

# Yoga - A Link for Healthy Body, Culture and Cultural Exchange: With Special Reference of India-China Yoga College

LUYAN CHEN and FANG LU

## Abstract

Yoga, which is an ancient tradition, embodies harmonic balance for the body and mind. This influence can be seen through the study of yoga and all of its benefits to the human body. In China, people began to learn Yoga and love it since 1980s. Recently, yoga even became a selective course in some universities. In 2015, the first India-China Yoga College (ICYC) was established. Since then, yoga is not only related to the body and mind but also promotes the exchange between countries, the understanding between people and the blending and co-existing of the cultures. ICYC along with training yoga teachers for the yoga teaching in China leads the direction of the yoga education in China and has turned a platform for the cultural exchange for both countries. ICYC which plays the role as a bridge between the two countries in modern societies provides an opportunity to continue our close relationship from centuries ago. The paper attempts to represent yoga as a messenger and yoga as link for healthy body, mind, culture and cultural exchange.

*Key words* : Yoga, Body, Mind, Health, Culture, Cultural exchange and ICYC

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Yoga, as the precious gift for the human being inherited from Indian ancient tradition, embodies harmonic balance for the body and mind and hence is becoming more and more popular in the world. The related scientific studies indicate that practicing yoga offers both physical health and a healthy mind. Yoga is even regarded as a way of life wherein people have a healthy living style. Although different people have different ideas towards health, most of ideas about health can be found in Ayurveda. The ancient science of Ayurveda (living a long and healthy life), dates back over 5,000 years ago and may be the oldest and well-known health care system. Like Ayurveda, the cultural influence of yoga can be seen through the study of yoga and all of its benefits to the human body such as practicing yoga can keep one's body fit and balance one's mind, improves one's immune system, helps lower the stress level, and provides so many more health benefits. With many different types of yoga being

practiced today, it may be difficult to figure out which style benefits ones' mind and body the most and thus it's important to find the type of yoga that meets the individual's need. With this background, the development of yoga studies initiated and it was realized that people invest so much for the individual's intelligence then why not invest more for their own body i.e. physical health and mental health.

Over the past five years the Indian Nutraceuticals Market has been growing at a rapid pace. The Indian Nutraceuticals market is the fastest growing sector of Indian food and Pharmaceuticals market and is expected to sustain its growth in the coming years. This development indicates that people recognize the importance of caring for the mind, body and spirit which has been lost in this fast-pace lifestyle of our times. In fact, if the life is balanced and the issue of well-being is cared then the immune system would have an easier time deciphering the difference between

negative and positive energy. This poses the question about the knowledge that human beings bear about physical beings. It seems as if there is too much emphasis on intelligence and not enough energy is focused on body.

It doesn't mean that yoga was not considered till now. According to the yoga journal, a latest study, *Yoga in America* shows that 20.4 million Americans practiced yoga in 2014 compared to 15.8 million from the previous 2008 study (Winstanley, nd). The oldest peer-reviewed multidisciplinary research journal on yoga was published since 1924, which publishes scientific and philosophico-literary research articles in yoga and allied disciplines. For almost 100 years, Indian scholars do a lot of experiments to measure how yoga practice enhances pulmonary functions such as peak expiratory flow rate, forced expiratory flow and maximum minute ventilation and so on. At the same time, there are also some researchers who discussed compulsion, anxiety, depression, mood disorders emotional disorders, hyperactive children, alcoholism and drug abuse, and insomnia. No wonder yoga has been inscribed in the representative list of the Intangible Cultural Heritage of Humanity. Whereas yoga attitude refers to a range of mental sets people can have towards the benefits, yoga refers to harmonious well-being of body, mind and spirit in people.

Decades ago people began to think about the philosophic meaning from research on the mental health and thus they conducted the experiments to assess the effect of yoga and check if body turns stronger, more flexible and develops deeper body awareness. Here the mental health was focused for the awareness that leads towards the present self. In 1993, on the World Yoga Convention organized by Bihar School of Yoga, some eminent medical experts from India and other countries shared the view that the practice of yoga is the ultimate for maintaining good health as well for the prevention and cure of several diseases, including heart ailments and Aids. A cardiologist said that through

the practice of yoga, the mind got trained for good health and prevention of disease, including disorders of the heart. At the same time, a Swami from London claimed that yoga had proved to be a boon for people suffering from Aids (Indian Express, 1993a). Dr. Karel Nespor from Czechoslovakia said yoga had a good effect on patients with depressive psychoses and a considerable number of papers had been written on the effects that meditation helped in reducing the abuses of alcohol and other drugs. Yoga could relieve stress, anxiety and depression and ensure increased self-awareness both on mental and physical levels, besides improving self-control (Indian Express, 1993b). Posture and breathing are both important disciplines in yoga and in fact, builds self-confidence in oneself by the perception of how one holds themselves erect. There is a new form of yoga today that breaks out into a different remedy of stress and anxiety. It offers an opportunity for us to get out of our minds. Yoga helps elevate our sense of well-being, allowing us to feel free, more joyful and peaceful.

At this time it is important to note that different people have different motivations towards yoga learning. Some practice yoga just for pragmatic usage; some practice it to foster self-development as well as physical and mental well-being; some treat yoga practice as a form of self-help; and some do yoga for spirituality. Moreover, the motivation also changes from time to time. Yoga initiated for body health and is modified for change in the mind and spirit which turns the pragmatic beginning to spirit pursue and leads towards yoga philosophy.

#### **India-China Yoga College for Self-awareness, Self-development & Self-Transcendence**

In 2015, the first India-China Yoga College was established in Yunnan Minzu University in Kunming, Yunnan province, a southern city in China, witnessed by both H. E. Prime Ministers of China and India. The key objectives of ICYC was

- to teach authentic yoga to the yoga lovers in China; to develop and maintain standards for yoga; to frame the policy for yoga, adhere and govern it; to develop 50 yoga branches and 100 yoga centres in big and medium cities in China. In the past one year and a half, ICYC trained more than 160 trainees. In the teaching, the trainees found yoga kept them fit and made happy because yoga is also a living style. Some of the trainees found yoga can reduce the pressure and anxiety. In ICYC's teaching, the students confirmed from their study that yoga reduces the pressure and anxiety. For instance, a yoga trainee came to practice yoga just for losing weight. She just gave a birth to her baby and put on much weight. She had an inferiority complex about her figure. She was even afraid to meet her friends. After 3 months' yoga practice, she felt some change in herself. She got more confident from the training and realized that health is more important than the figure and realized that she can even be a soft fat woman with happy feeling if she cannot lose weight. She added that by practicing yoga she can reduce the tension because she learned to speak sweetly and nicely in practicing yoga. Gradually she slowed the speed of speaking and had a pleasant mood.

Most of the students think in the college they learned to do yoga asana safely, learn to mind their bodies and learnt yama and niyama in their practice. In the anatomy and physiology, they know their bodies quite well which helped them to know about their body and how to practice without yoga injury. From yoga culture, they know the origin of yoga, what yoga is, schools of yoga, the history of yoga and the spread of yoga. Thus, from the teaching they can know the general idea of yoga and from the explanation of the teacher the students know what is yoga, how to learn yoga and why to study.

After they practiced yoga for a period of time, they also found that they have some changes

both in body and breathing. They found their body became flexible and they can have deeper breath. They felt that they feel much better and could also feel the positive energy from the culture learning. They could purify their mind from pranayama and meditation, learn to respect their body and purify their mind and relax themselves from stress after they learned yoga. This became the common aim for practicing yoga for most of the trainees. Gradually they can even give the explanation why a person would love yoga once they began to practice yoga and would say that people can get peace from yoga. They can not only make themselves flexible but also control their body easily and relax themselves. Tension won't be a part of life. So, yoga calmed down the trainee and the trainee realized that yoga made them know more about themselves.

People also found that yoga therefore refers to the ways of acquiring self-transcendence. With yoga, they can remain physically fit, relax, and for stress free. In the yoga practice, the trainees or learners discovered themselves and as usual self-development is often applied as a tool for better managing one's daily life. Yoga enabled to slow down and adopt a different attitude towards life i.e. one in which achievement is not the prime motivation and one that allows listening to internal self. Yoga enabled the removal of old behavior patterns that proved to be useless and to apply new constructive behaviors. In this sense one could say that the trainee adopt those bits and pieces of the greater philosophical framework of yoga that work well without embracing yoga as a life philosophy in its entirety. The yoga practice is thus a means to an end, to self-development, self-discovery, and the improvement of one's quality of life. During the course yoga enables self-realization and self-transcendence. Gradually, the trainee foster self-awareness and realize their needs and potential and know how to change achieve one's inner unison.

### **Yoga as a link for cultural exchange towards India and China**

Yoga being a tool for self-realization and self-transcendence became more and more popular in China. For some people who pursue the quality of life, yoga means elegant and fashionable. Many owners of yoga studios went to India to search for authentic yoga. According to the Yoga Journal, more than 100,000,000 people were practicing yoga all over the world in 2008. And more people want to know about yoga. In 2004, yoga was regarded as the most popular sports by the most influential magazine Health & Beauty. It was also introduced to the Chinese audience with special column by the magazine since 2006. Then onwards, yoga became more and more popular in China. The Yoga Studio, Yoga classes and Yoga lectures can be found everywhere. It looks more popular than aerobic maybe because they found some common ideas in yoga culture and Chinese traditional culture. The more they study yoga, the more they want to learn about the background of yoga, the more they wanted to more about their teacher, their teachers' custom, what they consume, their food, their culture are. For the Indian teachers in China, they would like to know more about their students too and thus began to study some of the simple words in Chinese and were interested in their students' culture too. Both began to know much about the opposite. In this way, with more and more involvement in yoga class, more and more yoga teachers came to China to teach yoga, and more and more students visited India to study authentic yoga. The desire that they want to more about each other is becoming stronger. The living style, the languages, the art, the culture etc. become the topics they would be interested. For the Indian and the Chinese, because they are neighbours, they found they have a lot in common apart of some difference. Yoga learning indicated that both Chinese and Indian have some similar view points towards the health. According to the literature, Chinese has a long history in the

culture of health. The phrase 'Health keeping' was first mentioned in the famous book called Zhuangzi. It is said the idea was enlightened by Lao-tzu. He said “摄，养也。” according Lao-tzu, health keeping means one should balance oneself in the nature and society, to get the 'jing-qi-shen'<sup>i</sup>, and only in this way, the human beings can live long. It is said the jing-qi-shen is interlink. They are united together. In Chinese traditional medical science, the origin of a human being is 'jing', the energy which can keep a human being alive is 'qi', the dynamics of a human being is the performance of 'shen'. So it is said if a person has enough 'jing', he/she would have enough 'qi'; if he/she has enough 'qi', he/she will be full of 'shen'. The doctors of traditional Chinese medicine will conclude a person is healthy or not from these three parts. In Chinese daily life, the philosophy of Taoism plays a very important role on the health keeping. They focus on two parts in the health keeping, one of which is about inner virtue and good personality and the other is about the exercise and keeps the 'jing-qi-shen'. 3000 years ago, the concept of health keeping is also mentioned in a book called Shangshu. "Five Lucks and Six Misfortune" is the key points of the thought. Zhaung-tzu insisted that one should face everything peacefully and calmly; fixing one's attention on the breath while sitting quietly. In Chinese daily life, this kind of philosophy has become a part of their life. This idea towards health is deep in the subconscious of every Chinese. This is because Taoism plays a very important role in the Chinese culture and science. In the ancient China, there is saying, Taoism is good at health keeping, Confucianism is good at educating the people to work for the development of the country for it provides good idea to govern the country whereas the Buddhism is good at spiritual health. These ideas were regarded as the belief for many emperors and ministers in the ancient time and influenced Chinese so much. Similarly, nowadays, yoga

spread fast in China. It is said in China there are 20,000,000 people who practice yoga. Moreover there are 19.7% of the netizens who searched the information with the key words 'yoga' of the estimated 700,000,000 netizens in China. There are 120,000,000 potential practitioners according to the Mr. Xiong Mingjun, the initiator of Wake, a yoga company (Yoga Digest, 2017). 'Even as China's export-driven economy is slowing down, India stands poised to boost its own export to that country, starting with a typical and traditional home grown product: 'yoga'(Times of India, 2017). In this way, yoga is not only related to the body and mind but also promotes the exchange between countries, plays an important way diplomatically and economically. At the same time, with the further communication, yoga also deepens the understanding between the people and the blending and co-existing of the cultures.

In some way, the establishment of India-China Yoga College is one of the products in the background that strengthens the link. It is the first and only yoga college authorized by both Indian government and Chinese government. The establishment ICYC became the item 21 of the Joint declaration of China & India in May 2015. With the founding of the college, the ambassador of India and the governor of Yunnan province became the honorary deans of the college; the delegates had many mutual visits; Some of the masters became the advisory committees of the college; More and more cooperation are held by ICYC and the Indian Universities, such as MDNIY, S-VYASA, DSVV and other yoga institutes; Indian yoga teachers sent by the Indian Council for Cultural Relations (ICCR) go to China to teach yoga since 2015; the dean of ICYC was invited by AYUSH to attend the International Yoga Conference in 2016; more and more students are coming to the college to study authentic Indian yoga. On the Opening Ceremony of Kunming India-China Yoga Festival held in Kunming in 2016, the yoga asana performance given by ICYC

was broadcasted on CCTV (China Central Television) news. Activities held in commemoration of the Second IDY were also organized by Consulate General of the Republic of India in Guangzhou and ICYC. What's more, ICYC has the qualification to nurture the students with yoga bachelor degree since 2017 and the application of the joint educational programme cooperated by Yunnan Minzu University and Swami Vivekananda Yoga University was approved by the Ministry of Education of China in 2017. Thus since the establishment of ICYC the exchange between India and China is improving, including the inter-government, inter-university and inter-person level. The yoga teachers sent by ICCR expressed: "Before they came to China, they wondered whether they can stay in ICYC for one year. When they arrived in Kunming, China, they found people here are warm-hearted, the weather here is also comfortable; the colleagues and students treat me friendly; both India and China have some customs in common; both Indian and Chinese have similar cooking styles; the Chinese also respect the teachers so much; they have some good way to keep health, and there are also various vegetable and fruit that I have never seen before. In the teachers' spare time, they also took part in some get-together. In China, the students are not only our students, but also our friends" (Velusamy & Amoli, 2016). Because of the good feeling, the two yoga teachers extend their stay in China for another year. In this way, yoga plays an important role in unite the Indian and Chinese. From the mutual understanding, they also know more each other and have the willingness to know.

### **Yoga continues the exchanging of the two old civilizations**

From what have been mentioned, it can be found that yoga not only does well to the physical health and mental health but also the functions as a bridge. Yoga promotes the mutual understanding of the two countries, the communication of the

people from two countries. In some way, it can help us to know more about each other's culture. In fact, India and China has very deep origin relations for centuries. They are not only neighbours but also have a lot of similar culture and philosophy.

Although the two countries have different surroundings, the people speak different languages and have different cultures and different religion traditions; they have the same idea towards the harmony between the human beings and nature. In fact, the two countries share too many similar things: both of them are ancient countries with more than 5000 thousand years' history; both of them respect the nature; both of them have similar moral standard. Lao-tzu, who was born in 571BC, wrote a book called *Tao Te Ching*<sup>ii</sup> which has been translated into western languages over 250 times, mostly to English, German, and French (LaFargue & Pas, 1998, p.277) is a fundamental text for both philosophical and religious Taoism, and strongly influenced other schools, such as Legalism, Confucianism, and Chinese Buddhism, which when first introduced into China was largely interpreted from the use of Daoist words and concepts. In China, many Chinese artists, including poets, painters, calligraphers, and even gardeners, have used the *Tao Te Ching* as a source of inspiration because the topics of the book range from political advice for rulers to practical wisdom for people. Its influence has spread widely outside East Asia, and it is among the most translated works in world literature. In his book, Lao-tzu mentioned the topic of Ineffability of genesis, "The Way that can be told of is not an unvarying way; the names that can be named are not unvarying names. It was from the Nameless that Heaven and Earth sprang; the named is but the mother that rears the ten thousand creatures, each after its kind (Chapter 1). These famous first lines of the *Tao Te Ching* state that the Tao is ineffable, i.e., the Tao is nameless, goes beyond distinctions, and transcends language. The *Tao Te Ching*

advocates "female"(or Yin) values, emphasizing the passive, solid, and quiescent qualities of nature (which is opposed to the active and energetic), and "having without possessing". *Esoteric Feminine* in that it can be known intuitively, that must be complemented by the masculine, "male" (or *Yang*), again amplified in *Qingjing Jing*(verse, 9-13). Yin and Yang should be balanced, "Know masculinity, maintains femininity, and be a ravine for all under heaven" (chap. 28). So, 'Balanced' is also key words in the Taoism. In *Tao Te Ching*, there is another key word. That is 'Returning', which means 'union with the Primordial'. Another theme is the eternal returner what Mair (1990, p.139) calls "the continual return of the myriad creatures to the cosmic principle from which they arose." Philosophical vacuity is a common theme among Asian philosophical traditions including Taoism (especially Wu wei "effortless action"). One could interpret the *Tao Te Ching* as a suite of variations on the "Powers of Nothingness". Emptiness can mean having no fixed preconceptions, preferences, intentions, or agenda. Since "The Sage has no heart of his own; He uses the heart of the people as his heart" (chap. 49). In *Tao Te Ching*, there is a very important idea which is "knowledge and humility", which says, "Knowing others is wisdom; Knowing the self is enlightenment. Mastering others requires force; mastering the self requires strength. He who knows he has enough is rich. Perseverance is a sign of will power. He who stays where he is endures. To die but not to perish is to be eternally present" (chap. 33). The *Tao Te Ching* praises self-gained knowledge with emphasis on that knowledge being gained with humility. When what one person has experienced is put into words and transmitted to others, so doing risks giving unwarranted status to what inevitably must have had a subjective tinge. Moreover, it will be subjected to another layer of interpretation and subjectivity when read and learned by others. This kind of knowledge (or "book learning"), like

desire, should be diminished. "It was when intelligence and knowledge appeared that the Great Artifice began." (chap. 18) And so, "The pursuit of learning is to increase day after day. The pursuit of Tao is to decrease the doing of the self day after day" (chap. 48).

From what have been mentioned above, some similar ideas can be found in Yoga Sutra and Upanishads, which is called "the production of the highest human wisdom" by Arthur Schopenhauer, a German philosopher (Clarke, 1997, p.68) and which have dominated Indian philosophy, religion and life ever since their appearance (Radhakrishnan, 1951, p.17-19). The Upanishads are among the most important literature in the history of Indian religions and culture that played an important role in the development of spiritual ideas in ancient India and marked a transition from Vedic ritualism to new ideas and institutions (Olivelle, 1998, p.3-4). The concepts of Brahman (Ultimate Reality) and Ātma (Soul, Self) are central ideas in all the Upanishads (Mahadevan, 1956, p.35-36), and "Know your Ātma" their thematic focus (Raju, 1985, p.35-36). The Upanishads are the foundation of Hindu philosophical thought and its diverse traditions (Doniger, 1990, p.2-3; Dissanayake, 1993, p.39). Of the Vedic corpus, they alone are widely known, and the central ideas of the Upanishads are at the spiritual core of Hindus (Dissanayake, 1993, p.39; Olivelle, 1998, p.3).

The Upanishads include sections on philosophical theories that have been at the foundation of the Indian traditions. For example, the Chandogya Upanishad includes one of the earliest known declarations of Ahinsa (non-violence) as an ethical precept (Bodewitz, 1999, p.40; Deussen, nd, p.114-115). Discussion of other ethical premises such as Damah (temperance, self-restraint), Satya (truthfulness), Dāna (charity), Ārjava (non-hypocrisy), Daya (compassion) and others are found in the oldest Upanishads and many later Upanishads (Kane, 1941, p.5;

Chatterjea, 2002, p.148). Similarly, the Karma doctrine is presented in the Brihadaranyaka Upanishad, which is the oldest Upanishad (Tull, 1989).

In the Upanishads *Brahman* and *Atman* are two concepts that are paramount important (Mahadevan, 1956). The Brahman is the ultimate reality and the Atman is individual self (soul) (Lochtefeld, 2002, p.122; King, 1995, p.64; Meister, 2010, p.63; Lorenzen, 2004, p.208-209). Brahman is the material, efficient, formal and final cause of all that exists (Raju, 2006, p.426; Dhavamony, 2002, p.43-44). It is the pervasive, genderless, infinite, eternal truth and bliss which does not change, yet is the cause of all changes (Lochtefeld, 2002, p.122; Brodd, 2009, p.43-47). Brahman is "the infinite source, fabric, core and destiny of all existence, both manifested and unmanifested, the formless infinite substratum and from which the universe has grown". The word *Atma* means the inner self, the soul, the immortal spirit in an individual, and all living beings including animals and trees (Bowker, 2000; Johnson, 2009). Ātma is a central idea in all the Upanishads, and "Know your Ātma" their thematic focus (Raju, 1985, p.35-36). These texts state that the inmost core of every person is not the body, nor the mind, nor the ego, but *Atma* – "Soul" or "Self". Atma is the spiritual essence in all creatures, their real innermost essential being (Bailey, 1973, p.82-83; Easwaran, 2007, p.38-39, 318-320). It is eternal, it is ageless. Atman is that which one is at the deepest level of one's existence. The Brahmasutra by Badarayana (~100 BC) synthesized and unified these somewhat conflicting theories, stating that Atman and Brahman are different in some respects particularly during the state of ignorance, but at the deepest level and in the state of Self-realization, Atman and Brahman are identical, non-different (Koller, 2012, p.99-102). The idea put forth by the Upanishadic seers that Atman and Brahman are One and the same is one of the

greatest contributions made to the thought of the world (Brown & William, 1922, p.226; Slater, 1897, p.32; Varghese, 2008, p.132).

From what is mentioned above, a lot of similar ideas can be found. To the astonishment, there is no evidence to support that there was interaction before the 1<sup>st</sup> century BC. This only can give some support to prove that both ancient Indian and Chinese share similar ideas and the intimacy of the two cultures.

Moreover further more tradition can also be found from the similar philosophy. For example, both Chinese and Indian believe in the heaven. In China, Chinese call Heaven “Tian”, which was regarded as the key concept of Chinese ancient religion. “Tian” is the creators, preservers and destroyers for all the creatures in the world. The safety, richness and happy life are all given by the heaven. In India, there are also Varuna (later Indra, Shiva and Vishnu), who is regarded as the God of Sea, Ocean, etc. and the guard for all the people in the world. He is also the king of the universe, the king of natural law, the guardian of the directions; the god of societal affairs. He knows everything in the world. In China, Tian-Tseu is the representative of Tian; In India, the king is also the representative of Varuna; Ancestor-worship plays a very important role in both Indian and Chinese civilizations. In Rig Veda of Indian and Classic of Poetry, the poems for the ancestors are both found.

According to Prabodh Chandra Bagchi’s research, who is a famous Indian sinologist, Kanishka, the ruler of Roushi, the very important patron of Indian culture and religion has the name of “Devaputra”. It has the similar meaning with “Tian-Tseu”. In Chinese Han Dynasty, Zhang Qian has a journey to Bactria in 138 BC. He even found the products of Bamboo and cotton from southwest of China (Bagchi, 1944, p.4). Since then, the road explored by Zhang Qian was named Silk Road for the lucrative trade in silk, which was

an ancient network of trade routes that were for centuries central to cultural interaction through regions of the regions of the Asian continent connecting the East and West to the Mediterranean. 65 AD, Dharmaratna and Kāśyapa Mātanga were invited by the diplomatic envoy of Mingdi of Han Dynasty. They stayed in China for the rest of life for preaching Buddhism (Bagchi, 1944, p.5). And during that time, the Buddhism also got the official authorization by Ancient China. According to Prabodh Chandra Bagchi, although the road is a trade route in the form, however it is also a road for cultural diffusion. From the road, all parts of the culture are passed from one country to another country. Just as Buddhism, the spread of it in China began a new era with the effort of Kumārajīva, which not only symbolize the combination of Indian culture and central Asian culture, but also the joint efforts of all the researchers on Buddhism both in India and China. From then on, a great many Indian monks have been to China, which lasted for more than 1000 thousand years. These monks were so popular in the common people and even the royal family appreciate their thoughts.

At the same time, more and more Chinese also go to India after Zhangqian. In the third century AD, some Chinese monk arrived set off from Yunnan, which lies in the south China, and then passed through Myanmar. At last they arrived at India; In 629, the well-known monk, Xuanzang arrived in India after a long journey and stayed in India for 16 years. After he returned to China, he did not only translate the Buddhist sutras into Chinese, but also explained these sutras to Chinese and created East Asian Yogācāra in China. From the survey of the exchange history between India and China for more than 2000 years, we can see the Indian art, architecture, drawing, music, astronomy, maths and medicine are spread in China with the spread of Buddhism.

## CONCLUSION

To sum up, the widely exchange has been existed for more than 2000 years. The cultures are intertwined and influence each other. Each country has its splendid civilization. In some way, the establishment of India-China Yoga College can also play some role in the continuing the integration of the two ancient civilizations. It became a platform for the cultural exchange for both countries. It not only plays an important role as a bridge between the two countries in modern societies but also provides an opportunity to continue the close relationship from centuries ago which in some way is because of yoga. Yoga is a messenger. Yoga is an integration to search for the eastern wisdom in it.

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LUYAN CHEN, Researcher; FANG LU, PhD, Professor, India-China Yoga College, Yunnan Minzu University, P. R. China

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i. Jing-qi-shen, in Chinese ancient philosophy, they are the original elements in forming everything in the world. For Chinese traditional medical science, jing-qi-shen are the three main elements for a healthy life for a person. They regard the three elements as very important thing for a person. There is Chinese saying: In the heaven, there are three treasures, the sun, the moon and the stars. On the earth, there are also three treasures, the water, the fire and the wind. For the human beings, they have also three treasures, the jing, the qi and the shen. So according to Chinese ancient philosophy, to keep jing-qi-shen is the main solution to the health keeping and anti-aging.

ii. 'Tao' means 'the way' which was variously used by other Chinese philosophers with the implication of the essential, unnamable process of the universe; 'Te' means 'virtue', 'personal character' or 'integrity'; 'Ching' means 'canon', 'great book', or 'classic'. Tao Te Ching can be translated as 'The Classic of the Way's Virtues' or 'The Book of the Way of Virtue.'