



# CHINESE 2017 冬季刊 MEDICAL CULTURE

**Traditional Medicine  
in Indonesia**

**Interview with a Student  
from Iran Who studied  
TCM at the SHUTCM**

**A Chinese Strategy for the  
Development of the Worldwide  
Health Cause**

**Research on Chinese  
Medicine by Professor  
Unschuld (Part Four)  
Extended Research on  
Medical History**



**Volume 2  
(Winter Edition)**



## President Xu Attends the First Sino-French Forum on Health Management and Aging

The first Sino-French Forum on Health Management and Aging was held in the International Conference Centre in Aix-les-Bains, France from October 5 to October 8. As the chair of the Chinese attendees, Prof. Xu Jinguang, the President of Shanghai University of Traditional Chinese Medicine (TCM) hosted and delivered keynote speeches at the forum.

The forum was co-hosted by the municipal government of the city of Aix-les-Bains, Université de Chambéry Savoie, and the Shanghai University of TCM. Around 100 representatives from the fields of political, academic, medical and elderly care services participated in the event. At the opening ceremony of the forum, President Xu and the Mayor of Aix-les-Bains city Dominique Dord, Executive Mayor Renaud Beretti planted the friendship tree featuring cooperation of the bilateral sides, extending the very best wishes that the cooperation will grow prosperously.

President Xu delivered the keynote speech on the innovation of TCM health services to facilitate the development of health care services for the elderly. From the perspectives of historical foundation, status-quo of development, as well as innovative development of the TCM industry in Shanghai, Xu introduced TCM featured health care management combined with integrated services of medical treatment

and delicate care. He also put forward the notion of forging a TCM integrated health care mode and establishing a concept of elderly care services brand, so as to facilitate the problem of aging worldwide.

Gilles Duhamel, Director of the French National Social Division and researcher at the Public Health Research Centre of Institut D'études politiques de Paris, introduced the national medical care system, the mode of health care services for the elderly and public health policy in France. Duhamel also shared the vision of promoting integrated health care services in France and commented on the challenges that lie ahead.

Experts at the forum discussed topics ranging from online health care, hierarchical medical diagnosing, integrated health care services, health management, and TCM intervention in the rehabilitation of tumors, strokes and diabetes complications.

During the forum, the Shanghai Museum of TCM held a TCM cultural exhibition. Delegations of Chinese martial artists and Chinese folk musicians from the University performed rich in Chinese flavor, which gained much popularity.

(Medical Affairs Department, International Office)



# B&R Professionals Keen on Chinese Medical Treasures



Xu Jianguang, president of the Shanghai University of the Traditional Chinese Medicine, speaks at the opening ceremony of a TCM workshop on Oct 16, welcoming high-end professionals from countries along the Belt and Road Initiative. [Photo provided by study-shanghai.org]

A traditional Chinese medicine workshop welcoming high-end professionals from countries along the Belt and Road Initiative was held at the Shanghai University of Traditional Chinese Medicine (SHUTCM) on Oct 16.

It was the first of its kind in China for targeting experts from B&R countries and organized by a higher Chinese medical institute. The three-week-long program will consist of lectures, field trips, academic salons and cultural activities introducing China's strengths in medical policies, scientific breakthroughs, and health-preservation practices.

The opening ceremony was attended by over 100 students and teachers from the SHUTCM, as well as by 20 foreign government officials, professors and doctors working in medical and healthcare related areas.

Xu Jianguang, president of the SHUTCM, extended warm welcome to the attendees. By looking back on the historical development of the Silk Road,



Chen Kaixian, former president of the SHUTCM and an academician at the Chinese Academy of Science, delivered a keynote speech entitled TCM and Modern Medical Advances. [Photo provided by study-shanghai.org]

he stressed the importance of frequent exchanges between different cultures and pointed out SHUTCM's on-going efforts to promote China's traditional medicinal treasures.

"With the growing awareness of health issues among modern society, we shall take the lead and bring our profound medicinal essence to the global stage, Xu said.

He regarded the workshop, held at the SHUTCM, a platform which not only helped to demonstrate the school's disciplinary advantages, but also facilitates cooperation and exchange between high-end professionals.

Chen Kaixian, former president of the SHUTCM and academic at the Chinese Academy of Science, delivered a keynote speech entitled TCM and Modern Medical Advances, explaining TCM's strengths, modern medical challenges, and further developments.



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# A Chinese Strategy for the Development of the Worldwide Health Cause

Working Together with Countries Involved in “The Belt and Road  
Initiative” to Promote Health Care Services through Tai Chi

By Li Jie ( 李洁 )



*Health is the internal pursuit of mankind, no matter where you live, how  
much wealth you have or how old you are.*

# 1. Why? —The Challenges Facing the Healthy Cause in the Modern World

In today's society, we are facing two severe health challenges. One is the major changes in the disease spectrum. With the transformation of economic and social development, the current global human health threats have shifted from communicable diseases to non-communicable chronic diseases (NCDs) such as cardiovascular and cerebrovascular diseases, neurodegenerative diseases, metabolic disorders and tumors. These are all complicated diseases caused by multiple and unclear pathogens. Western medicine, characterized by linear thinking and reduction analysis, has encountered serious difficulties in elucidating the overall behavioral characteristics and the law of system activity in complex life systems. The progress of looking for effective medicines to treat multiple and complex chronic and viral infections caused by multiple factors has been slow to date and there is an urgent need to promptly new ideas and approaches.

The other critical challenge is the plight of the medical model. Firstly, the second revolution in health, aimed at conquering non-communicable chronic diseases such as cardiovascular and cerebrovascular diseases and cancers, was blocked, prompting a profound reflection on the modern medical model—the biological (therapeutic) medical model. The results of a large epidemiological sample survey regarding the top 10 diseases with the highest mortality rate among people over the age of 1 in the United States show that lifestyle and behavior play a far greater role than biological factors in the development of non-communicable chronic diseases. Clearly, the effective control of such diseases requires a radical change in the medical model such as a shift from the biomedical model to a new model combining a patient's physical, psychological, social and environmental factors. Secondly, the global medical crisis triggered by the indecent expansion of medical expenses has forced people to deeply reflect on the goal of medicine (GOM) and its core values. In 1992, the WHO organized a GOM International Study Group. Four years later, the group's general report made it known that the current development of medicine was actually creating an unaffordable and inequitable medicine in the world and many countries had reached the margins of affordability.

Take the United States, with the highest per capita investment in health, as an example: per capita medical expenses rose by 302.6% from 1950 to 1976, while average life expectancy didn't of significantly improve; medical expenses



rose from 1.2% of GDP to 17% between 1980–2005. According to this trend, the American healthcare system will be lacking sufficient funds by 2028 if no effective measures are taken. The root cause of this imminent crisis is the medical goal instead of its means. Faulty medical goals will lead to the misuse of medical knowledge and techniques. In order to address this global medical crisis, we must make fundamental adjustments to the purpose of medicine and shift the goal of medical development strategy from a high-tech pursuit of curing disease to the prevention of disease so as to promote and maintain health. Only when medicine takes preventing disease and promoting health as its primary objective, can it be come affordable, sustainable and equitable.

The growing number of non-communicable diseases is causing far-reaching repercussions in today's world. These profound changes require us to reform the public health mode of thinking entirely. Public health priorities must shift from treatment to prevention, from short-term management to long-term management, from births, vaccinations, and the delivery of antibiotics to changing people's lifestyle, and from working alone to acting in concert with multi-sectors.

## 2. What to do?—The promotion of health

### (1) The health concept proposed by the World Health Organization (WHO)

WHO defined health as "a state o complete physical,mental,and social well-being and not merely the absence of disease or infirmity." The concept of modern health involves not only people's physical and psychological condition, but social and moral issues. The overall concept of modern health consists of physical, mental and moral health.

### (2) The concept of the promotion of health

The concept of the promotion of health was initialy put forward at the First International Health Promotion Conference in Ottawa, Canada, on November 21, 1986. *The Ottawa Charter* has defined health promotion as a process that motivates people to improve and maintain their own health. Five strategies for promoting health were proposed: build healthy public policy ,create supportive environment ,strengthen community actions develop personal skills and reorient health service.

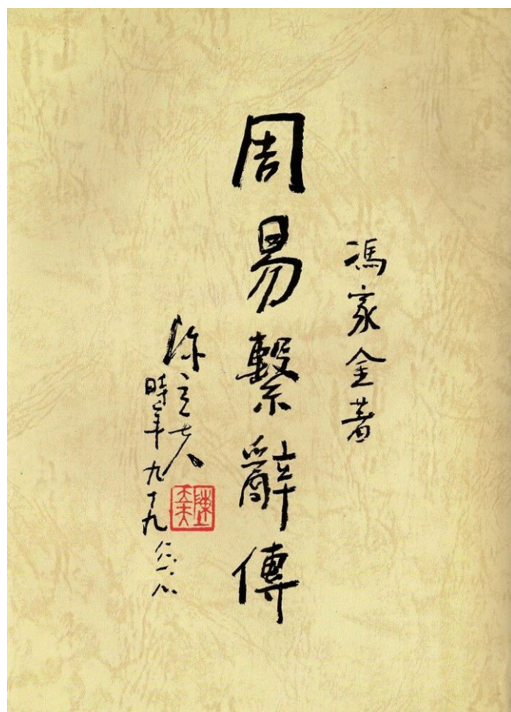
Brundtland, the former WHO Director General, gave a clearer explanation at the Fifth Global Health Promotion Conference in 2000, "Health promotion is the process of enabling people to increase control over their health and its determinants ,and thereby improve their health."

The latest statement by the *American Journal of Health Promotion* is that health promotion is science (and art) that helps people adjust their lifestyles to achieve the best condition. Best health has been defined as a combination of a healthy body, stable emotions, social adaptability, and balanced spirit and mental condition. Changes in lifestyles can be facilitated by the combined effects of raising awareness, changing behavior and creating a supportive environment. The above conceptual framework proposes three levels of optimal health promotion.

### (3) The United Nations' vision of sustainable development in the next 15 years

On August 2, 2015, the 193 member nations of the United Nations unanimously adopted the *Global Agenda for Sustainable Development for the Next 15 Years*, the goal of which is to develop healthy living habits for the well-being of humans.

On September 25, 2015, the UN Summit on Sustainable Development officially opened at the UN headquarters in New York, and formally adopted the fruitful document agreed by all member states, that was *the 2030 Agenda for Sustainable Development*. The document includes 17 sustainable development goals, one of which is to ensure healthy lives and promote well-being for all at all ages.



### 3. How to do it?—Introducing a Chinese strategy to promote health through Tai Chi to countries involved in “the Belt and Road Initiative”

#### (1) The WHO traditional medicine strategy

The WHO has developed the *WHO Traditional Medicine Strategy 2014–2023* in response to the needs of its member states, and the resolution on traditional medicine (WHA67.18) was adopted at the World Health Assembly in 2014 to encourage and support its member states in implementing the strategy. The strategy aims to help the member states in harnessing the potential contribution of traditional medicine to health, well-being and people-centered health care; regulating and researching traditional medicine products, providers and practices of technical services and to appropriately incorporate traditional medicine into the health system in order to promote the safe and effective use of traditional and complementary medicine.

The strategy identifies a number of actions to take for each goal to be achieved by member states, partners and stakeholders and the WHO. It supports member states to develop and implement strategic plans building on their national capabilities, priorities and relevant laws and regulations. Its purpose is to assist member states in identifying their needs and priorities, in promoting effective delivery of services, in supporting the development of appropriate legislation and policies, and in ensuring the safe application of these products and practices.

How to implement this modern health concept and strategy put forward by the WHO? How to use traditional medical experience, give full play to the advantages of traditional culture, and help all human beings to live happily and healthy? This is another imminent issue that lies ahead for modern society.

#### (2) Chinese Tai Chi thinking and Chinese medical culture

As an ancient eastern civilization with a rich historical and cultural heritage, China possesses a traditional culture which combines ideas of Confucianism, Buddhism and Taoism over the past thousands of years. Tai Chi, originating from ancient times, is the root of traditional Chinese culture. And Tai Chi thought is a typical representation of philosophical speculation in traditional Chinese culture. The term “Tai Chi” comes from the Zhou Yi (《周易》*Book of Changes*). As the origin of the universe, Tai Chi is innate. Yin, yang, heaven



and earth are all generated by innate Tai Chi. The four seasons come from heaven and earth followed by other changes such as thunder, wind, water, fire, mountains about, which constitutes everything in the universe.

Traditional Chinese medicine culture is formed on the basis of Chinese Tai Chi thinking. Chinese medicine is concerned with the life cycle, the whole process of health. In terms of disease prevention, it advocates "treating disease before its onset"; of treatment, it proposes individualized treatment plans by inspection, auscultation and olfaction, inquiry, and palpation; of health promotion, it emphasizes conforming to nature, taking care of physical and mental health, reducing disease, improving longevity; of techniques, it claims that Tai Chi ( 太极 ), Daoyin ( 导引 ), Qigong ( 气功 ), Anqiao ( 按跷 ), acupuncture, medicinal stones and diet and emotional regulation should be applied. Its core is the theory of yin and yang. The basic theory of traditional Chinese medicine holds that the balance between yin and yang is the normal physiological state of the human body, while the disorder of yin and yang leads to pathological changes in the human body. Therefore, harmonizing yin and yang is of vital significance for the prevention, and treatment of diseases, and for life preservation in TCM. The Su Wen ( 《 素问 》 *Plain Questions* ) states, "Only when Yin is at peace and Yang is compact can spirit be normal. If yin and yang separate from each other, essence-qi will be completely exhausted." This shows that the harmony between yin and yang is the optimal state. Traditional Chinese concept of life and health focuses on the holistic view, the pursuit of harmony between the human body and the mind, before human being, and society, as well as before human beings and nature. The dialectical unity of innate Tai Chi and acquired yin and yang constitutes the outlook on life in traditional Chinese culture. These ideas coincide with the health philosophy advocated by the WHO today.

### (3) China's contribution to national and global health

In August 2016, China put forward the *Program of Healthy China 2030* which made health and well-being a clear priority for national governments. The development of Chinese medicine has also been elevated on a national strategic level. On November 18, 2016, Dr. Margaret Chan, WHO Director-General, pointed out in her speech at the China National Academy of Administration that China has made remarkable achievements in reducing health threats. China has special status in the participation of the development of international health. At the same time, she thinks China's "Belt and Road Initiative" could promote international cooperation through the spirit of Silk

Road featuring peace and cooperation, openness and inclusiveness, mutual learning and benefit. In the area of health, there is tremendous potential to expand the current health security concerns to broader cooperation, especially those diseases that are susceptible to trade and economic policies such as heart disease, diabetes and cancer. Since 1963, China's medical teams in Africa have been landmark project of international health aid. China has built and donated hundreds of hospitals and clinics over the years in vast areas of sub-Saharan Africa. In 1978, China's use of the barefoot doctor model to train grass-roots health workers contributed to the development of the primary health care campaign launched by the Alma-Ata Declaration, becoming a highlight of the WHO's work.

#### **(4) Chinese strategy to promote health through Tai Chi to countries involved in "the Belt and Road Initiative"**

On August 18, 2017, Dr. Tan Thase, Director-General of the WHO, affirmed China's leading position, in the world in disease surveillance and outbreak control, in a speech at a high-level seminar on health cooperation in countries along the Belt and Road and Silk Road. China has established a universal basic medical insurance system that covers more than 95% of the country's population. China also has strong research and development as well as pharmaceutical capabilities. It is one of the first countries to achieve the Millennium Development Goals in maternal health. China has pointed out that the Silk Road is very far-sighted and puts health at the core, which helps to extend and enhance the long-standing ties among different cultures and people of all ethnic groups. The WHO is determined to work with China to create the Silk Road.

Today's world faces severe health challenges. By following the WHO's health philosophy and integrating the advantages of Chinese civilization and techniques, Chinese Tai Chi thinking should be promoted for the needs of mankind's wellbeing. It is advisable to unify Tai Chi philosophy, speculative wisdom, traditional Chinese medical rules, healthcare techniques, self-healing and psychological regulation to help people change their lifestyles to achieve their optimal state of health. Furthermore, "Tai Chi Health" along the "Belt and Road" is on imperative contribution of China's wisdom to the world.

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# Physiological Mechanisms for Enhancing Body and Brain Health Through Tai Chi

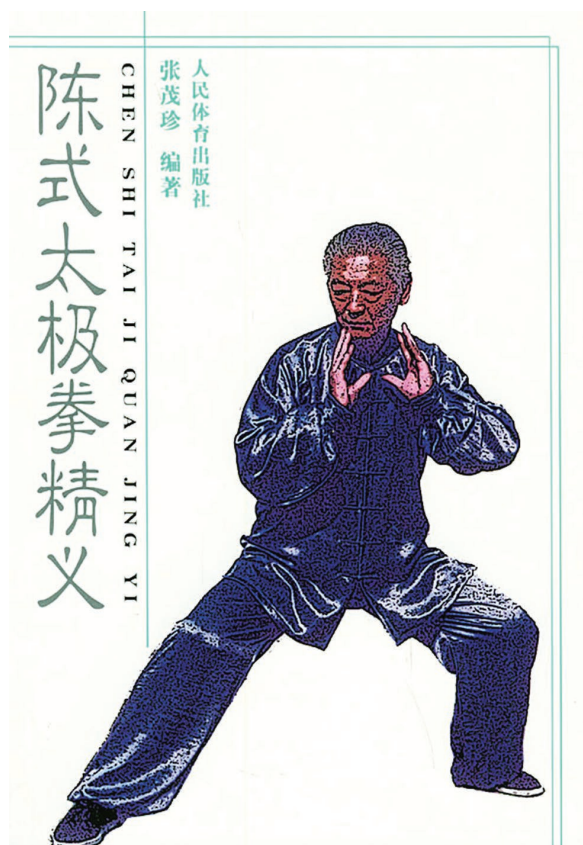
By Lin Xin (林欣) and Shen Zhongyuan (沈仲元)

## Introduction

From its martial arts origins martial arts, Tai Chi has evolved into a healthful mind-body also practice. Some regard it as "meditation in motion", and it has been called "medication in motion" one step further by Harvard Medical School data emerging from clinical studies showing that it can not only increase body flexibility, strengthen muscles, lower cholesterol, and elevate blood flow as a physical exercise, but also relieve mental stress, enhance mood, improve mental focus, boost the immune system, and prevent or relieve many disorders such as insomnia, obesity, hypertension, arthritis, and diabetes. With the combination of body (身), breath (息), and mind (心), Tai Chi is traditionally believed to enhance the level and flow of "Qi (气)" (analogous to "vital energy" or "life force" in other cultures) in the body for good health and healing. The following are the latest findings from studies relevant to each of these regulatory elements, in order to shed light on the physiological basis of the many healthful benefits of Tai Chi.

## Regulation of Body

- Electromyography shows that Tai Chi is an excellent exercise for all major muscle groups of the body, particularly those at the front and outer side of the legs, which are essential in preventing falls in the elderly.
- Many Tai Chi movements stretch different parts of the body. Stretching has been shown by Corey et al. to induce the local release of signaling molecules that lead to pain relief and decrease in inflammation (e.g., low back pain).
- Warming up with Tai Chi can increase muscle strength and endurance measured in the laboratory.
- Repetitive movements, such as in Chen Style Tai Chi Silk Reeling exercises, have previously been prove by Jacobs and Fornal in animal studies to increase serotonin neuronal activity in the brain, which is linked



The Cover of Chen Shi Tai Ji Quan Jing Yi (《陈式太极拳精义》  
Essentials of Chen Style Tai Chi)



to improvement of mood and emotions.

- Exercises involving jumping and foot stomping, such as in many Chen Style Tai Chi movements, have been reported by Tobias et al. to strengthen bones, which can prevent osteoporosis.

## Regulation of Breath

- Deep and slow breathing cycles, in a manner similar to acupressure massage, can quickly reduce heart rate, blood pressure, and sympathetic nerve function induced by playing a stressful video game or watching a horror movie.
- Various studies have shown that slow and deep breathing cycles are linked to cyclical changes of heart rate, blood pressure, and blood flow, effects mediated by the autonomic nervous system.
- In animal studies reported by Jacobs and Fornal, deep breathing cycles increase serotonin neuronal activity in the brain, which is linked to good mood and stable emotions.
- In a study conducted by Zelano et al, nasal, not mouth, breathing is linked to memory and cognitive function.

## Regulation of Mind

- Electroencephalography shows that qigong-type meditation is a dual state of mental focus and relaxation, the latter reflected by a reduction of oxygen consumption in the forebrain.
- In a study conducted by Irwin et al., practicing Tai Chi leads to a boost in the immune system, a result explainable by the reversal of stress-induced depression of this system.
- In a study by MacLean et al., intensive meditation training increases scoring in sustained attention response test in the laboratory.

## Bioenergy

- While the term “Qi” has no scientific definition, veritable energy that can be measured in the laboratory as heat (infrared rays), light (biophotons), and electricity (conductance deep in the tissue) go up after Tai Chi practice. These bioenergetic changes are often accompanied by increases in blood flow measured by laser Doppler flowmetry, consistent with the ancient principle of Traditional Chinese Medicine that “Blood is the mother of Qi”. This kind of correlation between the flow of blood and electricity is also observed during Yoga, Qigong practices, and Chinese therapies such as acupuncture, moxibustion, therapeutic massage, and application of topical herbal remedies.
- The D. C. electrical field in the range emitted by the human body can change the directionality and speed of movement of cells in culture in vitro. This phenomenon has implications on how electrical energy can enhance wound healing, and the efficacy of Western energy-based medical devices (e.g., low level laser therapeutic devices for laser acupuncture and electrical pulsing devices for transcutaneous electrical acupoint stimulation).



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# Ancient Greek Medicine and Its Relevance to China— The Case of Hippocrates's Thoughts and Medical Practices

By Euthymios Athanasiadis (GRC)



The year 2017 mark the Greece-China Year of Cultural Exchanges and Creative Industries Cooperation; in this respect the Ministries in Greece and China, and the Embassy in Beijing, unfolded a series of events in different fields (such as theater, museum exhibitions, relics preservation, archeological research, music, cinematography and film productions, etc.) aimed not merely at presenting Greek culture in China but also at engaging the people in constructive dialogue that serve their present needs.

Last April, through an initiative of Greece's Ministry of Foreign Affairs, the Ancient Civilizations Forum involving 10 millennia-old world civilizations took place in Athens, with the active support of China. One aim of this forum was to promote cultural dialogue that would foster bonds of communication and cooperation serving today's needs for more prosperity, development, and people-to-people exchanges. Culture, as well as education, is not just a theoretical activity but if is also closely linked to the needs of today's global market. Furthermore, the signing of an MOU between the Shanghai Qigong Institute / TCM hospital and the West Athens University will actively promote educational exchanges and cooperation in the field of ancient Chinese Medicine.

Hippocrates's thoughts and medical practices have many things in common with ancient TCM, such as philosophical underpinnings, scientific axioms, and ethical or societal norms and rules. In these three respects, the connection between traditional Chinese medicine and Ancient Greek Medicine, and, in some part, the broader links between the two cultures which have served

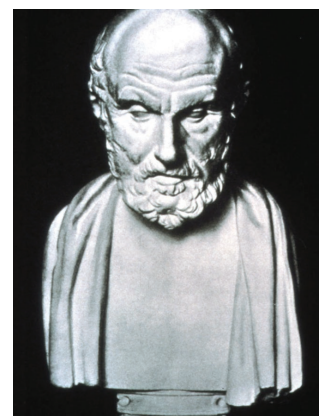


as cultural pillars the East and West respectively will be briefly highlighted. Emphasis is placed naturally on facets of ancient Greek medicine, a topic less well-known in China.

Who was Hippocrates? Hippocrates(460-370BC) was born on the island of Kos and trained within a family of doctors, as a child of Asklepieia (ancient Greek hospitals and places of worship). He was a philosopher, scientist, writer, and above all, a doctor. He was one of the greatest thinkers of the ancient Greek World and a major figure in the history of medicine worldwide.

His therapeutic methods set him apart from his seniors, in the sense that:

- He was among the first who started using "logos" and casual inference as a method of systematically explaining causes and thus healing diseases. He started with the careful observation of the phenomena of diseases and with a rational approach, attempted to find causal relations; he pioneered objective observation, diagnosis, and treatment. In this sense, he fully released medical practice from all the superstitions and ideas that diseases derived from supernatural dominance. In sum, he drew a clear line between science and religion (e.g. Hippocrates suggested that it was ignorance alone that regarded epilepsy as a divine visitation). This is highlighted by his own dictums, such as: "Each disease has its own nature and none arises without its natural cause / Observe all in patience, employ all senses, sight, hearing, smell, taste, and touch".
- However, at the same time, Hippocrates retained much of the previous nature-centered philosophical approach of the pre-Socratic philosophies of the past: science was released from the bonds of religion but came closer to philosophy. As in post Plato philosophy, Hippocrates proceeded with a synthesis between the realms of human and the divine: gods act according to the laws of nature, and nature assumes the divinity of the gods. Hippocrates is quoted again: "Nature finds its own way / All excess is hostile to nature / The physician is only the servant of nature / Opposites are cure for opposites."
- Hippocratic practice was human-centered: his treatment placed emphasis on the patient and relied on the natural recovering ability of the human body, although he also relied, when necessary, on surgery using anesthetics. He considered the human being as a complete psycho-somatic unit that could not be separated from nature or "physis" and the social environment. His



Statue of Hippocrates

approach was balanced and innovative, and based on the principles of science in the therapy of both body and mind. A few of his dictums present this view: "Know what humanly is / Help or at least do not harm / Study the patient, not the disease."

- Hippocrates was also the first who supported the notion that medical practice must be based on philosophical and ethical principles such as constraint, avoidance of harming, self-control, respect for the patient and social settings, etc. Many of these principles are exemplified in the Hippocratic oath still existing today. He is thus, justly referred to as the father of (Western) Medicine.

In order to better understand the influence of Hippocrates, we may see his central place in the history of ancient Greek Medicine, that for reasons of simplicity are divided into:

1. The pre-Hippocratic period (3000–500 B.C): mainly Minoan and Mycenaean medicine. Medication was based on various plants and was used externally to heal wounds. Also minor interventions through surgical instruments, according to archaeological findings, even as early as 2nd millennium BC, were practiced.

2. The Hippocratic period (5th–3rd century B.C): with a shift in therapeutic approaches from religious or superstitious beliefs to a philosophy-based scientific approach. Greek philosophers including Hippocrates, Plato and Galen provided early Western medicine with naturalistic and vitalistic principles; Aristotle developed logical analysis in Western thinking and medicine. It is interesting to note that roughly at the same time, starting during the Spring and Autumn Period (770–476 B.C.E.) and the Warring States (475–221 B.C.E.), Chinese medicine began to separate itself from mysticism and become more mundane or "rational". Professional physicians emerged as a distinct social class, as in Greece, and they were no longer seen as priests or shamans, possessing superhuman skills, but as "technicians" sharing codes of ethics and standards. The period of the Warring States and Early Empire (fifth century BC to third century AD) saw the development of similar intellectual inquiries (in medicine, astronomy, mathematics, ethics) close to those characteristic of Classical Greece. However, as noted by many comparative history experts, the historical and societal context of such ideas was quite different: in China, it was despotic and monarchic, whereas in Greece democracy and the rule of the many emerged.

3. The Hellenistic, Roman, Byzantine period (3rd century B.C–641 A.D).

## Medical philosophy

### Man & Physis or Tao

As stated by many historians of Western philosophy, the occidental philosophical thought can be divided into a pre and post-Socratic period. Pre-Socratic philosophy took Nature or PHYSIS as a point of departure, seeking to understand its fundamental conception. In Greek philosophical language, ΦΥΣΙΣ always denotes that which is fundamental, permanent, unchangeable as opposed to what is secondary, transient and derivative. This search of the Physis, or the primary substance, has underscored all Ionian philosophies. The term "Physis" is also found extensively in Hippocratic writings as a term defining the theory and healthy state in adults, different sexes, systems of the body such as the skeletal system etc. Simplify, speaking, Greek pre-Socratic philosophers sought the permanent amid the flowing (as in Chinese Taoist cosmologies or "Taojia" approaches) through an explanation of the world of phenomena.

Subsequently, through the emergence of Post-Socrates classical philosophy, there is a shift from Theogony to Nature, from Myth to Logos, and to philosophical systems focusing on causal rather than relational inferences. From the time of Socrates, Plato and onwards the dilemma between Gods and Nature was settled by merging Gods and Physis. Hippocrates, was very much the equivalent of Socrates in the realm of the history of medical thought: everything had its natural cause, and everything occurred in accordance with natural law. Reversely, Socrates, Plato (and later Aristotle) expressed the greatest respect for the science of medicine, and praised the balanced and holistic approaches of Hippocrates, by saying that the soul too must be treated in similar ways (for Plato, Sophrosyne was the harmony of the soul). According to Socrates' own assertion, his method of inquiring into the nature of the human soul followed the same line as Hippocrates, through unbiased, fact-based reasoning.

Although some students of Chinese thought (such as Marcel Granet) have observed that Chinese thought avoided causal thinking and resorted to a relational mode of thought pinpointing correlations or resonances between different dimensions of the universe (e.g. through relations between organs and colors, sounds, senses, etc), it should also be remembered that the

Greeks also applied correlative thinking. Equally important, Chinese could also think causally, as in the case of Ch'i Po ( 岐伯 ) who (like Hippocrates) emphasized perception as the fundamental tool of the physician, and spoke of the internal and external causative factors of diseases. Due to Huang Di Nei Jing (《黄帝内经》 *Yellow Emperor's Internal Classic*), supernatural or shamanistic and magical healing systems of past times, gave way to observation and inference. Disease, as well as Man, was placed in the larger macrocosm of the environment and nature.

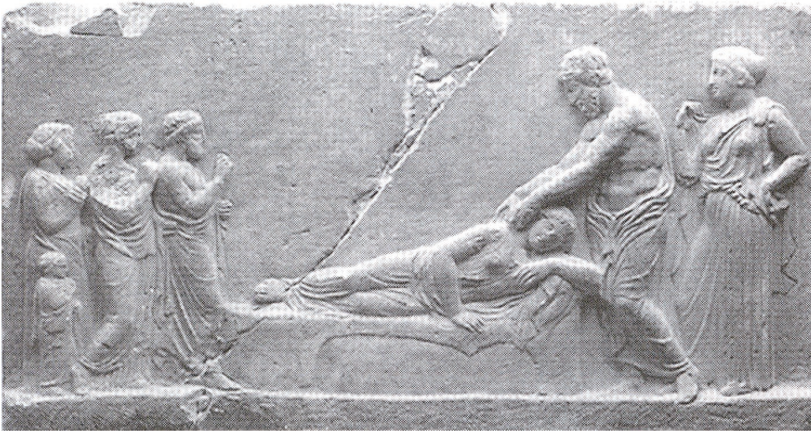
Man in both ancient Greece and China, was placed in Nature or Physis as a conscious being with self-healing abilities: the injunction to "know thyself" is also present in Nei Jing, advocating that the doctor needs to understand others by understanding himself. In both traditions, the most important requirement of the art of healing is that no mistakes or neglect occurs, and Physis is allowed to heal. As in China, one of the most important notions of Hippocrates was that in all living beings exists a vital force called nature or Physis which serves as the most important healing factor: the physician is only the servant of nature. Pneuma or oxygen is vital to life. Blood and pneuma fill the arteries, according to Hippocrates, a notion relevant to that of Qi. For the Greeks, Gaia or Mother Earth was considered the mother of all the gods and the permanent source of natural cures. As in Taoist practices, all people need to do to regain their health is to return to the *ir* "main" state and live in accordance with the laws of nature.

### The fire and water elements: a yin-yang archetype?

In Hippocratic medicine, the water and fire elements (as in Chinese medicine and Tao practices / Kan - Li) are of utmost importance. Hippocrates inherited the pre-Socratic notion of the centrality of water as mentioned by Thales (624–546 B.C.): **Ἀρχὴ τῶν ὄντων τὸ ὕδωρ**. And even well before that, Homer claimed that: "Life was given from the Ocean".

At the same time, the notion of light (echoing that of Qi) was central in Ancient Greek philosophy and medicine, and was given great importance to by Hippocrates. The origins of Greek Medicine may be found in the Greek Myths, in Apollo, the chief of the gods. He ranked highest in skills and achievement and was only second to Zeus, and the God of Light<sup>1</sup>. Apollo, the God of Light, Music and Prophecy was essentially the God of Medicine. As in Chinese philosophy the Hippocratic book "About Nutrition" stated that all animals and men consisted of two elements, water and fire, differing in

<sup>1</sup> Apollo was the Sun God embodying the sun's light on Earth. For the Greeks, light as the life force (as Qi in Chinese medicine and philosophy) had a paramount therapeutic force. Apollo's son was the chief medical healer Asclepius. Centaur Chiron, son of Kronos was Zeus's brother and Apollo's uncle, but also Asclepius's great-uncle. Chiron was the celestial healer. Thanks to his descendance from Apollo and the teachings of Centaur Chiron, Asklepios became the greatest of healers. All ancient hospitals and shrines were named after him - Asklepieia. These were healing temples of Asclepius that emerged in the 6th century BC and at least 400 of them functioned continuously up to the 4th century AD when the first Christian emperor Theodosios prohibited them. Specific ceremonies were practiced at the "abaton" where patients waited to be healed by Asclepius and priests-doctors. Hygeia was the first daughter of Asclepius (ref. Hygiene, hygienic) and was revered independently.



strength, and existing both harmoniously and interdependently.

### **Hippocratic pathology: the elements**

The Hippocratic School of Medicine maintained that all illness was the result of an imbalance, insufficiency or incorrect flow in the body of the four fluids (namely blood, phlegm, black bile, and yellow bile, corresponding to the four elements of Embedocles, viz. earth, fire, water and air). According to Hippocrates, the four fluids combined with the four conditions (warm / cold / dry / humid) to determine the condition of each living being. When elements in the body (fluids) are in proper and balanced proportions, human beings enjoy health (eukrasia) and when the opposite exists, there is disease or Dyscrasia. Eukrasia refers to a good balance and thus a health ystate is one in equilibrium, a view reminiscent of the Yang-Yin theory, echoing the great Daoist saying of a “balanced and harmonious way”. Thus, as written in the Chinese Nei Jing, according to Hippocrates, disease was an excess or insufficiency of one of the elements; and the therapy was to restore harmony between the elements, through bleeding or getting rid of the bad humours, starving so as to prevent new ones from forming, and purging or getting rid of problematic residues in the body.

### **Medical practices**

**Diagnosis and Cure:** Hippocrates, as mentioned above, dared to separate science from religion and superstition and create rational theories of disease; in doing so he related symptoms and causes and attempted to specify natural



laws. At the same time, he insisted that experience, observation and even experimentation were the most reliable practices for any health practitioner. He established diagnostic methods that are still used today, such as the physical examination, palpation, auscultation, and pulse diagnosis, as was used in Chinese medicine. Although Hippocrates did not present anatomy systematically, he had an extensive anatomical knowledge as evidenced in his description of the skeletal system and the heart and its functions (as mentioned in Hippocratic Collection). In the realm of Chinese medicine, visual knowledge was equally cultivated, but to different ends: in dissecting the body, Chinese physicians sought not structure or systems but numbers (sizes and weights of organs).

**A holistic/comprehensive approach:** Hippocrates studied the sick man as a whole, recognizing the importance of the we must close observation disease and patient in their totality, especially vis-à-vis the natural environment, societal factors and human conditioning, as well as traits of personality.<sup>2</sup> He also believed in the body's inherent ability to heal itself if in harmony within and without. In this respect, he echoed other philosophical beliefs such as those of Plato, stating that the "the cure of any part should not be attempted without treatment of the whole" and that "it was an error to separate soul and body". "Natural forces within us are the true healers of disease", another motto of Hippocrates.

**Meridians:** There has recently been an attempt to support the view that Hippocrates was aware, and in fact spoke, of "Meridians" in the human psychosomatic structure, especially in the corpus "About human nature". According to these views, Hippocrates was aware of a system of meridians, called "veins", (not related to the vascular network of the body, the veins or arteries of modern Western anatomy) referring to energy paths. Bleeding with sharp objects, was the method used by Hippocrates so as blood could be withdrawn and energy equilibrium restored. It should also be noted that blood-letting was not uncommon in early imperial China. Similar views of treatments as this and their relevance to acupuncture deserve further attention and study.

**Modes of treatment:** Four of the major therapeutic modalities of healing in Hippocratic classic medicine were: (1) dietary therapy ("Let your food be your medicine and your medicine be your food", another famous motto Hippocrates; (2) physiotherapy or bodywork with different modalities for relaxation, constriction, and lightening of the body etc; (3) thalassotherapy and hydrotherapy in the sea or in thermal springs at Asklepieia<sup>3</sup>; (4) herbs

<sup>2</sup> Hippocrates stressed the need for a holistic examination, with a careful and detailed study of the patient's medical history and the study of possible reflections of disease in the whole body, the gums, tongue, hands, temperature, breathing, pulse, posture, and body secretions. No detail could be overlooked. Emotional and mental states were also to be examined. Natural environment such as climate was taken into account as well.

<sup>3</sup> Hippocrates, was also the father of thalassotherapy and hydrotherapy. Hippocratics believed that curative properties came from water through the presence of various minerals, like iron, copper, silver, gold or sulfur. Thalassotherapy is derived from the words Thalasso=sea; and therapy=treatment. On the other hand, at Asklepieia there were often thermal baths with therapeutic properties, thanks to the uniqueness and richness of Greece's natural environment offering, until today, innumerable natural thermal springs. Asklepieia operated according to priestly canons and the healers that worked in them were also priests of Asklepios. The healing methods and techniques used in the Asklepieia included fasting diets, thermal waters, massage, surgery, cupping, bloodletting, exercise, herbs, hypnosis, sleep or dream therapy, burning incense, singing, theater and many more.

and pharmacology based on the belief that Nature was always generous to humans, offering them all they needed to survive and treat disease.<sup>4</sup>

## Medicine, ethos and society

The Hippocratic Oath<sup>5</sup> is historically taken by doctors who swear to practice medicine ethically. It best reflects the views of Hippocrates with regard to medical practitioners' ethos and their relationship to patients and society as a whole. The oath ensures the following moral values that every doctor should adhere to:

- That he will treat his teachers with respect and gratitude, an idea closely related to Confucian ethics underpinning medical practice in China.
- That he will practice his profession with consciousness and dignity, and that he will maintain the highest possible respect for human life; all medical treatments and approaches to disease should be done with purity. Such attitudes also echo Confucian values of self-examination, self cultivation and respect.
- That the doctor–patient relationship in Ancient Greece and afterwards was of utmost value and the physician should consider his patients' health as his primary concern. A doctor should take every effort so as to avoid harming the patient. A work on medical ethics published during the Ming dynasty also stated that "when a patient is severely ill, treat him as you would wish to be treated yourself".



<sup>4</sup> Nature, in Greek Medicine, was the main source of medicinal remedies and drugs throughout the centuries; Hippocrates, Theophrastus, Dioscurides, Galinos in Ancient Greece, and many more have contributed and documented drugs derived from nature in Greek therapeutics. Such herbs and plant extracts were used to treat wounds as well as sea water or wine as a major antiseptic. Hippocrates refers to at least 250 herbal drugs and describes the use of poultices (kataplasma) and perfumes (aromas) in therapeutics; many of them have been planted today in the Garden of Hippocrates in Kos (At the Intl. Hippocratic Foundation). Greece is a nation with a most rich and well documented ethnopharmacological culture. Herbal- therapist Dioscorides, known from the foreign translations as *Materia Medica*, followed the same tactic as the Chinese doctors: He analysed the herbs on the basis of their energy nature, the organs that they affected in the body and their healing properties.

<sup>5</sup> The Hippocratic oath has been translated in many languages, and the World Medical Association used the oath as the Basis for the Geneva Declaration in 1948.



In China, despite these similarities and the fact that there were principles or professional ethics for medical practitioners, there has never been a universally accepted code and set of binding principles comparable to the Hippocratic Oath. Under the influence of Confucianism, the dominant idea was that "medicine is a humane art" based on caring about patients and on physicians' "self-cultivation". Such moral tenets were prevalent but were never fully institutionalized as in Greece. This may be attributed to different social settings and dominant styles of communication and learning amongst Greek and Chinese doctors and

philosophers: In China, (medical) learning took place in the context of a "jia (家)" or lineage, and the ideal of transmission of the canon or "jing (经)" from a master to the disciples. Loyalty and respect to a single master and lineage was expected. On the contrary, in ancient Greece, inquiry, dialectics, critical thinking and even disputing with the master or seeking more than one master was not only allowed but even encouraged.

In conclusion, instead of reiterating the common traits between these two great medical traditions and their cultural and philosophical underpinnings, it can be argued that Greek and Chinese science and medicine are comparable if not as a 'science', at least as practical philosophies, or day-to-day practices that bring together the physical-social-spiritual worlds. The core "Sanjie (三界)" notion of Taoist and Taojia (道家) cosmology, Tian-Di-Ren (天地人), is also reflected in the lives of great Greek philosophers and medical practitioners such as Hippocrates. A man of his age, Hippocrates aspired to unite all three realms, the spiritual-social-physical world, through scientific and philosophical ideas that are still very much present today in TCM and Tao-inspired philosophies. The rise of China and Chinese studies today, and the more relaxed and open approach to the Classical world, provide ample opportunities to explore and compare the two Great Traditions of Greece and China. Hopefully in the future Sino-Hellenic studies will become a major disciplinary field that may enrich medical knowledge of the history and ideas.



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# Health and Well-being from the Perspective of Traditional Tai Chi Philosophy—

## Thoughts on Tai Chi Health

By Xu Feng ( 许峰 )

### 1. The Health Concept by the World Health Organization (WHO)

On August 2<sup>nd</sup>, 2015, 193 UN member states unanimously adopted the agenda on global sustainable development for the next fifteen years. Among its goals, the third one was to develop healthy living habits and promote human well-being. On September 25<sup>th</sup> of the same year, the UN Summit on Sustainable Development was officially held at the UN headquarters in New York. This meeting formally adopted an official document reached by all the member states—The 2030 Agenda for Sustainable Development. This document included 17 sustainable development goals, one of them was to ensure healthy lifestyles and promote the well-being of humans of all ages. Its abstract is as follows: "It's of great importance to ensure healthy lifestyles and promote human well-beings of all ages for sustainable development. Considerable progress has been made in increasing life expectancy and reducing the common diseases leading to maternal and infant deaths in all countries. We have also made significant improvement in strengthening the provision of clean water and sanitary installation and eliminating malaria, tuberculosis, poliomyelitis and transmission of HIV/AIDS. However, we still need to redouble our efforts to eradicate a series of diseases and resolve many stubborn and new health problems." Therefore, the UN clearly pointed out that human health and well-being is one of the essential and key propositions that modern society will be faced with during sustainable development.

In relation to the new concept on health put forward by the WHO: "a state of complete physical, mental and social well-being and not merely the absence of disease or infirmity." That is to say, the modern health concept not only involves human physiology and psychology, but also involves a harmonious adaptation between individuals and society. The holistic concept of modern health is composed of physiological health, psychological health and good social adaptation skills. Modern health is one of the key elements to ensure human well-being.

When it comes to bringing the advantages and specialities of traditional Chinese health culture into play, a combination of Chinese health preservation ideas with modern health requirements, the development of the symbols of traditional Chinese culture and the sharing of a rich Chinese health culture with people all over the world is vital. It is not only about the physical and mental health of modern human beings, but also, a big concern for China is to enhance its cultural soft power and international influence so as to rise again among the nations of the world.

## 2. Health Outlook from the Perspective of Tai Chi

In the *Tai Ji Tu Shuo* (《太极图说》 *The Essay of Tai Chi Diagram*) by Zhou Dunyi (周敦颐 1017-1073) of the Northern Song Dynasty (北宋 960-1127), it says that the infinite produces Tai Chi. Tai Chi moves, thus producing Yang. Extreme movement leads to stillness. Stillness produces Yin and extreme stillness leads to movement again. Movement and stillness are mutual roots of each other. It divides into Yin and Yang. The changes of Yin with the integration of Yang will generate water, fire, wood, metal and earth. The correct arrangement of the five elements will lead to the four seasons. The five elements originate from Yin and Yang, while Yin and Yang originate from Tai Chi. And Tai Chi originates from the infinite. The differences of the five elements lie in their natures and properties. The truth of the infinite and the essence of Yin and Yang and five elements precisely integrate with one another. Qian Tao (乾道 the way of heaven) will produce the things with yang in nature, while Kun Tao (坤道 the way of earth) will produce the things with yin in nature. Yin and Yang respond to each other mutually and then generate and transform all things, which exists endlessly with infinite changes. Zhou Dunyi unified the five elements and Yin and Yang to constitute everything in the universe including human lives into Tai Chi theory, attributing it to the infinite. The infinite, Tai Chi and Yin and Yang are all in accordance with Taoism, and Tai Chi refers to the intermediate state between nothing and everything. It is the key to balance and transformation among all things, movement and stillness, Yin and Yang and nothingness. It is the final stage that traditional philosophical language can describe. It is also the Taoism among all things.

As is known, in TCM, the criteria of Yin and Yang to judge the health of the human body is the relative equilibrium state of Yin and Yang. In the *Su Wen Sheng Qi Tong Tian Lun* (《素问·生气通天论》 *Plain Questions—Treatise on Vital Qi Connecting the Heaven*), it says that only when Yin and Yang are in relative equilibrium, that the person will be in a healthy state. If Yin and Yang



are separated from each other, essential qi will expire. If Yin and Yang are imbalanced, they must be constantly adjusted in order to get rebalanced. In the Su Wen Zhi Zhen Yao Da Lun (《素问·至真要大论》*Plain Questions—The Great Treatise on the Essentials of Supreme Truth*), it says that just by examining the state of Yin and Yang, and then adjusting the imbalanced state, ones hopes to rebalance it. However, in Tai Chi philosophy, it goes as far as to believe that the healthy state—Yin and Yang in relative equilibrium originated directly from innate Tai Chi, that is, the so-called Tai Chi moves, thus producing Yang. Extreme movement leads to stillness. Stillness produces Yin and extreme stillness leads to movement again. The movement and stillness are mutual roots of each other. Without Tai Chi, Yin and Yang would not exist and movement and stillness would have nothing to rely on. Laying the foundation for Tai Chi, Yin and Yang ARE mutual roots of each other and movement and stillness will generate each other. Therefore, the healthy state that Yin and Yang are in relative equilibrium is spontaneously born from Tai Chi and saints never do things against nature. They live peacefully and calmly, freeing themselves from any avarice and secular pleasure.

Thus, although it seems that the TCM outlook is based on the Yin and Yang theory, it is fundamentally founded on Tai Chi philosophy. The health outlook in Tai Chi is macroscopic and philosophical. When it comes to the principles of medical science, it refers to the meso level and specific equilibrium between Yin and Yang. With deduction, it can also be implemented in other aspects, such as the moral and spiritual aspect, social adaptation and the relationship between heaven and men, etc.

In the philosophy of Tai Chi, the shape, qi and spirit of the human body can be relatively independent, but they also constitute a holistic healthy environment with one another. Tai Chi philosophy even places the individuals health in the massive health of the cosmos and social environment. As part of the natural and social environment, individuals should actively integrate into the surrounding general atmosphere and become a harmonious member of the environment. There exists a kind of healthy state between individuals and their surrounding environment, thus forming the holistic healthy state.

### 3. The Idea, Framework, Application and Popularization of Tai Chi Health

Due to the rich philosophical connotations and values behind Tai Chi, we

have adequate reasons to connect Tai Chi with health and create a sign—Tai Chi Health, which can inherit and record many connotations of physical and mental health, and the wisdom and morality of traditional Chinese culture including Tai Chi philosophy, speculative wisdom, principles of TCM, health preservation techniques, self-care and health protection and psychological regulation, etc. It can also set up a new bridge that is beneficial to the health and happiness of humans, linking ancient culture and modern civilization. Here we may wish to give a relatively broad definition for Tai Chi health:

Tai Chi health refers to a healthy state under the guidance of the Tai Chi theory, and applying methods including Tai Chi exercise and Dao Yin techniques to preserve health. Chinese material medica, acupuncture and moxibustion, tuina, qi gong and meditation are used to adjust individual physiology and psychology, improve morality and sentiment to achieve the harmony between body and mind, individual and society and even human and nature.

Tai Chi health is the health notion that traditional Chinese culture contributes to the contemporary world, including its techniques and methods for people to live in harmony with their environment. The denotation of Tai Chi health can relate to three levels of health concepts in modern medicine, which are physiological health, psychological health and good social adaptation. It focuses on physical and mental health and human well-being. It is to integrate the personal pursuit of health with the environment. It greatly agrees with the modern illustration about health and well-being in the sustainably developing society.

The core content consisting of Tai Chi health are its health techniques. They are the key points to ensure the correct implementation of Tai Chi health. The so-called Tai Chi health techniques include achieving harmonious health among the body, the heart and the spirit, pursuing the natural harmony between people, people and society, people and environment and further exploring the cultivation techniques of essence of life and the Daoism to generate all things under the guidance of the Tai Chi theory through the methods such as TCM meditation, refining essence to transform into qi, and calming spirit and etc.

Tai Chi health techniques include two categories—active and passive. The former one is suitable for practicing by oneself, while the latter one is suitable for doctors' treatment:

(1)Active Tai Chi health techniques: the techniques mainly practiced by

oneself and regulated by oneself, such as Tai Chi exercises, and Dao Yin techniques.

(2) Passive Tai Chi health techniques: the techniques mainly practiced by others to regulate and prescribe acupuncture and medicines, such as Chinese material medica, acupuncture and moxibustion, and tuina.

The idea of Tai Chi health originated from traditional Chinese culture and in China there is a conducive society for popularizing its core techniques. However, internationally, the concept and techniques of Tai Chi health are still relatively unknown. Based on the differences between history and culture, at home and abroad, it is suggested that a multi-form and multi-cultural promotion model be developed according to local conditions. It is also suggested that the promotion model of a Tai Chi health center should be established around the world and to spread the concept and techniques of Tai Chi.

#### 4. The Value of Tai Chi in Modern Times

Due to the fast pace of modern science and technology, numerous changes in living environments and the increasing demand for health, feasible ways to improve human health and well-being, should be urgently developed. As a representative of national wisdom practiced for thousands of years—Chinese Tai Chi culture and Tai Chi should be promoted to bring its values into play in the field of modern health.

The proposal of Tai Chi health is an attempt by traditional Chinese culture to put the concept of modern health raised by the WHO into practice. It is an opportunity for an ancient cultural tradition to apply its own experience and wisdom, exert national cultural speciality and to bring benefits for the healthy and happy lives of human beings.

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# An Understanding of Chinese Qigong in the Context of Western Culture, Connection between Art and Qigong Practice

By Anne-Sophie HUEBER (FRA)

One day my Tai Chi teacher told me that when he was 8 years old, he used to go in the forest to feel the Qi of the flowers and trees, and to play with his best friends by throwing Qi balls. That day, I realised how deep the differences between our two cultures regarding the perception of Qi really is. For most of my Western counterparts, Qi is an intellectual concept that is created with the brain. For the Chinese, it is as natural and obvious as a kid's game.

I will try to explain my understanding of Chinese Qi Gong in the context of Western culture through my experience of learning Qi Gong in China and through my Art work. These two activities are deeply connected to one another and to my life. I feel that it is a good way to follow the evolution from my French background to my learning of Qi Gong. My paintings tell me more about my evolution than my brain ever could.

I'm a painter and for many years my subject has been the body. My work has had two parts: the first one being the external shape of the body, in watercolor life drawings, and the second one would be the emotional part, the inner part of the body. But for many years the external part was separated from the internal part. When I started to practice Qi Gong

in October 2014 at the Qi Gong Research Institute of Shanghai with Doctor Sun Lei, it helped me to connect these two parts.

## The body and the Qi, the visible and the invisible

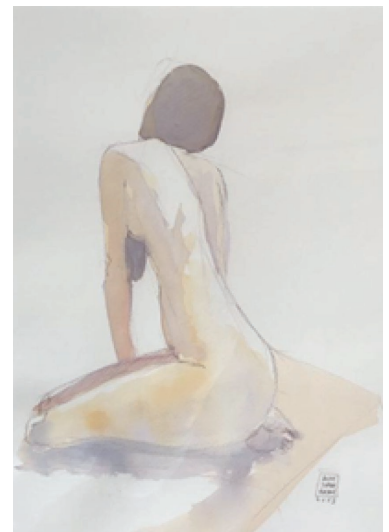
### Connection of qi gong, body and art

In the Western world, the naked body is the main and noble subject of paintings in art history. Nowadays, it is still an endless source of inspiration among painters. In China, artists are aware of the Qi circulating in the body, so there is no need to represent it in painting. It is not a subject as the shape of the body always remains the same. What is important for Chinese artists is not the anatomy, but the circulation

of energy from inside and outside, as well as the connection and resonance between the inside and outside. In their historical paintings, the human representation is only a part of environment. It is not only a body for its shape, but if it is part of the Qi's circulation, in the body and in nature. Leonard de Vinci had a very scientific way to represent the body with morphology. It was very codified. However the shape of a rock or the shape of a cloud is mysterious and changes all the time Chinese painters find it more noble to paint the Qi of a stone or, to show in their paintings, the spirit of a cloud. The majority of Chinese painters developed the ability to understand the law of nature and possessed the talent to capture the invisible side of things, the essence of nature. They went



Life drawing, outside shape of the body.



beyond what their senses offered them. It was a way for them to explore at a deeper level than what information their senses could give to them. It is similar to how Chinese doctors see the body, beyond what they see. This idea is more elaborated on in the book "Le nu impossible" by Francois Jullien.

I feel practicing Qi Gong offers a deeper understanding of ourselves, of the outside world and the connection between both.

After 4 months of practicing Qi Gong, I realized that I was making fewer mistakes in drawing the proportions of the body. It may have been related to my change in thinking; In Qi Gong we try to reduce and in painting it is the same. If we draw with our thinking, we will draw what we think there is and not what there is. With less thinking, we become closer to the truth. Sometimes we think we are too big or too small, too ugly or too attractive, but these are just superficial thoughts. Qi Gong practice changes the perception of one's body inside, and outside.

After 1 year of Qi Gong practice, my need to draw the external shape of the body disappeared. I naturally stopped drawing bodies when I began to feel the Qi in my body. I wasn't expecting such a result. Maybe I was like the Taoist, when they were longing to find a longevity elixir in the outside world, and then one day they realised that the elixir existed within the body. I felt as if I were looking for something. By representing the shape of the body, I had no way to penetrate my inner self. Practicing Qi Gong was my path. to follow so as to explore myself deeper inside. It also gave me the key to understanding Chinese paintings, the whole and the nothing, the black and the white, the way they are spread and the importance of the empty spaces in their composition, spaces for breathing.

I understood that with Qi Gong, both cultures had incredibly different ways of seeing the body. The body, the mind and the breath are deeply connected as a unit for Chinese people. In our Western culture, on the other hand, we have a head to think and a body to exercise. We have emotions and we try to control them with our brain, However with Qi Gong, meditation or abdominal breathing emotions can be quieted?. To bring one's consciousness to dantian, puts the body and mind at peace.

In Western medicine we believe what we see. Doctors do autopsies and draw diagrams of the body with its inner organs, nerves, bones, and blood vessels. The Qi and the meridians are invisible, so for many rational Western thinkers,



if they can not see or can't prove it, it does not exist.

## In resonance with nature and others

Qi Gong is a deep source of inspiration for my paintings, as it is a very poetic and delicate discipline. At first, I thought it would be way to know my body better and find a state of peace, but now, I am beginning to understand and feel that the body is in resonance with nature and can also connect with others.

### Connection with nature

The 5 elements (wood, fire, earth, metal and water) are connected with the 5 Zang organs (liver, heart, spleen, lung and kidney) which are also connected with the 5 emotions (anger, joy, worry, sadness, fear) and finally connected with the 4 seasons.

So, in other words, the inside is connected with the outside.

The liver is connected to Spring, wood, the tendons, the eyes, tears, and the dynamic parts of the muscles. The heart is connected to fire, Summer, the tongue, the vessels and joy. The spleen is connected to earth that feeds us, the stomach, the muscles, the mouth and to Late Summer. The Lung is connected Autumn, metal, sadness, the skin, the nose. The kidneys are connected to Winter, water, fear, the ears and to the bones. The kidneys are a very important storage of energy, like batteries, and Ming men, the door of vitality is the power of life.

When I started practicing Qi Gong, I couldn't understand nor feel any resonance with my environment and especially with nature. In France many old people have a garden and grow vegetables. They say it is a social activity and that it is very relaxing because while they are gardening, they don't think, thus being a kind of meditation.

There is the inner nature and the outer nature. The Taoists talk about the inner landscape, and the inside and how the outside must communicate with each other.

Everything is connected and, if we focus on only one or two elements, there will be no results in the improvement of our condition.

This painting reminds me that Qi Gong is a very natural process and that it



"Qi Game", Qi is as obvious and natural as a child's game.

must remain enjoyable like a game. If we take it too seriously, it will not have the same benefits.

### Connection with others

When I tell people that I meditate, some say that it is a lonely activity where nothing is created. But I realised that in fact the opposite occurs. Although I do not feel connected to people while meditating, however I feel more connected to others because I'm quiet, rooted and clean, as only then, can I listen deeper. It is kind of a paradox but to go deeper inside my body allows me to express myself easier and get along better with people.

### Softness and strength

When I ask my children to practice Qi Gong with me, they run away preferring to practice sports in which they can move around and use their muscles. For them, muscle power is very important and softness is related to weakness.

Thus I found a way to practice Qi Gong with them through other sports:

For example we ski together I explain to them that if they do the ZhanZhuang position while they are skiing, they will improve their speed and their way of turning. I tell them that if they focus on the back of their legs, they will avoid pain in the muscles at the front of their legs subsequently skiing softer.

One of my sons plays rugby. It is slightly a rough game in which the players need to push each other out of the way. Therefore, together we practiced the wood standing posture of zhanzhuang and try to push each other off balance so as to feel how to be rooted.

When I meditate, they say "mum is sleeping". At the ages of 18, 17 and 14 Qigong is a waste of time. for them They also told me that practicing Qigong

takes much commitment, and in order to have results; you need to practice every day. But I can tell you that since I started Qi Gong, my family is more balanced. Because I am more quiet, everyone around me is more quiet. This state silence spreads itself even if others are not practicing.

Practicing Qi Gong is like a self-cleaning agent for the body and mind. Consciousness become more vivid and we think clearly when we stop thinking. Furthermore, ideas are clearer and concentration is easier.

## Connection between art and Qi Gong

Before I started Qi Gong, the grounds in my paintings were strong ones. In



1 -



2 -Loneliness, 2011



3 -Anger, 2013

January 2016, I exhibited my art work about Qi Gong at the Art CN gallery near Suzhou Creek, Guangfu Road, Shanghai. The top line of paintings were completed Qi Gong, and the bottom row was before Qi Gong. When I was preparing for the exhibition I had not realized the great differences between the two rows, but after hearing what people had to say, opened to new realizations my eyes.

Before Qi Gong I was painting to clean my mind and body. It was my way of having a good balanced life.

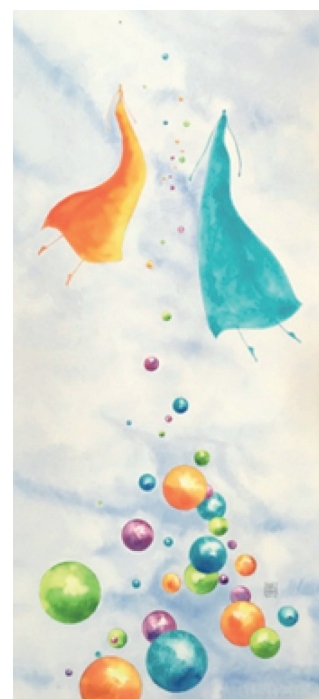
Painting number 3 is about anger. When I was angry, I used to observe what the feeling of anger was doing to my body. Then I would relax and an image would appear in my mind. Then I would just paint that image. Anger, in the third painting, is represented by a heavy sky whereas peace is only represented by a small portion of that sky (light blue sky). To paint the ladies, I used opposite colors on the chromatic circle (here green and red), that contributed to the feeling of anger. Opposite colors on the chromatic circle always give an energetic feel, which leaves no space for peace. The shapes of the bodies also show a feeling of anger. I hope that one day, I will be able to paint a peaceful anger. I have already tried, but for the moment I have not been successful.

The second painting is about loneliness and melancholy shown with the heavy grey, a deep gap, and the contrast of the dark and bright colors of the bodies and shapes that contribute to the feeling of loneliness. These two paintings are examples of the way I used to manage my emotions. I would simply put these feelings on paper, clean my mind and body, and feel free.

Practicing Qi Gong cleaned my mind and my body from unwanted thoughts, emotions and pain, so in a way Qi Gong had replaced my painting. At one moment I became very worried about my art work. What was I going to paint? However, the emotional bubbles in the paintings naturally switched to become Qi bubbles.

And step by step the colors became lighter. The ground disappeared. The bodies could be anchored without a stable ground, as it was more of an issue of body density.

Before my Qi Gong practice, when the ground instability was related to a feeling of fright. With meditation this feeling of a non stable ground, give way



Meditation, 2016



Anne Sophie Hueber

to feelings of happiness and lightness.

The practice of tree pose helps me enormously to feel and build my inner roots. We can thus find stability inside our body despite changes in the environment.

This painting is about the feeling of meditation. The emotions and the Qi are down, there is no thinking, the body becomes very light, and the environment becomes very wide, there are no limits.

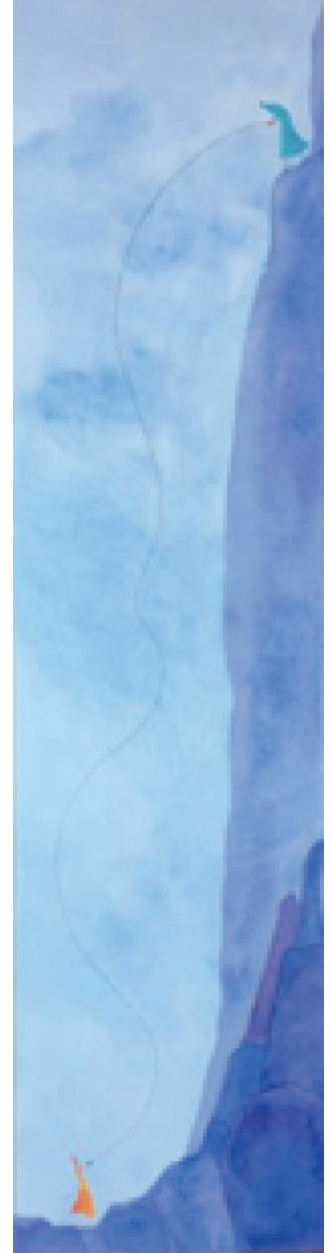
## Meditation, feeling of Qi

Here are some drawings about my understanding of Chinese Qi Gong through my Western need to represent what I feel.

This is "Baby Yang".

At times I feel that I am following a path with no end and the refine this painting is: "The master and the student".

Maybe it is because I am French that I need to represent what I feel, even



"Master and student".





Connection with the "Qi of the moon".



though I know that feelings come and go. Here are representations of my feelings from the energy running through my body along the meridians. Through the practice of Qi Gong, I have understood that giving a shape to something that does not last is related to my Western frame of mind. It is also a way of keep a memories alive.

Chinese artists appear more focussed on representing instead of the "in between" the state of a shape, I hope that one day I too, will be able to represent the subtle line between consciousness and the moment we fall asleep, the "in between", or the difference between the intention and the will.

This painting done in 2016 shows how much my thinking and my emotions have changed since those days. My emotions currently do not influence me as they did before. During meditation it is easier and faster for me to quell by thoughts. I bring my intention to dantian and breathe from there, cancelling out emotions and worthless thoughts, and making my heart more peaceful.

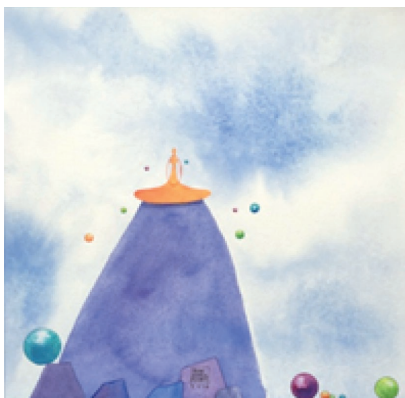
The practice of Qi Gong cleans my body and my mind from emotions and thoughts. previously, painting brought peace about for me but now it only draws



These paintings represent the mix of Qi coming from two different people. It is what I feel when I play tuishou (one movement).



"Roots and confidence", the thoughts are in the background represented by the flowers without any roots, and the emotions are below represented by the bubbles.



Putting the emotions down



"Heavy body feeling", 2017



"No border feeling", 2017



"Space to breath", 2017

a smile in my heart.

Sometimes during meditation my body becomes so heavy that afraid I will not be able to move. The orange dot is consciousness; there is no space for it in the body.

The body is melting in its environment; it dissolves like soap in water.

To conclude, practicing Qi Gong is the starting point of deeper creativity. This practice gives me the ability to access and catch more subtle parts of the inner body. Nevertheless, it is becoming more difficult to find a way to represent these inner

feelings. Recently, I have felt that my bones became warm. I am searching for a different way to show what is not visible to the eye.

Often, my paintings tell me more about my evolution than I, myself, and even aware of. I paint what appears during my meditations, and then when I look back at the paintings I understand the changes within me.

Qi Gong practice helps me to reconnect, unify and harmonize the inner and outer parts of my body and mind. In this case, the external is not only the outside shape of the body, but also the outside world, nature and others.



#### ABOUT THE AUTHOR

Anne-Sophie HUEBER, painter and illustrator graduated from Duperré school and Faculté Saint Charles in Paris, studying the connection between Qi Gong and art.

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# Tai Chi Theory and Health Preservation

By Li Lei ( 李磊 )

**Abstract:** This paper discusses the relationship between the Tai Chi theory and preserving health. Preserving health can be divided into innate health preservation and acquired health preservation. The author believes that, whether it is Taoist inner alchemy to return to innate longevity, or through methods like acupuncture and moxibustion, tuina, medicated diets, herbal pastes of traditional Chinese medicines emphasizing the coordination of acquired Yin and Yang, both are significant reflections of the impact of the Tai Chi theory.

**Key words:** Tai Chi Theory, Preserving health

Health preservation refers to the promotion of life. The fundamental message of traditional health preservation principles is to improve human body constitution, including two main aspects: the methods advocating the return to innate heaven and pursue of longevity like the taoist inner alchemy; or the methods emphasizing the coordination of acquired yin and yang in order to prevent and cure diseases, such as acupuncture and moxibustion, tuina, medicated diets and herbal pastes of traditional Chinese medicine(TCM).

These principles are both related to the Tai Chi theory.

The concept of Tai Chi originates from the Zhou Yi (《周易》*The Book of Changes*). In the book Yi Zhuan Xi Ci Zhuan (《易传·系辞传》*The Commentary—The Great Treatise*), it says that:

Therefore Taoism produces Tai Chi (a kind of chaotic state), Tai Chi produces yin and yang, yin and yang produces Four Emblematic Symbols ( 四象 four spirit animals representing the four directions worshiped by the Taoists), and the Four Emblematic Symbols produce Eight Diagrams ( 八卦 a set of philosophical symbol). The Eight Diagrams will determine the good or bad fortune and this kind of uncertainty will determine the great achievement of human body.

This excerpt of text explains the generation process of all things in the universe. Tai Chi is the arche of the Universe, also known as the innate heaven; it was divided into acquired yin and yang—the heaven and the earth—by Tai Chi; the heaven and the earth produces the four seasons and then it gradually generates the fundamental elements like thunder, wind, water, fire, mountain and marshy land. Various connections and changes among these elements will generate all things in the universe.

In the Tai Ji Tu Shuo (《太极图说》*The Essay of Tai Chi Diagram*) by Zhou Dunyi( 周

敦颐 1017-1073) of the Northern Song Dynasty ( 北宋 960-1127), it says that:

The infinite produces Tai Chi. Tai Chi moves, thus producing yang. Extreme movement leads to stillness. Stillness produces yin and extreme stillness leads to movement again. The movement and stillness are mutual roots of each other. It divides into yin and yang. The changes of Yin with the integration of Yang will generate water, fire, wood, metal and earth. The correct arrangement of the five elements will lead to the four seasons. The five elements originate from Yin and Yang, while yin and yang originate from Tai Chi. And Tai Chi originates from the infinite. The difference of the five elements lies in THEIR nature and properties. The truth of the infinite as well as the essence of Yin and Yang and the five elements precisely integrate with one another. Qian Tao ( 乾道 the way of heaven) will produce things with Yang in nature, while Kun Tao ( 坤道 the way of earth) will produce things with Yin in nature. Yin and Yang respond to each other mutually and then generate and transform all things, which exists endlessly with infinite changes.

This text shows that Taoism was born from nothingness and nothingness generates all things. The infinite leads to Tai Chi, thus Tai Chi is the arche of the generation of all things in the universe. Tai Chi generates the heaven, the earth, yin and yang and yin and yang produce the five elements. The movement and changes of yin and yang and the five elements lead to all things in the universe.

As shown in Figure 1:

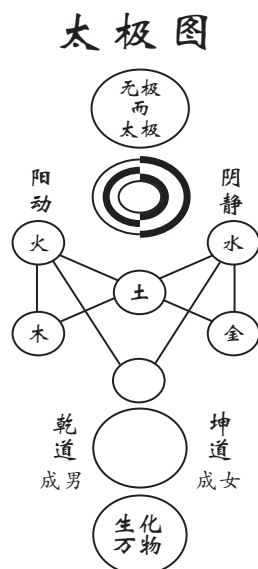


Figure 1 Tai Chi Diagram by Zhou Dunyi ( 周敦颐 )





Both refining essence to transform into qi and refining qi to transform into spirit refer to the acquired essence, qi and spirit inherited by the human body in order to transform into qi from essence and to transform into spirit from qi. The normalization of essence, qi and spirit lead to the mixture of yin and yang into the whole—the inner alchemy, also known as Tai Chi. Thus, we can refine spirit to transform into nothingness. From the state of Tai Chi to the infinite, we will refine nothingness to experience Taoism in order to achieve perpetual life.

The Tai Chi Diagram (太极图) by Chen Tuan (陈抟) of the Early Song Dynasty vividly illustrates the whole process of retrograde practice. As shown in the Figure 3.

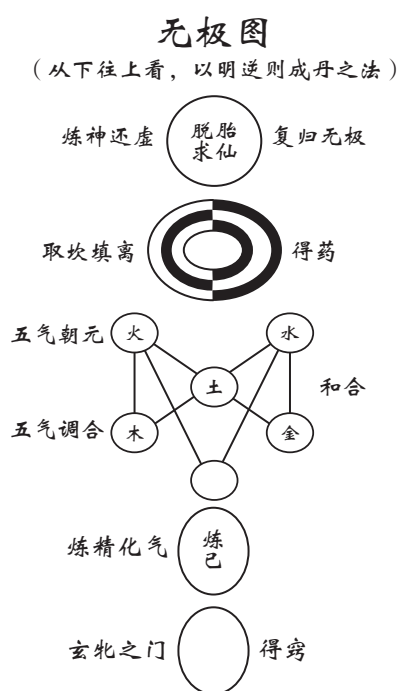


Figure 3 Tai Chi Diagram by Chen Tuan (陈抟)

Mao Qiling (毛奇龄) of the Qing Dynasty (清朝 1644–1912) believed that the Tai Chi Diagram by Zhou Dunyi had originated from this picture. Later scholars usually followed Mao's idea. However, due to extensive research, modern scholars believe that this picture is actually derived from Zhou's Diagram.

Tai Chi belongs to the innate heaven. When it divides into yin and yang, they

belong to the acquired heaven, and the changes of yin and yang directly lead to the creation of lives. The underlying mechanism of the occurrence of disease is the abnormality in the relationship between yin and yang, therefore the acquired principle of preserving health is to coordinate yin and yang.

In TCM theory, the significance of the creation of the yin and yang theory is to know and grasp the basic conditions of keeping body structure and functions normal, as well as knowing the internal cause of the generation, development and changes of disease. The yin and yang theory summarizes the physiological state of the body as the relative equilibrium of yin and yang and the pathogenic state as the disharmony between yin and yang. Thus, harmonizing yin and yang is the general principle for clinical treatments in TCM.

In *Su Wen Sheng Qi Tong Tian Lun* (《素问·生气通天论》 *Plain Questions—Treatise on Vital Qi Connecting the Heaven*), it says that:

Only when yin and yang are in relative equilibrium, the person will be in a healthy state. If yin and yang separate from each other, the essential qi will expire.

In *Su Wen Zhi Zhen Yao Da Lun* (《素问·至真要大论》 *Plain Questions—The Great Treatise on the Essential of Supreme Truth*), it says that:

It's just to examine the state of yin and yang, and then adjust the imbalance state, hoping to rebalance it.

The coordination of yin and yang runs through the whole process of acquired health preservation.

Yin and Yang are two aspects of the unity of opposites. They are both interdependent and mutually-engendered. They can reciprocally transform and if one wanes, the other will wax. They are always in a state of constant change, thus there can only be relative balance between yin and yang. However, this kind of balanced state has the advantages of ambiguity and uncertainty due to the unique abstract connotation of the yin and yang concept.

In *Su Wen Yin Yang Ying Xiang Da Lun* (《素问·阴阳应象大论》 *Plain Questions—The Great Treatise on the Corresponding Relationships of Yin and Yang and Its Manifestations*), it says that:

Excessive yin will lead to the disorder of yang, while excessive yang will lead to the disorder of yin.

It also says that:

In diagnosing diseases, it is very important to differentiate the Yin from the Yang and distinguish softness from firmness. Yang diseases can be cured by treating yin while yin diseases can be cured by treating yang. In treating diseases, one must find out whether the disease is at the blood phase or at the Qi phase and make sure that the disease does not cause further damage.

In Su Wen Zhi Zhen Yao Da Lun (《素问·至真要大论》*Plain Questions—The Great Treatise on the Essential of Supreme Truth*), it says that:

Extreme yin will produce yang, while extreme yang will produce yin.

It also says that:

It's just to examine the state of yin and yang, and then adjust the imbalanced state, hoping to rebalance it. If the nature of the disease is the same as its manifestations, it should be treated by routine treatment. If the nature of the disease is different from its manifestations, it should be treated by contrary treatment.

In Ling Shu Ci Jie Zhen Xie (《灵枢·刺节真邪》*Spiritual Pivot—Section in Needling and Genuine Qi and Evils*), it says that:

We should reduce the excess and supplement the deficiency, thus the balance of yin and yang will be restored.

The imbalance of both yin and yang is related to the predominance or debilitation of yin or yang, but can be caused by many reasons. The unity of opposites between yin and yang determines that the predominance or debilitation of either yin or yang can be the result caused by its own changes or it can be caused by the other one's influence. Therefore to harmonize this kind of predominance or debilitation and to restore the relative balance, we need to not only focus on the abnormal one, but to also consider the opposite one at the same time.

The ambiguity and uncertainty of the yin and yang concept provides the theoretical guidance for the application of different clinical treatments. The disorder of yin can be cured from the yin part, while it also can be cured from the yang part. It can be cured with the method of treating yin first or the method of treating yang first, or even the method of treating both yin and yang together. These methods are also suitable for the disorder of yang. When it comes to treating yin or yang, we can adopt the reinforcing method to supplement its insufficiency, or we can adopt the reducing method to decrease its exuberance. We can adopt the reinforcing method first and then adopt the reducing method, or vice versa. We can adopt the reinforcement method combined with reduction, or the reduction method combined with reinforcement. We can even adopt these two methods at the same time and place equal stress on them both.

All things originate from the qi of Tai Chi and Tai Chi belongs to the acquired chaotic qi, while yin and yang belong to the acquired qi of movement and stillness. Thus, the fundamental connotation of the acquired principle of health preservation is to coordinate yin and yang and maintain the balance and stability of life processes to prevent and treat disease and nourish lives.

The Tai Chi theory is the core theory in traditional Chinese culture. The influence of Tai Chi theory has been significantly proven by both the longevity principle of the Taoist inner alchemy and the health preservation principle to coordinate acquired yin and yang, also reflected in acupuncture and moxibustion, tuina, medicated diets and herbal TCM pastes.



#### ABOUT THE AUTHOR

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# The Development of Qi Gong in Serbia and the Effect of Qigong Practice in Rheumathoid Arthritis Patients

By Saša Balanesković (SRB)

Although it's more than 8400km from Serbia's capitol Belgrade to Shanghai, one of China's largest cities, deep cultural and economic ties are becoming stronger today than they were in the golden days of the famous Silk Road.

China's new "Belt and Road" initiative aims to revive the routes of ancient times and re-connect the ties from long time ago. A great cultural and trade exchange between China and Serbia (former Yugoslavia) was formed after World War II and still exists today.

Since the mid-seventies, interest in the traditional Chinese arts of healing, health promotion and preservation, and in martial arts especially Kungfu (功夫) has been growing and they are actively being learn and promoted in Serbia.

The most popular topics of interest are Chinese medicine and acupuncture along with Kungfu such as Yongchun Quan (咏春拳), Nan Quan (南拳) and Tai Chi Quan (太极拳). Other aspects of Chinese medicine and different Wu Shu (武术) styles, along with Qi Gong (气功), Daoyin (导引), and Yangsheng (养生) are still unknown in this part of the world. Great popularity of Chinese martial arts was also helped by great Hong Kong movie industry and appearance of Bruce Lee (Li Xiaolong 李小龙) and his skills. Unfortunately, due to the lack of knowledge and an inadequate supply of Wu Shu trainers at that time, most of the people thought that his skills were actually some form of karate (which had already been established in Yugoslavia) thus making training halls even fuller.

This changed time, as information on the development and research of Wu Shu and Qi Gong become more available from China, Western Europe and America.

Along with the spread of the first written and video taped materials, people realized that there was much more to Chinese culture than they were ever aware of. At first, Yongchun Quan and Tai Chi Quan clubs with proper instructors appeared, mainly in bigger city centers, with students taking part in weekly classes. At the same time, they began implementing basic Qi Gong and Jibengong (基本功, basic exercises) exercises as preparation for the learning of Taolu (套路 a set of movements) or partner exercises. Most of them were thoroughly unaware that they were practicing a similar but different art form.



Kungfu Classes in Serbia



Furthermore, more than 50 years of promoting Tai Chi as “meditation in movement”, “dance like gymnastics” and “Chinese health exercises” at the global level, the art of Tai Chi shifted towards Tai Chi Gong—performing Tai Chi movements without the power understanding of the movements martial art aspect. This has left a lot of people (not just in Serbia) confused and not aware of the benefits of practicing Qi Gong. A lot of instructors took (and still are taking) advantage of average practitioners as they are teaching them mostly Qi Gong instead of the advertised Tai Chi.

To make things more complicated, there recently has been an explosion of YouTube instructional videos, mixed in with fitness exercises, mystical systems and some strange, or even dangerous exercises presented as forms of Qi Gong. Most people still think that “real” Qi Gong is just “Nei Gong (内功)” or breathing exercises and meditation, and they fail to realize that real Qi Gong is the integration of body, breathing and mind, the three work as one. We cannot disregard physical exercise and just practice meditation, and vice versa.

Due to the fact that something needed to be done regarding this matter of promoting Qi Gong in a more professional and responsible manner, in 2010, Qi Gong classes were made separate and available to the public, and the Serbian Qi Gong Association was established, Serbian delegates also visited Chinese Health Qi Gong Association in Beijing in 2011. Soon after, in 2012, we were co-founders of the International Health Qi Gong Federation, established cooperation and communication with the Embassy of China in Serbia, the Confucius Institute in Belgrade and Novi Sad, and with medicals professional and patient associations etc.



The Serbian Ministry of Health, in its Rule book on complementary methods, recognized TCM (acupuncture and tui na) as complementary healing methods, while Qi Gong and Tai Chi Quan were recognized as methods of disease prevention and rehabilitation.

Moreover, several visits of professors, and delegations from the Chinese Health Qi Gong Association have been organized to Belgrade. This has encouraged new teaching methods such as Yi Jin Jing ( 易筋经 ), Ba Duan Jin ( 八段锦 ), Liu Zi Jue ( 六字诀 ), Wu Qin Xi ( 五禽戏 ), Da Wu ( 大舞 ), Tai Chi Yangsheng Zhang ( 太极养生杖 ). This exchange has also promoted several instructors of Qi Gong in Serbia, Macedonia, and Montenegro (both former Yugoslavia republics).

Since last year, two modules of the Qi Gong training program have been accredited by the Health Council of the Ministry of Health. This means that this program is available and suitable as continuing education courses for medical professionals in Serbia. These modules are supported by the Cardiologist Association of Serbia and the Association of Rheumatoid Disease Patients of Serbia.

The same teaching modules are available for the general public as well. Whether they want to learn Qi Gong to practice at home or start to teaching it to others. If one wishes to teach Qi Gong, along with studying topics and exercises in the modules, they are obliged to study and obtain diploma of Operational Sports Trainer from government certified higher education



school or university.

Raising awareness and educating people is time consuming, but the aim is to make Qi Gong as popular as Yoga currently is, and have instructors in every major city of the country.

Also, the central location of Belgrade, and Serbia, on the Balkan Sea makes it a perfect for people from other surrounding countries who are interested in QiGong to come and take classes. Serbia directly borders Croatia, Bosnia and Herzegovina, Montenegro, Macedonia, Bulgaria, and Romania and Hungary, Greece, Slovenia and the European part of Turkey are relatively close indistance.

The demographic diversity of Europe and China definitely plays a significant role, and in order to understand this potential the following illustration on the current number of people is provided:

- Serbia – 7 mil
- Croatia – 4.5 mil
- Bosnia and Herzegovina – 3.8 mil
- Montenegro – 0.6 mil
- Macedonia – 2 mil
- Bulgaria – 7 mil
- Romania – 19 mil
- Greece – 11 mil
- Slovenia – 2 mil

These countries share cultural similarities and differences.

In conclusion, the development of QiGong has great potential in the above mentioned countries, however there also remains a big task ahead. Years of misinformation and misconceptions, an enormous supply of literature and theory, financial decline, separations and wars, have all left most people in a less than desirable state of body and mind. With deteriorating health and everyday struggles, which makes the need for the art of health maintenance and development even bigger, availability of professional Qi Gong trainers is a priority and hope exists that it can be achieved!



#### ABOUT THE AUTHOR

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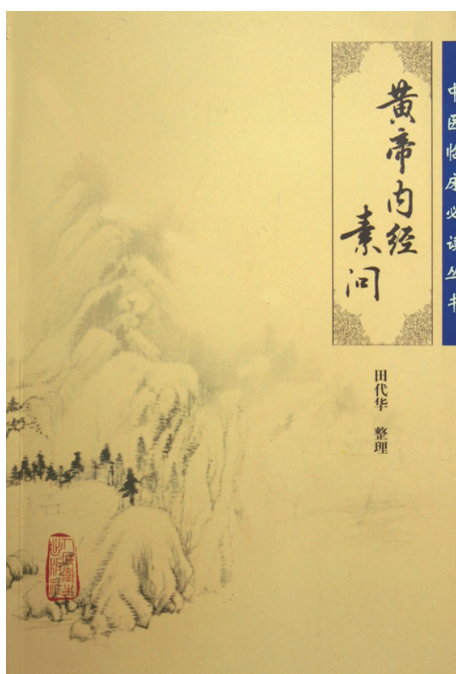
# Research on Chinese Medicine by Professor Unschuld (Part Four)

## Extended Research on Medical History

By Zheng Jinsheng ( 郑金生 )

The year of 2006 witnessed another major turning point of Professor Unschuld's research career, when he was relieved of his 20-year tenure as director of the Institute for the History of Medicine at the University of Munich and invited as director of the Research Institute for China Life Science Theory · History · Ethics of Berlin Charité Medical University, supported financially by Dr. Horst Goertz, a German industrialist who took great interest in the life sciences of China. The new post of director enabled him to take charge of a new institute with an extended domain of research on theories, history and ethics of China life science rather than just focussing on medical history as in his former position. In order to bring about a new changes, Mr. Unschuld was determined to restart the translation project of Ben Cao Gang Mu (《本草纲目》 *Compendium of Materia Medica*) fulfilling his old dream.

Ben Cao Gang Mu and Su Wen (《素问》 *Basic Questions*) are two of the most brilliant works among the TCM treasury, and they were enrolled into the Memory of the World in 2010. Prior to this year, with keen academic insight, Prof. Unschuld had considered translating these two representative books into English. But the translation of *Compendium of Materia Medica* was an exhausting endeavour, taking 10 years as planned with difficulty to obtaining enough funds for the entire project. In preparation, Mr. Unschuld acquired funds to support a three-year research on terms relevant to the book in 2008. He organized scholars from China, Germany, America and Spain to set up the team, with Professor Zhang Zhibin ( 张志斌 ) and myself included. Using mainly a historical origin



study, the team examined every item regarding names of medicine, disease, location, and quoted people and book names in the book. In Mr. Unschuld's opinion, if the true meanings of all the terms or nouns in the original work were not explained, the corresponding translation would be full of mistakes. At present the project has come to an end and its product is a dictionary on the Compendium of Materia Medica in English. This will pave the path for the further translation of the work.

Berlin, the capital of Germany, provided a larger space for Mr. Unschuld's ambition. After concentrating his studies on medical history for more than 40 years, he changed his focus from "what is medicine" to the development characteristics of modern medicine, putting forward the view that "health is a product", which aroused the attention of decreased national investment in citizens' health due to various reasons in modern society. Increasingly it is becoming the economic health system that is taking charge of and managing people's health. As a result, it is evident that the right of speech in regard to treatment has shifted from doctors in the past, when the higher a doctor's status and knowledge level the bigger his right was, to the investors of the system and the economic administrators of hospitals (e.g., a practicing doctor's management plan will need approval from the medical insurance company in Germany). Also, the Nobel Prize in physiology or medicine has been increasingly awarded to molecular biologists instead of medical scientists. Applicable knowledge has come from diagnostic and therapeutic instruments and pharmaceutical companies rather than merely from doctors. And the interests of entrepreneurs naturally are driven by economic benefits first rather than medicine. Therefore, doctors used to prescribe and dispense medicines, but now they are guided by new drugs from their makers. All these have been viewed by Mr. Unschuld as medical changes caused by social and economic transformation, which also is in accordance with his consistent view on medical development. His novel proposal aroused much attention from many interested Germans, and thus he was invited frequently to make speeches, with more supporters than opponents. As for the idea of "health is a product" by Mr. Unschuld, I just introduced it hereby based on what I had learned from communication with him since I didn't know German and was unable to read relevant articles.

Mr. Unschuld is concerned not only with the modern development of Western medicine but also that of Chinese medicine. As mentioned before, he introduced his viewpoint of external impetus for medical development in the book *What Is Medicine? Western and Eastern Approaches to Healing*. He

held that social, political and economic changes would indeed influence the development of medicine, as was the case in modern China.

As is well known, since the new China was established, the Party and government have supported the development of TCM. In October, 1949, Chairman Mao gave instruction “to unite TCM doctors, improve techniques, make good TCM practices, and bring into play the TCM power” when he greeted the representatives at the First National Health Administration Conference. Answering his call, the Beijing Institute of Chinese Medicine was set up on May 30th of 1950, with the primary mission of scientizing TCM and assuring close unity of Western and Chinese medicines. In July of the same year, Chairman Mao called for the learning of TCM by Western doctors. In the following October, the CPC central committee approved and referred to the Party groups of the Central Military Commission the *Report on Improving the Work of Traditional Chinese Medicine*, in which it was pointed out that we should “call for and organize Western doctors to learn from TCM” and “sort Chinese medical heritage, because only by doing so will the original Chinese medical knowledge be uplifted to the level of modern science.” TCM education welcomed a rapid development period in the 1950s, with a group of leading senior experts successfully compiling unified textbooks for a series of branch disciplines of TCM. After this, TCM a long stride in its development.

Mr. Unschuld knew the period of history mentioned above clearly, so he believed the TCM of nowadays, with man-made sorting and transformation, was distinctly different from the Chinese medicine before the revolution. Since 1950, many feudal and superstitious (contradictory to Marxism), meaningless and inaccurate therapies have been eliminated. The profound significance of the long-lasting sorting (with essentials kept and dross discarded) thus gave rise to the formation of a new Chinese medicine in contemporary China. With the expansion of modern Chinese medicine to the West, Mr. Unschuld has initiated a combined study on medical history with the domain of public health. He advocated, “on the one hand, the public in the West need to know the developmental stages of Chinese medicine, especially the changes in its medical properties in the 20th century; on the other hand, it concerns the issues of how to incorporate modern Chinese medicine into the Western healthcare service system, many of which are still not addressed satisfactorily, such as assessment of a doctor’s competency, definition of good treatment, and establishment of health insurance reimbursement standards. Many schools and individual practitioners from China and other countries have published works and papers about modern Chinese medicine and trained

students, but many of the books didn't apply standardized terms, which made it difficult for German health policy experts on how to come up with solutions to integrate modern Chinese medicine." As a historian and public health specialist, Mr. Unschuld has expressed his view toward this imperative discussion.

Mr. Unschuld understood quite well and affirmed the importance of official policies in China to the development of TCM. He repeatedly mentioned his opinion in several articles that the policy of transforming TCM was meaningful from a political perspective. The reason why he distinguished improved TCM in the new China with the old TCM was to change the old-fashioned mind of some westerners toward TCM. Actually many scholars in the West agreed with Unschuld, so they used TCM (Traditional Chinese Medicine) to denote contemporary Chinese medicine and CM (Chinese Medicine) for that in modern times or before.

On basis of this viewpoint, a Swiss newspaper entitled a report of Mr. Unschuld *Die Traditionelle Chinesische Medizin ist in Wirklichkeit ein Kunstprodukt*, literally translated as "*TCM is actually an artificial product*" or paraphrased as "*Modern Chinese medicine after rectification and transformation*". Anyone who has read Mr. Unschuld's works will come to a right understanding of the meaning of the title. It is a universal fact that TCM has been spread to a broader population in the West. Mr. Unschuld attributed this to the fact that modern westerners have increasingly embraced the concept of reattachment to and approaching nature since they had new views towards concepts such as science, physics, chemistry, and environmental pollution, and were becoming fond of TCM, believing Chinese medicine would bring them benefits. In his book of *What Is Medicine? Western and Eastern Approaches to Healing*, he even used the words of "promising" and "reassuring" to describe TCM, which at one time was once criticized as being "with too strong color of personal feelings".

In fact, just a title from one article or words from one book of his can not be deemed as ample proof to deduct Mr. Unschuld's real attitude towards ancient and present Chinese medicine. The right answer lies in a comprehensive reading of all relevant works. Although due to my limited level of foreign language I could not grasp all the between the lines, I had made acquaintance with him for over 20 years (worked with him for at least over one decade), and know him quite well after daily communication. As a scholar studying TCM, he was renowned as indulging himself in research



on TCM history and literature, and was keen on introducing most of the essential representative works on TCM to the West, while endorsing the rectification and improvement of the old Chinese medicine in the new China age. However, he was also a native German, whose educational background, cultural level and living habits determined that he could be a “die-hard fan” of TCM. Being fond of studying the of five movements and six Qi, Yin-Yang and the five elements does not imply that he thinks TCM theories should always be applied; and approving the transformation of Chinese medicine does not necessarily indicate he must take contemporary CM as a perfect and complete medicine. What is for sure is that he believed “a medicine without surgery, science of pathogens and psychiatry, or especially lack of social medicine, is incomplete.”

He always speaks his mind as to the way TCM has developed. He consistently approved the, improving, and development of TCM based on science and modern technologies. Over the last 2000 years, Chinese people have recognized the human body and disease in an analogical way, but abiding by the Yin and Yang and the five-element theories is not inevitably the only path for TCM development. Those theories won't solve problems caused by the absence of electrical lights, elevators or planes, and thus are not a solution to every issue encountered. Nevertheless, Mr. Unschuld doesn't advocate a total rectification of Chinese medicine following Western medicine's example. He is aware that Westerners also had experimented with their own traditional medicines in the early 20th century. This proved that the Western approach was not the only one that could improve traditional medicine, and that the cultural properties of CM must be well respected.

To be frank, although he was a great expert at researching ancient Chinese history, Mr. Unschuld lacked long-standing real-life experience in China and thus failed to discover the full picture of the development of CM all over the country. Thus, there existed some misunderstandings towards such issues as the ups and downs of modern acupuncture and the promotion of TCM culture to the West by Chinese official organizations. Actually, there has always been differing opinions about complete or partial TCM utilization since modern and contemporary times. Famous historical figures like Mr. Lu Xun (鲁迅) and some contemporary academicians all discredited TCM, but their countrymen did not responded strongly to such rejection. Likewise, if foreign scholars put forward differing opinions about or criticized some aspects of TCM, it is not necessary to label them “anti-TCM” or speculate arbitrarily that they possess some political agenda towards TCM. “The spectators see the



Group photo of Prof. Paul U. Unschuld (right) and the author at Unschuld's home on Dec. 5th, 2008

chess game better than the players" and "by other's faults, wise men correct their own." The right attitude is to taking disagreeing opinions seriously, either making improvements or accepting it as encouragement. During my association with Mr. Unschuld, we often disputed about some questions, exchanged opinions straightforwardly, and finally understood each

other better, with misunderstandings melting away.

I finished my research work in Germany at the end of 2011. During my association with Mr. Unschuld over the past two decades, I was deeply impressed by his persistence, endeavors and dedication to studying Chinese medical history and literature. I also benefited much from his broad horizon of research, innovative and dynamic thoughts, and scrupulous style of work. Based on personal experience, this is a brief introduction to the history and major achievements of Mr. Unschuld's research. In view of limited level of foreign languageskills, I have not read all of Prof. Unschuld's work, thus, any possible mistakes in this paper are at colleagues and readers' disposal for criticism and correction.

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# Health Policy Paper: Acupuncture in China vs. The State of New York, USA

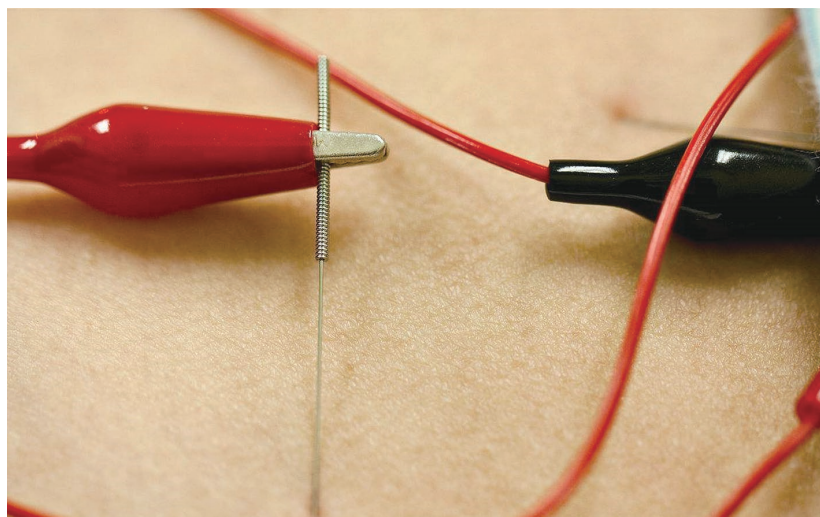
By Evan Pinto (USA)

The Department of Education (NYSED) Office of the Professions oversees acupuncture in the State of New York (NYS). This governmental department sets the guidelines and laws for the profession of Acupuncture. As of 2016, it defines the profession as:

The treating, by means of mechanical, thermal or electrical stimulation effected by the insertion of needles or by the application of heat, pressure or electrical stimulation at a point or combination of points on the surface of the body predetermined on the basis of the theory of the physiological interrelationship of body organs with an associated point or combination of points for diseases, disorders and dysfunctions of the body for the purpose of achieving a therapeutic or prophylactic effect. (op.nySED.gov, 2016)

The scope of practice for a Licensed Acupuncturist in NYS has recently added Herbal and Dietary supplement recommendations. But it has yet to include the ability to order lab tests and imaging which greatly assists in the diagnostic process. Other states in the US do allow these capabilities in the scope, but NYS has yet to approve them.

Interestingly, in NYS an acupuncture license is issued for life, but the registration, which allows a practitioner to operate a business, is subject to renewal fees and Continuing Education Units (CEU) requirements. If these legal requirements are fulfilled then a Licensed Acupuncturist with a valid Registration can practice anywhere. In other words, the license and registration is the wellness provider. However, here in China the license for





Shuguang Hospital Affiliated to Shanghai University of TCM

doctors of Traditional Chinese Medicine (TCM), is not the property of the individual practitioner. It is held by the facility that employs the practitioner. Furthermore, only a licensed medical facility can offer acupuncture and herbal remedies. This makes it illegal for an individual to give treatments outside of a medical building. (Shanghai Municipal Health Bureau, 2010)

The laws are enforced by the local municipality and are not nationwide. Some smaller cities have much looser requirements, while the larger, first-tier cities, such as Shanghai and Beijing, have very strict regulations. The level and frequency of enforcement also varies by location. In a bid to raise the profile and promote the use of TCM, The Central Government of the People's Republic of China has recently issued new initiatives. Hopefully, these new regulations will make it easier for qualified doctors to be of service to the patients who may only benefit from TCM and its techniques. In December 2016, China's State Council Information Office issued a white paper on the development of traditional Chinese medicine in China. It reads:

The CPC Central Committee and the State Council issued the Outline of the Healthy China 2030 Plan, a guide to improving the health of the Chinese people in the coming 15 years. These decisions and plans have mapped out a grand blueprint that focuses on the full revitalization of TCM, accelerated reform of the medical and healthcare system, the building of a medical and healthcare system with Chinese characteristics, and the advancement of the healthy China plan, thus ushering in a new era of development for TCM. (Bo, X., Xinhuanet.com)

This government decree at first glance seems beneficial to all TCM practitioners, but a key discriminatory phrase is within the statement: "healthcare system with Chinese characteristics." It is designed to prop up Chinese educated TCM practitioners who are the only ones who understand the cultural norms of mainland Chinese society. The integration of Chinese and Western medicine is rapidly progressing, but this initiative has at its core an obstructionist and nationalistic point of view. It blocks the kind of sharing

and referral basis that is necessary to truly integrate the medicines together.

One of the obstacles facing the cooperation and integration of TCM practitioners from different countries, is the lack of license recognition between the US and China. As of 2016, both countries do not allow TCM doctors to practice in the other country without going through an arduous re-education and examination process. In stark contrast, an allopathic MD from America can come to China and work with only a temporarily issued license that is easily obtained with a minimum of paperwork. But a Licensed Doctor of Acupuncture and Chinese Medicine, who was educated in the US, must matriculate at a local Chinese university, usually a 5-year program, and take the doctor licensing exam which is only offered in Mandarin. (Ministry of Health: People's Republic of China, 2012) This policy, greatly limiting the sharing of ideas and information, was established only recently. Ostensibly, it protects the domestic workforce from foreign nationals who would, perhaps unknowingly, change the way TCM is administered to the public. It preserves the Chinese characteristics of China's health system.

Healthcare and its utilization is quite different in China than in the US. For example, diagnoses based on spirit level disharmonies are not widely practiced in China. Only physical or mechanical symptoms are thought to be treatable. Whereas in the US, many practitioners will diagnose using the Five Element theories. Albeit, US insurance companies rarely, if ever, reimburse for signs and symptoms other than physical pain, but US practitioners are still able to treat the spirit level. In China, however, they aren't taught and therefore don't recognize this aspect of diagnosis and treatment.

This seemingly closed-off perspective of TCM in the Chinese mainland could benefit from a more open and curious mindset. The Central Government's push to better utilize TCM is a good start, but at closer analysis, it is a one-way directive. The policy attempts to position TCM on the world stage but only with "Chinese characteristics." It does not accept that TCM is adaptive and progressive. TCM can go abroad and then return home with new and effective ideas.

Another notable impact of this legislation is the lack of cooperation and sharing of educational approaches. The TCM universities of both the US and China have differing constructs on how to educate the students. In the US, and especially at the Pacific College of Oriental Medicine (PCOM), clinic internship responsibilities are tiered throughout the student's educational journey. Each

semester the student can do a little more. At the Shanghai University of TCM, the clinic a observational period or internship, is conducted only after all the theory classes are completed. They intern in hospitals only and under the supervision of a practicing master. (SHUTCM, 2015) It is well known among Chinese acupuncture students that the master does the needle insertion and only the best students can pull the needles. This method limits the students' needling skills, which shows in their heavy-handed painful needling reputation. On the other hand, US educated acupuncturists are quite gentle and have a strong reputation for compassion and caring during the sessions.

Universal healthcare, or single-payer system, is impacted as well. China has socialized medicine. The government subsidies create inexpensive treatments at local hospitals for all citizens who live in their hometown. But moving to a new city and not having local resident status qualifies them for the low-cost care. In the US, the Affordable Care Act (ACA), attempts to bring inexpensive care to, for example, underserved populations, poverty stricken areas, and the small business owners who are obliged to offer healthcare to their employees. The notion of healthcare being a fundamental right and not a privilege is the driving force underneath these two systems. However, both systems have their faults and are not as successful as originally intended. Including Acupuncture and TCM in the legislation is a promising step, yet the ACA doesn't go far enough. TCM coverage under the ACA is still limited and reimbursement is somewhat difficult. (HealthCMI.com, 2013)

To correct these mistakes and gaps in coverage, it is important that the public notify their government representatives of their disapproval with the current laws. In the US, time and time again, it has been the will of the people who drive change and improve the general welfare. In China, the authoritarian top-down governing style seems unfair to Westerners, but legislation is passed quickly and without delays from egotistical citizens who want their name on a project to bolster their legacy. Peering into Chinese history for example, the rise and fall of administrations (i.e. Emperors) was closely tied to the happiness and wellbeing of the people. It may take longer for the conservative government of China to change course, but it does eventually happen due to grass-roots pressure. So, when comparing the end results, both countries have similar agents of change: the citizens.

Promoting acupuncture in government based healthcare initiatives furthers the awareness of the patients. They begin to learn how effective the treatments can be and over time, refer their family and friends. Future regulations should



include acupuncture in the ACA, recognize the licenses of trained practitioners from other countries, and build cross-cultural educational programs at universities. The promulgation of TCM, not only exported from China, but also from other countries back into China, will help bring harmony and wellbeing to many citizens.

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# Traditional Medicine in Indonesia

By Ida Ayu Suptika Strisanti (INA) and Yi Li ( 李艺 )

## Traditional medicine in Indonesia

Nowadays, traditional medicine is a growing a trending topic in Indonesia. There are many general practitioners (GP) using traditional medicine to complete their prescriptions in addition to conventional medication (Widowati, 2013). The government of the Republic of Indonesia has already passed a regulation regarding the implementation of this traditional medicine. The government states that traditional medicine is a medicine that is formulated from plants, animals, and minerals inherited from generation to generation (Act Ministry of Republic Indonesia No.23, 1992).

In Indonesia, many people use traditional medicine in their daily lives style. According to the regulation from the Ministry of Health of the Republic of Indonesia No.1076 (2003), there are more than two types of traditional medicines recognized, such as acupuncture, reflexology, chiropractic, massage, acupressure and herbs. The most popular traditional medicine used in the community is "Jamu" from herbs. Jamu is made from several kinds of herbal plants such as Ginger, Cinnamon, Citrus aurantiifolia, Curcuma longa, Morinda citrifolia, Andrographis paniculata, Curcuma xanthorrhiza, etc (Widowati et.al. 2014). In addition, Widowati et.al. (2014) conducted their research about traditional medication and GP were recruited as participants. The result showed that 124 GPS out of from 145 (86%) GPS who were involved in the research used Jamu to complement their conventional medication prescriptions. Furthermore, every patient had a different reason for using traditional medicine as a medication for their illness. Half of the GPS (50%) stated that patients were given the traditional medication because they believed it could heal their illness more effective than conventional medication. And what's more, 33% of GPS stated that the patient requested traditional medicine because the cost was cheaper than conventional medicine.

The second top traditional medicine commonly used by the people in Indonesia is acupuncture. Delima et.al. (2012) conducted research on how many GPS in Indonesia used traditional medicine to complement their medication. The findings showed that 51 GPS out of 108 (47.2%) used collaborative medication (Jamu, acupuncture and Western medicine) to treat the patient. Moreover, 88.9% GPS stated they combined Jamu and acupuncture to complement their conventional medication because there were no side effects for patient. GP in Indonesia use a combination of Jamu and acupuncture for many illnesses such as hypertension, cancer, hyperglycemia, hyperlipidemia, stroke and obesity (Widowati et.al 2014).

In Indonesia, acupuncture is not only combined with Jamu, it is also known as for having an effect on relieving pain. There is much research about the effectiveness of acupuncture as an analgesic and its ability to relieve pain. Nugroho (2009) conducted his research on the effectiveness of acupuncture for relieving pain after surgery. There were 20 patients who had had orthopedic surgery in Surakarta Hospital who participated in this study, with an age range of 18-45 years old. Nugroho claimed that acupuncture had a better effect than Fentanyl as an analgesic after surgery. In addition, Nugroho (2009) stated that acupuncture could control pain after surgery for a longer time. He found a significant difference in length of time patients had pain after surgery when using acupuncture as opposed to fentanyl. The patients who received acupuncture felt pain of an average of 87.5 minutes after surgery while those who had taken Fentanyl felt pain in 17.5 minutes after surgery. Furthermore, patients claimed to have a different pain levels. The patients who received acupuncture said the scale of pain level that they felt was a 4, while patients who took Fentanyl said they felt a 5. Based on the findings above, it can be concluded that the patients who had acupuncture after surgery felt pain later onset and at a lower pain level than the patients who had taken Fentanyl.

In Bali, acupuncture therapy is currently growing rapidly. There are many GPs and nurses using this therapy to complement conventional medication. Kristianto et.al. (2013) conducted their research on the effect of acupuncture therapy as an analgesic for patients suffering from osteoarthritis. There were 46 patients as participants in this study. Kristianto et.al (2013) used the Numerical Pain Scale to measure the patient's pain intensity before and after receiving acupuncture therapy. The findings from this research indicated that 95% of participants stated that their pain intensity had decreased, from a 4-6 (medium pain) to a 1-3 (mild pain) after the acupuncture treatment.

Yoga et.al. (2016) conducted their research on acupuncture as an analgesic to relieve pain for primary headaches. There were 35 patients who suffered from primary headaches in Klinik Latu Husada Denpasar as participants in this research. The study aimed to identify the effectiveness of acupuncture in reducing pain intensity by using the Pre-experimental design. They measured the intensity of pain with Numerical Rating Pain Scale before and after the participants were treated with acupuncture. The findings showed that the participants' pain intensity decreased by 95% after 20 minutes of acupuncture therapy. Their pain intensity went from a 4-6 (medium pain) before treatment to a 1-3 (mild pain) after treatment. This study supported the previous

research from Kristianto et.al (2003). Both of these studies came to the same conclusion that acupuncture therapy was effective in relieving pain.

The above descriptions show that people nowadays are very interested in traditional medicine therapy to complement their conventional medication. One reason that they choose traditional medicine is because this therapy does not have any side effects. There are many kinds of traditional therapies accepted in Indonesia, such as Jamu, acupuncture, reflexology, massage, and chiropractic. The most popular and common traditional medicines, that people use in Indonesia to complement their medication, are Jamu and acupuncture.

In fact, there are many people in the community that use acupuncture as a complement to their conventional medication in Indonesia. Acupuncture therapy is known for having many benefits for the health and no side effects for the patients. Acupuncture therapy is well-known in Indonesia because this kind of therapy is able to reduce and resolve pain. In some provinces in Indonesia, there are many practitioners (GPS, nurses) who use acupuncture therapy in their clinic to relieve pain.

## Regulation of traditional medicine in Indonesia

Traditional medicine can be used as an alternative or complementary treatment. It can treat and cure diseases or illnesses. Many people in the community use traditional medicine because they know this therapy has fewer side effects.

The Ministry of Health of the Republic of Indonesia has passed an Act to regulate the implementation of traditional medicine. Based on Act No.1076/Menkes/SK/VII/2003, there are four big groups of traditional medicine that are accepted and can be used in the community. The first group of traditional medicine is manual skills to treat the patient such as acupuncture, chiropractic, reflexology, massage and any other therapies with similar techniques. The second group of traditional medicine is to using herbs to treat the patient such as herbalf ormulas, shinshe, and aromatherapy. The third group of traditional medicine is using religion such as Hinduism, Buddhism, Islam, Christianity, and Catholicism. The last group of traditional medicine is using supernatural energy such as paranormal, qigong, reiki and any other traditional medicines with similar methods.

The Ministry of Health of the Republic of Indonesia also issued Act No. 1186/Menkes/Per/XI/1996 focuses on the regulation of the implementation of acupuncture therapy. In this Act the government states that acupuncture therapy can be practiced by health practitioners who get an education in acupuncture and people who get training from legal institutions and professional mentors. For health practitioners who want to use this therapy, they must have a registration letter or license from the institution where they got their education. And for people who got training from legal institutions, they must have a license or certificate from the acupuncture organization in their county. The function of this letter or certificate is to get the permission from the government to implement their skills to treat patients.

Based on Chapter 4 of Act No.1076/Menkes/SK/VII/2003 from Ministry of Health of the Republic Indonesia, all people or practitioners who practice traditional therapy to treat patients must register their traditional treatment clinics to with the government. After the enrollment process is completed, the government will thoroughly check their documents. If the checking process is done and the documents are complete, the government will issue the letter to allow the operat traditional therapy clinic. The letter is called "Letter of Permission to Practice Traditional Therapy". The function of this letter is to state that both the place and the practitioner who practices the traditional therapy are legal and have the permission from the government. Thus, patients who want to receive traditional medicine that practitioner are safer from malpractice. Practitioners can open and operate their traditional therapy clinics after they have the letter from the government.

In Bali, there are many health practitioners who are practicing acupuncture therapy in their clinics to complement conventional medicine, but few among them actually has the permission letter from government to perform the traditional medicine treatment (Erry et.all, 2014). For GPS they use their permission as a GP to practice acupuncture. And for nurses, they use their nursing certificate and diploma to practice acupuncture (Erry et.all, 2014). These cases exist because the regulation from the Ministry of Health of the Republic of Indonesia determines that all people or health practitioners who want to practice acupuncture therapy must get the education in acupuncture or training from legal institutions and professional mentors for at least 3 months, and they must have certificates that are recognized by the government (Act No. 1186/Menkes/Per/XI/1996). However, the truth, there are no legal institutions, schools, universityies or training centers for acupuncture in Bali. The government in Bali province states that they have

not issued any licenses for health practitioners to open and operate traditional medicine clinics because no heal graduates from educational institutions and do not have licenses from acupuncture organizations in Bali (Erry et.all, 2014).

Furthermore, in Indonesia there is an acupuncturists organization of called PAKSI (Persatuan Akupunturis Seluruh Indonesia) or in English, Association of Indonesian Acupuncturists. Every person or health practitioner who practices acupuncture therapy must be registered with this association because the association will give their members legal protection if something happens to patients, or themselves when they treat the patients.

## Conclusion

In closing, traditional medicine is welcomed and commonly used nowadays by the community in Indonesia. Local researchesers have shown positive and encouraging results about traditional medicine (e.g. acupuncture). There are already certain regulations in place from the Ministry of Health of the Republic of Indonesia regarding traditional medicine. The government welcomes health practitioners who want to practice traditional medicine with the aim to provide a better health care service and reduce any financial burden, to patients. However, there are still some issues that the government needs to deal with. For example, the government needs to open or operate legal institutions, schools or universities and training center for people who have an interest in traditional medicine to complete formal education, in order to protect, both the practitioners and the patients from malpractice, successfully they are able to apply for the clinic license. Firstly, when they finish their study or training.

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# Interview with a Student from Iran Who Studied TCM at the SHUTCM

By Li Haiying (李海英)

**Question: Please briefly talk about your educational background and life experience. How did you get interested in TCM? What brings you to China to study TCM?**

My name is Meghdad Abdi. I am a second year student of Chinese medicine at the International Education College at the Shanghai University of Traditional Chinese Medicine. Before studying Chinese medicine I had already received a bachelor's degree in Mechanical Engineering and started to work as an engineer in a company producing automotive parts. After several years of working I decided to pursue my master's degree. One practiced choice for an engineer like myself working in an industrial environment would be to pursue an M.B.A (Master of Business Administration). At that time my father had been a senior manager for a long time and he encouraged me to get my M.B.A, the convinced me of the bright future this education would bring for my career. Therefore I went for it and two years later, in 2009, I graduated from Euromed Management Business School. After graduation I continued to work in the automotive industry and got promoted to management jobs such as Human Resources Manager, Brand Manager, and Strategic Planning Dept. Manager. I also worked as an International Negotiation and Agreements consultant after I graduated from an intensive six months training course in business negotiations and negotiation of international agreements. My father was right about my career getting better each year, however, inside I felt something was missing.

In 2008 while I was studying of business school a life-changing event took



place: I started to practice Tai Chi. From a very young age, I was interested in martial arts and had been practicing another martial art since I was eleven years old. However, I felt Tai Chi Quan was different as it focused more on the internal cultivation of qi and strengthening of the body from inside out. Soon my interest turned into a passion and I started to read many books on the theory and practice of Tai Chi Quan. Theories like Yin-Yang, Five Phases, channels and acupoints, regulation of body, mind and breathing all resonated within me. I started spending most of my time reading and thinking about these. The amazing thing about Tai Chi Quan is that it brings all these theories, above all the Yin-Yang theory, into pure action. Wise sages of the past have designed a very efficient system that lets the practitioner apply these theories to their own bodies and gain a first hand experience and deeper understanding of them; later on in Tai Chi Quan practice, we learn how to apply the Yin-Yang theory to the relationship with a partner or opponent in martial arts terms, and by the way, can also be effectively applied to real life relationships. It has been a constant source of joy and understanding to me. Soon after, I became familiar with Chinese medicine because in Tai Chi Quan literature you can often find traces of Chinese medicine as they share the same root. I started to participate in several short-term acupuncture courses and also received treatments from several local acupuncturists. My passion for both Tai Chi Quan and Chinese Medicine grew day by day until I reached a point where I could no longer relate to the business environment and decided that I must follow what I really cared about, to fulfill my dreams. To accomplish this, coming to China was the best choice because it was



where the living culture that gave birth to Chinese medicine and Tai Chi Quan was, and furthermore, I liked traditional Chinese culture since very young. However, I should say that none of this would have been possible without the continuous support and love from my beloved wife, Mina. This was a radical change for us with many uncertainties ahead, at a time when we good lives and promising careers and above all, living close to our families. Furthermore, she was a PhD candidate and top student in her field of studies, Materials Science and Engineering. She has been a constant source of love, support, encouragement, and provider of new ideas and creative solutions. She is now studying the Chinese language after SHUTCM. I am forever grateful to her.

### **Question: What do you think about TCM? Which aspect of TCM attracts you most?**

First, I would like to point out that I think Traditional Chinese Medicine (TCM) is not a precise translation for Zhongyi ( 中医 ). In China you call it Zhongyi which should be translated as "Chinese Medicine", and contemporary biomedicine or Western medicine as Xiyi ( 西医 ). I think the word "Traditional" has been added because this is how Western people first introduced Chinese medicine into the West, and then Chinese people also used it in their translations.





Our university is named “上海中医药大学” in Chinese, which should be translated as the “Shanghai University of Chinese Medicine”. However, the official name of our university in English is the “Shanghai University of Traditional Chinese Medicine”, which includes one more word “traditional”. I'd like to use the Chinese medicine version and if I need to use an abbreviation I'd rather use CM. The word “traditional” is meaningful and beautiful and whenever someone asks me what style of Tai Chi do I practice, I always reply proudly: “Traditional Yang Family Style”. However, when it is attached to the name of a scientific field, such as medicine, it carries some disadvantages. For example, CM is comparable to biomedicine that is considered to be a modern field of science using cutting edge technology, but a “traditional” medicine will not stand any chance, to be considered as an equally valid system of medicine.

I think CM is a treasure of China with a huge potential yet to be uncovered by the world; it has brought health to mankind for thousands of years and will continue to do so. Five years ago my lovely aunt was diagnosed with a malignant cancer and doctors told her that she had six months to live. She refused to be treated with chemotherapy because she already knew that these treatments were not effective for this type of cancer and would only destroy her health and the quality of her remaining days. The doctors told her that although chemotherapy and radiation were not very effective in her case, that nonetheless she should start these treatments immediately since there were no other treatments available. I'm sharing a part of this story to tell

you that I experienced the limits of conventional medicine at that time and the limited options patients have when dealing with their diseases. This frustrating experience made me think how valuable it would be if patients could have a wider range of treatments available. At that time I already knew that CM was the most powerful option. So what aspects of Chinese medicine attract me? Its amazing and efficient therapeutic capacities that offer patients of a wide range of diseases a reliable option, a new choice that in my opinion is extremely valuable to us all.

### **Question: What changed in your body while studying and practicing Tai Chi? What keeps you motivated to learn?**

I started to practice Tai Chi Quan in 2008. I was very interested in it so I started to read about Tai Chi Quan as well and after one year of research about the history and theory of Tai Chi Quan, I got familiar with traditional Tai Chi Quan styles, among which I liked the traditional Yang style more than the others. Therefore in 2010 I began to follow Grand Master Yang Jun (杨军大师) who is a 5th generation lineage holder of Yang Style Tai Chi Quan. By saying lineage, I mean that he is the direct descendant of the legendary Yang Luchan (杨露禅), the creator of Yang style Tai Chi Quan, and since childhood he has been trained by his grandfather, Grand Master Yang Zhenduo (杨振铎大师), to be the next leader. Since coming to China, I have tried my best to attend as many seminars and classes with Grand Master Yang as possible and this is one of the major advantages of being in China. I'm grateful for this opportunity and I try my best to study and practice harder and more diligently.

When we start practicing Tai Chi correctly, the first benefit we get is that we feel qi. As we all know it is very hard to define qi or explain it with words and yet it is the central concept in Chinese medicine and Chinese culture, in general. However if you feel the qi, then understanding it and working with it becomes easier and it makes more sense. After all we are going to spend the rest of our lives working with qi to help others. Practicing Tai Chi Quan also increases the sensitivity in our hands and this, I think, helps in better





diagnosing and treating patients. The second benefit Tai Chi Quan provides is that it introduces a unique and precise postural alignment that makes the body support its structure against gravity in the most efficient way, and helps transfer all the body weight down to the earth without involving joints having to bear any extra weight. This postural alignment advantage offers huge potential in preventing and treating neck pain, lower back pain and knee pain that are so common nowadays. Therefore by teaching these principles to the patients we can help them prevent further damage to their bodies, and in particular their joints, and thus we can help them gradually heal themselves. This enables them to take an active part in their own process of healing. The third benefit of Tai Chi Quan practice is that it improves qi and blood circulation within the body. Through these postural alignments and physical movements, combined with our focused and aware minds and deep breathing, it opens the channels, removes stagnation and blockages, thus improving our general health and curing disease. These are just a few of the many benefits that Tai Chi promises its practitioners if we practice it correctly and regularly.

Recently I had an exciting experience with Tai Chi Quan at the SHUTCM. Our Tai Chi Quan professor, teacher Wang suggested that we make an introductory film about Traditional Yang Style Tai Chi Quan for overseas students so that they become more familiar with different styles of Tai Chi Quan in China. The standard 24-movement hand form Tai Chi Quan that is practiced widely in universities, schools and public places, is a simplified version of Tai Chi Quan designed in a way that people can learn it faster and easier. For those students who are interested in studying Tai Chi Quan in more depth, it is necessary to become familiar with a traditional style. I performed traditional Yang Style Tai Chi Quan 103 movement hand form and it was filmed in March 2017 inside the beautiful campus of SHUTCM. I think it will soon be available on the university's website.

Another exciting activity that I recently took part in was the establishment of the first Tai Chi Quan Club in SHUTCM where anyone interested in learning and practicing Tai Chi Quan is welcomed to join. We practice Tai Chi Quan together, every week, inside the campus, and I teach Traditional Yang Style.

**Question: How do you describe your study in China? What is your plan for your future career?**

Chinese medicine is my passion and I came to China to learn everything

about it, as much as possible. That's why I'm very serious in learning and try to use any possible opportunity to learn and understand more. My Chinese medicine teachers have been so kind, patient and generous in sharing their knowledge, especially Dr. Qu Lifang and Dr. Liu Jun, and here I would like to express my deepest gratitude to them. All of our teachers are amazing and I would like to thank them all for helping me, and I wish the other students become good doctors in the future.

My plan is to learn both acupuncture and herbal medicine in depth and gain as much experience as possible during the remaining years. I know from my experience of studying in universities for many years that you can only gain some basic understanding in class and that the real learning happens when you continuously study and practice what you have learned outside the classes. Einstein said, "knowledge is experience, the rest is information" and Confucius teaches us in the first line of his book, Lun Yu (《论语》 *The Analects*), that "to learn and then to practice what you have learned frequently, isn't it satisfying?" Therefore I plan to gain as much practical experience as possible during these coming years. Another important goal for me is to learn the Chinese language to the point that I would be able to study Chinese medicine by understanding ancient literature.

This is a big challenge. I remember the first time I attended a Chinese language class some years ago, my vision was to become so good at Chinese that I would be able to read the original version of Dao De Jing (《道德经》) and understand it. However, I could not continue those classes after a while but my vision remains the same with the new addition of Huangdi Neijing (《黄帝内经》 *Yellow Emperor's Internal Classic*). We have a proverb in Persian that says: "Seek knowledge and wisdom, from the cradle to coffin."



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# International Standards on Four Diagnostic Devices

In 2017, ISO published two international standards on four diagnostic devices: ISO 19614:2017 Traditional Chinese medicine—Pulse graph force transducer and ISO 20498-2:2017 Traditional Chinese medicine—Computerized tongue image analysis system—Part 2: Light environment which are led by ISO/TC 249.

Under the current age of the Internet, objective information collection is the basic work to actualize remote medical treatment in traditional Chinese medicine. It is also the only path to realize the objective of Chinese medicine ultimately under the background of big data and use their own advantages of Chinese medicine to seize the initiative of the international medical market. ISO/TC 249 focuses on developing international standards on technical requirements, informatics and terminology of four diagnostic devices.



ISO 19614:2017 specifies the technical requirements, classification and test methods for a pulse graph force transducer, and it only applies to pulse graph acquisition over the patient's radial artery based on TCM pulse condition requirements. It puts forward the overvoltage protection technology clause for pulse sensors and improves its reliability. It also regulates the safety indexes, such as the maximum value of pressure applied to the patient's cun, guan and chi to guarantee the safety of the product.

ISO 20498-2:2017 specifies the light environment necessary for the functioning of a computerized tongue image analysis system (CTIS). It does not include the electrical safety and biocompatibility of the lighting component. It lays a technical foundation for the application of tongue image acquisition in remote diagnosis and treatment of traditional Chinese medicine.

The above two standards are proposed by Shanghai project teams. The other series of standards of the four diagnostic devices such as general requirements of the devices, and color charts, are still under development.



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