of the neck, nape, and back, which helps relieve visual fatigue and prevent and treat dementia, cervical spine disorders, etc.

5.6 Routine 5: Turn the head and sway the tailbone to eliminate heart fire

5.6.1 Description of movements

Movement 1: Continue from the previous posture. Shift the center of gravity to the left; step the right foot to the right to stand with the feet approximately three foot-widths apart and the legs naturally straightened; simultaneously lift both palms to chest height, rotate both arms inward, turn the palms over and lift them separately to the obliquely upper sides of the head, slightly bending the elbows, with the palms facing obliquely up and the fingertips opposite each other; look straight ahead.

Movement 2: Without pausing, lower the center of gravity of the body and slowly bend the knees into a horse stance; simultaneously lower both arms from the sides, bend the elbows, and place the fingers of both palms above the knee joints, with the wrists relaxed and sunk and the fingers pointing obliquely forward; look straight ahead.

Movement 3: Without pausing, raise the center of gravity of the body slightly; look straight ahead.

Movement 4: Without pausing, shift the center of gravity to the right, bend the right knee, and slightly bend the left knee; simultaneously incline the upper body to the right by approximately 45°; look straight ahead.

Movement 5: Without pausing, lower the center of gravity slightly into a right-leaning horse stance; simultaneously turn the upper body to the right and bend forward; look at the right toes.

Movement 6: Without pausing, shift the center of gravity to the left into a left-leaning horse stance; simultaneously keep the upper body bent forward and rotate it to the left oblique front; look at the right heel.

Movement 7: Without pausing, shift the center of gravity slightly to the right, send the right hip out to the right, and rotate the coccyx rightward, forward, leftward, and backward to the direct rear; simultaneously settle the center of gravity between the legs as the coccyx rotates, bend knees, slightly contain the chest, and turn the head to the left and backward to the direct rear; look upward.

Movement 8: Without pausing, draw in the chin and coccyx simultaneously; lower the center of gravity into the horse stance; look straight ahead.

The movements on the right side are the same as those on the left, but in the opposite direction.

Repeat this routine once to the left and once to the right as one practice, and repeat the practice for 3 times.

After completing three times of practice, shift the center of gravity to the left, draw the right foot

back to stand with the feet shoulder-width apart; simultaneously lift both palms from the sides up to the shoulder height, rotate them outward and turn the palms up, then raise both arms with the palms facing each other; look straight ahead. Slowly lower the center of gravity of the body and bend knees; simultaneously bend the elbows and press both palms down past the face to the lower abdomen, with the palms facing do the fingertips opposite each other at a distance of approximately 10 cm, and the thumb side approximately 10 cm from the abdomen; look straight ahead.

5.6.2 Breathing method

Inhale in movements 1, 3, 4, and 7, and exhale in movements 2, 5, 6, and 8.

5.6.3 Intentional mental activity

In movements 1 to 6, keep the mind on the movement specifications.

In movement 7, when rotating the coccyx and turning the head, keep the mind on Dazhui (GV14) and the coccyx.

In movement 8, when lowering the center of gravity, keep the mind on Dantian.

5.6.4 Key technical points

Following the movement instructions, first identify the key transition points of each movement, and then determine the connections between them.

When turning the head and swaying the tailbone, the rotation of the coccyx is primary, with the head following, and the mind, qi, and force are transmitted upward from the coccyx to Dazhui (GV14).

When turning the head, slightly retract the chest, with soft and slow movement; when swaying the tailbone, contract the abdomen, with a natural and continuous movements.

5.6.5 Principles and effects

Turning the head and swaying the tailbone may invigorate yang qi, dredge the meridians and discharge heat, balance yin and yang, open the conception vessel and governor vessel, regulate zang-fu organs, and nourish yin and tonify the kidney, thus the kidney water rises to nourish the heart and promote the coordination between the heart and kidney. Simultaneously, it may mobilize the spinal cord and cauda equina nerves and improve the function of the visceral nerves, which helps improve local blood circulation in the pelvic cavity and promote the improvement of organ functions.

The rotational movement of the spine, combined with the traction and rotation of the head and coccyx, along with the engagement of the anal sphincter, abdominal contraction, and the descent of the

diaphragm, provides health benefits for the spine. Simultaneously, the organs in the abdominal cavity are squeezed and massaged, which promotes the digestion, excretion, and transportation and transformation functions of the middle and lower energizers.

Squatting into the horse stance and shifting the center of gravity to the left and right may exercise the hip joints, improve local blood circulation, develop lower-limb strength, and improve body stability.

5.7 Routine 6: Moving the hands down the back and legs, and touching the feet to strengthen the kidneys

5.7.1 Description of movements

Movement 1: Continue from the previous posture. Stand with the knees straightened; simultaneously turn the fingertips of both palms forward and raise both arms forward and upward, straightening the elbows, with the palms facing forward; look straight ahead.

Movement 2: Without pausing, rotate both arms outward, with the palms facing each other, and as the elbows bend, press both palms down past the face to the front of the chest, with the palms facing downward and the fingertips touching each other; look straight ahead.

Movement 3: Without pausing, rotate both arms outward, with the palms facing upward, and rotate the metacarpophalangeal joints inward, then insert the hands backward through the armpits; look straight ahead.

Movement 4: Without pausing, press both palms against the back and rub them down along both sides of the spine to the buttocks; look straight ahead.

Movement 5: Without pausing, bend the upper body forward and continue to rub both palms down along the back of the legs to the ankles, then move them along the outer sides of the feet to the little toes, then rotate the wrists to place the palms on the tops of the feet, with the fingers pointing forward; look straight ahead.

Movement 6: Without pausing, keep the palms still, relax the waist, raise the buttocks, and slightly lift the head; extend both palms far forward and upward along the ground, and raise the upper body by the force exerted from the arm to the horizontal level; look down and slightly ahead.

Movement 7: Without pausing, continue raising both arms forward and upward above the head and raise the upper body upright, with the palms approximately shoulder-width apart, the palms facing forward, and the fingertips pointing up; look straight ahead.

Repeat this routine once to the left and once to the right as one practice, and repeat the practice for 6 times

After completing six times of practice, slowly lower the center of gravity of the body and bend knees; simultaneously lower both arms forward, slightly bend elbows, and press both palms down to the lower abdomen, with the palms facing down and the fingers pointing forward; look straight ahead.

5.7.2 Breathing method

Inhale in movements 1, 3, 4, and 7; exhale in movements 2 and 5; and suspend breathing in movement 6. (Practitioners with a certain foundation may, according to their own breathing rhythm, combine two inhalations and two exhalations into one inhalation and one exhalation, i. e. , inhale on raising motions and exhale on lowering motions in one practice of this routine.)

5.7.3 Intentional mental activity

When bending forward, keep the mind on relaxing each spinal vertebra.

When raising the upper body, keep the mind on Mingmen (GV4) and elongate the waist and spine.

5.7.4 Key technical points

When bending downward, relax the neck, shoulders, and waist and each spinal vertebra, especially relaxing the site of Mingmen (GV4), forming a bow-like posture.

When rising, move the body upward by the force exerted from the arms, with the upper limbs extended as much as possible, and the force starts from the site of Mingmen (GV4), forming a reversed bow posture.

5.7.5 Principles and effects

The rubbing of both palms and the bending forward to touch the feet may massage and stretch the bladder meridian along its course and stimulate the governor vessel and such points as Mingmen (GV4) and Shenshu (BL23). The effective stretching of the kidney meridian of foot-Shaoyin during rising movements may enrich the meridian qi and strengthen the kidney and waist.

The flexion and extension movements of the spine may strengthen the muscles related to the spine, and improve its stability, flexibility, and extensibility, thereby effectively preventing and treating cervical and lumbar disorders.

5.8 Routine 7: Thrusting the fists and making the eyes glare to enhance strength

5.8.1 Description of movements

Movement 1: Continue from the previous posture. Shift the center of gravity to the right; step to the left and slowly bend the knees into a horse stance; simultaneously clench the fists with the

thumbs tucked inside and draw the fists back to the waist, with the eyes of fists upwards; look straight ahead.

Movement 2: Without pausing, slowly thrust the left fist forward at shoulder height, with the elbows slighted bent, with the eyes of fists upwards; as the elbow leaves away from the rib region, grip the fist tighter, while gazing on the left fist and gradually widening eyes; simultaneously grip the ground with the toes; look at the left fist.

Movement 3: Without pausing, turn the waist to the right, with the shoulders moved naturally; simultaneously rotate the left arm inward, open the left fist, with the left palm extended forward, facing outward and the fingers pointing forward; look at the left palm.

Movement 4: Without pausing, turn the left wrist in one full rotation by moving the fingers of the left palm downward, rightward, upward, leftward, and downward successively, then form a fist with the thumb tucked inside, and the eye of fist facing upward; simultaneously grip the ground with the toes; open the eyes wide and gaze fixed on the movement of the palm.

Movement 5: Without pausing, retract the left fist, back to the waist by flexing the elbow, with the eye of fist facing upward; simultaneously relax the toes and eyes, and look straight ahead.

The movements on the right side are the same as those on the left, but in the opposite direction.

Repeat this routine once to the left and once to the right as one practice, and repeat the practice for 3 times.

After completing three times of practice, shift the center of gravity to the right, draw the left foot back to stand with the feet together; simultaneously open both fists and let the palms hang naturally along the sides of the body; look straight ahead.

5.8.2 Breathing method

Inhale in movements 1 and 5; exhale in movements 2 and 3; and suspend breathing in movement 4.

5.8.3 Intentional mental activity

When thrusting the fist, keep the mind on Mingmen (GV4), with a slight angry look in the eyes.

When rotating the wrist, keep the mind on stimulating the source points of the three yin and three yang meridians of the hand at the wrist.

5.8.4 Key technical points

In the motion of fist thrusting, the forearm and elbow should move forward and back close to the

hypochondriac region.

When thrusting the fist, rotating the wrist, and clenching the fist, make sure the eyes follow the movements of the hand.

5.8.5 Principles and effects

The muscles and sinews of the whole body are subjected to static stretching through such movements as glaring with wide-open eyes, rubbing the two hypochondria, gripping forcefully, gripping the ground with the toes, and squatting into the horse stance. This stimulates the Yuan-source points of the three yin and three yang meridians of the hand and the Jing-well points of the three yin and three yang meridians of the foot, strengthens the liver's functions of storing blood and governing the free flow of qi, and has the effect of strengthening the sinews and bones and enhancing energy.

When one thrusts the fist, by keeping the hip joints and head stationary, the force for bilateral movements of the spine is strengthened, which helps increase the range and flexibility of spinal rotation and regulate the positions of the facet joints of spine and promotes spinal health.

Maintaining the horse stance can stretch the three yin and three yang meridians of the foot, activate such points as Zusanli (ST36), Yanglingquan (GB34), and Sanyinjiao (SP6), promote the circulation of qi and blood in the lower limbs, and improve lower-limb muscle strength and stability.

5.9 Routine 8: Raising and lowering the heels to cure diseases

5.9.1 Description of movements

Movement 1: Continuing from the previous posture. Stand upright with the spine extended, lift the posterior vertex upward gently, sink the shoulders and drop the elbows, contract the anus and draw in the abdomen, extend the palms and fingers downward; simultaneously raise the heels and grip the ground with the toes; pause shortly; look straight ahead.

Movement 2: Slowly lower the heels and lightly strike the ground; simultaneously clench the teeth, sink the shoulders, extend the arms, and relax the whole body; look straight ahead.

Repeat this routine constituting one rise and one fall constitute as one practice, and repeat the practice for 7 times.

5.9.2 Breathing method

Inhale in movement 1 and exhale in movement 2, beginning to suspend breathing just before the fixed posture is formed in movement 2.

5.9.3 Intentional mental activity

When raising the heels, keep the mind on Houding (GV19).

When lowering and striking the ground, keep the mind on relaxing the whole body, as if all diseases are dispelled.

5.9.4 Key technical points

When raising the heels, grip the ground with the toes, lift the anus, draw in the abdomen, and lift the posterior vertex upward gently.

Exhale as lowering the heels, exhale; at the moment of striking the ground, clench the teeth and relax the whole body.

5.9.5 Principles and effects

By stretching the spine and striking the ground when lowering the heels, the intervertebral discs are compressed, the spinal cord is vibrated, and the positions of the facet joints of the spine are adjusted. Additionally, by the motions of drawing in the abdomen, lifting the anus, and ascending and descending the diaphragm, the compression and vibration of the internal organs are strengthened, so as to promote the repositioning of the internal organs and joints, improve the functional state of the zang-fu organs, relieve the tension of the joints and muscles of the whole body, promote the free flow of qi and blood throughout the body, and balance yin and yang in the human body.

The three yin and three yang meridians of the foot converge at the ends of the toes, with zang-fu organs involved such as include the spleen, stomach, liver, urinary bladder, kidney, and gallbladder. Gripping the ground with the toes and raising the heels can stimulate the three yin and three yang meridians of the foot, regulate the functions of the corresponding zang-fu organs, improve the strength of the posterior calf muscles to improve the body balance.

5.10 Closing form

5.10.1 Description of movements

Movement 1: Continue from the previous posture. Rotate both arms inward and swing both palms up to the sides at approximately 45°, with the palms facing backward and the fingers pointing obliquely downward; look straight ahead.

Movement 2: Without pausing, rotate both arms outward, arc both palms forward to 45° obliquely forward, then bend elbows and bring them together in front of the lower abdomen, with palms placed together (the left hand inside for males and the right hand inside for females); look downward and slightly forward, and rest quietly for a moment.

Movement 3: Let both arms drop naturally, with the fingers of both palms lightly touching the outer sides of the legs; look straight ahead.

5.10.2 Breathing method

Inhale in movement 1, exhale in movement 2, and breathe naturally in movement 3.

5.10.3 Intentional mental activity

Keep the mind on Dantian.

5.10.4 Key technical points

Maintain a peaceful and serene posture, relax the whole body, and guide qi to Dantian.

5.10.5 Principles and effects

Guide qi back to its origin, converge qi flow, strengthen the foundation and cultivate the primordial, harmonize the zang-fu organs, and balance yin and yang, so as to further consolidate the effects of practice and gradually restore the body to its pre-practice state.

6 Suggestions for learning and practice

6.1 Purposes of practice

Preventing and treating diseases, enhancing physical health, promoting wellness and recovery, extending lifespan, and cultivating the mind and character.

6.2 Ensuring good preparations before practice

6.2.1 Choose a place with flat terrain, a quiet environment, fresh air (avoiding exposed areas), appropriate temperature and humidity, and overall safety.

6.2.2 Clothing shall be loose yet well-fitting, and comfortable in moderate warmth, and should wear gym shoes or flat cloth shoes.

6.2.3 Empty the bladder and bowels.

6.2.4 Avoid overeating, excessive hunger, drunkenness, excessive fatigue, and emotional instability such as great sorrow or rage.

6.2.5 Warm-up exercises is recommendable.

6.3 Following the rules of learning and practice

6.3.1 Proceed gradually. The exercise load and movement difficulty during practice shall adhere to the principles, from the simple to the complex, and from the easy to the difficult, and from the less to the more; with appropriate intensity levels determined based on individual circumstances.

6.3.2 Practice flexibly. Either focus on precise practice in accordance with technical specifications, or flexibly break down the movements for practice according to the actual situation.

6.3.3 Keep persistent in practice. Practice for no fewer than 3 days per week, at least 2 times per day, for approximately 30 min each time.

6.4 Cultivating a proper attitude toward practice and response

6.4.1 It is normal that muscle soreness occurs at the beginning of practice or when increasing exercise load; one may continue practice after adjusting exercise load.

6.4.2 Phenomena such as warmth in the hands and feet, pleasant mood, clear mind, and improved appetite occurring during practice are considered benign responses to practice. Sensations such as heat, coolness, numbness, itching, lightness, heaviness, enlargement, shrinkage, formication, and muscle twitching could occur. These are often normal physiological responses to changes in the body's qi movements, and it is advisable to allow these sensations to resolve naturally.

6.4.3 If abnormal physiological or psychological changes such as dizziness and head heaviness, disruption of qi flow, or mental confusion occur during practice, one shall pause the practice and promptly consult a professional.

6.5 Improving theoretical knowledge and understanding

Gaining an in-depth understanding of the connotations of traditional Chinese culture and actively incorporating modern scientific knowledge can facilitate the comprehension of the essence of cultivation techniques and provide scientific guidance for practice.

6.6 Understanding the progression from learning to practice

6.6.1 Beginner level

The main goal is to shape the body and learn the method, and to stretch the sinews and bones. The critical requirements are listed below:

- a) Practise the basic elements such as body posture, hand forms, stances, and Zhanzhuang; memorize the start and end points, movement paths and key points, and fixed postures of each form; and perform a series of coordinated movements in a continuous sequence, while

consciously stretching and elongating the sinews and bones.

- b) Adopt natural breathing.
- c) Focus on memorizing and correcting the movements.

6.6.2 Intermediate level

The main goal is to master the essentials of practice and to coordinate breathing with the movements. The critical requirements are listed below:

- a) Fully master the essentials of practice; keep the body upright; distinguish between fullness and emptiness; use the waist as the pivot, with the hands and feet coordinated each other; focus the spirit on the posture, with qi following movements; relax the body while full in spirit, and integrate the internal with the external; combine the dynamic with the static movement and stillness, and integrate physical training with self-care.
- b) Fully embody the distinctive features of the cultivation techniques; keep the physique and spirit in harmony, with qi contained within it; be plain and dignified, easy to perform yet with profound benefits; balance relaxation and tension; integrate stillness and motion; and ensure the motions extended, softened and continued.
- c) Coordinate breathing with the movements; inhale on rising or opening movements, and exhale on sinking, closing, exerting force, and stretching; gradually develop the organic integration of slow, even, deep, and long abdominal breathing with smooth, continuous body movements.
- d) Perceive the coordination of breathing and movements, or the practice essentials, the flow of internal force, etc.

6.6.3 Advanced level

The main goal is to attain excellence in both body and spirit, with automatic and orderly movements. The critical requirements are listed below:

- a) Shift from external “physique practice” to internal “spirit practice,” achieving a transformation from the experience of external physical forms to the experience of the inner mind.
- b) Stably form a technical pattern of movements integrating the three regulations, achieving a high degree of physical and mental between body and mind.

6.7 Paying attention to daily life regulation

Developing the habit of integrating practice into daily life and establishing a healthy lifestyle, so as to

help consolidate the results of practice.

7 Core target population

7.1 Core target population

7.1.1 Healthy people and people in sub-health

7.1.2 For people in the stable phase of chronic diseases: Baduanjin can serve as an auxiliary rehabilitation measure for people in the stable phase of chronic diseases such as cardiovascular and cerebrovascular diseases, metabolic diseases, respiratory diseases, bone and joint diseases, and sleep disorders. Low-intensity exercise should be performed under the guidance of qualified professionals, following evaluation and approval by a specialist physician.

NOTE The judgment of disease stability shall be subject to the physician's advice. The recommendations for people with common diseases are listed in Annex C.

7.1.3 For people in special physiological stages and postoperative rehabilitation: Baduanjin is suitable to women in pregnancy, postpartum recovery, and perimenopausal periods who have been medically assessed as low-risk, and to people in postoperative rehabilitation. Personalized low-intensity exercises should be performed under professional guidance, avoiding risky movements and ensuring safety protective measures throughout the process.

7.2 Main application scenarios

7.2.1 Home-based exercise: There are no restrictions on venue or equipment; one may flexibly choose to practice the entire set, a single movement, or in fragmented sessions, strictly following the technical specifications and safety precautions.

7.2.2 Collective teaching and promotion: Baduanjin is applicable to collective teaching and promotion scenarios in communities, enterprises and public institutions, universities for the elderly, fitness institutions, rural cultural and sports centers, fitness stations, and elderly care institutions, conducted by qualified professional instructors.

7.2.3 Clinical intervention in medical institutions: Baduanjin is applicable to such scenarios at medical institutions at all levels as preventive treatment of disease, chronic disease management, and rehabilitation medicine. It may serve as a health intervention measure with TCM characteristics, with personalized plans formulated by licensed physicians in collaboration with relevant professionals.

7.2.4 Campus health promotion: Baduanjin may be incorporated into the physical education curricula and recess activities of schools at all levels, and used for improving the physical fitness of children and adolescents, cultivating healthy behaviors, and promoting traditional culture.

8 Safety precautions

8.1 During practice, the movements, breathing, and mind shall naturally fit together; they shall not be deliberately and forcibly matched.

8.2 Health status shall be scientifically assessed according to the physical and mental responses after practice. If chest tightness, precordial pain, palpitations, severe arrhythmia, dizziness, headache, blurred vision, blackout, dyspnea, severe shortness of breath, severe joint or muscle pain, or any other unbearable discomfort occur, one shall immediately cease any movement, rest on the spot and monitor one's condition, and seek medical attention timely if necessary.

8.3 People with relevant diseases or in special physiological periods (e. g. pregnancy and menstruation) shall practice under the assessment and guidance of a physician or rehabilitation instructor. Practice is not recommended for people with severe mental disorders.

8.4 The history, utility, and dissemination of Baduanjin shall not be mythologized or esotericized. It is prohibited to exploit the opportunity of practice and promotion to disseminate feudal superstitious beliefs, thereby disrupting social order and public morals, or endangering public health.

8.5 The exchange activities such as organizing or participating training sessions, competitions, and performances related to Baduanjin shall comply with the applicable national laws and regulations.

8.6 The recommendations of learning and practice resources for Baduanjin are listed in Annex D.

Annex A
(informative)

Analysis of TCM terms related to Baduanjin

A. 1 Analysis of terms related to the zang-fu organs

A. 1.1 heart housing mind

function of the heart in governing the life activities of the body and carrying out the mental, conscious, and thinking activities

A. 1.2 coordination between heart and kidney

coordination and balance between the heart and kidney, or between heart fire and kidney water, in terms of the upper and lower parts of the body, ascent and descent, water and fire, and yin and yang

A. 1.3 lung dominating qi

function of the lung in governing the qi of respiration and the qi of the whole body

A. 1.4 lung controlling respiration

function of the lung in governing the respiratory movement, inhaling the clear qi of nature, exhaling the turbid qi of the body, and carrying out qi exchange

A. 1.5 spleen dominating transportation and transformation

general term for the functions of the spleen in transforming and transporting food and water, including digesting food and water, absorbing, transforming, and transporting the essential substances, and regulating water metabolism

A. 1.6 spleen dominating rise of the clear

physiological characteristic of the spleen, opposite to the descending of stomach qi; referring to the function of the spleen qi in transporting the essential substances upward to the heart and lung to produce qi and blood and in maintaining the relatively constant positions of the internal organs

A. 1.7 liver governing free flow of qi

function of the liver in regulating the free and unobstructed flow of qi throughout the body so as to maintain blood circulation and body-fluid metabolism, promote the ascent of spleen qi and the

descent of stomach qi, secrete and excrete bile, regulate the emotions, and control ejaculation and menstruation

A. 1. 8 anger as liver emotion

the emotion of anger governed by the liver in mental activity

A. 1. 9 liver storing blood

function of the liver in storing blood, regulating blood volume, and preventing bleeding

A. 1. 10 liver dominating sinew

function of the liver's essence and blood in nourishing the sinews of the whole body and governing flexion and extension

A. 1. 11 liver dominating eyes

function of the liver's essence and qi in ascending to nourish the eyes so as to maintain their function

A. 1. 12 kidney essence

essence stored in the kidney, originating from the congenital and nourished by the acquired, which is the material basis of the physiological activities of the kidney

A. 1. 13 kidney qi

qi transformed from the kidney essence; the material basis and the source of motive force for the physiological activities of the kidney

A. 1. 14 kidney dominating storage

characteristic of the kidney in securing and storing the essence of the zang-fu organs

A. 1. 15 kidney dominating bones

function of the kidney essence in producing marrow and nourishing the bones

A. 1. 16 kidney producing bone marrow

function of the kidney essence in transforming into bone marrow

A. 1. 17 stomach dominating descent

descent as normal order of the stomach

free and unobstructed descending of the stomach's qi movement, which transports the initially digested chyme downward to the intestines

A. 1. 18 stomach dominating residue descent

opposite to the spleen's governing the ascent of the clear, referring to the free descending of stomach qi transporting the digested food and water downward to the intestines and expelling the waste out of the body, maintaining the alternating state of fullness and emptiness in the stomach and intestines

A. 1. 19 upper energizer resembling a sprayer

function of the upper energizer in dispersing and distributing qi, blood, and body fluids to nourish the body

A. 1. 20 middle energizer resembling a fermenter

function of the middle energizer in decomposing food and water and absorbing the essential substances

A. 1. 21 lower energizer resembling a sewer

function of the lower energizer in filtering and discharging water and in excreting urine and feces

A. 2 Analysis of terms related to the meridians**A. 2. 1 lung meridian of hand-Taiyin**

The lung meridian of hand-Taiyin starts from the middle energizer (stomach), descends to connect with the large intestine, then turns back along the upper opening of the stomach (the pylorus below and the cardia above), ascends through the diaphragm to enter and pertain to the lung, and runs horizontally from the lung system (the bronchi, trachea, throat, etc.) to the upper outer part of the chest [Zhongfu (LU1)], emerges below the armpit, descends along the anterior border of the inner side of the upper limb, passes through the cubital fossa, enters the cunkou, ascends to the thenar eminence, and reaches the radial side of the tip of the thumb [Shaoshang (LU11)]. Its branch separates from the back of the wrist [Lieque (LU7)] and runs along the dorsal side of the palm toward the radial side of the tip of the index finger, where it connects with the large intestine meridian of hand-Yangming [at Shangyang (LI1)].

A. 2. 2 large intestine meridian of hand-Yangming

The large intestine meridian of hand-Yangming starts from the radial side of the tip of the index finger [Shangyang (LI1)], ascends along the radial border of the index finger, passes through Hegu (LI4), runs between the two tendons behind the wrist, ascends along the anterior border of the outer side of the upper limb, goes up to the shoulder and the anterior border of the shoulder joint, passes behind the shoulder, reaches below the spinous process of the seventh cervical vertebra [Dazhui (GV14)], then runs forward and downward into the supraclavicular fossa, enters the thoracic cavity to connect with the lung, descends through the diaphragm, and enters to pertain to the large intestine. Its branch ascends from the supraclavicular fossa, passes through the neck to the cheek, enters the lower teeth, then emerges to flank the corners of the mouth, crosses at the philtrum, and reaches the side of the nostril on the opposite side [Yingxiang (LI20)], where it connects with the stomach meridian of foot-Yangming.

A. 2. 3 stomach meridian of foot-Yangming

The stomach meridian of foot-Yangming starts from the side of the nostril [Yingxiang (LI20)], ascends along the side of the nose and crosses at the root of the nose, runs laterally to the inner canthus [Jingming (BL1)], intersects with the bladder meridian of foot-Taiyang, turns downward along the outer side of the nasal column [Chengqi (ST1) and Sibai (ST2)], enters the upper teeth, then emerges to flank the corners of the mouth, encircles the lips, crosses at Chengjiang (CV24) in the mentolabial groove, and then runs backward along the posterior-inferior border of the mandible to Daying (ST5), ascends along the mandibular angle past the front of the ear, passes Shangguan (GB3), follows the hairline [Touwei (ST8)], and reaches the middle of the forehead. Its branches descend from the inferior border of the mandible [Daying (ST5)] to Renying (ST9) beside the Adam's apple, run along the throat down to Dazhui (GV14), turn forward into the supraclavicular fossa, enter the body cavity, descend through the diaphragm to pertain to the stomach and connect with the spleen. The main branch emerges from the supraclavicular fossa, descends along the nipple line, flanks the navel on both sides (2 cun lateral), and descends to Qichong (ST30) at the groin. Another branch separates from the pylorus, descends within the abdominal cavity to Qichong (ST30), and joins the main branch. It then descends along the anterior border of the outer side of the thigh to the knee, passes the lateral side of the patella downward, and runs along the anterior border of the outer side of the tibia to the dorsum of the foot, entering the lateral side of the tip of the second toe [Lidui (ST45)]. One branch separates from 3 cun below the knee [Zusanli (ST36)] and descends to the lateral side of the tip of the middle toe. Another branch separates from the dorsum of the foot [Chongyang (ST42)] and runs forward to the medial side of the tip of the great toe, where it connects with the spleen meridian of foot-Taiyin [at Yinbai (SP1)].

A. 2. 4 spleen meridian of foot-Taiyin

The spleen meridian of foot-Taiyin starts from the medial side of the tip of the great toe [Yinbai (SP1)], runs along the junction of the red and white skin on the medial side of the great toe, passes behind the first metatarsophalangeal joint, ascends past the anterior border of the medial malleolus

[Shangqiu (SP5)], ascends along the midline of the inner side of the lower leg to 8 cun above the tip of the medial malleolus, crosses in front of the liver meridian of foot-Jueyin, ascends along the anterior border of the inner side of the thigh, enters the abdomen to pertain to the spleen and connect with the stomach, then ascends through the diaphragm, flanks the pharynx on both sides, connects with the root of the tongue, and spreads below the tongue. Its branch separates from the stomach, ascends through the diaphragm, and enters the heart, where it connects with the heart meridian of hand-Shaoyin.

A. 2.5 heart meridian of hand-Shaoyin

The heart meridian of hand-Shaoyin starts from the heart, emerges to pertain to the heart system (the vessels connecting the heart with the other zang-fu organs), descends through the diaphragm, and connects with the small intestine. Its branch separates from the heart system and ascends along the esophagus to connect with the eye system (the vessels connecting the eyes with the brain). The main branch emerges from the heart system, turns back to ascend past the lung, then emerges shallowly below the armpit [Jiquan (HT1)], runs along the posterior border of the inner side of the upper limb, passes through the elbow, runs past the styloid process behind the palm, enters the palm, and runs along the inner side of the hypothenar eminence to the radial side of the tip of the little finger [Shaoshong (HT9)], where it connects with the small intestine meridian of hand-Taiyang.

A. 2.6 small intestine meridian of hand-Taiyang

The small intestine meridian of hand-Taiyang starts from the ulnar side of the tip of the little finger [Shaoze (SI1)], runs along the ulnar side of the dorsum of the hand to the wrist [Yanggu (SI5)], follows the posterior border of the outer side of the upper limb, passes between the two bones of the elbow [Xiaohai (SI8)], reaches the back of the shoulder joint [Jianzhen (SI9)], winds around the scapular region, intersects at Dazhui (GV14), then runs forward and downward into the supraclavicular fossa, enters the body cavity, connects with the heart, runs along the esophagus through the diaphragm to the stomach, and enters to pertain to the small intestine. One branch separates from the supraclavicular fossa and ascends along the side of the neck past the mandibular angle to the cheek, and after reaching the outer canthus, turns to enter the ear [Tinggong (SI19)]. Another branch separates from the cheek, ascends below the orbit, reaches the inner canthus, and connects with the bladder meridian of foot-Taiyang [at Jingming (BL1)].

A. 2.7 bladder meridian of foot-Taiyang

The bladder meridian of foot-Taiyang starts from the inner canthus [Jingming (BL1)], ascends to the forehead, and crosses at the top of the head [Baihui (GV20)]. One branch separates from the top of the head to the side of the head above the ear. The main branch separates from the top of the head [Baihui (GV20)], runs backward to the occiput, enters the cranial cavity to connect with the brain, then emerges and descends to the nape [Tianzhu (BL10)], descends to intersect at Dazhui (GV14), and then splits into the left and right branches that descend along both sides of the spine, 1.5 cun lateral to the posterior midline, reaching the lumbar region [Shenshu (BL23)], entering the muscles

beside the spine, going deep into the body cavity to connect with the kidney and pertain to the bladder. One branch separates from the lumbar region [Shenshu (BL23)] and continues to descend along both sides of the spine, 1.5 cun from the midline, passes through the buttocks, and descends from the posterior border of the outer side of the thigh to the popliteal fossa [Weizhong (BL40)]. Another branch separates from the nape [Tianzhu (BL10)], descends to Fufen (BL41) medial to the scapula, runs straight down 3 cun lateral to the posterior midline along both sides of the spine to the greater trochanter region [at Huantiao (GB30)], passes through the back of the thigh to the popliteal fossa, joins the former branch, then descends through the gastrocnemius, emerges behind the lateral malleolus, and runs along the lateral border of the dorsum of the foot to the lateral side of the tip of the little toe [Zhiyin (BL67)], where it connects with the kidney meridian of foot-Shaoyin.

A. 2. 8 kidney meridian of foot-Shaoyin

The kidney meridian of foot-Shaoyin starts from below the little toe, runs obliquely to the sole [Yongquan (KI1)], emerges below the tuberosity of the navicular bone [Rangu (KI2)], runs behind the medial malleolus, sends a branch into the heel [Dazhong (KI4)], ascends along the posterior border of the inner side of the lower leg to the medial side of the popliteal fossa, ascends along the posterior border of the inner side of the thigh to enter the spine [Changqiang (GV1)], passes through the spine to the lumbar region to pertain to the kidney, and then descends to connect with the bladder. The main branch ascends from the kidney, passes through the liver and diaphragm, enters the lung, runs along the throat, and flanks the root of the tongue. One branch separates from the root of the thigh at the posterior border of the inner side of the thigh, runs forward to emerge from the body cavity at the upper border of the pubic symphysis, and ascends straight along 0.5 cun on both sides of the midline of the abdomen to 6 cun above the navel [Youmen (KI21)], then ascends obliquely to the chest at the fifth intercostal space and 2 cun from the midsternal line to Shufu (KI27) below the clavicle. Another branch separates from the lung, connects with the heart, enters the chest, and connects with the pericardium meridian of hand-Jueyin.

A. 2. 9 pericardium meridian of hand-Jueyin

The pericardium meridian of hand-Jueyin starts from the chest, emerges to pertain to the pericardium, descends through the diaphragm, and connects in turn with the upper, middle, and lower energizers. Its branch separates from the chest and runs laterally to emerge shallowly at the hypochondrium, 3 cun below the armpit [Tianchi (PC1)], ascends to below the axilla, runs along the midline of the inner side of the upper limb into the elbow, passes Daling (PC7) behind the wrist, enters Laogong (PC8) in the palm, runs along the radial side of the middle finger, and emerges at the radial side of the tip of the middle finger [Zhongchong (PC9)]. Another branch separates from the palm, runs along the ring finger to the ulnar side of its tip, and connects with the three energizers meridian of hand-Shaoyang [at Guanchong (TE1)].

A. 2. 10 three energizer meridian of hand-Shaoyang

The three energizer meridian of hand-Shaoyang starts from the ulnar side of the tip of the ring finger

[Guanchong (TE1)], ascends along the ulnar side of the ring finger to the back of the wrist [Yangchi (TE4)], ascends between the ulna and radius on the outer side of the forearm, passes the tip of the elbow, ascends along the outer side of the upper arm to the back of the shoulder [Jianliao (TE14) and Tianliao (TE15)], runs forward into the supraclavicular fossa, spreads in the abdomen, connects with the pericardium, passes through the diaphragm, and pertains in turn to the upper, middle, and lower energizers. One branch separates from the abdomen, ascends to emerge from the supraclavicular fossa to the shoulder, crosses at Dazhui (GV14), and ascends separately to the nape, along the back of the ear [Yifeng (TE17)], straight up to emerge above the ear, then bends downward through the cheek to below the orbit. Another branch separates from behind the ear, enters the ear, emerges in front of the ear, passes in front of Shangguan (GB3), intersects with the former branch at the cheek, reaches the outer canthus, and connects with the gallbladder meridian of foot-Shaoyang [at Tongziliao (GB1)].

A. 2. 11 gallbladder meridian of foot-Shaoyang

The gallbladder meridian of foot-Shaoyang starts from the outer canthus [Tongziliao (GB1)], ascends to the corner of the forehead [Hanyan (GB4)], turns downward to above the front of the ear, winds to below the back of the ear [Wangu (GB12)], then turns outward and ascends, running 3 cun from the midline of the head, passes the forehead to above the eyebrow [Yangbai (GB14)], then turns backward to Fengchi (GB20) below the occiput, descends along the side of the nape to the shoulder [Jianjing (GB21)], crosses at Dazhui (GV14), and runs separately forward into the supraclavicular fossa. One branch separates from Wangu (GB12) behind the ear, passes Yifeng (TE17) (of the hand-Shaoyang) into the ear, emerges in front of the ear [Tinghui (GB2) and Shangguan (GB3)], passes Tinggong (SI19) (of the hand-Taiyang) to behind the outer canthus. Another branch separates from the outer canthus, descends to Daying (ST5) of the lower jaw, joins the branch of the three energizer meridian of hand-Shaoyang, and ascends to below the orbit. The descending branch passes the mandibular angle [Jiache (ST6)], descends to the neck, passes beside Renying (ST9) in front of the neck, and joins the former branch at the supraclavicular fossa. It then descends into the thoracic cavity, passes through the diaphragm, connects with the liver, pertains to the gallbladder, emerges shallowly at Qichong (ST30) along the hypochondrium, winds around the pubic hair, and runs transversely to the hip joint [Huantiao (GB30)]. The main branch descends from the supraclavicular fossa to the armpit, runs along the lateral chest past the free ribs [Riyue (GB24)], descends to the hip joint [Huantiao (GB30)] to join the former branch, then descends along the outer side of the thigh and the outer border of the knee, runs in front of the fibula, straight down to the lower end of the fibula [Xuanzhong (GB39)], emerges in front of the lateral malleolus [Qixu (GB40)], descends along the dorsum of the foot, and emerges at the lateral side of the tip of the fourth toe [Zulinqi (GB41)]. One branch separates from the dorsum of the foot [Zulinqi (GB41)] and runs forward to the lateral side of the tip of the great toe [Dadun (LR1)], then turns back through the nail and spreads over the hair behind the nail of the great toe, where it connects with the liver meridian of foot-Jueyin.

A. 2. 12 liver meridian of foot-Jueyin

The liver meridian of foot-Jueyin starts from the hair behind the nail of the great toe, descends to the lateral side of the toe tip [Dadun (LR1)], ascends between the first and second metatarsal bones on the dorsum of the foot to 1 cun in front of the medial malleolus [Zhongfeng (LR4)], ascends along the midline of the inner side of the lower leg [meeting Sanyinjiao (SP6)], emerges behind the spleen meridian of foot-Taiyin at 8 cun above the tip of the medial malleolus, ascends past the medial side of the knee [Ququan (LR8)], runs along the midline of the inner side of the thigh into the pubic hair, winds around the external genitalia, reaches the lower abdomen, enters the abdominal cavity, flanks the stomach on both sides, pertains to the liver, and connects with the gallbladder. It ascends through the diaphragm, spreads over the hypochondriac region, runs along the back of the throat, ascends into the nasopharynx, connects with the eye system, emerges at the forehead, and ascends to meet the Governor Vessel at the top of the head. The main branch runs from the external genitalia to the front of the iliac crest, along the lateral abdomen to the front of the eleventh rib [Zhangmen (LR13)], then ascends to the chest at the sixth intercostal space directly below the nipple [Qimen (LR14)], and spreads over the hypochondrium. One branch separates from the eye system and descends into the cheek to encircle the inner side of the lips. Another branch separates from the liver, passes through the diaphragm, and ascends to enter the lung, where it connects with the lung meridian of hand-Taiyin.

A. 2. 13 conception vessel

The conception vessel starts from the uterus (or the lower Dantian in males), descends to emerge at the perineum, runs forward past the mons pubis [Qugu (CV2)], ascends to Guanyuan (CV4), continues to ascend along the anterior midline to the throat, reaches the lower jaw [Chengjiang (CV24)], encircles the lips, runs along the cheeks, and divides to below the orbits. Its branch separates from the uterus, runs parallel with the thoroughfare vessel, and courses in front of the spine.

A. 2. 14 governor vessel

The governor vessel starts from the uterus (or the lower Dantian in males), descends to emerge at the perineum, runs backward and ascends past Changqiang (GV1), ascends inside the spine to Fengfu (GV16) behind the nape, enters the cranial cavity, and connects with the brain. It re-emerges and ascends along the midline of the nape and head to the vertex [Baihui (GV20)], descends along the forehead and the nasal column, and ends at the frenulum of the upper lip [Yinjiao (GV28)]. One branch separates from inside the spine and connects with the kidney. Another branch separates from the lower abdomen, ascends directly through the center of the navel, ascends through the heart to the throat, then to the lower jaw, encircles the lips, and ascends to the center below the eyes.

Annex B
(informative)

Diagrams of meridians and acupoints

B. 1 Lung meridian of hand-Taiyin is illustrated in Figure B. 1.

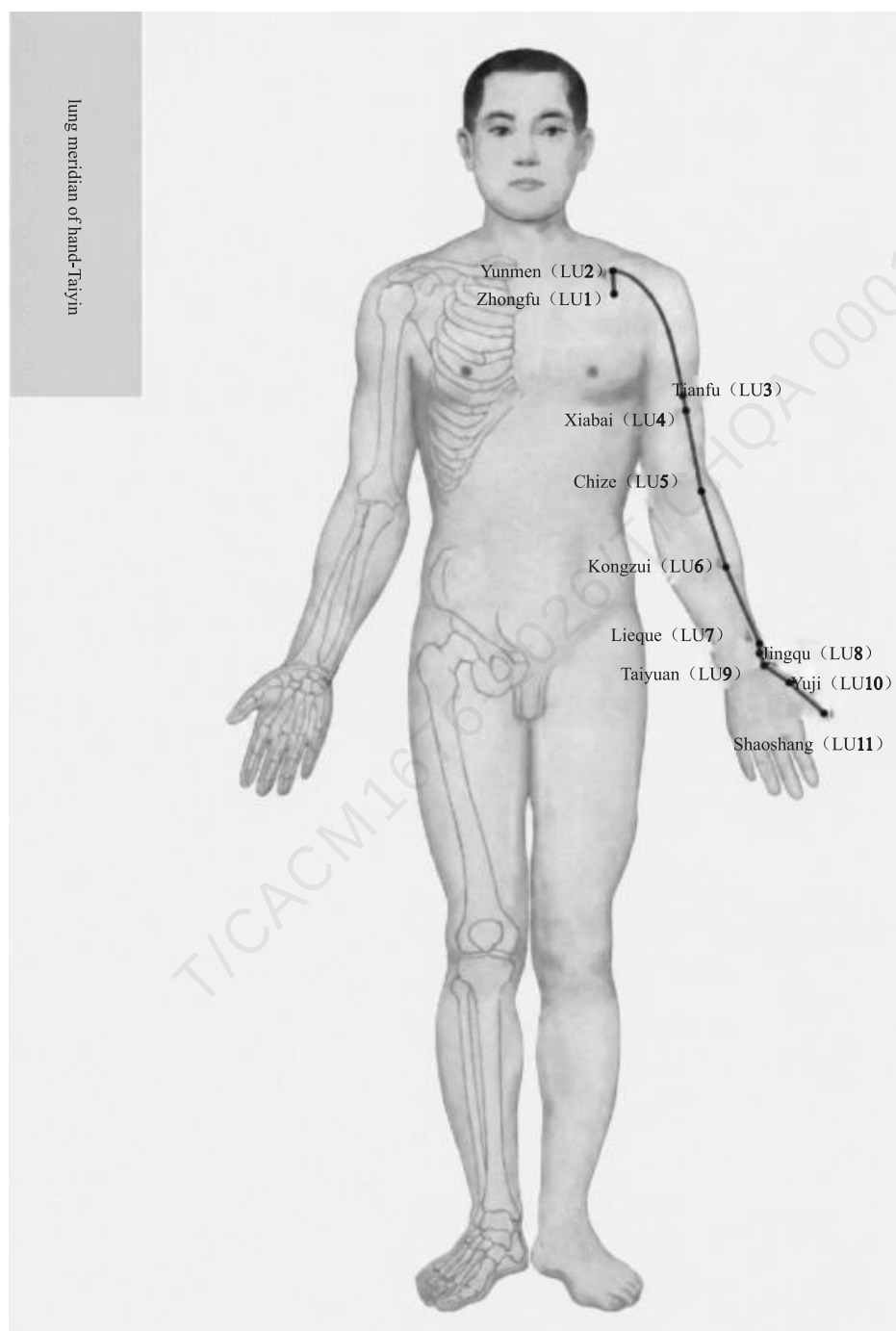


Figure B. 1—Lung meridian of hand-Taiyin

B. 2 Large intestine meridian of hand-Yangming is illustrated in Figure B. 2.

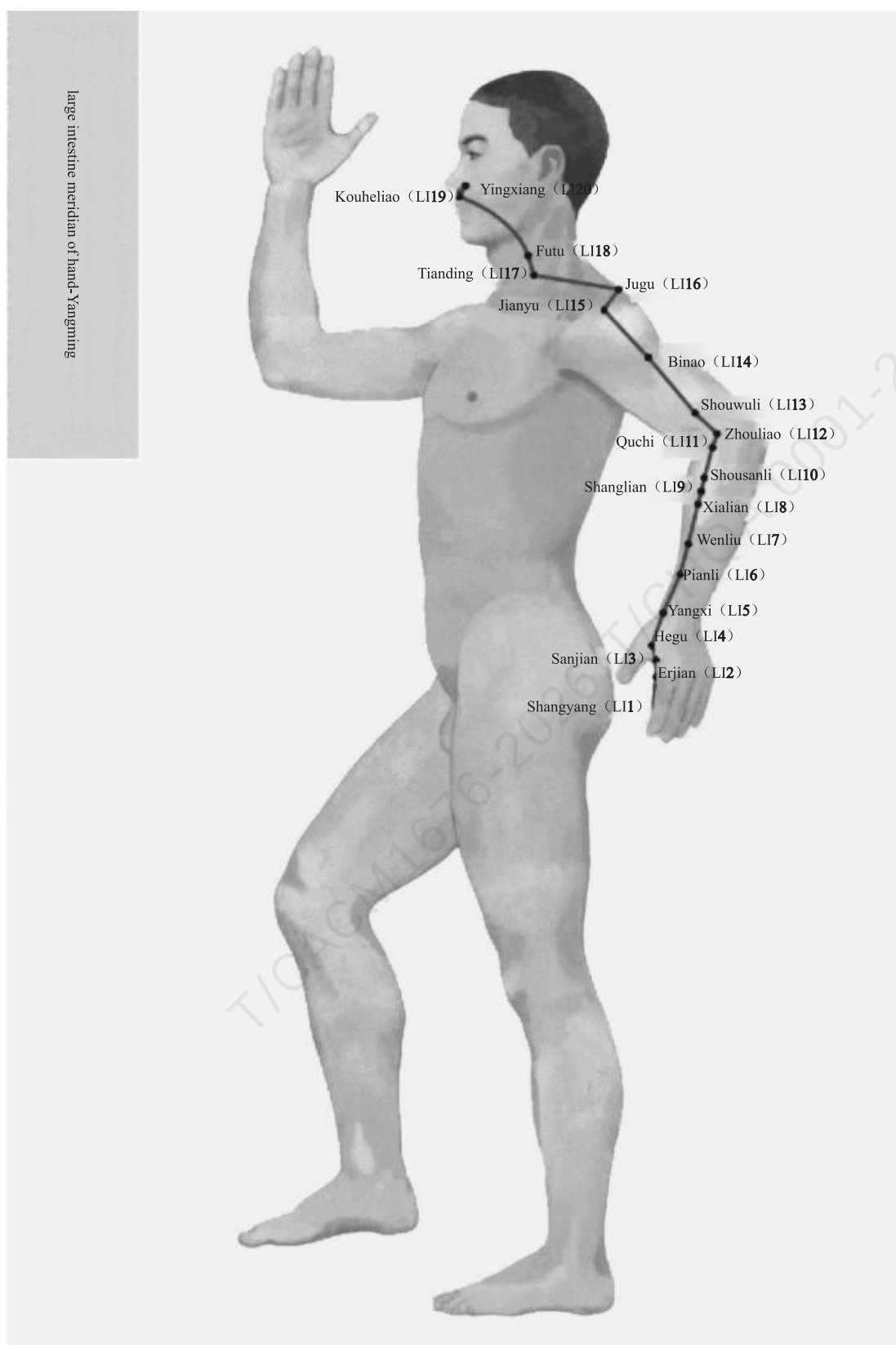


Figure B. 2—Large intestine meridian of hand-Yangming

B.3 Stomach meridian of foot-Yangming is illustrated in Figure B.3.

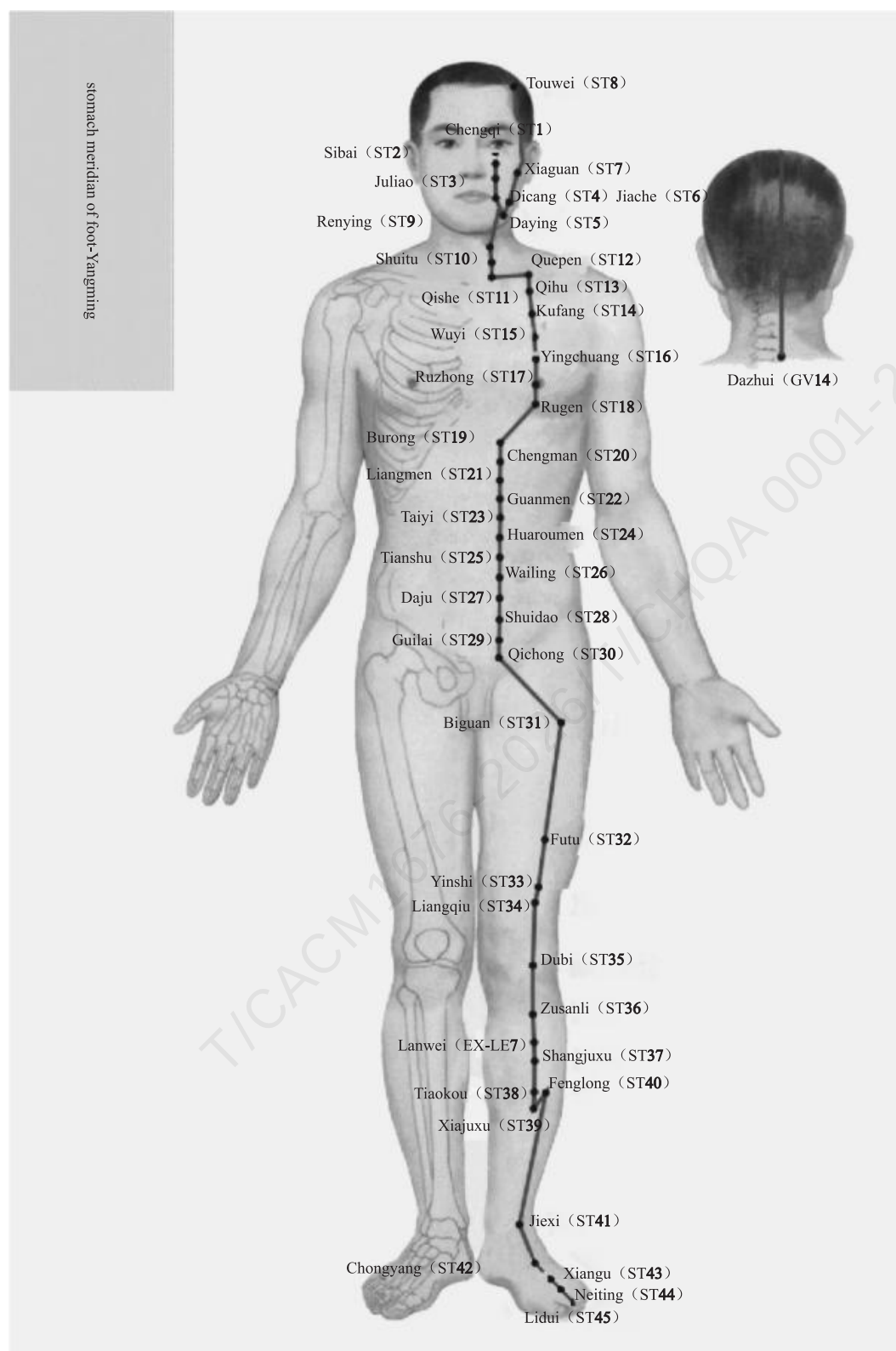


Figure B.3—Stomach meridian of foot-Yangming

B. 4 Spleen meridian of foot-Taiyin is illustrated in Figure B. 4.

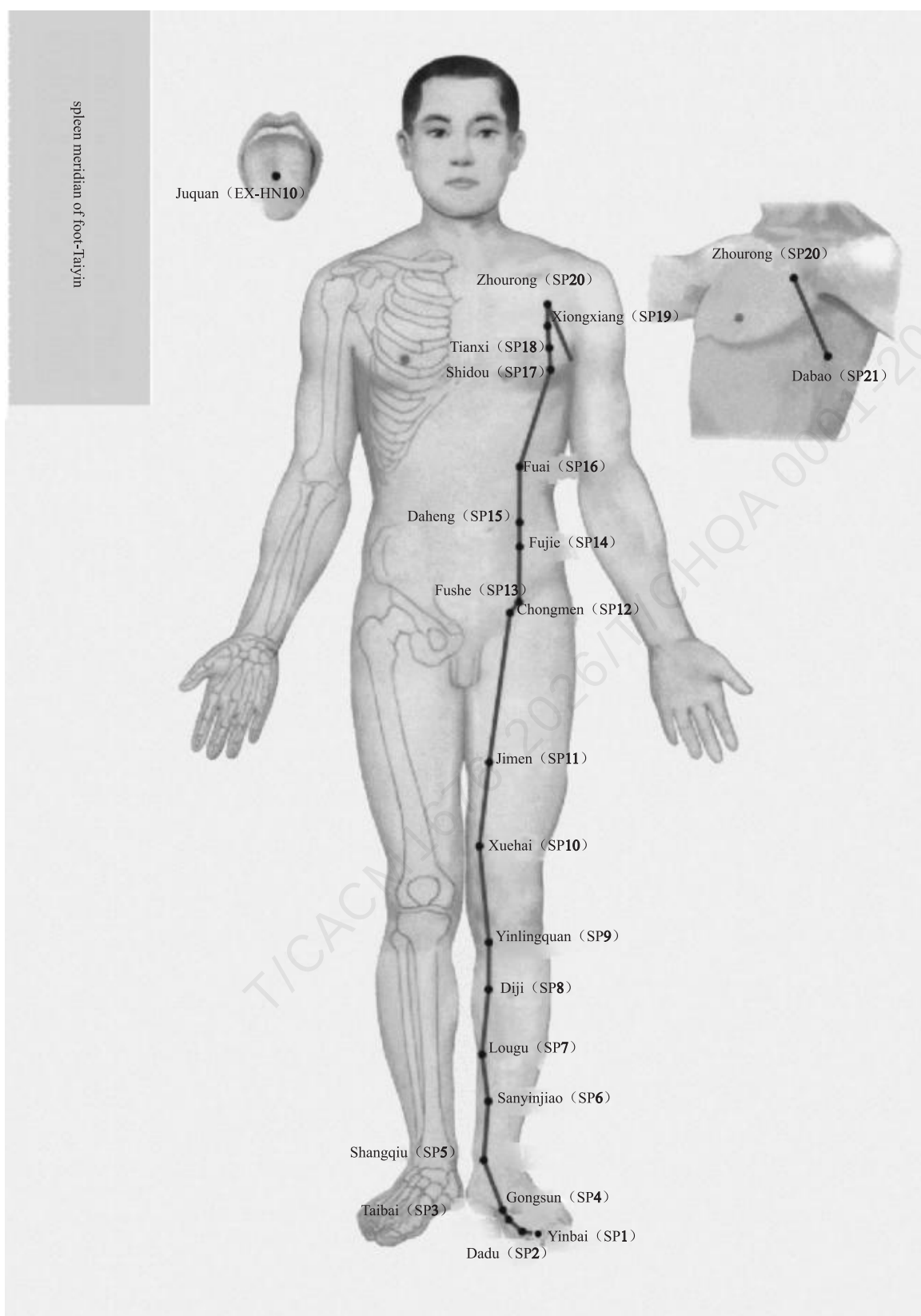


Figure B. 4—Spleen meridian of foot-Taiyin

B. 5 Heart meridian of hand-Shaoyin is illustrated in Figure B. 5.

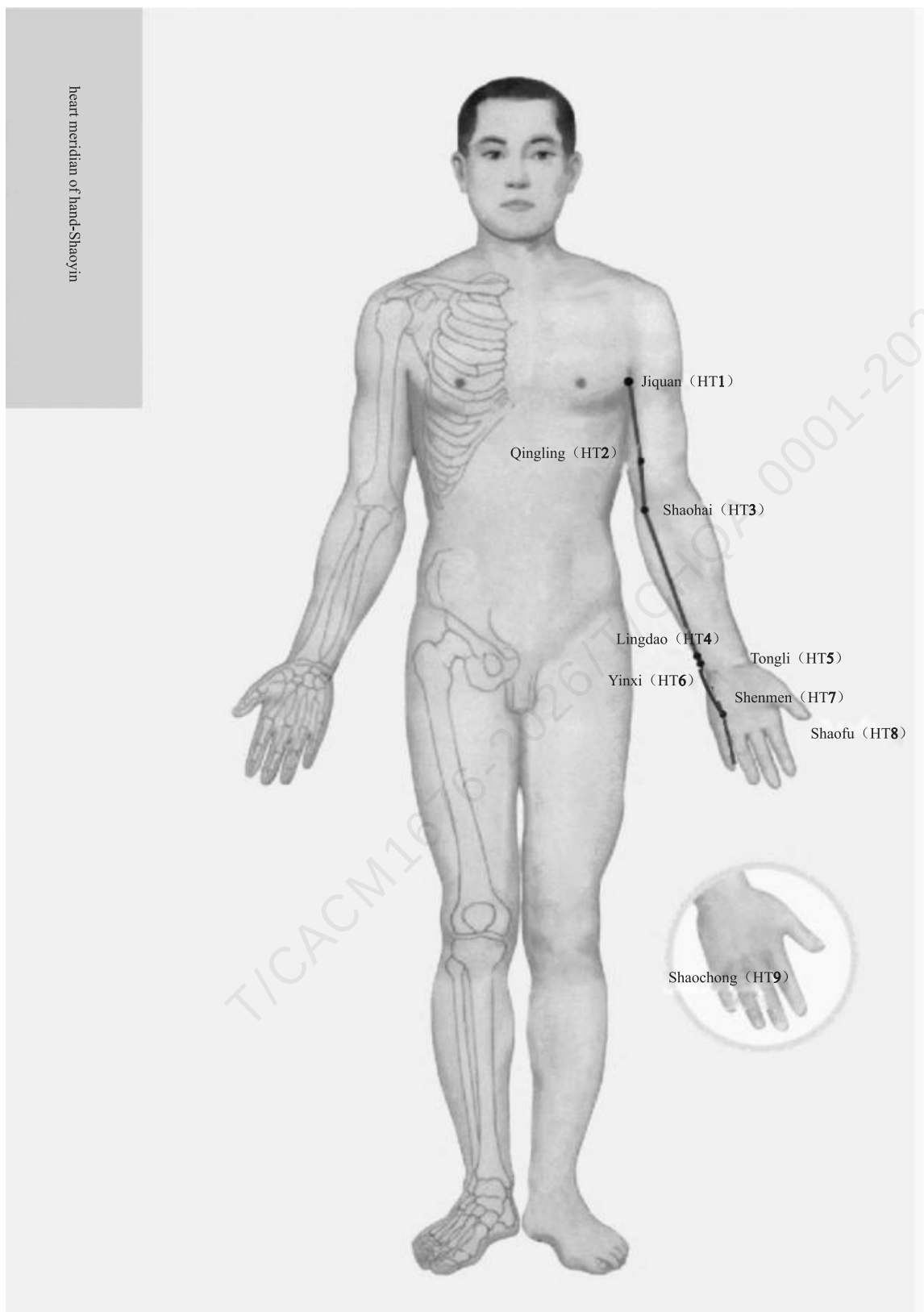


Figure B. 5—Heart meridian of hand-Shaoyin

B. 6 Small intestine meridian of hand-Taiyang is illustrated in Figure B. 6.

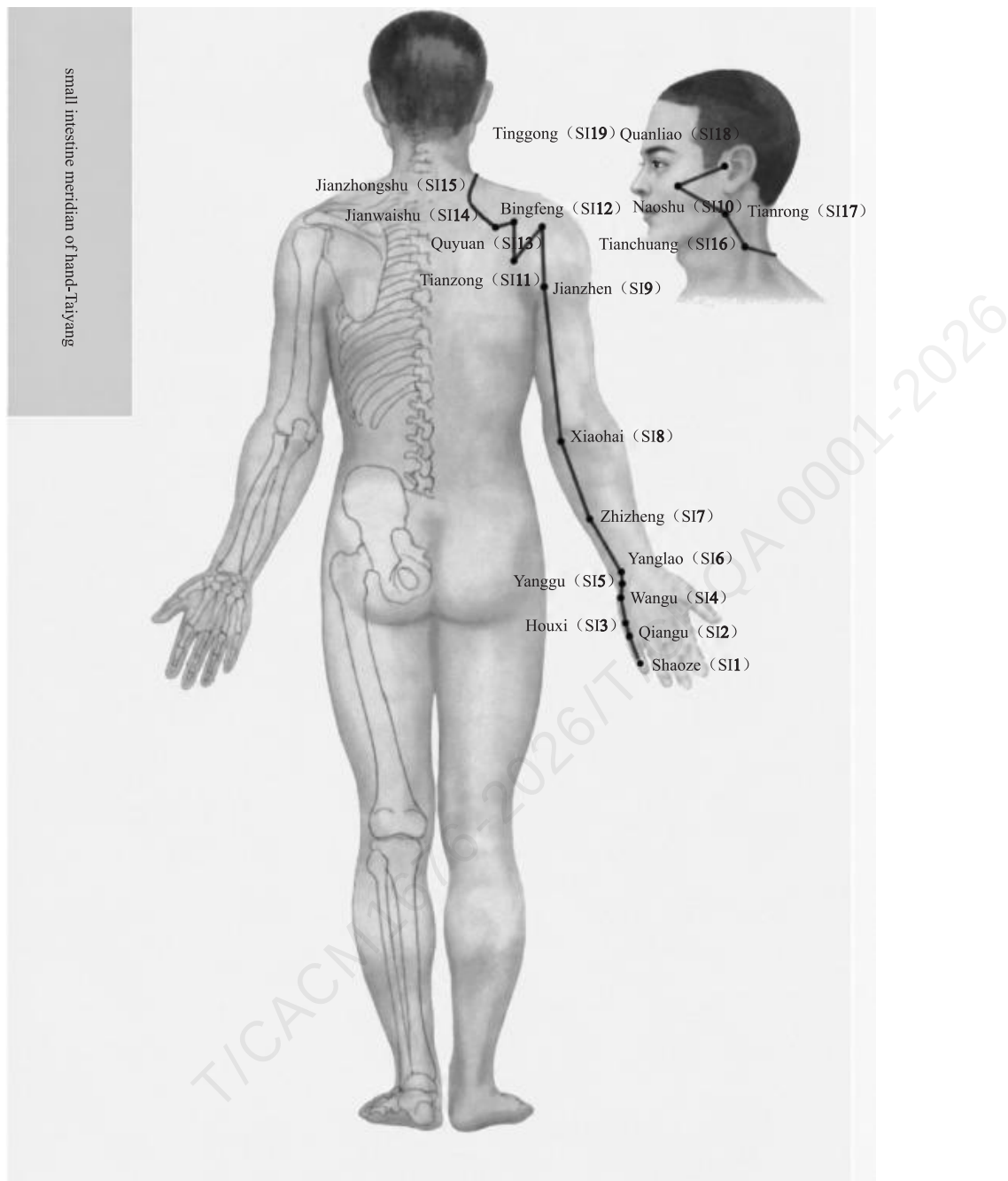


Figure B. 6—Small intestine meridian of hand-Taiyang

B.7 Bladder meridian of foot-Taiyang is illustrated in Figure B. 7.

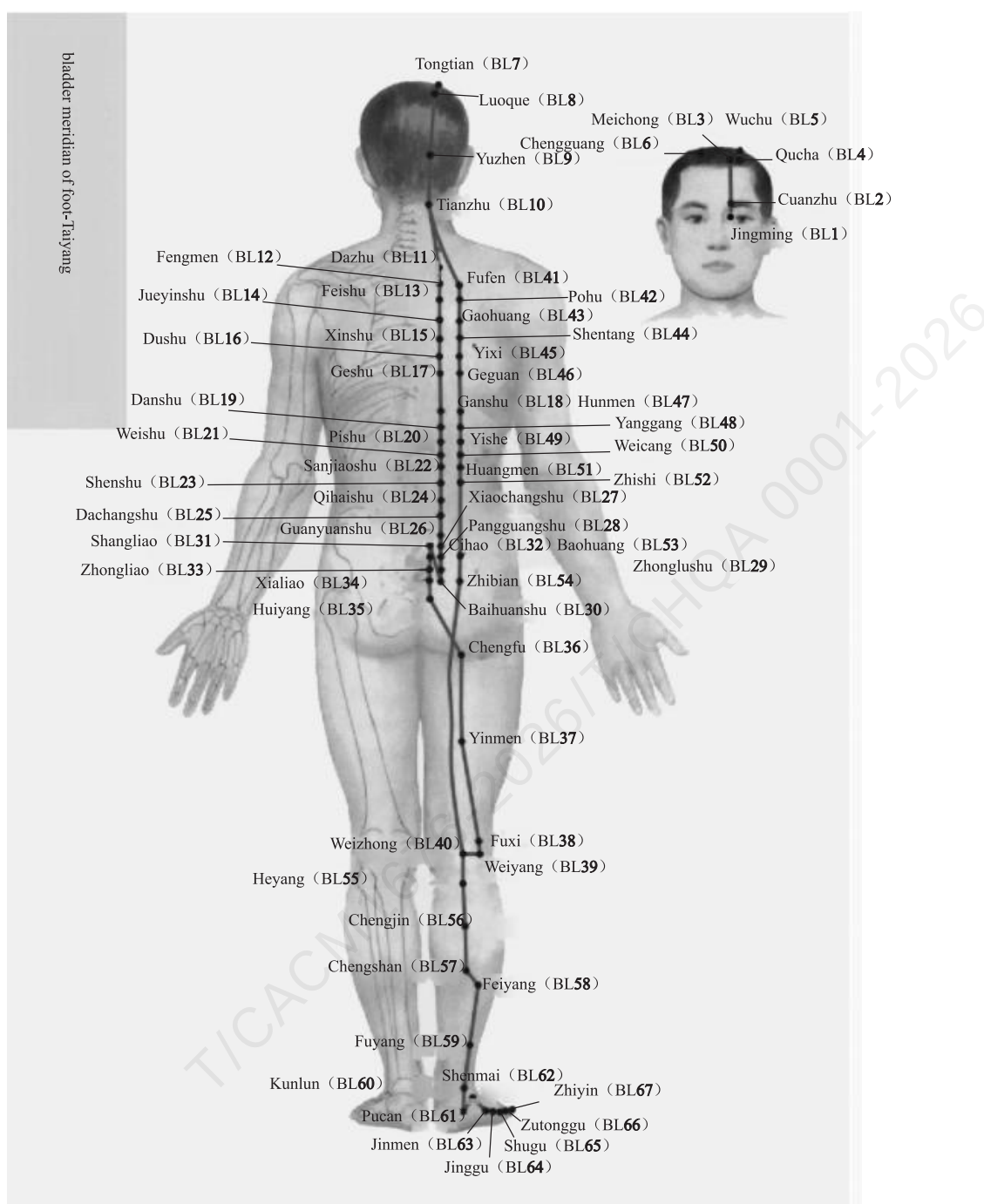


Figure B. 7—Bladder meridian of foot-Taiyang

B. 8 Kidney meridian of foot-Shaoyin is illustrated in Figure B. 8.

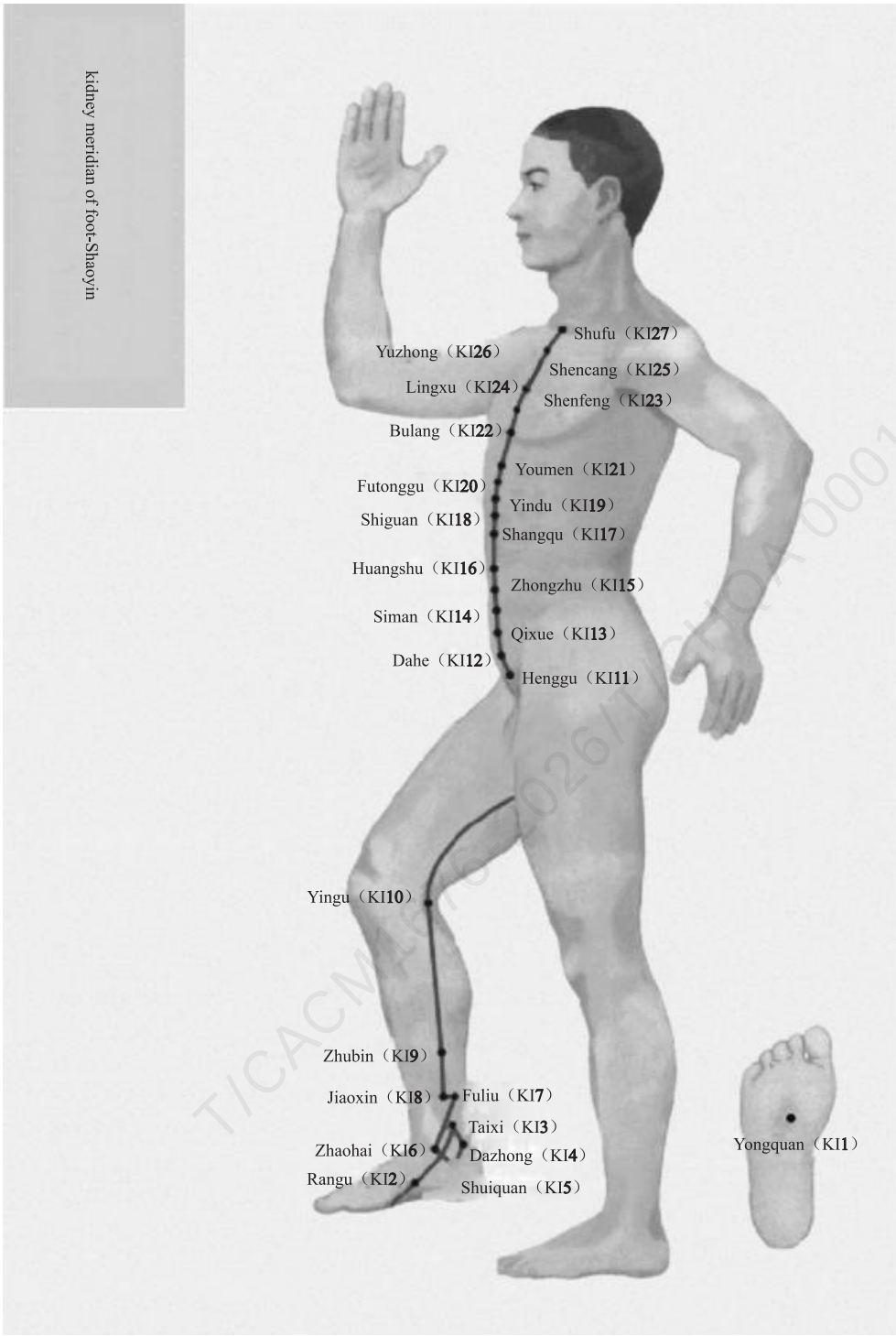


Figure B. 8—Kidney meridian of foot-Shaoyin

B.9 Pericardium meridian of hand-Jueyin is illustrated in Figure B.9.

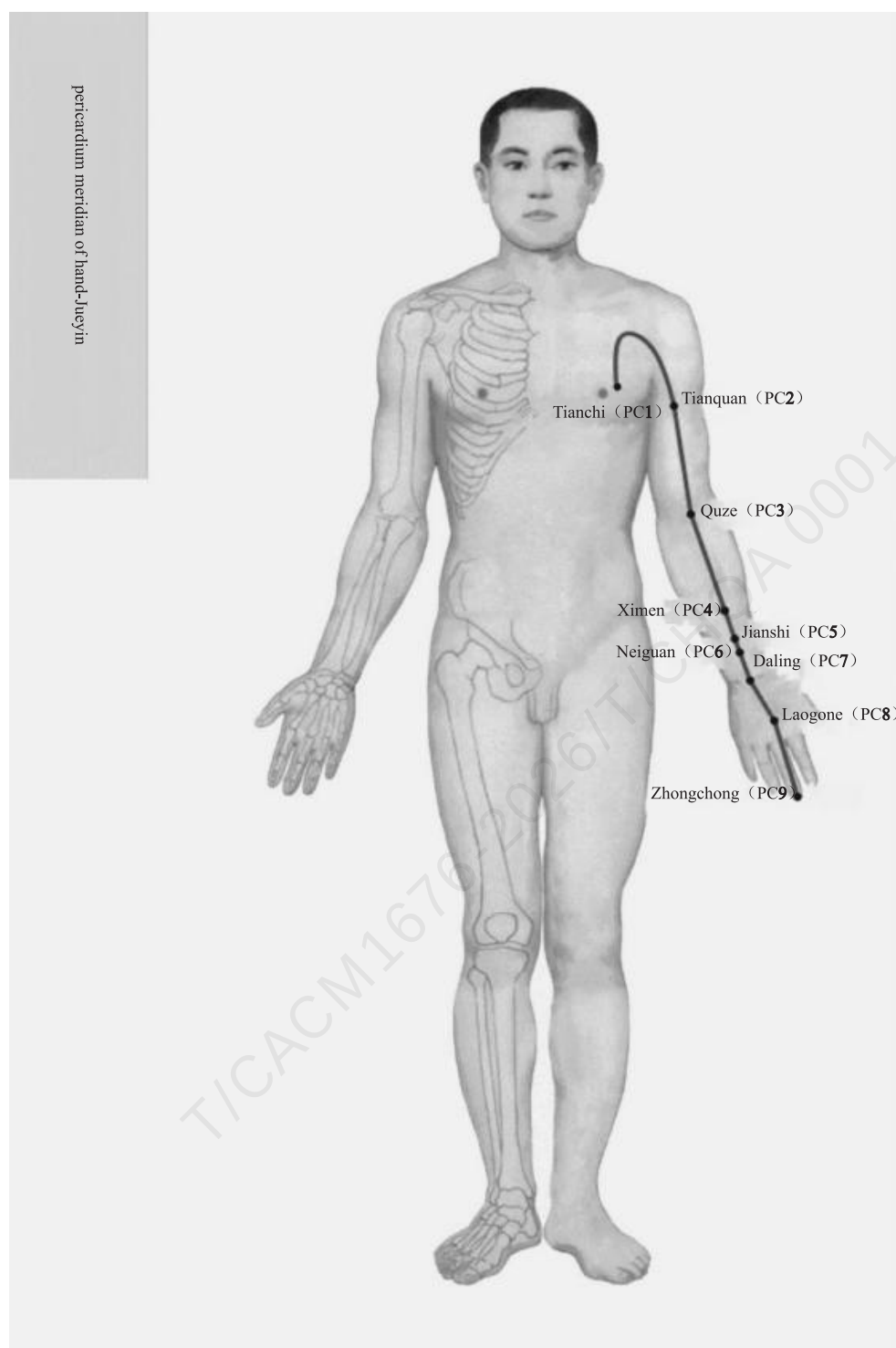


Figure B.9—Pericardium meridian of hand-Jueyin

B. 10 three energizer meridian of hand-Shaoyang is illustrated in Figure B. 10.

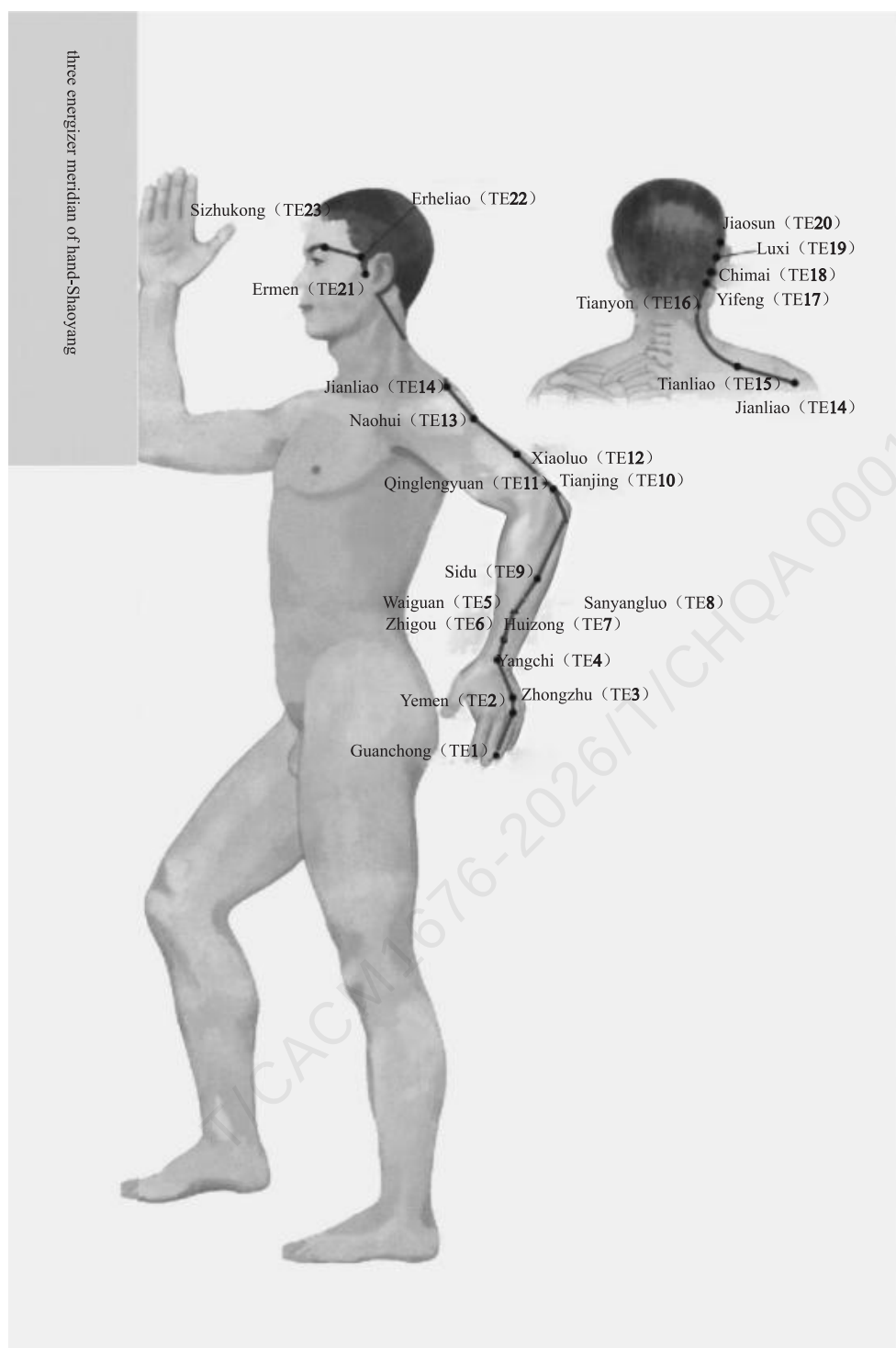


Figure B. 10—Three energizer meridian of hand-Shaoyang

B. 11 Gallbladder meridian of foot-Shaoyang is illustrated in Figure B. 11.

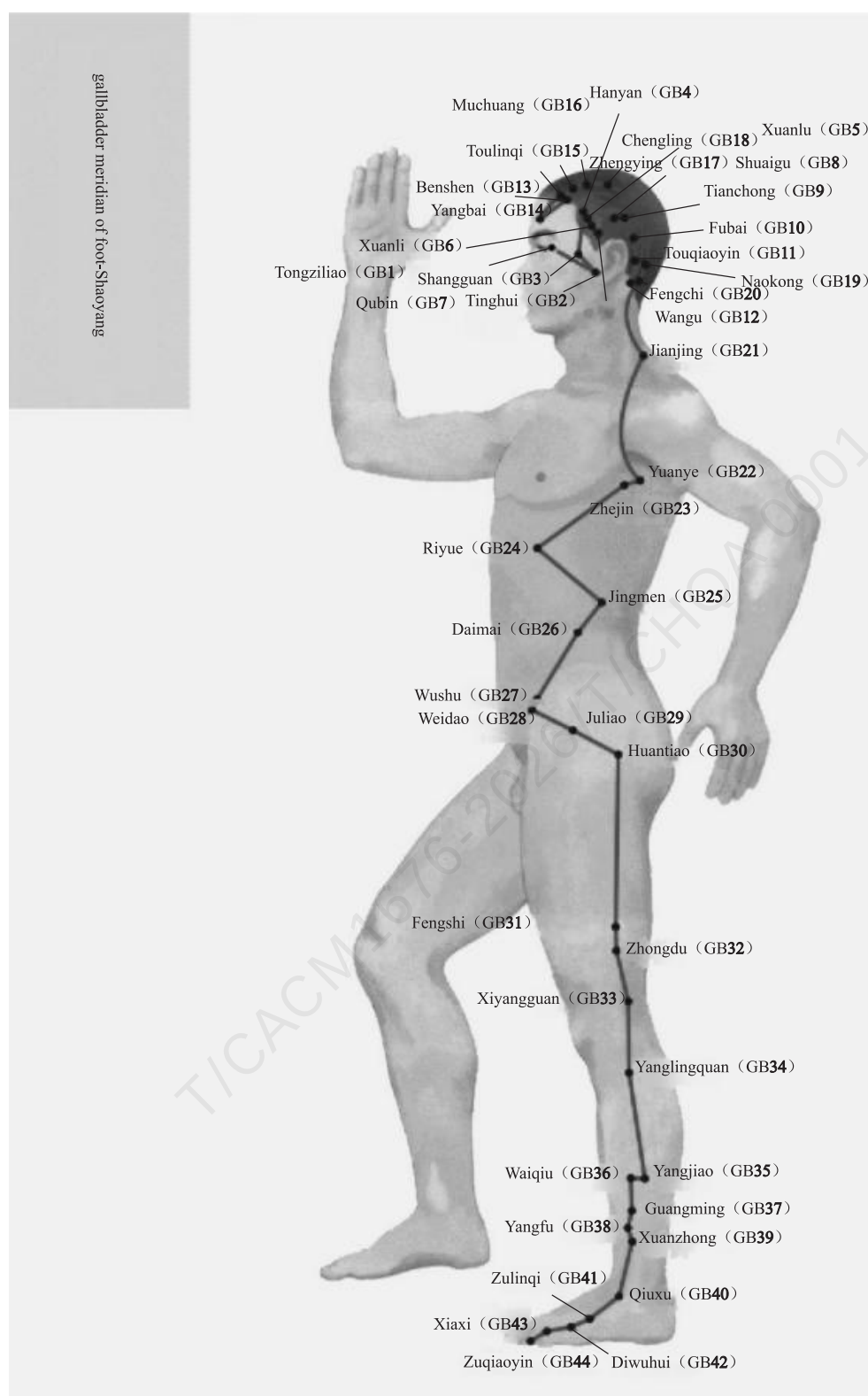


Figure B. 11—Gallbladder meridian of foot-Shaoyang

B. 12 Liver meridian of foot-Jueyin is illustrated in Figure B. 12.

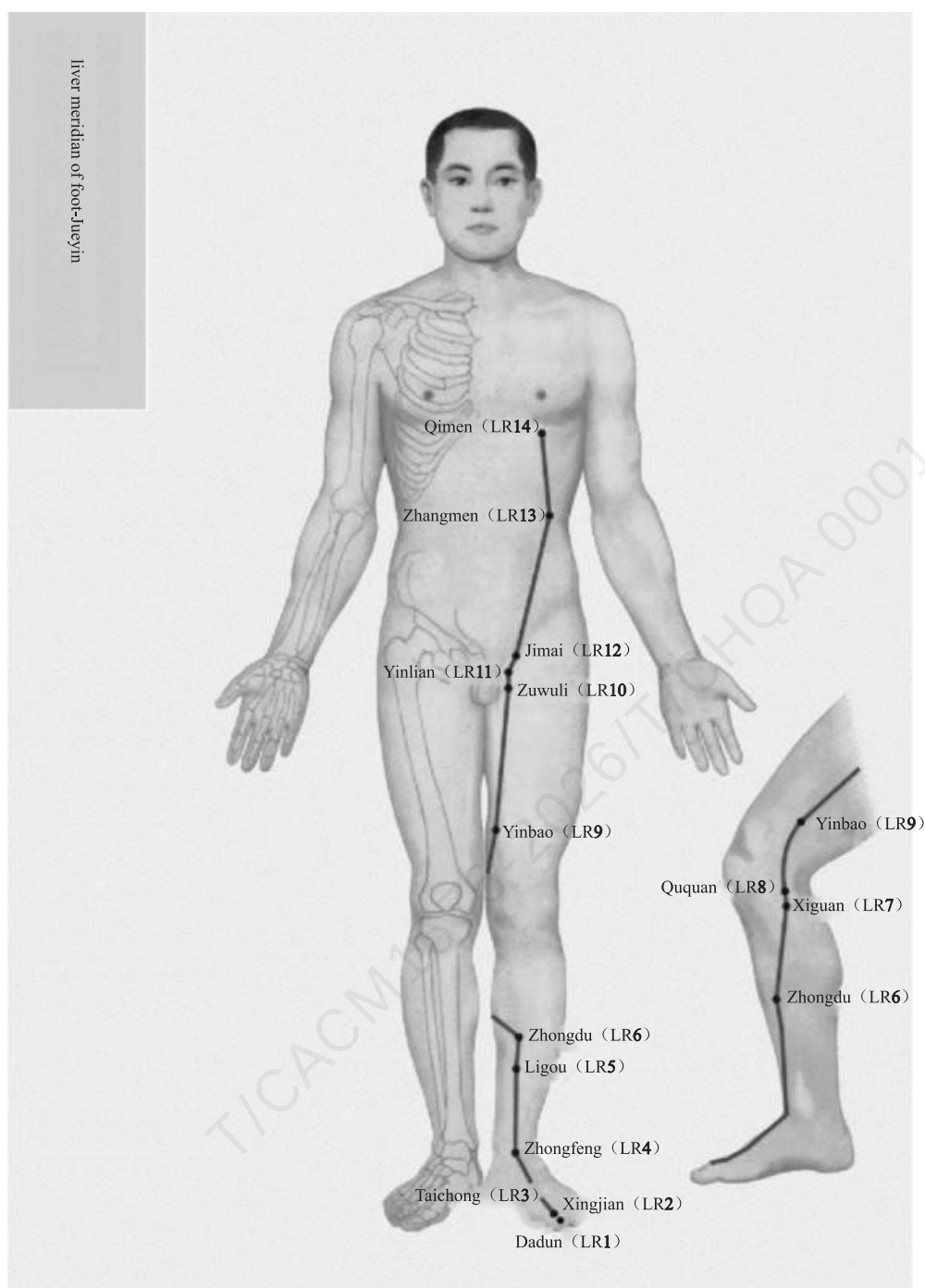


Figure B. 12—Liver meridian of foot-Jueyin

B. 13 Conception vessel is illustrated in Figure B. 13.

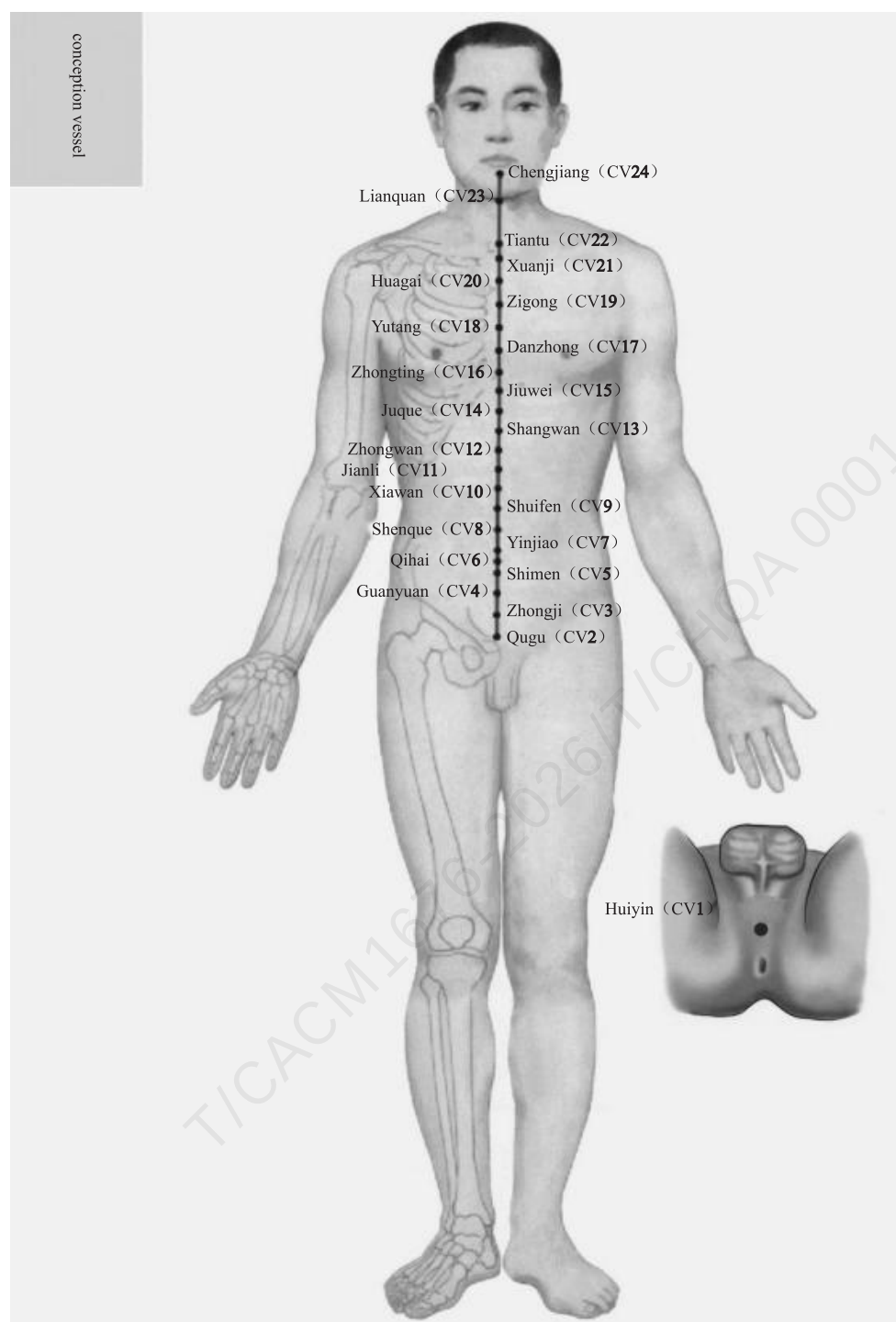


Figure B. 13—Conception vessel

B. 14 Governor vesselis illustrated Figure B. 14.

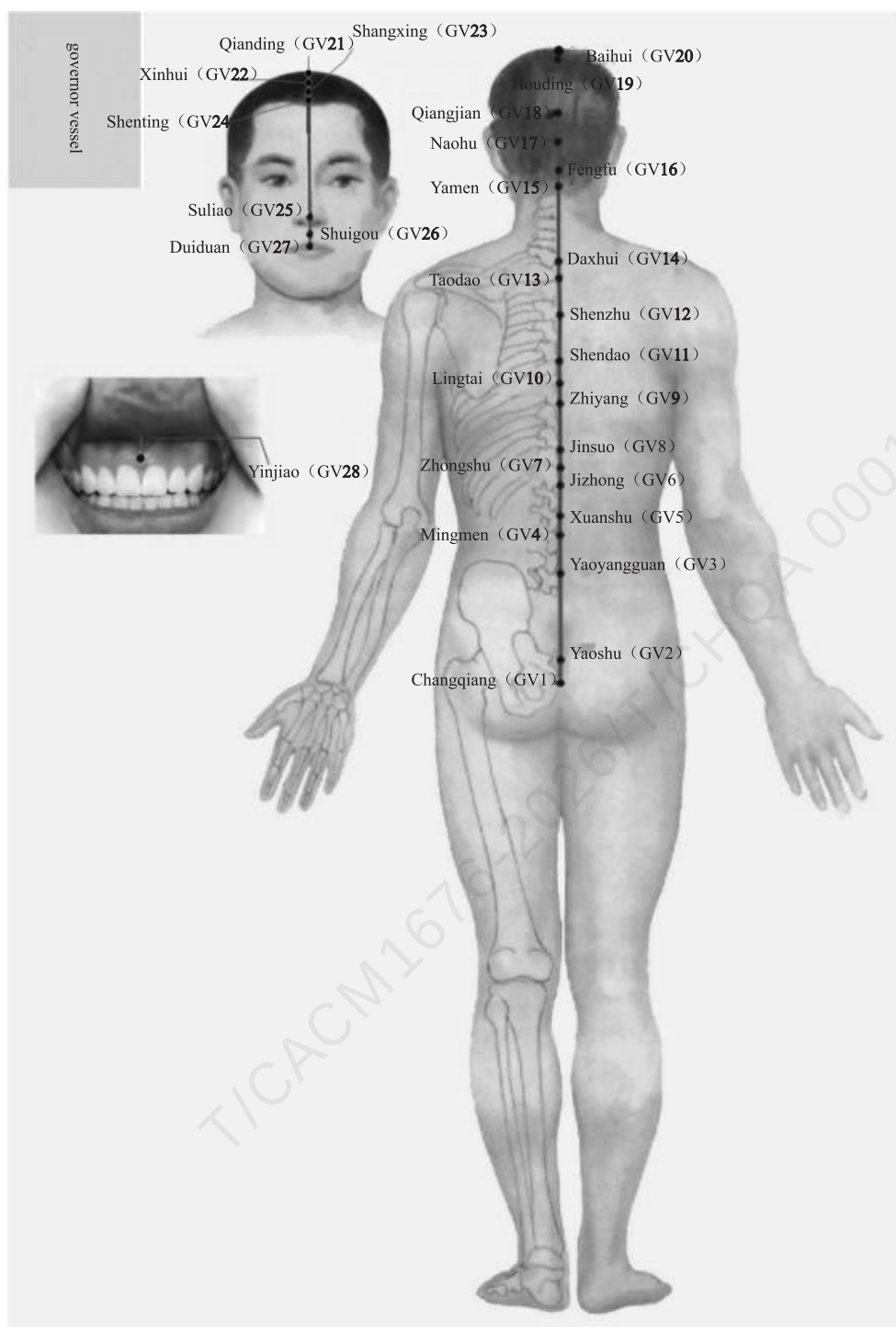


Figure B. 14—Governor vessel

Annex C (informative)

Practice recommendations for people with common diseases

C.1 People with essential hypertension

Exercise should be conducted for 30 to 60 min per day, at least 5 days per week. Studies^[17-18] show that 3 months of practice may lower systolic and diastolic blood pressure in people with essential hypertension, and reduce body mass index, blood lipids, and sleep-related indicators. It also has a good blood-pressure management effect on people with high-normal blood pressure^[19].

C.2 People with coronary heart disease

Exercise should be conducted for 30 min per day, at least 5 days per week. Studies^[20-22] show that 3 months of practice may improve cardiac function and exercise endurance, reduce cardiac load, and lower the incidence of cardiovascular events in patients with coronary heart disease.

C.3 People with type 2 diabetes mellitus

Exercise should be conducted for 30 to 60 min per day, at least 3 days per week. Studies^[23-25] show that 6 months of practice may lower fasting blood glucose, 2 h postprandial blood glucose, and glycosylated hemoglobin in patients with type 2 diabetes mellitus, and improve blood-lipid indicators such as total cholesterol, triglycerides, low-density lipoprotein, and high-density lipoprotein.

C.4 People with dyslipidemia

Exercise should be conducted for approximately 60 min per day, 5 to 6 days per week. Studies^[26-28] show that 3 months of practice may lower total cholesterol, triglycerides, and low-density lipoprotein cholesterol, and raise high-density lipoprotein cholesterol, with a relatively stable lipid-regulating effect in people with dyslipidemia.

C.5 People with obesity / overweight

Exercise should be conducted for 30 to 60 min per day, at least 3 days per week. Studies^[29-31] show that 3 months of practice may reduce body weight, body mass index, waist circumference, hip circumference, and waist-to-hip ratio in people with obesity or overweight.

C.6 People with insomnia

Exercise should be conducted for 30 to 60 min per day, 3 to 5 days per week. Studies^[32-34] show that 3 months of practice may improve the sleep condition of people with insomnia, including shortening sleep-onset latency, increasing total nocturnal sleep duration, improving sleep quality and sleep

efficiency, alleviating sleep-related discomfort, improving daytime mental state and activity capacity, and also relieving anxiety states.

C.7 People with depression and anxiety states

Exercise should be conducted for approximately 60 min per day, at least 5 days per week. Studies^[35-38] show that 3 months of practice may help relieve depression and anxiety and enhance quality of life.

C.8 People with osteoporosis

Exercise should be conducted for approximately 60 min per day, at least 3 days per week. Studies^[39-40] show that 6 months of practice may improve the bone mineral density of the lumbar spine and femoral neck in patients with osteoporosis, relieve bone pain, and improve body balance and related bone metabolism levels.

C.9 People with knee osteoarthritis

Exercise should be conducted for 30 to 60 min per day, 3 to 5 days per week. Studies^[41-43] show that 6 months of practice may reduce pain and stiffness, improve physical function and mobility in patients with knee osteoarthritis.

C.10 People with sarcopenia

Exercise should be conducted for 30 to 40 min per day, at least 3 days per week. Studies^[44-46] show that 3 months of practice may improve gait speed and muscle strength, increase muscle mass, and improve muscle function, skeletal muscle index, and activities of daily living in people with sarcopenia.

C.11 People with fibromyalgia

Exercise should be conducted for 30 to 60 min per day, at least 3 days per week. Studies^[47-49] show that 3 months of practice may alleviate pain and fatigue, improve sleep quality and depressive mood in patients with fibromyalgia.

C.12 People with stable chronic obstructive pulmonary disease

Exercise should be conducted for 30 to 60 min per day, at least 3 days per week. Studies^[50-53] show that 3 months of practice may improve lung-function indicators such as forced vital capacity (FVC), forced expiratory volume in one second (FEV1), the FEV1/FVC ratio, and FEV1%, increase the 6 min walk distance, alleviate respiratory symptoms, and improve quality of life.

C. 13 People with Parkinson's disease

Exercise should be conducted for 30 to 60 min per day, 3 to 5 days per week. Studies^[54-56] show that 1 month of practice may improve motor function, balance, and walking ability in patients with Parkinson's disease.

T/CACM1676-2026/T/CHQA 0001-2026

Annex D
(informative)

Recommended learning and practice resources for Baduanjin

D.1 Health Qigong Administrative Center of General Administration of Sport of China. Health Qigong: Baduanjin[M]. Beijing: People's Sports Publishing House, 2018.

D.2 Video demonstration of Baduanjin is available at:

<https://weixin.qq.com/sph/AIFCM3Ndzd>

<https://www.chqa.org.cn/html/109014-432993.html>

Bibliography

- [1] TIAN Daihua. Huangdi Neijing Suwen[M]. Beijing: People's Medical Publishing House, 2005.
- [2] DING Guangdi. Zhubing Yuanhou Lun Jiaozhu[M]. Beijing: People's Medical Publishing House, 2013.
- [3] HONG Mai. Yijian Zhi[M]. Song Dynasty. Collection of the National Library of China.
- [4] GAO Lian. Baduanjin[M]. Ming Dynasty. Collection of the National Library of China.
- [5] LOU Jie. Baduanjin Zuoli Gongtu Jue[M]. Qing Dynasty. Collection of the National Library of China.
- [6] Health Qigong Administrative Center of General Administration of Sport of China. Health Qigong: Baduanjin[M]. Beijing: People's Sports Publishing House, 2018.
- [7] Health Qigong Administrative Center of General Administration of Sport of China. Training Textbook for Health Qigong Social Sports Instructors[M]. Beijing: People's Sports Publishing House, 2007.
- [8] ZHENG Hongxin. Basic Theories of Traditional Chinese Medicine[M]. Beijing: China Press of Traditional Chinese Medicine, 2021.
- [9] BAO Laifa. A brief history of Baduanjin[J]. Journal of Traditional Chinese Medical Literature, 2001, (2): 37-39.
- [10] CAO Bingyan, RAO Yi, HU Guangdi, et al. Textual research on the origin and development of Baduanjin[J]. Medicine and Philosophy, 2021, 42(12): 74-77.
- [11] YANG Hongguang, WEI Zhen. Study on the development and evolution of standing Baduanjin[J]. Journal of Xi'an Physical Education University, 2013, 30(3): 315-320.
- [12] SUN Mengyao, CAI Zhixian, ZHANG Wenchun, et al. Exploration of the fitness mechanism of Baduanjin based on the trinity view of body, qi, and spirit[J]. China Journal of Traditional Chinese Medicine and Pharmacy, 2022, 37(1): 81-83.
- [13] YU Yuchang, WAN Xin, ZHENG Xiaoli. Analysis of Health Qigong Baduanjin from the perspective of basic TCM theories[J]. Journal of External Therapy of Traditional Chinese Medicine, 2021, 30(3): 94-95.
- [14] LI Xiying, YANG Jiaxian. TCM theoretical analysis of "Health Qigong: Baduanjin"[J]. Wushu

Studies, 2019, 4(4): 105-107.

[15] DAI Jingang, CAO Hongxin. Study on the effect of Baduanjin daoyin on improving zang-fu function[J]. Chinese Journal of Basic Medicine in Traditional Chinese Medicine, 2014, 20(4): 440-441 + 447.

[16] SHI Han, LIU Changxin, LI Sina, et al. Movement analysis and clinical application of "holding the hands high with palms up to regulate the internal organs" in Baduanjin[J]. Journal of Traditional Chinese Medicine, 2021, 62(16): 1462-1464.

[17] Xiao C, Yang Y, Zhuang Y. Effect of Health Qigong Ba Duan Jin on Blood Pressure of Individuals with Essential Hypertension[J]. Journal of the American Geriatrics Society, 2016, 64(1): 211-213.

[18] LIANG Yunhua, LIAO Seqin, HAN Chunlei, et al. Effect of Baduanjin exercise intervention on blood pressure and blood lipids in patients with essential hypertension[J]. Henan Traditional Chinese Medicine, 2014, 34(12): 2380-2381.

[19] Pu B, Zhang L, Sun Y, et al. Effect of Baduanjin on Blood Pressure Among Individuals With High-Normal Blood Pressure: A Multicenter, Open-Label, Blinded-Outcome Randomized Controlled Trial[J]. J Am Coll Cardiol. 2026;87(12):1436 - 1449.

[20] SHI Xiaoming, JIANG Geli, LIU Wenhong, et al. Effect of Baduanjin on cardiopulmonary function during cardiac rehabilitation in patients with coronary heart disease[J]. Medical and Pharmaceutical Journal of Chinese PLA, 2017, 29(2): 24-27.

[21] Hu X, Li Y, Jiang H, et al. Baduanjin exercise improves functional capacity and cardiovascular function in older adults with cardiovascular diseases: a systematic review and meta-analysis[J]. Frontiers in Cardiovascular Medicine, 2025, 12: 1419095.

[22] Zhao Y, Wang W, Cai Y, et al. Effects of Baduanjin exercise on cardiac rehabilitation after percutaneous coronary intervention: a systematic review and meta-analysis of randomized controlled trials[J]. European Journal of Medical Research 2025, 30(1): 889.

[23] YANG Jipeng, LIU Jingying, LYU Wenliang, et al. Meta-analysis of the efficacy of Health Qigong Baduanjin in treating type 2 diabetes mellitus[J]. China Journal of Traditional Chinese Medicine and Pharmacy, 2015, 30(4): 1307-1309.

[24] Wen J, Lin T, Wang X, et al. Baduanjin Exercise for Type 2 Diabetes Mellitus: A Systematic Review and Meta-Analysis of Randomized Controlled Trials[J]. Evidence-Based Complementary and Alternative Medicine, 2017: 8378219.

[25] Zhang S, Fan S, Wang H, et al. Optimal exercise parameters of Baduanjin for improving

glycemic and lipid control in type 2 diabetes: a systematic review and meta-analysis[J]. *Frontiers in Endocrinology*, 2026, 17: 1731466.

[26] Mei L, Chen Q, Ge L, et al. Systematic Review of Chinese Traditional Exercise Baduanjin Modulating the Blood Lipid Metabolism[J]. *Evidence-Based Complementary and Alternative Medicine*, 2012: 282131.

[27] ZHANG Siqi, WANG Junli, WANG Tao. Network meta-analysis of the effects of different traditional fitness exercises on blood lipids[J]. *Journal of Capital University of Physical Education and Sports*, 2022, 34(5): 545-554.

[28] ZHOU Hongjian, WEI Wen, CHEN Zhe. Effect of Baduanjin frequency on blood lipids in middle-aged and elderly people with hyperlipidemia[J]. *Medical Diagnosis*, 2026, 16(1): 152-158.

[29] XIE Jiding, TIAN Siwei, ZHENG Xin, et al. Exploring the effect of Baduanjin on body mass index based on infrared thermal imaging and acupoint theory[J]. *Journal of Beijing University of Traditional Chinese Medicine*, 2023, 46(10): 1473-1480.

[30] Gao H, Li X, Wei H, et al. Efficacy of Baduanjin for obesity and overweight: a systematic review and meta-analysis[J]. *Front Endocrinol (Lausanne)*. 2024, 15: 1338094.

[31] Yu Y, Wu J, Wu T, et al. Preliminary effects and feasibility of online interactive Baduanjin exercise in adults with overweight and obesity: a pilot randomized controlled trial[J]. *Front Endocrinol (Lausanne)*. 2025, 16: 1529705.

[32] WU Qianyan, ZHANG Ying. Systematic review and meta-analysis of traditional Chinese exercise Baduanjin in the intervention and treatment of insomnia[J]. *Clinical Journal of Chinese Medicine*, 2022, 14(22): 127-130.

[33] Chen M C, Liu H E, Huang H Y, et al. The Effect of a Simple Traditional Exercise Programme, Baduanjin Exercise, on Sleep Quality of Older Adults: A Randomized Controlled Trial[J]. *International Journal of Nursing Studies*, 2012, 49(3): 265-273.

[34] Liang Q, Yang L, Wen Z, et al. The effect of Baduanjin on the insomnia of older adults: A systematic review and meta-analysis[J]. *Geriatric Nursing*, 2024, 60: 241-248.

[35] ZHANG Jie, ZHANG Wenwen, SHEN Hui. Effect of Baduanjin practice on the clinical efficacy of generalized anxiety disorder[J]. *Chinese Journal of Sports Medicine*, 2016, 35(3): 231-233.

[36] LU Ying, LI Jie, JIANG Jing, et al. Systematic review of Baduanjin applied to depression[J]. *Chinese Journal of Preventive Medicine*, 2021, 22(6): 434-444.

[37] Zou L, Yeung A, Quan X, et al. Mindfulness-Based Baduanjin Exercise for Depression and

Anxiety in People with Physical or Mental Illnesses: A Systematic Review and Meta-Analysis[J]. International Journal of Environmental Research and Public Health, 2018, 15(2): 321.

[38] Ye J, Fang J, Yang S, et al. Effects of Baduanjin Exercise on Depression Severity and Heart Rate Variability in Adults with Major Depressive Disorder: A Pilot Randomized Controlled Trial[J]. Psychol Res Behav Manag, 2025, 18: 505-514.

[39] Sun C, Qi B, Huang X, et al. Baduanjin exercise: A potential promising therapy toward osteoporosis[J]. Front Med (Lausanne). 2022, 9: 935961.

[40] Liu H Y, Luo Y G, Zhang J, et al. A literature review of Chinese traditional Baduanjin qigong for perimenopausal and postmenopausal symptoms [J]. Medicine (Baltimore), 2024, 103 (44): e40235.

[41] Ye J, Simpson M W, Liu Y, et al. The Effects of Baduanjin Qigong on Postural Stability, Proprioception, and Symptoms of Patients with Knee Osteoarthritis: A Randomized Controlled Trial[J]. Frontiers in Medicine, 2020, 6: 307.

[42] Wang F, Zhang X, Tong X, et al. The effects on pain, physical function, and quality of life of quadriceps strengthening exercises combined with Baduanjin qigong in older adults with knee osteoarthritis: a quasi-experimental study[J]. BMC Musculoskeletal Disorders, 2021, 22(1): 313.

[43] An B-C, Wang Y, Jiang X, et al. Effects of Baduanjin exercise on knee osteoarthritis: A one-year study[J]. Chinese Journal of Integrative Medicine, 2013, 19(2): 143-148.

[44] Yang S, Chen S, Zhang Y, et al. Effects of Tai Chi and Baduanjin on muscle mass, muscle function, and activities of daily living in individuals with sarcopenia: a systematic review and meta-analysis[J]Front Public Health. 2025;13:1636857.

[45] Yue S, Zhang J, Li J, et al. A study protocol for a randomized controlled trial to assess the efficacy of Baduanjin exercise on older adults with sarcopenia in China[J]. BMC Complementary Medicine and Therapies, 2022, 22(1): 298.

[46] Liu C, Zou J, Zhang C, et al. Effects of Fitness Qigong on muscle function in elderly patients with sarcopenia: A systematic review and meta-analysis of randomized controlled trials[J]. Complementary Therapies in Medicine, 2025, 95: 103292.

[47] Jiao J, Russell I, Wang W, et al. Ba-Duan-Jin alleviates pain and fibromyalgia-related symptoms in patients with fibromyalgia: results of a randomised controlled trial[J]. Clinical and experimental rheumatology, 2019, 37: 953-962.

[48] Zhang H, Zhang X, Wang Y, et al. Effects of traditional Chinese exercises in fibromyalgia syndrome: A meta-analysis of randomized controlled trials[J]. Complementary Therapies in Medicine,

2024, 80: 103019.

[49] Ali H S, Khanmohammadi R, Arabameri E, et al. The Effect of Baduanjin Qigong on Impact of Disease and Sleep Quality in Elderly Fibromyalgia Patients[J]. Elderly Health Journal, 2024, 10(2): 76-82.

[50] Shuai Z, Xiao Q, Ling Y, et al. Efficacy of traditional Chinese exercise (Baduanjin) on patients with stable COPD: A systematic review and meta-analysis[J]. Complementary Therapies in Medicine, 2023, 75: 102953.

[51] Song F, Ding K, Qi W, et al. Effects of Baduanjin Exercise on lung function and 6 min walk in COPD patients: a systematic review and meta-analysis[J]. Sci Rep, 2024, 14(1): 17788.

[52] Liu S J, Ren Z, Wang L, et al. Mind-Body (Baduanjin) Exercise Prescription for Chronic Obstructive Pulmonary Disease: A Systematic Review with Meta-Analysis[J]. Int J Environ Res Public Health, 2018, 15(9): 1830.

[53] XUE Guangwei, FENG Cuiling, YAO Xiaoqin, et al. Efficacy evaluation of Health Qigong Baduanjin in pulmonary rehabilitation of stable chronic obstructive pulmonary disease[J]. Journal of Beijing University of Traditional Chinese Medicine, 2015, 38(2): 139-144.

[54] Xiao C, Zhuang Y. Effect of Health Baduanjin Qigong for mild to moderate Parkinson's disease [J]. Geriatrics & Gerontology International, 2016, 16(8): 911-919.

[55] Lai J, Cai Y, Yang L, et al. Effects of Baduanjin exercise on motor function, balance and gait in Parkinson's disease: a systematic review and meta-analysis[J]. BMJ Open, 2022, 12(11): e067280.

[56] Li K F, Wong R Y M, Yang Y, et al. The Effects of Baduanjin on Fine Motor Skills in Mild and Moderate Parkinson's Disease: A Randomized Controlled Trial[J]. Complementary Therapies in Clinical Practice, 2024, 56: 101873.

[57] GB/T 12346—2021, Nomenclature and location of meridian points[S].

T/CACM 1676-2026/T/CHQA 0001-2026

Group Standard

Baduanjin

T/CACM 1676—2026/T/CHQA 0001—2026

*

© Standards Press of China 2026

All rights reserved.No part of this publication may be reproduced or utilized in any form or by any means,electronic or mechanical,including photocopying and microfilm,without permission in writing from the publisher.

Publisher:Standards Press of China

A2,Hepinglixijie,Beijing,China,100029

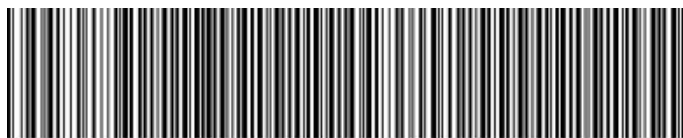
Sanlihe,Fuxingmenwai,Beijing,China,100045

Tel: (+ 86 10)68533533 51780238 68523946

<http://www.spc.net.cn>

NUBN: 155066 • 7-0000

Price: ¥ 00. 00



T/CACM 1676-2026/T/CHQA 0001-2026