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American TCM Practitionerin China

An Interview with Evan Pinto, L.Ac.

Chinese Kungfu and Meridians

Nurture Your Liver in the SpringTCM Practitionerin China

Gim Shek Ju

A Pioneerin Acupuncture and Chinese Medicine Education in the United States

images Publishing

Center for Traditional Chinese Medicine Open in Malta

Since the University of Malta launched a course at the Masters Level in Traditional Chinese Medicine in October 2015, students will now have a suitable center for all their needs. There are currently seven students studying for this degree.

Those following this course will be able to obtain all their clinical practice and complementary theoretical studies at this center.

The center will start providing services to the Maltese people in this field by means of professors coming specifically from the Shanghai University of Traditional Chinese Medicine, who will be teaching students as well as offering their services at the clinic. The first group will be there for one year, and after that, other professors will travel to Malta as well. Teachers will also be giving specific study modules.

The center was inaugurated by the University Rector, Professor Juanito Camilleri and the CPC Party Secretary of Shanghai University of Traditional Chinese Medicine, Prof. Zhang Zhiqiang (张智强), in the presence of the Chinese embassador, Cai Jinbiao (蔡金彪).

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CONTENTS

American TCM Practitioner in China

An Interview with Evan Pinto, L.Ac.

TOPIC Dr. Evan's experience in learning TCM, and his opinion on the development of TCM.
LOCATION Shanghai Trinity TCM Clinic, 320 East Jianguo Road, Luwan District
INTERVIEWEE Evan Pinto, L.Ac.
INTERVIEWERS Li Haiying (李海英) Wang Erliang (王尔亮)

Evan in Shanghai Trinity TCM Clinic

Hello, Evan. Glad to see you again. It's my honor to have the opportunity to ask you a few questions. As far as I know, you learned TCM in America and are now a TCM doctor in Shanghai, China.

Question: Would you like to tell us how you became interested in TCM, and give us a brief introduction of your background?

Evan: When I was a child I played a lot of sports and even studied dance, so I was interested in physical activity. I often had some injuries due to the demanding nature of my lifestyle, and unfortunately did not receive proper healthcare. At that time, doctors just told me to rest and wait till I got older. As I didn't know how to take care of myself nor did I receive the proper medical attention, my athletic career never happened. So I began working in offices on Wall Street in New York City which gave me security and a good salary. However, I was not happy or fulfilled with the daily repetitive lifestyle. So I decided to made a change and invest in what makes me happy. I went back to school and studied Chinese medicine and acupuncture. I have always been fascinated with China and its history in the modern times. My favorite movie is about Pu Yi (溥仪) and the final days of the emperor and imperial system in China. Plus, my grandfather was a government worker in the White House and worked with many U.S. Presidents. He came to China in 1971 when Mao Zedong (毛泽东) met President Nixon. His experience was the source of my fascination with China. So I chose TCM because I wanted to work with the human body, be active while at work, and help people overcome their obstacles. Being a doctor for me is rooted in service to others.

Question: Was there anyone who helped you or gave you great influence on your TCM learning?

Evan: My teachers at Pacific College of Oriental Medicine were very influential and inspiring. They come from many different places and have varying educa-

tional backgrounds. Many are Chinese and graduated from Shanghai University of TCM, Beijing TCM University and Taiwan TCM University. And many others have been educated in the west at several different American TCM universities such as Pacific College of Oriental Medicine, New England College of Acupuncture, and American College of Chinese Medicine in San Francisco. They also have extensive training in Western medicine. One of my teachers is from Bangladesh and he really helped me realize that patients are very different and should be evaluated as individuals at all times.

Question: How do you treat patients? According to TCM principles?

Evan: I follow a very traditional and classic routine of treating my patients. I ask them for their chief complaint and get it's history. I ask whether or not they have been treated before and what results were achieved. Then I go through the ten basic questions of TCM. I check the tongue and pulse as well. I come up with a diagnostic pattern and treat accordingly.

Question: What do you think of the characteristics of TCM?

Evan: I am always amazed at how perfectly the eight principles of TCM fit every situation of life. I love using the yin-yang theory of diagnosis to search for and locate the patient's disharmony. I feel like a detective on a case; it's really fun and exhilarating, especially when it's complicated and challenging, It gets me out of my comfort zone and teaches me more about healthcare and about the human condition.

Evan taking a pulse in Shanghai Trinity TCM Clinic

Acupuncturists without Borders in Nepal after the earthquake

Question: Why do you use Chinese herbs to treat patients? In your opinion, what are the advantages of Chinese medicine for the treatment of diseases?

Evan: Chinese herbal remedies are very powerful. They have a high efficacy rate and proven track record, hundreds if not thousands of years long. Western medication and pharmaceutical drugs must go through a long research and development phase and rigorous testing before being allowed on the market. But even after that, the side effects are sometimes worse than the disease. I find it somewhat disconcerting that physicians sworn to "do no harm" are introducing new symptoms that were not present prior to taking the prescription. When TCM is administered correctly there are no side effects. The harmonious balance between a human and the environment can be reached without further damage.

Question: How did you start your career in Shanghai?

Evan: Even before I finished my medical training I knew I needed to live in China to study the language. My education was conducted in English. My text books were all translations, meaning they were someone's opinion of the classic text. I wanted to remove that filter and read the source material myself. I know I have a long way to go before I can understand the ancient texts, but I have long time before I die. So I might as well "have a try"! After graduation I moved to Shanghai with no job and just a few friends and contacts here. I started telling everyone I knew about my dreams of working as a TCM physician in Shanghai. Eventually, I was introduced by a friend to Trinity TCM Clinic. And the match was immediate. We had the same outlook on Chinese medicine and how to bring it to the public in a safe and clean and peaceful manner. I really love working at Trinity Clinic. My dreams are coming true one by one.

Question: Comparing TCM with Western medicine, what do you think of the relationship between them? How can we transmit TCM in the West?

Evan: Western medicine is a wonderful and amazing tool for healthcare. The advances in medicine in the last 30 years alone are mind boggling. Organ transplants and psychological theory have extended life expectancy so quickly that sometimes society in the West doesn't know what to do with the elderly and their needs. I am thrilled that I studied Western medicine as well as TCM because I can understand the diagnoses of my patients and how to treat them. I believe an integrated approach to healthcare, meaning using both Western and TCM together, is the most effective way to treat patients nowadays. Unfortunately, Western biomedical doctors do not study even the slightest aspects of other medical traditions. And since Western biomedicine is the most popular form of medicine today, meaning patients are very knowledgeable and familiar with the concepts of biomedicine, we must be fluent in its language and usage because most of our patients are. Furthermore, in regards to policy setting, the Western biomedical community is more powerful and therefore can set limits on who can legally treat and what degree and certifications are necessary to be a licensed practitioner. So, again, we must accept the current environment and gently mold it towards a beneficial outcome for all involved. I believe any negative and harsh words about one medical tradition from a practitioner of another will upset the harmony and delay the eventual unity. So, practically, we in the TCM community need to use scientific evidence-based research to prove TCM works so that the Western medical community will accept us. Even though we already know it works, we have to gently convince the uninformed and inexperienced without upsetting them or making them feel challenged.

Question: Would you like to talk about the situation of TCM in the US?

Evan: Currently, in the USA, TCM enjoys a high profile of trust and retention among the patients who receive treatments. Once they have a good experience they continue to return to their acupuncturist and herbalist. However, there are many who have never tried TCM and yet pass judgment due to the lack of scientific testing and study trials. I believe someday those naysayers will diminish to a very small minority and become nothing to worry about. We are not there yet, but it's coming within the next generation. The TCM practitioners in the USA now are enjoying fruitful careers and fulfilling academic advancements. Many of my colleagues in the US have successful practices. And some are doing cutting edge research.

Question: Is there any book on the history of Chinese medicine in Western languages as far as you know? Could you give us some introductions of these books or the writers, or researchers in the West, which did great benefit for the development of TCM?

Evan: All the ancient texts of note have been translated into English by now. There are currently 4 or 5 different authors and translators who are famous in TCM English. Nigel Wiseman, Giovanni Macioccia, Dan Bensky, Bob Flaws, and many others have extensive collections of TCM texts published in English. Each has their own way of translating so the words are slightly different but the overall meaning is the same. Wiseman uses "repletion" and "vacuity" while Macioccia uses "excess" and "deficiency", for example.

Question: Would you like to give a description of your plan for the future?

Evan: My goals are to continue teaching at Shanghai TCM University, and to expand my practice at Shanghai Trinity Clinic. I also would like to travel to less developed areas of China and offer free treatments to the needy and elderly. In the West, there is a NGO of TCM practitioners called "Acupuncturists without Borders." They organize relief work for victims of trauma and natural disasters. Last summer I volunteered in Nepal to assist in the earthquake relief program.

Figure of Buddha of Nepal

Buildings after Earthquake in Nepal

Survivors Treated in Kathmandu

Crourded Bus in Kathmardu

I arrived in Kathmandu, Nepal on August 12th. Kathmandu is both beautiful and tragic. Some buildings didn't survive, some are condemned, and some are propped up. The first night I had a delicious dinner although I really didn't know what it was. Later I learned it was called dahlbat and is the traditional dish of Nepal. Back in Shanghai I have found a Nepali restaurant and go frequently to eat dahlbat. The next morning, we started treating survivors. Partnered with local dentists at a temporary tent camp, we treated seventy-five survivors with the NADA protocol of 10 needles, 5 in each ear. This protocol had been proven to reduce stress, fear, and anxiety which are the emotions most experienced after a traumatic event. On August 15th we treated 25 elderly monks and their care-givers at a retirement community. The ear needles were effective but the Shaolin Temple tiger balm that I brought along was an even bigger hit! All the patients wanted me to apply and massage the ointment into their aches and pains. Their smiles and laughter showed me it was much appreciated. The next day, over 120 survivors were treated in another tent city in the area known as Boudha, Kathmandu. Many children were there and they all were excited and willing to try acupuncture. The grown-ups were relaxed and happy to see their kids having fun. However, at another tent city in the Boudha neighborhood of Kathmandu the mood was quite somber yet still open-minded. The survivors in Nepal were truly and authentically grateful for the help we provided. In Nepal, the traditional greeting is "Namaste", which loosely translates to "I see you as you are and accept you in this moment completely." This sentiment is a powerful equalizer and created a sense of community I have rarely found in all my travels. Namaste, Nepal! It was such an amazing experience. I will always remember and cherish the lovely authentic survivors.

My other future goals include organizing more study exchanges between Shanghai TCM University and Pacific College. Many Chinese TCM doctors do not realize that the level of TCM education in the U.S. is very advanced. I would like to show them that good doctors are coming out the U.S. system. TCM truly has gone abroad into the international community, just as it was intended by Chairman Mao.

INTRODUCTION

Evan Pinto, L.Ac., a foreign teacher at Shanghai University of TCM.

Collecting Herbs at Mount Taibai

Team Members Working at the Top of Mount Taibai

By Yang Yaming (杨亚明)

Amid a cold mountain breeze, dancing leaves and a cloudy mist, a team of mountain climbers are almost invisible on Mount Taibai. All of them are wet with frost-coated hair. These climbers are team members of the 4th National Survey on Chinese Herbal Medicine Resources in Taibai County, Shaanxi Province, led by Prof. Wang Jitao (王继涛). They have been experiencing a long hard journey. On their shoulders, there are responsibilities and dedications. Under their feet, there are hardships and dangers. They have been through a lot along this hard journey — they climbed along steep cliffs and walked on single-log bridges; they were scared by bears and snakes and bitten by noxious insects. Right now, they are excited to approach the peak of Qinling mountains — Da Ye Hai (大爷海 , Great Taibai Lake), a miraculous place for natural medicinal plants. Because very few people have been here before, there is no man-made destruction.

Seven of us started the journey from the Red River Valley, Mei County. We found a few plants known as Wei Mao or Gui Jian Yu (卫矛 , 鬼箭羽 , Euonymi Twig) around the corner of a slope. This plant is a perfect combination of beauty and toughness. From a distance, it reminds you of pink-white peach flowers in early spring. Actually, those flowers are its fruits. Its trunk and branches resemble feather arrows. According to *Shi Ming* (*Interpretations of the Names*) by Liu Xi

in the Han Dynasty (206 BC-220 AD) of China, the plant Jian Yu is called Wei (defense) by people in the State of Qi, because it is shaped like an arrow or spear blade. The trunk, branch or feathers of this plant can eliminate blood stagnation, stop pain, unblock meridians, induce bowel movements and kill insects. As a result, it's often used for cardiac or abdominal pain, amenorrhea, dysmenorrhea, abdominal pain after childbirth, ulcerative swelling, traumatic injuries, abdominal pain due to parasitic infection, burns and scalds, and snake bites. This plant is hailed as a guarding angel to women among the folk people. *The Qian Jin Yi Fang* (《千金翼方》, *Supplement to Important Formulas Worth a Thousand Gold Pieces*) by the King of Medicine Sun Simiao (581-682) stated, it's best to pick up and dry Wei Mao (卫矛, Euonymi Twig) in the lunar month of August. According to the *Jiu Tang Shu Sun Simiao Zhuan* (《旧唐书孙思邈传》*Sun Simiao's Biography in the Old Tang History*): At the time of Emperor Xuan of Zhou (559-580), when the ruling house was embroiled in frequent upheavals, Sun Simiao lived in retreat on Mount Taibai. It's estimated that he lived there from the first year of Emperor Xuan of Zhou (579) to the first year of Emperor Wude of Tang (618). After that, he intermittently lived again on Mount Taibai in the first year of Emperor Yonghui of Tang (650) to the fourth year of Emperor Xianqing of Tang (659). The years on Mount Taibai had witnessed the establishment and development of Sun Simiao's academic idea. Textual research has suggested that Sun Simiao lived in Duiwoping, a place not far from where we were.

It got colder at higher altitudes. We walked 10 kilometers from Shihai to Xiaban Temple. Here we saw a shrub called Jin La Mei or Yao Wang Cha (Potentilla Fruticosa) which was an approximately 20-30 cm tall. In Chinese, Yao Wang (药王) literally means the King Medicine and refers to Sun Simiao for his significant contributions to Chinese medicine and the tremendous care he gave to his pa-

Wei Mao or Gui Jian Yu (卫矛, 鬼箭羽, Euonymi Twig)

Team Members in Mount Taibai

tients. As legend goes, when Sun Simiao lived a secluded life on Mount Taibai, he used to pick up this plant to drink it as tea himself and recommended it to the local people and doctors. That's why this plant has been titled as Yao Wang Cha (**药王茶**, tea for the King of Medicine) by later generations. Since it can clear heat, benefit the stomach and regulate menstruation, this plant is often used for dizziness due to summer heat, stomach discomforts, food retention and irregular menstruation. Today, it is used for hyperlipidemia, hypertension, diabetes mellitus, insomnia and mental restlessness. It's very popular among the local people and has now become a representative herb on Mount Taibai.

In the late afternoon, we arrived at Xiaowengong (**小文公**) Temple on the top of the mountain. When we put up our tents, it started raining and the wind started blowing. At that moment, we deeply felt that everything in the hills and streams was of medicinal value and every branch and leaf had thoughts and emotions. The gorgeous snow lotus on Mount Taibai had waited so long that it withered and lost its beauty. The botanical name of this snow lotus is Kong Tong Shen (**空洞参**, Soroseris Erysimoides). It got this name because it resembles snow lotus and grows in cold and high altitudes (3,300-3,500 meters). In Chinese, Kong Tong literally means an empty stalk. It can moisten the lung, stop coughing, reduce inflammation, induce lactation, regulate menstruation, and stanch bleeding. As a result, it's often used for coughing, common cold, bronchitis, traumatic injuries, ulcers, sores, irregular menstruation and bleeding.

Taibai Lu Jiao (**太白鹿角**, Cladonia Gracilis)

A type of peculiar lichen named Taibai Lu Jiao (**太白鹿角**, Cladonia Gracilis) also grows here. It appears gray green on the surface but grayish white on the inside. It stands up like Lu Jiao (deer horn) and grows on rocks. It can induce urination, resolve edema, remove toxins, stop bleeding, and regenerate tissue. As a result, it's often used for cystitis, dysuria, eye problems, nosebleeds, hematemesis, and impetigo.

Method: oral decoction of 6-9g; external washing with the decoction; or external application of fine ground powder.

Ma Bo (马勃 , Lasiosphaera seu Calvatia)

Taibai Long Dan Cao (龙胆草 , Chinese Gentian)

The white round Ma Bo (**马勃** , Lasiosphaera seu Calvatia) on the grass is often mistaken for a bird's egg. It has many small pores on its outer shell. Under the sunlight, brown spores come out of these pores and fly away in the mountain breeze. This herb can cool blood, stop bleeding, clear heat, remove toxins, resolve swelling and benefit the throat. As a result, it's often used for sore throats, bleeding and carbuncles. For persistent coughing, the folk people grind Ma Bo into a fine powder and mix it with honey to make honey pills. For hematemesis due to accumulated heat, the folk people mix Ma Bo and granulated sugar into pills. Night had come when we finished specimen collection. We ate dinner in the dim light and immediately felt cozy and warm. We were so tired that all of us fell asleep as soon as we laid down.

On the second day, it began to rain. After the rain stopped at noon, Prof. Wang took us to gather specimens. Although it seemed boring, it was a long trip. Sometimes, there were no 'roads' at all. What we could see were cliffs, primitive forests, thistles and thorns, and unknown dangers. We found bird and animal tracks, but there were no human footprints. What's more, some places were extremely slippery; we could only rely on small grasses or shrubs to prevent us from falling. Due to anoxia and the exhausting nature of our journey, we became short of breath even after a few steps. Looking around, we found that there were no tall trees; instead, the place was full of low, short alpine shrubs, grasses and lichens.

We witnessed the truth that life is simple but amazing. We collected some Taibai Long Dan Cao (**太白龙胆草** , Chinese Gentian) which were merely 5 or 6cm tall with purple flowers in blossom. The most outstanding feature of this plant is that these flowers are half of the total height of the whole plant. Another plant, the finger-sized Lei Zhu Hua (**肋柱花** , Lomatogonium) closes its flower at night or on cloudy days but opens instantly in the sunlight.

Two days later, we arrived at Da Ye Hai (also known as the Great Taibai Lake) – a sacred place at Mount Taibai, which is a miraculous place for Chinese herbs. We believed that the Lake had been really moved by our dedication, commitment and passion for Chinese medicine, that it presented us with a spectacular view. Geologically, the Lake is located at a dead volcanic vent and enclosed on three sides by mountains that are full of sheer cliffs and jagged rocks. The other side is open to embrace water which nurtures all the creatures in that area, great and small. At dusk, we climbed to Baxian Tower at the summit of Mount Taibai. The altitude was 3,767 meters (12,359 feet) on the GPS display. In the tower there is a Bodhisattva Temple, but no statue of Buddha. Furthermore, outside the temple there are plenty of red, green, white and yellow plants fighting for their survival.

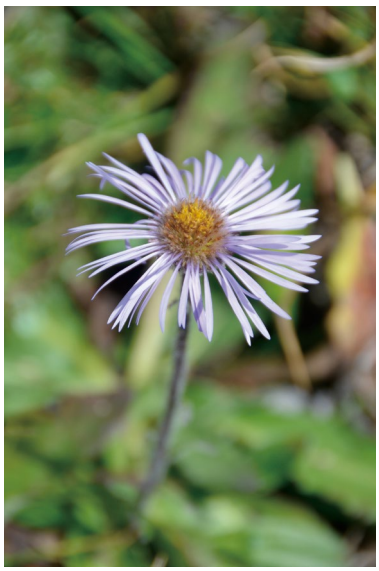
Finger-sized Lei Zhu Hua (肋柱花 , Lomatogonium)

Taibai Snow Tea, Yao Wang Cha (药王茶 , Potentilla Fruticosa)

Hong Jing Tian (红景天 , Rhodiola Linearifolia)

In the early morning of the third day, we went straight to the sample plots to observe the uncommon Qinling Long Dan Cao (龙胆草 , Chinese Gentian), Qinling Zi Jin (紫堇 , Corydalis), Lei Zhu Hua (肋柱花 , Lomatogonium), Taibai snow tea, Yao Wang Cha (药王茶 , Potentilla Fruticosa), Huan Hun Cao (还魂草 , Spike Moss), Hong Jing Tian (红景天 , Rhodiola Linearifolia), soft Zi Yuan (紫菀 , Tatarian Aster Root) and Gao Shan Jiu (高山韭 , Allium Sikkimense Baker).

Zi Yuan (紫菀 , Tatarian Aster Root)



Tiao Ye Hong Jing Tian (条叶红景天 , Rhodiola Linearifolia)

Lei Zhu Hua (肋柱花 , Lomatogonium)

The tall straight Tiao Ye Hong Jing Tian (**条叶红景天** , Rhodiola Linearifolia) was stunning and elegant. The low short Qinling Long Dan Cao (**龙胆草** , Chinese Gentian) can regulate menstruation, circulate blood, clear heat, benefit eyes and induce urination. As a result, it's often used for irregular menstruation, dysmenorrhea, headache, insomnia, dysuria, urinary disturbances and abdominal pain. The purple Lei Zhu Hua (**肋柱花** , Lomatogonium), which opens in sunlight and closes in the shade can clear heat and resolve dampness and is therefore often used for jaundice, fever, headaches and hepatitis.

The stems of Ya Zhi Hua (**鸭跖花** , Common Dayflower Herb) are typically decumbent. They have lovely yellow flowers on top. This herb can remove wind, dissipate cold, open the orifices and unblock meridians. As a result, it's often used for wind cold, Bi-impediment due to wind, cold and dampness and nasal problems. Another herb is called Huang Hun Cao (**还魂草** , Spike Moss, literally meaning to enable a person to return from the grave). This herb can remove toxins, resolve swelling and stop bleeding. As a result, it's often used for traumatic injury, swelling or poisoning with unknown reasons, snake bites and scorpion stings.

From a distance, the Taibai snow tea plants look like pure white snow in the grass. Up close, these plants are more like ice spikes everywhere. Prepared by pouring hot or boiling water, this tea can relieve thirst, clear heat, remove toxins, soothe liver fire, nourish yin, moisten the lung and lower blood pressure. Walking in the

vast alpine meadow, you can occasionally see another plant with strikingly beautiful blue flowers known as Gao Shan Jiu (高山韭 , Allium Sikkimense Baker). Other than being used as a seasoning, this plant acts to regulate the spleen and stomach and reinforce the kidney.

Gao Shan Jiu (高山韭 , Allium Sikkimense Baker)

It was two o'clock in the afternoon when we finished the GPS positioning, measurements using rulers, recording the names and numbers of medicinal plants, videotaping, and collecting the specimens of all the sample plots. Although these procedures had been performed many times before, they still required much physical strength due to such cold and hypoxic conditions. However, looking up at the ocean-blue sky, none of us felt tired. Actually, the only feeling we had was that we were so close to the sky.

ABOUT THE AUTHOR

Yang Yaming, penname: Xi Bu Jing Shui, literally means Western well water, writer, professor at Shaanxi University of Chinese Medicine, E-mail: 411724971@qq.com

First Law on Chinese Medicine in the United States

By Li Yongming (李永明)

Almost every year, new bills will be proposed in some States of the United States of America regarding the legislation of acupuncture or Chinese medicine. New York and California are traditionally centers of Chinese medicine where many Asian professionals practice acupuncture and herbal medicine, and thousands of patients benefit from their service. There is no doubt that new bills regarding Chinese medicine in these two States attract more attention in election years, and will eventually have a broader influence on other States in the future.

The first State law on Chinese medicine was passed 35 years ago on April 20, 1973 in Nevada. It took only five weeks from the time it was proposed to the moment, it was signed into law by the governor. However, the true story behind legalizing Chinese medicine is very dramatic and unforgettable.

Because the snake is a part of the Western medical logo and the dragon is a symbol of Chinese culture, the battle against legalizing Chinese medicine was referred to as a battle between the dragon and the snake by the public in the 1970s. It was also recognized as the most oddly lopsided power struggle in American medical history, except the winner turned out to be the dragon, which had very little power and publicity at that time.

After 35 years, few people remember any details of the early efforts to legalize Chinese medicine. In fact, revisiting these historical events may help greatly in highlighting what we are trying to do today. The following stories are based on some early publications regarding the first law on Chinese medicine.

New journey of Chinese medicine to the west

On April 23, 1973, a paper entitled "Acupuncture in Nevada" was published in Time magazine. It reported, "The Nevada State legislature last week became the first in the nation to declare Traditional Chinese Medicine a learned profession. By nearly unanimous vote, the lawmakers legalized acupuncture, herbal medicine and other Chinese practices."

This refers to a Nevada State bill S448, which legalized the practice of acupuncture, herbal medicine and Chinese medicine in the State of Nevada. The law required the establishment of a State board of Chinese medicine, independent from the existing stage board of medicine. It also allowed qualified individuals to apply for a license to practice Chinese medicine. This was truly the first time in US history, that Chinese medicine in its entirety was legalized in a State.

Many people wondered why this historical event took place in Nevada, which

Statehouse of Nevada in Carson City, where the first law of Chinese medicine was passed.

is known for Las Vegas, and not in New York or California where the majority of Chinese medicine practitioners live. How could the small State of Nevada be ahead in of so many other States?

Thirty-five years ago, there were very few qualified practitioners of Chinese medicine in the USA, and most people's knowledge about Chinese medicine came from news reports on acupuncture in China. There was no evidence that Nevada was any better than other States. During the cold war period, it was almost impossible for anyone to visit, or leave, mainland China. Naturally, the few acupuncture practitioners available then were originally trained in Taiwan, Hong Kong, Korea, Japan or mainland China before 1949.

The Time magazine article did point out one reason why Nevada lawmakers legalized Chinese medicine in such course, "What sold them was neither Nixonian detente nor the thoughts of Mao, but a free Chinese clinic that, by special permission, was opened for three weeks across from the Statehouse in Carson City."

There were several reports in the 1970s regarding the free acupuncture clinic in Nevada, and almost all observers agreed that the 3-week clinic did make a significant difference in changing the views of voters and lawmakers on Chinese medicine. One of the best written reports authored by Charles Fox was actually published in Playboy magazine for some unknown reason. Playboy is a well-known entertainment magazine for men and always contains photos of sexy girls. Fox's paper, entitled "The 300 Needles of Dr. Lau" published in March 1974 described a male acupuncture doctor and an exciting story on the legalization of acupuncture in Nevada, but there was no sexual content at all except certain racist language that cannot be used today. The word "sexy" in English has two meanings: one refers to being sexually suggestive or stimulating, and the other means generally attractive or interesting. Perhaps the second meaning of sexy was in editor's mind when he/she published Fox's acupuncture paper in Playboy. The following stories are mainly based on Fox's paper and other similar publications in the 1970s.

Acupuncture would be a good thing to have in America

The key person of the story was a semi-retired 65-year-old New York attorney named Arthur Steinberg. For over 30 years, Steinberg was in the real estate business and later bought the land The Mint stands on, the biggest casino on the downtown strip. He eventually moved his family to Las Vegas. His wife, Bian, an elegant Chinese woman, suffered from migraine headaches for years. The

best doctors could tell her only that she was too tense and there was no effective treatment. While traveling to Hong Kong in the summer of 1972, Bian and Steinberg visited a master acupuncturist named Professor Lok Yee Kung. After a few treatments, Bian's headache improved significantly. "I saw a lot of miracles which Professor Lok regarded as commonplace," Steinberg said, "and I decided acupuncture, handled correctly, would be a good thing to have in America." Steinberg got so excited that he had a 150-minute documentary film shot and went back to Nevada to share it with everyone he met.

Visitors to China were curious about acupuncture in the early 1970s (Wonders of Chinese Medicine)

Although his wife warned him not to trust them, Steinberg felt that "logically our own doctors were the first people to turn to." He found the hard way out that his wife was right. The more prominent the doctor he invited to see the film, the less likely he was to show up. Finally, someone bravely told him to stop wasting his time. "I was disappointed," Steinberg said, "but I wasn't worried. I learned years ago that the power of the people is greater than any other; it's only a question of organizing them."

Steinberg felt that Nevada was a good place to start because there were not many people there, fewer than half a million then. The voters were easier to reach and they had a close relationship with their legislators. Even at present time, among the 50 States in the USA, Nevada ranks 7th in size and 35th in population as of 2007. Steinberg also knew that he had a very tough fight ahead of him. Since the initial "acupuncture fever" in 1971, the American Medical Association (AMA) had been trying very hard to control acupuncture in all the States.

After a preliminary investigation, Steinberg found out that the situation was worse than he originally thought. By the end of 1972, acupuncture was outlawed in Kansas. It appeared in national news that New York State had closed up a booming Manhattan acupuncture clinic despite desperate pleas from hundreds of patients who said it was helping them when nothing else had. New York's State Board for Medicine ruled: "At this time, acupuncture is not sufficiently understood to be accepted for use" and that only licensed physicians associated with a recognized research facility could use a needle. State boards in Connecticut and New Jersey agreed with New York, while legislators in California passed a similar law. Minnesota, Michigan, Florida, Texas, and Indiana all decided that

only licensed physicians could practice acupuncture. It seemed that AMA was in control in most States, and there was no reason to expect that Nevada would do any better.

What a great lawyer would do?

Steinberg did exactly what a great lawyer would do. He had to move quickly because the Nevada legislature met every other year, and there were only four months left before the next meeting on January 15, 1973 in Carson City. For his project, Steinberg hired May Advertising, which had the best political lobbyists in town. The agent had cut Steinberg's film to a 30-minute program and began to run it on local TV stations. Steinberg himself tapped into the media and spoke about acupuncture at various public meetings, including at Rotary luncheons, country clubs and public libraries.

For the convenience of lobbying, Steinberg registered a company, named American Society of Acupuncture, Inc. in Nevada, and he appointed himself as the President. Because of this, his opponents attacked him for promoting acupuncture for profit, although there was no reason to suspect that he needed the money. The name of the entity remains today, but it is now a registered non-profit organization.

Not convinced that he could bring acupuncture to Nevada without the cooperation of the local medical authority, Steinberg decided, in an agreement with Professor Lok, to arrange an acupuncture demonstration to the medical community. Bob Brown, the President of May Advertising, tried to apply to the State Board of Medical Examiners for a special license to put on the demonstration. The Board voted unanimously against the request, and the board attorney told Brown, "We are not going to license your Chinaman." One should know that "Chinaman" is a racist expression and is not an acceptable word anymore today. Because of this insult, Steinberg's group finally decided to pass a bill legalizing Chinese medicine and to keep it totally out of the hands of the medical establishment. Steinberg started public lobbying himself. He appeared on TV, and called for public support for acupuncture. By the time the legislature convened, 17,000 pro-acupuncture signatures were collected. Legislators and the governor were bombarded by mail and phone calls.

In the meantime, James Joyce, the best lobbyist of May Advertising, was assigned to this case. As he recalled, "I went up to the legislature in January feeling like a fool. When I told them I had a bill to legalize Chinese Medicine and started talking about acupuncture, herb medicine and energy flows, they roared with

laughter and I went home very depressed. Then, I realized the only way to do it was to put up or shut up. If acupuncture was as great as I'd been telling these guys, why not show them? Put on a demonstration for the legislators in Carson City."

A conference of acupuncture at Stanford in 1972 attracted over 1,400 physicians and medical professionals.

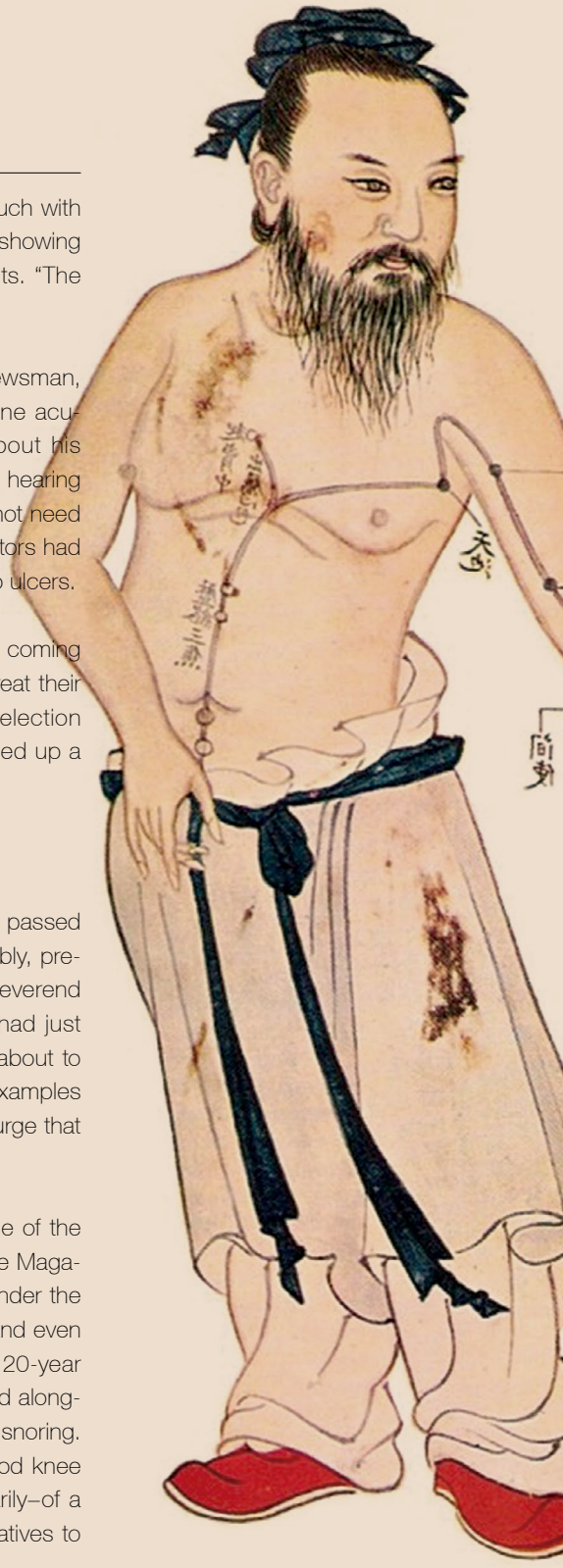
Joyce soon arranged a private demonstration by Professor Lok to his friend, Senator Lee Walker, who is the Chairman of the Senate's Health, Welfare and State Institutions Committee. Mr. Walker was convinced to sponsor Steinberg's emergency bill allowing the acupuncture demonstration. Indeed, the bill was passed without any problem, overriding the decision of the State Board of Medical Examiners. The demonstration was finally set and all legislators and the press were invited.

The demonstration of acupuncture wonder took place in a conference room on the second floor of a casino building across the street from the Legislative Building. Out of over 1,000 volunteers who applied, 70 individuals were chosen first, but a lot more came in uninvited later. Professor Lok, a 61-year-old man, worked very hard in treating patients from morning until midnight, six days a week, with only one assistant, his wife, Ms. Chan.

Although the opposition initially charged that the patients had been hired to fake the results, many cases, as described in Fox's report, strongly argued that acupuncture could not be ignored any more.

"As 30 legislators, TV crews, radio reporters, and journalists watched, a 61-year-old Las Vegas woman, who'd had two operations for a broken hip, had been told she needed a third and had been unable to walk for seven months, took one treatment and walked about unaided until she was restrained. A Chicago man flew in uninvited. He had suffered from uncontrollable spastic head movements and said that treatments over ten years had cost him $23,000 in medical bills. This, he said, is absolutely my last hope. The spasms were relieved a few minutes after Professor Lok inserted his needles. It went on and on."

Joyce remembered that the turning point was in the second night, when Senator Stanley Drakulich asked if he could have an acupuncture treatment for his arm problem. He had not been able to lift his arm above his shoulders for years.



"The next thing," said Joyce, "there was a state senator lying on the couch with needles in him and the following day he's walking about the legislature showing everyone how much better his arm is." He needed only four treatments. "The dam was broken" at that time, Joyce said.

There were many additional stories within the three weeks. A local newsman, Armstrong, had suffered from Meniere's syndrome since 1956 and one acupuncture treatment convinced him to publish a front-page story about his results and support for the bill. In addition, his brother-in-law had had his hearing damaged in a mine explosion years before. With 12 treatments, he did not need his hearing aid any more. In less than three weeks, more than 20 legislators had received acupuncture treatments for various conditions from back pain to ulcers.

"I suddenly found the roles reversed," said Joyce, "The legislators were coming to me and asking if I could do them a favor and get Professor Lok to treat their wives or mothers-in-law or some old lady who'd been generous at election time. I tell you, I went to Carson City as a lobbyist for this bill and ended up a missionary."

A victory of 54 to 2

While the acupuncture demonstration was still going on, the State senate passed the bill of Chinese medicine by 20 to zero. It soon moved to the assembly, presented by the Chairman of the Health and Welfare Committee, the Reverend Marion Bennet, an African-American Democrat from Las Vegas. He had just been treated with acupuncture and said, "Mr. Speaker, the bill we are about to debate is unique. The very people who will testify in its favor are living examples of what it can do: This is the sick man's hope, the poor man's dream. I urge that it be passed."

Indeed, the bill was passed by 34 to 2, and it was no surprise that one of the two was a physician assembly member. The immediate report from Time Magazine described, "Half of Nevada's 60 lawmakers have put themselves under the needles of one Lok Yee-kung. There have been several claimed cures and even more conversions. Assemblyman Robert Hal Smith reported that his 20-year sinus condition disappeared after needles were stuck in his forehead and alongside his nose. Equally as gratifying to his wife, the treatment silenced his snoring. Another legislator said that he had been cured of the pain of a childhood knee injury, and a third claimed to have been relieved–though only temporarily–of a number of leg ailments. Scores of constituents begged their representatives to get appointments for them at the clinic."

The response from the AMA was that "the Nevada legislators have absolutely ignored all reason." The local head of the medical association appealed to the governor to veto the bill, but he was told, "You've come to me with too little, too late." The bill became a law after Governor O'Callaghan signed it.

The Nevada Board of Chinese Medicine was established according to the requirement of the law. Dr. William Edwards, the first Chair of the Board, described independent functions of the Board and some historical events in a paper published in June 1974 (West J. Med, 120:507). However, Nevada is a relatively small State, and only over 40 licensed practitioners of Oriental medicine were listed by the Sate Board on its website in 2007.

Classical Chinese acupuncture chart appeared in Man Myth & Magic in 1970. Interestingly, inverted Chinese characters were shown because of ignorance. Acupuncture was unknown to most Americans before 1971.

The first man in legalizing Chinese medicine

The legalization of Chinese medicine in Nevada soon spread to other States in the USA. In July 1975, California State legalized acupuncture as a medical profession. The law requires that the State Board of Chinese Medicine contain four Chinese medicine practitioners and limits physician members to two. On August 9, 1975, New York State passed a similar law on acupuncture and the first batch of acupuncture licenses was issued on April 1, 1976. Thirty years later, Mr. Thomas Monahan, who participated in drafting the original acupuncture law in New York, said, "For the first time in New York history, a part of medicine, acupuncture, was taken out and regulated separately. But it turned out to be pretty good." In the following years (by 2008), a total of 44 States in the USA have legalized acupuncture or Chinese medicine. Today, these specific laws allow licensed professionals to practice acupuncture or Chinese medicine independently in most parts of the USA.

The Nevada law of Chinese medicine passed in 1973 had three features. First, it was the very first law of Chinese medicine in the USA; second, the law legalized Chinese medicine as a whole entity, including both acupuncture and herbal medicine; and third, the law recognized the independent status of Chinese medicine and did not put it under the control of the State Medical Board.

In a paper published in 1981 (The Hastings Center Report, 11:2), Robert Schwartz, a professor of law, pointed out that the Nevada law of Chinese medicine was "the challenge of physician control." He also stated that there has been little dissatisfaction with the Nevada statute, although it was amended in 1975

to change references from "Chinese" medicine to "Oriental" medicine, and to require all health care insurers doing business in the state to cover payments to licensed acupuncturists as they would to other health care professionals.

The Nevada law of Chinese medicine brought hope to Chinese medicine practitioners and patients who were puzzled by legal issues in the early 1970s. It also clearly showed the power of the people, and it sets a good example for other States regarding the legalization of acupuncture and Chinese medicine. Because of his significant contribution, Professor Lok was named "the father of Oriental medicine" in Nevada. In contrast, fewer people still remember the significant contributions of Mr. Arthur Steinberg. Anyone who revisits the Nevada history of legalizing Chinese medicine should agree that Steinberg was the first man to legalize Chinese medicine in the USA.

Another significant aspect of legalizing Chinese medicine relates to the acceptance of Chinese culture that recognizes Chinese medicine as a learned profession. It is proof that regardless of cultural background, ethnic group, or skin color, anything with substantial value will be accepted and spread freely in this society. The American values of democracy, open-minded thinking, practical concern, and acceptance of other cultures are also reflected in the legalization of Chinese medicine. Today, the Nevada case remains an excellent example and good learning experience for those who try to establish or modify similar legislation.

Note: In the USA, acupuncture practice and licensure are regulated by individual States. Most States require that non-physician applicants should have a minimum of 3-4 years education in acupuncture or Chinese medicine and have passed the national board examinations. A few States have their own examination. For details, please check the Web sites at:
Law: www.acupuncture.com/Statelaws/stelaws.htm
Examination: www.nccaom.org

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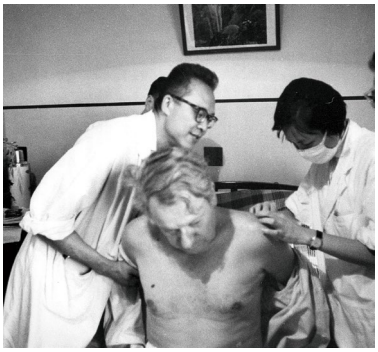
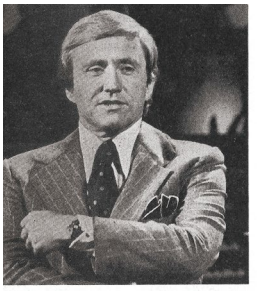
PHOTO LEGENDS
图片故事



During his trip to Beijing, Reston was admitted to Anti-imperialism Hospital (Union Hospital) for abdominal pain, and later was diagnosed as acute appendicitis. While examined by a group of top medical experts, including famous cardiologist Dr. Fang Qi (left), Reston (middle) felt himself like a white whale on beach.

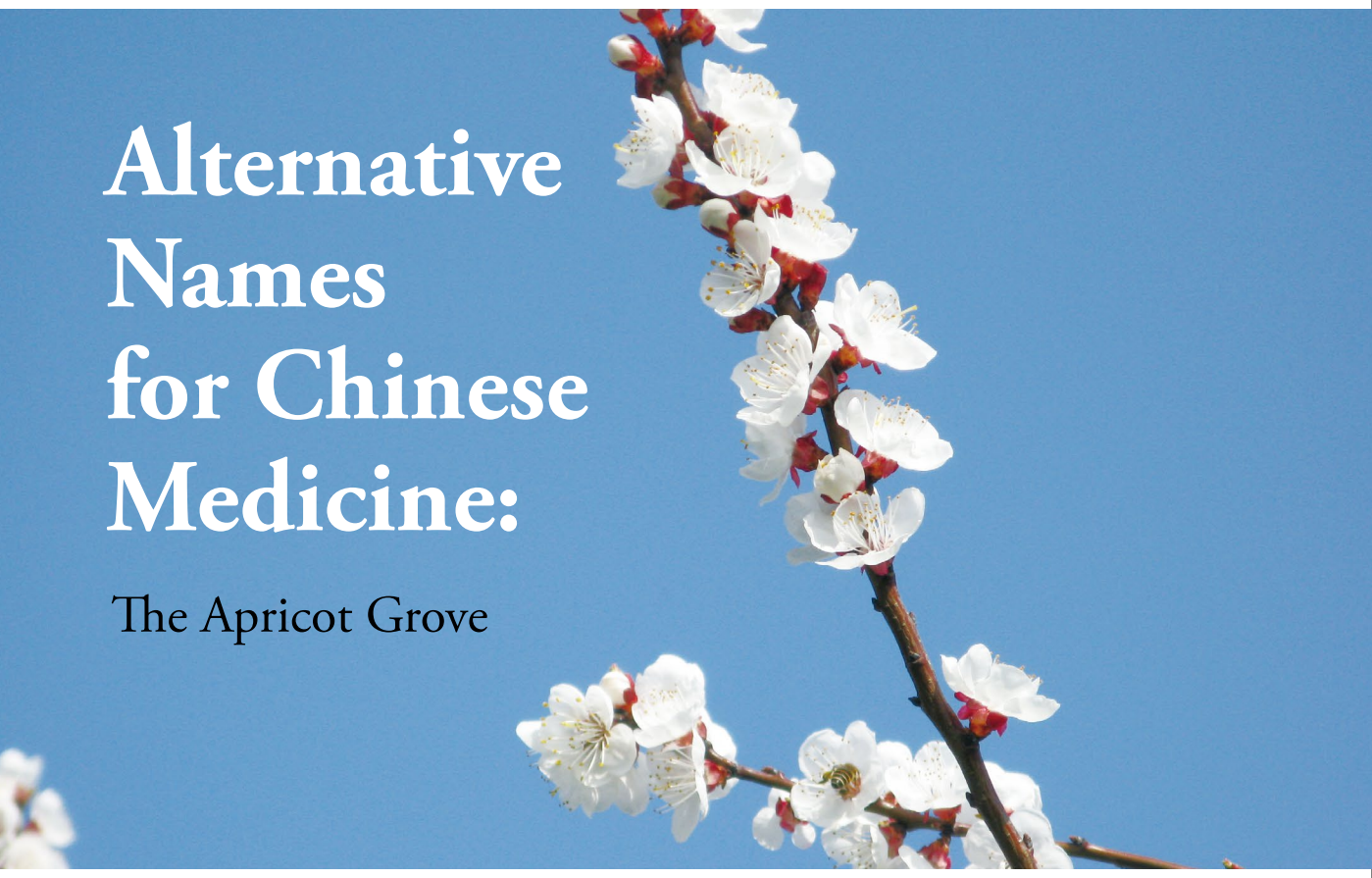
Among these famous figures shown in the April issue of People magazine in 1974, there are Hollywood starts, TV anchorman, super sportsman, cowboy actors, and renown politicians. What they had in common? **The answer was they all had been treated by acupuncture.**






In 1980, the Governor Jerry Brown signed a landmark legislation AB3040 to expand the scope of practice of acupuncturist and making them "Primary Health Care profession". This law makes acupuncturists essentially practitioners of Chinese medicine. (Provided by Dr. Daren Chen)

James Reston, a New York Times reporter published his acupuncture experience in Beijing on July 26, 1971. The paper was later recognized as the trigger of American acupuncture fever.



Alternative Names for Chinese Medicine:

The Apricot Grove

By Qu Lifang（曲丽芳）and Mary Garvey

The 'Apricot Grove' is another name for Chinese medicine and the field of Chinese medicine. The use of this term can be traced back to ancient times. The story took place in Fengyang county, Anhui province in the Three Kingdoms period (220–280 CE) and was recorded in Volume Ten of the *Tales of the Immortals* (《**神仙傳**》).

In the book, the Daoist Philosopher, Ge Hong (**葛洪**, 283–343 CE), tells us the story of Dong Feng (**董奉**), an altruistic physician who was well-known for his medical skills. According to the story, 'Dong Feng was a Daoist doctor from Min (**闽**), in present day Fujian province. He lived in a mountainous area and cured many patients during his lifetime without taking any money or goods. Those patients whom be cured wanted to thank him, but all he asked for was for them to plant five apricot trees in a nearby grove in order to treat serious illnesses and one apricot tree for mild illnesses. Ten years later, the area was covered with a forest of one hundred thousand apricot trees.

He asked those who came to gather apricots to leave some rice in the community granary. The rice was then used to feed those with not enough to eat. Over time, Dong Feng's compassion and medical skills created a forest that alleviated people's suffering. This is why he was remembered as one of Chinese medicine's first sage-physicians.

From that time, xìng lín has been an alternate name for Chinese medicine, and the idea of the 'Apricot Grove' expressed the qualities of medical skill, ethics, compassion and humanity. The term has given rise to several more Chinese expressions. For example, 'a warm spring in the apricot grove' (**杏林春暖**), describes the kindness and generosity of Chinese medicine; 'famed in the apricot grove' (**誉满杏林**), describes someone with an eminent reputation in Chinese medicine; and, an 'apricot grove master' (**杏林高手**), describes a well-known doctor with exceptional skills whose applications of Chinese medicine are known to be effiecfive.

As a special term for one of Chinas' great socio-cultural achievements, the' Apricot Grove' story is quite similar to the 'Pear Garden' (**梨园**, li yuan). The Pear Garden has been an alternate name for Chinese opera since the Tang Dynasty (618–907). The origins of Chinese opera lie in the town of Chang'an, present day Xi'an. Because of its location on the Silk Road, the trading town became a city and cultural centre nurtured by influences from all over the world. It was there that the Tang Emperor and cultural advocate Xuan Zong (**玄宗**. 712–756) founded China's first imperial acting and musical academy, and perhaps the world's first music Academy. The imperial court orchestra also originates from here. All these circumstances laid the foundations for Chinese opera.

According to the Tang Dynasty records, Ming Huang ('Ming Huang' is Emperor Xuan Zong's posthumous title) first formed the acting school known as the Pear Garden to produce a kind of musical drama. The Pear Garden was originally a part of the imperial garden and grew to become a centre for the arts. In the *New Book of Tang* (《**新唐书**》, 1060), the official history of the Tang Dynasty, it says: 'The Emperor Xuan Zong had a sound knowledge of composition and a great fondness for Daoist music. He selected a troupe of three hundred professional female dancers, singers and musical instrument players, and trained them in the Pear Garden. If there were any errors in their performance, the Emperor would certainly notice and correct the players.' Thus, they were known as the Emperor's disciples, or the 'Children of the Pear Garden' (**梨园子弟**). The term, established by Xuan Zong in the Tang Danasty, is used for all operatic players, theatrical performers and actors. Similarly, li yuan shi jia (**梨园世家**) has come to mean the players or actors from a family of operatic artists.

Nowadays, the Pear Garden is also used for entertainment venues. For example in Sri Lanka, Colombo's new Commercial Entertainment Building, which was sponsored and constructed by China, is named 'The Pear Garden'.

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Cistanche

A Green Light in the Desert

By Yang Rui (杨锐), Song Xinyang (宋欣阳) and Tang Tianying (唐天瀛)

In recent years, climate changes such as smog caused by industrial pollution have seriously threatened people's health. Facing illness, TCM's important feature is holistic thinking, which emphasizes the harmony between man and nature. This, in turn, tells us that human health has a close connection to any change in nature. And that climate change will directly or indirectly affect our body.

On December 12, 2015, the Paris Agreement made at the Paris Convention on Climate Change pointed out that all countries will contribute by making their own effort to deal with global climate change. Nowadays, more and more people are paying attention to environmental protection. Some rarely known methods have gradually emerged to deal with climate change including Rou Cong Rong (**肉苁蓉**, cistanche) which has been widely used in TCM.

Legend of cistanche

In the first year of the Jin Dynasty, Genghis Khan's sworn brother Zha Muhe betrayed Genghis Khan out of envy and gathered tribes to attack him. Genghis Khan and his troops were defeated and trapped in a sacsaoul forest, ravenous and exhausted. Then Zha cruelly boiled the captives in 70 huge pots. This action infuriated the gods. So the gods sent a horse to Genghis Khan. The horse leaped to Genghis Khan and roared to the sky and then dug out a root tuber with its hoof. After eating the root, Genghis Khan and his men were filled with enormous

strength, and so they dashed down the hill to trounce Zha's tribe. Thanks to this root tuber, Genghis Khan successfully established a solid foundation for unifying Mongolia. This root tuber is now called Cistanche----the so-called Ginseng in the desert.

Cistanche—a miraculous herb

In the Tang Dynasty, the book entitled Taoist Sutra named "cistanche, candidum, snow lotus and six other herbs" as "the Nine Chinese Miraculous Herbs". Chinese Pharmacopoeia designates cistanche as orobanchaceae cistanche deserticola and Cistanche tubulosa's scale leaves covering its dry succulent stem, which is slightly curved and cylindrical, brown or grayish brown in colour and densely covered with imbricated succulent scale leaves.

In TCM, cistanche is warm in nature. It tastes sweet and salty and belongs to the kidney and large intestine meridians. It can warm kidney yang, increase essence and blood and relax the bowels. It is commonly used to treat ED, infertility, soreness and weakness in the waist and knees as well as feebleness in the bones and tendons. At the same time, modern scientific research has shown that cistanche is rich in manganese, an element which can increase the synthesis of the sex hormones in the human body, activate a series of enzymes, enhance the immune function and slow down aging.

Usage One: People whose hands and feet are cold are supposed to take cistanche. TCM always pays attention to the relation between food and medicine. Cistanche as a warm, mild and nourishing medicine often takes its place at the dinner table since ancient times. The pharmacist Su Song in the Song Dynasty said that when cistanche was boiled with potatos, mutton and rice, as well as with appropriate condiments, the thick soup would taste good and could tonify essence, smooth the intestines, nourish the stomach, activate the spleen, tonify the kidneys, and invigorate the yang. It is even more effective than some tonics.

Usage Two: People with infertility, ED, premature ejaculation, or restlessness could take cistanche wine. In ancient times, cistanche, medlar, and cynomorium together were called the "Three Noble Medicines". Early in the Yuan Dynasty, wine soaked with cistanche, medlar and cynomorium had already appeared in health recipes of the Mongolian nobility. To make the wine, one can smash cistanche and cynomorium and soak them in a sack in medlar wine for 15 days. The wine can treat infertility as well as weakness and soreness in the waist and knees.

Usage Three: Elderly people's constipation can be treated with cistanche tea. It is easy to make by putting cistanche into hot water and adding some honey. Cis-

tanche will not harm one's healthy qi since cistanche itself can tonify one's body. This tea is especially suitable for the elderly whose constipation is due to insufficiency of kidney yang.

Cistanche and sacsaoul forests—excellent partners confronting desertification

Cistanche is a perennial parasitical herbaceous plant, usually grown in slightly saliferous, fixed and semi-fixed sand areas, dune deserts, lake basins and lowlands with high underground water levels. It favors drought and weather with little rain.

The sacsaoul, which cistache parasitizes, is 2 to 3 meters high on the average. Sacsaoul roots are huge and these pendicular roots can penetrate over 5 meters deep into the sand while its horizontal roots are also well developed. The sacsaoul is a super xerophytic halophyte which can last for a hundreds of years. These characteristics make sacsaouls ideal wind prevention and sand fixed plants. Sacsaouls are great at promoting the growth and development of soil microbes. Thus it can biologically fix desertification. For example, the Ala Shan Desert in Inner China's highland is about 270,000 square kilometres. It is special in its geographical location and natural environment. In this desert,

sacsaoul forest occupy a total area of 8,666 square kilometres. The desert is an area which mainly produces cistanche. The local government strives to develop cistanche wine, tea, oral medicines and other related peripheral industries which has already brought excellent profits.

At present, among all the global environmental problems, much attention has been paid to the management of desertification. Physical and chemical methods are temporary, therefore the biological approach in desertification management has been favored. It is well-known that planting trees to prevent desertification has its limitations. Looking at the situation from a different angle, cistanche ---- an eco-warrior in TCM, can help reach the goal of desertification management without taking over farm lands.

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Chinese Kungfu and Meridians

Nurture Your Liver in Spring

By Wang Ying (王英)

The three months of spring are seen as a time of growth, renewal and, of new life (both plant and animal) being born. In these three months, all things in the universe start to flourish. It's advisable to be late to bed and early to rise. Then let your hair down, loosen your blouse, and take a walk in your courtyard to open up your mind. In these three months, it's essential to follow the qi of spring with more care, less ruin, more give, less take, more reward and less punishment. Only in this way can you nurture your life in spring. Otherwise you may damage your liver. As a result, you may not have adequate qi to support growth in summer.

—Chapter 2, Plain Questions,
Yellow Emperor's Inner Classic

Spring is the season when all things grow. The human body corresponds with seasonal changes. In Chinese medicine, the liver is ascribed to the element of wood and corresponds to the season of spring. Since liver qi flourishes in spring, spring is a good time to protect and nurture your liver. Chinese Kungfu or physical exercise is helpful to this end.

How Chinese medicine understands the liver

In modern medicine, the liver is an organ that plays a major role in metabolism comprising of numerous functions in the human body, including detoxification and glycogen synthesis. As an accessory digestive organ, it produces bile.

In Chinese medicine, the liver is understood in the following four aspects:

1. The liver stores blood, and maintains free flow of qi: The liver regulates blood volume, maintains free flow of qi and blood, nourishes the liver organ and modulates emotions.
2. The liver dominates tendons/sinews: The liver is associated with physical activities, exercise tolerance and fatigue alleviation. Chinese medicine believes that blood is stored in the liver when we are at rest. Thus, geting plenty of sleep and avoiding burnout are important to protect your liver.
3. The liver stores spiritual/ethereal soul (**魂,** Hun): The spiritual soul refers to part of the soul which goes to heaven and is able to leave the body, carrying with it an appearance of physical form. As the liver stores blood and blood nurtures the spiritual soul, normal functioning of the liver guarantees a peaceful spiritual soul; otherwise, sleep walking, sleep talking or hallucinations may occur. Emotional disturbances may damage the spiritual soul, resulting in mental disorders.
4. The liver opens into the eyes and its luster shows in the nails: 'The liver opens into the eyes' can be interpreted from three aspects: a) the liver meridian ascends to connect with the eyes; b) liver qi and blood ascend to nourish the eyes; and c) liver problems often affect the eyes. 'Its luster shows in the nails' means that abundant liver blood manifests as flexible hand/foot movements coupled with red, lustrous finger/toe nails. Clinically, Chinese medical practitioners can tell the condition of the liver by the texture, color and moisture of a person's nails.

Meridian theory and the liver meridian

Pathway: The liver meridian is internally and externally connected with the gallbladder meridian. It originates from the dorsal hairy region of the great toe [**大墩,** Dadun (LR 1)], flows in between the big and second toes [**行间,** Xingjian (LR 2)],

goes upwards along the medial aspect of the knee [**曲泉** Ququan (LR 8)], continues to go upwards and enters the lower abdomen, passes through the diaphragm and disperses in the costal and hypochondriac region [**期门** Qimen (LR 14)]. The meridian further travels upwards along the throat and connects with the eyes.

Indications: Problems involving the liver, gynecology and external genitalia and conditions along its pathway, such as low back pain, sensation of fullness in the chest, hiccups, enuresis, dysuria, hernia and swelling of the lower abdomen.

Physical exercise can help alleviate problems along the pathway of liver meridian such as low back pain, fullness and distension in the chest and hypochondriac region, lower abdominal pain, vertigo, depression or irritability. Since liver problems are commonly seen in spring, it's important to soothe liver qi and nourish liver blood through appropriate exercise.

Chinese Kungfu that benefits your liver in spring

Spring is the season when all things grow. Liver is ascribed to wood according to the five-element theory and corresponds to the season of spring. Some Chinese Kungfu movements can stimulate the liver meridian, harmonize liver qi and circulate blood.

The liver meridian is often activated by high-pitched sounds during exercise, such as the Jeet Kune Do by martial artist Bruce Lee. In addition, the Xu sound helps to soothe liver qi.

Separate the feet to (or slightly narrower than) shoulder-width apart and stand in a pigeon-toed gait: slightly flex the legs to enable a fist between the knees. This is also one of the basic stances in Hung Kuen (a southern Chinese martial art, which belongs to the southern shaolin styles and is associated with the Chinese folk hero Wong Fei Hung). Requirements: Keep the body upright and balanced with even distribution of body weight. This exercise strengthens the leg muscles and improves balance. Regular exercise of this stance benefits the liver meridian.

In addition, the liver meridian can be harmonized by slapping the liver and gallbladder meridians, focusing on key meridian points. For example, flapping the medial and lateral aspects of the thigh, hypochondriac regions, axillary line, supraclavicular fossa and back can soothe the chest, regulate qi, nourish the blood and soften the tendons flapping Jianjing (GB 21) helps harmonize the liver and gallbladder.

Basic stance in Wing Chun (eternal spring) — Er Zi Qian Yang Ma

Increase your exercise gradually in spring

The top priority in spring is to nurture your liver. Exercise duration and intensity vary from person to person (age, constitution, etc.). As previously mentioned, the liver is associated with exercise duration. The duration of exercise should last between 5-6 minutes or 45-60 minutes, no more than 2 hours.

Regular exercise in spring makes you feel comfortable, energetic, refreshed and cheerful.

Friendly tip: To nurture your liver, please go to bed between 9:00pm and 11:00 pm every day.

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Oracle Bone Script and Dragon Bone

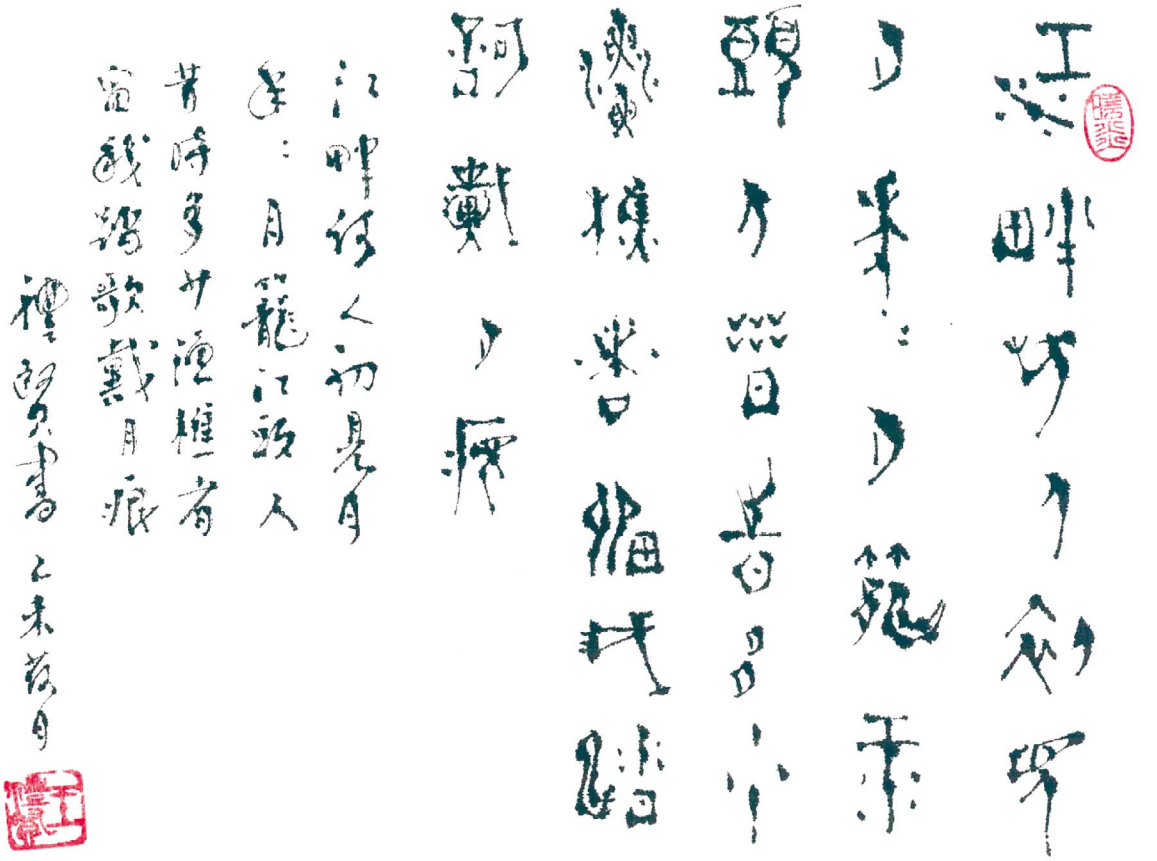
By Yang Baican (杨柏灿)

When it comes to ancient Chinese scripts, Jiaguwen (甲骨文 Oracle Bone Script) comes first. However, how many people know the origin of Jiaguwen (甲骨文 Oracle Bone Script)? And what is Jia Gu (甲骨 oracle bone)? As a matter of fact, Jia Gu (甲骨 oracle bone),as told in a story, is closely related to Traditional Chinese medicine.

In the autumn of Emperor Guangxu peried and the 25th year (1899) of the Qing Dynasty, Wang Yirong (王懿荣 1845-1900), the Jijiu (祭酒 chief executive the of central educational institution) of the Imperial College caught malaria. The alternating fever and chills along with the unbearable headaches and thirst tortured him while he crouchd in his bed. He had to send for some Chinese medicine from Da Rentang (达仁堂), a Chinese medicine store near the open market at the Xuan Wu Gate of Peking City. When decocting the medicine, Wang Yirong suddenly found some nicks on one of the medicines named Long Gu (龙骨 Dragon bone). As a famous scholar of ancient calligraphy and seal cutting, he immediately realized that it must be a great archaeological discovery. Though he was still seriously ill, Wang Yirong, at once, put on his clothes and got up from the bed to carefully study these nicks. Soon after he assured himself that these nicks were not scratches by accident but were some ancient Chinese scripts, though he couldn't tell to which period of time these words belonged because they were neither Da Zhuan (大篆 the Seal Character of late Western Zhou Dynasty) nor Xiao Zhuan (小篆 The Seal Character of Qing Dynasty), the oldest Chinese characters. He sent his servants to buy all the Dragon bone in Da Rentang with 100 grams of silver for each piece. Further more, he asked Fan Weiqing (范维卿), a curio dealer, and some others to search for dragon bone for him. In total, he collected 1500 pieces.

By a careful study and analysis of these dragon bones, Wang Yirong referred to *Zhou Li's Chun Guan* (《周礼·春官》) and *Shi Ji's Gui Ce Lie Zhuan* (《史记· 龟 策 列 传》) for some clues. He ascertained that these ancient words belonged to Qing and Han Dynasties. During that time, Long Gu (龙骨 Dragon bone) were not real dragon bones but rather turtle shells or bovine bones. Therefore he created a new word for the name of these scripts: Jiaguwen (甲骨文 Oracle bone script) (16th-11th century B.C.)

This story was recorded by Xi Weng (汐翁) in his article Scripts on Turtle's Shell and published in the Huabei Daily in July 1937. The endless debates of the origin of Jiaguwen (甲骨文 Oracle Bone Script) lasts until today, but one thing is for certain, the price of dragon bone, previously 6 Wen/500g soared to hundreds of times of that price. Thanks to the medicine Long Gu (Dragon bone 龙骨), a significant discovery in ancient Chinese culture was accomplished and Wang Yirong (王懿



荣) was regarded as the father of Jiaguwen (甲骨文 Oracle bone scripts). Nevertheless, not many people know what dragon bones are and what medical functions they have in traditional Chinese medicine.

In antiquity, Long Gu (龙骨 Dragon bone) were the fossils of large mammals and recorded in *Shennong Bencao Canon* (《神农本草经》*Compendium of Materia Medica*) as a top-grade Chinese medicine. It is temperate (not too hot or too cold), sweet (nourishes the human body), and heavy in weight (for tranquilizing). It belongs to the meridians of the heart, liver and kidneys. Dragon bones can be used as medicine both before and after calcination. Raw Long Gu (龙骨 Dragon bone) mainly has two functions. First, for tranquilizing against insomnia, heart-pal-

pitations, dementedness and dementia; second, for suppressing hyperactive liver yang and up-flaring liver qi in some syndromes like vertigo, headache and dysphoria, etc. Raw Long Gu (**龙骨** Dragon bone) is effective in treating hypertension accompanied by insomnia and dysphoria.

Calcinated dragon bone is cleaned and baked, burned to a red color on a smokeless fire, and ground into a powder after cooling down. It is mainly used in external application to astringe eczema sores and promote granulation. Sometimes the oral administration of calcinated dragon bone is used for chronic diarrhoea, haemorrhage, sweating and gynaecological diseases.

Some may ask why was dragon bone used in Wang Yirong's prescription for this period? Malaria, manifesting as chills, fever, headaches, and sweating, is usually spread by mosquitos with plasmodium. According to traditional Chinese medicine, malaria is easily contracted by people with imbalance between yin and yang. At the same time, their vital qi is depleted by the pathogen of malaria. Therefore, in order to cure malaria, it is important to enhance vital qi and rebuild the balance of ying and yang.

The nourishing dragon bone medicine can enhance vital qi but improve the vitality of plasmodium as well. That's why Wang Yirong's doctor chose dragon bone. As mentioned in the ancient medical classics, dragon bone is temperate, not too hot or cold, and ancient doctors believed it was capable of inducing astringency while keeping the balance of ging and yang. This therapy reveals that Wang Yirong's doctor, though anonymous now, was not an average one.

Zhouhou JiBei Fang (**《肘后备急方》***Handbook of Prescriptions for Emergency*) by Ge Hong (**葛洪**) in the East Jin Dynasty (A.D.317-420) recorded both the usage of the squeezed juice of Qing Hao (**青蒿** Southernwood) for malaria and the utility of Long Gu (**龙骨** Dragon bone) for the same disease: 'Soak an inch of Long Gu (**龙骨** Dragon bone) first, then boil it with wine three times. Drink it when it is hot and then lie down in warm quilt to sweat. Then the malaria is gone'. In another famous medical classic, *Ben Cao Gang Mu* (**《本草纲目》***Compendium of Materia Medica*) by Li Shizhen (**李时珍**) in the Ming Dynasty, the utility and therapeutic effect of Long Gu(**龙骨** Dragon bone) was recorded in almost the same way. Both books highlighted the effect of boiled Long Gu with wine for malaria.

The discovery of Jiaguwen (**甲骨文** Oracle Bone Script) is a record-making historical event. It reflects the intimacy between Chinese scripts and Chinese medicine, which further demonstrates that Chinese medicine is a vital part of Chinese culture.

Tips: Long Chi (**龙齿** Dragon tooth)

Long Chi (**龙齿** Dragon tooth) is the fossil of animal tooth. It is sweet, astringent, and cool, belonging to the heart and liver meridians. It is good at calming the spirit and soothing stress and, it is mainly used for fits of epilepsy madness, heart-palpitations and insomnia. The quantity of Long Chi (**龙齿** Dragon tooth) in the therapy is the same as that of Long Gu (**龙骨** Dragon bone).

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AROMATHERAPY CULTURE

By Qin Hong (秦红) and Quan Jin (全瑾)

Aromatherapy culture is the combination of traditional Chinese medicine and Chinese folk culture. Medical relics such as aromatherapy utensils, aromatic medicine and medicine books show the aromatherapy culture in the past. The incense burners were sanitary appliances used by the ancients for heating, cleaning rooms, warding off insects, cleaning clothes and quilts.

The incense burners can be made of gold, silver, copper, porcelain, pottery, etc. Usually burners are delicately modeled and finely crafted. Shanghai TCM museum boasts an impressive collection of incense burners which highlight their importance in aromatherapy culture.

Han Dynasty Boshan incense burner, a gilded bronze incense burner

The Boshan incense burner unearthed from a Han-dynasty tomb is considered to be the ancestor of all Chinese incense burners. People put lighted incense into the burner, and the fumes emerged from the cover's hole creating a cloud-floating and mist-shrouded fairyland. The gilded bronze incense burner is the gem of all incense burners and may well have belonged to the Han nobility according to the related data.

Ming Dynasty bronze ball-shaped burner

The ball-shaped burner used on beds was fixed with two circles and an axle. The incense container was welded in the inner circle. When the burner was filled with lighted carbon or incense, no matter how it rotated, the incense would not fall out and cause unexpected damage.

Ming Dynasty bronze haetae (獬豸 xie zhi)-shaped burner

Haetae was one of the mythical creatures recorded in ancient books. In Chinese traditional culture it was highly regarded as a symbol of having the ability to tell right from wrong, hold justice and deter evil.

We put lighted carbon or incense in the haetae-shaped burner just in the same way we use the bronze Xuande Kylin-shaped (麒麟 Qi Lin) burner.

Ming Dynasty Xuande bronze kylin (麒麟 Qi Lin)-shaped incense burner

This is a large incense burner made in the Ming Dynasty Xuande Period which has four words “Da Ming Xuan De” cast on its edge. The incense burner consitis of two parts: the upper part is the cover decorated with a cloud pattern, while the lower part is burner’s body. The outer surface of the body was carved evenly with four small kylin. The burner’s handle is shaped in the form of a peculiar Chinese dragon. The kylin, Chinese dragon, phoenix and tortoise are the four mythical creatures in Chinese traditional culture . The male kylin is called Lin while the female is Qi.

Ming Dynasty bronze cap incense burner

This utensil can scent and disinfect the cap.

Ming Dynasty 's picture of aromatherapy

Cheng Hongshou (1588-1652) was an excellent artist of the Ming Dynasty. His picture of Aromatherapy depicts a lady sitting on a couch, embracing an incensing burner in her forearm while being engulfed with the aromatic scent of the incense burner. Aromatherapy can relieve tension, disinfect the air and treat some gynecological problems.

TCM believes that the human body is dynamically balanced with yin and yang. When yin and yang are balanced, people feel best. In aromatherapy people used the rising nature of Qi of the aromatic medicine issued forth to resolve the pathogens in the body. The rising Qi could ward off illness, build up the body, and benefit one's spirit. The American writer, Patricia Reyn also writes in her book *culture History of Aromatic Herbs: Favorite Scent and Spice* about aromatherapy. She says 'the aromatic herbs can be used as an auxiliary drug for need more treating gastric, excitant, hysteria tranquilizer'. This word remained in USP until 1916 and stayed in other medical manuals until the 1920s.

During the Dragon Boat Festival (the fifth day of May in the lunar calendar), the weather started to warm up. Snakes, scorpions, geckos, centipedes and toads (**五毒** five poisonous Chinese creatures) appeared one after another. Everyone wore a perfumed satchel, Xiong Huang (**雄黄** , drank realgar) red orpiment wine, Chang Pu (**菖蒲** , calamus) acorus calamus and Ai Cao (**艾草** , wormwood) on lintels, and bathes with mugwort water to avoid being harmed by these poisons. Bathing with mugwort water is a good aromatic medicine to keep away pathogenic Qi, and it is also good for eczema. Bencao Gangmu (《**本草纲目**》, *Compendium of Materia Medica*) reports that mugwoft leaf is warm in nature, tastes bitter without being toxic, and possess pure yang. The leaf can dredge stasis in meridians, revive yang, adjust the qi and blood, expel wetness and coldness, and also stanch and prevent miscarriage. Herb baths are popular in Taiwan and mugwort, as the main herb is mostly used.

Musk smells pungent. It is warm in nature and belongs to the heart, liver and spleen meridians . Its scent is strong. Musk has the function of inducing resuscitation, invigorating the circulation of blood, removing stasis, relieving pain and promoting detumesce, and hastening parturition. It is also the main ingredient of many Chinese patent medicines such as Niuhuang Wan, Suhexiang Wan, Shexiang Baoxin Wan, Yunnan Baiyao, and Liu Shen Wan.

Tan Xiang (**檀香** , sandalwood) is a very precious spice. It originated in India and Malasia. In the Tang Dynasty , it was the main imported spice. Being a fragrance that is delicate and mild with a long aftertaste, it ranks high among all the aromatic drugs. Tan Xiang (**檀香** , sandalwood) smells pungent and bitter. It is a slightly warm in nature and belongs to the meridians of the spleen, stomach, and kidneys. It has the ability to promote the circulation of qi and relieve pain, warm the viscera, prevent vomiting, and help the kidneys to control qi thus relieving asthma and treat the chest and abdominal distension, stuffy pain, vomiting due

Qing Dynasty octagonal bronze hand warmer

Square bronze feet warmer

Bamboo incense burner

In the Qing Dynasty, aromatherapy was widely used. In the cold winter, people tended to use hand and foot warmers for the cold. The octagonal bronze hand warmer was made in the Qing Dynasty and the square bronze foot warmer gave out warmth while at the same time refreshing one's mind with its fragrant incense.

Qing Dynasty engraved ivory cucurbit-shaped incense burner

Aromatic herbs could be put into the burner and the aromatic substance would be burnt and naturally create a pleasant smell.

to stomach cold and more. In the flourishing Tang Dynasty, emperor Xuanzong used precious wood such as, sandalwood to build pavilion for Lady Yang. The pavilion witnessed the nation's power at the time and was favored by the royalty. Mentioned in Li Bai's poem (**清平调**) :The rose and reigning belle smile at each other; His Majesty's eyes make a happy reach. Thus dissolves the melancholy of breeze. Amidst the balm they lean on rail at ease.'

Furthermore, aromatherapy can also play a part in social manners. For example, Emperor Xuanzong releases an edict that only after washing his hands and being fumegated with incense, could the emperor read the minister's report. This shows that the emperor attaches importance to the minister's report. The Tang emperors often granted aromatic medicine or balms to show special favour. Consequently, the minister usually showed his gratitude by writing a letter of thanks in return.

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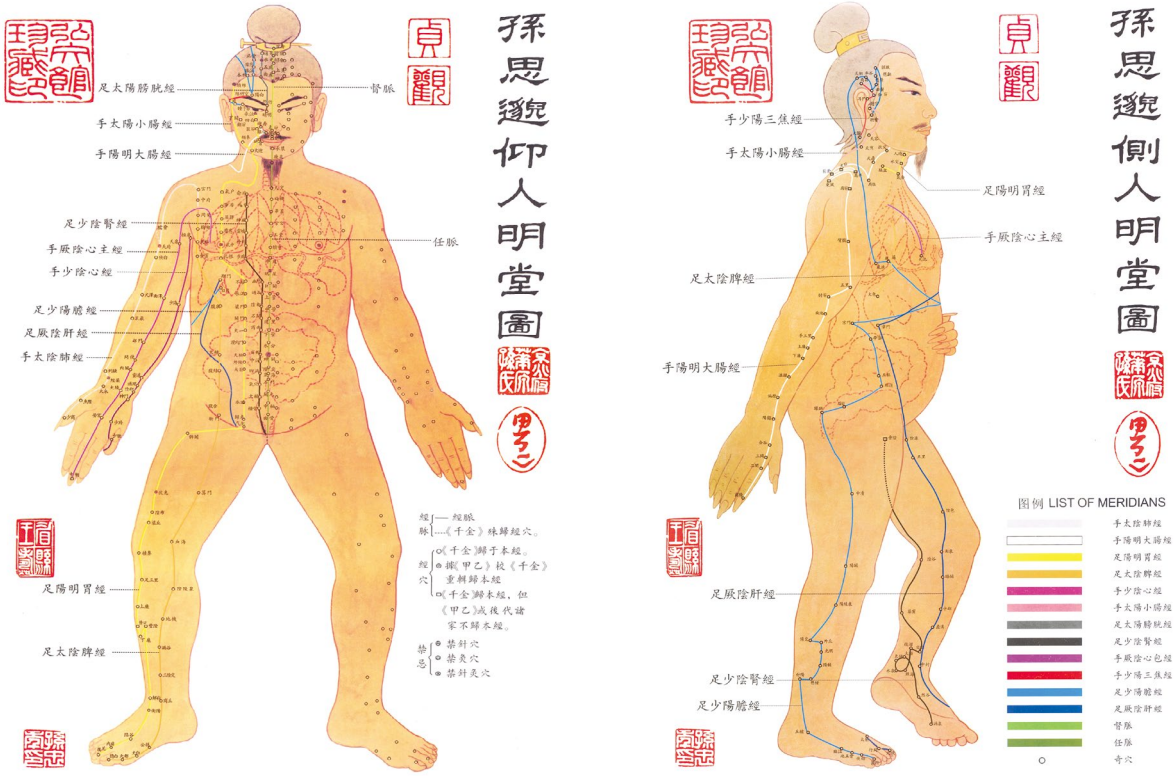
History of the Mingtang Diagrams

By Wang Fang (王芳)



Sun Simiao Mingtang Diagrams of three figures (Re-painting)

Everyone knows that a picture reflects the passion and thought of the painter, but no one knows how many times the literature is checked and how many references are required before the picture is created. The ancient diagrams that are unable to talk and even have no characters themselves purposely seem to test the willpower and intelligence of the explorers in modern times.

'Mingtang' (**明堂**) literally means the 'bright hall', according to Huangdi. But how did this become a representation of an acupoint? Xia Song (**夏竦**) , a medical officer in the Northern Song Dynasty said, "In the past, our Emperor (Huangdi) once consulted Qibo, a legendary physician of ancient times and teacher of Huangdi. Qibo held the view that those who are well versed in the law of motion in nature must also be proficient in physiological activity regularities of human beings. For example, there are twelve months in a year and there are twelve meridians in the human body. One year consists of 365 days; similarly, there are the same number of acupoints on the human body.

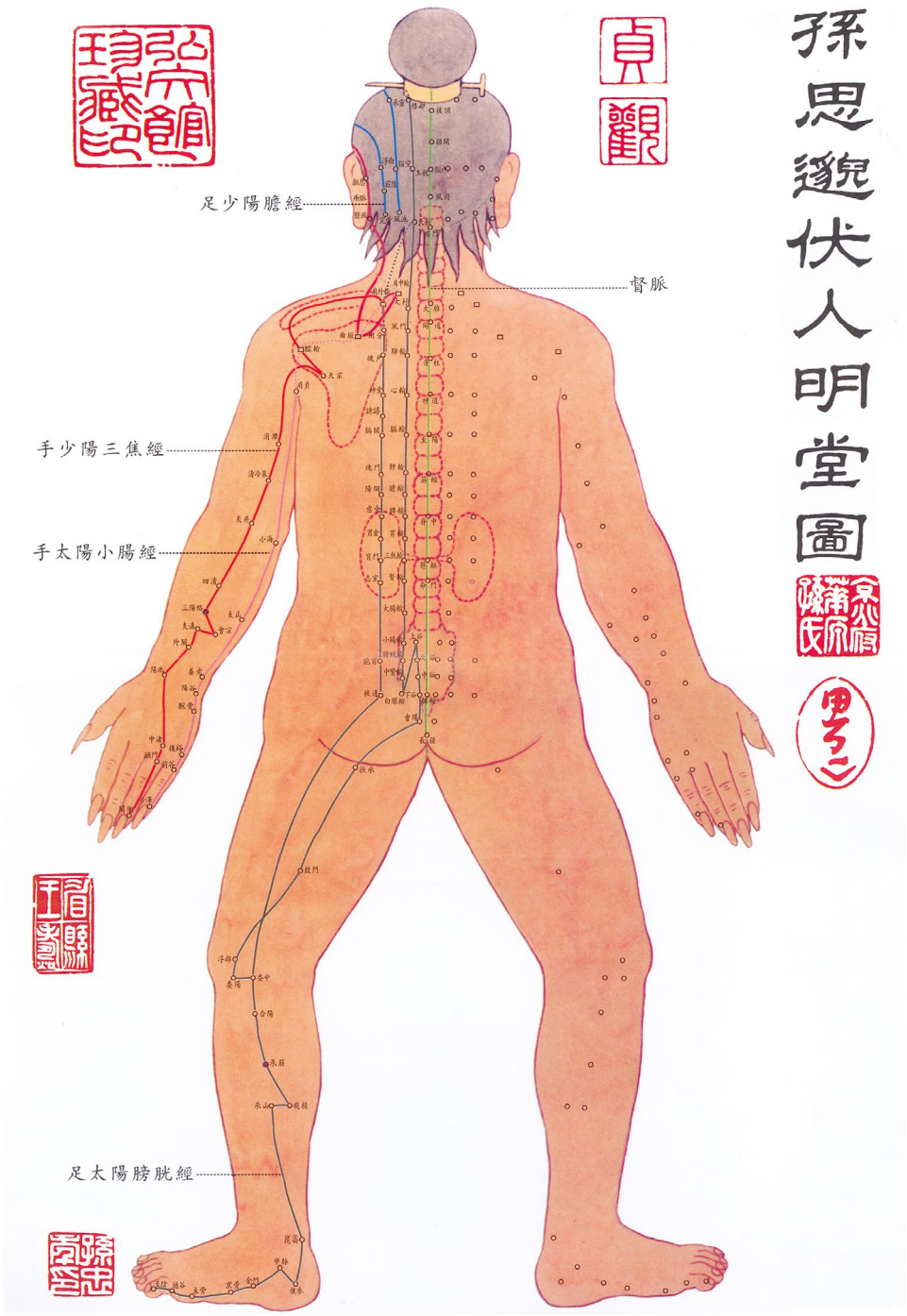
The correspondence between the 'Mingtang' (hall) and the acupoint is shown in both the specific number 'twelve' and the characteristics of the 'sequential

flowing of qi'. In the Han Dynasty, the hall contained twelve rooms, each of which the Emperor would live in monthly. Similary, the acupoints in the four extremities of human body are also distributed into twelve meridians, and the qi and the blood flow regularly and sequentially from one meridian to another and from one acupoint to another within the same meridian. Hence, 'Mingtang' is associated with both the 'acupoints' and the 'monthly alternation', and thus 'Mingtang' combined with 'monthly alternation' constitutes the name of the literature, Mingtang and Monthly Alternation (**明堂月令** Mingtang Yueling). Later on, the acupoint books related to 'monthly alternation' are titled directly as 'Mingtang', such as Mingtang Toad Figure with Acupoints (**明堂虾蟆图** Mingtang Hamatu). The acupoints of the human body correspond to both the structure and the action of 'Mingtang' which is associated with 'monthly alternation' (selecting the five-shu points of one of the twelve regular meridians according to the changes of seasons), and they are also linked to the name of 'Huangdi'; thus, some books on acupoints include 'Mingtang' in the title, such as Mingtang Sequential Flow (**明堂流注** Mingtang Liuzhu) and Mingtang Acupoints (**明堂孔穴** Mingtang Kongxue). Accordingly, the acupoint illustrations are entitled 'Mingtang Diagrams'.

In Mingtang Diagrams, a model was painted from three dimensions, front, back and lateral, and thus a stereoscopic model of a bronze acupoint statue was developed accordingly. Although this model was made of different materials, bronze-cast statues were dominant at that time, So the 'bronze statue' became the general name for meridian acupoint model. Furthermore, acupoint diagrams are also called the 'diagrams of the acupuncture bronze statue', or 'Mingtang diagrams of the acupuncture bronze statue', and refers especially to the acupoint diagrams painted according to the bronze acupuncture statue.

Acupoint diagrams

The acupoint diagrams comprised a large number of ancient acupuncture diagrams, illustrating the locations of meridian acupoints (also called Mingtang diagrams or bronze statue diagrams). The ancient acupoint diagrams are roughly divided into three major categories: 'general diagram of acupoints', 'diagram of acupoints of the fourteen meridians' and 'sectional diagram and acupoint-classified diagrams'. The Mingtang diagrams were widely circulated until the 3rd century CE. Unfortunately, they were lost at some period afterwards. In the early Tang Dynasty, Sun Simiao (**孙思邈**), a famous physician, was the first to use five different colors to redraw three multicolored hanging charts-ternary figures of the Mingtang diagrams are credited with being immensely influential. The drawings of the Mingtang diagrams of the bronze statue.

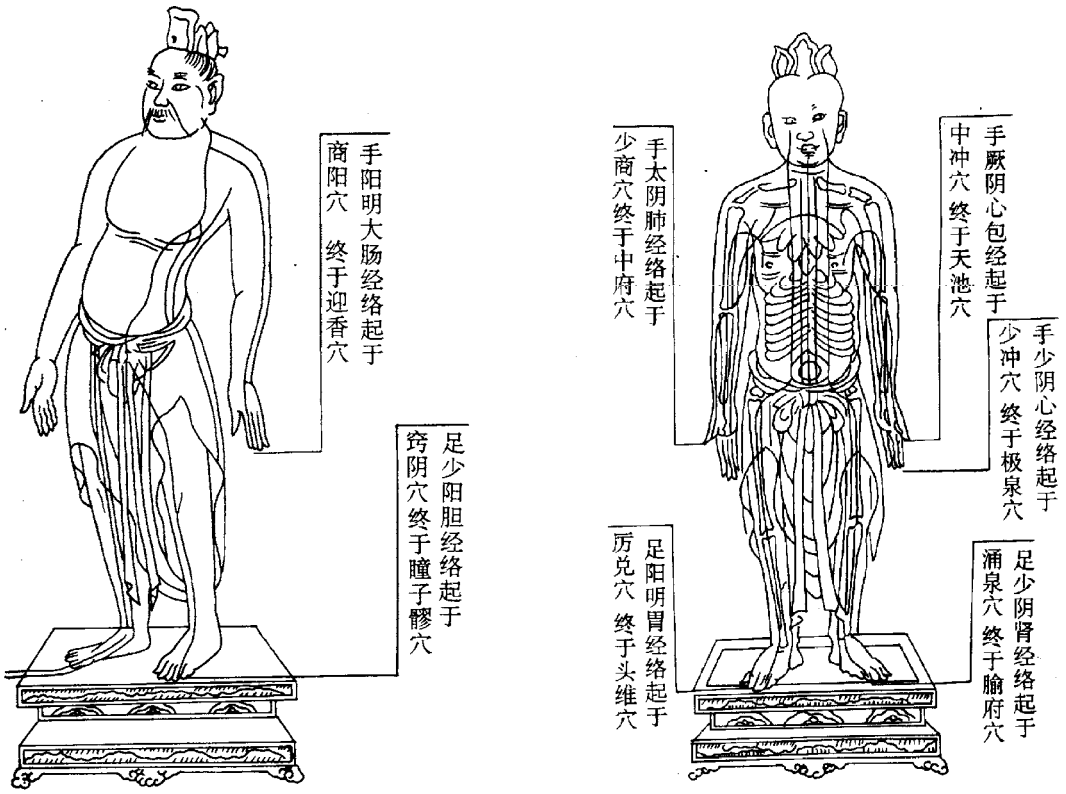

孫思邈伏人明堂圖
足少陽膽經
督脈
手少陽三焦經
手太陽小腸經
足太陽膀胱經

Mingtang diagrams of ternary figures (Tang Dynasty)

Sun Simiao's (**孙思邈**) diagrams were different from the previous diagrams because they were colored. The colors corresponded to the five element properties of the corresponding meridians. The figures in the diagrams were half the size of a normal person. Sun took length measurements used in the Xia Dynasty and his style of painting exerted far-reaching influence on the evolution of the Mingtang and bronze statue diagrams painted by Wang Tao (**王涛**) of the Tang Dynasty and other doctors during or after the Song Dynasty. Sun's original diagrams were not handed down. Today it is hard to study his acupoint location accurately, but we can gather important information from the acupoint order appearing in other different "Mingtang diagrams of ternary figures" that were handed down, such as those in A Supplement to the *Essential Prescriptions Worth a Thousand Gold* (*Qianjin Yi Fang* 《**千金翼方**》) and *Illustrated Manual of Acupoints of the Bronze Figure* (Tongren Shuxue Zhenjiu Tujing **铜人腧穴针灸图经**). Sun's Mingtang diagrams of ternary figures were just like those before the Tang Dynasty. The only difference being that the acupoints in the four limbs were arranged in the order of the meridians whereas the other acupoints were not. The results indicate that there were no full complement of acupoint connection lines for the twelve or fourteen meridians in the Mingtang diagrams of this time.

Acupuncture bronze statues and their diagrams

The studies on acupuncture bronze statues and their diagrams (See 02 Figures) have had increasing influence on both acupuncture education and clinical practice, and they have become the symbol of acupuncture. According to the historical documents related to acupuncture bronze statues, Shi Cangyong (**石藏用**), a famous doctor of the Northern Song Dynasty, first painted acupoint diagrams of the wholebody: The bronze statue diagrams consisted of a front view diagram and a back view diagram. In 1474, Shi Su (**史素**) of the Ming Dynasty, revised the colored diagrams of both the front view and the back view. Shi painted the twelve meridian points using five colors and the points of the Governor and Conception meridians in green. At a later time during the reign of Emperor Hongzhi of the Ming Dynasty, Qiu Xun (**丘濬**) revised the colored diagrams, and added the contents of both the viscera (zang **脏**), organs (fu **腑**), and the skeleton to the diagrams. As previously mentioned above, the academia agreed that the three kinds of bronze statue diagrams had been lost, and only the four bronze statue diagrams, republished by Zhao Wenbing (**赵文炳**) during the reign of Emperor Wanli of the Ming Dynasty, were widely used and accepted. However, after more investigation, Shi Su's(**史素**)and Qiu Xun's (**丘濬**)diagrams were found to still exist. Therefore, the origin of Zhao Wenbing's (**赵文炳**) diagrams and the develop-

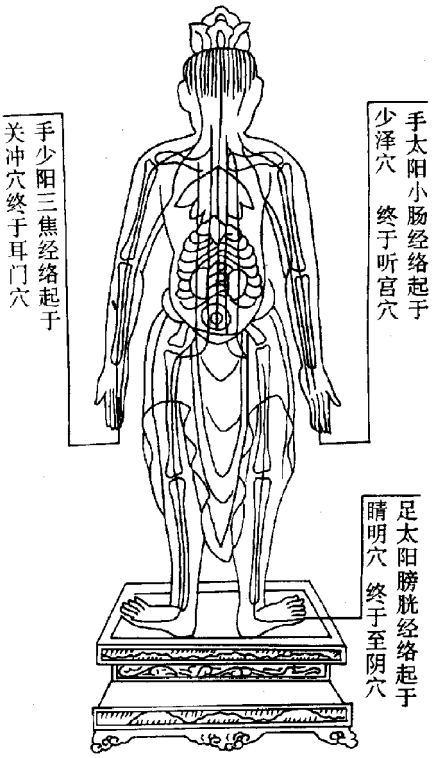


Diagrams of acupuncture bronze statue collected in Japanese imperial household agency

ment of the bronze statue diagrams throughout history can be clearly displayed.

The challenge of recasting an ancient bronze statue calls for special attention of the explorer. It is worthy to know that unless we have the detailed textual description of the acupoint locations on the bronze statue or its diagram, it is impossible to locate any lost acupoints on the bronze statue or diagram. As a result, different doctors, whether in the same dynasty or in different dynasties, referred to different acupoints located on their bronze statues or diagrams.

Generally speaking, the bronze statue diagrams are the same as the Mingtang diagrams. Both are acupoint diagrams of two or three figures. However, bronze statue diagrams are painted based on the original bronze statues whereas Mingtang diagrams are drawn based on acupoint literature. Bronze statue diagrams can only show certain acupoints due to the viewing angle. However, a Mingtang diagram is a schematic painting, so the painter need not consider the problem of viewing angles. Besides, if the acupoints on a bronze statue are not connected to make meridian lines, the sequences of acupoints in the corresponding bronze statue diagrams are quite different from those in the Mingtang diagrams.
Nowadays, a set of wall-charts of the standard meridian-acupoints is made up



of three charts, namely, the front view, lateral view and the back view diagrams for illustrating the acupoints. Derived from the development of a set of four or five wall-charts, they are not only more concise and more practical but also cover the contents of the ancient 'Mingtang diagram of zangfu organs' in the front and back view diagrams.

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Main Publication:

1. Co-compiler, International Acupuncture Textbooks. People's Military Medical Press. 2009.
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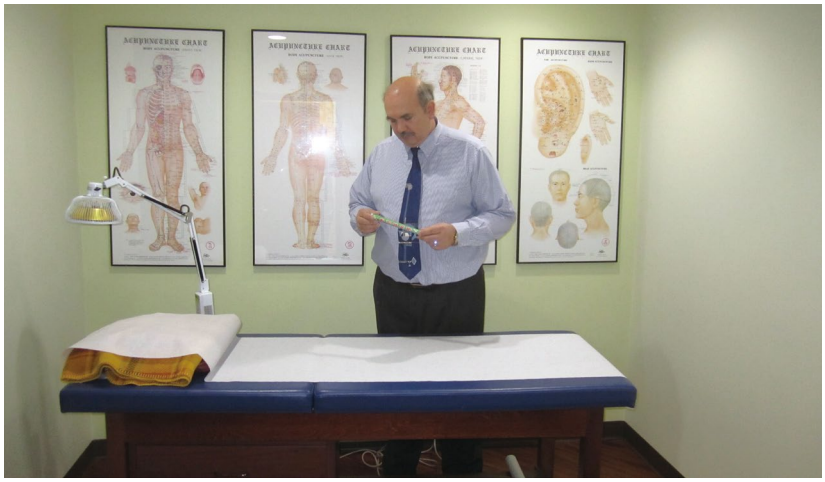
Between Two Medicines

By George Zdravkov, MD, L.Ac.



As a physician who has completed his Western medical training, I know that what I had been taught about Traditional Chinese Medicine (TCM) was that it was always regarded as an alternative or complementary form of medicine. After more than 30 years of diagnostic and therapeutic works in Western and Eastern medicine, I can say that alternative or complementary health does not exist. Diagnostic and therapeutic methods should be classified as old or new, and as effective or not effective. The longer a diagnostic and therapeutic method exists in the medical field, the more physicians and patients are able to trust it. The diagnostic and therapeutic methods of TCM have achieved verification through time, thus their labeling as alternative or complementary is incorrect. It not only shows inadequate understanding of Eastern medicine, culture, and philosophy, but also consciously misleads Western patients and physicians and diverts their attention from the possible benefits of TCM.

Over the centuries the four branches of Traditional Chinese Medicine (acupuncture, herbal therapy, manual therapy and Qigong) have gained increasing popularity in the world. More and more patients have become interested in exploring TCM's applications. This leads to the need for serious efforts in order to popularize and expound Chinese medical philosophy and culture to patients and physicians who mainly only know about Western medicine. many, but not all, TCM colleges in the United States tend to isolate and separate TCM from Western medicine. At the same time, in Western medical institutions, TCM is presented as an exotic diagnostic and therapeutic system, which cannot possibly be equal to nor integrated with Western medicine. Furthermore, some health insurance policies still do not cover TCM visits. Currently, TCM is chosen when all possible Western therapeutic methods have been used and proven to be ineffective.

Thousands of natural Chinese medicines, whose effectiveness has been proven over the centuries and which posses minimal side effects, are treated as food supplements, not as medication. Developed throughout thousands of centuries, the techniques of TCM manual therapy are being used by chiropractors, osteopaths, and physiotherapists worldwide. These doctors however are considered to belong to the American Medical System. On the other hand, those graduating from TCM programs do not have the same status. An immense amount of further administrative and legislative work need to be done in the United States before specialists in TCM achieve their appropriate status in the medical field.

Through my thirty-year practice in Western and Eastern medicine, I have had the opportunity to use and compare the therapeutic abilities of both systems. When it comes to acute conditions, my first preference for medication is given to Western medicine, although for some diseases both TCM and Western medicine can be applied. For patients suffering from chronic diseases, TCM is my first choice not only because it is highly effective but also because it has almost no side effects compared to its Western counterparts. I have had the privilege, to treat thousands of patients with diverse diseases, and I am convinced in the effectiveness of acupuncture. My attempts to replace TCM treatments with physiotherapeutic methods (ultrasound, magnetic or laser therapy) have been unsuccessful. The therapeutic effect of Qigong for a range of patients who suffer from tumors or migraines, has always filled me with admiration and an overwhelming feeling that we know very little about the most precious parts of TCM. The diagnostic methods of TCM develop a physician's medical intuition and change his role, moulding him into the most important factor in the medical process. The perfection of human sensitivity and the ability of the trained medical brain cannot be replaced by any kind of apparatus. In Western medicine, doctors' activities are increasingly limited by protocols and laborafory testing order sets in order to achieve standardization of the diagnostic process. Doctors send patients for laboratory tests to confirm a diagnosis rather than looking for one using his or her professional abilities. Thus, the doctors' individualities are being lost. In this way, medical intuition, which transforms the diagnostic process into an art, becomes more and more invisible.

The newest movement of intellectual approach in medicine is the integration of Eastern and Western medicine. In my opinion, it is necessary to use the latest technological achievements in Western medicine to re-verify the diagnostic and therapeutic effects of TCM, so that we can achieve a new contemporary interpretation about its abstract theories and concepts. My research and daily clinical work is dedicated to this purpose.

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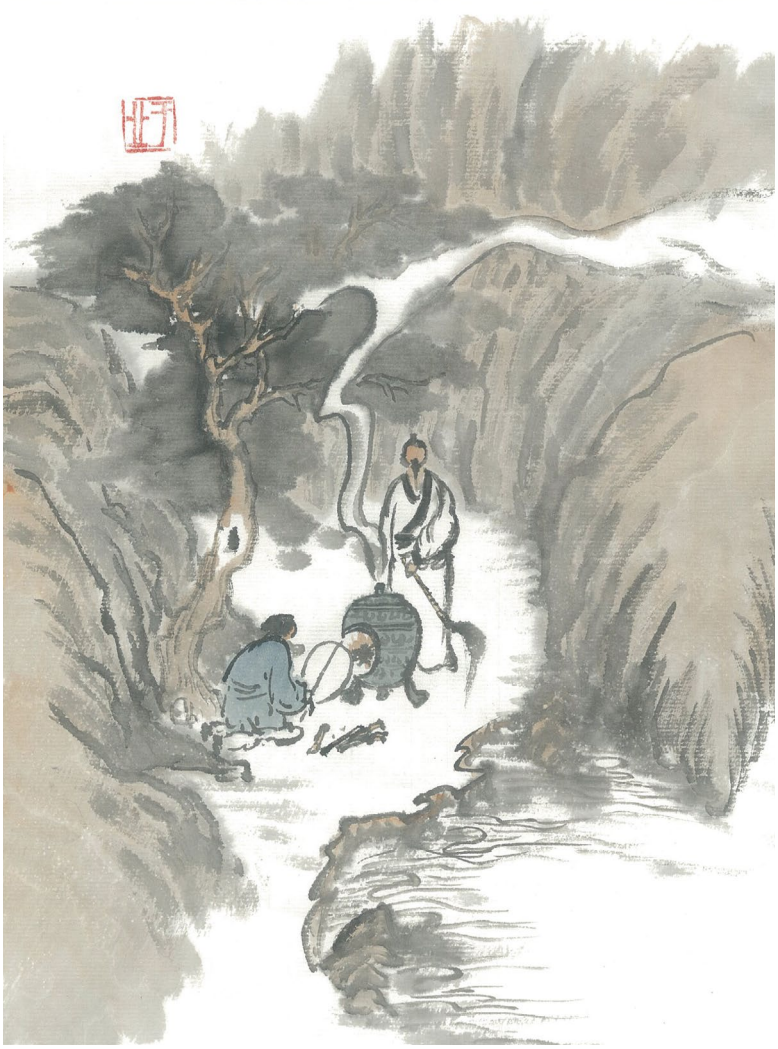
Artemisinin and the *Handbook of Prescriptions for Emergency* [1]

By Fu Weikang (傅维康)



According to the Press Release on October 6, 2015, the 2015 Nobel Prize in Physiology or Medicine was awarded jointly to Tu Youyou (屠呦呦) for her discovery of Artemisinin (青蒿素), a drug that has significantly reduced the mortality rates for patients suffering from malaria.

It's believed that Artemisia Annua (青蒿) had been used to treat malaria during the legendary era of Shennong(神农)[2] He tried hundreds of Chinese herbs himself to study their properties. This herb was first recorded in the *Emergency Formula Kept Up One's Sleeve* (《肘后备急方》). The text briefly mentioned a method to treat alternate chills and fever in malaria, 'take a bunch of Artemisia Annua, add 2 Sheng (2×0.2 L) of water, soak it, wring it out, take the juice and ingest it all'. Apparently, this empirical method has greatly inspired the later researchers in their anti-malarial studies.

1. 《肘后备急方》Zhou Hou Bei Ji Fang in Pinyin, a medical book written by Ge Hong (葛洪) in the 4th Century.
2. Shennong(神农), also known as the Emperor of the Five Grains (Wu Gu Xian Di), was an emperor of China and cultural hero.

The Handbook of Prescriptions for Emergency highlights 'emergency'

The Handbook of Prescriptions for Emergency (《肘后备急方》 Zhou Hou Bei Ji Fang) was written by Ge Hong (284-363), a physician and alchemist during the Jin Dynasty (263-420) of China. This text was first named the *Life-Saving Prescriptions Kept Up One's Sleeve* (《肘后救急方》 Zhou Hou Jiu Cu Fang). Since both names share two Chinese characters Zhou Hou, this text is often abbreviated as Zhou Hou Fang (《肘后方》, *Prescriptions Kept Up One's Sleeve*). In Chinese, Zhou Hou literally means to be kept up one's sleeve (behind the elbow). The long hanging sleeve in ancient China was often used as a pocket. Physicians could carry about medical books or prescriptions in the sleeve. Here are quotations from the poem "To My Friend Dr. Shi Xinju" by Tang Shunzhi (1507-1560), an essayist and literary theorist in the Ming Dynasty (1368-1644) of China, 'Having tried most prescriptions kept up his sleeve, he always has medicine in the pot for a rainy day'. In Chinese, Cu means sudden and unexpected; and Jiu Cu simply means emergency care. Consequently, the nature of Handbook of Prescriptions for Emergency is quite similar to First Aid/Emergency Care Guidelines.

Most of the ingredients of the emergency prescriptions in this text are cheap and easy to get. Ge Hong mentioned in the preface that, 'There are a total of three volumes of Handbook of Prescriptions for Emergency. Most ingredients are readily available. If not, they can be bought at a low price'. Subsequently, he criticized some manuals for emergency care. Instead of giving brief information on emergency conditions, these manuals list prescriptions of rare expensive ingredients that are either unavailable or unaffordable. The single-ingredient or empirical prescriptions Ge Hong (葛洪) collected are characterized by effectiveness, convenience and

low cost, including acupuncture for emergency care.

In volume 1, the Handbook of Prescriptions for Emergency describes emergency care for stroke, sudden death and acute, severe abdominal pain of unclear etiology. For example, measures to address sudden loss of consciousness include pinching and pressing the point Renzhong (GV 26)[3] and conduct moxibustion on Chengjiang (CV 24)[4] or Shenque (CV 8)[5]; a method to deal with fainting: grind Ban Xia (半夏 , Pinelliae Rhizome) into a fine powder and blow into the patients' nasal cavity or place pills of dried, mashed Chang Pu (菖蒲 , Rhizoma Acori Tatarinowii) under the tongue (sublingual administration); and a simple method for precordial and upper abdominal pain: to conduct moxibustion on the tip of the middle fingers.

Examples of emergency prescriptions in the text

The Handbook of Prescriptions for Emergency records a variety of medical conditions. These include contagious and parasitic diseases such as cholera, dysentery, typhoid, tuberculosis and malaria; nutritional deficit such as beriberi; gastrointestinal disorders such as dysphagia and food poisoning; neurological/mental diseases such as epilepsy and mania; surgical conditions such as skin problems and insect/animal bites; ENT disorders; and other events such as drowning, poisoning, drunkenness, foreign body ingestion and hair loss.

Take beriberi for example. The text mentioned that the onset of symptoms is quite gradual. Patients may experience mild pain or numbness in the lower limbs that gradually develop into swelling, and difficulty standing or walking. The text particularly mentioned that beriberi with a complication of lower abdominal swelling may be life-threatening and delayed treatment may result in palpitations or even death. Although it was not known that beriberi results from deficiency of vitamin B, the text did mention treating this condition with soybean, red bean, milk or goat milk and preventing with fermented soya bean-soaked wine. Today we know the aforementioned food are rich in vitamin B and can easily be absorbed by the body. This is the earliest known recording of beriberi in medical history.

In addition to Chinese herbs, the Handbook of Prescriptions for Emergency also records much on acupuncture treatment. For example, the text mentioned a method for swelling, 'slice solo (single-clove) garlic to place over the swelling area and conduct more than 100 zhuang (times) of firmiana seed-sized moxa cones'. This is the earliest known documentation of 'garlic-partitioned moxibustion'. The text also mentioned a method to treat vomiting and diarrhea due to cholera, 'fill up the umbilicus with salt and conduct 27 zhuang (times) of moxa cones'. This is the earliest known documentation of 'salt-partitioned moxibustion'. The text also introduces massage, cold compress, hot compress, immersion cleaning and vinegar therapy. What's more, the text records some Chinese patent medicine for both internal and external use, such as Danshen (red sage root) Paste and Pi Bing San (disease-removing powder made of pearl and fritillarin bulb). It's worth noting that this text used the term 'Chinese patent medicine' for the first time.

Instead of using Huangdi or Shennong in the book title, this text is simply called Handbook of Prescriptions for Emergency because it focuses more on clinical efficacies. Despite some errors due to its historical context, this is undoubtedly a great book.

3. located above the upper lip on the midline, at the junction of the upper third and lower two thirds of the philtrum
4. located in the depression in the center of the mentolabial groove
5. located at the center of the umbilicus

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Gim Shek Ju:

A Pioneer in Acupuncture & Chinese Medicine Education in the United States

By Arthur Yin Fan

Several stories of pioneers establishing acupuncture and Chinese medicine (ACM) practices in the United States (U.S.) have been documented. However, it is the establishment of actual schools for acupuncture and Chinese medicine that is one of the key signs that ACM has become an established profession in the country. One of the first people who wanted to set-up a school for Chinese medicine in the United States was Dr. Tom Foo Yuen (**谭富园** , 89, Aug 7, 1858 - Jul 10, 1947) during the late 1800s in Los Angeles, California. However, it was not until the period of 1969-1970 that the first ACM school was established in the U.S. The school was called the Institute for Taoist Study in LA, with Dr. Gim Shek Ju as the sole teacher.

Dr Ju Gim Shek with Shao Lin priest

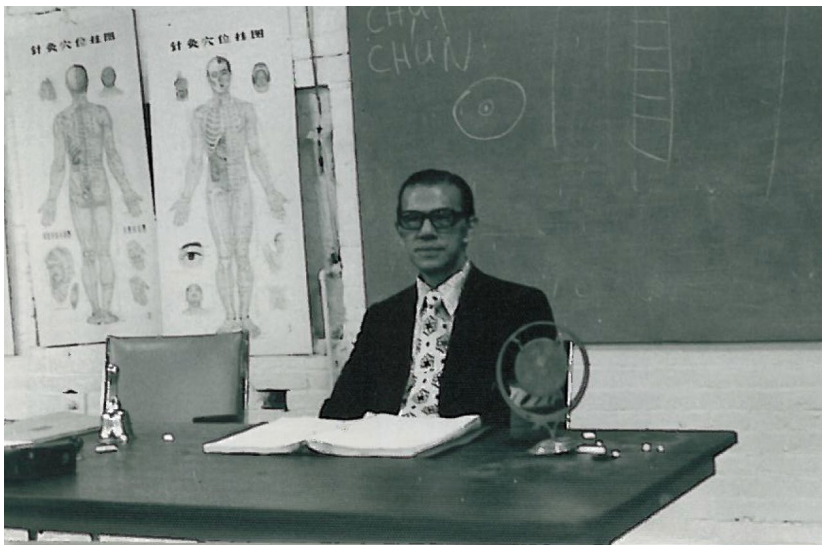
Based on the recollections from some of his students, Dr. Gim Shek Ju (**赵金石**) was impressed by a group of Tai Chi students interested in Chinese medicine, most of whom were students at the University of California in Los Angeles (UCLA). At the urging of his friend's Tai Chi students, he used acupuncture to treat these students and some of their relatives during a Chinese New Year celebration in LA's Chinatown in 1969. After these acupuncture treatments, the students became interested in learning ACM. They had their Tai Chi teacher, Master Marshall Hoo, a close friend of Gim, persuade Gim to teach them ACM. Gim broke the old Chinese tradition (of only teaching ACM to those within the family) and taught two classes of ACM to non-Asian students from 1969 to 1970. These two classes of students later became the key people in development of ACM in the U.S., both in acupuncture and Chinese medicine legislation and also the professional development of Chinese medicine in the U.S. The classes taught by Gim eventually became the origin of three professions: acupuncture and Chinese or Oriental medicine (for licensed acupuncturists, LAc or Oriental medicine doctors, OMD), medical acupuncture (for MD acupuncturists) and animal or veterinary acupuncture (for DVM acupuncturists) in the U.S.

Dr. Ju arrived in the U.S. around the 1950s (Dr. Fan notes: based on personal research, he seemingly arrived in 1957). He did not settle in the Chinatown district of L.A. until the 1960s (around 1968). He was still traveling back and forth to Hong Kong at that time because his own family was there. His practice in L.A. was funded and organized by his third wife, Helen Robertson. The clinic was in the apartment that they lived in. Helen was a veterinarian from Downey, CA and a former patient of Dr. Ju's. She had suffered a debilitating trauma from a car accident that damaged her spine to the point that she could not stand up, and could only remain bent at a 90 degree angle. After finding Dr. Ju via word of mouth, he was able to greatly improve her condition. Most of Dr. Ju's patients were Caucasian, not Chinese. In fact, very few Chinese came to see him (the author notes: the proliferation of Chinese medicine in the U.S. is different from how

many of us perceived it — many people believe Chinese medicine had its market because Chinese people, or say, the Asian community uses it more; in reality, the proliferation of Chinese medicine in the U.S. was due mainly to non-Asian American's interest in it). Most of Dr Ju's patients were extremely ill and suffering from debilitating pain. Remarkably, Dr. Ju was able to treat patients with very little communication. According to his daughter, Mamie Ju, his powers of intuition and his understanding of "hearing the body" were probably daunting to many, even to modern-day TCM practitioners. But it was the "old" way, and in Mamie's opinion, the right way to practice. According to Mamie, ancient TCM practitioners most likely resembled Shamans. She believes her father was a Shaman by birth and that this is what made him very special. She continues to point out that it is difficult to explain this, even to other TCM practitioners.

Dr. Ju and Dr. Tin Yau So (**苏天佑**) were colleagues at the Hong Kong College of Acupuncture; Dr. So was the founder. Due to Dr. Ju's busy schedule and his inability to continue teaching, He strongly recommended Dr. So as the best candidate to be his students; new ACM teacher. Dr. Ju flew with his student Steven Rosenblatt, as well as Steven' s wife Kathleen, to Hong Kong to meet Dr. So, where these two American students studied for one year in 1972. Accepting an-invitation by the National Acupuncture Association (founded by Dr.Ju's students Bill Prensky, Steven Rosenblatt, and others), Dr. So arrived in L.A. in October 1973, as an acupuncturist at the UCLA acupuncture clinic. Dr. So is considered to be one of the most influential individuals of the 20th century by formally bringing acupuncture education to the United States. He established the first acu-

Dr Ju Taichi Demonstration



Dr Tin Yau So(苏天佑)

puncture school in the U.S., the New England School of Acupuncture in Newton, Massachusetts in 1975 with the help of his (formerly Dr. Ju's) students Steven Rosenblatt, Gene Bruno, Bill Prensky, etc. after overcoming great difficulties. To some extent, because Dr. Gim Shek Ju brought Dr. So to the U.S, Dr. So eventually became the father of acupuncture and Chinese medicine education in the U.S.

Dr.Ju had a thriving acupuncture practice treating patients inside his three-bedroom apartment. He used one of the bedrooms as his main office and treatment room. His living room was the waiting room. There were people there from 8a.m until after 5p.m, but usually no later than 6p.m. He often worked six days a week and was always busy doing something. He rarely rested. He kept a very strict schedule. He got up every morning before dawn and practiced Tai Chi. curiously, no one knows when he learned Tai Chi. Then he started his working day at 8a.m. He took a lunch break exactly at noon every day, and ate lunch in Chinatown with friends, probably his students too, and sometimes with his children on the weekends. Dr.Ju was usually in bed by 8p.m unless he had other things to do. His students were not around regularly, or at least not on a regular basis. Dr.Ju never really grasped the English language. His daughter often had to translate for patients who were trying to book appointments over the phone. Mamie often had to schedule appointments for him when he was out. His daughter would often make trips to the herbal store to get formulas and help him in the

treatment room with some of the female patients. Dr.Ju took on many patients, so the apartment was filled with people without stop, and he accepted treatments outside of the clinic as well. It was not unusual for his daughter to come home and find a limousine parked outside their apartment, waiting to pick up Dr.Ju or to drop him off. Dr. Ju never spoke about who his patients were. He kept many of those things very, very private. He would not discuss many cases or anything in great detail.

His daughter remembers when he was still involved with his American students, "accompanying my father to UCLA where he gave a lecture about meridian theory and how acupuncture works. Another thing my father did that was rather record-breaking at the time was to perform anesthesia on a patient with wisdom by acupuncture. I was maybe about 11 years old at the time (1975) and I remember watching him do this on our old black and white television". It was all over the news in Los Angeles.

His daughter continued helping Dr.Ju with his practice on and off until age 14 (this was around 1978, when Gim was about 61 years old). At that time, Dr. Ju's local practice had really slowed down. He was traveling more than he was working at home. He was invited to many places.....particularly Mexico to perform acupuncture, and he had relationships with high officials and wealthy people there. He often stayed in Mexico for weeks at a time. Although he was not teaching students towards the end of his professional practice, his involvement with both Dr. So and the two classes of American students in the late 1960s are enough to credit him with helping acupuncture and Oriental medicine education become a possibility in the United States.

Acknowledgements:

The author would like to thank Ms. Mamie Ju for providing her father's stories and reviewing the draft.

Reference:

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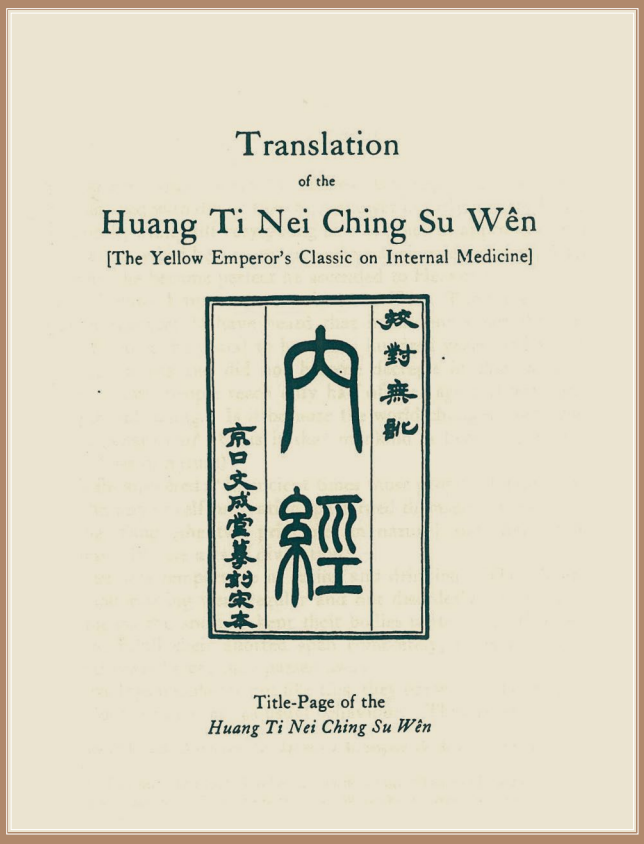
Ilza Veith: A Pioneer in Translation of PLAIN QUESTIONS into English


Translation
of the
Huang Ti Nei Ching Su Wên
[The Yellow Emperor's Classic on Internal Medicine]

Title-Page of the
Huang Ti Nei Ching Su Wên

By Wang Erliang (王尔亮) and Chen Xiao (陈晓)

Chinese medical classics, the most important carrier of traditional Chinese medicine (TCM) over thousands of years, are the foundation for the inheritance, development, and innovation of TCM. With rich historical and cultural connotations, they are gems endowed by our ancestors. In a broad sense, Chinese medical classics contain the unique values, thinking patterns and medical experience of the Chinese nation, and in turn they are playing a major role in the academic transmission and technological innovation of TCM in modern times.

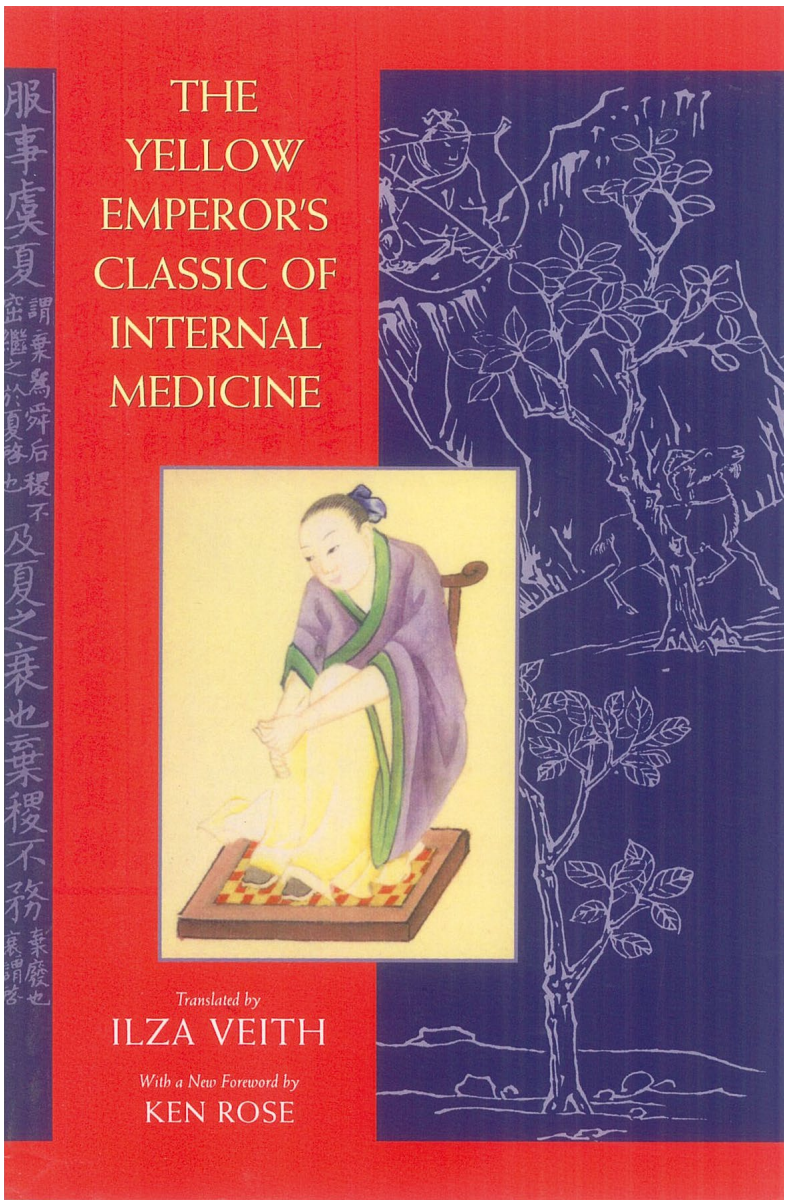

INTRODUCTION TO THE NEI CHING 27

手少陽三焦府

FIG. 2. THE THREE BURNING SPACES
From: *Ling Shu Su Wen Chieh Yao*

China has attached great importance to international communication for approximately two thousand years ago. Envoys have made a great contribution to promoting the communication between TCM and western medicine, particularly Zhang Qian(**张骞**) in the Western Han Dynasty (206 BC-24 AD), Jianzhen (**鉴真**) and Xuanzang (**玄藏**) ,in the Tang Dynasty (618-907), Zheng He (**郑和**), in the Ming Dynasty (1368-1644), Italian missionary Matteo Ricci (1552-1610) in the Ming and Qing Dynasties and Scottish missionary John Dudgeon in the Qing Dynasty (1837 – 1901). Similar to cultural exchanges, communication based on the Chinese medical classics is conducted all over the world as well. However, research on the classics of Chinese medicine has rarely been introduced. In fact, western missionaries are the pioneers in translating the classics of Chinese medicine into other languages, while western sinologists, TCM specialists and medical history researchers are the first to do studies on the translations. Their experience and explorations are of high reference value for researches today. "Internationalization" of TCM is now a hot issue aiming to "go global." It is of great significance to probe into researches on Chinese medical classics made by western scholars so as to comprehend the western transmission of the classics.

Ilza Veith, an American scholar, is the first to translate the *Plain Questions* (《**素问**》, Su Wen) into English. In her translation of *The Yellow Emperor's Classic of Internal Medicine* (《**黄帝内经**》, Huang Di Nei Jing) Ilza Veith points out two major reasons for the development of TCM nowadays as follows: "One is the general program on the part of the People's Republic of China preserving its national heritage;" "The other is the result of a realistic assessment of China prevailing medical conditions." The number of practitioners of western medicine is far from meeting the demands of such a populous country. Ilza Veith puts forward that 70,000



western-trained physicians in China could not possibly provide adequate medical care for the whole country. To cope with this deficiency, the government decided to mobilize the 500,000 practitioners of TCM in the country. We can see here that Ilza Veith acquaints herself with TCM by combining the condition of social development and the overall environment of China. Whether the translation of Ilza Veith meets the criteria of "functional equivalence" proposed by Nida (奈达) or the principle of "faithfulness, expressiveness and elegance" is not important. She is indeed, considering she is the first one to translate *Plain Questions* (《素问》, Su Wen) into English and have it published, a pioneer of the translation and transmission of Chinese medical classics.

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The three legendary emperors, Fu Hsi, Shen Nung, and Huang Ti, who are supposed to have founded the art of healing. From a Japanese scroll by Seibi Wake, 1798.

Chinese Medicine from the Classics

— A Beginner's Guide by Sandra Hill, published by Monkey Press, UK 2014

By Alan Hext

This book is an excellent introduction for anyone interested in the roots of traditional Chinese medicine in the classical texts. It gives access to the wealth of insight and understanding the theory and practice of traditional Chinese medicine.

Editor Li Haiying, Sandra, Alan and Editor Wang Erliang, Nov., 2015

Written by the co-founder and current editor of Monkey Press, Sandra Hill it provides the perfect point of entry into the wider range of their 21 titles. Monkey Press has published edited transcripts in English of lectures on classical Chinese medicine by the French scholars, Father Larre and Elisabeth Rochat de la Vallee. Their subjects cover translation and commentary to *Plain Questions* (《**素问**》, Su Wen) chapter 5 to the less discussed Extraordinary Fu-organs introduced in *Plain Questions* (《**素问**》, Su Wen) chapter11.

Sandra Hill was invited to speak at the recent Forum at Yunnan University in October 2015 on the Transmission of Chinese Medicine to the West and she contributed to an exhibition at the University's Museum archive, curated by Professor He Ting.

Her book explores the fundamentals of Chinese medicine chiefly drawing upon the Nei Jing and Nan Jing. Its content begins with the philosophical subjects of dao (**道**), Yinyang Wuxing (**陰陽五行**) and the three treasures – Sanbao (**三寶**), recognising that philosophy and practice are not separated as so often happens in the West. The book then explores topics such as zangfu (**臟腑**), Qiqing (**七情**), Wu Shen (**五神**), Jing Luo (**經絡**) and Qijing Bamai (**奇經八脈**). The introduction is written by Elisabeth Rochat de la Vallée whose translations and commentaries of the classics have shone light and breathed life into our understanding.

A Chinese reader should know something of the history of Chinese medicine in England. This has chiefly happened only in the last half of the 20th Century. Pioneering acupuncturists established different colleges, each emphasizing particular aspects of the traditions they regarded as fundamental. This inspired

transmission has developed an acupuncture profession now numbering many thousands. This development occurred during a period when the historical texts which underlie their practice remained at best poorly translated into English. During the 1980s a modern interpretation (known in the West as 'TCM') brought the post 1949 revolution to the West, with its attempts to make theory work alongside scientific biomedicine. Acupuncture in the West then experienced a kind of style wars as different approaches and teachings argued their individual merits. Many of these clashes were insular and insufficiently informed about the origins of the traditions they espoused. The translations and commentaries which Monkey Press began to publish in 1989 have provided an essential bridge of understanding which transcends the divisiveness of this recent process.

Sandra draws upon decades of clinical experience which also recognise that the interaction of practice and study develops an informed humanity of the acupuncturist. The book is rich in memorable quotations from classical texts which in other English books on Chinese medicine often seem to be added to embroider their content or as an attempt to validate their presentation.

The quotation from Suwen chapter 39 on the seven emotions present them as natural movements of qi. This expression of natural vitality is accompanied by the awareness of how this inner weather in a person can disturb and imbalance their qi. The chapters on the zangfu draw upon Suwen chapter 8 where their functions are described as responsibilities of 'officials' in a government led by the heart. In these chapters Sandra also relates the way the zangfu are characterised by the elemental nature of their qi. This insight has formed a key approach to clinical practice in the (so called) Five Element Acupuncture taught by Professor JR Worsley in the West. Monkey Press has not yet published a book specifically on the meridians and this chapter provides important information on this subject. Sandra's scholarship brings Chinese characters alive for the reader, relating them to nature and the experience of everyday life.

By bringing our appreciation of Chinese medicine back to its origins, this book reconnects readers with the power of the living insights of texts which form the source of the practice of Chinese medicine. Chinese medicine is now successfully proving its validity across the globe. It is essential that variations of interpretation and application are properly reconnected to the roots of their clinical practice. This book admirably opens the door to this vital connection.

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December 2015

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A Review by Grazia Shogen Marchianò

Sandra Hill, Chinese Medicine from the Classics. A Beginner's Guide, Foreword by Elisabeth Rochat de la Vallée, Monkey Press, 2014

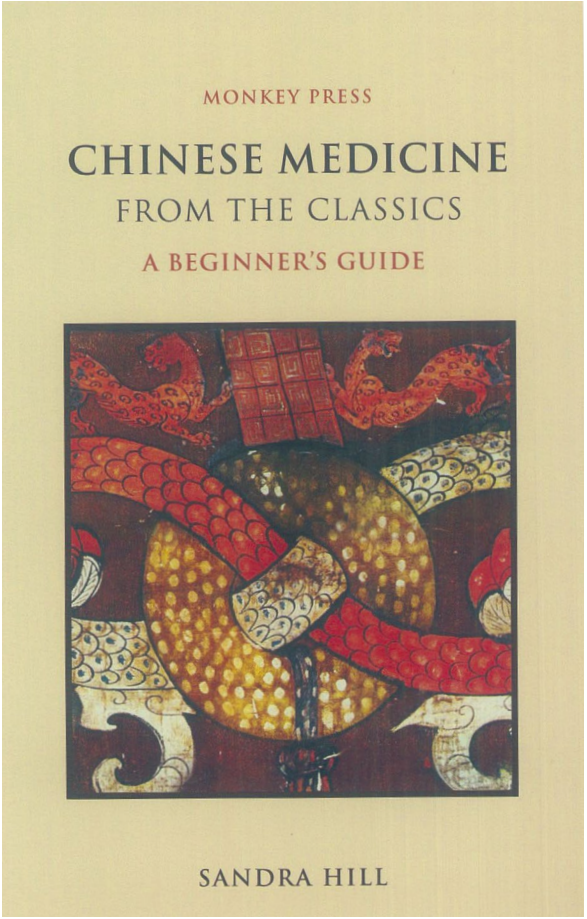
Sandra Hill MA BAc
Sandra Hill graduated with an MA in Fine Arts (St Martins School of Art. London), before travelling during the 1970s to Asia. She lived both in Hong Kong and Japan, where she first came in contact with Chinese medicine. In Japan she studied Tai Chi (太极), massage and therapeutic exercise, and on her return to the UK in 1979, she began her study at the International College of Oriental Medicine. She later taught at the college for many years.

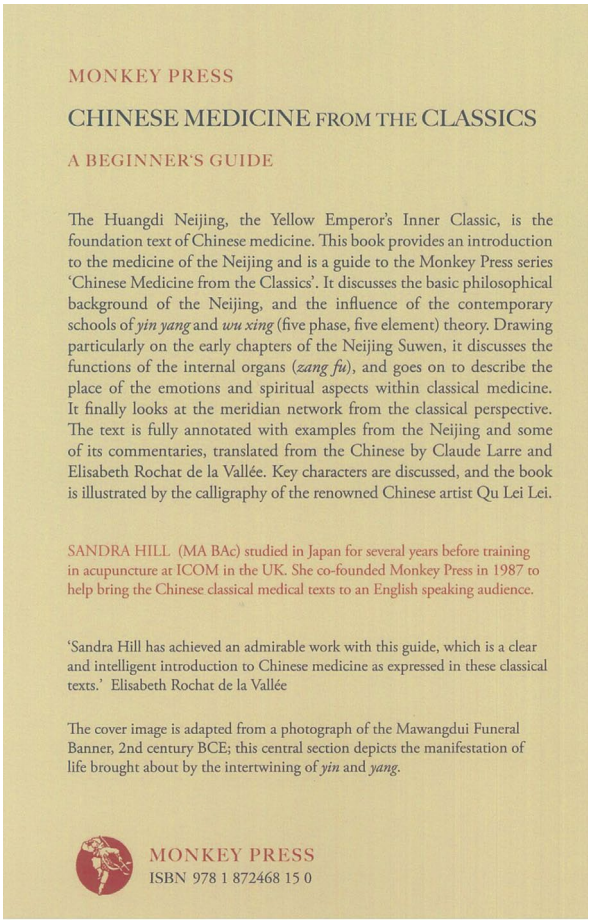
In the mid-1980s Sandra Hill met the French sinologists Claude Larre and Elisabeth Rochat de la Vallée, and with her colleague Peter Firebrace established a series of seminars in London. This was the beginning of the "Chinese Medicine from the Classics" lecture series. In 1989 she co-founded Monkey Press to make these teachings from the Chinese classical texts available to an English speaking audience.

Sandra co-founded The European Journal of Oriental Medicine (1993), co-authored A Guide to Acupuncture, and has written three books including Reclaiming the Wisdom of the Body: A Guide to Chinese Medicine and Oriental Paths to Health, as well as the recent Chinese Medicine from the Classics: A Beginner's Guide. Sandra lives and works in London, UK.

"It is as if the stuff of which we are made were totally transparent and therefore imperceptible; and it is as if the only appearances of which we can be totally aware are the cracks and planes of fracture in that transparent matrix". This statement, from Mind and Nature (1979), places eco-anthropologist Gregory Bateson firmly in line with the assumptions of ancient Chinese medicine, now brought fully to light by Sandra Hill in her learned and truly precious guide Chinese Medicine from the Classics. A Beginner's Guide (Monkey Press 2014). "Chinese medicine" – she explains in the afterward - "has never been a medicine of 'either/or', but of 'and/also'; it exists at the exciting place where science and spirit meet". While the ways of thought of Gregory Bateson and other like-minded scientists of the twentieth century converged in the holistic view of ancient Chinese thought, nevertheless the current Western mindset has inherited a view of reality, of the human microcosm and of the macrocosm, in which the physical and spiritual planes

are clearly separate, and everything associated with the latter remains confined in a metaphysics literally conceived as something that stands beyond and apart from the former, thus adhering to the criterion of 'either/or' instead of to that of 'and/also' characteristic of ancient Chinese science. In a thorough examination of the cosmological foundation of ancient Daoism underlying the physiology of the human body and medical theory and practice, Sandra Hill, a student of the sinologists Elisabeth Rochat de la Vallée and the late Father Claude Jarre, illustrates the principal passages of the famous medical treatise Huangdi Nei Jing or The Inner Classic of the Yellow Emperor, the final compilation of which was redacted between the 8th and the 12th centuries, but which contains redrafts of far earlier material from the time of the Warring States (5th century BCE). Originally a scholar of Japanese studies, the author then successfully completed the intricate study of the science of the human microcosm founded on the polysynthetic

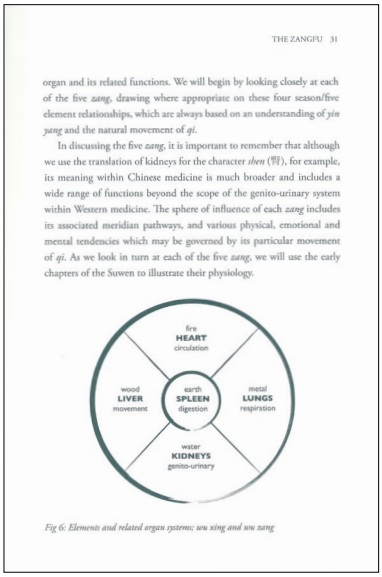




concept of the qi, literally 'fume' or 'vapour', which term then became a synonym of 'wind' with manifold meanings such as the original qi, the nutritive qi and zong qi, the gathering of the qi in the chest. As a synonym of the life-force, when written with a different character qi comes to mean 'extraordinary', 'amazing', and it is not surprising that in modern Japan – as Hill underlines – the most common form of greeting is to ask about the state of one's qi .

Consulting the glossary of the most frequently used Chinese terms helps the non-specialist reader glean the rudiments of a view of reality that is the fruit of close attention to 'that which is naturally (**自然** , Zi Ran), a concept which it would be inaccurate to identify with the Latin natura or the Greek physis. In fact 'that which is naturally so' defines "that which animates, transforms and maintains all life between heaven (**天** , Tian) and earth (**地** , Di)".

The first question the Huangdi Nei Jing answers is: what is the source of life? The 'changeless', no-form (**五行** , Wuxing) – we learn - is that from which life emerges and to which it returns. Before form comes into being and matter coalesces into shape, there is an 'image' (**象** , Xiang), namely an information patterning, which holds the potential for its manifestation. Chapter 2 of the Daodejing, attributed to Laozi, gives a concise description of the way in which life spontaneously arises. In Hill's words: "There is no external intelligence imposing order, but an implicit order emerging from life itself". In the dynamic process (**里** , Li) that the Huangdi

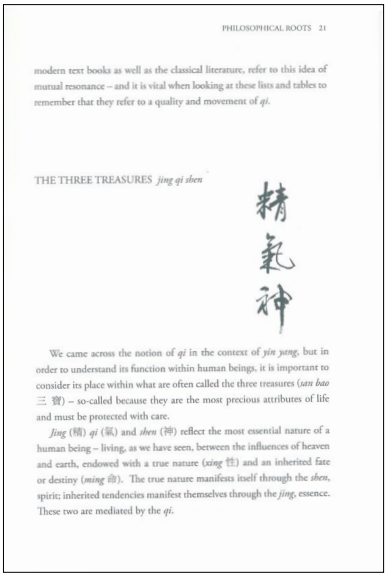


THE ZANGFU 31

organ and its related functions. We will begin by looking closely at each of the five *zang*, drawing where appropriate on these four season/five element relationships, which are always based on an understanding of *yin yang* and the natural movement of *qi*.

In discussing the five *zang*, it is important to remember that although we use the translation of kidneys for the character *shen* (腎), for example, its meaning within Chinese medicine is much broader and includes a wide range of functions beyond the scope of the genito-urinary system within Western medicine. The sphere of influence of each *zang* includes its associated meridian pathways, and various physical, emotional and mental tendencies which may be governed by its particular movement of *qi*. As we look in turn at each of the five *zang*, we will use the early chapters of the Suwen to illustrate their physiology.

Fig 6: Elements and related organ systems: wu xing and wu zang



PHILOSOPHICAL ROOTS 21

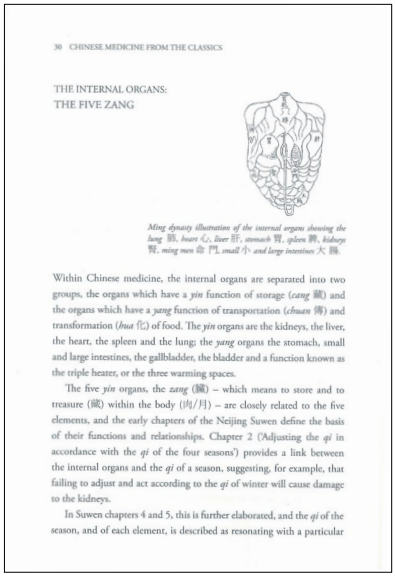
modern text books as well as the classical literature, refer to this idea of mutual resonance – and it is vital when looking at these lists and tables to remember that they refer to a quality and movement of *qi*.

THE THREE TREASURES *jing qi shen*

精氣神

We came across the notion of *qi* in the context of *yin yang*, but in order to understand its function within human beings, it is important to consider its place within what are often called the three treasures (*san bao* 三 寶) – so-called because they are the most precious attributes of life and must be protected with care.

Jing (精) *qi* (氣) and *shen* (神) reflect the most essential nature of a human being – living, as we have seen, between the influences of heaven and earth, endowed with a true nature (*xing* 性) and an inherited fate or destiny (*ming* 命). The true nature manifests itself through the *shen*, spirit; inherited tendencies manifest themselves through the *jing*, essence. These two are mediated by the *qi*.



30 CHINESE MEDICINE FROM THE CLASSICS

THE INTERNAL ORGANS:
THE FIVE ZANG

Ming dynasty illustration of the internal organs showing the lung 肺, *heart* 心, *liver* 肝, *stomach* 胃, *spleen* 脾, *kidneys* 腎, *ming men* 命 門, *small* 小 *and large intestines* 大 腸.

Within Chinese medicine, the internal organs are separated into two groups, the organs which have a *yin* function of storage (*zang* 藏) and the organs which have a *yang* function of transportation (*chuan* 傳) and transformation (*hua* 化) of food. The *yin* organs are the kidneys, the liver, the heart, the spleen and the lung; the *yang* organs the stomach, small and large intestines, the gallbladder, the bladder and a function known as the triple heater, or the three warming spaces.

The five *yin* organs, the *zang* (臟) – which means to store and to treasure (藏) within the body (肉/月) – are closely related to the five elements, and the early chapters of the Neijing Suwen define the basis of their functions and relationships. Chapter 2 ('Adjusting the *qi* in accordance with the *qi* of the four seasons') provides a link between the internal organs and the *qi* of a season, suggesting, for example, that failing to adjust and act according to the *qi* of winter will cause damage to the kidneys.

In Suwen chapters 4 and 5, this is further elaborated, and the *qi* of the season, and of each element, is described as resonating with a particular

Nei Jing describes as a movement towards the interior, the source of the original qi (元气 , Yuan Qi) is the energy reservoir giving rise to the dynamic development of heaven and earth. In their close blend, in the holistic sense these dynamics seem to herald a key concept elaborated by modern physics, that of the entanglement of matter and energy in the immense depth of the universe. In this grand Daoist Genesis there emerges two spirits, fuxi and nugua, (depicted holding compass and square.) They catalyse the forces of yin,"contractive and conserving", and yang, "motivating and expanding". Through their interaction as yin qi and yang qi, fuxi and nugua fill the eight directions of space and supervise the cycles of the day, of the year and its four seasons, the so-called 'gates' which rural festivals celebrated in all ancient China. The definition of Dao or the movement of life itself comes to be further elaborated in the wuxing theory, of the five phases and substances, namely water, fire, wood, metal and earth. Understanding how each element behaves – Hill observes- provides an ecological comprehension of the maintenance of rivers, lakes and forests, of farming and of the forging of metals. The arrangement of the human body is not different, and within medical theory the five movements of qi are reflected in the actions and functions of the five internal yin organs (脏 , Zang): heart, kidneys, liver, spleen, and lung, as well as in the yang organs of digestion and transportation: stomach, gall bladder, small and large intestine, bladder, and the triple energizer.

The human body is a microcosm in which the circulation of the blood and the qi (血气 , Xue Qi) secures the length of the life that each individual receives according to the irrevocable ordinance of his or her destiny (命 , Ming). Health, physical and mental well-being, illustrated in the Nei Jing protocols, depend on the subtle equilibrium in the web of relations among organs, vital fluids, emotions and tastes, but also of colours and musical notes in the context of aesthetic enjoyment. Shen (神 , Spirit) and Jing (精 , Essence), mediated by the qi, encapsulate the most essential nature of a human being. It is a 'nature' whose physical, psychic and spiritual facets, the senses, brain, mind and heart, combine or organize themselves in an assemblage of subtle resonances that has scarce parallels in the body-mind complex as understood in Western science, unless sought in certain aspects of the concepts found in the Hippocratic medicine of ancient Greece. Consider, for example, the crucial fire/summer/heat/red/heart relations that Hill examines, citing passages from the Su Wen section of the Nei Jing. Fire – she says – is related to summer, to heat, to the south and to the maximum expression of yang. The heart and the fire element control the blood and its circulation within the vessels, and the pulse. The heart, which stores the spirits (神 , Shen), holds the position of Emperor in the hierarchy of the organs. In fact the presence of the spirits implies an intelligence, and since the blood carries information and enables sensation and perception, it literally brings life

and consciousness to the body. It is thus easy to understand why the character (**心**, Xin) in Chinese and still today in Japanese, means heart-and-mind, joined in a structured bond that is at the same time physical and intellectual. "The heart/mind - Hill remarks – is likened to a mirror, or a pool of water, which if still and calm, gives a clear and accurate reflection of life. If the surface is unclear, agitated, the mind will be unable to distinguish between what is real and what is imaginary". Anger and tranquillity, fear and joy, fright and madness, grief and oppression mould our emotional nature in ways which Confucian ethics attempt to regulate to the advantage of the individual in relation to society.

In the forest of psychosomatic functions and meanings expertly explored by the author, worthy of particular attention is her study of the concepts of virtue (**德**, De), the ethereal and corporeal souls (**魂魄**, Hun Po), intent (**意**, Yi), will (**志**, Zhi), thought (**思**, Si), reflection (**虑**, Lv), and spiritual illumination (**神明**, Shen Ming). Hill's textual source is chapter 8 of the *Miraculous Pivot* (《**灵枢**》, Ling Shu) section of the *Internal Classic of Medicine* (《**内经**》, Nei Jing), where Emperor Huangdi (**黄帝**) addresses questions on these matters to his physician Qi Bo (**岐伯**). Here are some of his answers: "Heaven in me is virtue, earth in me is qi [….].That which takes charge of the being is called the heart (**心**, Xin). When the heart is applied, that is called intent (**意**, Yi); when intent is permanent, that is called will (**志**, Zhi). When will is maintained but also changes, that is called reflection (**虑**, Lv). When reflection is actualized, that is called wisdom (**智**, Zhi). Wisdom is nothing other than the ability to nourish life (**养生**, Yang Sheng)".

In Hill's analysis of shen: spirits of heaven, and consciousness, we learn that these spirits are specifically related to the heart, and that a quiet or empty heart is likened to a still pool or a clean mirror. Ancient philosophical and alchemical treatises confirm that spiritual illumination has its inception in a mirroring heart. Having read this precious guide to the foundation of traditional Chinese medicine, the non-specialist reader will feel encouraged to delve in greater depth into the holistic vision of Chinese thought, that Sandra Hill has succeeded in illustrating with masterly expertise yet using simple language.

Credit is due to Monkey Press for having made available, systematically, thanks to the flawless work of a translation group under the guidance of Father Larre and Elisabeth Rochat de la Vallée, sundry chapters and sections of the Huangdi Nei Jing. Seventeen books have now been transcribed and edited from lectures and seminars promoted by both scholars over the last thirty years.

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