



上海中醫藥大學
Shanghai University of Traditional Chinese Medicine

CHINESE MEDICINE AND CULTURE

Volume 1 • Issue 1 • April-June 2018

www.cmaconweb.org



Imperial Acupuncture Bronze Figure
Qing Dynasty (1744 AD)

Collected in Shanghai Museum of
Traditional Chinese Medicine

Chinese Medicine and Culture

Editorial Board

Editor-in-Chief

Zhiqiang Zhang (张智强)

Academic Director

Shiyun Yan (严世芸)

Managing Editor

Haiying Li (李海英)

Editor

Erliang Wang (王尔亮)

Tianying Tang (唐天瀛)

Experts

Angelika Messner (GER)
Bridie Andrews (USA)
Xiao Chen (陈晓)
Yemeng Chen (陈业孟, USA)
Donald Harper (USA)
Yishan Duan (段逸山)
Weikang Fu (傅维康, USA)
Xi Gao (高晞)
Chouping Han (韩丑萍)
Honore France (CAN)
Huang Huang (黄煌)
Hugh Shapiro (USA)
Jun Hu (胡军, USA)
Jean Claude (FRA)
Justin Mahar (USA)
Jie Li (李洁)
Yongming Li (李永明, USA)
Yongxuan Liang (梁永宣)
Xun Lin (林勋)
Lihong Liu (刘力红)
Marceau Chenault (FRA)

Natasha Lee (CAN)
Sandra Hill (UK)
Sasa Balaneskovic (SRB)
Sean Bradley (USA)
Li Shang (尚力)
Yuandong Shen (沈远东)
Xinyang Song (宋欣阳)
Ved Baruah (IND)
Haisong Wang (王海松, AUS)
Jing Wang (王静)
Hongxi Xu (徐宏喜)
Xiaotian Yan (闫晓天)
Yaming Yang (杨亚明)
Yongqing Yang (杨永清)
Jin Ye (叶进)
Ruqing Zhang (张如青)
Hailei Zhao (赵海磊)
Linyun Zheng (郑林贇)
Wenxin Zhou (周文新)

Assistant Editors

Yingshuai Duan (段英帅)
Xin Huang (黄鑫)
Lei Lan (兰蕾)

Fang Li (李芳)
Rui Wang (王瑞)
Yu Yang (杨渝)

Publishing Date: Jun. 2018

Sponsor: Shanghai University of Traditional Chinese Medicine

Publisher: Magazine Publisher of Shanghai Journal of Traditional Chinese Medicine

Tel: 86-21-51322541

Add: P.O.B 114, 1200 Cailun Road, Pudong New Area, Shanghai, 201203, China.

E-mail: tcmoverseas@126.com

Web:

Official Website: <http://www.journalonweb.com/cmac>

Manuscript Submission Website: <https://mc03.manuscriptcentral.com/cmac>

Notes:

This magazine can be downloaded through **iBooks and Amazon Global**.

All rights (copyright, translation and network dissemination) reserved by *Chinese Medicine and Culture*

Chinese Medicine and Culture

General Information

Journal of *Chinese Medicine and Culture* is an open-access quarterly journal published by Wolters Kluwer. The journal covers historical events, life preservation, treatment, herbal medicines, acupuncture and traditional sports health care in field of traditional Chinese medicine, and it aims to rapidly report the new progress, new insights, and research achievements on Chinese medicine, and those related to these fields. It provides a high-level platform for academic communication of workers and researchers dedicated in Chinese medicine. Medical physicians, researchers, teachers, and students specializing in this field are the primary audience for the journal. Researchers who work in related science fields are also our target readers.

COPYRIGHT

©2018 by Editorial Office of *Chinese Medicine and Culture*. Articles published by this Open-Access journal are distributed under the terms of the Creative Commons Attribution Non-commercial License, which permits use, distribution, and reproduction in any medium, provided the original work is properly cited, the use is non commercial and is otherwise in compliance with the license.

SPECIAL STATEMENT

All articles published in the Journal reflect the views of the authors and not of the Journal or its Editorial Board or the Publisher. Publication does not constitute endorsement by the journal. Neither the Journal nor its publishers nor anyone else involved in creating, producing or delivering the Journal or the materials contained therein, assumes any liability or responsibility for the accuracy, completeness, or usefulness of any information provided in the Journal, nor shall they be liable for any direct, indirect, incidental, special, consequential or punitive damages arising out of the use of the Journal. The Journal, nor its publishers, nor any other party

involved in the preparation of material contained in the Journal represents or warrants that the information contained herein is in every respect accurate or complete, and they are not responsible for any errors or omissions or for the results obtained from the use of such material. Readers are encouraged to confirm the information contained herein with other sources.

JOURNAL TITLE

Chinese Medicine and Culture

SPONSOR

Shanghai University of Traditional Chinese Medicine

PUBLISHER

Wolters Kluwer India Private Limited

FREQUENCY

Quarterly

LAUNCH DATE

June 29, 2018

CURRENT PUBLICATION DATE

June 29, 2018

EDITORIAL OFFICE

Editorial Office of *Chinese Medicine and Culture*

Shanghai University of TCM,

Shanghai 201203, China

Telephone: +86-21-51322541

Email: tcmoverseas@126.com

Official Website: <http://www.journalonweb.com/cmac/>

Chinese Medicine and Culture

Volume 1 | Issue 1 | April-June 2018

Contents

REVIEW ARTICLES

Series of Interpretation on Yellow Emperor's Inner Classic: Two Correspondence between Human and the Heaven: Views from Huang Di Nei Jing (《黄帝内经》 Yellow Emperor's Inner Classic)

Qingqi Wang1

Through a Century: Traditional Chinese Medicine Since 1912

Jianping Zhu5

The Development of the Traditional Chinese Medicine Departments in the Song Dynasty According to Riverside Scene at Qingming Festival

Yongjiu Hu.....11

An Exploration of the Original Meaning and Connotation of Daoyin from “Movement” and “Essential Qi”

Xiaodong Shen, Jie Ding, Feng Xu , Xiaoqing Li14

The Yellow Emperor's Canon of Medicine: First Complete Summary of Ancient Chinese Medicine

Weikang Fu18

The Bronze Acupuncture Model Produced by Emperor Qianlong's Order in 1744 A.D.

Hong Qin.....21

ORIGINAL ARTICLES

The Substance and Cultural Connotations of Treating Prior to Disease

Yishan Duan25

The Silk Road and Sources of Chinese Medicine Expansion: Part 1 – *Materia Medica*

Sean Bradley29

The Internationalization of Traditional Chinese Medicine into the Western World

Isa-Allean Blacksher N.D.32

From Darkness to Light: A Student's Journey from Illness to Her True Passion

Tiffany Takahashi37

Searching for Chinese Medicinal Plants in Greek Classical Medicine: A First Approach

Alain Touwaide, Emanuela Appetiti.....40

RESEARCH ARTICLES

Constitutional/Conditional Acupuncture

Peter Eckman46

Traditional Chinese Medicine Showing Promising Results in Reproductive Medicine

Guoqing Tong.....49

Chinese Medicine and Culture on Web

<http://www.journalonweb.com/CMAC>

The Chinese Medicine and Culture now accepts articles electronically. It is easy, convenient and fast. Check following steps:

1 Registration

- Register from <http://www.journalonweb.com/CMAC> as a new author (Signup as author)
- Two-step self-explanatory process

2 New article submission

- Read instructions on the journal website or download the same from manuscript management site
- Prepare your files (Article file, First page file and Images, Copyright form & Other forms, if any)
- Login as an author
- Click on 'Submit new article' under 'Submissions'
- Follow the steps (guidelines provided while submitting the article)
- On successful submission you will receive an acknowledgement quoting the manuscript ID

3 Tracking the progress

- Login as an author
- The report on the main page gives status of the articles and its due date to move to next phase
- More details can be obtained by clicking on the ManuscriptID
- Comments sent by the editor and reviewer will be available from these pages

4 Submitting a revised article

- Login as an author
- On the main page click on 'Articles for Revision'
- Click on the link "Click here to revise your article" against the required manuscript ID
- Follow the steps (guidelines provided while revising the article)
- Include the reviewers' comments along with the point to point clarifications at the beginning of the revised article file.
- Do not include authors' name in the article file.
- Upload the revised article file against New Article File - Browse, choose your file and then click "Upload" OR Click "Finish"
- On completion of revision process you will be able to check the latest file uploaded from Article Cycle (In Review Articles-> Click on manuscript id -> Latest file will have a number with 'R', for example XXXX_100_15R3.docx)

Facilities

- Submission of new articles with images
- Submission of revised articles
- Checking of proofs
- Track the progress of article until published

Advantages

- Any-time, any-where access
- Faster review
- Cost saving on postage
- No need for hard-copy submission
- Ability to track the progress
- Ease of contacting the journal

Requirements for usage

- Computer and internet connection
- Web-browser (Latest versions - IE, Chrome, Safari, FireFox, Opera)
- Cookies and javascript to be enabled in web-browser

Online submission checklist

- First Page File (rtf/doc/docx file) with title page, covering letter, acknowledgement, etc.
- Article File (rtf/doc/docx file) - text of the article, beginning from Title, Abstract till References (including tables). File size limit 4 MB. Do not include images in this file.
- Images (jpg/jpeg/png/gif/tif/tiff): Submit good quality colour images. Each image should be less than 10 MB in size
- Upload copyright form in .doc / .docx / .pdf / .jpg / .png / .gif format, duly signed by all authors, during the time mentioned in the instructions.

Help

- Check Frequently Asked Questions (FAQs) on the site
- In case of any difficulty contact the editor

Series of Interpretation on Yellow Emperor's Inner Classic: Two Correspondence between Human and the Heaven: Views from Huang Di Nei Jing (《黄帝内经》 *Yellow Emperor's Inner Classic*)

Qingqi Wang

School of Basic Medical Sciences, Shanghai University Traditional Chinese Medicine, Shanghai, China



Abstract

This paper introduces the relations between human and the nature in traditional Chinese medicine (TCM). TCM is a science dedicated to studies on laws of human life activities.

Keywords: Huang Di Nei Jing (《黄帝内经》 *Yellow Emperor's Inner Classic*), Ling Shu (《灵枢》 *Spirited Pivot*), human and the Heaven

INTRODUCTION

It is always fundamental to explore the relations between human and the nature in Chinese traditional culture. From the origin of human civilization to modern times, man has never ceased contemplating and seeking answers to questions such as how the universe was formed, what brings about lives into being, and what the relations are between human and the heaven. The study of human-heaven thus became a basic way of thinking to Chinese as well as the core research of philosophy in ancient China. Even the Chinese traditional culture can be integrated into its domain, easily found in remarks of Sima Qian (司马迁 145 B. C.—not clear) in the Han dynasty (202 B. C.–263) as “examine the secrets of human and the Heaven, know the changes in the past and at present, and form one's own opinion” and in Shao Yong (邵雍, 1011–1077)'s work of Huang Ji Jing Shi (《皇极经世》 *Magnificent Laws of Universal Affairs*) recorded as “those who did not quest the relations of human and the Heaven are not competent scholars.”

Traditional Chinese medicine (TCM) is a science dedicated to studies on laws of human life activities, yet “the nature of human is a summary of relations between humans and Human-Heaven.”^[1] The heaven is where human is originated,

while human is what the heaven embodies (species evolved from the nature). According to Jiu Tang Shu Sun Simiao Zhuan (《旧唐书·孙思邈传》 *Biography of Sun Simiao in The Old History of Tang*), “those who are expert at explaining the Heaven will embody it in human; expert at explaining human will originate it from the Heaven.” Inheriting the genes of Chinese traditional culture, TCM can be deemed as a subject with core theory in integration of human with the heaven, by exploring the secrets and relations of both, and with focus on human life activities.

The academic thoughts of Nei Jing (《内经》 *Inner Classic*) were influenced deeply by the philosophers in pre-Qin dynasties (350–394) and in direct line of succession with the Taoist schools in the Han dynasty. Although the term of integration of human with the heaven was never recorded in the book, relevant viewpoints run through the whole TCM academic system, enrich, and develop the corresponding

Address for correspondence: Prof. Qingqi Wang,
Shanghai University Traditional Chinese Medicine, Shanghai, China.
E-mail: wang_qin_qi@sina.com

This is an open access journal, and articles are distributed under the terms of the Creative Commons Attribution-NonCommercial-ShareAlike 4.0 License, which allows others to remix, tweak, and build upon the work non-commercially, as long as appropriate credit is given and the new creations are licensed under the identical terms.

For reprints contact: reprints@medknow.com

How to cite this article: Wang QQ. Series of Interpretation on Yellow Emperor's Inner Classic: Two Correspondence between human and the heaven: Views from Huang Di Nei Jing (《黄帝内经》 *Yellow Emperor's Inner Classic*). Chin Med Cult 2018;XX:XX-XX.

Access this article online

Quick Response Code:



Website:
www.cmaconweb.org

DOI:
10.4103/CMAC.CMAC_5_18

philosophy of materialism with contemporary medical achievements.

UNDERSTANDINGS OF THE HEAVEN AND HUMAN IN INNER CLASSIC

The heaven in the *Inner Classic* refers to the objective dynamic material world independent and unshakable of human minds, as recorded in Ling Shu·Jing Shui (《灵枢·经水》 *Meridian Water of Spirited Pivot*), “the highness of the Heaven is unmeasurable, so is the broadness of the Earth.” The heaven usually can be interpreted as the nature, universe, weather, or celestial bodies. Sometimes, it also indicates natural states such as heavenly year, days, longevity, and Tian Gui (天癸) [Figure 1].

The human in the *Inner Classic* is the product of interaction of yin and yang qi from the Nature. Su Wen·Bao Ming Quan Xing Lun (《素问·宝命全形论》 *On Precious Life and Integrate Physique from Simple Questions*) quoted, “human is born on the Earth, and depends on the Heaven; the combined qi of the Heaven and Earth makes a human into being.” Human is also an integration of physique with spirit, as explained in Ling Shu·Tian Nian (《灵枢·天年》 *The Heavenly Year from Spirited Pivot*), “what is spirit? Qi Bo (岐伯) answered, ‘after blood is harmonized with qi, nourishment (营) connected with defense (卫), and the five Zang-organs formed, spirit will reside in heart; when the soul is complete, a human is created.’” Su Wen·Shang Gu Tian Zhen Lun (《素问·上古天真论》 *On Antique and Heavenly Purity from Simple Questions*) also recorded, “integration of physique with spirit makes one live to his natural age.” Lei Jing (《类经》 *Classified Classic*) elaborated and enriched *Inner Classic* with its view of physique and spirit, “physique is body of spirit, and spirit embodies the functions of physique; physique would not survive without spirit, while spirit does not exist without physique.” Human life is the root of the heaven and earth. Records in Bao Ming Quan Xing Lun (*On Precious Life and Integrate Physique*), “among all creatures of the Heaven and Earth, nothing is as precious as human,” and “human is the foundation of the Heaven and Earth” from Ling Shu·Yu Ban (《灵枢·玉版》 *Jade Board of Spirited Pivot*), are incarnation of human-centered thought.

MEANING OF CORRESPONDENCE BETWEEN HUMAN AND THE HEAVEN IN INNER CLASSIC

1. Human and the nature share the same root. The inner classic holds, based on the pre-Qin theory of qi monism, qi composes the world, and the creation, development, and death of everything in nature is the result of changes and interactions between yin and yang qi. Human life is the product of the nature, as noted in Bao Ming Quan Xing Lun (*On Precious Life and Integrate Physique*), “when qi of the Heaven integrates with that of the Earth, six ranges are differentiated and all things created.” Human, as one of the creatures, originates from qi as well, “the combined

qi of the heaven and earth makes a human into being”

2. Human depends on and is thus restricted by the nature. Su Wen·Liu Jie Zang Xiang Lun (《素问·六节藏象论》 *On Six Ranges and Visceral Manifestations from Simple Questions*) noted, “the Heaven feeds human five qi, and the Earth feeds five flavors; five qi enter the body through the nose and are stored in heart and lungs, making natural distinct colors and clear sound and voice; and the five flavors enters through the mouth and are stored in intestine and stomach, nourishing qi of five Zang-organs; when harmony of qi is achieved, liquid and fluid is produced, and spirit is also generated.” All changes in the nature will definitely bring forth corresponding changes in human body, as told in Su Wen·Li He Zhen Xie Lun (《素问·离合真邪论》 *On Separation and Convergence*), “if qi of the Heaven and Earth is harmonious, the meridian water is quiet; coldness will cause stagnation of meridian water; summer heat will make the water boil; and fulminant wind will make it roar”
3. Human abides by the same law of the nature, as elaborated in Zhi Zhen Yao Da Lun (《素问·至真要大论》, *On Supreme Simplicity and Great Theory*), “the great laws of the Heaven and Earth shall apply to human and gods,” in Ling Shu·Ying Wei Sheng Hui (《灵枢·营卫生会》 *Generation and Convergence of Nourishment and Defense from Spirited Pivot*), human “apply to the same laws with the Heaven and Earth,” or in Si Qi Tiao Shen Da Lun (《素问·四气调神大论》 *On Spirit Cultivation in Four Seasons*), “correspondence of human with four seasons must depend on the regulations of the Heaven and Earth” [Figure 2]
4. The harmony between human and the nature is symbol of health. There is a wonderful description about the concept of health in Ling Shu·Ben Zang (《灵枢·本藏》, *Root Zang of Spirited Pivot*), “harmony of blood makes smooth flow in meridians nourishment of yin and yang, strong tendons and bones, and natural joint movements; harmony of defense qi makes distinct muscle boundaries, tender skin, and dense interstices; harmony of mind and intention makes concentrated spirit, undissipated soul, no irritability to extreme emotions, and no evil invading of five Zang-organs; and the harmony of coldness and heat makes six Fu-organs transform grains, no attack of wind-Bi, unimpeded meridians and comfortable limbs and joints. Presence of all these is normal to a healthy man.” According to the text, harmonies of defense qi and blood represent smooth movement of qi and blood, harmony of mind shows normal psychological activities, and harmony of coldness and heat indicates adaption to outside environment. Therefore, we can further conclude that a healthy person must meet with three conditions of harmony between the heaven and human, physique and spirit, and qi and blood, reflecting the concept of integration of human with the heaven.



Figure 1: Human and the Heaven

MEDICAL APPLICATIONS OF CORRESPONDENCE BETWEEN HUMAN AND THE HEAVEN

1. Explanation of physiological phenomena. Su Wen-Sheng Qi Tong Tian Lun (《素问·生气通天论》 *On Correspondence of Vigorous Qi with the Heaven from Simple Questions*), “human qi rises in the early morning, primes at noon, and becomes weak at sunset when the door of qi is shut;” Su Wen-Ba Zheng Shen Ming Lun (《素问·八正神明论》 *On Eight Great Seasonal Regulations of Simple Questions*), “when the moon is new, qi and blood begin to grow and defense qi moves; when the moon is prime, qi and blood is in excess and the muscles are firm”
2. Analysis of pathological changes. Su Wen-Yin Yang Ying Xiang Da Lun (《素问·阴阳应象大论》, *On Correspondence of Yin and Yang with Manifestations*), “coldness damage in winter will incur warm disease in spring; wind damage in spring will incur diarrhea in summer; summer-heat damage in summer will incur malaria in autumn; dampness damage in autumn will incur cough in winter;” Ling Shu-Shun Qi Yi Ri Fen Wei Si Shi (《灵枢·顺气一日分为四时》 *Qi Succession and Four Stages in One Day from Spirited Pivot*), “why will various diseases lessen in the morning, ease at daytime, attack at sunset and aggravate at night?... human qi rises in the morning thus defeats the disease; human qi grows at daytime and prevails the evil; human qi begins to decline and evil qi tends to grow at sunset; and human qi resides in Zang organs and evil qi spreads over the body at midnight, thus making such regular changes”
3. Guidance on the diagnosis of diseases. Mai Yao Jing Wei Lun (《素问·脉要精微论》 *On Essentials of Pulse from Simple Questions*), “(the pulse should be) floating in spring, surging in summer, neutral in autumn, and deep in winter;” “if the pulse complies with yin and yang, the disease is easily treated, it will be the opposite if the pulse contradicts with yin and yang”
4. Guidance on clinical treatment. Si Qi Tiao Shen Da Lun (《素问·四气调神大论》 *On Spirit Cultivation in Four Seasons*), “when the sage treats a disease, he must know yin-yang of the Heaven and Earth and the laws of four seasons,” and “if treatment doesn’t conform



Figure 2: Nature

with the laws of the Heaven and Earth, disaster will occur;” Zhi Zhen Yao Da Lun (《素问·至真要大论》 *On Supreme Simplicity and Great Theory*), “warming therapy doesn’t suit heat-related disease, and cooling method not for coldness-induced disease;” Su Wen-Liu Yuan Zheng Ji Da Lun (《素问·六元正纪大论》 *On Political Record of Origins of Six Qi from Simple Questions*), “avoidance of cold (cool, hot or warm) agent in case of coldness (coolness, hotness or warmth), and eating contraindications shall follow this”

5. Guidance on health cultivation and disease prevention. Si Qi Tiao Shen Da Lun (《素问·四气调神大论》 *On Spirit Cultivation in Four Seasons*), “the sage cultivates yang in spring and summer, and yin in autumn and winter, to follow the root of seasons;... yin-yang and four seasons are generation and termination of everything, root of health and life; violation of them will incur disease, while obedience with them keeps one healthy;” “three months of spring symbolize generation when the Heaven and Earth generate everything, and one should sleep at night and get up early... this corresponds to the spring qi, and law of cultivation of generation; three months of summer represent flourishing when qi of the Heaven and Earth converge and make everything conceive, and one should sleep at night and get up early... this corresponds to the summer qi, and law of cultivation of growth; three months of autumn reflect ripeness when the Heavenly qi is harsh and Earthly qi distinct, and one should sleep and get up early... this corresponds to the autumn qi, and law of cultivation of harvest; three months of winter embody storage when water and the Earth become frozen with yang qi not being disturbed, and one should sleep early and get up late to the sunlight... this corresponds to the winter qi, and law of cultivation of storing.”

EVALUATION OF THOUGHTS REGARDING CORRESPONDENCE BETWEEN HUMAN AND THE HEAVEN

The author believes that the viewpoint of correspondence between human and the heaven and earth in the *Inner Classic* is application of improvement of the ancient heaven-human concept. By observing the laws of life activities under the broader context of integration of the heaven, earth, and human,

the *Inner Classic* has laid the foundation for unique TCM model and methodology, involving abundant scientific contents of many subjects. This complies with the principles of systemic theory and embodies the essence of TCM academic thoughts, by interpreting human body as a macro-system centering on five Zang organs with integration of physique with spirit, and correspondence of human with the heaven. The remarks of the prestigious philosopher Ren Jiyu (任继愈1916–2009) were thought provoking, some valuable thoughts in the *Inner Classic* were in close connection with the development of material philosophy at that time. Science has enriched and consolidated the philosophy of materialism, and the latter often promote the development of the former as well.

The concept of correspondence of human with the heaven and earth in the *Inner Classic* is substantially different from human-heaven integration of mysticism and heaven-human interaction by Dong Zhongshu (董仲舒179 B. C.–104 B. C.) in the Han dynasty. Most importantly, the Heaven in the *Inner Classic* has got rid of the religious bound and been confined to the objective world itself. However, after careful examination, we can still find the trace of heaven-human interaction in its records. For instance, “there are 360 joints in human body which symbols days; the twelve major joints correspond to months;...” from Chun Qiu Fan Lu (《春秋繁露》 *Benefits from the Spring and Autumn*); or similar documentation in Ling Shu·Xie Ke (《灵枢·邪客》 *Evil Invasion of Spirited Pivot*), “since the

Heaven is round and the Earth square, the body has head and feet to correspond; the sun and moon in the Heaven embody two eyes of human body; the nine Zhou (州) in the Earth determines nine orifices in human body...; these all show the interaction of human with the Heaven and Earth.” Certainly, this doesn’t represent the mainstream thought in the *Inner Classic*. The famous scholar of Liu Changlin (刘长林), who is an expert on TCM philosophy, holds two views upon *Inner Classic*’s Heaven-human correspondence after rigorous analysis. On the one hand, it employs the methodology of naive dialectics to summarize the general property of material phenomena, make intentional comparative observation of things, and emphasize the mutual connection and common laws of different systems. On the other hand, it only lies in the stage of perceptual recognition of natural world, lack of deep understanding of the details to make up the general picture, which makes it impossible for people at that time to strictly grasp the common connection between different phenomena and to comprehend scientifically the intercommunity and integrity of variety of things. This thus allows some guessing theories inevitably. It is indeed a quite objective and fair evaluation.

Translator: Yingshuai Duan (段英帅)

REFERENCE

1. Zhong M. Huamn and Harmony – Rediscovery of Chinese Philosophies. Xi’an: Shaanxi People’s Publishing House; 2007. p. 148-50.

Through a Century: Traditional Chinese Medicine Since 1912

Jianping Zhu

Medical History Research Room, China Institute for History of Medicine and Medical Literature, China Academy of Chinese Medical Sciences, Beijing 100005, China



Abstract

Since 1912, traditional Chinese medicine (TCM) went through the stages of the struggle, foundation, and growth. The all-round developing TCM is academically progressing and promoted worldwide. Characteristics of the centennial development of TCM have cultural relevance, policy pertinency, mutual supplement between Chinese and western medicine and TCM is treatment directed by pattern diagnosis. Researches show that the historical inevitable development of TCM will benefit the people for generations to come when taken as a national strategy.

Keywords: A century of traditional Chinese medicine, characteristic, enlightenment, history of traditional Chinese medicine

INTRODUCTION

Since the 1911 revolution, traditional Chinese medicine (TCM) underwent extraordinary wax and wane and witnessed a magnificent upsurge. Researches show that the historical inevitable development of TCM will benefit the people for generations to come when taken as a national strategy.

THE DEVELOPMENT THREAD OF TRADITIONAL CHINESE MEDICINE

Since 1912, TCM went through the stages of the struggle, foundation, and growth. The all-round developing TCM is academically progressing and promoted all over the world.

1912–1949, TCM struggled for survival and self-development. The 1911 Revolution declared that the 2000 years long feudal monarchy came to an end, and China stepped into a new era. In the late qing dynasty, to eliminate poverty and enrich our country, China was forced to open the gateway of the country, and then took the initiative to introduce western sciences (including western medicine) and democracy. Our society was transformed from the ancient form into a modern one, and integrated into the world. Almost every field of the society, including political system, thought, culture, economy, science, technology, etc., accepted the baptism of the western civilization and promoted social progress.

The corrupt, backward, feudal political system was overthrown. At the same time, the excellent traditional Chinese culture including TCM suffered from the unprecedented impact as well. The Northern Warlord government education authorities excluded TCM from the national education system deliberately. Then, the Health Committee of Nanjing central government passed the proposal for abolishing TCM. In the meantime, some celebrities and political leaders also held critical and negative attitudes to TCM, which created a very bad impression. For a moment, TCM suffered a great calamity. With support from the public, people in the TCM industry united to advocate TCM using the arguments of the Chinese culture, academics, economics, and people's livelihood, etc., and they succeeded [Figure 1]. Thereafter, the central Hospital of TCM was established, scientization of TCM was promoted, *Regulations on TCM* and *Interim Enumeration Of Educational Subjects For TCM Institute* were issued, and the examination system for TCM doctors was implemented [Figure 2]. During the period of the Republic of China, the majority of our old disciplines were replaced or dismembered in the process of the transformation of the knowledge system.

Address for correspondence: Prof. Jianping Zhu,
China Institute for History of Medicine and Medical Literature, China
Academy of Chinese Medical Sciences, Beijing 100005, China.
E-mail: zhujp1958@163.com

Access this article online

Quick Response Code:



Website:
www.cmaconweb.org

DOI:
10.4103/CMAC.CMAC_14_18

This is an open access journal, and articles are distributed under the terms of the Creative Commons Attribution-NonCommercial-ShareAlike 4.0 License, which allows others to remix, tweak, and build upon the work non-commercially, as long as appropriate credit is given and the new creations are licensed under the identical terms.

For reprints contact: reprints@medknow.com

How to cite this article: Zhu JP. Through a century: Traditional Chinese Medicine since 1912. *Chin Med Cult* 2018;XX:XX-XX.



Figure 1: The petition group to Nanjing against the national Government's proposal for abolishing traditional Chinese medicine in 1929

Only TCM retained its own traditional academic system, which benefited from the backing of all walks of life and the vigorous protection of 'Huangdi Neijing' basic TCM theory system from Yun Tiejiao, [Figure 3] Yang Zemin and other famous TCM practitioners. Due to the turbulent situation and other reasons, the proposal for abolishing TCM was shelved. However, with domestic problems, foreign invasion, pandemic diseases, and Chinese culture confronting collision and blend, TCM practitioners, who paid great attention to academic inheritance and innovation, soaked up new facts from western medicine, explored the confluence of Chinese and western medicine, proactively gave strong impetus to development of TCM, especially that in rural areas which had always been the backbone of our society for preventing and curing diseases during the period of the Republic of China.

1949–1977, TCM was founded and developed along the winding road. At the beginning of new China, the Public Health Administrative Department which discriminated against TCM implemented the scientization of TCM and requested the practitioners of TCM to learn western medicine at school [Figure 4]. In the aftermath, TCM was westernized and marginalized. Comrade Mao Zedong and the Party's Central Committee discovered and rectified the mistake in time. A series of policies had been put forward to support and cultivate TCM, and the TCM Section of the Ministry of Health was upgraded to TCM Department. Since 1955, the academy and institutes of TCM were set up. Summarizing the experience of prestigious Chinese physicians, encouraging the master-disciple education, collating and publishing ancient works and compiling college textbooks systematized the theory of TCM. TCM treatment based on syndrome differentiation had developed its own characteristics and successfully treated epidemic encephalitis B. Mao Zedong made a comment that "TCM was a great treasure-house which should be explored and improved carefully". He also pointed out that "the knowledge of TCM and western medicine should be blended into a new medicine in China." He proposed solidarity between the western medicine doctors and TCM

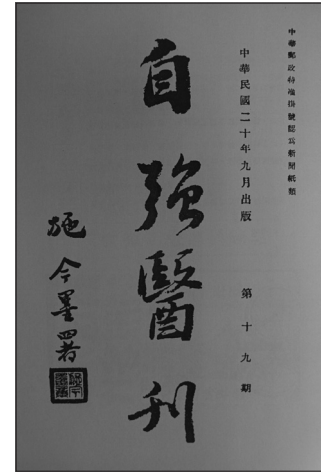


Figure 2: Cover of Ziqiang Medical Journal 1931.No19

practitioners, and that the western medicine doctors learned from TCM. The treatment with a combination of TCM and western medicine for acute abdomen syndromes, fractures and burns were carried out; the yin and yang syndromes, syndrome of blood stasis, and activating blood circulation to dissipate blood stasis were researched and differentiation of symptoms and diseases were combined. The principles of acupuncture anesthesia were elucidated, and artemisinin was invented. Chinese materia medica was recorded in *Chinese Pharmacopoeia*. TCM medicines, which were convenient, efficacious and inexpensive, played an active role. Acupuncture and medicinal herbs were widely used in the rural cooperative medical care and went abroad with the international exchanges and cooperation. During the 10 years of turmoil, the TCM institutes and organizations were revoked, professionals were sent to the countryside, the Chinese herbs and medicines were vulgarized, formalized, and politicized. During this period, the foundation for the TCM development was laid though there were twists and turns [Figure 5].

1978–2011, TCM was of all-round development, and went global. In 1978, No. 56 document of the Central Committee of the Communist Party of China was put forward to solve the problem of a lack of qualified technical personnel and academic heritage. In 1982, the Hengyang Conference emphasized the characteristics of TCM. *The Constitution* stipulated the development of both modern medicine and TCM. The health department established the policy of attaching equal importance to TCM and western medicine. In 1986, the State Administration of TCM of the P. R. C was established. Hospitals of Chinese medicine were established in each county, and the rural development of TCM was restored. Inheritance is the foundation, innovation is the driving force for TCM. Importance was attached to summarizing the experience of famous veteran doctors, and master-apprentice education was strengthened. The Chinese government had increased investment in scientific research since the 1990s. The introduction of modern scientific methods and advanced concepts promoted the process of exploiting

scientific modernization for TCM. Research on the syndrome of blood stasis and activating blood circulation to dissipate blood stasis, and the secondary development of Chinese patent medicine, etc., won the first prize of the National Scientific and Technological Progress Award. Tu Youyou was awarded the Lasker Award for Clinical Medical Research and the Nobel prize in physiology or medicine for inventing artemisinin. In 2003, *Chinese Materia medica Standards* was promulgated. National standardization strategy was implemented. The China Council issued *Several Viewpoints On Supporting And Promoting The Development Of TCM* in the new healthcare reform. TCM treatment, healthcare, scientific research, education, industry, and culture were comprehensively developed and coordinated in the “six in one mode.” TCM revealed its characteristics in the treatment of common diseases, frequently occurring diseases, the public health emergency and prevention and control for serious epidemics. Hospital-centered TCM service systems covering the entire country were basically established. It broadened the range of services continually, providing 14% medical service for the country with 6% workforce and institutions, and played the irreplaceable role of TCM in increasing health care reform. The TCM education system of multi-level, multi-form, and multi-way, and the scientific research pattern of multi-subject and multi-level were formed. Standardization and normalization of TCM boosted its modernization and internationalization. Along with rising economic and strategic position, the modernized TCM medicines industry has become an emerging industry. The TCM culture was carried forward, and people were provided with more convenience by TCM. Minority and folk medicines were further developed. TCM has spread to more than 180 countries and regions in the world. The export volume of TCM medicines is increasing. Several countries legislated for TCM and Chinese medicines. With the increasing national power, “reinforcing the combination of TCM and Western medicine” and “accelerating overseas development of TCM and Chinese medicine” promoted by Xi Jinping were implemented. Greater international cooperative efforts were made with the World Health Organization, and TCM has quickened its step into the world [Figure 6].

CHARACTERISTICS OF THE CENTENNIAL DEVELOPMENT OF TRADITIONAL CHINESE MEDICINE

Cultural relevance – Centennial development of TCM and its cultural matrix share a common fate. Cultural diversity was the foundation for the coexistence of TCM and western medicine. In the first half of the 20th century, TCM and Chinese traditional culture were denigrated. Moreover in New China, with the Chinese Cultural Renaissance, TCM was subsequently revitalized.

Policy pertinency –Centennial rise and fall of TCM were closely related to policies and regulations. During the period of the Republic of China, the Ministry of Education prevented TCM from admittance to the educational system. The Central

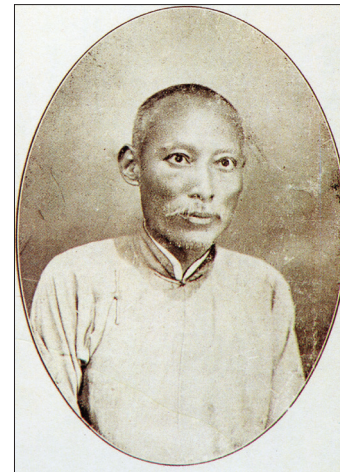


Figure 3: Yun Tiejiao



Figure 4: Setting up Ceremony of Academy of TCM of PRC's Health department in 1955

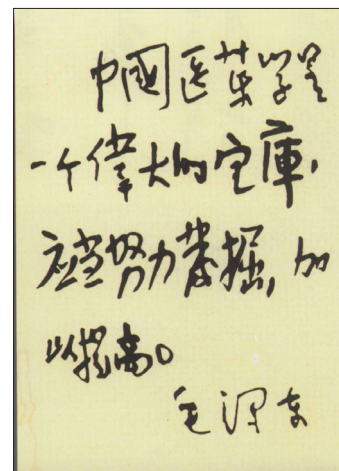


Figure 5: Chairman Mao's comment on traditional Chinese medicine in 1958

Committee of Health passed the proposal to abolish TCM which was facing a crisis of survival. In the early days of New China, the health authorities discriminated against TCM. It was in deep trouble again. After 1954, the CPC

Central Committee approved the status of TCM. From the “cooperation between Chinese and western medicine,” to “promoting the development of modern medicine and TCM” in *The Constitution*, from “attaching equal importance to Chinese and Western medicine,” to forming supportive policy for TCM into *Regulations on TCM*, TCM is progressing in industry and academic developments as the representative and example for traditional medicines in the world.

Mutual supplement between Chinese and western medicine. The centennial development of TCM shaped the pattern of mutual growth and supplement with western medicine. They have their own advantages and disadvantages, although there are controversies and competition. Cooperation and complement of them have become a tendency. Human health requires the complementary advantages from two or more kinds of medicines.

TCM is treatment directed by pattern diagnosis. Treatment based on pattern diagnosis embodies concentrated reflections of dynamic balance based on holism of yin and yang, compound medicines, individualized therapy, individual treatment and other core concepts. Although existing since ancient times, TCM was advanced and reinforced as a feature different from western medicine after the introduction of western medicine.

Retaining the characteristics of TCM development contributes to insisting on the guiding principle of integrative development of Chinese and western medicine, following the growth law of TCM consciously, giving further play to the superiority from TCM characteristics, and thus propels faster and better evolvement.

HISTORICAL ENLIGHTENMENT FROM THE CENTENNIAL DEVELOPMENT OF TRADITIONAL CHINESE MEDICINE

The historical enlightenment from the centennial development of TCM is that politics, technology, and other external factors have discernible effects on the evolvement of TCM. The industrial and academic progresses made by TCM are closely



Figure 6: Pu Fuzhou was in consultation of Pecking Union Medical College Hospital (front right)

related to the destiny of Chinese culture and policies from the authorities. The foreign cultures are referential but should only be drawn on according to our own specific conditions. Western science has its limitations and stages, and it cannot be equated with the ultimate truth. TCM is a great treasure house, which is an important force in protecting people's health. Chinese and western medicines established their own systems with respective advantages. We should adhere to mutual learning, benefiting and developing in them. There are unique theory, method and development laws for TCM, which cannot be judged by the criterion of western medicine. Establishing TCM policies, applying modern medicine and other scientific and technological means, and setting up modern Chinese education should follow the objective law of its evolvement. Moreover, we will succeed in developing TCM through innovation based on inheritance, returning to the origin, and bringing into full play its advantages. Along with the prosperity of our country, TCM should enhance its own value, seek for international consensus, respect different laws, and then be competitive in the world [Figure 7].

We have had achievements in TCM development and attracted worldwide attention. Developing TCM, which is of important practical value and far-reaching strategic significance for the Chinese medicine industry and even social economic development, is a historic choice.

DEVELOPING TRADITIONAL CHINESE MEDICINE IS THE HISTORICAL OPTION

With the eastward spread of western culture, science, considered as the truth, marched into China. Traditional disciplines were replaced or integrated gradually, except the completely retained TCM. The introduction of western medicine turned into flourishing development rapidly due to the social transformation. However, TCM was queried as unscientific repeatedly, and even a few public figures found it difficult to step out of the limitations from history. Yet TCM was striving and strengthened by adversity, and acquired the



Figure 7: Regulation of PRC's traditional Chinese medicine

public support and national attention. TCM passed through the stages of decline, developing side by side with western medicine, integrated development, prevailing to the west, and spread over the world. With many twists and turns, centennial development of TCM experienced the period of the Republic of China and the People's Republic of China and began to prosper. The history of the past 100 years shows that the development of TCM is the historical option.

Due to its reliable effects and complete theory system, TCM was a historical selection. Characteristics and advantages should be fully optimized in the new period such as the correspondence between human body and natural environment, holism, system theory, people-orientation, three categories of etiological factors system, treatment based on pattern diagnosis, overall regulation, preventive treatment of disease, sustainable ecological medical model, and natural, green, safe, effective, convenient and inexpensive suitable technology and methods etc.

History chose TCM for not only the irreplaceable academic value and technical value, but also for original thinking, the economic value from the whole industrial chain including herbal planting, production, circulation, medical treatment, rehabilitation, health-keeping tourism, cultural value from its humanistic philosophy connotation, environmental protection, sustainable ecological value from TCM theory of correspondence between human body and natural environment, and universal value from respect of life residing in TCM.

CONDUCTING THE DEVELOPMENT OF TRADITIONAL CHINESE MEDICINE AS A NATIONAL STRATEGY

TCM is necessary for disease prevention and treatment, human reproduction, and prosperity of our nation. Although it is ancient, the core concepts and controlling and preventing methods of it are not out of date. At present, the characteristics of TCM gain more and more domestic and international acceptance [Figure 8].

Firstly, TCM is crucial component of our medical and health undertakings. According to the data from the National Bureau of Statistics of 2013, TCM provided nationwide medical service for 15.4% outpatient patients and 11.9% of patients with 4.5% of medical institutions, 7.5% registered physicians and 6.36% medical expenses. TCM conducted an extremely important and irreplaceable role for the people's health.

The modern medical model and purpose are undergoing a profound transformation from the bio-medicine to BMS (biological, mental, and social) medicine, from treating diseases to maintaining health. Correspondence between the human body and natural environment, holism of body and spirit, preventive treatment of disease, theory, and method of health maintenance of TCM comply with the concepts and directions of medical development. Modern medicine encountering difficulties and challenges will find inspiration from the TCM.

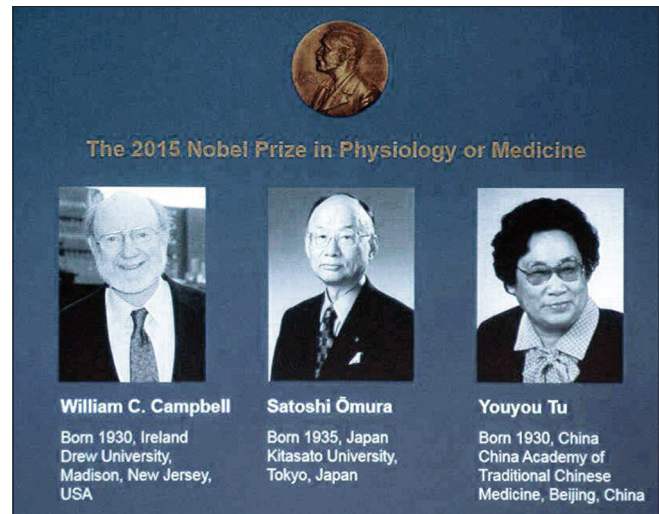


Figure 8: Youyou Tu has research on Artemisinin was rewarded the Nobel Prize for Physiology or Medicine in 2015

Second, TCM is indispensable for increasing healthcare reform, maintenance of health and benefiting the people. Serving the people wholeheartedly and protecting the health of all are the starting points and goals of all our work. China is a developing country with a high proportion of the aged. By the end of 2013, there were over 0.2 billion people older than or aged 60, accounting for 14.9% of the total population. China is an agricultural country since ancient times. The rural population still accounts for 50.32%, around 0.7 billion presently. TCM was produced by an agricultural culture. The thoughts of advocating nature, complying with nature, harmonious accommodation and sustainable development have an intrinsic affinity with agriculture, rural areas, and peasants and enjoy great popularity among the people. In the agricultural modernization and urbanization era, the advantages of TCM still exist. The fundamental realities of aging before wealthy and the sluggish development of agriculture determine that TCM should participate in achieving the goal of civil Medicare. Furthermore, it will make a greater contribution in developing efficacious and inexpensive medicines to solve the worldwide problem in medical reforms with a Chinese solution.

Third, throughout the industry chain, TCM and Chinese medicines are crucial components of our Nation's health industry. From the TCM agriculture of planting and taming, the industry of Chinese medicine processing and equipment manufacturer, from the circulation of TCM products, business, to service industry, the field of TCM service extends from treatment to prevention and rehabilitation, including health maintenance, preventive treatment of disease, rehabilitation, health management, and expands into scientific research, education, health tourism, intermediary services and the culture industry. They are new social economic growth points to promote employment and encourage domestic demand for public entrepreneurship and innovation. In the social and economic development, they will be of inestimable strategic significance.

Fourth, TCM is the original subject of vitality, which has been passed down from the ancestors. Along with the expansion of the variation of the human disease spectrum, new epidemics, and multiple psychosomatic diseases, chronic diseases become mainstream. In this regard, TCM has much to offer. The effective treatment of SARS; discovery of artemisinin awarded by the Nobel prize for relieving millions of patients suffering from malaria; Arsenic TCM medicine for the treatment of leukemia; treatment of cardio-cerebral vascular disease by promoting blood circulation and removing blood stasis, and the contribution to keep the health of astronauts, are all innovations based on inheritance, and of typical significance for our implementation of innovation-driven development strategy. In the background of global integration and accession to the WTO, the original TCM owns the indisputable independent intellectual property rights, which is of important and far-reaching significance of promoting transformation from generics to innovative drugs and their export.

Fifth, TCM has a profound cultural advantage in humanities connotation. Medical ethics passed down from the ancestors are helpful in building the harmonious doctor-patient interpersonal communication ecosystem, promoting the masses' cultural quality, inheriting the excellent "gene" of Chinese culture, and enhancing the cohesion and solidarity of the Chinese nation. At present, Chinese culture is prevailing in western countries. TCM, which is not only of important medical value and economic value but also the significant carrier for spreading Chinese culture and demonstrating of our soft power, is heading for the world. Spread by this carrier, the universal human values including respect for life, maintenance for health and benefiting human beings, are more palatable to the world [Figure 9].

Nowadays, the development of TCM confronts the challenges and opportunities. The TCM industry has huge developing space. However, the characteristics and advantages of TCM have not been fully exploited. The policy system and mechanism complying with its characteristics and requirements of development are rudimentary. Therefore, under the guideline of building medical and health undertakings with Chinese characteristics, we must enlist the development of TCM as a national strategy, do its top-level design and comprehensive plan well, coordinate the relations between TCM and western medicine, TCM inheritance and innovation, prevention and

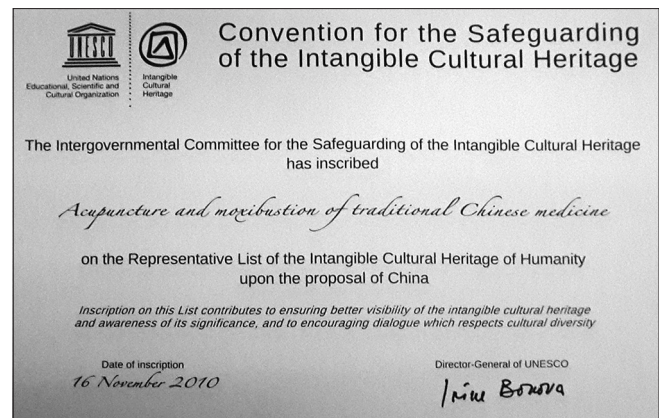


Figure 9: Acupuncture of traditional Chinese medicine was included in the Masterpieces of the Intangible Heritage of Humanity in 2010 (Provide by Yingying Wang)

treatment, career and scholarly pursuits, government and market, herbs and food etc., are the contribution from TCM to the health industry and the "China dream" realization.

China dream is an embodiment of the great rejuvenation of our nation, and a personification of turning China into a strong, prosperous, democratic, culturally advanced and harmonious socialist country. As the Chinese Nation's outstanding cultural treasure, we must recognize the strategic importance of TCM for promoting public health causes and realizing China dream in the economy, science, technology, culture, ecology civilization, etc. People's health is the foundation of all things. Survival and health are the foundation of China dream. Dream and pursuit are based on nation-wide health. TCM and Chinese medicines are the health security of all the people, and the China dream is achievable.

Jianping Zhu, a professor and research fellow at the China Institute for History of Medicine and Medical Literature, China Academy of Chinese Medical Sciences, Beijing, China, specializing in the history of TCM and terminology of TCM. E-mail: zhujp1958@163.com.

Financial support and sponsorship

Nil.

Conflicts of interest

There are no conflicts of interest.

The Development of the Traditional Chinese Medicine Departments in the Song Dynasty According to Riverside Scene at Qingming Festival

Yongjiu Hu

Department of Bone Orthopedics in Qimen, Anhui, China



Abstract

Riverside Scene at Qingming Festival records some lively medical scenes in the Song Dynasty, including the pediatrics clinic, the bone orthopedics clinic, and the exchanges of genuine regional drugs of traditional Chinese medicine (TCM). All these scenes together reveal that TCM is highly developed and the medical specialties are becoming increasingly precise and detailed.

Keywords: Bone orthopedics, medical scenes, painting, pediatrics, the exchanges of genuine regional drugs

Riverside Scene at Qingming Festival is one of the top ten famous paintings in ancient China. It is a typical genre painting of the Northern Song Dynasty which reflects the flourishing and prosperous daily settings at Qingming Festival in the capital city Bianjing, today's Kaifeng city in Henan Province. The entire piece, painted in hand scroll format and deployed the method of scatter perspective mapping, records the conditions of urban life in the 12th century of China. The 5 m long scroll manifests more than 550 people from all walks of life, fifty or sixty domestic animals such as cattle, horses, mules, and donkeys, more than 20 vehicles and palanquins, more than 20 vessels of various sizes as well as bridges, and watchtowers are of unique Song features. In this marvelous painting, we can appreciate the painter's superb skills and the vivid urban lives in the Northern Song Dynasty and also enjoy a few of precious scenes reflecting the traditional Chinese medicine (TCM) career in the Song Dynasty [Figure 1].

Time is frozen in this painting. The streets at Bianliang city are spacious and tidy, and the trees along the roads are verdant. In some courtyards, we can see hundreds of flowers are in full blossom. The environment of the ancient capital was elegant; yet, the city is full of civilized settings and equipment. The painting also reveals that TCM is highly developed and the medical specialties are becoming increasingly precise and detailed including internal medicine,

pediatrics, bone orthopedics, and incantation and psychology. It is not difficult to find out three TCM clinics, two of which are departments of pediatrics, which shows that the high levels of diagnosis and treatment of pediatrics. Beside the four-eyed well, there is a shop near the street hanging a horizontal inscribed board on the door saying the assistant officer's house of Zhao for imperial medical affairs (赵太丞家). There left four characters (五损六耗) on the couplet near the door which means five kinds of exhaustion and six kinds of losses. On the shop sign, it writes clearly the real formula of fragrance-collected pills to treat drinking injuries. A doctor near the indoor counter is concentrating his attention on diagnosing diseases for a child in a woman's arms. 丞(cheng) refers to the assistant officer of the subsidiary pharmacy (with commercial nature) of Song Taifu Temple who is also concurrently in charge of medicine. "Five kinds of exhaustion and six kinds of losses" usually refer to the internal diseases caused by external pathological factors. The so-called assistant officer Zhao may be a doctor who is an expert in pediatrics and internal medicine. He practices medicine enthusiastically, lays stress on medical ethics,

Address for correspondence: Dr. Yongjiu Hu,
Chief physician, Department of Bone Orthopedics in Qimen, China.
E-mail: 1565154167@qq.com

Access this article online

Quick Response Code:



Website:
www.cmaconweb.org

DOI:
10.4103/CMAC.CMAC_2_18

This is an open access journal, and articles are distributed under the terms of the Creative Commons Attribution-NonCommercial-ShareAlike 4.0 License, which allows others to remix, tweak, and build upon the work non-commercially, as long as appropriate credit is given and the new creations are licensed under the identical terms.

For reprints contact: reprints@medknow.com

How to cite this article: Hu YJ. The development of the traditional Chinese medicine departments in the song dynasty according to riverside scene at Qingming festival. Chin Med Cult 2018;XX:XX-XX.

and understands thoroughly the principle that medicine benevolence and kindness, thus he could make sure that although he is poor, he would not care for benefits. On the door of another clinic hangs a shoulder pole load which says the pediatrics specialty. A vivid and interesting scene is that a doctor is sitting inside the hall and someone is bringing his child to see the doctor, but the child may be frightened by the doctor and wants to run away [Figure 2].

In this painting, there is another conspicuous clinic near the street which hangs the shop sign saying “bone orthopedics specialty.” This shows that, in the Song Dynasty, there has already been the surgical department and traumatology department separately. We have already had professional bone orthopedics doctors. In front of the door, two persons wearing bamboo hats are wandering, one of whom seems to intend to come in, which realistically manifests the psychological activities of the patient who comes to visit the doctor for the first time. In the street, someone is carrying a strong man and raising questions to the passerby. It is obvious that the passerby is giving advice where to find the doctor. Near the bone-setting doctor’s clinic locates the herbal medicine shop, named Big Family Hall. We can clearly see eight Chinese characters (本堂法制症药剂) on the shop sign which announces “This medical store prepares pharmaceutical formula conforming to the regulations and suiting the cases.” In the drugstore, two persons are standing outside the counter. In the courtyard, the drug purchaser, who is leading the donkey loaded with drugs, is about to leave. In front of the door, one person is carrying

away the newly purchased crude drugs. These all lively reflect the business conditions of Chinese Materia Medica. From the Qing Art Academy-stored edition, we can also see the words that “Ginseng (人參); this medical store sales genuine regional drugs from Sichuan, Guangxi, and Guangdong provinces,” which shows that, in the Song Dynasty, the operations of medical treatments and crude drugs were managed by the same organization. Usually, the doctors took in and treated patients on-site. Besides selling drugs, the drugstores also concurrently played a role in drug transition and drug exchanges to promote the interchanges and circulation of crude drugs from both the north and the south part of China. We can also be aware that, at that time, in terms of drug quality, genuine regional drugs are highly recognized. The drugs from Sichuan, Guangxi, and Guangdong provinces are famous for their good qualities and large quantities throughout China until today. In the painting, there is also a man working in the drugstore who is sitting on a chair straightly, feet steeping on the mill grooves processing Chinese Materia Medica [Figure 3]. This is a processing method still the frequently used tools in TCM pharmacy today. The government of Song Dynasty has made certain regulations on drugstores preparing processed drugs, the ingredients, dosages, and methods of patent drugs. Each drugstore must



Figure 1: Riverside Scene at Qingming Festival



Figure 3: Precious Scenes Reflecting TCM



Figure 2: Bone Orthopedics Speciality



Figure 4: Sculpture of Bone-setting

process crude drugs and formulate patent drugs according to the regulations, which can not only ensure the drug quality but also spread the precious remedy books and proved effective recipes to the public. Therefore, both the physicians and the patients will learn the necessary medical knowledge.

In the Song Dynasty, bone-setting treatment was of typical features. First, it was very popular to take the therapy to improve local blood circulation, such as using the water after boiling the drugs to rinse, heating plasters before pasting, and giving Chinese massage with ointment; Second, it was believed that some bone substances can assist bone setting, so animal bones were always taken orally. In the book, *TaiPing Sheng Hui Fang* (《太平圣惠方》 *The Great Peace Sagacious Benevolence Formulary*) and *Sheng Ji Zong Lu* (《圣济总录》 *General Records of Holy Universal Relief*), detailed contents of bone-setting department are recorded including the formulas of the above two therapeutic methods. In addition, the book *Sheng Ji Zong Lu* (《圣济总录》 *General Records of Holy Universal Relief*) recorded the method to treat fracture dislocation and emphasized the ways to treat open

trauma, cleaning up the wound with salt solution, stitching up the wound with white mulberry thread or flax thread, and then applying and sticking plaster drugs to promote wound healing [Figure 4].

Although there are not many TCM-related scenes in the *Riverside Scene at Qingming Festival*, the scenes about descriptions of TCM and crude drugs are vivid, interesting, and realistic, which provide lively and rare TCM images in the Song Dynasty. It also reflects the development of TCM, including TCM bone orthopedics, in the Song Dynasty of China from to some extent. It is very impressive to know that, in the Song Dynasty, TCM bone-setting method has been widely applied to average people.

Translator: Xin Huang (黄鑫)

Financial support and sponsorship

Nil.

Conflicts of interest

There are no conflicts of interest.

An Exploration of the Original Meaning and Connotation of Daoyin from “Movement” and “Essential Qi”

Xiaodong Shen, Jie Ding, Feng Xu, Xiaoqing Li

Science Research Department, Shanghai Qigong Institute, Shanghai, China



Abstract

Now, daoyin has developed into a complete set of conventional movement patterns, such as Baduanjin, Yijinjing, and Wuqinxi. However, the original meaning and the connotation of daoyin is ignored by people gradually, which will hinder the development of daoyin and make the specific application difficult. In this article, we will explore the basic composition of the daoyin – “movement” and its intrinsic basis – “essential qi” to think about the original meaning and connotation of daoyin.

Keywords: Daoyin, essential qi, history, movement, original meaning and connotation

INTRODUCTION

As a traditional method to preserve health and treat diseases, daoyin (导引) relies on the regulation and practice of the human body, heart, and breath to keep bones and tendons healthy and maintain free movement of qi and blood. Daoyin has been applied in health preservation and treatment for a long time with abundant contents. Until now, daoyin is still widely used in clinical sections. Daoyin emphasizes both internal and external training and focuses on the content which includes movement, breath, and mind. Among them, movement is the most common type of daoyin. The currently popular Baduanjin (八段锦), Yijinjing (易筋经), and Wuqinxi (五禽戏) have the conventional movement mode, but they just make people accustomed to the external form rather than focusing on the original meaning and inherent basis of daoyin, which makes it difficult to develop and to be applied. This article intends to explore the basic composition of daoyin – “movement” and its intrinsic basis – “essential qi” to lead people to figure out the original meaning and connotation of daoyin.

“MOVEMENT” IS THE EXTERNAL MANIFESTATION OF LIFE VITALITY

Su Wen (《素问》 *Plain Questions*) said, “People in ancient times all could live for one hundred years without any signs of senility. But people nowadays begin to become old at the age

of fifty. Is it due to the changes of environment or the violation of the way to preserve health?” “Movement” can be used to measure a person’s physical health and the degree of aging. “Movement” is the external manifestation of life. “Continuing movement” is an indication of health and longevity.

In classical Chinese, “movement” is a synonym-compound. “Movement” is the result of the physiological activity in the natural life and the embodiment of the natural cycle of life. Natural life moves constantly in the state of peace and tranquility so as to show their own course of life.

ESSENTIAL QI IS THE CONNOTATION OF “MOVEMENT”

Ancient people and people nowadays differ in longevity and the state of action. Yellow Emperor thought the possible reason for this might be the changes of environment or the violation of the way to preserve health. Obviously, the past and the present represent two different times. What are people nowadays going to lose?

Qi Bo said, “The sages in ancient times who knew the Dao (道, the tenets for cultivating health) followed the

Address for correspondence: Prof. Xiaodong Shen,
Shanghai Qigong Institute, Shanghai, China.
E-mail: sh_xd001@163.com

Access this article online

Quick Response Code:



Website:
www.cmaconweb.org

DOI:
10.4103/CMAC.CMAC_8_18

This is an open access journal, and articles are distributed under the terms of the Creative Commons Attribution-NonCommercial-ShareAlike 4.0 License, which allows others to remix, tweak, and build upon the work non-commercially, as long as appropriate credit is given and the new creations are licensed under the identical terms.

For reprints contact: reprints@medknow.com

How to cite this article: Shen XD, Ding J, Xu F, Li XQ. An exploration of the original meaning and connotation of daoyin from “movement” and “essential qi.” *Chin Med Cult* 2018;XX:XX-XX.

rules of yin and yang and adjusted Shushu (术数, the ways to cultivate health). They were moderate in eating and drinking and regular in working and resting, avoiding any over strain. That is why they could maintain a desirable harmony between the Shen (mind or spirit) and the body and enjoy good health and a long life.” People in ancient times followed the principle of yin and yang to preserve health and exerted Shushu to regulate body, mind, diet, working, and resting. Therefore, they could keep healthy and increase longevity.

Qi Bo also said, “People nowadays, on the contrary, just behave oppositely. They drink wine as thin rice gruel, regard wrong as right, and seek sexual pleasure after drinking. As a result, their essential qi is exhausted and genuine qi is wasted. They seldom take measures to keep an exuberance of essential qi and do not know how to regulate the Shen (mind or spirit), and even often give themselves to sensual pleasure. Being irregular in daily life, they begin to become old even at the age of fifty.” People nowadays are accustomed to over drinking, long-term work coupled with sexual pleasure after drinking, and lack of regular rest. This results in the exhaustion of genuine qi. Ignorance of guarding internal qi and pursuit of external pleasure

violate the principle of health preservation and will result in premature aging.

The biggest difference between “ancient people” and “people nowadays” lies in the fact that the former attaches great importance to preserving essential qi, while the latter continues to exhaust essential qi. Essential qi is the core of health preservation. Accumulating essential qi will result in physical fitness, while consuming essential qi will lead to earlier death. Essential qi consists of innate essence and acquired essence. Innate essence comes from fertilized eggs made up of blood and essence from parents before the birth. Acquired essence refers to the nutrition and energy we get from the food after the birth. Essential qi is stored in five zang organs and six fu organs to play a variety of physiological functions. Innate essence is mainly kept in the kidney to govern people’s growth and development. Essential qi nourishes the body through meridians.

People’s physiological functions, such as looking, hearing, speaking, and moving, are essentially the result of the movement of essential qi. Sufficient essential qi is the foundation of good sight and hearing as well as flexible tendons and strong bones. On the contrary, lack of essential qi may result in poor sight and hearing as well as weak tendons and bones. It also makes people vulnerable to diseases. Kidney qi is the important source of movement. Su Wen mentioned, “The kidney is the organ similar to an official with great power and is responsible for skills.” Essential qi stored in the kidney is an important guarantee for continuing movement. Su Wen recorded the following dialog. Huangdi asked, “Some very old people still can bear children. What is the reason?” Qi Bo answered, “This is due to the fact that their life-span exceeds that of the others, their qi and blood are always smooth in circulation and their kidney qi is in excess.” Clearly, kidney essence is significant for longevity and reproduction. In addition, smooth movement of blood and essential qi serve an important guarantee for health and longevity.

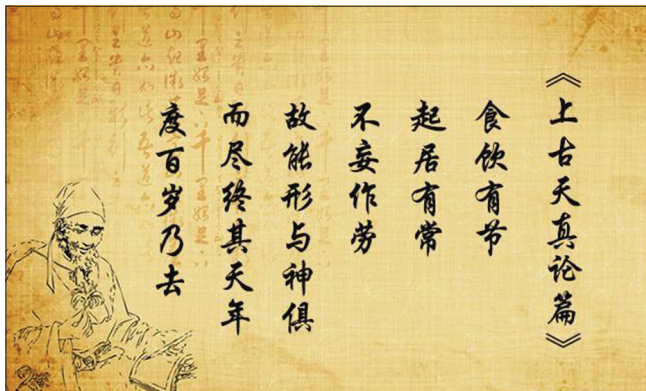


Figure 1: On Antique Innate Purity



Figure 2: Daoyin Figure



Figure 3: Xing Qi Yu Pei Ming

DAOYIN – A WAY OF HEALTH PRESERVATION AND TREATMENT THROUGH “MOVEMENT”

Francois Voltaire, a French philosopher, once said that life lies in movement. In terms of traditional Chinese medicine and health preservation, Yun (运) and Dong (动) are two Chinese characters with different meanings, though they both mean “movement” in English. Yun refers to the internal flow of qi, while Dong means the external activity of human bodies. As a traditional health-care movement, daoyin aims to promote internal qi movement and transformation through the external action of human bodies. Daoyin is a self-training of the body and mind with diversified forms and convenient methods. Ge Hong (葛洪) in the Jin Dynasty said in Bao Pu Zi (《抱朴子》 The Master of Preserving Simplicity), “Daoyin has no fixed forms. Lying, strolling, singing, breathing all can be the practice of daoyin.”

With a long history, daoyin originates from the ancient times which are mentioned in Su Wen. In ancient times, people always suffered from qi stagnation and bone diseases because of floods and bad weather gathering yin qi. Therefore, they invented a kind of “dance” to guide qi movement to keep sinews and bones strong. This “dance” that has the effect of curing illnesses is the source of daoyin.

Daoyin was first recorded in Zhuang Zi (《庄子》). It contains respiratory regulation, limb stretching, and other content with the effect of keeping a good body shape and increasing

longevity. In Huang Di Nei Jing (《黄帝内经》 Yellow Emperor's Internal Classic), daoyin is listed as one of the five general therapies. Su Wen recorded, “The east is the place where all the things in nature start to grow. The east is near the sea and is rich in fish and salt. People there prefer fish and salty taste. They live in satisfaction and enjoy rich food. But excessive fish food tends to accumulate heat in the body and excessive salty flavor is likely to impair blood. That is why people there have black skin and loose muscular interstices. They frequently suffer from carbuncle and ulcer that can be cured by stone-needle. In fact, the stone-needle was developed in the east. The west, rich in metal, sand and stones, is the place marked by astringency in nature. People there live by hillsides where wind always blows. The water and soil in the west are hard in nature. People living in the west just wear rough clothes instead of silk and sleep on straw mat. They eat fresh and rich foods, so they are heavy and strong. That is why evil cannot attack their body. Their illness is usually endogenous and can be treated by drugs, so drugs were developed in the west. The north is a place of closure and storage in nature. It is topographically high and very cold. People there live outside and drink milk of goat and cow, so they tend to suffer from abdominal flatulence and fullness due to invasion of cold into the viscera. Such an illness can be treated by moxibustion. So moxibustion was developed in the north. The south, the place suitable for the growth of everything in nature, is exuberant in Yang qi and geographically low. The water and soil there are soft in nature. The south is often foggy and dewy. People living in the south prefer sour flavor and fermented food. That is why their skin is compact and reddish. They tend to suffer from cramp of the sinews and vessels and numbness which can be cured by acupuncture with small needles, so the therapeutic methods of the nine needles were developed in the south. The central region, plain and humid, is the place rich in a variety of products. People living in the central region eat various kinds of food and do not need to do much work, so they tend to suffer from flaccidity, cold limbs and Cold-Heat Syndrome which can be treated by anqiao (按跷). So daoyin and anqiao were developed in the central region.”

Daoyin was a very popular way to keep healthy in the upper middle class in ancient China because of its safety and convenience. Some words inscribed on one precious cultural relic called Xing Qi Yu Pei Ming (行气玉佩铭) have recorded the whole process of daoyin. This cultural relic is a hollow dodecahedron with three inscriptions on each side. According to some speculations, it may be the head of a powerful man's cane. At the very beginning of the stick, this inscription reminds you that daoyin is an important part of your life.

During the Wei, Jin, and Southern and Northern Dynasties, daoyin was also prevalent among literati. According to SanGuo Zhi (《三国志》 History of the Three Kingdoms), Cao Cao (曹操) and his sons all recruited experts at daoyin like Gan Shi (甘始) and Huang Fulong (皇甫隆) to teach the public how to practice daoyin. Wang Xizhi (王羲之),

the famous calligrapher in the Jin Dynasty, used Huang Ting Jing (《黄庭经》) to exchange a group of geese. Wang Xizhi created E Zhang Xi (鹅掌戏) on the basis of the movement of goose feet in the water. Ge Hong, a doctor and an expert at Daoist theories, believed that daoyin can prevent diseases and smooth qi circulation.

In the Sui and Tang dynasties, daoyin was an integral part of the official medical system. A massage section was set up in the official medical department to use daoyin and anqiao to treat diseases. In the Sui dynasty, a doctor called Chao Yuanfang (巢元方) recorded 213 methods of daoyin to treat 110 symptoms in Zhu Bing Yuan Hou Lun (《诸病源候论》 Treatise on the Pathogenesis and Manifestations of All Diseases). Sun Simiao (孙思邈), the well-known doctor in the Tang Dynasty, also advocated daoyin. He held that daoyin can promote free flow of blood and accumulate essence.

Obviously, Traditional Chinese Medicine (TCM) experts from different dynasties all appreciate daoyin. Tao Hongjing (陶弘景), a renewed doctor in the Southern and Northern Dynasties, created a classic practice of daoyin called “Six Words.” These words have different functions. Pronouncing Chui (吹) is for removing hotness; Hu (呼) for dispelling wind; Xi (唏) for alleviating worries; He (呵) for smooth downward qi movement; Xu (嘘) for dissipating coldness; and Xi (呬) for resolving extremes. Li Shizhen (李时珍), an outstanding physician in the Ming Dynasty, also actively recommended the practice of daoyin.

DAOYIN MOVEMENTS AND THE GENERATION, TRANSFORMATION, AND SPREADING OF ESSENTIAL QI

Essential qi is the basic component of life and the source of life vitality. Five zang organs are responsible for storing essential qi. Essential qi stored in five zang organs should be sufficient and its circulation in meridians should be free and smooth. Human body movement is an external manifestation of internal movement of essential qi. People can also regulate their own physiological activities in response to external body movements and breathing and thinking activities. On the one hand, daoyin helps to promote qi and blood circulation and eliminate stagnation to prevent diseases. On the other hand, it can also facilitate the generation and transformation of essential qi, nourish five zang organs, and increase longevity.

Daoyin contributes to the generation and transformation of essential qi

After birth, the essential qi stored in the kidney includes innate essence and acquired essence from water and food. Innate essence in the kidney comes from parents which is easy to be consumed and hard to nourish. Innate essence plays a decisive role in people's life span. Life will be shortened if innate essence is consumed too much because of staying up,

sexual overindulgence, and irregular resting. On the contrary, if we pay much attention to preserving the innate essence, we will keep healthy for a long time.

Daoyin, a kind of ancient Shuhu (术数), is capable of regulating and transforming the innate essence. In terms of improving physical fitness, daoyin is more effective than any other sports.

It can also help the spleen and stomach generate and transform essential qi. The spleen governs limbs and muscles whose movements in turn facilitate the function of the spleen and stomach. When Hua Tuo (华佗), a famous doctor in the Three Kingdoms' period, created the Wu Qin Xi, he proposed, “Moving is helpful to digest food essence, promote the free flow of blood and then diseases are prevented.” Food and water need to be digested and further transformed into essential qi in human bodies to play a nourishing role. Otherwise, the abnormal accumulation of water and food in the body will lead to obesity and metabolic abnormality. Yang Quan (杨泉), a philosopher in the Han Dynasty, said in Wu Li Zhi (《物理志》), “When food essence is reduced, the possibility of getting ill will decline.”

“Walking after meal” is a typical practice of daoyin for invigorating the spleen and kidney. Sun Simiao from the Tang Dynasty lived for 141 years. He said that walking slowly after a meal is a great way to keep healthy.

Daoyin contributes to the distribution of essential qi

Lv Shi Chun Qiu (《吕氏春秋》 *The Spring and Autumn Annals of Lu Buwei*) is the first book to put forward that body movements can preserve health. TCM believes that the body is the carrier of essential qi and essential qi is the driving force of life. Daoyin regulates essential qi through bodily movements so as to obtain the harmony between the body and essential qi. By doing so, we can achieve the true longevity.

CONCLUSION

To sum up, the original meaning and connotation of daoyin are to regulate internal essential qi through bodily movements including breathing and thinking so as to promote the distribution and transformation of essential qi and maintain physical fitness. Since daoyin is one of the five traditional therapies, it is necessary to widely study it and practice it so as to further understand and promote this effective TCM therapy. This is an integral part of the strategy to spread TCM.

Translator: Rui Wang (王瑞)

Financial support and sponsorship

This is a budget Project of Shanghai Municipal Education Commission (2016YSN77).

Conflicts of interest

There are no conflicts of interest.

The Yellow Emperor's Canon of Medicine: First Complete Summary of Ancient Chinese Medicine

Weikang Fu

Former Director of the Shanghai Museum of Traditional Chinese Medicine, Shanghai University of Traditional Chinese Medicine, China



Abstract

This paper introduces an outstanding medical book *The Yellow Emperor's Canon of Medicine*, and analyzes the theory about traditional Chinese medicine in this book.

Keywords: Anatomy, *The Yellow Emperor's Canon of Medicine*, Yellow Emperor

The Spring and Autumn and Warring States Period (770-221 B. C.) was a period of great social change and tremendous economic development. Iron tools came more and more into use, providing the material conditions for progress in many fields of activity. In the area of philosophy and culture, “numerous scholars came to the fore and a hundred schools of thought contended.” Science, including medicine and pharmacology, flourished as never before. At that time, an outstanding medical book appeared – Huang Di Nei Jing (《黄帝内经》 *The Yellow Emperor's Canon of Medicine*).

Attributed to the legendary Huang Di, or Yellow Emperor, who was considered the earliest progenitor of Chinese, the work was actually written by some unknown medical scholars of the Warring State Period. Between 221 B. C. and A. D. 220, in the dynasties of Qin and Han, other medical men made corrections and additions to the book. Thus, the *Canon of Medicine* became an important classic, a complete summary of the achievements in the field of medicine before the 3rd century [Figure 1].

The *Canon of Medicine*, which includes the *Plain Questions* and *Vital Pivot*, expounds human anatomy, physiology, pulse, etiology, pathology, prevention of disease, diagnosis, and treatment. It also discusses the relationship between man and his natural environment, and the inter-relationship of the internal organs of the human body.

Extant ancient medical book credit the *Canon of Medicine* with first using the term “anatomy”. Here is one passage: “A man eight feet in height with skin and flesh can be studied externally

by measuring, palpating and pressing. If he is dead, investigation can be made by anatomy of the corpse.” The *Canon of Medicine* can thus be seen as fairly reliable. Moreover, much of its content is expounded regarding such naïve materialism and spontaneous dialectical concepts as the concepts that everything should be studied about other things, that everything is in constant motion and change, the concept of preventive medicine and opposition to superstition. The hypotheses concerning the viscera, the channels of the body or Jing Luo (经络), the theories of yin and yang, the five elements vital energy and blood, etiology, etc., discussed in the book paved the way for a theoretical system of traditional Chinese medicine.

The *Canon of Medicine* summarizes the growth and development, maturity and the prime of life, then senility of man, giving the laws of the process. It also points out the difference in the development of the male and the female.

It says that a girl starts to bloom at the age of seven, the milk teeth begin to change into permanent teeth, and the hair gets thick and glossy; at the age of 14 (2×7) puberty begins, and menstruation appears. When she is 21 (3×7) her growth reaches a climax, her wisdom teeth erupt. At the age of 28 (4×7) she becomes very sturdy, with strong tendons

Address for correspondence: Prof. Weikang Fu,
Shanghai Museum of Traditional Chinese Medicine, Shanghai University of
Traditional Chinese Medicine, Shanghai, China.
E-mail: fuwk628@gmail.com

Access this article online

Quick Response Code:



Website:
www.cmaconweb.org

DOI:
10.4103/CMAC.CMAC_6_18

This is an open access journal, and articles are distributed under the terms of the Creative Commons Attribution-NonCommercial-ShareAlike 4.0 License, which allows others to remix, tweak, and build upon the work non-commercially, as long as appropriate credit is given and the new creations are licensed under the identical terms.

For reprints contact: reprints@medknow.com

How to cite this article: Fu WK. *The Yellow Emperor's Canon of Medicine*: First complete summary of ancient Chinese medicine. Chin Med Cult 2018;XX:XX-XX.

and boned. When she has passed 35 years (5×7) her bloom gradually fades, and her hair starts to fall. At 42 (6×7) her face looks withered and her hair turns grey. At 49 (7×7) menopause sets in and her reproductive life is over.

As for a boy, the book says that at the age of eight, he begins to grow healthy and handsome, the milk teeth change to permanent teeth and the hair becomes thick. At the age of 16 (2×8) he reaches puberty, and at 24 (3×8) his growth and development reach a climax and his wisdom teeth appear. At the age of 32 (4×8) the male becomes very sturdy, with tendons and bones tough and strong. At 40 (5×8) his facial glow gradually becomes dull, his hair begins to fall, and his teeth lose their luster. The age of 48 (6×8) sees his complexion withering and his hair turning grey. At 56 (7×8) the function of internal organs markedly decreases, his teeth loosen and his hair thins.

Seven as the age factor for the female and tight for the male in the process of human growth was an ancient Chinese deduction after numerous observations. Obviously, the lifespan was much shorter and senility set in earlier than now, due to the poor living conditions at that time. The saying, “For a man to reach 70 years of age has been rare since ancient times,” reflects this. Still, the *Canon of Medicine* expounds the developmental process of men and women, and their senility, basically outlining the contemporary picture.

As for human physiological organic function, descriptions in the *Canon* are not far off. “The head is the domicile of wisdom and thought,” for example, refers to the brain. That the brain and spinal cord are vital organs not to be acupunctured is stressed, recognizing the vulnerability of these organs. The book points out that any accidental needling in that area could cause death or serious damage to the spinal cord.

Numerous descriptions involving human blood circulation, the heart and vascular system in the *Canon of Medicine* are surprisingly accurate. It says: “The heart is the foundation of life;” “The heart dominates the body’s blood vessels;” “The blood in all vessels flows to the heart,” showing early recognition of the importance of the heart, in close contact with the blood vessels [Figure 2].



Figure 1: Huang Di

Its views on vascular function and the blood are also correct in considering the blood vessels on the one hand as being the passageways for blood circulation, and on the other as transport lines for nutrition to the nerves, bones, muscles, and viscera of the whole body. Blood contains the various nutritional substances which it carries to supply the entire body for promoting the normal activity of its various parts. The *Canon* says, for instance, “When the liver is filled with blood, then the person can see; if the feet flow with blood, then he can walk. If the palm and fingers are nourished with blood, the hand can hold things, and the fingers can flex.” These observations reflect scientific facts.

Modern science makes a clear distinction between the components of the blood in the arteries and in the veins. The *Canon of Medicine* points out as early as 2,000 years ago that when one kind of vessel is punctured, blood spurts out and its color is bright red. From another kind of vessel the blood does not spurt, and its color is dull and turbid. However, this could not be well explained at that time.

Change in pulse rate is also observed then as reflecting a person’s emotions, physiology. Quoting again from the *Canon*, “When a person is frightened, fatigued, under stress or at rest, the pulse is different.” From there, based on prolonged clinical practice, Chinese medical practitioners gradually formulated the theory of diagnosis by pulse-taking [Figure 3].

The blood in the human body, which contains a certain kind of gaseous and nutritional substance, flows to and converges in various parts of the body through the heart and the vascular system, with the heart as center. Blood forms a circulatory system which flows endlessly. A passage in the *Canon* says, “The blood flows in the vessels unceasingly, and it circulates in the body endlessly” — an obviously correct understanding.

The *Canon* also makes a number of correct remarks on respiration, digestion, excretion and motion. For example, it mentions specifically the relationship among perspiration, body temperature, and urination. It comments that profuse perspiration may lower temperature in hot weather; in cold weather, there is less perspiration and so urination is more frequent.

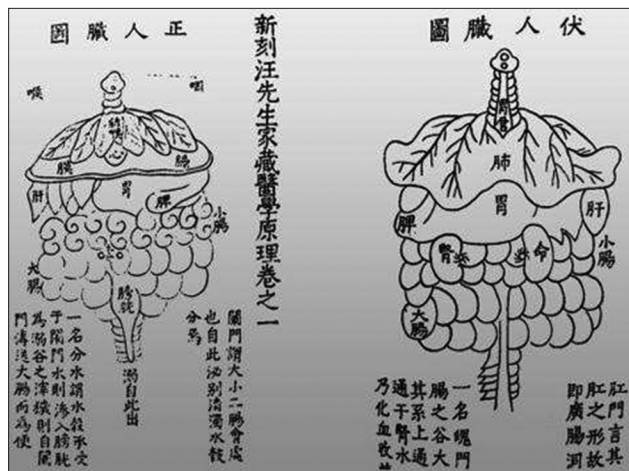


Figure 2: Anatomy in traditional Chinese medicine

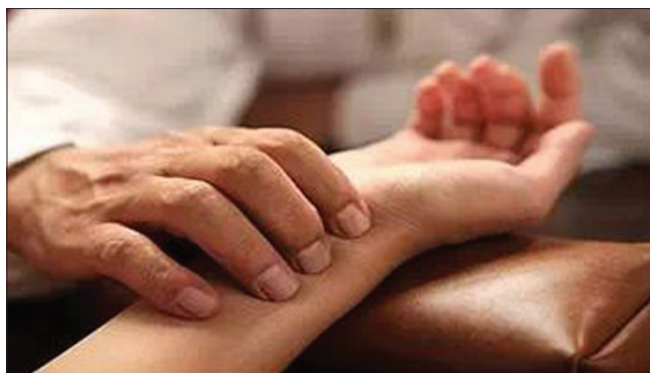


Figure 3: Pulse-taking

Although there are various internal organs with different structures and functions in the human body, these organs are not independent of each other, says the *Canon*. On the contrary, they control and influence each other and are in organic co-operation, carrying out the biological activities of the human body. This view in the *Canon* is based on the concept of viewing things as mutually related, that is to say, viewing the human body about the natural environment, each organ about the other organs and each part of the body about the whole body.

The *Canon of Medicine* holds that normal physiological activity can only be maintained when a relative balance is kept among various internal organs, and between these organs and the external environment. Once this balance and co-ordination are lost, disease sets in.

The *Canon* also attaches great importance to the normal and healthy functioning of internal organs of the body, considering this an essential factor. It says that if the vital functions and resistance of the human body are normal and full, then exopathogenic factors (harmful agents) have no avenue to invade, or will not necessarily cause illness. Conversely, invasion by exopathogenic factors is possible when the internal function becomes abnormal and body resistance is low.

The *Canon* thus says: “All types of disease may occur when one is over-exposed to wind, rain, cold or heat; also when there is an imbalance of *yin* and *yang*; or in extreme joy or anger, with irregular eating, undesirable living conditions, or in a state of fright or dread.” Although bacteria were not recognized as disease factors, nervous tension, anxiety, sudden violent change of emotion, improper food and abnormal change of environmental conditions were recognized as factors leading to disease. This understanding countered the view at that time that disease were due to devils or punishment by gods.

The naïve materialist views of the Warring States Period were applied in the *Canon* to its refutation of mysticism and superstition. One chapter comments: “It is no use to talk about medical principals with persons who believe in ghosts and spirits; neither is there any way to discuss medical techniques with persons who oppose acupuncture, surgery and medicinal substances.”

The *Canon* goes deeply into many diseases. It first describes briefly infectious diseases which are very harmful to human

beings, saying: “When infectious diseases prevail, they may pass from one person to another, whether adults or children, the symptoms and signs being the same.”

A special chapter on malaria mentions the tertian, quartan, and the malignant quptidian typed of malaria.

As to jaundice, edema due to nephritis, malnutrition, anemia and other diseases, the book is quite accurate too. It observes that in nephritis edema usually appears in the eyelids. It records that whenever a hailstorm occurred the crops were badly affected and most of the people suffered from perleche. Perhaps in modern medical terms this would be a lack of riboflavin. As to symptoms of anemia and loss of blood, the *Canon* stresses facial pallor and lack of luster.

The *Canon of Medicine* also discusses a cough, diarrhea, bloody stool, abscess, swollen throat, swelling of the lymph nodes of the neck, cholera, hemorrhoids, arthritis, epilepsy, etc., about 300 diseases and symptoms in all. These were diagnosed through the methods of observation, listening and smelling, inquiring and feeling the pulse.

In curing disease, the *Canon* emphasized prevention and early treatment, claiming that only those doctors who practice in this way are good doctors.

This book claims that the state of health and occurrence of disease in each are different due to differences in environmental climate and customs and those methods of treatment should, therefore, be different. Therapeutic measures include acupuncture, massage, hot compresses, physical exercise, and drugs.

The *Canon* is an optimistic book. It says that all kinds of disease are curable. One chapter is devoted to four parables to put the idea across. It says disease can be compared to being pricked with a thorn, or the skin being soiled, a string knotted or a river obstructed. However, the thorn can be removed, the dirt can be washed away, the knot can be untied, the obstruction cleared. That man can “conquer nature” and cure every disease is a prospect for the future, when doctors have grasped the methods, techniques, and measures to take. Much is still unknown in curing disease, but the idea that every disease has its cure is a strong refutation of any such concept as fate governing our lives and health.

In short, the *Canon of Medicine* is a Chinese medical classic rich in content. It is the most outstanding of the four famous Chinese medical classics. It not only laid the foundation for formulating the distinctive system of ancient Chinese medical theory but also contributed greatly toward the development of Chinese medicine. Moreover, the book was known abroad as early as 1400 years ago. A medical history of Japan says, for example, that a medical college of Japan was using the *Canon of Medicine* as one of its main textbooks in A. D. 701.

Financial support and sponsorship

Nil.

Conflicts of interest

There are no conflicts of interest.

The Bronze Acupuncture Model Produced by Emperor Qianlong's Order in 1744 A.D.

Hong Qin

Shanghai Museum of Traditional Chinese Medicine, Shanghai University of Traditional Chinese Medicine, China



Abstract

The bronze acupuncture model was produced by Emperor Qianlong's order in 1744 A.D. It has been 274 years since then, and this model has always been well kept and handed down with a full record. It is of great traditional medical and cultural value, regarded as the treasure of Shanghai Museum of Traditional Chinese Medicine due to its rareness and intactness both at home and abroad.

Keywords: Bronze acupuncture model, Ding Jimin, Fu Hai, Wang Jimin, Yi Zong Jin Jian (《医宗金鉴》 *Golden Mirror of Medicine*), Yuzhi Zhenjiuxiang Chongxiuji (《医宗金鉴》 *Golden Mirror of Medicine*), Zhen Sheng

During the reign of Emperor Qianlong in the Qing Dynasty, Wu Qian (Dean of the Imperial Academy of Medicine) and his colleagues compiled a comprehensive series of medical works – Yi Zong Jin Jian (《医宗金鉴》 *Golden Mirror of Medicine*) by imperial orders, which was published in the 7th year of Qianlong (1742 A.D.). After the series was completed, the Emperor ordered the craftsmen to cast a batch of bronze acupuncture models to reward all the staff who had contributed to the compilation. Up till now, there is only one model in existence, collected as the most precious treasure and exhibited on the second floor of the Shanghai Museum of Traditional Chinese Medicine (TCM).

Bronze acupuncture models are cast in human figures with meridians and acupoints. Their production can be dated back to the Tiansheng period of the Northern Song Dynasty (1023–1032 A.D.) and was inherited in the Ming–Qing Dynasties and modern times, having been deemed as the symbol of TCM acupuncture [Figure 1].

In Chinese medical history, the first acupuncture model was designed and produced by Wang Wei (王惟一) in the Northern Song Dynasty named as Tiansheng Bronze Model. In 1026 A.D., the work of Xin Zhu Tong Ren Shuxue Zhenjiu Tu Jing (《新铸铜人腧穴针灸图经》 *The Illustrated Acupuncture Classic of New Cast of Bronze Model*) compiled by Wang Wei by Emperor RenZong's Order was published, which was a monograph on acupuncture organized by the government. When he was writing

the book, Wang also took charge of the design and production of two bronze models. In the 5th year of Tiansheng (1027 A.D.), the two models were cast in real human size and became the valuable carriers of the first national standard of acupoints.^[1] One model was placed in the Benevolence Hall of Xiangguo Temple in Bianliang, and the other was stored in the Medical Bureau of Bianliang. During Jingkan period (1126–1127 A.D.), when the Jin army captured the city, one model was carried to Xiangyang and then disappeared and the other model was robbed to the north with the Illustrated Classic carved in stone, which were then placed in the Er. Huang Temple of the Imperial Academy of Medicine in Dadu in the Yuan Dynasty. Yet, it was lost and became a mystery as well during the Zhengtong period of the Ming Dynasty (1435–1449 A.D.) [Figure 2].

The Zhengtong acupuncture models in the Ming dynasty were recast by Emperor YingZong's order imitating the Tiansheng models in the 8th year of Zhengtong (1443 A.D.), collected in the Imperial Academy of Medicine. The Qing Government followed the Ming example and treasured the Zhengtong models in its Imperial Academy. In the 26th year of Guangxu (1900 A.D.), the Eight-Power Allied Forces invaded Beijing and the Russian army robbed the models to Russia.

Address for correspondence: Prof. Hong Qin,
Shanghai Museum of Traditional Chinese Medicine, Shanghai University of
Traditional Chinese Medicine, China.
E-mail: 13918162021@163.com

Access this article online

Quick Response Code:



Website:
www.cmaconweb.org

DOI:
10.4103/CMAC.CMAC_12_18

This is an open access journal, and articles are distributed under the terms of the Creative Commons Attribution-NonCommercial-ShareAlike 4.0 License, which allows others to remix, tweak, and build upon the work non-commercially, as long as appropriate credit is given and the new creations are licensed under the identical terms.

For reprints contact: reprints@medknow.com

How to cite this article: Qin H. The bronze acupuncture model produced by Emperor Qianlong's order in 1744 A.D. Chin Med Cult 2018;XX:XX-XX.

It was documented in *the Records of The Imperial Academy of Medicine* by Ren Xigeng, “the standard bronze models were erected in front of the Yaowang Temple in the Imperial Academy of Medicine; and all the acupoints were correctly marked and annotated with characters, superior to books and illustrations in details; and they were indeed the standard of acupuncture and models of medicine; the models were cast in Zhengtong period and robbed by the Russian army in the 26th year of Guangxu.” In 2005, the study group led by expert of Huang Longxiang from the China Academy of Chinese Medical Science went to Russia and confirmed after inspection that the acupuncture models collected in the State Hermitage Museum in St. Petersburg were the Zhengtong models which had been lost for over a century.^[1]

THE PROCESS OF COLLECTION

Ding Jimin wrote at the beginning of the *Story of the Bronze Model*, “last year, I met with Mr. Wang Jimin on one occasion when we talked about the relics in Chinese medical history; Mr. Wang told me he once came across a bronze model in a Beijing antique shop which was said to be the possess of a bannerman named Shizong and that he took it as a great pity since he wasn’t

able to afford the price then and bring it to a medical museum.”^[2] Ding Jimin immediately promised to buy it back if it had not been sold. Hence, Mr. Wang “wrote to his doctor friend named Li Yousong in Beiping and asked him to buy the model, and fortunately, it was still in the shop, but since the owner was gone and the price increased, it took Li much effort to get it,” “what’s worse was that during war time it was difficult to deliver it safely back... it seemed much harder to take the not-so-large a model than moving a mountain.” Later, Mr. Wang Shunhe, one of Wang Jimin’s friends, was requested to bring the model to Shanghai, and he made it through passing many barriers and conquering hardships. In the end, the transport expense cost even much more than the model itself, and these were all covered by Mr. Ding Jimin. His exclamation of “beginning from the medical official academy and ending in medical museum” on the complicated experience of the bronze model was indeed a reflection of his devotion to the cause of TCM.

In 1945, when Wang Jimin made a proposal, Ding Jimin offered money, Li Yousong bought it from an antique shop in Beijing, and the model was collected in the Medical History



Figure 1: The Bronze Acupuncture Model



Figure 2: Golden Mirror of Medicine



Figure 3: Wang Wei

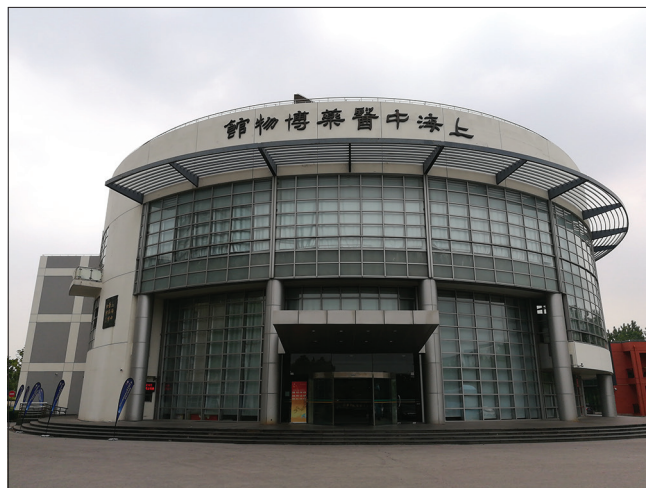


Figure 4: Shanghai Museum of Traditional Chinese Medicine

Museum of Chinese Medical Association, it had been 39 years from 1906 and two centuries since it was made (1745 A.D.). It really makes one wonder if it was a coincidence of time or a plan of destiny.

THE CONDITION OF THE COLLECTION

When it was shipped to Shanghai in 1945, the acupuncture model was placed in a brocade case with a book of *The Record of Acupuncture Models Rebuilt by Emperor's Order* in classic butterfly style, written by Fu Hai's ninth-generation grandson of Zhen Sheng in the Guimao year of Guangxu (1903 A.D.), with a record of November (lunar calendar) of the 32nd year of Guangxu (1906 A.D.) on its cover.

The original text of The Rebuilding Record of Acupuncture Models by Emperor's Order was as follows:

I am a ninth-generation Confucian doctor, practice and treat patients, and take a position in a major hospital. My previous ancestors were all famous doctors, and our family treasures an acupuncture model produced by Emperor's order, exquisite and intact. I like to appreciate rare relics and deem this as a valuable mirror of medicine. After the Gengzi war (1900 A.D.), the government determined to make progress, abolish imperial examination, and establish universities to benefit from practical science and cultural achievements. My generation friend of Xu Huaqing responded to the government's call, set up the Beiyang Military Medical College, and was appointed as the executive officer. Moreover, the Japanese friend of Gojo Meikei (ごじょうめいけい) was employed by the Qing Government as a medical officer in the Beiyang General Office. I once invited them to dine at home in Tianjin, they found the bronze model on the desk at my study. They both loved it greatly and praised it as a rare treasure and valuable reference to TCM doctors of later generations. Due to long time of storage, the decorating thin silk became rotten but the inter-inscriptions were still clear and it was finely cast with all the meridians and acupoints perfectly engraved. Hence, I asked the craftsmen to redecorate it with yellow silks following its original style; hopefully, it would be well kept and handed down to the future generations. Here was it recorded, revised in the November (lunar calendar) of the 29th year of Guangxu (1903 A.D.), and respectfully written by Zhen Sheng, the ninth-generation grandson of Man-Jhou Sanjia Fu family of Zhenglan Banner.

The record on the cover was,

November (Lunar Calendar) of the 32nd year of Guangxu (1906 A.D.)

The Rebuilding Record of Acupuncture Models by Emperor's Order

Collected by the descendant of Fu family.

The words on the gate flaps of the brocade case to place the model were recorded as follows:

The subject of He-Prince Hong Zhou, in charge of affairs of medical book department, took the order to compile the series of *Golden Mirror of Medicine* and completed the mission now, here then respectfully delivered the report to Your Majesty. This responded to the previous imperial edict that Your Majesty ordered me to investigate the compilation of the medical series by the imperial academy on February 7th (lunar calendar) in the 5th year of Qianlong (1740 A.D.). I learned that after the edict was issued, the Imperial Medical Academy, National Academy, and officials of all ministries had written to the Imperial College and provincial education commissioner of Zhili and ordered the recommendation and fair selection of those who were expert both at medicine and literature. I've also confirmed the chosen authors dedicated themselves to the compilation day and night, annotating with black and red inks and collaborating to contribute to the successful accomplishment of the work. They did deserve a reward as compliment and for encouragement. But, I can't decide what and how to award those officials and staff who had participated in the project. Respectfully look forward to Your Majesty's decree. December 12th (lunar calendar), the 9th year of Qianlong (1744 A.D.)

The imperial edict: According to the former rules of authoring and compiling books, all those officials who had contributed to the project were granted a one-grade promotion to the previous positions, with a bronze model in addition to a set of the series as special rewards. Hope all the staff will make more endeavors to adapt themselves to the future changes of medicine. Others shall follow this decision. His Majesty's Order.

The words on the bottom of the brocade case were recorded as follows:

The subject of E'ertai, Chancellor Taibao, Grand Secretary, Third-class Earl and charge of affairs in medical book department, abided by His Majesty's edict and discussed with Qian Doubao, the assistant official of the Imperial Academy of Medicine. All the departments participating in the compilation should follow the former rules and award corresponding staff.

Now, it was confirmed the subject of Fu Hai, endowing assistant governor, had acted as a transcriber, so in addition to one-grade promotion of his previous position, he will be awarded a bronze model produced by Emperor's order and a set of the series.

The next day, all the officials awarded should be gathered and be led to express gratitude to His Majesty.

Assistant official of the Imperial Academy of Medicine and director of the Banqueting Court, subject of Qian Doubao had issued the rewards, Doubao (signature).

Right leading official and endowing assistant governor with one-grade promotion, subject of Fu Hai had received the rewards, Fu Hai (signature).

THE CULTURAL HERITAGE THE COLLECTION

The *Rebuilding Record* by Zhen Sheng reveals the orderly collection and spreads this bronze acupuncture model. After

Fu Hai received the reward, it was handed down in the family through nine generations and then was collected by the antique shop.

From the *Record*, we know the external silk wall of the brocade case was rotten due to mildew and insect bite, so Zhen Sheng redecorated it with yellow silks following the original style, hoping it would be well preserved and passed down to his descendants. The time when the redecoration was completed was November (lunar calendar) of the 32nd year of Guangxu (December of 1906 A.D.)

The interior wall of the case was not redecorated. Therefore, the words on the interior wall, which kept its primary decoration in the 9th year of Qianlong, were still the original text. On the bilateral gate flaps of the case was written in detail the record of the compilation of the series and how the contributors were awarded, both with the red seal of Emperor Qianlong's. The positions and names of the officials who had participated in the compilation were recorded on the back wall. This bronze model was issued by Qian Doubao (assistant official of the Imperial Academy of Medicine and director of the Banqueting Court) and received by Fu Hai (right leading official and endowing assistant governor with one-grade promotion), with both their signatures. Fu Hai served as the transcriber then. In addition to one-grade promotion, he was also awarded a bronze model with a set of the series of *Golden Mirror of Medicine*. The next day, Fu Hai went to the royal court to express his gratitude [Figure 3].

The model was placed in a rectangle brocade case in the figure of an old woman, with large ears and plump earlobes, benevolent complexion and smile, three deep wrinkles in the forehead, uplifting mouth corners, high nose, and crescent-shaped eyes. The old woman's right palm was facing forward and the left palm backward, with the two breasts and navel sunken, the abdomen swollen and thin four limbs, typical of the physiological features of old women. The acupuncture models in woman figures were quite rare in history, especially when awarded to the officials. According to the author's research, it is the only one in this case, which is worth further study on feudal culture. On the surface of the

model are meridians and 580 acupoints. It is in dark bronze color and solid, with a height of 46 cm, width of 22.8 cm, and thickness of 16 cm.

According to the record on the gate flaps of the brocade case, the compilation of the *Golden Mirror of Medicine* was started on February 7th (lunar calendar) of the 5th year of Qianlong (1740 A.D.) by the Imperial Academy of Medicine by the Emperor's order. Over 40 imperial doctors participated in the revision and over 10 officials transcribed, proofread, and illustrated the manuscript. The work was completed in the 7th year of Qianlong (1742 A.D.). "In 1742, it was published based on the Wuying Juzhen Edition and Zunjingge Edition, and then popularized nationwide."^[3] In 1749, it was officially listed as the textbook of the Imperial Academy of Medicine. Wu Qian and Liu Yuduo chaired as the general revising officials, and Qian Doubao and others acted as the managing and dispatching officers. There also involved the positions of revisers, in-effect deputy revisers, proofreaders, collectors, transcribers, in-effect transcribers, and supervisors from Wuying Hall, with Fu Hai as the leading transcriber.

On December 12th (lunar calendar) in the 9th year of Qianlong (1744 A.D.), E'ertai and others submitted a report to the emperor and asked for reward, and thus transcribers such as Fu Hai and other contributors were awarded. To be exact, the acupuncture model was cast in the same year (1744 A.D.) [Figure 4].

Translator: Yingshuai Duan (段英帅)

Financial support and sponsorship

Nil.

Conflicts of interest

There are no conflicts of interest.

REFERENCES

1. Longxiang H. Study on the bronze acupuncture models collected in the State Hermitage Museum in St. Petersburg. *Chin J Med Hist* 2005;2:67-73.
2. Jimin D. The story of the bronze model. *Natl Med J China* 1945;31:5-6.
3. Jingwei L. *History of Chinese Medicine*. Hainan: Hainan Publishing House; 2007. p. 9.

The Substance and Cultural Connotations of Treating Prior to Disease

Yishan Duan

Science and Humanities Research Institute, Shanghai University of Traditional Chinese Medicine, Shanghai, China



Abstract

The substance of treating prior to disease in Traditional Chinese Medicine expects to dissipate symptoms before the disease occurs and maintain health until centenarian. This concept is a collective reflection of the intrinsic awareness of suffering by Chinese people. Moreover, its cultural connotations involve emphasis on preparation for adversity in times of safety and taking anticipative measures.

Keywords: Cultural connotations, substance, treating prior to disease

What is the duty of a doctor? What is the purpose of a medical institution? Following the Confucius' remark on Shi (《诗》 *The Classic of Poetry*), "to sum up in one phrase," the answers are treating prior to disease.

THE SUBSTANCE OF TREATING PRIOR TO DISEASE LIES IN "PRIOR TO DISEASE"

Although the concept of treating prior to disease involves prevention of occurrence prior to disease, of changes in case of disease, and of relapse after recovery, its substance indeed lies literally in the words of Zhi (治, treating) and Wei Bing (未病, prior to disease).

The phrase of Zhi Wei Bing originates from Su Wen (《素问》 *Simple Questions*) and Ling Shu (《灵枢》 *Spirited Pivot*). Si Qi Tiao Shen Da Lun (《素问·四气调神大论》 *On Spirit Cultivation in Four Seasons*) takes it as the principles of dealing with diseases by the sage, as in "the sage treats prior to disease instead of treating disease, and manage prior to chaos rather than managing it." It emphasizes on treating before the disease falls on. Ling Shu·Ni Shun (《灵枢·逆顺》 *Contradiction and Accordance from Spirited Pivot*) connects it with a supreme practitioner, as in "the supreme practitioner needles prior to the occurrence of symptoms; inferior one needles when symptoms are prime; and the bad one needles while symptoms are declining." Only those who needle prior to disease have grasped the supreme skills of medicine. These

are textual examples to indicate the origin of treating prior to disease set emphasis on prevention of occurrence.

Records on supreme practitioners in treating prior to disease can be seen in much historical literature. He Guan Zi ShiXian (《鹖冠子·世贤》 *Contemporary Virtue from He Guan Zi*) documented Marquis Wen of Wei (魏文侯) once asked Bianque (扁鹊) who among his brothers owned the supreme medical skills. Bianque answered, "my eldest brother observes the spirit of disease and prevents it before onset (invisible), so no one except the family know his skills; my elder brother treats disease while it's mild (skin-hair level), so men outside our county won't know his fame; I am good at needing vessels and employing decoctions (severe disease), and thus well-known with the noblemen." The more far-reaching their fame is, the less skillful they are. The real intention of Bianque's remarks is treating a disease at different phases (invisible, skin-hair, and vessels) determines the skillfulness of a medical practitioner. It not only indicates Bianque's great modesty but also serves as a proper interpretation of the theory of treating prior to disease.

Sun Simiao (孙思邈) in the Tang dynasty made similar remarks as in Bei Ji Qian Jin Yao Fang Zhen Hou (《备急千金要方·诊候》 *Diagnostic Manifestations from Emergency Prescriptions Worth A Thousand Pieces of Gold*), "the

Address for correspondence: Prof. Yishan Duan,
Shanghai University of Traditional Chinese Medicine, Shanghai, China.
E-mail: 13585851824@163.com

Access this article online

Quick Response Code:



Website:
www.cmaconweb.org

DOI:
10.4103/CMAC.CMAC_13_18

This is an open access journal, and articles are distributed under the terms of the Creative Commons Attribution-NonCommercial-ShareAlike 4.0 License, which allows others to remix, tweak, and build upon the work non-commercially, as long as appropriate credit is given and the new creations are licensed under the identical terms.

For reprints contact: reprints@medknow.com

How to cite this article: Duan YS. The substance and cultural connotations of treating prior to disease. Chin Med Cult 2018;XX:XX-XX.

supreme doctor treat prior to disease; middle doctor treat disease that is to happen; and the inferior doctor treat disease that happened.” The three kinds of diseases mentioned above are equal to “invisible,” “skin-hair level,” and “critical case” which needs needling the vessels, applying decoction or dissecting muscles. So to identify and treat diseases at different stages becomes the standard to distinguish the skillfulness of a doctor. How great minds think alike!

We can also use the well-known idiom of “bending chimney and removing fuel (to prevent fire)” to support this collaterally. There was a fable recorded in Han Shu Huo Guang Zhuan (《汉书·霍光传》 *Biography of Huo Guang from The History of Han*). One guest found the chimney in the host’s house was upright, and there was a pile of firewood, so he advised the host bend the chimney and move away the wood in case there should be a fire. The host didn’t follow it and soon expected a fire. Thanks to the neighbors’ help, the fire was put out, and the host had to treat them with a feast. According to their contributions, the neighbors were seated orderly. However, the one who warned the host early was not invited. Some told the host if the advice were accepted, there wouldn’t be a fire and the feast. If we shall learn a lesson from the story, it must be emphasis on prevention.

Then how do we achieve the ideal of treating prior to disease? The solution lies in the first chapter of Su Wen (*Simple Questions*)---Shang Gu Tian Zhen Lun (《上古天真论》 *On Antique Innate Purity*), “avoid evil and invading wind properly, keep a calm mind, call to play the natural property of vital qi and maintain one’s spirit inside, then how will a disease occur?” If you avoid exogenous wind and nourish vital qi inside, keep a calm mind with little lust, consolidate the three treasures of essence, qi and spirit, disease can’t attack you. “Those who know the Tao of health will follow the laws of yin and yang, maintain a harmonious life with proper diet and living habit, consume moderate physical power, and thus keep an integrate physique with spirit, and live up to one’s destined age [Figure 1].”

The scholars who are expert at research on the *Inner Classic* will grasp the substance of treating prior to disease profoundly. Wang Bing in the Tang dynasty and Lin Yi in the Northern Song dynasty are masters at collating and annotating Su Wen (《素问》 *Simple Questions*) After they had finished their works, they would praise highly the tremendous functions *Su Wen* had played in writing the preface. Wang Bing remarked, “the emperor and his officials won’t expect an early death; and both the Chinese and foreigners will expect a prolonged life.” Lin Yi and his colleagues argued, “to be aware of the danger in times of peace is the main concerns of the previous sages; and to treat and sympathize people’s suffering is his Majesty’s great benevolence.” They also mentioned, “to treat the body with it (*Su Wen*) will prevent the disease before onset,” and “to attract harmony and dispel disaster, making all people live a happy and healthy life.” Therefore, the ultimate purpose of the sage’s treat and the supreme doctor’s needling is to dissipate symptoms prior to disease and achieve longevity until centenarian. This also accommodates the supreme expectation

of medical treatment and the core thoughts of treating prior to disease recorded in medical classics.

THE CULTURAL CONNOTATIONS OF THE CONCEPT OF TREATING PRIOR TO DISEASE

Culture can be categorized into a generalized culture which is the sum of material and spiritual asset created by the human kind during the whole historical period, and the narrowly defined culture which mainly refers to the ideology of human society. What we’ve discussed in this article pertains to the latter. The concept of treating prior to disease originates from the awareness of suffering by Chinese people, which can date back to no later than Shang and Zhou dynasties. After King Wu of Zhou overturned the rule of Yin Shang (殷商), he didn’t go beyond himself but reflected on the lessons of how Jie of Xia and Zhou of Yin lost their kingdom. By realizing the law of transformation from quantitative changes to qualitative changes, he “dedicated himself to government affairs day and night,” from Shang Shu Lv Ao (《尚书·旅獒》 *Mastiff from Lv State of The Book of Documents*), showing a strong awareness of the danger beforehand. The dynasty of Zhou thus lasted over 800 years from 11th century BC to 3rd century BC being the longest ruling dynasty in Chinese history.

The awareness of suffering involves not only recognizing realistic or possible suffering but also managing to eliminate the dangers existing and prevent new onsets. As a human consciousness, it is both the real reflection of the passive objective by the active subjective and guiding of the objective to go back to the right tract, embodying human wisdom and courage. Since the suffering it projects is real or possibly realistic, it’s essentially different from the suffer from imaginary fears. The relation between the awareness and the treating prior to disease can be elaborated in the following two aspects.

THE AWARENESS OF SUFFERING EMPHASIZES ON PREPARATION FOR ADVERSITY IN TIMES OF SAFETY

The awareness of preparation for adversity in times of safety was most discussed in the most ancient Confucian classics



Figure 1: Fatigue

of Shi (《诗》 *Classic of Poetry*), Shu (《书》 *The Book of Documents*) and Yi (《易》 *Classic of Changes*) in China. Shi-Chi Bao (《诗·鸛鷖》 *Owls from the Classic of Poetry*) recorded, “before it began to rain, the owls had started building their nests and twined the doors with root barks of mulberry tree.” That’s where the idiom of taking precautions against rain derived from. In Shang Shu Da Yu Mo (《尚书·大禹谟》 *Strategy of Great Yu from the Book of Documents*), the minister of Bo Yi (伯益) used to advise Yu (禹) to be cautious, keep to the laws, and do not indulge himself in leisure and lewdness in case there would be an overturn of a kingdom. Zhou Yi (《周易》 *Yi Classic of Zhou*) sprang up in the Shang and early Zhou dynasties and was a divine book to tell good or ill luck with augury of milfoil, full of philosophies regarding awareness of future suffering. The remarks of “is the author of Yi Classic aware of future adversities?” from Xi Ci Xia (《周易·系辞下》 *Second Half of Systemic Introduction*) must have disclosed the content of the book [Figure 2].

Yi Pi (《易·否》 *Divinatory Symbol of Pi*) noted, “think of the perish and connect it with the root of mulberry tree.” If something is connected with the root of mulberry tree, it will be hard for it to detach. Xi Ci Xia (《易·系辞下》 *Second Half of Systemic Introduction*) explained this with Confucius’ remarks, “the gentleman should never forget what brought about the peaceful and normal government of his life/country when he rules; therefore, he can keep safe himself and his home/country.” The quotations from the Pi Symbol signals that the occurrence of dangers, perish and wars is the result of taking for granted the joy, existence, and peace a country enjoys can last forever. On the contrary, a gentleman must always keep in mind that dangers, perish, and disaster will fall on him while he is far from these and connect his safety firmly with the root of mulberry tree.

Hence, it is to treating prior to disease by Traditional Chinese Medicine (TCM) doctors. If you are hounded by diseases, that’s because you thought your previous health was forever and thus feared for nothing. Therefore, when you are healthy, you must be cautious for possible invasion of evils. As Chapter 71 of Lao Zi (《老子·七十一章》) told us, the one with superior wisdom (sages) will take seriously a possible disease, so he

can keep healthy and be free of disease; the one with inferior wisdom does the opposite, so he will incur disease.

If we explore it deeper, in terms of time for worries, the real concern lies in when you are joyful rather than when you worry; and in terms of who shall worry, the one who is enjoying happiness shall instead of the worried. Be satisfied with an easy life, then a worry casts; the happy man who only thinks of happiness will be victim of worries. Just as what is told in Shi Jing Xiao Min (《诗经·小旻》), *Xiao Min* of The Classic of Poetry, “be cautious like stepping on the edge of an abyss or standing on thin ice,” one shall be extremely cautious before he step upon the edge of an abyss or thin ice, or be careful as if he were the one who is doing so.

This is also the case in treating prior to disease by TCM doctors. You should worry about contracting a disease before it attacks you, and the healthy one shall be cautious rather than the deceased one. The healthy person then shall prevent any disease with cautions. Moreover, if he is diseased, the one shall keep calm and optimistic, call forth a courageous will to fight against it, and act on doctor’s orders and expect the treatment will steer you out of the darkness and adversity.

The awareness of suffering is most clearly elaborated in Meng Zi (《孟子》). Gao Zi Xia (《告子下》 *the Latter Chapter of Gao Zi*) recorded, “if there is no loyal dissuasion from ministers and an enemy country, a country will definitely perish; that’s why we know survival on worrying for tomorrow and perish because of no worries.” There is also a phenomenon called catfish effect. If you want to bring as many sardines alive as you can back to make can-food, you need to put several catfishes in the cabin. Hence, the sardines would move about to escape from being eaten, to make it to the port alive. This effect reveals the principle of how a crisis activates vitality, which shares the truth with the general rule of dying of indulge in ease and survival on worrying for the future.

To sum up, the relation between the awareness of preparation for adversities in times of safety and treating prior to disease involves \neg worrying for dangers while one is safe will ensure safety, while concerning only safety will endanger the safe one; taking prevention prior to disease will keep one healthy, while thinking of no prevention will incur disease.

THE AWARENESS OF SUFFERING FOCUSES ON TAKING ANTICIPATIVE MEASURES

As awareness of suffering, taking anticipative measures laid its foundation on the basis of telling good or bad luck, and measurement of quantitative and qualitative changes [Figure 3].

As mentioned before, Zhou Yi (《周易》 *Yi Classic of Zhou*) is a divination book to tell good or ill luck. Hence, Xi Ci Shang (《系辞上》 *First Half of Systemic Introduction*) defined, “the sign to tell good or bad luck is called a Yao (爻, trigram),” and all the 384 trigrams in the book made every effort to introduce good or ill signs and how to embrace or avoid them wisely.



Figure 2: Sub-health



Figure 3: Sub-health Regulation

The Chapter 58 of Lao Zi (《老子·五十八章》) held that “misfortune and fortune are mutually rooted; nothing can be fairness forever as it will turn scheme; and the kind will become heartless as well.” These pairs of contradictions such as misfortune and fortune, fairness and scheme, kind and heartless, exist in one integrate entity, rely on and can be transformed into each other, with no ultimate. This dialectic requests we pay constant attention to the state changes of things, and try to avoid misfortune and pursue good fortune.

As regards the issue of quantitative and qualitative changes, theories originated from Lao Zi (《老子》), as in Chapter 64, “It’s easy to keep safe, plan for the future, break the fragile, and dissipate microparticles, prepare before something happens and rule before rebel rises” and “a big tree begins its life from a bud; a tall construction starts with a brick; and a long journey counts from your steps.” These have demonstrated the general development rules of things such as changes from small to big, from invisible to obvious, and from quantitative to qualitative. Zhou Yi Kun Gua (《周易·坤卦》) *Sign of Kun from Yi Classic of Zhou* argued, “good fortune goes to the family of virtue; and misfortune falls upon the family without virtues; if a minister or a son kills the emperor or one’s father, there must be signs and a long time of hatred behind this.” Yi Classic (《易》) explained, “It is inevitable (normal) for the frost stepped on to

be turned into ice.” That also suits for the explanation of the evil deeds above. If one needs to prevent it from the transformation, he must perceive the origin as early as possible, which is known as “from small things one can see how things develop.” Zhang Jiebin once elaborated this in his work of Lei Jing Fu Yi (《类经附翼》 *Appendixes to Classified Classic*), “that the frost stepped on would turn into ice taught us to be cautious about small beginnings; and this was indeed the doctrine of medicine and helm of life.” Applied to medicine, the cautious attitude toward things is treating prior to disease. Moreover, he also deemed this as a supreme concern of medicine.

Just because of this, the ancient Chinese philosophers attached great importance to seizing the opportunity and taking precautions to kill the trouble in its infancy. As Xi Ci Xia (《易·系辞下》 *Second Half of Systemic Introduction*) told, “The gentleman is good at seizing the opportunity and won’t wait;” once a sign is caught or forecast, he shall take precautions correspondingly. The teachings of “excellent doctors will treat the disease at skin-hair level” from Yin Yang Ying Xiang Da Lun (《素问·阴阳应象大论》 *On correspondence of Yin and Yang with Manifestations*) and “the supreme doctor will treat the disease when it has just sprouted” from Ba Zheng Shen Ming Lun (《素问·八正神明论》 *On Eight Great Seasonal Regulations of Simple Questions*) actually contain parallel thoughts “seizing the opportunity” does. They only differ in the latter related to treating prior to disease and the former regarding awareness of suffering.

The remarks from Huan Nan Zi (《淮南子》), “an excellent doctor will treat a disease before its onset, so there is no disease actually in existence; the sage will manage issues before they become issue, so there will not be any actual issue to be dealt with,” did indicate the common truth the concept of treating prior to disease and the awareness of suffering shared.

Translator: Yingshuai Duan (段英帅)

Financial support and sponsorship

Nil.

Conflicts of interest

There are no conflicts of interest.

The Silk Road and Sources of Chinese Medicine Expansion: Part 1 – *Materia Medica*

Sean Bradley

Department of Asian Languages and Literature, University of Washington, Washington, USA



Abstract

The Silk Road stretched over land and across seas connecting Europe, Africa, and Asia. The trade of medicine along these routes has had profound impacts on the populations and traditions they have come into contact with. Chinese Medicine is no exception as it has taken numerous nonnative products and incorporated them into the unique philosophical construct of systematic correspondences that govern its practice. By looking at the four categories of primary source materials and studying the history of medical exchange along the Silk Road, we can determine how and where this information is used in Chinese Medicine. The *Materia Medica* (ben cao 本草) texts are the first source of information for this study that will explore multiple sources to better understand the development of Chinese Medicine in relation to the rest of the world.

Keywords: Chinese Medicine, *Materia Medica*, medical exchange, Silk Road

INTRODUCTION

The Silk Road is a system of trade routes that extended over land and sea which brought exchange of products, finance, and knowledge between Asia, Europe, and Africa. One of the most important features of this trade was the exchange of medicines and of medical knowledge. This information flowed in both directions along these routes impacting cultures and civilizations all along the paths. These many widespread interactions and the expansion of knowledge are the ways that Traditional Chinese Medicine has been shaped into what it is today.

SILK ROAD OVER THE LAND

Throughout its long history, Chinese Medicine continues to grow and develop. Since the earliest *Materia Medica* of China, the Shen Nong Ben Cao Jing (《神农本草经》 *The Divine Farmer's Classic of Materia Medica*), as well as in early archeological findings such as the Wu Shi Er Bing Fang (《五十二病方》 *Formulas for Fifty-two Illnesses*) found at Mawangdui Tomb (馬王堆) and the Liu Shi Bing Fang (《六十病方》 *Formulas for Sixty Illnesses*) discovered at Laoguan Shan (老官山), Chinese Medicine has demonstrated a distinct and effective system of medicine. Native herbs and formulas have been used to treat all varieties of ailments and

diseases, but with the expansion of trade along the Silk Road, new medicines were incorporated and Chinese Medicine expanded beyond its local roots. Over time, *Materia Medica*, formularies, and even theory expanded and continued to expand into the modern times [Figure 1].

MATERIA MEDICA TEXTS

While some of these medicines are quietly incorporated into texts without mention, many can be traced to specialized *Materia Medica* on foreign medicines such as the *the Hai Yao Ben Cao* (《海药本草》 *Materia Medica of Foreign Medicine*), formularies of foreign cultures such as the *Hui Yao Fang* (《回回药方》 *The Islamic Formulary*), and even trade or miscellaneous texts such as the *You Yang Za Zu* (《酉阳杂俎》 *Miscellaneous Morsels from Youyang Mountain*).

In this four-part series, we are going to look diverse sources, in order to better understand the context by which the exchange of products and information took place, and, by

Address for correspondence: Dr. Sean Bradley,
University of Washington, Washington, USA.
E-mail: drbradley@me.com

Access this article online

Quick Response Code:



Website:
www.cmaconweb.org

DOI:
10.4103/CMAC.CMAC_9_18

This is an open access journal, and articles are distributed under the terms of the Creative Commons Attribution-NonCommercial-ShareAlike 4.0 License, which allows others to remix, tweak, and build upon the work non-commercially, as long as appropriate credit is given and the new creations are licensed under the identical terms.

For reprints contact: reprints@medknow.com

How to cite this article: Bradley S. The Silk Road and sources of Chinese Medicine expansion: Part 1 – *Materia Medica*. Chin Med Cult 2018;XX:XX-XX.

extension, use this information to inform the current state and continued growth of Chinese Medicine. Four primary source types emerge as being essential for creating a comprehensive picture of the Silk Road as it pertains to the transfer of medicine.

These sources and the topics for this series are: (1) *Materia Medica*, (2) formularies, (3) miscellaneous texts, and (4) histories. Examining these categories in depth, the scope and paths of exchange of medicine on the Silk Road emerge to allow for the further study of how the Silk Road expanded Chinese Medicine.

Materia Medica

The first and most clear of these sources are the *Materia Medica* or *ben cao* (本草) texts. These show the continued growth and expansion of diversity as foreign products are incorporated and used in Chinese Medicine in new and innovative ways. Two distinct types of *Materia Medica* that give insight into the growth of Chinese Medicine are: (1) specialized and regional texts that deal specifically with foreign medicines and (2) texts that are compendiums of the known medicines at that time that are primarily of domestic origin.

Foreign or specialized Materia Medica

Two specialized and regional *Materia Medica* that emphasize the influence of specifically Arabic and Persian medicines are the *Hu Ben Cao* (《胡本草》 *Foreign Materia Medica*) and the *Hai Yao Ben Cao*. These specialized *Materia Medica* explicitly discuss nonnative plants and their incorporation into Chinese Medicine. The *Hu Ben Cao* was written by the scholar ZhengQian (郑虔) around 875(CE) and the *Hai Yao Ben Cao* was written about a century later by Li Xun (李珣, also called Li Derun 李德润), an ethnic Persian who spent time in Sichuan and Guangzhou during the Five Dynasties' period (907–960 CE) [Figure 2].^[1]

While both texts are no longer extant, significant portions of the *Hai Yao Ben Cao* survive and have been recreated from various sources. Much of the information on the 130 medicines of the *Hai Yao Ben Cao* had been pieced together which clarify the origin of many substances that are now part of Chinese Medicine.^[2] Some of these medicines are known to be of foreign origin, but many have become such a part of Chinese Medicine that their foreign origin is easily forgotten. Herbs such as Mo Yao (myrrh 没药 *Commiphora* spp.), Ru Xiang (frankincense 乳香 *Boswellia carterii* Birdw.), Ding Xiang (clove 丁香 *Syzygium aromaticum* L.), and An Xi Xiang (benzoin 安息香 *Styrax benzoin* Dryand) are mentioned in the received fragments of the *Hai Yao Ben Cao*.^[3] All of these medicines are used in Chinese Medicine and have become regularly used products in a number of formulas.

Compendiums and domestic Materia Medica

While the foreign *Materia Medica* are a great source of information about the trade of medicines along the Silk Road, as is evident by the *Hai Yao Ben Cao*, we often must rely on

much larger compendiums of Chinese Medicines that give geographical references and sources to actually determine the origins of plants. The monumental *Ben Cao Gang Mu* (《本草纲目》 *Compendium of Materia Medica*) of Li Shizhen (李时珍 1518-1593 CE) is the starting point for nearly all researches like this as Li was meticulous in his citations and research with 932 texts referenced [Figure 3].^[4]

The gradual growth of these standard formularies that culminate in antiquity with the *Ben Cao Gang Mu* also gives insight into the trade along the Silk Road. The *Xin Xiu Ben Cao* (《新修本草》 *Newly Compiled Materia Medica*) by Su Jing (苏敬d.



Figure 1: A Han Dynasty Tower near Yumen



Figure 2: Herbs both Foreign and Domestic for Sale in Dunhuang, Gansu Province



Figure 3: Materia Medica Texts

674), was the first known government-sponsored compendium and was completed in 659 (CE) during the Tang Dynasty (618–907 CE).^[5] The *Xin Xiu Ben Cao* identifies 114 new medicines including *Bei Ma Zi* (castor bean 蓖麻子 *Ricinus communis* L.) and *He Zi* (myrobalan 诃子 *Terminalia chebula* retz).^[6]

While there are many plants native to China and listed in the earliest *Materia Medica*, the Silk Road served as a catalyst to expand this as numerous medicines were absorbed and incorporated into Chinese Medicine. These compendiums of Chinese Medicine continue to expand into the modern times. There are over 5700 herbs identified in the *Zhong Yao Da Ci Dian* (《中药大辞典》 *Dictionary of Chinese Medicines*) published in 1977.^[7] Even today, the *Materia Medica* of Chinese Medicine expand as more researches are done on other traditional world medicines such as Australian, North and South American, African, and numerous other native practices and they are incorporated into the theory of Traditional Chinese Medicine.

CONCLUSION

The Silk Road was a thoroughfare of products, people, knowledge, and medicine that lasted for thousands of years. Medicines and their associated information were oftentimes incorporated into or influenced medical practices they came into contact with. Chinese Medicine, as a distinct and complex system of medicine, has been growing consistently since its beginning with a modest start of a few hundred medicines from a small geographic region to thousands of medicines from around the world.

The *Materia Medica* mentioned here are only the first of the four categories of texts that we can investigate to look more closely at the incorporation of medicines transferred along the Silk Road into Chinese Medicine. While we get base information from these works, it is our next category, formularies, that gives us more insight into the use of the medicines and how these foreign products blend with native Chinese Medicines.

Financial support and sponsorship

Nil.

Conflicts of interest

There are no conflicts of interest.

REFERENCES

1. Ming C. The transmission of foreign medicine via the silk roads in medieval China: A case study of Hai Yao Ben Cao. *Asian Med* 2007;3:245.
2. Xun L, Ming C. 8th to 9th century. Hai Yao Ben Cao. Beijing: Renmin Wei Sheng Chu Ban She; 1997. p. 253.
3. Ma Jixiang, Shen Nong Bencao Jing Ji Zhu. Beijing: Renmin Wei Sheng Chu Ban She; 2000.
4. Nappi C. The Monkey and Inkpot: Natural History and its Transformations in Early Modern China. Cambridge, Mass: Harvard University Press; 2009. p. 25.
5. Peiran Q, editor. *Zhong Guo Yi Ji Da Ci Dian*. Shanghai: Shanghai Ke Xue Ji Shu Chu Ban She; 2002. p. 252.
6. Hinrichs TJ, Barnes LL, Ming C. Chinese Medicine and Healing: An Illustrated History. Cambridge, Massachusetts: The Belknap Press of Harvard University Press; 2013. p. 77, 245.
7. Jiangsu xinyixueyuan, ed. *Zhong Yao Da Ci Dian*. Vol. 2. Hong Kong: Shang Wu Yin Shu Guan; 1977-9.

The Internationalization of Traditional Chinese Medicine into the Western World

Isa-Allean Blacksher N.D.

International College. Ph.D for International Medicine, Shanghai University of TCM, Shanghai, China



Abstract

This paper introduces the internationalization of traditional Chinese medicine into the western world. Internationalization of traditional Chinese medicine (TCM) into the Western world is not a simple or easy task. Its exposure and exportation into the rest of the world should be a task taken on with a special focus and determination on staying strong along the way. Keeping the truth, strength, and integrity in TCM medicine as it is exported is the highest priority and the best way to promote it. Doing this will give it a solid foundation in its new land and for its new patients. Let's study and analyze what really is required to help TCM avoid all problems and hardships of this exportation process as TCM goes west.

Keywords: Acupuncture and moxibustion, alternative medicine, cultural trade, exploration of traditional Chinese medicine, integrative medicine, internationalization of traditional Chinese medicine, traditional Chinese medicine, traditional Chinese medicine tradition

INTRODUCTION

Let's begin by knowing the true definition of internationalization,

1. Defining the word internationalization...

Which is to make something international, as in scope or character: a local element that is internationalized becomes a major, relevant, element worldwide as in spreading increasingly diversified activities into new nations around the world.

The definition implies that what is involved in the internationalization of "traditional Chinese medicine (TCM) medicine" is the process of increasing the use of this type of medicine and spreading it into the international forum for increased use and application in new settings. It further implies exporting and entering other nations with this medicine of TCM and having it spread throughout but changed during its travel while attempting to receive acceptance and increasing awareness in its new land.^[1]

The suffix "ization" means to refine or align, form and systemize, and control within this definition; there is also the revelation of another problem. It could be changed that the form of TCM will be changed drastically under the guise of internationalization without being stated.

The problem of entering another country or nation with something, so traditional and foreign is having it be misinterpreted, mistaken, or misrepresented. TCM is difficult for the world to accept because it is Chinese who use a very different approach to life, based on their own culture and traditions.

Traditional Chinese medicine our medicine

It is true that TCM is a medicine originating from and born in China – it was created by a nation of people who loved nature, and it was born out of necessity to fulfill the need of treating the sick. It has grown since then and become a very necessary part of the culture and millions use it. Regardless of this rich history, other nations just want to strip this away, but this is wrong. This is what stops TCM from truly spreading its wings and getting beyond cultural barriers.

In truth, although TCM is a great, effective medicine, it could be shot down quickly in other countries due to their limited understanding of what TCM truly is and how it can benefit them.

Address for correspondence: Dr. Isa-Allean Blacksher,
Shanghai University of TCM, Shanghai, China.
E-mail: dr.isab@hotmail.com

Access this article online

Quick Response Code:



Website:
www.cmaconweb.org

DOI:
10.4103/CMAC.CMAC_11_18

This is an open access journal, and articles are distributed under the terms of the Creative Commons Attribution-NonCommercial-ShareAlike 4.0 License, which allows others to remix, tweak, and build upon the work non-commercially, as long as appropriate credit is given and the new creations are licensed under the identical terms.

For reprints contact: reprints@medknow.com

How to cite this article: Blacksher IA. The internationalization of traditional Chinese medicine into the Western world. Chin Med Cult 2018;XX:XX-XX.

To share or not to share***Should traditional Chinese medicine open up to alternative diversity***

There are several ways to look at internationalization, from the eyes of the Chinese who have created TCM and use it on a daily basis or from the eyes of the foreigner who has possibly never experienced TCM and knows no one who ever has and nothing about the benefits.

This is the most fundamental disadvantage of TCM being internationalized for those nations that do not know TCM's value or worth how can they open their nation, show true hospitality and application of this special medicine with accuracy and respect? Should we share it or not if they do not understand it?

To get to experience one of China's greatest treasures, can they truly receive it and share it with others if they do not truly understand it and will it be safe? These are special questions that have to be asked concerning its internationalization.

Internationalization of TCM means taking the basic traditional elements and utilizing them in a different environment with different patients who have different cultural beliefs – all of these differences mean that TCM is going to be impacted culturally when integrated into new nations.

Unfortunately, due to this, TCM will never be the same. One certain fact that needs to be acknowledged is that it is impossible to be internationalized and remain unchanged.

Goal of study

The goal of this study is to deeply analyze the internationalization process of TCM – we can gain by developing deeper awareness about what is needed to facilitate this process.

The recent history of traditional Chinese medicine internationalization

The internationalization and diversification of Eastern tradition is not new. It is something that has been occurring rapidly for many 1000 of years – using the silk road.

At present, TCM is very popular in some nations after its first journey abroad – back in the 1970's. Since then it has spread and gained in popularity by word of mouth and the spread of practitioners into new regions.

This first spreading of TCM was light and unofficial and allowed for variation of the true TCM practice techniques. It also allowed TCM to be used as an ethnic novelty instead of for its strong medicinal effect and proven efficacy in fulfilling the needs of sick patients.

Due to the practice of this traditional Asian medicine has never been given a true proper placement among the other great medicines of the Western world, it has instead been given a subplacement as an inferior and odd alternative type of medicine.

DISCUSSION***Internationalization of traditional Chinese medicine means to integrate traditional Chinese medicine into a nation's medical system – Do not be naive about this***

What the internationalization truly means involves reading between the lines. It is known that TCM internationalization loosely means that we integrate TCM into the Western medical system. However, integration may not have been what the Chinese nation intended when they were approached for internationalization. In their expectations, internationalization is a fair process where TCM is taken to new lands in its entirety and not undermined or misrepresented. However, integration is a form of submissive compromise, which is very different from internationalization.

Integration and internationalization are being blended together... the definition of integration is the act or process or an instance of integrating: such as incorporation as equals into society or an organization of individuals of different groups... so integrating two elements means that there has to be cooperation and compromise; there is going to be a loss of something, give-and-take will be involved.

With integration, TCM will have to align with the existing Western medical system which is obviously going to remain the leading medicine. This will directly lead to changes in the practice of TCM – from its original splendor to a downsized, limited version.

For the sake of the success of internationalization, we need to avoid the limitations of integration so that we do not end up sending this powerful traditional medicine into a new culture that does not use it or value it in its true form – this will be very dangerous.

Acknowledging this is important; being cautious is being responsible and that is what is needed with this precious medicine. We have to contemplate what will Chinese medicine lose if it integrates with Western medicine and what will Western medicine gain?

The true discussion of TCM integrating with Western biomedicine needs to start here in the land it is originated from and we need to identify and prepare for this. Survival and success of TCM in the Western world require that TCM officials acknowledge the deeper implications before continuing on even though it is encouraged by the World Health Organization.

Financial gain

The prospect of the big financial revenues is also exciting for those involved in the exportation of TCM.

Concern over money generated by TCM is also relevant – in fact money is a part of the basic foundation of Western medicine, healthcare is a business in the west. Acknowledging this is also very important. Spending is where the power lies. Money and power go hand in hand, so this is not just about medicine; it is about being exploited for financial gain in the

Western world. An explosion in its use could benefit many in the Western worlds.

Many already have a tarnished image of Western medicine because it is very expensive and not always effective, so asking patients to trust and understand TCM is very difficult – for this, we need to stand up to this medical skepticism and share our effective treatments – showing them that a safe, high-quality medicine is available without being overly expensive.

Chinese manufacturers of TCM products and TCM medical experts who practice and teach there stand to benefit from the financial gain, but it is the financial gain that leaves us vulnerable and actually leads us to the beginning of the extinction of authentic TCM. After the money has been made, no one will be concerned about the origin of this great medicine. Hence, internationalization could appear to be a great opportunity for the advancement of TCM, but upon closer inspection, many flaws become visible.

Several types of nations-rich and poor-and how this impacts internationalization

It's important to factor in that there are several types of nations in the world. Some countries are rich while others are poor and developing with their inhabitants trapped in a specific mindset and conditioned by their destitute lifestyle. This will make a huge impact on how TCM is received. The rich and powerful countries could feel the need to scrutinize TCM based on their feelings of superiority and xenophobia. While the poor countries could feel thankful but be ignorant about what TCM has to offer.

If the power and influence of TCM do pass a certain barriers or if popularity becomes strong, TCM's establishment could be stunted, especially in places where Western medicine normally dominates.

To be polite, we have accepted the invitation of internationalization and gone into it with our eyes closed, but we need to open them wide and look more closely. The growth of TCM is imminent with scientific research proving TCMs efficacy. Many are starting to take notice this and flock to TCM specialists around the world. This has surprised Western authorities and caused them to want to take control of TCM while it is on their turf.

Not every country or race is open to alternative or culturally based medicines. Some look at cultural medicine as a rustic form of magic, witchcraft, this means that every country will have the possibility of rejecting or misunderstanding TCM.

Other countries may only want to pick out parts from TCM and take what they want. These types of manipulations are not recommended; because TCM is a whole entity that should be used in the way, it was created. It is actually unethical and immoral to change its application and use. It is dangerous too because TCM is a system that needs to be implemented properly manipulating the system is not safe.

Laws, internal influence, and new national standards

The influence from each of the countries where TCM is introduced will be intense – physical, mental, cultural,

geographical, religious, and spiritual impact will occur. Other countries already have their own traditional medicine; will their traditional medicine mix well with TCM?

Each new nation will need to set up a way to regulate TCM. This could involve new laws and regulations. However, their laws may not be what TCM needs. Standardization is also very important because the new standard of Western TCM practitioners may be those who use TCM differently. All of these elements will shape TCM during its internationalization into the west.

In fact, Western-trained doctors who use TCM have already done this and changed TCM using it in different ways so much that it evolved into a new medicine that resembles TCM but is not. Several Western doctors created a Western version of TCM called “western acupuncture” where they have taken out all of the traditional and cultural aspects and replaced it with a simplified biomedical version. Two books about westernized acupuncture were written, one called “An Introduction to Western Medical Acupuncture” and the other one called “Medical Acupuncture-A Western Scientific Approach”. Both were written by the same authors who are gaining strength and notoriety from these books in the western medical community while, they are stealing power away from real traditional Chinese acupuncture. This is a real example of the broken link; this Western acupuncture is the offspring of traditional Chinese acupuncture.^[2]

They did this because they could have an opportunity to use TCM in ways they wanted with no barriers to hold them back in their own countries, which are unrestrained tampering with a precise resource that was honed in China for 1000 of years. But now which place will this lead TCM to in the future?

TCM experts now need to address this. Evolution of TCM is inevitable, and while evolution is not bad, it is contrary to what tradition is. Can China control TCM's growth while abroad? And if not, can China at least have an opportunity to document this new evolution of its traditional medicine and add this new information to the original story to build up its foundation? This is another thing we need to question.

What will the final result of standardization of this medicine be? Will it be justicial? And what about the patients, will their needs be acknowledged and heard?

Questions of nation-to-nation cohesion and fluency of traditional Chinese medicine

With internationalization, there would not be cohesion – even between the states in America, each state even has a different set of licensing and practicing requirements, so each state has a different type of TCM being practiced. The practitioners all have different levels of medical training and are using different versions of TCM. All these differences lead to further diversity of the medicine.

China has a type of unity that other nations do not possess – it is with this unity that TCM has become strong like the great

trunk of a powerful tree. As it spreads into the rest of the world, each new barrier will weaken TCM so that instead of contributing to the great oneness, it separates it like small little trees, struggling to flourish.

Plus, only Western languages and cultural views being used to relate to TCM there is the possibility of mismanagement occurring. Sending Chinese experts to each nation to help transplant TCM is a brighter plan. With the help of ambassadors, TCM could be regulated in its new home, and its future could be brighter.

Traditional Chinese medicine -Loss of its origin

With internationalization, TCM is headed for extinction if not allowed to stay connected to its origins and implemented properly. Writing the story of TCM including all that occurs internationally as it advances and spreads globally will help connect it to its origins. Disregard for the origins and roots of TCM is a Western trend because the language barrier makes it difficult for westerners to understand. Westerners strip away what they do not understand.

For the west, the focus remains on consumerism/capitalism. Culture does not become a barrier to making money; it is either exploited or stripped away. For the Western system, to make money from TCM, the traditional details are not needed, and connecting it to its origin is unnecessary for them.

Either way, internationalization could cause the origins of TCM to be lost and forgotten.

In the end – will authentic traditional Chinese medicine still exist?

In the end after internationalization, will TCM still exist as we know it? No, it won't. To withstand the changes and influences of new cultures is too difficult. However, in its new form just as China is strong and has prevailed, TCM medicine can also prevail as a medical leader.

Some may never care about the 5000-year history of TCM, but others might either way the roots and culture of TCM should be respected.

New nations of traditional Chinese medicine practitioners

We know TCM is a powerful medicine and with that power comes a risk of danger with improper use or abuse, so it is very important for all who practice it know the basics of TCM theory, the proper way to diagnose and as well as clean acupuncture techniques. This applies to all no matter what country TCM is being used including China.

Without the proper use of TCM, there will be problems because it is very dangerous. Those in the west feel that TCM is just a simple medicine for pain, and completely safe and mild, but TCM is strong and can do harms if misused. The improper use of TCM is not what we want from internationalization, and it is important to stay aligned for safety.

The true goal of internationalization is to have TCM spreading through the nations to share its powerful healing

effects, and for all the nations to benefit, we need good strong practitioners who can help the power remain during internationalization.

Sharing the healing effects – avoiding the risks of dangers of traditional Chinese medicine during internationalization

Safe healing has been the basis of TCM from the beginning; its strong healing effects have been proven with over 5000 years of clinical experience. This is important because only the most effective treatments are used; if something does not work, it is not practiced. This approach secures the efficacy of TCM, and in ancient times, TCM doctors were only paid if their treatments were effective. This also greatly impacted the foundation of TCM. Only effective treatments were passed down to new doctors by the ancients to ensure success.

There is the small risk of danger if TCM is utilized by people not properly trained. We can train international professionals, but if bad situations occur and patients are hurt, TCM's reputation will suffer causing people to become even more skeptical and critical ultimately fearing TCM.

Traditional Chinese medicine experts now try to prove traditional Chinese medicine's efficacy in the west and in the world

With additional scientific proof, TCM could go further during internationalization. More proof will give TCM, a stronger foundation – scientists worldwide are showing us now exactly how and why TCM medicine works. This is precisely what is needed in the new nations, so they can easily comprehend what TCM is scientifically, then they will be more willing to use it.

The foundation of the Western medical systems is scientific, so any scientific proof of TCM can help Western medicine experts and patients feel more assured that TCM is a good choice to help them treat disease and avoid other health problems. This is what westerners need.

A more successful journey

To insure a more successful journey into the world, it will be imperative to create a detailed plan for internationalization that will allocate safeguards during its transplant into foreign soil.

Looking for working models or good examples of integration of medical systems is not easy because there is no close comparison of an exportation of medicine that is similar to TCM, but because it is one of the most powerful cultural-based medicines in the world, bias will be involved.

With big, beautiful, and fully functioning TCM hospitals successfully operating in China, it is obvious that TCM has something to offer, but Chinese medicine hospitals in the West are nonexistent and there is no plan for them, so there is a long way to go.

Analysis shows that TCM will not be permitted into the Western hospitals because of government restrictions and western hospital officials do not have to make equal space. All these show that the bias is real.

Moreover, even though TCM is powerful and effective, there is no way to truly balance Eastern and Western medicine in one location. One has to lead and the other has to follow so which one will lead? Obviously, in the west, Western medicine will lead because it is considered as the world leader in medicine. However, TCM is also powerful and effective, so it should receive an equal position and be presented in an equal, nonbiased way. This, unfortunately, is impossible.

The end result of internationalization

Overall, with so many incongruent international influences, the end result of the internationalization of TCM could either be great or it could be a disaster and collision of medicines, leaving only a broken version of what TCM really is.

CONCLUSION

Conclusively, we know that pertinent issues need to be addressed to control the future use of TCM; we need to simply make the adjustments ourselves, so the westerners do not have to. It is better to work out what we can do now to avoid the pitfalls of internationalization. Doing this will help to avoid problematic issues and facilitate a smoother transfer.

Although riddled with possible obstacles, the future of TCM in the west still looks bright because after getting over the awkwardness of it, Chinese and Western medicine joining forces could do amazing things together.

During this process, we also need to support and nurture the reputation of TCM, so it does not become tarnished in the minds of the consumers. Our patients need to be able to trust in TCM.

It is safe to say that much groundwork needs to do to help internationalization succeed. Communication between Eastern and Western medical professional and authorities before, during, and after TCM's journey needs to occur to establish a stable new home for our precious medicine.

Hence, let's encourage a good union of Western and Eastern medicine during internationalization, let's do it for the greater good of all things and to help develop greater advances in medicine that can come from this powerful union.

Interview with a traditional Chinese medicine advocate in the USA

Female patient of traditional Chinese medicine, 23 years old

This is an insert of a personal interview with a foreigner who was raised in both America and China and uses authentic TCM medicine – this quote is her opinion on the topic of internationalization of TCM.

She says...

“We all have to stay in time and in unison with world changes. This is the most important thing. I said from day one that the integration of Eastern and Western medicine needs to happen because only through the balance of both will we have a better working medical system.”

She also said...

“Using something ancient and simple to cure illness is great, and combination with biomedicine and science is even greater. Joining them for strength and power is a superior approach and will give the medical system a better way that is by far superior.”

“The Chinese people do a good job with their TCM hospitals plus the price and the service is very good there. Thousands of Chinese use them daily. In China, there are 2 kinds of Chinese medicine preparation styles, the modern herbs that look like pharmaceutical medications and traditional herbs in the traditional herb shops. I think modern type will do well in the west.”

Financial support and sponsorship

Nil.

Conflicts of interest

There are no conflicts of interest.

REFERENCES

1. World Health Organization: The World Health Organization Traditional Medicine Strategy[M].2013:76.
2. Available from: http://www.cnki.com.cn/Article_en/CJFDTotal-HNZK201505024.htm.

From Darkness to Light: A Student's Journey from Illness to Her True Passion

Tiffany Takahashi

International Post Doctoral and Students' Office, Augusta University, GA, USA



Abstract

Yin and yang are the dark-bright, polar opposites that cannot exist without each other. Much like Rachel Clay's passion for Chinese language and culture wouldn't exist if it weren't for the pain she endured.

Keywords: Illness, true passion, yin and yang

INTRODUCTION

Yin and yang are the dark-bright, polar opposites that cannot exist without each other. Much like Rachel Clay's passion for Chinese language and culture would not exist if it were not for the pain she endured.

It was Fall 2015. Clay signed up for Mandarin Chinese and Introduction to Traditional Chinese Medicine – both offered through the Confucius Institute at Augusta University – on a whim. Although she was a pre-dentistry major, the classes sparked her interest.

When she went to her first Mandarin Chinese language class, her instructor gave her a questionnaire. The last question: "What do you expect to get out of this class?"

Clay's answer: "I expect to come out of this class able to carry on a basic conversation and expand my knowledge of other cultures."

What she did not expect was that the class would bring light to one of the darkest times of her life [Figure 1].

At the bottom of that questionnaire, she wrote, "Also, I was diagnosed with a brain tumor last semester, and I was in the hospital for months. I lost my hearing in my right ear permanently, but I don't let that stop me!!".

Yin

Six months earlier – in February 2015 – Clay underwent surgery to remove a vestibular schwannoma, a type of tumor that was causing bleeding on her brain.

This benign tumor affects hearing, balance and facial nerves, and can be fatal if it grows too large. This type of tumor grows very slowly, however, so it was rare for someone as young as Clay to need such immediate surgery.

Apart from the hearing loss in one ear, the tumor left her with vertigo and partial facial paralysis. Her doctors recommended she take time off from school, but she signed up for a full load of classes in the fall. Most were related to her pre-dentistry major – except for Mandarin Chinese and Introduction to Traditional Chinese Medicine.

However despite her will to keep pushing forward, Clay said her brain chemistry just was not the same. She struggled with depression and anxiety and was diagnosed with bipolar disorder. She ended up dropping all of her pre-dentistry-related classes.

"It was very hard on me emotionally," Clay said. "But had it not happened, I might not have been led into the path that I was and be doing something that I love."

Yang

Clay discovered that "something" in her Mandarin Chinese and Traditional Chinese Medicine classes – the only two classes she did not drop that fall semester. "I said 'I guess I'll just stick with it,' and it brought so much happiness and clarity to my life that I wasn't expecting," Clay said.

Address for correspondence: Prof. Tiffany Takahashi,
Augusta University, GA, USA.
E-mail: ttakahashi@augusta.edu

Access this article online

Quick Response Code:



Website:
www.cmaconweb.org

DOI:
10.4103/CMAC.CMAC_3_18

This is an open access journal, and articles are distributed under the terms of the Creative Commons Attribution-NonCommercial-ShareAlike 4.0 License, which allows others to remix, tweak, and build upon the work non-commercially, as long as appropriate credit is given and the new creations are licensed under the identical terms.

For reprints contact: reprints@medknow.com

How to cite this article: Takahashi T. From darkness to light: A Student's journey from illness to her true passion. Chin Med Cult 2018;XX:XX-XX.



Figure 1: Rachel Clay 1

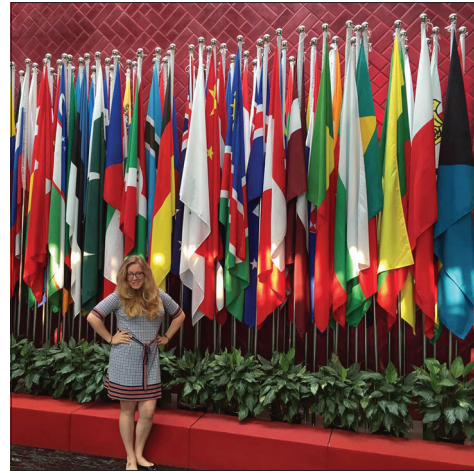


Figure 2: Rachel Clay 2

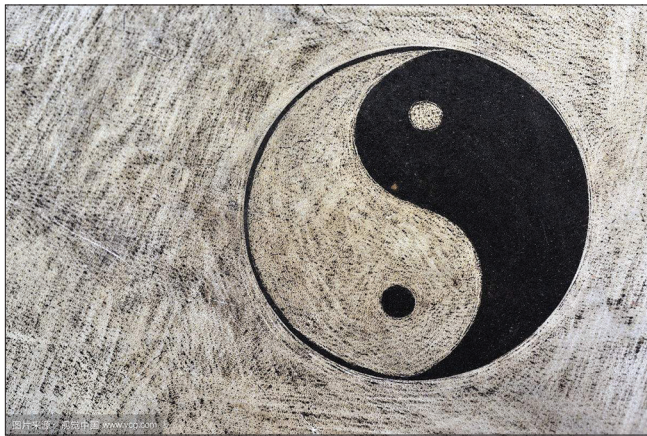


Figure 3: Yin and Yang

She remembers excitedly telling her family about her two classes, which would always brighten her day – even the darkest ones.

It was Clay's passion for learning that prompted her Mandarin Chinese instructor, Xiaoxin Zhang, to encourage her to apply for the "People to People Honors Award" contest through the Confucius Institute US Center.

About 100 students from Confucius Institutes in 18 states entered the contest. They were required to write about how learning Chinese language and culture made a difference in their personal development.

In her essay for the award, Clay explained how she pushed through illness and found her true passion along the way.

"For me, the Chinese language classroom has become a community, a family, and a refuge," she wrote.

Clay was one of only 10 students to win the award. She'll travel to Washington, DC in November to be recognized at the Confucius Institute US Center's national awards gala held at the National Press Club. This award is a



Figure 4: Towards the Light

result of Clay's persistence in learning Chinese, Zhang said, and her ability to push herself out of her comfort zone.

"She's very brave, I think. When I asked my students, 'Who wants to go to Dallas to compete in Chinese proficiency competition?' nobody raised their hand," Zhang said. "Except Rachel. Every time she raised her hand."

Clay traveled to Dallas, Texas twice to compete in the preliminary round of the Chinese Bridge Competition – a type of "Chinese Olympics" that involves a culture test, a speech in Mandarin and a talent performance [Figure 2].

Rachel's talent? Playing the guitar and singing in Mandarin. It's just another way that she has pushed herself out of her comfort zone and immersed herself in Chinese culture. She is also performed at various events at Augusta University and in the community. "I just take advantage of any opportunity to spread Chinese language and culture," Clay said.

Yin and Yang

The idea of duality – the yin and yang or dark and bright – and the importance of balance in life was a concept Clay first

learned in her Introduction to Traditional Chinese Medicine class. This concept enlightened her and helped her heal emotionally [Figure 3].

“I realized that in order for me to become strong again, I should be relaxed, as power and relaxation are complementary opposites of each other,” Clay wrote in her award-winning essay. “This new instilled mindset continues to play an important role in my life, encouraging inner calmness when I feel the most pain, emotionally and physically.”

After her surgery, Clay was a shadow of her former self. Her facial paralysis, the most visible scar her brain tumor left, impacted her self-confidence.

However that changed during a Confucius Institute trip to China in May 2016. There, Clay experienced the Chinese culture and language she had learned in class. That experience ignited her inner strength again and sparked her confidence in her ability to speak Mandarin. “At the time I was still dealing with self-consciousness

and the way I looked because of my brain tumor,” she said. “But the people in China— no one seemed to notice.”

Clay has taken all four Chinese Mandarin classes offered through the Confucius Institute at Augusta University and continues to practice by talking to local Chinese people and using Mandarin language apps.

She also changed her major to French since the university does not offer a major in Mandarin. As a way to give back to the culture that gave her so much when she most needed it, Clay plans to teach English in China after she graduates.

“For anybody, if there’s a takeaway from this, it’s to follow your passion,” Clay said. “I think that’s going to bring the most happiness and success [Figure 4].”

Financial support and sponsorship

Nil.

Conflicts of interest

There are no conflicts of interest.

Searching for Chinese Medicinal Plants in Greek Classical Medicine: A First Approach

Alain Touwaide^{1,2}, Emanuela Appetiti^{1,2}

¹The Huntington, San Marino, CA, ²Institute for the Preservation of Medical Traditions, Washington, DC, USA



Abstract

This article examines the presence and uses of plants attested in the Chinese medical tradition in the materia medica literature of classical antiquity. It is based on the consultation of the major ancient compilations on materia medica of Chinese medicine and classical antiquity, specifically *Bencao Gangmu* by Li Shizhen (16th cent.) and *De materia medica* by Dioscorides (1st cent. A.D.). The article is divided in three major parts: the identification of plants used in the Chinese medical tradition in the medicine of the Mediterranean World in Antiquity; the analysis of the knowledge of these plants and their origin in classical antiquity; a comparison of the uses of these plants in the *Bencao Gangmu* and *De materia medica*. It traces the presence of plants of the Chinese medical tradition in Classical antiquity. Although their exact origin was not known, they were reputed at that time to be native to either India or the Black Sea, two areas that correspond to the ending points of the Silk Road. As for their uses in both traditions, they correspond for some plants, whereas they do not for others because either the uses attested in the Chinese tradition were not preserved on the Mediterranean or different uses appeared in the Mediterranean tradition. These differentiated uses hint at both continuities and ruptures, with the latter resulting from the long journey of the plants from the Chinese World to the Mediterranean and, at the same time, attempts aimed to diversify and optimize the applications of non-native medicinal substances.

Keywords: Apricot, *Bencao Gangmu*, Black Sea, Caper spurge, Cassia, Classical antiquity, Cucumber, Dioscorides, India, Japanese rose, Li Shizhen, *materia medica*, Mediterranean World, rhubarb, silk road, spikenard, Sweetflag

Medicinal plants have been constantly present in Chinese medicine, and their historical uses have been brilliantly confirmed by the scientist Tu Youyou (屠呦呦), who was awarded the Nobel Prize for Physiology or Medicine in 2015 for her research on an antimalarial agent based on the traditional uses of Qing Hao (青蒿 *Artemisia annua* L.; sweet wormwood). In recent decades, the medicinal plants used in Chinese medical tradition have attracted the attention of the medical community and made audiences outside China know about the traditional Chinese medicine (TCM). This worldwide interest raises the question of whether this is a new phenomenon or just the most recent manifestation of a process of exchanges deeply rooted in history. In this study, we examine Greek medical texts of classical antiquity to possibly detect the presence of Chinese medicinal plants in the Mediterranean region in antiquity, and if some can be traced, to determine how they were known and used.

TEXTUAL SOURCES

Just as Li Shizhen (李时珍 1518–1593) compiled all information known to him about the materia medica used in Chinese medicine in his time in the well-known *Ben Cao Gang Mu* (《本草纲目》 *Compendium of Materia Medica*) posthumously published in 1596, the Greek Dioscorides (1st century AD) collected the data about the natural substances of all kinds from the three natural kingdoms (plant, mineral, and animal) used in his time as materia medica that he was able to collect, in his treatise traditionally designated by the Latin version of its title “*De Materia Medica*,” exactly rendering the original Greek title *περί ὕλης ἱατρικῆς* (*peri ulês iatrikês*).

Address for correspondence: Dr. Emanuela Appetiti,
Institute for the Preservation of Medical Traditions, Washington, DC, USA.
E-mail: alain@medicaltraditions.org

Access this article online

Quick Response Code:



Website:
www.cmaconweb.org

DOI:
10.4103/CMAC.CMAC_7_18

This is an open access journal, and articles are distributed under the terms of the Creative Commons Attribution-NonCommercial-ShareAlike 4.0 License, which allows others to remix, tweak, and build upon the work non-commercially, as long as appropriate credit is given and the new creations are licensed under the identical terms.

For reprints contact: reprints@medknow.com

How to cite this article: Touwaide A, Appetiti E. Searching for Chinese medicinal plants in Greek classical medicine: A first approach. *Chin Med Cult* 2018;XX:XX-XX.

In *De Materia Medica*, Dioscorides usually provided the following information for the plants used as ingredients for medicines:

- Description, possibly including geographical origin and local varieties
- Major therapeutic properties
- Therapeutic applications by
 - Therapeutic property
 - Bodily parts
- Preparation(s)
- Iatrogenic side effect(s)
- Alteration(s) and methods for detection
- Other use(s) (cosmetic, veterinary, and economic).

In many manuscripts, textual information mentioned above is completed by polychrome representations of the plants, the origin of which is unknown: were they originally commissioned by Dioscorides or were they added at some point in time to his text? Whatever the case, they are present in the two most ancient manuscripts of the work currently known, dating to the 5th and early 6th century, respectively.

CHINESE PLANTS IN THE MEDITERRANEAN WORLD

A systematic screening of *De Materia Medica* in its original Greek language makes it possible to identify eight plants native to China and/or Southeast Asia, to which we have added a ubiquitous plant (China and Southern Europe) [no. 9 in Table 1]. These plants are listed in Table 1 with the following information:

- Sequential number (1–9) for easy reference in the present essay
- Reference to their entry in Dioscorides, *De Materia Medica*, in the Greek text. References are made of two numbers: first, a number from 1 to 4 referring to the books of *De Materia Medica* and second, a number referring to the chapters in the books where the plants are treated, being understood that each plant is treated in a specific chapter, with some exceptions, however
- Greek name as in Dioscorides original language (classical Greek)
- Greek name transliterated in Latin alphabet
- Possible identification
- Origin according to Dioscorides
- Reference to *Flora of China* (volume and page)
- Origin according to *Flora of China*.

In Table 1, plants are listed in the order in which they are studied in *De Materia Medica*.

Knowledge of their origin

De Materia Medica does not provide much description for the plants 1–8 listed in Table 1, and the manuscripts of its text do not contain representations of these plants.

As could be expected, Caper spurge (plant no. 9 listed in Table 1), instead, is described with great accuracy being present in Southern Europe.

Among the other plants, the text distinguishes different species of Cassia, all coming from Arabia (no. 3). Apart from the mention of the leaf of the first species, all are identified as tree branches with

Table 1: Origin of the Chinese medicinal plants known in the Mediterranean World according to Dioscorides, *De Materia Medica*

No.	Ref. to Greek text	Greek name	Greek name in Latin alphabet	Possible identification	English name	Origin according to Dioscorides	Ref. to <i>Flora of China</i>	Origin according to <i>Flora of China</i>
1	1.7	ναρδός	<i>Nardos</i>	<i>Nardostachys jatamansi</i> (D.Don) DC	Spikenard	India	19.661	China, Indian subcontinent
2	1.12	μαλάβαθρον	<i>Malabathron</i>	<i>Cinnamomum</i> spp.	Cassia	India	7.186	China
3	1.13	κασσία	<i>Kassia</i>	<i>Cinnamomum</i> spp.	Cassia	Arabia	7.186	China
4	1.18	κάλαμος	<i>Kalamos</i>	<i>Acorus calamus</i> L.	Sweet flag	India	23.2	Asia temperate, Indian subcontinent, Indo-China, Malaysia
5	1.99	ρόδον	<i>Rodon</i>	<i>Rosa multiflora</i> Thunb.	Japanese rose	-	9.370	China, East Asia
6	1.115	μήλα ἄρμενιακά	<i>Mêla armeniaka</i>	<i>Prunus armeniaca</i> L. (<i>Armeniaca vulgaris</i> var. <i>vulgaris</i> in <i>Flora of China</i>)	Apricot	Armenia	9.397	China
7	2.135	σίκος ἡμερος	<i>Sikus émeros</i>	<i>Cucumis sativus</i> L.	Cucumber	-	19.49	China, Indo-China, Indian subcontinent
8	3.2	ῥᾱ	<i>Ra</i>	<i>Rheum officinale</i> L.	Rhubarb	Beyond the Bosphorus, that is, Black Sea	5.345	China
9	4.166	λαθυρίς	<i>Lathuris</i>	<i>Euphorbia lathyris</i> L.	Caper spurge	-	11.301	China, Europe (SE and SW)

a thick bark. The different species are identified by their color or their name. Cassia also appears under a different name (no. 2), and it is described as a leaf floating on water (shallow lakes as the sequence of the text allows to conclude), without root. For this species, *De Materia Medica* reports a usage consisting in burning the vegetation left when the lakes dry during the summer as some sort of fertilization technique.

Sweet flag is briefly described as a knotty root (no. 4), something that clearly indicates that Dioscorides and his contemporaries only knew the drug and not the plant.

For spikenard (no. 1), there are two species defined by their geographic origin (in effect, the east/west orientation of the slopes of the mountain chain on which it grows, one being oriented toward west and defined as *Syrian* and the other toward east and defined as *Indian*). Spikenard is the only plant among those studied here, which is illustrated in the Greek manuscripts of *De Materia Medica*. Characteristically enough, this representation does not appear before the 11th century, whereas many of the other plants studied in *De Materia Medica* (except those ones discussed here) are illustrated in earlier manuscripts, from the early 6th century onward. A close examination of the representation of spikenard in the 11th-century manuscript reveals that the representation is not the plant (i.e., both the aerial and subterranean parts), but only its roots (actually rhizomes, surmounted by fibers, which are the drugs). Furthermore, the fibrous part of the roots, usually sold in the form of a small, dense bundle made of the fibers, is represented upside down, in the form of a small bush (identified in the Greek text as a spike), apparently coniferous in nature.

Rhubarb is identified as a dark (*black* in the text) root (no. 8).

For none of the plants, a Chinese origin is indicated. For three of them (nos. 1, 2, and 4 in Table 1), *De Materia Medica* gives India as their origin. For apricot (no. 6), the very name of the plant (μήλα ἀρμενιάκᾱ [*mēla armeniaka*]), meaning *Armenian apples*, indicates its origin: Armenia, on the Eastern Shore of the Black Sea. A similar origin – the Black Sea – is explicitly stated for rhubarb (no. 8).

On the basis of the above, it is clear that the Mediterranean World was not aware of the Chinese origin of the plants in Table 1. It credited them with two main origins: India and Arabia on the one hand and the Black Sea on the other hand. These two regions correspond to the South and North routes of the Silk Road and to the places where Mediterranean populations had contact with these plants, with two different situations: the taxa credited with an Indian or an Arabian origin were probably traded from China to these two regions, whereas those considered to be native to the Black Sea probably had been introduced from China to that region and acclimated there. These two regions can also be analyzed in terms of distance in the diffusion of Chinese plants westward and, conversely, of distance in the travel of Mediterranean population eastward: India is closer to China and is the farthest point that Mediterranean populations did reach, whereas Arabia and the Black Sea are farther from China and closer to the Mediterranean.

Therapeutic applications of Chinese plants in Mediterranean medicine

A comparison of the properties and uses of the plants as described by Dioscorides and Li Shizhen is no less instructive. In Table 2, we have recorded the references to the study of seven plants native to China and used in the historical TCM according to Dioscorides, *De Materia Medica*, and Li Shizhen, *Ben Cao Gang Mu*, respectively.

Table 2: Plants of Chinese origin known and used in the Mediterranean World with references to Li Shizhen, *Bencao gangmu*

No.	English name	Ref. to Greek text	Possible identification	Chinese name (original)	Chinese name (Latin alphabet)	Ref. to <i>Bencao gangmu</i> (Chinese text)	Illustration in <i>Bencao gangmu</i> (Chinese text)	Ref. to <i>Bencao gangmu</i> (English translation)
1	Spikenard	1.7	<i>Nardostachys jatamansi</i> (D.Don) DC	甘松香	<i>Gan song xiang</i>	14–11 = pp. 14.35a–35b	14.2b	2.1507–1508
2	Cassia	1.12–13	<i>Cinnamomum</i> spp.	箇桂	<i>Jun gui</i>	34.4–5 = pp. 34.18b–27b	34.3a and 3b	4.2933–2945
3	Japanese rose	1.99	<i>Rosa multiflora</i> Thunb.	營實牆靡	<i>Ying shi qiang mi</i>	18.16 = pp. 18a. 40b–42b	18a. 3a	3.2064–2067
4	Apricot	1.115	<i>Prunus armeniaca</i> L. (<i>Armeniaca vulgaris</i> var. <i>vulgaris</i> in <i>Flora of China</i>)	杏	<i>Xing</i>	29.2 = pp. 29.6b–13b	29.3a	4.2666–2675
5	Cucumber	2.135	<i>Cucumis sativus</i> L.	胡瓜	<i>Hu gua</i>	28.9; pp. 28.28b–19b	28.1b	3.1661–1662
6	Rhubarb	3.2	<i>Rheum officinale</i> L.	大黃	<i>Da huang</i>	17.1 = pp. 17a. 7a–14b	17a. 1a	3.1861–1871
7	Caper spurge	4.166	<i>Euphorbia lathyris</i> L.	續隨子	<i>Xu sui zi</i>	17.1; pp. 17a. 31a–32b	17a. 2a	3.1895–1897

In the first case [apricot, no. 4 in Table 2], no relevant information is presented in Dioscorides, *De Materia Medica*.

Apricot μήλα ἄρμενιακά (*mēla armeniaka*) – 杏 (*xing*)

Dioscorides, *De Materia Medica*, 1.115.5

Li Shizhen, *Ben Cao Gang Mu*, 29.2; pp. 29.6b-13b

... dispersing pathogenic factors ... dispelling the invading Wind ... moistening the Dryness, dissolving indigestion ... incised wound and physical injury ... treating sores and killing worms, as it is toxic ...

It is probably significant that the plant was introduced into the Mediterranean World during the 1st century BC. If no information seems to have been transmitted, no new information was generated.

In another case [spikenard, no. 1 in Table 2], the therapeutic applications presented by both texts do not indicate any similarity.

Spikenard ναρδός (*nardos*) – 甘松香 (*gan song xiang*)

Dioscorides, *De Materia Medica*, 1.7

... nausea, heartburn, flatulence, liver ailments, jaundice, renal dysfunctions. Boiled down with water ... uterine inflammations. purulent blepharitis, toning the eyelids and furthering the growth of eyelashes,... scented body powder against excessive perspiration ...

Li Shizhen, *Ben Cao Gang Mu*, 14-11; pp. 14.35a-35b

... can disperse stagnation of the spleen ... spleen and stomach trouble ...

In the third case [Cassia, no. 2 in Table 2], the general property attributed to the drug (*warming*, highlighted in boldface in the text below) is identical in both texts, even though the degree of intensity of this property is different (*warming* in Dioscorides and *very hot* in Li Shizhen). The applications of this property are different, however.

Cassia κασσία (*kassia*) – 箇桂 (*jun gui*)

Dioscorides, *De Materia Medica*, 1.13

... warming, diuretic, desiccative, mildly astringent properties eye medicines ... removes birthmarks ... provokes menstruation ... all internal inflammations and for the kidneys ... women ... dilating the cervix ...

Li Shizhen, *Ben Cao Gang Mu*, no. 34.4-5; pp. 34.18b-27b

Sweet, pungent, very hot and slightly toxic ... Relieves abdominal pain ... warms the interior...

A similar case is provided by Caper spurge [no. 7 in Table 2], where the major action of the plant (elimination) is identical in both *De Materia Medica* and *Ben Cao Gang Mu*, with also the same therapeutic applications: retention and purgation of phlegm including water in the case of dropsy.

Caper spurge λαθυρίς (*lathuris*) – 續隨子 (*xu sui zi*)

Dioscorides, *De Materia Medica*, 4.166

... seeds purge the bowel ... eliminate phlegm, bile, and water

Li Shizhen, *Ben Cao Gang Mu*, 17.1; pp. 17a. 31a-32b

...(against) phlegm retention ... drastic function of purging water ... edema and distension due to pathogenic water...

The same major action of the plant (*cooling*, highlighted in the texts below), together with a specific application (highlighted in the text), can be found in both texts about cucumber [no. 5 in Table 2].

Cucumber σίκυς ἡμερος (*sikus êmeros*) – 胡瓜 (*hu gua*)

Dioscorides, *De Materia Medica*, 2.135

... relaxes the bowel ... cools ... bladder ... seed diuretic and for ulcerations of the bladder ... leaves ... pustules flesh digestive and diuretic ... relieves inflammations of the eye as a cataplasm ... children suffering from heatstroke ... emetic ... impetigo ...

Li Shizhen, *Ben Cao Gang Mu*, 28.9; pp. 28.28b-19b

... sweet, cold ... infantile dysentery due to invading pathogenic heat ... edema with abdominal distension ... excessive infantile sweating ... sore throat ... inflamed and swollen eye ... burns ...

The presence of the same specific application (*children suffering from headstroke* in Dioscorides and *excessive infantile sweating* in Li Shizhen) is all the more remarkable that this is an extremely specific application, the presence of which in both texts is certainly not accidental.

In two cases, the texts present clear similarities [rose, no. 3 in Table 2, and rhubarb, no. 6]. These points of contact between the two texts below are highlighted in boldface. For Rose, the general property is the same (*cooling*) as are also three major applications: diarrhea, skin affections, and tooth problems (*infection* in Dioscorides and *pain* in Li Shizhen). Interestingly enough, the Greek text has cosmetic indications that its Chinese equivalent does not present.

Japanese Rose ρόδον (*rodon*) – 營實牆靡 (*ying shi qiang mi*)

Dioscorides, *De Materia Medica*, 1.99

... cool and contract ... good when plastered on for inflammations of the hypochondrium, for excess of fluids in the stomach, and for erysipelas ... lip salves ... wound medications ... eyelids and eyelashes makeup. suppuration from the gums ... diarrhea and spitting of blood.

Li Shizhen, *Ben Cao Gang Mu* 18.16; pp. 18a. 40b-42b

... bitter, astringent, cold, and nontoxic ... diarrhea and dysentery ... disperses vicious pathogenic factors, treats malignant sores ... pertinacious skin diseases ... relieves toothache ...

The organs affected by the action of rhubarb are the same in both texts (*spleen* and *liver*, highlighted below), even though there are other organs in the *Ben Cao Gang Mu*. Two specific

applications (*abdominal/stomach affections* and *asthma*) are identical in the Greek and the Chinese works (they are highlighted in boldface in the text below). In spite of this, each of the two has indications that do not appear in the other text.

Rhubarb 𐀀𐀃 (ra)–大黃 (da huang)

Dioscorides, *De Materia Medica*, 3.2

... good for flatulence in the stomach, lack of energy, all sorts of pains, spasms ... spleen, liver, and kidney disease, colic, bladder and chest problems, tension on the stomach, disorders in the area of the uterus, pain in the hip, blood-spitting, asthma, hiccups, dysentery, bowel conditions, intermittent fever ...

Li Shizhen, *Ben Cao Gang Mu*, 17.1; pp. 17a. 7a-14b

... bitter, cold, nontoxic blood system of the following five channels: Spleen, Large intestine, Stomach, Pericardium, Liver ... hematemesis ... febrile disease ... epigastric and abdominal diseases ... asthma ...

CONCLUSIONS

Some plants native to China and used in Chinese historical medicine were present in the Mediterranean World in the 1st century AD. Their exact origin was not known, however. Most were considered to come from India, which was the farthest point eastward that Mediterranean populations reached. Plants native to China might have already been introduced to India by that time or they were traded as drugs. Whatever the case, these plants were not well known on the Mediterranean: Only the drugs obtained from them were known.

As for the plants that were not native to China but were used in Chinese medicine and were known to Mediterranean populations, the situation is not much different: they might have been known as drugs, traded on Indian markets.

Some species might have been discovered in areas closer to the Mediterranean World as the Black Sea. Interestingly, one of these species is known to have entered the Mediterranean World at a later epoch (1st century BC), suggesting that the diffusion westward of Southeast Asian plants was continuous. The plants encountered in that area at that time were supposed to be native to that area. Whereas India was the farthest area where Mediterranean became in contact with Chinese medicinal plants, the Black Sea was the nearest to their habitat.

It has to be noted that these two areas for contact between the Mediterranean populations and Chinese plants (India and the Black Sea) correspond to the south and north routes of the Silk Road. Whereas India was on the Road – being it through land or via sea – the Black Sea was its ending point.

With regard to the therapeutic properties and applications of plants native to China in Greek medicine, information is differentiated.

For some plants, no information seems to have traveled with the plants themselves, unless information was lost at

some point along the road. This might have happened for several reasons, including because the pathologies these plants were treating were not significantly present among the populations who transmitted information, or the medical way of accounting for their action could not be absorbed in a different system.

For others, instead, precise information on both theoretical properties and therapeutic applications reached the Mediterranean World. It even seems that the more specific the indications were, the more probable their transmission went without modification, most probably because of their high specificity which made information precious.

In spite of clear identities, the properties and indications of the plants do not totally correspond in both texts under consideration. Many indications of *Ben Cao Gang Mu* did not arrive on the Mediterranean and new indications and uses appeared in *De Materia Medica*. This is certainly a result of the different conceptual systems used to account for the action of the plants, in addition to the distance and the multiple relays along the way from China and Southeast Asia to the Mediterranean.

A new field for applications (cosmetics) appears in Dioscorides, possibly attesting to attempts aimed to diversify the uses of the plants beyond medicine and to optimize their use.

Acknowledgments

This article is based on a lecture presented in September 2017 at the China Academy of Chinese Medical Sciences in Beijing by Alain Touwaide upon invitation of Professor Zhu Jianping, Director of The China Institute for History of Medicine and Medical Literature of the China Academy of Chinese Medical Sciences, whom we warmly thank for the invitation.

Research for the preparation of this lecture and completion of this article has benefited from the collaboration of Sean Bradley (University of Washington, Seattle, WA, USA) and Rui Sun (University of California Los Angeles UCLA, Los Angeles, CA, USA), who read the Chinese text of the *Ben Cao Gang Mu* for us.

Financial support and sponsorship

Support for this research has been provided by the Institute for the Preservation of Medical Traditions, Washington, DC (USA), and The Huntington, San Marino, CA (USA).

Conflicts of interest

The authors do not have conflicting interests.

BIBLIOGRAPHY

Flora of China

Zhengyi W, Raven PH, Deyuan H, editors. Flora of China. Vol. 25. Beijing, St. Louis (MO): Science Press, Missouri Botanical Garden Press; 1994-2013.

Dioscorides, *De materia medica*:

Wellmann M. editor. Pedanii Dioscuridis Anazarbei, De Materia Medica Libri Quinque. Vol. 3. Berlin: Weidmann; 1906-1914, 1958.

Beck LY, Translated. Pedanius Dioscorides of Anazarbus, De Materia Medica. Altertumswissenschaftliche Texte und Studien 38. 3rd ed. Hildesheim, Zürich, New York: Olms-Weidmann; 2017.

Li Shizhen, *Ben Cao Gang Mu*:

Shizhen L. Bencao Gangmu. Vol. 33. Hangzhou: Wu Lin Qian Ya; 1640.

Shizhen L. Compendium of Materia Medica (Ben Cao Gang Mu). Translated by Xiwen L. Vol. 6. Beijing: Foreign Languages Press; 2003.

Constitutional/Conditional Acupuncture

Peter Eckman

ResearchCenter on Chinese medicine in the West (CRAOMC), California, USA



Abstract

A new style of acupuncture, named constitutional/conditional acupuncture (CCA), based on traditional Asian medical practices, was revealed in Kunming in 2017. This method is primarily based on pulse diagnosis, as developed in China, Korea, and India. The basic methods of CCA are briefly described, and a few case results from the 3-day Kunming workshop are presented to reveal the efficacy of CCA.

Keywords: Ayurveda, condition, constitution, Korean acupuncture, Mai Jing, Nan Jing, Nei Jing, pulse diagnosis, renying cunkou diagnosis, sasang constitutional medicine, traditional Chinese medicine, Yi Jing

Traditional Chinese medicine (TCM) is based on classical texts from several 1000 years ago. They include descriptions of several different methods of pulse examination and diagnosis; however, other Asian countries have also developed examination and diagnosis methods based on the pulse, which differ from those originated from China. Over the past 40 years, I have been practicing acupuncture with a view toward understanding the relationships of these different pulse methods. This research has eventuated in a new style of acupuncture named constitutional/conditional acupuncture (CCA). A preliminary text explaining the details of CCA was published by Singing Dragon Press in 2014 as *The Compleat Acupuncturist* and was further elaborated in *Grasping the Donkey's Tail*, also published by Singing Dragon in 2017.

In October 2017, I was invited by Professor He Ting to conduct a 3-day clinical workshop on CCA in Kunming China at the Sheng-Ai Hospital of TCM, organized by the Yunnan University of TCM. Seven patients were treated for 3 days as a course of treatment, and they all returned afterward for therapeutic effects evaluation. In all cases, there was a noticeable improvement, even in those who had been previously treated in vain by other approaches such as acupuncture and Chinese medicine. A full report of this workshop has been submitted for publication to a peer-reviewed professional journal, but for now, it is worth sharing a few of remarkable results. For example, a 35-year-old woman who previously cannot stand unaided for 2 years resumed the ability of walking; a 37-year-old woman

suffering from severe rheumatoid arthritis for 4½ years had complete pain relief in multiple joints [Figure 1].

The pulse examinations used in CCA are very briefly described below, and they consist of techniques that are predominantly from China, Korea, and India.

1. Korean Sasang medicine (derived from the Chinese *Yijing*) posits 4 Constitutional types (Soyangin, Taeyangin, Soeumin, and Taeumin), which can be diagnosed by comparing the reactions to holding four different foods with which they resonate (cucumber, banana, potato, and carrot, respectively). Kinesiology, in the form of Professor Yoshiyaki Omura's O-Ring test, is one way to distinguish these types. If the food resonates with the individual's constitutional type, then the O-Ring test will show better neuromuscular coordination. There is also a method of pulse diagnosis developed by Puramo Chong, one of my Korean teachers, which can be used to confirm this finding. For me, these findings indicate the following relationships: Soyangin has an Earth element stronger than its water element; Taiyangin has a metal element stronger than its wood element; Soeumin has a water element stronger than its Earth element and Taeumin has a wood element stronger than its metal element. These relationships obviously reflect five

Address for correspondence: Dr. Peter Eckman,
Centre de Recherche sur les Apports occidentaux à la Médecine chinoise,
California, USA.
E-mail: healingmountain.eckman@gmail.com

Access this article online

Quick Response Code:



Website:
www.cmaconweb.org

DOI:
10.4103/CMAC.CMAC_10_18

This is an open access journal, and articles are distributed under the terms of the Creative Commons Attribution-NonCommercial-ShareAlike 4.0 License, which allows others to remix, tweak, and build upon the work non-commercially, as long as appropriate credit is given and the new creations are licensed under the identical terms.

For reprints contact: reprints@medknow.com

How to cite this article: Eckman P. Constitutional/conditional acupuncture. Chin Med Cult 2018;XX:XX-XX.

element (wu xing) theory, which was not recognized by Li Jema, the originator of Sasang medicine. However, my reinterpretation of Sasang typology is fundamental to the understanding of the constitution in CCA

2. Book 10 of the pulse classic *Mai Jing* (《脉经》 *Pulse Classic*) describes locations for perceiving the pulses of the meridians (jingmai) of the zangfu. The positions where these pulses may be felt can be described as radial or ulnar “deviations” in the locations of one of the three standard pulse positions known as cun, guan, and chi. Two of these positions can be observed to form a line parallel to the flexor tendons, while the third is in a place either closer to or further away from the tendon. This deviation remains the same whether the individual is in health or illness, so I understand it as reflecting the individual’s Constitution, specifically regarding the six types of yinyang meridians and their associated organs (Taiyang, Shaoyang, Yangming, Taiyin, Shaoyin, and Jueyin). This set of associations of organs to the locations cun, guan, and chi do not replace the standard associations, but rather describe a different aspect of their energetics [Figure 2]
3. In 1965, a Korean acupuncturist named Kuon Dowon presented a new approach to acupuncture, based on his discovery of 8 pulse types that never changed in any individual during their lifetime. He called his method Korean constitutional acupuncture (KCA). I studied directly with Kuon at his clinic in Seoul and has subsequently concluded that Kuon’s discovery of these 8 pulse types is accurate. However, it is my discovery that each of these pulse patterns can reflect two or three different constitutions, so additional examinations are needed to identify the exact constitution. The location for taking the KCA pulses is in positions 4, 5, and 6, further proximally along the radial artery than cun, guan, and chi. The KCA pulses are felt by pressing on the artery to obliterate the pulse, then releasing the pressure to feel where the pulse first emerges [Figure 3]
4. Ayurvedic medicine from India also has a theory of Constitutional types, which can be diagnosed via the radial pulse. Interestingly, ayurvedic constitutional pulse diagnosis shares several features with KCA pulse diagnosis. Both systems examine the pulse in the same proximal locations that are referred to as positions 4, 5, and 6. Furthermore, both systems diagnose the constitution by examining the deepest impulse at these three positions. Ayurveda uses a concept of 3 Doshas, which is not directly equivalent to any parallel idea in Chinese medicine; however, it is possible to find correspondences between ayurvedic and Chinese medical designations as I explained in *The Compleat Acupuncturist*. The three Doshas are Vata, Pitta, and Kapha. These Doshas can be present at the constitutional level either singly or in couples. Thus, there are 6 possible ayurvedic constitutional types as follows: Vata, Pitta, Kapha, Vata/Pitta, Vata/Kapha, and Pitta/Kapha [Figure 4]. By using a combination of these first four diagnostic findings, not only it is possible to determine the specific constitution in terms of which of the five elements is at the root but also specifically which organ (or official) is involved, and if it tends toward excess (hyperfunctioning) or deficiency (hypofunctioning), along with the relative strengths or weaknesses of all the other elements and organs. The following steps in the pulse examination are intended to provide information about the current state of the qi mechanism (the condition), as any initial excess will provoke a deficiency elsewhere and vice-versa, consonant with basic yinyang theory
5. The original pulse diagnosis paradigm that was clearly described in the *Nei Jing* (《内经》 *Internal Classic*) was the comparison of carotid and radial arteries at acupoints ST 9 and LU 8, named Renying Cunkou diagnosis (RYCK) after the places where the pulses of these arteries are compared. Bigger RY than CK indicates either yang excess or yin deficiency, while bigger CK than RY indicates either yin excess or yang deficiency. The exact proportions between RY and CK can more narrowly identify which of the six yinyang meridians is signaling an imbalanced condition. The reason I classify this method of pulse diagnosis as conditional is that after treatment, this RYCK ratio can be observed to change. Indeed, this is stated as an expectation in the *Nei Jing*, so it is not an invariant signal like the first 4 listed above
6. *Nan Jing* (《难经》 *Classic of Difficult Issues*) chapter 5 presents the associations of body tissues (skin, vessel, flesh, tendon, and bone) and organs (LU, HE, SP, LV, and KI), implying their five element correlations, with the amount of pressure exerted by the examiner’s fingers at the cun, guan, and chi positions. The greater the pressure, the deeper the level where the pulse is examined. In a state of health, the depth where the pulse is biggest should match its elemental correspondence. Thus, the left cun should be felt at the vessel depth, which corresponds to fire. If it is felt at the bone depth (corresponding to water), there is an imbalance between Fire and water elements. This method of examination can be refined even further by slightly shifting one’s fingers either proximally or distally at cun, guan, and chi. I have found that the distal placement of cun, guan, and chi reflects the situation in the yang meridians associated with the Fu organs, while the proximal placement of cun, guan, and chi reflects the situation in the yin meridians associated with the zang organs. Both yin and yang finger positions for cun, guan, and chi give accurate information when applying the ideas in *Nan Jing* chapter 5. One goal of CCA treatment is to return these pulse depths to their proper elemental level, and this can be used as a guide to a successful treatment
7. Perhaps, the most difficult part of the conditional pulse examination is the more superficial level of the ayurvedic pulse, known as the Subdosha level. Each of the three Doshas is in turn comprised five Subdoshas, and I have discovered that the locations on the examiner’s fingers



Figure 1: Treatment in Kunming

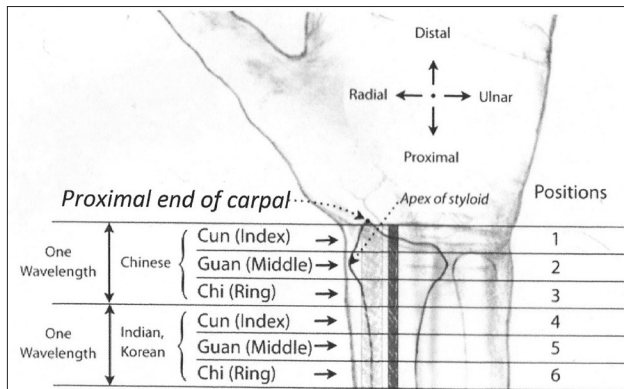


Figure 3: Radial artery 6 figure positions

where the different Subdoshas might be felt follow a strict order. It happens that this order reflects the xiang ke (相克control cycle) order of the elements so that a Subdosha finding can be translated into a Chinese elemental signal. My experience is that most often the constitutional element's Subdosha will be found on one radial artery, while the conditional element's Subdosha will be found on the opposite side's radial artery. These findings are even more specific than just identifying the element involved. They actually reveal the organ producing this signal, assuming one already knows the individual's constitution, and thus their elemental tendencies toward excess or deficiency.

This new style of acupuncture is in fact heavily indebted to ancient Chinese doctrines, and is best viewed as an expansion

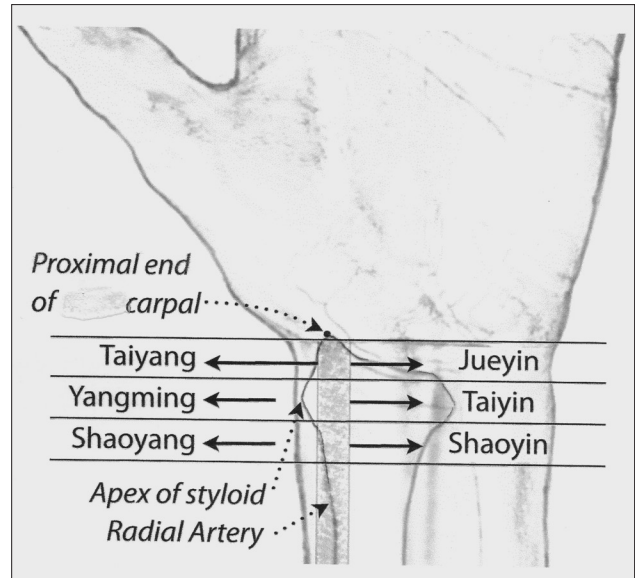


Figure 2: Maijing 6 Deviations



Figure 4: Study in Korean with Kuon Dowon

of those basic ideas, resulting from the clinical experiences of countless practitioners since antiquity, down to modern times. I have conducted clinical workshops to reveal and teach CCA in the USA and Spain during the past 2 years, in addition to the workshop in Kunming, and is eager to conduct similar classes wherever there are interested students and practitioners.

Financial support and sponsorship

Nil.

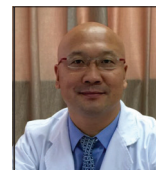
Conflicts of interest

There are no conflicts of interest.

Traditional Chinese Medicine Showing Promising Results in Reproductive Medicine

Gongqing Tong

IVF Center, Shuguang Hospital Affiliated to Shanghai University of Traditional Chinese Medicine, Shanghai, China



Abstract

Traditional Chinese Medicine (TCM) treatment including herbal formulas and acupuncture shows promising results in reproductive medicine. Shuguang Hospital's IVF center is also applying TCM on IVF treatment. We hope that through sharing our publications, more IVF clinics, research institutes, and business companies would collaborate with us to carry TCM-enhanced IVF further.

Keywords: Needling acupuncture, reproductive medicine, traditional Chinese medicine

In vitro fertilization (IVF) and embryo transfer have been helping thousands of families globally. The world statistics indicate that over five million IVF babies have been born since the first test tube baby Louise Brown was born in 1976. In mainland of China alone, around 600,000 IVF treatments were carried out in 2017, which resulted in more than 200,000. Although IVF treatment remains the most efficient technology for infertility problem, a lot of patients have to repeat the procedure many times without success. These patients are usually reaching certain age (above 40 years old), or have suboptimal endometrial environment, or failed many times with unknown reasons.^[1]

These difficult cases typically try many kinds of treatment, including taking antioxidative pills, DHEA, CoQ10, as well as various complementary medicines. However, so far, there is very limited scientific evidence showing its efficacy. Traditional Chinese medicine (TCM) is one of the choices for these difficult patients. There has been intensive research on this topic which shows controversial result.

Shuguang Hospital's IVF center is also applying TCM on IVF treatment, particularly for these difficult cases. We tried acupuncture for frozen-thawed embryo transfer for difficult cases.^[2] We found endometrial blood flow significantly increased by acupuncture with a trend of higher pregnancy rate. We investigated a Chinese herbal formula, Cang Fu Pai Luan formula (苍附排卵汤), for polycystic ovary syndrome patient. We observed that this formula can help patients reduce

body weight, therefore resulting in a higher rate of mature oocytes and high-quality embryos. We tried the other formula, Bu Shen Yu Tai formula (补肾育胎方), for aged patients receiving minimal stimulation regime for IVF treatment, and noted that ovarian response together with endometrium receptivity was significantly improved, which gave rise to a higher pregnancy rate.^[3] For patients with repeated failures, we gave them acupuncture before embryo transfer. The results are surprisingly promising, and more than thirty patients with more than five times of failure are pregnant. The pregnancy rate is unexpectedly good with an increasing number of patients coming to seek help [Figure 1].^[4,5]

Applying TCM in a proper way for difficult patients, such as the aged or repeated failures, is making a difference in reproductive medicine. Currently, we have patients from Spain, USA, and Africa undergoing TCM-enhanced IVF treatment. Several manuscripts have been submitted to international journals. We wish to share these publications. We also expect that more IVF clinics, research institutes, and business companies would collaborate with us to carry TCM-enhanced IVF further [Figure 2].

Address for correspondence: Dr. Guoqing Tong,
IVF Center, Shuguang Hospital Affiliated to Shanghai University of Traditional Chinese Medicine, Shanghai, China.
E-mail: drtongguoqing@sina.cn

Access this article online

Quick Response Code:



Website:
www.cmaconweb.org

DOI:
10.4103/CMAC.CMAC_4_18

This is an open access journal, and articles are distributed under the terms of the Creative Commons Attribution-NonCommercial-ShareAlike 4.0 License, which allows others to remix, tweak, and build upon the work non-commercially, as long as appropriate credit is given and the new creations are licensed under the identical terms.

For reprints contact: reprints@medknow.com

How to cite this article: Tong GQ. Traditional Chinese medicine shows promising results in reproductive medicine. Chin Med Cult 2018;XX:XX-XX.

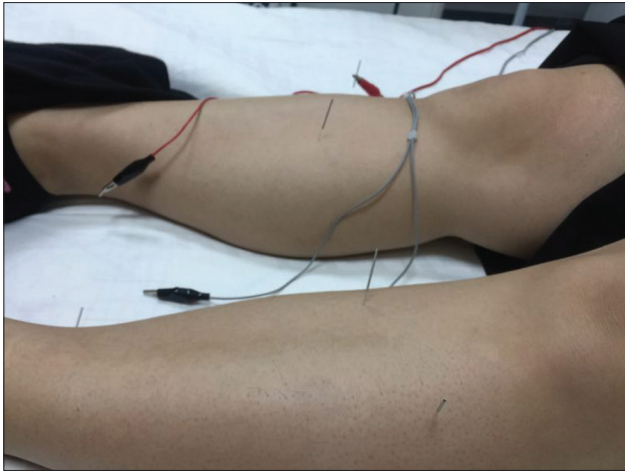


Figure 1: Needling acupuncture for patients before embryo transfer dramatically improved clinical pregnancy rate, particularly for repeated *in vitro* fertilization failures

Financial support and sponsorship

Nil.

Conflicts of interest

There are no conflicts of interest.

REFERENCES

1. Albertson K. The Use of Traditional Chinese Medicine for Treating Female Infertility. Birmingham, AL: Clayton College of Natural Health;



Figure 2: Fertility specialist, embryologist and nursing staff of Assisted Reproduction Technology Center of Shuguang Hospital

- 2006.
2. Emperaire JC. Minimal ovarian stimulation: Certainly less dangerous and probably as efficient. *Gynecol Obstet Fertil* 2006;34:354-5.
3. Wang L, Zhou GB, Liu P, Song JH, Liang Y, Yan XJ, *et al*. Dissection of mechanisms of Chinese medicinal formula Realgar-indigo naturalis as an effective treatment for promyelocytic leukemia. *Proc Natl Acad Sci U S A* 2008;105:4826-31.
4. de los Santos MJ, Mercader A, Galán A, Albert C, Romero JL, Pellicer A, *et al*. Implantation rates after two, three, or five days of embryo culture. *Placenta* 2003;24 Suppl B: S13-9.
5. Zhu D, Zhang J, Cao S, Zhang J, Heng BC, Huang M, *et al*. Vitified-warmed blastocyst transfer cycles yield higher pregnancy and implantation rates compared with fresh blastocyst transfer cycles – Time for a new embryo transfer strategy? *Fertil Steril* 2011;95:1691-5.

中医文化 东方智慧
Healthcare Wisdom in
Traditional Chinese Medicine

中醫藥文化
CHINESE MEDICAL CULTURE

海外版