



# CHINESE MEDICAL CULTURE

2016 秋季刊  
Autumn

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奉藏者少

Four Gentlemen Therapy  
for American  
Acupuncture Fever

Health  
Preservation in  
Autumn

The Wisdom of  
Traditional  
Chinese  
Medicine in  
Hong Kong  
People's  
Daily Life



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International Education College of Shanghai University of Traditional Chinese Medicine



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# China's Earliest Records on Medicine and Pharmacology

By Weikang Fu (傅维康)

Before medical and pharmacological knowledge could be preserved in written form, health tips spread from mouth to mouth and people memorized the remedies, exchanged experience, and so handed down their knowledge to later generations. With the evolution of an adequate written language, records of treatment, administration of certain drugs and descriptions of some diseases appeared.

The earliest Chinese characters were inscriptions on ox bones and tortoise shells – actually pictographs and various signs.

Since the end of the 19th century such “oracle bones” have been unearthed from the Shang Dynasty ruins in the Anyang area of He'nan Province. These have been found to be 3,000 years.

Though characters inscribed on these ox bones and tortoise shells are quite different from those of modern times, researchers in archaeology assure us that at that time people were already aware of disease and the importance of human hygiene. The character for “disease”, for example, symbolized a man being shot with an arrow, looking ill and in pain. There is a picture showing a tooth with cavities and another showing an intestinal parasites. Also representations of disorders of the head, ears, eyes, and food have been found. They were the earliest characters, and also the earliest records of China's medical history.

By the Western Zhou Dynasty, there was quite a collection of medical literature.

One passage in the Zhou Li (《周礼》 *Rites of Zhou Dynasty*) states that people are subject to headaches in spring, scabies, boils and other skin disorders in summer, malaria in autumn and cough and asthma in winter, indicating that it was already recognized that weather was related to health and the occurrence of disease.

Shi Jing (《诗经》 *Book of Songs*), the earliest such collection in China, compiled during the Spring and Autumn Period (770-476 BC), contains much information in gathering herbs. The medicinal herbs mentioned include Che Qian Cao (车前草 *Herba Plantaginis*), Bei Mu (贝母 *Bulbus Fritillaria*), Yi Mu Cao (益母草 *Herba Leonuri*) and Ai Hao (艾蒿 mugwort). The therapeutic effect of these drugs is not told in Shi Jing (《诗经》 *Book of Songs*), but later medical works do discuss the action of these herbs and also other drugs of animal or herbal origin. The principal action of Che Qian Cao (车前草 *Herba Plantaginis*), for instance, is described as diuretic, relieving diarrhea, brightening the eyes and dispelling sputum. The action of Bei Mu (贝母 *Bulbus Fritillaria*) is to dissolve sputum and



The character for disease in oracle bone

soothe cough. Yi Mu Cao ( 益母草 *Herba Leonuri* ) is for regulating menstruation and also serves as a diuretic, while Ai Hao ( 艾蒿 mugwort ) is the main material for moxibustion. All these herbal substances are still frequently used today.

In the ox-bone-and-tortoise-shell inscriptions a symbol appear representing the character Jiu ( 酒 wine), indicating something very important in Chinese medicine. In ancient Chinese literature, some references tell of wine being used therapeutically by ancestors. When tracing the source of the Chinese character Yi ( 醫 medicine), one comes upon a fascinating story about the close relationship between medicine and wine.



Chinese character " 酒 "



Chinese character " 医 "

奇解酒  
 中書王  
 題於  
 卷一



According to Shuo Wen Jie Zi (《说文解字》 *Analytical Dictionary of Characters*), the earliest dictionary of the Chinese characters, published in the 2nd century, the upper part of the character Yi (醫 medicine) is the appearance of a sick man and the lower part is the character Jiu (酒 wine), suggesting a modality of treatment and showing the proximity of wine to medicine.

Wine has been around for a very long time, it existed in the natural environment long before it was discovered by humans. In the valleys and forests wild fruit fell to the ground when ripe, and the heat of the sun fermented it to produce fruit wine. In primitive society, when people gathered wild plants to satisfy hunger, this "fruit wine" was bound to have been ingested. Later, when people started planting and also began eating cooked food, leftover cooked grains certainly fermented and became wine too. Through a long process of investigation and experimentation, people gradually learned to make wine.

The therapeutic effect of wine was in time recognized after much experimentation. Drinking a small amount of wine was found to cause excitation, while a large amount caused intoxication, with nausea and vomiting, headache, lethargy or loss of consciousness. Thus, wine was said to be a drug causing excitation and anaesthesia, a rule of thumb known by people in ancient times.



When was wine first used for therapeutic purposes? Historical data at hand do not give us a clear explanation, but oracle bone inscriptions indicate that medicine was compounded with wine in Shang Dynasty. Later, in Han Shu (《汉书》 *History of the Han Dynasty*), a passage says that of all drugs, wine is the most important.

Chinese medicine claims that an appropriate amount of wine promotes blood circulation, or it may enhance the effect of drugs. In ancient time, general anaesthetic drugs were usually given orally and were mixed with warm wine to enhance their effects.

Since ancient days there were various kinds of famous medicated wines, such as slender Wu Jia Pi (五加皮 *Acanthopanax Bark*) wine and ginseng wine, which are still popular today.

When processing crude drugs, wine plays an important role in averting certain side effects, promoting their therapeutic effect and preserving the property of the drugs. Some drugs are first washed with wine or soaked in it; some are roasted or steamed with wine. All procedures show the affinity of wine to medicine since ancient times.



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# Four Gentlemen Therapy for American Acupuncture Fever

By Yongming Li (李永明 USA)

## Introduction

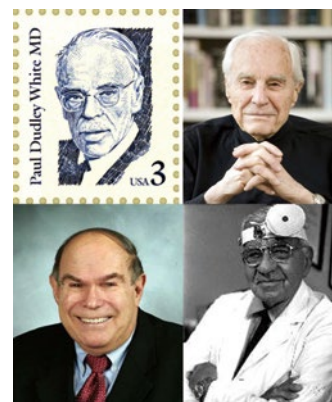
At the onset of American acupuncture fever, beginning in 1971, there was much debate both in the American medical community as well as in the public regarding the news of acupuncture brought back by American reporters and scientists from China. Some suspicious physicians argued that using a needle to stop pain did not make sense and that the so-called "acupuncture anesthesia" effect was achieved through hypnosis. Others believed that the stories of an operation performed with acupuncture were merely propaganda from communist China. Many medical professionals determined that messages from reporters and scientists could not be trusted since they had no medical background.

Understanding that this perception in the United States stemmed from an inadequate understanding of the treatment and therapy, the Chinese Medical Association formally invited four American doctors and their wives to visit China in September 1971. This was later called the Four American Gentlemen's trip to China and the name coincidentally resembles a popular Chinese herbal medicine treatment, the Four Gentlemen Decoction. The integration of acupuncture into American medical professions can be traced back to this visit. The four gentlemen's trip converted the pseudo acupuncture fever, with symptoms of misperception and distrust, into a real fever leading to the concept's adoption in the United States.

## Four gentlemen's trip to China

Among the four gentlemen that conducted the visit, one was the personal doctor of former American President Eisenhower, a well-known cardiologist and professor at Massachusetts General Hospital and Harvard Medical School, Paul Dudley White. The second the president of the Health and Science College of Missouri University, Dr. Grey Dimond. The third Professor of New York Albert Einstein College of Medicine, Dr. Victor Sidel. And lastly retired professor and ENT specialist from New York Mt. Sinai School of Medicine, Dr. Samuel Rosen. This delegation included four senior physicians in different specialties and all of them had extensive clinical experience. Anecdotaly, they were known as the "Four Gentlemen" by the medical community. They came to China, visited many Chinese hospitals, observed a number of operations, and brought back findings to the American medical community and public.

The four gentlemen received an unexpected courteous reception in China. As their airplane was arriving at Beijing Airport, they heard an announcement from the captain, "Please do not move and let the important members of the dele-



Invited by the Chinese Medical Association, the first American medical delegation visited P. R. China in September, 1971. Among the members, were four famous American doctors from different specialties, Drs White (top right), Dimond (top left), Sidel (bottom right), and Rosen (bottom left). One of their major interests during the trip was to observe operations under acupuncture anesthesia. Indeed, they brought back much surprising information regarding on Chinese acupuncture to the American public, and their "expert opinions" convinced most Americans that "there is something in it".

gation leave the airplane first." Along with the many other passengers, the four gentlemen sat still, waiting for the important people to leave the airplane first. After a while, a flight attendant approached them and said, "Other passengers are waiting for you to leave the airplane first." Their four doctors realized that they were the important guests and immediately left the airplane with their baggage. The even bigger surprise was a line of high-level Chinese medical officials waiting for them at the door. It was the highest level of reception in the Chinese medical community

even to this day, probably due to the fact this was the first medical delegation to visit China since Sino-American communication ceased 22 years ago.



Post thyroidectomy with acupuncture anesthesia, a patient is walking back to the ward with two nurses. (Dr. Dimond's slide)

As recalled by Dr. Dimond, "they received us at the airport and we also went to their special meetings." These famous Chinese doctors included the president of the Chinese Medical Society, chest surgeon and professor Jiasi Huang (黄家驷); the vice-president of the Chinese Medical Association, urologist and professor Jieping Wu (吴阶平); the director of ob/gyn department at Beijing Union Medical Hospital, gynecologist and professor Qiaozhi Lin (林巧稚); the president of Tianjing Medical College, endocrinologist and professor Xianzhi Zhu (朱宪彝); chief surgeon from Beijing Fuwai Hospital, chest surgeon and professor Yingkai Wu (吴英恺), and others. This list included almost all the famous doctors in Beijing who most had received an excellent Western medical education. In their first meeting, the four gentlemen felt it was like a class reunion and found that all the Chinese doctors there could speak fluent English. The Chinese and American doctors seemed to be able to talk with each other about anything they wanted. Especially appreciated by the American doctors was the fact that these famous Chinese doctors would leave their work and have long conversations with them and answer any questions they asked. Many of them also arranged special trips to their own hospitals for the American medical delegation. In subsequent visits to different hospitals nothing was off limits. The US physicians could review medical charts, take photographs, and have conversations with any of the medical staff or patients. The only limitation was that all the conversations had to be through an interpreter as none of them or their wives understood Chinese. Interestingly, Dr. Dimond did use some of his own translational liberties in his publication after returning to America. He described one of the hos-



pitals he visited as “Fan Di” hospital rather than using the English name of the hospital, which should have been translated as the “Anti-Imperialism Hospital”.

The four gentlemen were impressed throughout their trip in China. They mentioned this many times in their interviews with the reporters, as well as in the papers they wrote about China. Their impressions of the Chinese were that they were healthy, happy, polite, hardworking, open-minded and honest. In Guangzhou and Beijing, they visited seven hospitals and medical institutes. By their own words, although with a language barrier, they could understand the international language of a heart beat with their stethoscope, along with cardiograms and x-ray films. The medical profession did not need translation.

There was only one thing they did not quite understand. In every meeting, there was always a director of the Revolutionary Committee in a green army uniform.

## Western view of eastern medicine

The four gentlemen observed the Chinese medical system in detail with their professional points of view and found, at least in their own areas of specialization, that the Chinese doctors used similar methods in diagnosis and lab tests as well as treatment in line with the general international standards of medicine. They were impressed that the Chinese doctors could use simple medical equipment and perform excellent operations. Obviously, the Chinese paid great attention to traditional herbal medicine and acupuncture, and in many local hospitals, almost half the medical service was traditional medicine. In the eyes of the American doctors, the Chinese government, within one generation, had changed the quality of the people's nutrition, controlled epidemics of infectious diseases, nearly eliminated all sexually transmitted diseases, and provided basic medical services for one-quarter of the world's population, which in themselves were great achievements.

According to the recall of the distinguished academic, Professor Keji Chen ( 陈可冀 ), of the Chinese Academy, there was a meeting hosted by other academics, Jieping Wu ( 吴阶平 ), and Yingkai Wu ( 吴英恺 ) in a Beijing Hotel, and attended by the famous cardiologists, Wan Huang ( 黄宛 ), Qi Fang ( 方圻 ), Shouqi Tao ( 陶寿琪 ) and a famous doctors of traditional Chinese medicine from the Academy of Chinese Medicine, Dr. Shikui Guo ( 郭士魁 ), and Professor Chen himself. After listening to the talks given by the Chinese doctors, Dr. White said that traditional Chinese medicine had a long history of rich experience and literature, and he believed that further exploration of Chinese medicine would find useful therapies for heart disease. This indicated that American doctors were practical and paid great respect to Chinese medicine. That was the beginning of China opening its

doors and Professor Chen was moved by the words of the American doctors. Later, he devoted entire his career in the research of cardiology in Chinese medicine and has many achievements in this field.

The above information was not the major concern of the American medical community at that time as most of the information on Chinese medicine service had already appeared in the news. The American medical community was more anxious about whether the American delegation could determine the trick of acupuncture anesthesia during their visit to China.

The Chinese authority was very clear about the major aims of the American medical delegation to China, and as soon as they arrived in China from Guangdong, the Chinese hosts asked the American guests what they wanted to see in China. The consensus was clear – acupuncture anesthesia. The Chinese hosts arranged a visit to several hospitals immediately.

Dr. Dimond reported that after they entered China from Hong Kong on September 16, 1971, they first observed three operations with acupuncture anesthesia in Guangdong People's Hospital in Guangzhou; removal of a thyroid tumor from a male patient, gastrectomy for stomach ulcers of a male patient, and a thyroidectomy for hyperthyroidism in a female patient. The Chinese doctors told them frankly that the patients received 400 mg Miltown or 60 mg Demerol the night before the operation, but no medication was used before or during the operation. The American doctors also agreed that the amount of medications the patients received the night before was not enough for anesthesia during the operation. They observed the entire operation and took many pictures. During the operation they had conversations with the doctors as well as the patients on the table. All three patients remained awake during the operation and no one complained of pain. After the operation, they had a long conversation with the chief anesthesiologist, the Director of Acupuncture Anesthesia Committee in the Guangzhou area, Dr. Zhiming Chen. Dr. Chen happily answered all the questions they asked and also said that since 1959, their hospital had used acupuncture as a means of anesthesia in operations and had completed 1500 cases, achieving approximately a 90% success rate. Among the various operations, thyroidectomy had the highest success rate and abdominal operations were



A Chinese doctor is preparing for thyroid operation with acupuncture anesthesia in Guangzhou. (Dr. Dimond's slide)

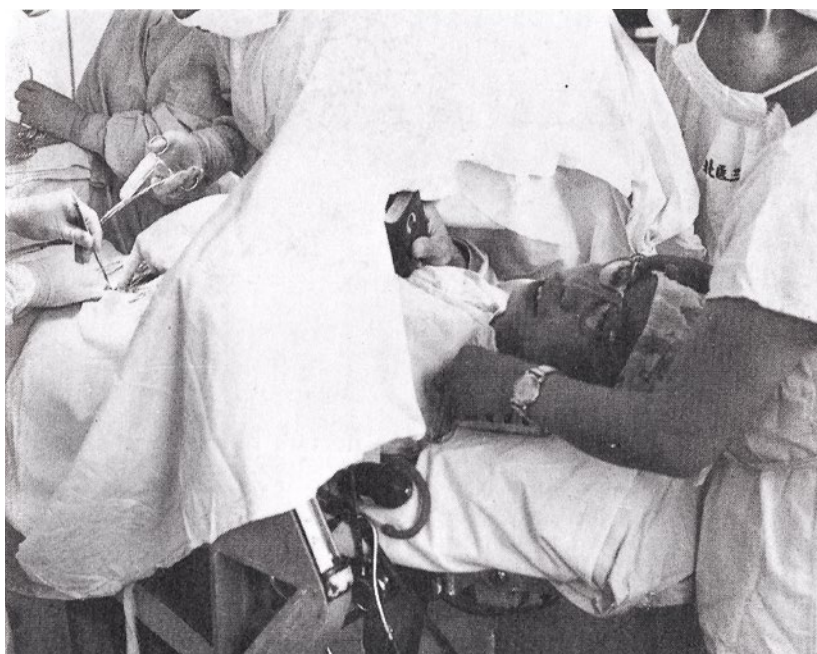
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least successful, as removing internal organs could cause an uncomfortable sensation for the patient. The operation is difficult for a patient with thicker abdominal walls, when the muscles are not relaxed, and the operation is easier on thinner patients. Dr. Chen also said clearly, "All patients for acupuncture anesthesia are pre-selected and only those who volunteered to receive acupuncture and were also suitable for the operation were to be considered. Those who were nervous or were very afraid of pain were usually not considered." During the operation, the anesthesiologist had to observe the patient closely and local anesthesia medications might be used if necessary. When asked about the acupuncture point for anesthesia, Dr. Chen replied it was mainly based on traditional clinical experience. He also answered other concerns from American doctors and said, acupuncture anesthesia is not hypnosis and in China there are over 1000 doctors who have performed successful operations on tens of thousands of patients. In the case of a difficult brain operation, acupuncture anesthesia could continue to work for over six hours.

From there, the four gentlemen traveled to Beijing. After their arrival, the Chinese hosts arranged a visit to the Beijing Third Teaching Hospital of the Beijing Medical School on September 23. This time, they observed seven operations; removal of a brain tumor from a female patient, cataract removal on a male patient, lumpectomy on a male patient with tuberculosis, removal of an ovarian cyst on a female patient, an appendectomy of a recurrent appendicitis, and two tooth extractions. After the operations, the American doctors also listened to a summary on acupuncture anesthesia by the doctor in charge, Dr. Hanguang Zhou( 周汉光 ).

Dr. Zhou said that their hospital had started acupuncture anesthesia in 1958 and had performed over 4900 cases. His speech on the applications and limitations of acupuncture anesthesia was very similar to what the American doctors heard in Guangzhou. When asked about electrical stimulation, Dr. Zhou replied that he was not familiar with electronic data but only knew the stimulator was nine volts with 0.5 amps output, and the frequency used was around 120 to 180. Dr. Zhou said, like many other doctors trained in Western medicine, he was suspicious of acupuncture in the beginning, but after repeated clinical practice he found acupuncture indeed was effective for certain diseases and many medical conditions. Apart from acupuncture anesthesia, he also used acupuncture to treat abdominal pain, renal colic, biliary colic, tooth pain and other symptoms. Although lacking controlled scientific experiments, he found that after the injection of nerve blocking drugs at acupuncture points, the acupuncture stimulation could no longer induce local anesthesia. The phenomenon described by Dr. Zhou suggests that acupuncture anesthesia is dependent on the nervous system. Exper-





In Beijing 3rd People's Hospital, a patient is operated under acupuncture anesthesia with a small red book in hand.

imental studies later proved that the result of acupuncture stimulation is indeed dependent on the peripheral and central nervous system.

When asked about how anesthesiologists selected their acupuncture points, Dr. Zhou replied, "The most important thing is to induce acupuncture sensation at the operation site, which includes sensations of numbness, tension, heaviness, and warm feeling." To the four gentlemen, it was pretty amazing that all seven hospitals they visited provided the exact same answer.

The reports on the four gentlemen's acupuncture visit and their recollections were consistent with other historical documents published. At the time, the Chinese government received a delegation of overseas Chinese-Americans and among them there were two Chinese students from Taiwan studying in America, Chunsheng Wang and Zhengfang Wang. After returning to America, they wrote a book titled, "Review of Mainland China by Taiwan Students Studying in America." In the book they described their visit to the Beijing Third Teaching Hospital in September 1971 and their observation on the entire process of acupuncture anesthesia. They mentioned that, at the same time, there were 40 other guests from Canada, France, Egypt and other countries. While unlikely that they were at

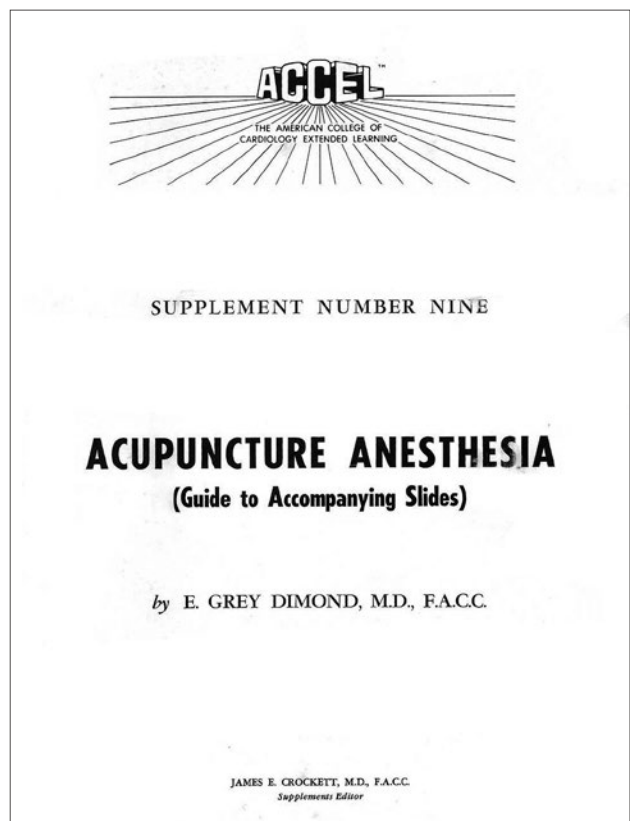
the hospital the same day as the American doctors, what they described in their book about acupuncture anesthesia and their memories of post operation conversation were very similar to Dr. Dimond's publications in English literature. The consistency of these accounts from different sources suggests that the Chinese government was likely intentionally using acupuncture anesthesia as an attractive means for diplomatic propaganda.

### **I have seen in the past and it works**

As expected, the American media paid great attention to their own doctors' views on acupuncture anesthesia and were eager to interview the doctors when they returned from China. Among the four gentlemen, Dr. Dimond was the active scholar. Not only did many in the media interview him, but he also wrote several articles for major publication in which he described his view of the Chinese medical system in detail. Some of his papers were published in *The Journal of the American Medical Association* (JAMA), *The Saturday Evening Post* and *Saturday Review*, among other influential professional journals and other popular magazines in America. Dr. Dimond documented his trip to China thoroughly with photographs and gave multiple speeches after returning to America about what he saw to China. Some of the slides of his talks were used as continuing medical education material for The American College of Cardiology.

Most of the reports about the four gentlemen's visit to China were published in the mainstream media. From a historical point of view, one of the most influential acupuncture articles published in the mass media, it has to be the one appeared in *The New York Times* on November 1, 1971. written by Dr. Rosen, entitled "I have seen into the past and it works." As an old proverb says in both East and West, "One eyewitness is better than two hearers", Dr. Rosen's comment impressed American readers greatly. His words were cited widely, appearing in commentary articles about acupuncture, on book covers, and it was regarded as the most popular comment on acupuncture at that time. It was later credited to the wrong person, saying that it was the personal physician of President Nixon or the *New York Times* reporter James Reston. Dr. Rosen said in his article, "I know that nobody is going

Dr. Dimond's presentation and photo slides were used as materials for continuous medical education by American College of Cardiology.



to believe what I am going to tell, but a doctor in a big hospital in Guangzhou told me that before he personally witnessed it many times, he did not believe it either." In the paper Dr. Rosen described what he and the other doctors saw in Guangzhou and Beijing, 15 operations under acupuncture anesthesia, including brain surgery, open chest surgery and other operations. They had carefully observed the entire process of the operations and found that, with the exception of using acupuncture anesthesia, the operative procedures were very similar to the operations performed in the typical American hospital.

There was another detail that caught the American doctors' attention. One patient held Chairman Mao's red book tightly in his hand during his operation. Dr. Rosen described a visitor asking, "Can Chairman Mao's thoughts have an influence of self-induced hypnosis or hint of anesthesia?" The Chinese surgeon replied, "It is possible, but the acupuncture anesthesia has a similar effect on rabbits and cats. To the best of our knowledge, they have not been influenced by Chairman Mao's thoughts."

While the *New York Times* article held mass appeal, the paper that had the greatest influence in the American medical community was the one published by Dr. Dimond in December 1971 in *The Journal of the American Medical Association* entitled "Acupuncture Anesthesia". In the article, Dr. Dimond summarized his views of Chinese acupuncture anesthesia:

**In September 1971, Paul Dudley White, myself, and our wives were invited to the People's Republic of China by the China Medical Association. We were asked by our Chinese hosts to indicate specific interests, and among these I identified acupuncture. In a previous report in the New England Journal of Medicine I described my acupuncture experience in Saigon. Earlier (1946-1947) I had seen the practice of acupuncture and moxa in Japan.**

**The China Medical Association and the many individual physicians could not have been kinder, and made every effort to allow me to see the full range of medical practice in China today.**

**The practice of medicine and the national policy of China are inseparable and this report can only be rational if the political reality is identified.(JAMA. 1971;218(10):1558-1563)**

## Seeing is believing

After the four gentlemen observed acupuncture anesthesia themselves, they realized that the situation was much more complicated than what they originally



thought. Apparently, acupuncture anesthesia was not a magic trick as all the surgeons were well trained in Western medicine and the entire operation process was open to visitors for inspection. Acupuncture anesthesia was clearly not hypnosis either, as the patients were awake during the entire operation and could even have conversations while being photographed. The Chinese doctors were willing to answer any questions and seemed to have no secrets to hide. The only problem was while explaining the mechanism of acupuncture, the host used specific terms of Chinese medicine such as meridians, points, Qi, etc., which were not quite compatible with modern anatomy, physiology, pathology or other Western medicine theories.

While facing the American media in public, the four gentlemen often answered questions on acupuncture anesthesia with great caution. They all expressed their respect to the Chinese culture with a thousand years of history and agreed that acupuncture had potential value for many applications. They stated that the importance of acupuncture anesthesia could not be excluded, but they also emphasized further scientific research was needed. In fact, this was a typical behavior of cautious scientists. In the American medical community, there is a popular saying, "never say never." It means that in the medical field there are always exceptions. As medical doctors, they could not deny what they had witnessed with their own eyes, but did not want to take the risk of supporting a phenomenon they could not understand. In the meantime, they also wanted to preserve their own reputation and were afraid that one day they would find that they had been cheated and ridiculed.

For these reasons, the American doctors' comments about acupuncture anesthesia seemed to be fuzzy, with reservations, and the American public did not receive clear direct approval of acupuncture anesthesia. However, many American people read between the lines of experts' expressions and some appeared convinced that seeing is believing. The public sentiment was that acupuncture anesthesia was performed while the patient was awake and the top American medical experts did not pick up on any trickery. The information on Chinese acupuncture brought back to America by these four gentlemen proved to be important for acupuncture applications in America for pain management and



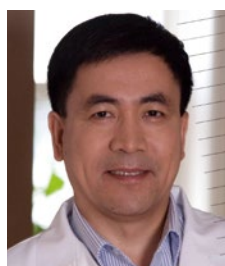
A very popular magazine, *Saturday Evening Post* published Dr. Grey Dimond article, entitled "Acupuncture Anesthesia: Western Medicine and Chinese Traditional Medicine", in the Summer of 1972.

other similar conditions. A year later, *Time Magazine* published an article entitled, "Acupuncture for Pain" in which the trip of these four gentlemen to China was mentioned in the first paragraph.

A number that was previously mentioned in this article and in need of further clarification is the reported 90% success rate of acupuncture anesthesia. It was clearly stated by Chinese doctors initially that the success rate meant a successful operation rate among selected subset of patients, and not for all patients. This is a very important point in order to understand the limitations of acupuncture anesthesia. In fact, upon further investigation, less than 10% of individual patients fit acupuncture anesthesia in the general population. This number has eased the anxiety of American professional anesthesiologists.

The information brought back by the four gentlemen to America disappointed some in the American medical community. Even witnessed and photographed by American doctors, certain physicians still could not accept acupuncture anesthesia as a fact. Some critical comments at that time were that there were no anesthesiologists among the four doctors and they could not evaluate acupuncture anesthesia. Others suspected these four doctors were tricked by the Chinese and even said, "Dr. White is too old and does not understand medicine anymore." This critique was one of the reasons that another American medical delegation was sent to China three years later.

China and America were planning to reopen their doors to each other at the beginning of 1971 as there had been very little communication between the two countries before President Nixon formally visited Beijing in the Spring of 1972. Even today, it is still not clear how the Chinese authorities learned of the debate concerning acupuncture in America which subsequently led to the invitation of the first American medical delegation to visit the People's Republic of China. Nevertheless, the "four gentlemen therapy" prescribed by the Chinese Medical Association turned out to be very effective. It converted the pseudo acupuncture fever into real American acupuncture fever and started the journey of Chinese acupuncture to America.



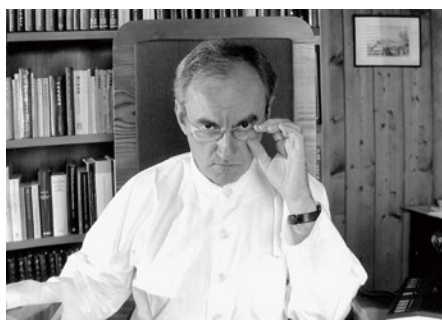
#### ABOUT THE AUTHOR

Yongming Li, a licensed medical doctor, board-certified pathologist, dermatopathologist, and acupuncturist, currently practices in New Jersey. He earned a BM in TCM from Liaoning College of TCM, China and a Ph.D in Molecular Immunology from the University of Illinois at Urbana-Champaign. He completed resident and fellowship training at NSUH hospital and Columbia University. Dr. Li has published over 100 papers and abstracts and several books. He has received several Research Awards, four US patents, and the NIH Merit Award. He was the past President of the American TCM Society and also served as a member for several expert committees at NIH.  
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# Manfred Porkert

## An Eminent German Sinologist and Scholar-Practitioner of Chinese Medicine

By Ting Hor (贺霆 FRA)



Manfred Porkert (满晰博)

Manfred Porkert (满晰博) was born in Decin, Ustecky Kraj, the northern part of the Czech Republic. As a German research specialist in Chinese medicine, Manfred Porkert served in the Institute for East Asian Studies at the Ludwig Maximilians University of Munich between 1975 and 1996. Manfred Porkert has a thorough knowledge in both Chinese

and Western cultures. He is fluent in German, English, Latin, Chinese and French. He always considers himself as a member of the Chinese medicine community and is therefore dedicated to introducing it to the West. He has written numerous books and hundreds of papers on Chinese medicine. Manfred Porkert has a large collection of Chinese books, including more than 8000 books on Chinese medicine and 20000 books on Chinese arts, history and philosophy.

Manfred Porkert is the founder and honorary president of the International Chinese Medicine Society (SMS). Since 1989, he has been the Executive Editor-in-Chief of the International Normative Dictionary of Chinese Medicine (INDCM) of the China Academy of Chinese Medicine (in Beijing). Since the 1950s, he has published some 400-odd essays and translations on topics of Chinese medicine, Chinese science and Chinese literature and a comprehensive line of textbooks on all major aspects of Chinese medicine (diagnostics, pharmacology, prescriptions, acupuncture and moxibustion, and manual therapy), as well as a number of book-length translations and books for the general reader. This work has originally been accomplished in German, English and French; yet individual texts have also been translated into Japanese, Chinese, Russian, Italian and Spanish.

In 1974, Manfred Porkert published *Chinese Medical Diagnostics and Theoretical Foundations of Chinese Medicine*. These well-recognized books have been translated into English and French and republished over the last 20 years. His *Clinical Chinese Pharmacology* (1978) included more than 600 Chinese herbs. His *Chinese Herbal Formulas* (1984) included over 400 common formulas. *Classical Acupuncture. The Standard Textbook* by Manfred Porkert and his students systematically discusses meridians, points, diagnosis and needling manipulation. His academic papers on Chinese medicine are popular among general readers. He shares the same reputation as Prof. Joseph Needham (1900-1995) from the UK; they are both well-known experts on the history of Chinese science and civilization, including Chinese medicine.<sup>1</sup>

1. Excerpt from Manfred B. Porkert: A Chinese Medical Professor from Germany by Ge Tang (唐鸽) and Zekang Lv (吕泽康), China News of Traditional Chinese Medicine, 2015-04-23.



The desk of Manfred Porkert

On a rainy morning on March 31, 2016, the Eurostar train from Paris slowly pulled into the Villach station in Austria. Through the train window, I could see Helga, the widow of the late Prof. Manfred Porkert waiting for me on the platform.

I only met Manfred Porkert once at his home in France in the summer of 2014. Today, I can still picture

him wearing a white gown and talking brilliantly on that day. The videotaping interview lasted the whole day. Less than a year later, I got a letter from Helga, who delivered the sad news that Manfred Porkert had passed away in Venice, Italy on March 31, 2015. Also in the letter, she asked for the video I took during the last interview for her memory. I sent Helga a CD-ROM in the letter, along with my condolences and wishes to collect some relics to exhibit in the Museum of Chinese Medicine in the West. Mrs. Manfred Porkert told me to come over, saying that she was willing to send me her husband's desk. In addition, she suggested I'd better come on March 31 — the anniversary of his death.

Manfred Porkert chose to settle down in Kirchbach — a small town in Austria that can hardly be found on a map. It was in his small mountain cottage that Manfred Porkert completed his books and papers on Chinese medicine and culture. In the afternoon, Helga and I went to visit and sweep his tomb. Compared with other tombs, the tomb of Manfred Porkert was of distinctive Chinese style: an earth grave that contained no decorations.

After this, we spent three days picking out his manuscripts, documents, photos and objects. This, coupled with previous interviews and telephone conversations, created a clear image of Manfred Porkert, including his personality and characters.

According to Helga's account in simple English, Manfred Porkert moved to Germany with his parents when he was a small boy. Therefore he could speak Czech, Russian and German. Later he also learned to speak English, French, Italian and Latin. To my surprise, he learned Chinese from French people when he pursued sinology at the Paris Sorbonne University. Then he became extremely interested in Chinese culture, especially Chinese medicine. What's more, he also received a medical doctorate degree for the purpose of practicing medicine. Thanks to his great effort in teaching Chinese and Chinese medicine at



A picture of young Manfred Porkert

the Ludwig Maximilians University of Munich, Prof. Manfred Porkert became very influential in the field of sinology, particularly in the Chinese medical field. Since the 1970s, he had frequently been invited by the Chinese government to meet with the national leaders of China. He was also often invited to workshops or seminars organized by the China Academy of Chinese Medicine (CACM). His statement entitled "Chinese Medicine Represents a Mature Medicine" has been widely spread among Chinese medical practitioners across China.

Manfred Porkert had a regular lifestyle. His daily routine was as follows: got up at 7:30 am, ate breakfast (Chinese dumplings or noodles), started to work, took a nap after lunch, continued to work until 6 pm, walked in the mountains for 2 hours, ate dinner, listened to music (he never watched TV) and afterwards went to bed before midnight (an ancient health preservation habit of sleeping after lunch and before midnight).

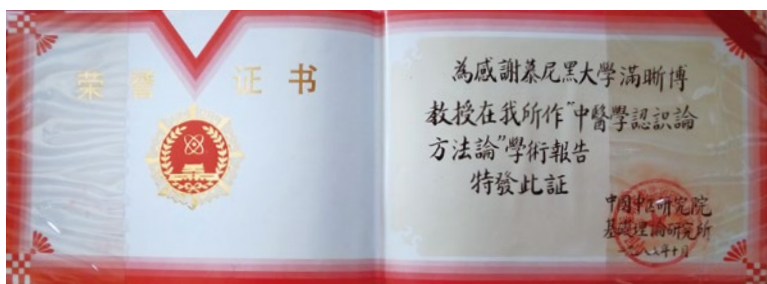
Although he never used internet or email, Manfred Porkert was an experienced-computer user. He loved photography and was crazy about flying planes (he obtained the pilot's license in Canada). However, he was most notably labeled as a sinologist and a scholar-practitioner of Chinese medicine. He was so obsessed with Chinese culture and medicine that sometimes his opinions sounded a little out of line. He once argued, during a phone conversation, that Chinese medicine is superior to other medical systems (including Western medicine), because he believed, of all human languages, Chinese had the strongest communication power.

He probably had reasons to think like this, as he understood multiple languages and knew their strong and weak points. However, his argument was not so "scientific". All I can say is that I was really impressed by his comments (as a Westerner) on Chinese language.

His strong words highlight the prejudice of Western society towards Chinese medicine and the so-called "modernization" of Chinese medicine in mainland China. This is similar to treating intractable medical condi-

A picture of Manfred Porkert and two leaders of CACM





A lecture certificate of Manfred Porkert (1987) in China

tions with peculiar medicine. Anthropological research has shown that traditional Chinese medicine is now more than a clinical therapy; it has become a good option for anxiety in the West as well as a source for imagination and creativity. The truth is that the classical or traditional parts of Chinese medicine and culture are well preserved and developed in the West, whereas these parts were not so cherished in mainland China.

Despite all the frustrations, Manfred Porkert never gave up trying. He wrote numerous letters to national leaders in China and the State Administration of Traditional Chinese Medicine, asking for primary school education in traditional Chinese culture. He believed that this was the only way to ensure the survival and further development of Chinese medicine. He made his last visit to China in 2012.

Seeing piles of manuscripts, newspaper clippings, letters and faxes at Helga's home, I couldn't help but picture a Western Yu Gong, digging and moving away mountains, with strong determination to change the trend of so-called modernization of Chinese medicine in China. Although he may not have been necessarily right, I'm still touched by his relentless effort in protecting the generational knowledge of Chinese medicine and culture.

When I was a teenager, I began to realize that Chinese culture would play a crucial role in solving current and future human issues. In my 20s, I gradually made up my mind to introduce myself to Chinese medicine, science and civilization. Over the last 25 years, many Chinese scholars repeated my statement of "Chinese medicine represents a mature science"; yet, they do not provide enough evidence to back it up.

As a methodologist, I've made unprecedented elaborations on theoretical foundations of Chinese medicine and published methodology textbooks about Chinese medicine. Unlike other elaborations, I applied the criteria of exact science to describe Chinese medical theory. Through this method, Chinese medical theory has generated consistent and reliable diagnose and prognose. This fact represents, by itself, the only justification for declaring Chinese medicine an exact science, which matches with the paradigm of the life sciences.<sup>2</sup>

**Translator:** Chouping Han (韩丑萍)

2. Excerpt from Chinese Medicine Represents A Mature Science, by Zhou Jianping, China Soft Science Magazine, 200: (1): 156-160.



#### ABOUT THE AUTHOR

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# Two Anecdotes About Famous Physicians

By Lifang Qu (曲丽芳)

## Conduct fire downwards to cure conjunctivitis

Zhan Li (李瞻), an ophthalmologist in the Ming dynasty (明代 1368–1644), treated a patient with conjunctivitis due to liver fire flaming upwards. The patient had a hot temper and was eager to be cured, but after taking medicine for long time his symptoms only worsened. Finally, he came to doctor Li's clinic.

During his diagnosis, Li craftily said that, "The conjunctivitis will heal in a few days, but in ten days you will get a carbuncle on your thigh because the toxic fire has moved there. This will be more difficult to be cured than the conjunctivitis." The patient then started worrying about his thigh, but his eyes were cured after taking a few herbal decoctions over a couple of days, and the carbuncle never appeared.

(From Yi Zhen Xian Zhi (《仪真县志》) *The Annals of Yizhen County*)



## Cure dystocia with acupuncture

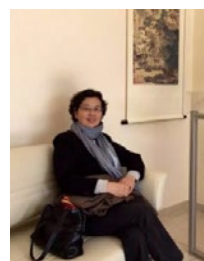
Once upon a time, Simiao Sun (孙思邈) (581–682) was walking along the road when he saw some people carrying a coffin for burial, and noticed there was a little blood dripping from it. Simiao Sun (孙思邈) was told that lying in the coffin was a puerpera (woman in childbirth) who had just died due to dystocia (difficult labor).

He asked them to put down the coffin at once, saying that he could bring the mother back to life. They opened the coffin and found the woman was deathly pale. Simiao Sun (孙思邈) felt her pulse, which was very weak, and he chose several acupoints to puncture immediately. After a while, she began to wake up and gave birth smoothly and successfully.

Everyone who witnessed Simiao Sun (孙思邈) save two lives with just a few acupuncture points praised him as a lifesaving god.

(Adapted from Qian Gu Zhong Yi Qian Gu Shi·Xi Shuo Zhong Yi Yuan Liu Dian Gu (《千古中医千古事·细说中医源流典故》 *Chinese Medicine Through the Ages: Elaborating on Stories about the Origins of Chinese Medicine*)

**Translator:** Shenshen Zhao (赵申申)



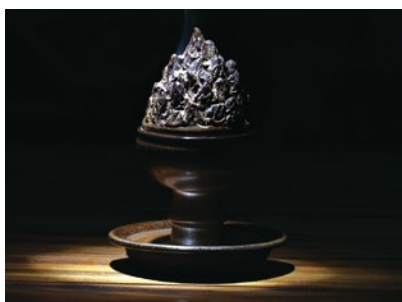
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# Boshan Censers

By Kaihui Yuan (袁开惠) and Qingyu Liu (刘庆宇)



Boshan censers are of unique shape and structure, and originally appeared in the Warring States Period and prevailed from the two Han dynasties to the six dynasties. They are representative of censers in the Han and Jin dynasties with exquisite design and perfect workmanship. Thus, it is acknowledged that the censers before Boshan did not deserve their names.



## Structure of a Boshan censer (lid, belly, handle and pedestal)

Generally a Boshan censer consists of a lid, belly, handle and pedestal. The lid resembles a cone, like towering mountains, adorned with divine birds, auspicious beasts, immortals and feathermen, etc. Its belly is deep and round; while its handle varies in length with artistic shapes like bamboo joints or a pillar with a scrambling dragon on top or with a crouching turtle at the base. The pedestal is usually round in shape, with disks, flowers and turtle-shaped variations. In the Han dynasty, mostly Boshan censers were made of bronze, but there were also glazed pottery and colored drawing Boshans. They were used to fumigate clothes indoors in the Han dynasty and did not serve as sacrificial vessels for the Buddha until the Wei and Jin dynasties.



## A brown-glazed Boshan censer in the Han dynasty (imitation)

The Boshan censer collection in this museum is an imitation of a historical relic from the Han dynasty, made of ceramic and entirely glazed evenly in a shiny brown color. The pedestal is in round shape and the handle is thick and short with circular bulges and hollows. Its lid is similar to the Boshan with some irregular holes in between the towering mountains. The censer is unique in design because of its primitive simplicity and massive historical value.

## The artistic conception of lofty Boshan — a simulation of Taihua

Boshan is generally regarded as a simulation of the holy mountains at sea, namely Penglai, Fangzhang and Yingzhou. Such statement dated back to the literati in the Song dynasty and ravelly questioned by scholars afterwards. In fact, the Boshan do depict holy mountains other than the three mentioned above.

The inscriptions of a censer by Xiang Liu (刘向) in the Western Han dynasty recorded that "the implement with such beauty is like the lofty mountains of Taihua soaring high, lifted up by a bronze disk at its base, with all kinds of fragrant spices in the belly and green smoke blowing out of the holes continuously". The implement chanted here is Boshan censer, and the Taihua refers to Huashan Mountain, also called Boshan or Nanshan Mountain in history. Shui Jing Zhu (《水经注》*Commentary on the Waterways Classic*) recorded the mountain was as beautiful as a flower from afar. The character "华" is the ancient script of "花" (flower), so it was named Huashan Mountain. There was another mountain named Shaohua (minor) in the south and thus it was termed as Taihua (major). Boshan means the mountain of gambling game. Qun Shu Zha Ji (《群书札记》*Reading Notes of a Collection of Books*) by Yidong Zhu (朱亦栋) in the Qing dynasty argued Boshan censer earned its name due to resembling the Huashan Mountain with a broad top, narrow bottom and steep sides. The reason why it is called Boshan instead of Huashan lies in a record from Han Fei Zi (《韩非子》*Han Fei*

Zi) that the King Zhaoxiang of Qin (秦昭王) ordered the workers to set scale ladder and climb up the mountain, make eight-Chi-long Bo arrow with cypress and eight-Cun-long chess pieces, and inscribe that the King Zhao once played the gambling game with the gods there. Therefore the isolated peak in the southeast of Huashan is still called Bo Tai (gambling platform). Also, there was Yuefu poems that describe Boshan censer in the Han dynasty such as Si Zuo Qie Mo Xuan (《四坐且莫喧》*Sitting around and Keeping Silent*): the bronze-made Boshan censer is towering and beautiful like Huashan, with top branches like those of pines and cypresses, and a bronze disk at its base lifting up high, chased and decorated with flower patterns of different beauty; nobody except skilled craftsmen such as Gong Shu (公输) and Ban Lu (鲁班) could have made such elegant pieces



A bronze Boshan censer of inlaid gold with cloud pattern from the Western Han dynasty (simulation of the Taihua fairyland)



with vermeil flame slowly burning inside and green smoke rolling up and blowing out. Gu Ge (《古歌》*Epic Song*) also recorded vermeil charcoal fire blowing out dense smog and subtle saint fragrances were exhaled by Boshan censer. The two poems echoed each other at a distance and both eulogized the fine Boshan censer.

Huashan Mountain was renowned as extremely tall and steep soaring into the sky in the Qin and Han dynasties. Even since the King Zhaoxiang ordered the workers to climb up the mountain and forge the inscriptions, the Emperor, gods and Huashan has been interrelated. When it came to the Eastern Han dynasty, Huashan was famous not only for the lofty mountains but for gods and auspicious creatures. Si Xuan Fu (《思玄赋》*Fu-poem on Thoughts of Mysteries*) by Heng Zhang (张衡) recorded

Taihuan goddess was in Huashan. Lie Xian Zhuan (《列仙传》*Biography of Immortals*) held that the immortals of Hu Zi Xian (呼子先) and Xiu Yang Gong (修羊公) climbed the mountain several times; both of them lived more than 100 years and became immortals eventually. From the Qin to Han dynasties, gods, immortals and auspicious creatures all showed up in Huashan, which for Daoists makes a world of immortals and earthly paradise to be connected with the heaven and other marvelous mountains. Therefore, divine birds, auspicious beasts, immortal plants, gods and feathermen were adorned among the mountains of the lid of a Boshan censer. Holes were also scattered in the rolling mountains, so when the spices are lit, smog fies out of the holes and hovers above the mountains like the Huashan fairyland amid the steaming clouds.

## Dragon Horn — Chi Mu(尺木)

In the Tang dynasty, people were still aware that Boshan meant becoming immortals and uplifted to the heaven. You Yang Za Zu (《酉阳杂俎》*You Yang Essays*) by Chengshi Duan (段成式) recorded there was a Boshan-shaped structure on top of a dragon's head, named Chi Mu, without which the dragon was unable to reach the heaven. The Boshan that being used to describe Chi Mu indicates Boshan-shape was widely recognized and both of them show connection with Heaven. As time went by, the origin of Boshan was lost in history. It was not until the Song dynasty that there began the statement of Boshan in simulation of the holy mountains at sea.





Inside of a Boshan censer  
with deep and round belly

## Evolution of Boshan censers' shape with Bai He Xiang (百合香 hundred-spice Blend) inside

Compared with the bean-or-Ding shaped censers prevalent in the pre-Qin period, Boshan censers have a deep belly with a sharp lid. This design is applicable with the characteristics of spices inside.

During the pre-Qin dynasty, fragrant plants such as orchid, mugwort and angelica were burnt most, so the Ding-or-Li (pot)-or-bean shaped censers were needed. These censers tend to have a shallow belly with an open mouth more suitable for the direct and immediate burning of fragrant plants.

With the rise of the Silk Road, foreign fragrant spices were imported to China continuously. The foreign spices like agilawood and storax were mostly balsams and could not be burned directly. Thus the Boshan censer in the Han and Jin dynasties contained a deep and round belly to hold the fragrances fumigated by the charcoals laid under nearly. In this way, the fragrances can be fumigated slowly with the strong flavor emitting for a long time. Boshan censers are also flexible with both the single-ingredient and the blended spices. Xing Lu Nan (《行路难》 *The Difficulties on Road*) by Wu Jun (吴均) in the Southern Liang dynasty mentioned the blended spices fumigated in Boshan censers were usually made up of precious fragrances such as tulip and storax. Tai Ping Yu Lan (《太平御览》 *Tai Ping Imperial Encyclopaedia*) quoted the record from Han Wu Di Nei Zhuan (《汉武帝内传》 *Inner Biography of the Emperor Wu in the Han Dynasty*) that the Emperor Wu once fumigated himself with Bai He Xiang (百合香 Hundred-Spice Blend) while waiting for Xi Wangmu (西王母 the queen goodness of the West).



A bean-shaped censer with shallow belly  
and opening mouth





A gilded silver bamboo-joint shaped censer  
from the Western Han dynasty

## With fine name and beautiful use, Boshan censers are symbols of the royals and nobles

Foreign fragrances were invaluable, thus common folks could not afford the Boshan censers. In the Han dynasty, they were used by the nobles to fumigate rooms and clothes, or for sacrifice and communicating with the immortals. Han Shu (《汉书》*History of the Han Dynasty*) recorded the Shang Shu Lang (ministers in ancient China) at that time were fond of fumigating themselves and walking around with the fragrance. According to Tong Dian·Zhi Guan Si (《通典·职官四》Chapter 4 of *Titled Official from the General Canon*), two female attendants were to be appointed to each minister by the Han royal court. They were beautiful and upright in appearance and figure, with the duty of fumigating clothes and by holding censers.

There is a huge amount of unearthed Boshan censers from Han tombs in different places, which indicates their wide use and application. Boshan censers are lofty in shape as if soaring into the sky in simulating the Taihua fairyland, with the connotation of uplifting to Heaven. The Boshan censers in the unearthed partrait-stones from

the northern Shan'xi are regularly decorated in the lower half of the tomb gatepost, indicating a successful arrival in Heaven of the owner.

With the revered status and exquisite production, Boshan censers were mostly owned by the royal families. The workmanship of Boshan censers are complicated and difficult. Xi Jing Za Ji (《西京杂记》*The Western Capital Notes*) recorded a 9-layer Boshan censer made by the artful craftman Huan Ding (丁缓), engraved with various kinds of divine birds and beasts and self-resolving, which was marvelous. The book also documented when the Han Emperor of Cheng coronated Feiyan Zhao (赵飞燕), Hede Zhao (赵合德) celebrated it with valuable gifts among which was a golden Boshan censer. The renowned gilded silver bamboo-joint shaped censer once belonged to the Emperor of Wu and later passed to his sister, the Princess Xin Yang (信阳公主), and her husband Qing Wei (卫青). Most of the excellent unearthed Boshan censers are from the feudings king tombs in the Han dynasties. The Han stories from Xiang Sheng (《香乘》*History of Fragrants*) by Jiazhou Zhou (周嘉胄) in the Ming dynasty remarked that when the royal family members married they were all granted

Boshan censers. Its record conforms with the unearthed censers.

Since the Han and Jin dynasties, the Boshan-adorned censers have earned an outstanding status. The scholar Xihu Zhao (赵希鹄) from the Song dynasty argued that they were exclusive to the crown prince court in the Han dynasty and the production of censers originated then. His statement may not be true with what was really at that time, but was confirmed with that in the Northern and Southern dynasties. Yi Wen Lei Ju (《艺文类聚》*Classified Encyclopedia of Art and Literature*) recorded that when a prince was crowned, a bronze Boshan censer was granted with a pair of Boshan Bi Chuang (stationery to lay a writing brush on); and a golden Boshan censer granted during his capping ceremony. This shows the extraordinary status Boshan-adorned implements had. The Zhao Ming Crown Prince of the Southern Liang dynasty once wrote a Fu-poem to praise the Boshan censers as renowned for their beautiful use. From the Northern and Southern dynasties to the Sui and Tang dynasties, the Boshan decorations were symbols of royalty. They were used in the crowns of the emperor and the crown prince, as well as in the royal carriage of the emperor, all indicating the noble status of Boshan decorations.

## A new tool of the buddhism belief in China with burned incense to show respect for Buddhas

During the Wei and Jin dynasties, the Boshan censers were used as sacrificial vessels to show respect for Buddhas. Buddhism prevailed in the Wei, Jin and Northern and Southern dynasties, thus the Boshan censers were employed in Buddhist activities such as burning incense and washing figures of Buddhas. The Buddhist sculptures in the Northern Wei and Qi dynasties are mostly decorated with Boshan censers. The pedestal of the gilded bronze sculpture of Sakyamuni (Year 17 of Tai He in the Northern Wei dynasty) collected by the Palace Museum was engraved with an exquisite Boshan censer, with a provider holding lotus buds in each hand decorated at each side. Similar lotus -decorated Boshan censers are seen in the Long Men and Yun Gang Grottoes. According to Buddhism, lotus can give birth to those who will get entry into the Pure Land of Buddha, and even the Buddhas take their avatars in lotus. Therefore the lotus element is added to the sacrificial Boshan censer. Since then, Boshan censers have been the new property of Buddhism belief in China.

Boshan censers first appeared in the Warring States Period and prevailed in the Han and Tang dynasties. The Han Boshans can add fragrance to clothing and help people reach Heaven, serving as the medium between humans world and the immortal land. The Boshan censers in the Wei-Jin and Northern and Southern dynasties became the symbols of royalty and the privilege of Buddhas.

**Translator:** Yingshuai Duan (段英帅)



A gilded bronze sculpture of Sakyamuni



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# Herbs and Dye Share the Same Source

## The Beauty of Dyeing with Chinese Herbs

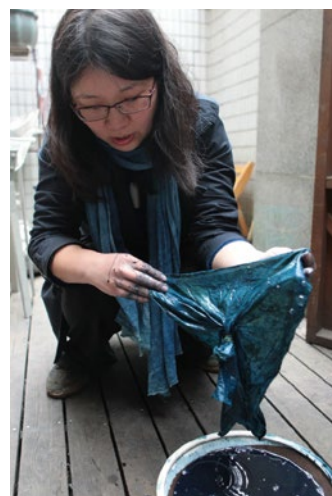
By Min Shao (邵旻)

"A piece of silk fabric turns blue when mixed with Liao Lan ( 蓼蓝 *Polygonum Tinctorium* Lour), turns red with Zhu Sha ( 朱砂 *Cinnabar*), turns yellow with Huang Bai ( 黄柏 *Cortex Phellodendri Chinensis*) and turns black with black mud."<sup>1</sup> In China, the marvelous technique of dyeing silk fabrics with natural plant pigments can be traced as far back as the Pre-Qin period. Here is a breakdown of the Chinese character for dye — 染 (Ran in Pinyin). In terms of the structure, it consists of three parts — water ( 水 ), nine ( 九 ) and wood ( 木 ). Specifically, water is needed to immerse and rinse the silk fabrics; nine means that the dyeing process needs to be repeated over and over to distribute multiple layers of pigment; and wood means that natural dyes are extracted from grass or trees.

"Grass or trees" is a general term for the source of natural dyes. In fact, natural pigments can be derived from roots, twigs, bark, stems, fruits, blossoms or stamens on different plants. In ancient times when natural pigments were the only option for dyeing fabric, it was very difficult to impart bright, strong and permanent colors to silk fabrics. In addition, these plants were also listed in the pharmacopeia as Chinese herbs. There are descriptions regarding dyeing with Chinese herbs in ancient literature such as Ben Cao Gang Mu (《本草纲目》 *Compendium of Materia Medica*). Examples of these herbs include Wu Bei Zi ( 五倍子 *Galla Chinensis*), Zhi Zi ( 栀子 *Fructus Gardeniae*), Zhe Mu ( 柘木 *Radix Cudraniae*), Jiang Huang ( 姜黄 *Rhizoma Curcumae Longae*), Hong Hua ( 红花 *Flos Carthami*) and Liao Lan ( 蓼蓝 *Polygonum Tinctorium* Lour). What amazes us most is the ancient wisdom in using these valuable, wonderful plants as both herbs and dyes.

In ancient China, the color scheme was categorized into primary colors and secondary colors. Each category contains five colors that correspond to five elements and five zang-organs. Primary colors are green blue, red, yellow, white and black, indicating the mutual promotion among the five elements. As a plain color, white only needs finishing instead of staining. The other four are all noble colors, indicating irreplaceable social status.

The preparation of dye solution is basically similar to that of herbal decoction: soak the herbs in clean water, decoct twice for one dose, and end up with dye solutions of different concentrations for different colors. Some herbs may need to be smashed such as Sheng Di Huang ( 生地黄 *fresh Radix Rehmanniae*), twisted such as Hong Hua ( 红花 *Flos Carthami*) and fermented Liao Lan ( 蓼蓝 *Polygonum Tinctorium* Lour).



The author is dyeing a silk fabric.  
This picture is taken by Jiajun Yan ( 严嘉俊 )

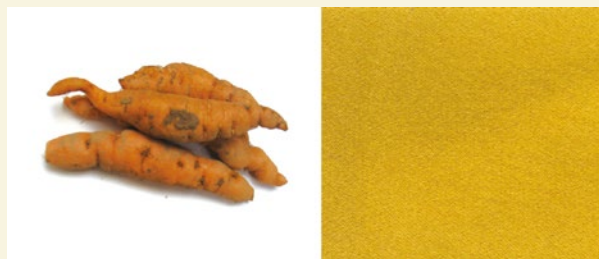
1. Quoted from the Shan Tang Si Kao (《山堂肆考》) a reference book with materials from various sources and arranged according to subjects)

## Yellow color and yellow-dyeing herbs

According to the five-element theory, the color yellow is the color of the center. There are a dozen of yellow-dyeing herbs; however, yellow has become a royal color since the Tang dynasty (618-907).

Considering some important ancient literature such as Ben Cao Gang Mu (《本草纲目》 *Compendium of Materia Medica*), Qi Min Yao Shu (《齐民要术》 *Important Techniques for the People's Welfare*) and Tian Gong Kai Wu (《天工开物》 a technological encyclopedia written in 1600s), yellow-dyeing herbs mainly include twigs of Di Huang (地黄 *Radix Rehmanniae*), Yu Jin (郁金 *Radix Curcumae*), Jiang Huang (姜黄 *Rhizoma Curcumae Longae*), Huang Lu (黄栌 *Cotinus Coggygria Glaucophylla*), and Zhe Mu (柘木 *Radix Cudraniae*); barks of Huang Bai (黄柏 *Cortex Phellodendri Chinensis*), fruits of Zhi Zi (栀子 *Fructus Gardeniae*) and Huai Hua (槐花 *Flos Sophorae*) and Hong Hua (红花 *Flos Carthami*), particularly Di Huang (地黄 *Radix Rehmanniae*), Huang Lu (黄栌 *Cotinus Coggygria Glaucophylla*), Zhe Mu (柘木 *Radix Cudraniae*) and Huai Hua (槐花 *Flos Sophorae*).

As for the dyeing effect, fresh Di Huang (地黄 *Radix Rehmanniae*), Huang Lu (黄栌 *Cotinus Coggygria Glaucophylla*), and Zhe Mu (柘木 *Radix Cudraniae*) share a similar golden yellow color — the exclusive color for ancient emperors. Huai Hua (槐花 *Flos Sophorae*) obtains a bright yellow color — often used as the undertone color for green dyeing.



Fresh Di Huang (地黄  
*Radix Rehmanniae*) and its  
dyeing effect



Huang Lu (黄栌 *Cotinus  
Coggygria Glaucophylla*)  
and its dyeing effect



Zhe Mu (柘木 *Radix Cudraniae*): Wooden  
arm bracelets and a dyed scarf

## Red color and red-dyeing herbs

According to the five-element theory, the color red is the color representing the south and a royal color in the Ming Dynasty (1368-1644). Today, the color red symbolizes China.

Red-dyeing herbs mainly include blossoms of Qian Cao (茜草 *Radix et Rhizoma Rubiae*) and Hong Hua (红花 *Flos Carthami*), twigs of Su Mu (苏木 *Lignum Sappan*), leaves of Hai Tang (海棠 *Begoni*) and Dong Qing (冬青 *Ilex Chinensis*) and stems of Hu Zhang (虎杖 *Rhizoma Polygoni Cuspidati*), especially Hong Hua (红花 *Flos Carthami*) and Su Mu (苏木 *Lignum Sappan*).

As for the dyeing effect, Hong Hua (红花 *Flos Carthami*) obtained a delicate pink color. It has long been used in cosmetic rouge and dyeing of silk fabrics. Su Mu (苏木 *Lignum Sappan*) obtained a crimson or dark-red color. Because of its simple dyeing process and bright coloration, Su Mu is often used in red-dyeing as a substitute for Qian Cao (茜草 *Radix et Rhizoma Rubiae*). In addition, some dyers often use yellow as the undertone color and add Su Mu to obtain a bright red or rusty red color.



Dyed fabrics used Huai Hua (槐花 *Flos Sophorae*) as the undertone color and added Su Mu (苏木 *Lignum Sappan*)



Hong Hua (红花 *Flos Carthami*) and its dyeing effect



Su Mu (苏木 *Lignum Sappan*) and its dyeing effect

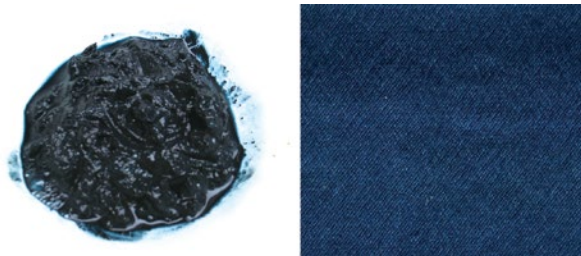


## Indigo blue color and indigo blue-dyeing herbs

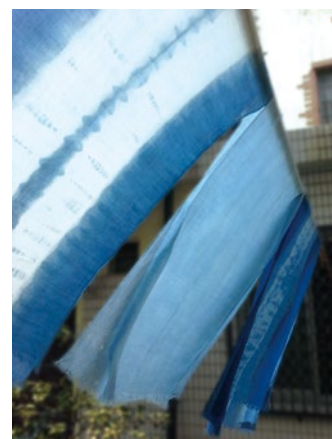
According to the five-element theory, the indigo blue color is the color representing the east. It is a popular primary color among the common folks.

As a Chinese saying goes, "Indigo blue is extracted from the indigo plant, but is bluer than the plant it comes from". Indigo blue-dyeing herbs mainly include leaves of blue grasses (five categories) — Liao Lan ( 蓼蓝 *Polygonum Tinctorium* Lour), Song Lan ( 菘蓝 *Isatis Tinctoria*), Ma Lan ( 马蓝 / 板蓝 *Strobilanthes Cusia*), Wu Lan ( 吴蓝 )<sup>2</sup> and Mu Lan ( 木蓝 *Indigofera Tinctoria*), particularly Ma Lan/Ban Lan ( 马蓝 / 板蓝 *Strobilanthes Cusia*).

Based on staining times, shades of blue cover a wide range of pale blue, grass blue, turquoise blue, sky blue and dark blue.



Indigo blue mud and dyeing effect of Ma Lan ( 马蓝 / 板蓝 *Strobilanthes Cusia*) leaves



Dyed scarfs with Ma Lan ( 马蓝 / 板蓝 *Strobilanthes Cusia*) leaves

2. According to Ben Cao Gang Mu (《本草纲目》 *Compendium of Materia Medica*) by Shizhen Li ( 李时珍 1518-1593) in the Ming dynasty (1368-1644), it is one of the five blue grasses and has a long stem (like *Artemisia*) and white flowers.

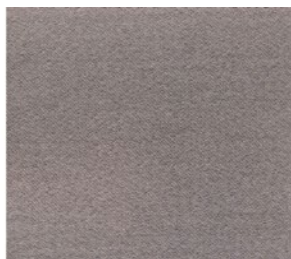
## Black color and black-dyeing herbs

According to the five-element theory, the color black is the color representing the north and heaven. As the color for heaven worship rituals by ancient emperors, the color black has long been a color of supreme power.



Lian Zi ( 莲子 *Semen Nelumbinis*) and its dyeing effect



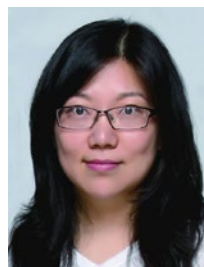


Wu Bei Zi (五倍子 *Galla Chinensis*) and its dyeing effect

Black-dyeing herbs mainly include fruits of Wu Bei Zi (五倍子 *Galla Chinensis*), Tie Xiang Li (铁橡栎 *Quereus Baraili Skan*), Ban Li (板栗 *Castanea Mollissima*), shells of Lian Zi (莲子 *Semen Nelumbinis*) and leaves of Jing Cao (葑草) and Jue (欒), particularly Wu Bei Zi (五倍子 *Galla Chinensis*), Ban Li (板栗, *Castanea Mollissima*) and Lian Zi (莲子 *Semen Nelumbinis*).

The color dyed with Wu Bei Zi (五倍子 *Galla Chinensis*), Ban Li (板栗 *Castanea Mollissima*) and Lian Zi (莲子 *Semen Nelumbinis*) is often gray black. According to literature in the Ming dynasty (1368-1644), a deep black color could be obtained in combination with an indigo blue undertone.

**Translator:** Chouping Han (韩丑萍)



#### ABOUT THE AUTHOR

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Dyed scarfs in different colors

# Collecting Chinese Medicinal Herbs at the Top of Mount Ao (Part I)



Team members picked herbs at Mount Ao (鳌山)

By Yaming Yang (杨亚明)

To collect samples at Mount Ao (鳌山) today, we set off from the hotel at 5:30 a.m. and reached the foot of the mountain at 7:15 a.m. Since a heavy rain lasted all day yesterday, we were quite concerned about the weather today. Luckily, it turned out fine — white puffy clouds over the mountains, along with a blue-gem like sky.

In Taibai County (太白县), there are two high mountains — Mount Taibai (太白山), known as East Taibai Mountain (东太白), at an altitude of 3767 meters; and Mount Ao, known as West Taibai Mountain (西太白), at an altitude of 3476 meters. Since these two mountains make up the first two significant peaks in the Qin Mountains (秦岭), a large number of backpackers across China come to push themselves to the limits of their physical endurance. We decided on the shortest route to the top and took Da Ling Zi (大岭子) as the starting point. This is, however, a steep, challenging route. First, we needed to pass a 500-meter narrow and sloping (60-degree) path, coupled with rocks of different sizes hidden in bushes. The groove-shaped slope was formed from years of rolling down the logs by lumber jacks. It is indeed an extremely tough test of willpower to begin with such a steep slope. With heavy packs on the back, we started to breathe heavily after a short while and our shirts were soaked through with sweat. We knew that it wasn't not going to be easy to reach the top of the mountain.

After this groove-shaped slope, we found a 10 meter-wide flat area to rest and have breakfast. Having worried about carrying the heavy pack up there, we only brought barely sufficient food for six of us — pancakes, eggs, pickled mustard tuber, water and some candies.

continuing our climb, a large bamboo forest was in front of us, along with a not-so-steep but very narrow path that only allows one person to walk on at a time. This path was made by the footsteps of herb collectors and farmers who extract natural plant dye and chop down bamboo. Since there was nothing to collect in the forest, we wanted to walk out of it as fast as we could. However, we felt like the forest went on forever. We all felt dizzy by the humidity and bamboo-steaming (by the heat) smell. The good thing was that we wouldn't get lost because there was only one path.

After walking out of the bamboo forest, we saw another flat area full of pine trees and bushes, at an altitude of approximately 2,600 meters. Looking into the distance, we got a spectacular view of wave-like mountain peaks and clouds floating over the hills.

Left undisturbed, plants always dream about Spring in peace and serenity. Tou Hua Liao (头花寥 *Polygoum Sphaerosta*) is blooming with white, purple flowers in the autumn breeze. This is the first sample we have gathered in Mount Ao. This whole plant is of medicinal value. It acts to clear away heat, cool blood and promote urination. As a result, it's often indicated for cystitis, nephropylitis and dysentery. Among small shrubs, we found a flowering plant with thick leaves and yellow seeds — Po Po Na (婆婆纳 *Veronica Persica*). These plants lie on the ground and have hairy stems. In spring, it blooms with small, sky blue flowers. These flowers are as small as soybeans but quite stunning. With a neutral property, it acts to tonify kidney yang, cool blood, stop bleeding, regulate Qi (气) and alleviate pain. As a result, it's often indicated for hematemesis, hernia, testicular abscess, leucorrhea, dysfunctional uterine bleeding, chronic coughing in children, impotence, and bone fracture.

Tou Hua Liao (头花寥 *Polygoum Sphaerosta*)



Po Po Na (婆婆纳 *Veronica Persica*)





We continued with the ascent, and suddenly the sky was overcast with layers of heavy clouds. We became very worried about rain: a wet, slippery path is dangerous for the ascent but more challenging for the descent, particularly with the groove-shaped slope we passed. Nonetheless, we had no choice but to walk faster, as we were still far from achieving our goal to collect Chinese herbal samples.

Along the path, we saw some black feces of Golden Takin. Mount Ao is a natural habitat for rare, wild animals such as Golden Takin, Golden Monkey and spotted deer. The path we were walking on is known as the Golden Takin path, where you may bump into Golden Takins. In one of my short novels — Jing Xiang (《镜像》*Mirror Image*), the leading character ran into Golden Takins in the mountain, panicked and escaped. That was a made-up story. However, I did dream of a safe encounter with Golden Takins in real life.

Some tall, straight plants with yellow flowers caught our eyes — the tall spires of yellow flowers look like people holding yellow flags. Known as Tuo Wu (橐吾 *Ligularia Sibirica*), this plant falls under the category of the genus *Ligularia* and is a slender perennial herb. It is an endemic plant in mainland China and grows in places like Shaanxi Province (陕西省), at an altitude of 2000-3250 meters. This plant has long been used by the local people as medicine. It acts to clear away heat, remove toxins, kill bacteria, eliminate inflammation, circulate blood, and alleviate pain. As a result, it's often indicated for the common cold due to wind dampness, sore throat, pain, swelling, boils, carbuncles, traumatic injuries, hemoptysis due to pulmonary tuberculosis, and painful or difficult urination.

Tuo Wu (橐吾 *Ligularia Sibirica*)





Lao Guan Cao (老鹤草 *Herba Geranii*)

Lao Guan Cao (老鹤草 *Herba Geranii*) was still blooming with orange flowers in late autumn. In Chinese, Lao Guan Cao literally means stork-shaped grass, because it had a long mouth (that resembles the mouth of a stork) with mature fruit shells inside. This is an old, distinctive way to plant seeds and carry on the family lineage. When fruit shells are mature enough, the mouth is open to reverse the lower end of the shell and throw fruit out of the shell instantly. This process is too fast for our eyes. It may seem cruel and stubborn to abandon one's offspring like this. Slow motion shots produced in film-making can present a graceful and way caring and unwillingness to let go. Lao Guan Cao (老鹤草 *Herba Geranii*) is bitter and slightly pungent in taste and neutral, dry and dispersing in property. It acts to remove wind, resolve dampness, unblock meridians, circulate blood and alleviate pain. As a result, it's often indicated for Bi-impediment syndrome due to wind dampness, limb numbness, traumatic injuries, diarrhea, dysentery, and sores or rashes.

Cang Er Qi (苍耳七 *Parnassia Foliosa*)

What attracted me the most was Cang Er Qi (苍耳七 *Parnassia Foliosa*), also known as Bai Xu Cao (白须草), Bai Ce Er Gen (白侧耳根), Shui Ce Er Gen (水侧耳根) or Shi Ren Cao (诗人草). Its leaves and stems are crystally dark green. Its flowers are small, white and lovely, and each flower has five petals. To me, words cannot describe its poetic sentiment and elegant romance. There are only three seasons in Mount Ao, and autumn comes far too soon. However, Cang Er Qi (苍耳七 *Parnassia Foliosa*) needs more sun-light exposure for full maturity. It is not so nice looking once it fully ripens — filled with quills



like a small hedgehog. Cang Er Zi (苍耳子 *Fructus Xanthii*) is the dried fruit of xanthium, a genus of flowering plants in the sunflower tribe within the daisy family. It acts to remove wind, open orifices, unblock meridians and alleviate pain. As a result, it's often indicated for headache due to wind cold, numbness and impaired movement due to wind dampness, and nasal obstruction with turbid nasal discharge.

Further ascent made us feel exhausted. In addition to collecting samples, we had to stop frequently and rest. When the team members were taking a rest, I saw a small animal that I've only heard of its name before — a pika (*Ochotona*). This small mammal looks like a hare with short limbs and rounded ears. However, its body shape resembles more like a mouse. It's about a dozen centimeters in body length and has gray brown hair. Pikas are native to an altitude of 1200-5150 meters. They often live on rocky mountain sides or crude burrows. They are more active during the day time and known as the "whistling hare" due to its high-pitched alarm call. Pikas do not hibernate, so they generally spend time during the summer collecting and storing food they will eat over the winter. Looking at this small cute pika jumping up and down on the grass (5 or 6 meters away from us), my fatigue suddenly disappeared.

Another plant helped to eliminate my fatigue — flowering Niu Kui Ma Xian Hao (扭盔马先蒿 *Pedicularis Davidii*) on a sun-facing hillside. It is a genus of perennial green root parasite plants in the family of Scrophulariaceae sensu lato. This plant is grown in the southwestern part of Gansu Province, southern part of Shaanxi Province and Sichuan Province. It is often seen in roadside ditches or on grass slopes, at an altitude of 1750-3500 meters. As a herb, it acts to remove wind, resolve dampness and promote urination. As a result, it's often indicated for joint pain due to wind dampness, painful or difficult urination, urinary stone, leucorrhea, and scabies. According to the Zhou Hou Bei Ji Fang (《肘后备急方》*Emergency Formulas to Keep Up One's Sleeve*), Ma Xian Hao (马先蒿 *Pedicularis Davidii*) is indicated for pestilential lesion with associated gangrenes, hair loss in eyebrow/beard and body itching/pain. Method: Fry and grind into a fine powder. Mix with water and take a square-cun spoon (approximately 2.74 ml) with warm wine before meals, 3 doses a day.

As a popular saying goes, "one enjoys the beauties of nature by walking in mountains

Niu Kui Ma Xian Hao (扭盔马先蒿 *Pedicularis Davidii*)







Qin Ling Cui Que Hua (秦岭翠雀花 *Delphinium GriraldiiDiels*)

or along the rivers". However, walking in Mount Ao is more like an experience of suffocating loneliness. In such a quiet, faraway and high-altitude place, there is no cell phone reception, no passers-by, no cottages, and no familiar grass/trees or chirping of birds. Here, we also saw Qin Ling Cui Que Hua (秦岭翠雀花 *Delphinium GriraldiiDiels*) — an elegant plant that resembles swallows or pigeons standing on the branches. It is a genus of perennial flowering plants in the family Ranunculaceae. Its flowering stem can be up to 150 centimeters tall. The flowers are approximately 4 centimeters in diameter. The whole plant is of medicinal value. The root is bitter in taste, cold in property and can be toxic to humans and livestock. It acts to clear fire, alleviate pain and kill insects or parasites. When used in mouthwash, it can alleviate toothache due to wind heat. When used externally, the whole herb can help scabies. What's more, the seeds can be used for asthma.

Without any GPS information on altitude accuracy, it's natural to feel "the altitude is always higher on the other side" while mountain climbing. Actually, mountain plants, branches or leaves can tell the altitude. The sight of a large fir forest indicates an altitude of more than 2500 meters. Sometimes, a grass can also tell the altitude. Take Er Yi Xie Jia Cao (耳翼蟹甲草 *Parasenecio Otopteryx*) for example, it is a genus of flowering plants in the groundsel tribe within the sunflower family. As an endemic plant in mainland China, it's mainly grown in wet hillsides or



Er Yi Xie Jia Cao (耳翼蟹甲草 *Parasenecio Otopteryx*)Lao Long Pi (老龙皮 *Lobaria Pulmonaria*)

bushes in Shaanxi, Henan, Sichuan and Hunan Provinces, at an altitude of over 2,000 meters. It has long been used as a herb among the local people. The whole plant is of medicinal value. Because of its actions in clearing away heat and removing toxins, it is often indicated for scabies, swelling, snakebite and diarrhea. Wangui Huang (黄万贵), one of our team members and also a folk medicine practitioner frequently uses mashed Er Yi Xie Jia Cao (耳翼蟹甲草 *Parasenecio Otopteryx*) for sores or boils.

Probably because of the heavy rain the day before, we saw a type of brownish lichen called Lao Long Pi (老龙皮 *Lobaria Pulmonaria*). Also known as Lao Long Qi (老龙七) or Shi Long Pi (石龙皮), it is a large epiphytic lichen containing fungus and organisms, involving tree lungwort, lung lichen, lung moss, lungwort lichen or oak lungwort. According to the Shaanxi Zhong Cao Yao Zhi (《陕西中草药志》 *Chinese Materia Medica in Shaanxi Province*), Lao Long Pi (老龙皮 *Lobaria Pulmonaria*) is bland and slightly bitter in taste and neutral in property. It acts to help with digestion, promote urination, eliminate swelling, remove wind and stop itching. As a result, it's often indicated for poor digestion, infantile malnutrition, abdominal bloating, edema, skin itching, and swelling with unknown reasons. For oral administration: decoct with water, 9-15g. For external use: grind into a fine powder (or scorch it before grinding into a powder) and apply to the affected area.

**Translator:** Chouping Han (韩丑萍)



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# Health Preservation in Autumn

By Lingling Zhu (朱凌凌) and Yishan Duan (段逸山)



## What is health preservation?

Health preservation is a distinctive theory of traditional Chinese culture, mixing knowledge from multiple disciplines such as TCM, diet, religion, folk customs and martial arts. Despite the variety in its forms and methods, the essence of health preservation takes root in the idea of the integration of humans with nature. The human body relies on nature to survive, and the Qi, blood and fluid to constitute the body all originate from nature. Therefore, the natural changes exert inevitable impact on human body, whose laws of activities must work in harmony with the operating laws of nature. Since it is our ultimate goal to achieve harmony and integration of human body with nature, we must abide by the natural laws

and comply with the changes of seasons, like what Xiu Ouyang (欧阳修) said — preserve the natural body with the laws of nature. How do we conform to nature? One of the important principles is health preservation according to different seasons. Next, we will talk about the autumn-related one.

## Climate features of autumn

### 1. Coolness

As a transition between a hot summer and a cold winter, autumn accommodates part of the climate features of summer and winter. The day weather in the early autumn is still hot but it is cooler in the morning and evening than in summer; later, after rounds of rains, it comes to the late autumn, when the day temperature is higher than that in winter, with a chilling morning and evening.

### 2. Dryness

The autumn sky is clear and the air is crisp, with strong wind and dryness. If the air lacks water, so does the human body. Thus, people tend to feel dry in the mouth, lips, nasal cavity, skin, hair and feces in autumn. Consequently, TCM regards dryness as the governing qi of autumn, named as autumn dryness.

Hereby, we believe coolness and dryness are characteristics of autumn climate.

## Principle of health preservation in autumn — nourishing yin in autumn and winter

In autumn, the climate turns from hot to cold and experiences a descending temperature due to decreased sunlight; meanwhile, yang-qi gets to go inside and yin-qi tends to prevail in quantity. Thus, the Huang Di Nei Jing (《黄帝内经》The Yellow Emperor's Internal Classic) argues that restraining is the characteristic of autumn. The yang-waning and yin-waxing of nature influences the human body and induces a series of corresponding changes such as shrinking of skin and closure of pores. The ancient people emphasized understanding the law of natural changes and complied with it to preserve health readily. Then the concept of nourishing Yin in autumn and winter was developed.



What pertains to the so-called Yin? According to TCM, the concept of yin and yang is relative. Generating (spring) and growing (summer) pertain to yang aspect, while harvesting (autumn) and storing (winter) to Yin. Correspondingly, promotion of generating and growing is ascribed to preservation of Yang, while the promotion of harvesting and storing to Yin.

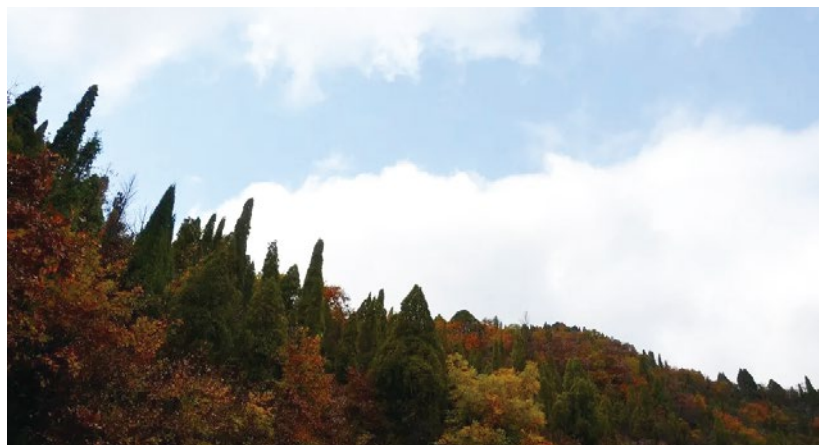
Thus, for health preservation in autumn, the promotion of restraining should be set as the principle and applied to regulation of the mind and emotions, diet and daily life, and exercises. Specifically, the methods are as follows:

### 1. Regulation of the mind and emotions

In autumn when everything is falling and withering, emotions like sorrow and worry easily occur, as can be seen from the poems written by literati and poets in history to express sentimental emotions in autumn and spring. We need to try and keep calm, maintain

a good heart and preserve both the physical and psychological health.

The traditional Chinese festival of the Chong Yang (重阳 Double Yang) is in autumn too. The festival, also named as Chong Jiu Jie (重九节 September 9 of lunar calendar), Autumn Bathing Festival and Autumn Outing, can be dated back to the Han dynasty. Xi Jing Za Ji (《西京杂记》 *The Western Capital Notes*) recorded that on the ninth of the ninth month, wearing cornel, eating millet cakes and drinking chrysanthemum wine will make people live a long life. It is almost the same with the customs to celebrate the festival today except that the activities of touring around, ascending a mountain to enjoy a distant view and enjoying the beauty of chrysanthemum. The series of activities will make people relaxed and happy, eliminate negative emotions such as depression and melancholy, and thus conform to the law of promoting restraining in autumn. In addition, the Double Yang festival



lies in between different climates and indicates other meanings. If the festivals of Shang Si (上巳 the third of third month) and Han Shi (寒食 cold food) indicate the finish of a winter and a beginning of a spring, ChongYang (重阳 double Yang) means the arrival of autumn coldness, and that people should go inside and take an outing to bid farewell to the autumn, which also pertains to the autumn restraining. That is why the folk customs have taken the festivals of Shang Si (上巳 the third of third month) as spring outing and Chong Yang (重阳 double Yang) as farewell outing.

## 2. Adjustment of the diet

Fire and heat evils prevail in summer, which will easily consume the Yin-Qi and fluids of the human body and induce dual deficiency of both Qi and Yin eventually. Thus in autumn, on one hand we should preserve and store the Yin essence and avoid its consumption --- for instance, we know the sour flavor will astringe the lung-qi and the pungent disperse it, and that it is proper to restrain rather than disperse in autumn. So, we should eat more fruits and vegetables of sour flavor and less onion and ginger with pungent or dispersing properties.

Meanwhile, we should eat more warm and hot foods to nourish the five-zang organs. Because eating too much cold food in summer or oily foods with heavy flavors, in case of contracting the cold evil, will impair the yang-qi of spleen and stomach, it



is inappropriate to take in more bitter and cold foods to impair stomach-qi or heavy-flavored foods to add more burden to the stomach and intestines.

On the other hand, dryness is the main feature of autumn, which tends to consume the fluid and cause manifestations of dryness in human body. It is typical of autumn to have a dry cough without sputum, sticky sputum hard to expectorate or even spitting sputum with blood streaks due to Yin deficiency. So the daily diet should focus on nourishing yin and moistening the lungs. It is advised to avoid pungent or spicy foods and that the Sheng Di Zhou (生地粥 *Rhizome Rehmannia Porridge*) should be taken after autumn arrives.

The foods and herbs following are recommended in autumn to benefiting the stomach and increasing liquid, moisten the lungs and resolving phlegm.



Foods to moisten dryness	pear (梨)	honey (蜂蜜)	tremella (银耳)	turnip (萝卜)	loquat (枇杷) <i>Eriobotrya Japonica</i>	Gou Qi Zi (枸杞子) <i>Fructus Lycii</i>
Herbs to nourish Yin	Mai Dong (麦冬) <i>Radix Ophiopogonis</i>	Lu Gen (芦根) <i>Rhizoma Phragmitis</i>	Sha Shen (沙参) <i>Radix Adenophorae</i>	Taizi Shen (太子参) <i>Radix Pseudostellariae</i>	Xi Yang Shen (西洋参) <i>Radix Panacis Quinquefolii</i>	Yu Zhu (玉竹) <i>Polygonatum Odoratum</i>

### 3. Exercise maintenance

Life lies in movement, but is there nothing contraindicated? How can exercise comply with the laws of health preservation? In autumn we emphasize restraining, so it is inappropriate to take intense aerobic exercises which lead to profuse sweating. Instead we will advocate slow and enduring exercises to make the body sweat slightly, such as Ba Duan Jin (八段锦), Tai Chi Chuan (太极拳), Eighteen-Method Practice (练功十八法) and Qigong, which involve abdominal breathing, inhaling the clear and exhaling the turbid, enriching the body with primordial Qi, and improving the functions of lungs and kidneys to strengthen one's body over time.

In conclusion, various theories and methods about health preservation in autumn are all based on the principle of integration of humans with nature, developed through practice, improvement, enrichment and systematization by health professionals, doctors and ancestors from different dynasties. They are products of a cooperation of many disciplines such as ancient philosophy, medicine, meteorology and agriculture, as well as the essence of the wisdom from ancient Chinese people and the precious intellectual property of the Chinese nation, preserving our health from the past to the present and into the future.

**Translator:** Yingshuai Duan (段英帅)



#### ABOUT THE AUTHOR

Lingling Zhu, a lecturer at Shanghai University of Traditional Chinese Medicine, Master of Basic Theories of Traditional Chinese Medicine and Doctor of History and Literature of Chinese Medicine, a leading teacher of the Shanghai Municipal Excellent Course — Basic Theories of Traditional Chinese Medicine, mainly engages in her teaching and researching. She is an expert of the TCM treatment of gynecological diseases, infertility, spleen and stomach diseases, acne, infantile asthma and cough. She has original views about the postpartum recovery, regulation of allergic constitution and rectification of sub-health.

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# Food for Thought

## Nutrition Enlightments from TCM

By Christin Zeller (GER)

This is about a foreigner's view on the changing role of food in the modern world based on holistic nutrition according to the Wu Xing (五行) Theory of traditional Chinese medicine.

In all parts of the world, the last decades have made us undergo tremendous changes in the way we live, work and communicate. And this development did not stop short at our dining table.

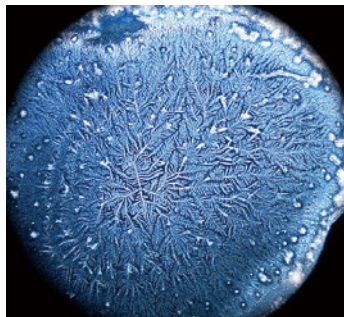
In a fast-paced environment, time has become our most valuable resource. This is why we might consider the act of cooking as a waste of precious leisure time and a quick stop at the next bakery to be the preferred choice instead. In between business meetings, busy family schedules and the gym, we appreciate any form of help in making life more easy and our day more efficient. The stage is set for so-called convenience food. In opposition to its soothing name, convenience food is, generally speaking, processed food. In order to keep it available, the food needs to be frozen, dehydrated, refrigerated etc. This process implies several mutations within the structure of the food, rarely keeping alive the original energy in naturally grown and home-cooked food.

But how to assess energy in food? Unlike modern science which scientifically reports the food content in its chemical composition, in TCM philosophy we do not measure energy in units. And yet, the Gu Qi (谷气 essence derived from food), which is the energy that comes with food, makes up a major part of our own life force: When our body receives food, the spleen assists the stomach in the digestive process to absorb the Ying Qi (营气 Nutrient Qi) from the food. While the Ying Qi (营气 Nutrient Qi) flows in the vessels it is being transformed into blood. For this reason the stomach and spleen which are also referred to as our Middle Energizer (中焦 Middle Jiao), are called the source of Qi (气) and blood. Finally, our Yuan Qi (元气 Primary Qi) which derives from congenital essence in the kidney depends on this source of Qi that is transformed by the spleen and the stomach.

Mutated structure of oats - Industrially grown

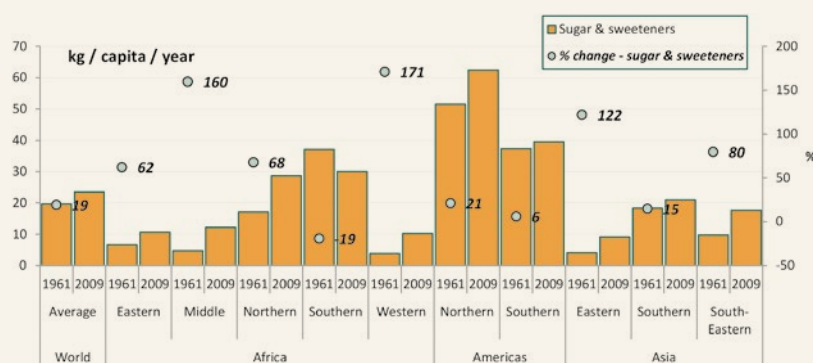


Natural structure of oats – organically grown<sup>1</sup>

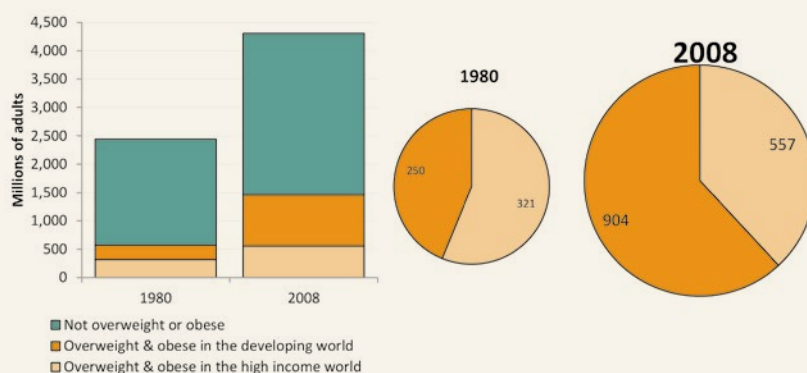


1. A visualization of energy: Laboratory research in Switzerland comparing the energetic structures of greenhouse-grown foods to those of naturally grown, organic ones.

As another effect of the increasing lack of time, we tend to eat at any random time of the day – rarely do we sit down and consciously devote time to our meal. We have a sandwich while checking our omnipresent smart phone, on the way to catch the metro, or during a challenging business meeting. From a holistic TCM view, this is a dilemma. Being responsible for the digestion of food, our spleen needs regular meals and a relaxed atmosphere which lets her do “her job”. Under stress, the spleen may be rather busy digesting the storm of thoughts than actually dealing with our food. So instead of absorbing vital energy we gain kilos on our hips.



Sugar and sweeteners, by region, 1961 to 2009



Explosion in the number of overweight and obese adults from 1980 to 2008<sup>2</sup>

Potential consequences of this development are reflected in a UK study, “the Future Diets report” which reveals a tripling of the number in people suffering from overweight and obesity in the developing world since the 1980s. Two countries with particularly high obesity rates mentioned were China and

2. By the UK’s Overseas Development Institute, the Future Diets report reveals the looming health crisis caused by fattier diets, more meat, more sugar and bigger portions.  
Source: [www.odl.org/futurediets](http://www.odl.org/futurediets)

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Mexico, where the number of overweight people has almost doubled since 1980. It says that with increasing incomes in the developing world, diets have been changing with a marked shift from cereals and tubers towards meat, fats and sugar followed by fruit and vegetables. The report further states that sugar and sweetener consumption has risen by over a fifth per person globally between 1961 and 2009. If current rates continue, the report predicts a huge increase in people suffering from certain types of cancer, diabetes, strokes and heart attacks.

And interestingly at the same time, the Western world sees a revolutionary discussion over healthy foods. These days we find innumerable food trends across the globe, like vegan lifestyle, raw food, low carb or even no carb diets. Furthermore, there is an exponentially growing market for new products such as healthy super-foods as well as gluten- and lactose-free foods that respond to the rising number of allergies and digestive disorders. And with that, the public confusion over food has become huge. One crucial aspect is apparently missing. None of these new concepts reflects individual physical, mental and spiritual needs - the main reason why they work for one person and fail for another.

In ancient traditions, such as the Chinese medicine, there is no standard rule but a holistic philosophy that considers all aspects of the human body and mind. As we are a part of nature, food is a vital substance that makes us one with it. Nature can be mirrored and explained through the phenomena of yin and yang ( 阴阳 ) and furthermore the Wu Xing ( 五行 five elements or phases). This idea enables us to select food that nourishes both body and mind and ensures that Qi, our life energy, flows smoothly.

The five phases, wood ( 木 ), fire ( 火 ), earth ( 土 ), metal ( 金 ) and water ( 水 ) represent aspects of both nature and the human body, such as our body organs, limbs, senses or our expressions. The foods that are produced by nature pertain to these elements according to their taste and color. Let us take the element of wood ( 木 ) with its pertaining organ liver as an example. In a balanced state of Qi ( 气 ), the element wood stands for growth, development and flexibility, easily imagined when thinking of bamboo. Transferring this image to the human body it relates to our wish for creative expression as well as personal and spiritual development in life. Next to storing blood, the liver is responsible for the movement of Qi. If Qi stagnates and our liver becomes too hot, which may happen for example after suffering long-term stress, facing personal limitations or after excessive consumption of meat, alcohol or spicy food, we may as well become hot-tempered, emotionally tense and inflexible. Soothing the liver-Qi with blanched green vegetables or mildly sour tasting foods such as pickles on a daily basis can help the liver to keep its balance.

Nowadays we quickly opt for self-medication when finding parts of the body imbalanced, like curing restlessness or headaches with strong chemical pills. It is highly beneficial for us to know how we can take an active part in the healing process of our body, mind and soul by supporting the body with individual proper food pertaining to the element of the weakened organ.

To help us maintaining our balance, intelligent Mother Nature grows thermally warming foods in a cold environment and cooling foods in hot environment, thus providing the people who live in a certain climates with the means to regulate their body. If we resist today's global 365-day availability of foods, and select foods according to the season, we can succeed in keeping our body balanced. Next to the selection of the foods it is also the way we prepare our meals, which affects its yin and yang balance. Importantly, in TCM we also acknowledge the "inner climate" of the body: A person whose constitution is yang-deficient and thus tends to suffer from cold hands and feet, will feel better after eating a soothingly warming soup on a summer night while the rest of the family may enjoy a cooling summer dish.

A diet according to the five phases can help our body and mind perform at their best. Corporate companies and organizations which serve their staff highly energetic, thermally balanced and freshly cooked food in their canteens, can benefit from employees that reflect clear thinking, high concentration, less tiredness and greater immunity which would eventually make them rarely fall sick during the year. The same applies to our own little circle, our family. Like us, our kids lack spending time within the family—and thus comfort, routine and regular meals. By preparing a warm and soothing porridge breakfast and cooking meals based on vegetables, whole grains and high quality proteins according to the five elements, we ensure proper functioning of our organs, good body development and great concentration at school or work. With the smooth flow of Qi, emotional balance will automatically unfold and establish harmony throughout our lives.



#### ABOUT THE AUTHOR

Christin Zeller, German, a short-term foreign student at Shanghai University of Traditional Chinese Medicine. Fascinated with the natural impact of foods on physical and emotional balance, Christin Zeller took up her studies of TCM nutrition according to the five elements (Wu Xing) in Cologne, Germany. Following her management career in the corporate world, Christin's desire to deepen her knowledge of the meridian system took her on journey to Shanghai, China where she continues intensive studies in acupuncture at SHUTCM.  
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# The Wisdom of Traditional Chinese Medicine in Hong Kong People's Daily Life

By Lidan Zhong ( 钟丽丹 HK)

## Introduction

With more than seven million people, Hong Kong is an international cosmopolitan metropolis and extremely busy city. However, the old traditions blend perfectly with Western culture and post-modern trends. Among all the traditions, Chinese Medicine (CM) is one of the most popular customs remaining in Hong Kong people's daily life. They are used to combining their rapid life style with traditional Chinese Medical culture smoothly and naturally. Ethnically, Hong Kong mainly consists of ethnic Chinese, making up approximately 92.6% of the population. Of these, many originate from various regions in Guangdong. Guangdong people have a long history of using Chinese herbal medicine as diet supplements to prevent diseases or maintain health, this is one of the reasons why Hong Kong people still remain many traditional Chinese medicine habits.

Another reason is Hong Kong people's age structure. The aging population of society has become a global trend. Hong Kong is suffering from an increasingly aging population. According to the data published in 2015 by the Census and Statistics Department, the aging population increased rapidly over the past few years. The average life expectancy of males and females in Hong Kong will be 81 years and 89 years respectively in 2020. Nowadays, the concept of "prevention before disease onset" ( 治未病 ) with CM has become more and more popular in the Hong Kong people's view. A lot of preventive CM health services have been provided to them, for example Tung Wah Group of Hospitals (TWGHs) Chinese Medicine Control Centre. In this article, we will introduce some typical TCM lifestyle in Hong Kong people's daily life.

## CM medicinal soup

Since ancient times, man has sought to identify the taste and properties of various foods as he finds and discovers them. It has been found that many herbs may be eaten as food, and many foods have therapeutic effects on the body's health.

It is sometimes difficult to draw the line between the two. Nowadays many kinds of food we consume are also considered as herbs. These foods, being delicious, can also serve medicinal purposes in the prevention or curing of diseases. There are over a hundred types of food which can be used for medicinal purposes. Potatoes, dates, hawthorn, ginger and coix seed are the best-known food items that can be used in Chinese medicine.

The most popular and effective form of TCM cuisine is soup. Soup in Hong Kong is especially popular and welcomed by most people. Besides, soup can be nu-





trient dense, easy to make, easy to take, easy to digest and absorb, and suitable for all ages. In Hong Kong people's daily life, drinking soup with CM herbs is a family habit and also assimilates easily into their lifestyle.

Hong Kong people are not unfamiliar with medicinal cuisines. Because of the heat and high humidity that is prevalent in the region, people are used to the preparation of soups with the addition of medicinal materials such as ginger, dates, coix seed and Chinese wolfberry. Different soups are suitable for different seasons and different body constitutions. People in Hong Kong are well informed about their own CM Pattern. They always ask TCM practitioners about their CM Pattern and seek help from TCM practitioners about their TCM soup.

The typical soups they always eat include Chinese Ginseng Herbal Chicken Soup, Red Ginseng Garlic Spareribs Soup, Huai Shan Wood Ear Lean Pork Soup, et al.

### Tidbits of CM knowledge in Hong Kong people's daily life

There are many health-related tidbits and keys to good health in CM. The mastery of which will enable you to live more healthily both in the physiological and the psychological sense, and be far from the invasion of diseases. In Hong Kong, people are willing to learn tidbits of CM knowledge through small group tutorials and continuing education programs.



Examples include how to choose and use American ginseng, Korean ginseng and Chinese ginseng, and how to choose and use dendrobium. In addition, acupressure is another CM health protection method worthy of being recommended to the public. But how do we locate on our body these commonly encountered acupuncture points? The course will introduce to the public where these points are, how to apply acupressure, and the associated effectiveness. For example, apply acupressure at the He Gu (合谷 LI 4) which is a pain killer, to enhance spleen and stomach functions by applying it to the Zu San Li (足三里 ST 36), to ease constipation by massaging the Zhi Gou (支沟 SJ 6), to cure headache and dizziness by massaging the Bai Hui (百会 GV 20), to ease heart palpitations by massaging the Nei Guan (内关 PC 6), and to aid sleep by massaging the Yong Quan (涌泉 KI 1). Apart from these, there are many small tricks that CM teaches us to help maintain healthiness in daily life, such as how to treat an occasional bout of rheumatic arthritis; how to deal with neck and shoulder pains after using the computer for too long; or poor sleep over one or two days; or when bad breath suddenly occurs?

## **Gao Fang (膏方 nutritional medicinal paste)**

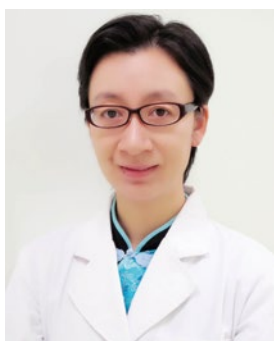
Gao Fang (膏方 nutritional medicinal paste) has been very popular in north China and east China. However, in Hong Kong, this has only been well known for the last five years. In 2014, The Clinical Division of the School of Chinese Medicine (SCM) organized the first Gao Fang Festival on a Saturday with experts from Beijing, Nanjing, Shanghai, Guangzhou and Hong Kong invited specialists to deliver talks on Gao Fang (膏方 nutritional medicinal paste), the method of administering traditional Chinese medicine. This is one of the major ways in Chinese Medicine to enhance nutrition intake. The CM health advisor will consider the constitution of the person concerned and prescribe the recipe for the paste to ease absorption.





Furthermore, to meet the needs of recovering patients, the CM Healthcare Advisor will propose a preventive regime targeting the ailment the patient is suffering from, and at the same time provide comprehensive management. For example, a patient may clinically have reached the recovery stage, but if his conditions are not under good control, the chance of complications might occur. These complications do not only affect his quality of life, but may also aggravate his illness and bring about changes that are life-threatening. For instance, in the case of hypertension, uncontrolled or poorly controlled high blood pressure will bring about atherosclerosis, cardiovascular diseases, stroke, eye complaints or even renal failure. In the case of diabetes, if the blood sugar level is not under control, or if diabetes has been going on for a long time, there will be trouble in the kidneys, the eyes, and the feet. Similarly, someone suffering from hyperlipidemia with conditions that are not well controlled may, over time, develop hypertension, cardiovascular diseases, stroke, fatty liver, renal failure, and Alzheimer's disease. Thus prevention, pin-pointing the target complaint, and the prevention of complications, are of the greatest importance.

In general, Gao Fang (膏方 nutritional medicinal paste) is divided into two categories, topical application and internal ingestion. Topical paste is a common means of external treatment and it can be used to treat internal diseases and gynecological disorders in addition to skin diseases like sores and ulcers. When ingested, Gao Fang (膏方 nutritional medicinal paste) serves three major functions, namely nourishing health, recuperation and medication.



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# The Introduction of Traditional Chinese Medicine into Comprehensive University Education

## Our Experience at the University of Hong Kong

By Zhangjin Zhang (张樟进) and Lidan Zhong (钟丽丹)

In 2012-2013, the University of Hong Kong (HKU) launched a program to establish the Common Core Curriculum to meet the 3-3-4 course structure reform, which aimed to enhance creative and critical thinking and to address complex questions of the contemporary world. Focusing on significant issues, the Common Core courses were designed to help students make connections to and beyond their chosen disciplinary fields of study. It also helped students develop intellectual, social, and innovative skills, as well as the ethical perspectives that all HKU undergraduates need.

Traditional Chinese Medicine (TCM) is an attractive topic, particularly for undergraduate students who have received a modern science and technology training, but lack traditional and historical knowledge of China. TCM is not only a medical issue, but also a complex cultural construct. In view of this, the School of Chinese Medicine of HKU decided to develop a Common Core course introducing TCM's philosophy, culture, and healing art to the HKU community.

This course critically examines fundamental Chinese ideas and practices of healing, such as Qi (气 vital energy), yin-yang (阴阳), and five elements, the same origin of herbs and food, correlation between man and nature, mind-body unity,



Chinese herbs presentation



meditation, alchemical elixirs, and spells of exorcism, which permeated every aspect of the Chinese life. The overarching aim is to enhance students' intellectual ability to understand TCM philosophy and culture from past to present, and engage them in critical reflections on issues and challenges remaining in contemporary Chinese medical culture.

## Course contents

By focusing on the key concept of healing, this course explores the following fundamental issues:

- (1) Healing arts are embodied in traditional Chinese thoughts and values in terms of the man-nature relationship;
- (2) Healing is not only a socio-economic behavior in traditional China, but also a religious phenomenon between the human and supernatural realms where physical and mental aspects intertwines together;
- (3) As the essential part of TCM, ideas and practices of healing may be textualized or visualized in various cultural forms and literary representations, a typical humanistic rather than scientific approach to life;
- (4) Healing, deeply integrated in the public and private life of Chinese scholars, rulers and officials, hermits, as well as commoners, was instrumental in shaping and re-shaping the variety of Chinese cultural identity;
- (5) In China's long search for modernity during the late imperial periods, healing became a hot zone where Chinese medicine met great challenges from the West: Changing views of the Westerners on Chinese medicine and diversified Chinese responses to Western medical knowledge were not simply intellectual debates of science against superstition, but they meanwhile involved many other socio-cultural implications.

Tasting Chinese herbal cuisine







Demonstration of traditional Chinese medicine therapy

## First-hand experience of Chinese medical culture

The characteristic of this course is that we give the students a first-hand experience of Chinese medical culture, namely, how the daily life of Chinese people has been and is still being influenced by some fundamental principles of healing. Chinese herbs are presented in class or through field trips to help students understand their medical effects as well as economic concerns behind their production and consumption. Another example is the idea of “same origin of herbs and food”, which has long influenced Chinese dietary habits by way of “herbal cuisine”. The course provides chances for the students to taste Chinese herbal cuisine. Basic treatment approaches like acupuncture, moxibustion, cupping and Tuina are also demonstrated with students. Through personal witness of the medical components in daily Chinese life, students consolidate their views on the inseparable relation between medicine and culture in Chinese society, thus appreciate more the special heritage from China’s past.

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# Beauty and Cosmetics in Ancient China (Part I)

## About Cleansing

By Weihang Zhang (张苇航)

It is human nature that we want to look our best. The history of cosmetics spans the whole existence of human civilization. In ancient times, personal cleanliness was not only for hygiene and disease prevention, but also an etiquette demanded in social activities. Along with the development of human civilization, cosmetics have become an essential part of human life, especially for women. China is no exception. Cosmetology is one of the key parts of Chinese medicine and culture, and a multitude of cosmetic formulas and recipes were recorded in medical books.

Physical cleanliness, which is closely associated with attractiveness, is the first step towards beauty. Ancient people highly valued and even ritualized the cleansing of the body. Different words were employed to describe washing or cleansing of different body parts. Li Ji (《礼记》*The Book of Rites*)<sup>1</sup> described the timing and context for hand washing, mouth washing, bathing and hair washing. Bathing had both cleansing and therapeutic purposes, according to Huang Di Nei Jing (《黄帝内经》*The Yellow Emperor's Internal Classic*), many by the formula combined with bathing, herbal formula and massage.

In addition to plain water, ancient people also used cleansing products to better remove dirt and at the same time, protect and moisten the skin and hair. Until today, we can still find traces of these ancient products, which contributed to the development of modern personal care products.

Historically, Pan Mu (潘沐 rice water) has long been used to cleanse the skin. In addition to a daily necessity, rice water was used to wash the hair, face and body. Sometimes, it was also used to soften and moisten the hair and beard. Heated rice water was used for bathing. Modern studies have suggested that modified rice starch after being heated becomes more oleophilic and hydrophilic and has a stronger cleansing effect. For extra benefits, perfumes such as Pei Lan Gen (佩兰根 *Radix Eupatorii*) and Bai Zhi (白芷 *Radix Angelicae Dahuricae*) were soaked in the rice water, functioning as shampoo and body wash.

1. A collection of texts describing the social forms, administration, and ceremonial rites of the Zhou dynasty.



In silk books unearthed in Mawangdui Han (206 BC-24) tombs, there were descriptions of treating skin conditions with rice water. For example, the books recorded an effective formula for scabies: soak Ban Lan Gen (板蓝根 *Radix Isatidis*) and Bai Fu Zi (白附子 *Rhizoma Typhonii*) in mixed vinegar and rice water, add some pork lard, boil and then apply to the rashes. According to the Zhou Hou Bei Ji Fang (《肘后备急方》 *Handbook of Prescriptions for Emergency*) by Ge Hong (葛洪 317- 340), rice water was not only used to treat sores, fistula, scalp psoriasis and scabies, but also used as an ingredient in formulas to treat loss of hair/ beard and benefit the skin.

In ancient China, Zao Dou (澡豆 literally meaning bath bean) has been traditionally used to cleanse the skin. It was a soap-like detergent (powder or granules) made from bean flour and other herbs. This product was distributed to officials only between the Eastern Han (25-220) and Sui and Tang dynasties (581-907).



The Shi Shuo Xin Yu (《世说新语》 *A New Account of the Tales of the World*) recorded a joke about Zao Dou: Dun Wang (王敦 266-324), the son of an official in the Jin dynasty (265-420) and later became a general and warlord, was married to princess Wuyang (daughter of Emperor Yan Sima). After the wedding ceremony, he went to the toilet. When he came back, the maid servants presented him with a golden water basin and a glass bowl of Zao Dou to wash his hands. However, he placed the Zao Dou into the water and drank it all.



The formula of Zao Dou remained unknown until the Tang dynasty (618-907). Simiao Sun (孙思邈 581-682), a well-known physician in the Sui and Tang dynasties, recorded the ingredients and preparation of Zao Dou in his Bei Ji Qian Jin Yao Fang (《备急千金要方》 *Essential Formulas for Emergencies Worth a Thousand Pieces of Gold*) and Qian Jin Yi Fang (《千金翼方》 *Supplement to the Formulas of a Thousand Gold Worth*). There are mainly four categories of ingredients — bean flour, porcine pancreas and Chinese honey locust fruit; perfumes such as musk, sandalwood and clove flower; cosmetic herbs such as Bai Zhi (白芷 *Radix Angelicae Dahuricae*), Bai Lian (白敛 *Radix Ampelopsis*) and Bai Fu Ling (白茯苓 *Poria*); and nutritious seeds such as peach seed, almond seed, snakegourd seed and wax gourd seed. As a result, Zao Dou helps to remove dirt and moisten and beautify the skin.

Unlike the nobles who used Zao Dou, common people mainly used Chinese honey locust fruit, which is also a medicinal herb, to wash the hands, face, hair and clothes. According to Ben Cao Gang Mu (《本草纲目》 *Compendium of Materia Medica*) by Shizhen Li (李时珍 1518-1593), Chinese honey locust fruit contains Fei Zao Jia (肥皂夹 *Gymnocladus Chinensis* Baill), a component which has very good cleansing effect. The external use of it is also good for the skin and to cure pain due to wind dampness. Probably because Shizhen Li (李时珍) used the term Fei Zao Jiao, “soap” is still called Fei Zao in China today.

**Translator:** Chouping Han (韩丑萍)

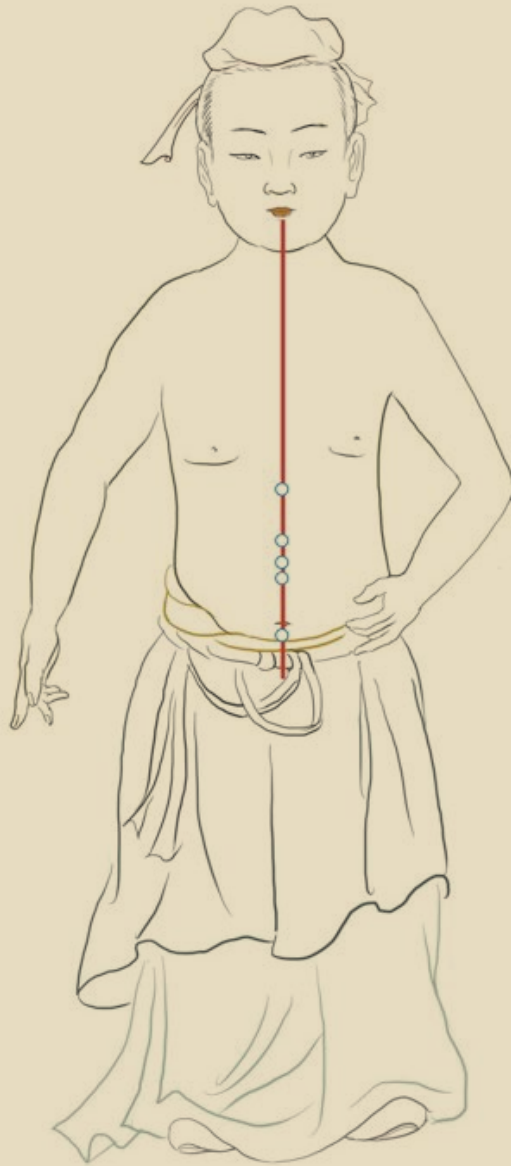


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# Six Healing Sounds

By Lei Sun ( 孙磊 )



Thoroughfare vessel

## Six pronunciations of Gu Yin Liu Zi Jue (古音六字诀 Six Healing Sounds)

### The Xu (嘘) sound

Xu is an involuntary sound when one feels pain, angry or nervous. This sound can soothe liver qi and alleviate pain. The Huang Ting Nei Jing Wu Zang Liu Fu Bu Xie Tu (《黄庭内景五脏六腑补泻图》) *Illustrations of Reinforcing*

*and Reducing Five-Zang and Six-Fu Organs, Scripture on the Internal View of the Yellow Court* states, "The Xu sound is indicated for liver problems. It can relieve liver-qi stagnation ... and alleviate pain, which is an example of following the natural principle."

### The He (呵) sound

He is an involuntary sound when one feels happy. It's



pronounced between “He” and “Ha” in Wu accent. This sound can regulate heart qi and refresh the mind. The Huang Ting Nei Jing Wu Zang Liu Fu Bu Xie Tu states, “The He sound is indicated for heart problems. It can harmonize heart qi and calm the mind. As a result, people often aspirate the He sound when they feel drowsy, which is an example of following the natural qi.”

### **The Hu (呼) sound**

Hu is an involuntary sound when the stomach is full or with stomach heat. The Huang Ting Nei Jing Wu Zang Liu Fu Bu Xie Tu states, “The Hu sound is indicated for spleen problems. It can regulate spleen qi and remove stomach heat.”

### **The Hei (呬) sound**

Hei is an involuntary sound when one feels unhappy or worried. This sound can make feel good. The Huang Ting Nei Jing Wu Zang Liu Fu Bu Xie Tu states, “The Hei sound is indicated for lung problems. It can regulate lung qi ... and remove lung problems. It’s natural that people aspirate the syllabus of Hei when they have hard feelings. This is an example of following the natural principle.”

### **The Chui (吹) sound**

Chui is pronounced in Wu accent and does not involve tongue rolling. It is an involuntary sound of tight jaw when one feels cold or qi stagnation. The pronunciation is similar to Ci. The Huang Ting Nei Jing Wu Zang Liu Fu Bu Xie Tu states, “The Chui sound is indicated for kidney problems. It can harmonize kidney qi ... and remove kidney problems. Therefore, forceful Chui sounds can help to disperse qi, and deep Chui sounds can unblock kidney qi.”

### **The Xi (嘻) sound**

Xi is an involuntary sound when one feels happy, comfortable and smiles. The Huang Ting Nei Jing Wu Zang Liu Fu Bu Xie Tu states, “Inhaling with the nose and exhaling with the Xi sound from the mouth can stop cold.”

### **Vocalization**

Teaching practice has proven that different vocalization methods can produce different effects. People with different levels or constitutions can have different vocalization methods. This text contains the following four methods:

---

### 1. Silent speech

Method: Moving of lips/mouth but no or soft sounds.

Characteristics: Preserving qi.

Applicable subjects: Beginners or those with qi deficiency.

### 2. Meditated speech

Method: No moving of the lips/mouth but perception of the sounds in the mind, inside the body and surrounding environment, like lingering musical sound after a concert.

Characteristics: Use visualization to guide internal qi activity.

Applicable subjects: Those who practiced meditation.

### 3. Qi speech

Method: Mainly exhalation (no vocalization of guttural sound) and obvious blowing sensation and sound, manifesting as labial sound, dental sound, guttural sound, tooth sound and tongue sound.

Characteristics: Blowing and exhaling qi.

Applicable subjects: Those with a strong body constitution or excessive syndrome.

### 4. Cavity resonance

Method: With a fully relaxed body (no vocalized guttural sound), use certain body parts as the resonance cavity to guide the body to produce a low frequency sound.

Characteristics: Sounds are soft, deep, vigorous and magnetic. These sounds can gently vibrate meridians, like simmering soup over a slow fire. This method needs instructions of the teacher and is not recommended for beginners.

Caution: Over-vibration may impair zang-fu organs and meridians.

In summary, beginners are advised to use the silent speech method. Instructions of the teacher are necessary for other methods. During vocalization exercise, active exhalation with an obvious blowing sensation is used for excessive syndrome only. Beginners and those with a deficient syndrome are advised to use silent speech or meditated speech, coupled with slow soft exhalation. Those with accumulated experience can try the cavity resonance method.

## Respiration method

In our daily lives, ordinary people often use chest or abdominal breathing. Through practice of Gu Yin Liu Zi Jue ( 古音六字诀 Six Healing Sounds), our body can become more soft and flexible. Over time, our breathing may also change. Abdominal breathing can gradually reach the abdomen, MingMen ( 命

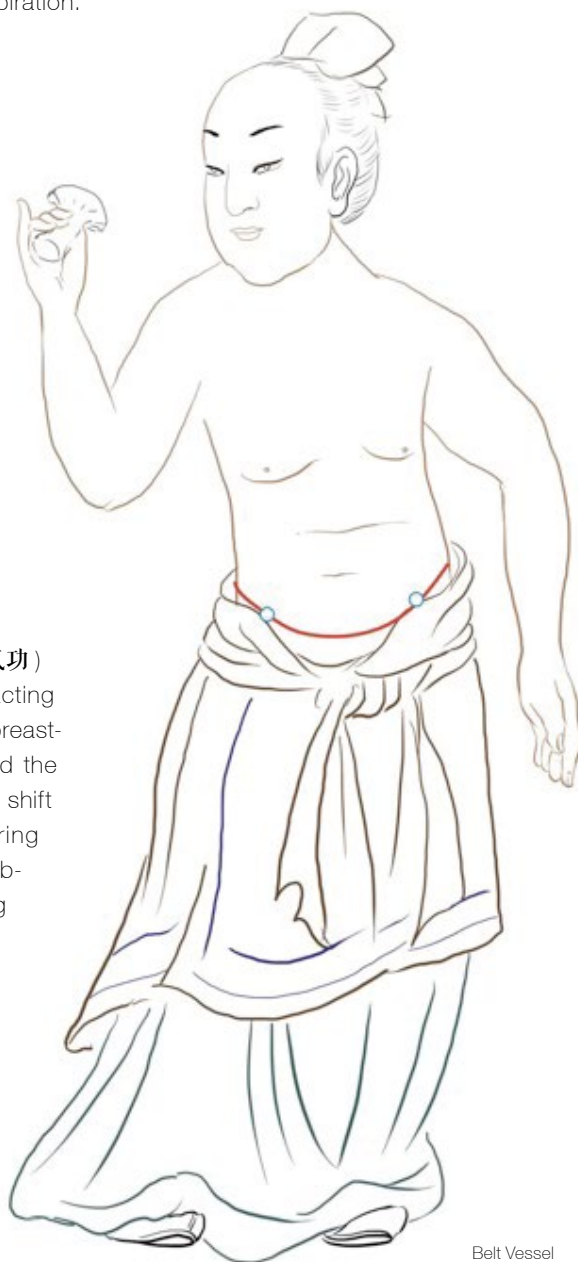
门)<sup>1</sup>, lumbosacral area and Jia Ji (夹脊)<sup>2</sup> points. Along with increased activities in the Dan Tian (丹田) area, one can start to conduct reverse abdominal breathing. Along with further exercise of internal qi, one can have the whole body breathing. A tranquil peaceful mind is essential for breathing adjustment. Intentional breathing adjustment can impede respiration. Beginners should use natural breathing.

## Chest and abdominal breathing

Chest breathing uses the middle area of the lungs by expanding and contracting the ribcage. When we stand, we usually use natural chest breathing. More commonly seen in women, chest breathing is characterized by chest bulging in inhalation and chest retraction in exhalation.

Along with relaxation of the chest area, abdominal breathing can occur, coupled with qi sinking to the Dan Tian area and a deeper breath. Most athletes and singers use abdominal breathing. Abdominal breathing is easier in men than women.

Commonly used in the early stage of Qi Gong (气功) practice, abdominal breathing is done by contracting the diaphragm rather than the movement of the breast-bone and thoracic cage. Air enters the lungs and the belly expands during this type of breathing, i.e., a shift from the transverse movement of the lungs during chest breathing to longitudinal movement during abdominal breathing. Over time, abdominal breathing can gradually reach the abdomen, Mingmen, lumbosacral area and Jia Ji points.



Belt Vessel

1. Mingmen literally means the gate of life, located between the kidneys, at the level of the second lumbar vertebrae.

2. A group of 34 points, 0.5 cun lateral to the lower border of the spinous processes from T1 to L5.

## Reverse abdominal breathing

Reverse abdominal breathing uses the exhaling and inhaling of the Dan Tian area. This depends on abundance of internal qi and instructions of the teacher. Otherwise, deviation symptoms such as impediment of qi activity may occur.

There are two theories regarding the location of Dan Tian: one is located 3 cun below the umbilicus; the other is located 3 cun within the umbilicus. In terms of mechanism, reverse abdominal breathing uses the exhalation and inhalation of Dan Tian to contract the diaphragmatic muscle to change the lung capacity. Dan Tian is the power source of reverse abdominal breathing: the abdomen contracts inward during inhalation (the diaphragmatic muscle moves down) and relaxes outward during exhalation (the diaphragmatic muscle moves up). In addition, the whole body (not only the lungs) is involved in this breathing. This breathing method is often used in exercise of internal qi or training of professional singers.

Over time, the whole body opens and closes with exhalation and inhalation of Dan Tian (known as the body respiration), manifesting as "opening and closing respiration" or "skin hair respiration" (the skin pores open when Dan Tian inhales and the skin pores close when Dan Tian exhales). Modern science has confirmed the breath ability of the skin. The Zhuang Zi Da Zong Shi (《庄子·大宗师》 Inner chapter 6 of *Zhuangzi*) states, "The True Man of the antiquity slept without dreaming and woke without anxiety; he sought no sweetness in his food and he breathed as deeply as could be. The True Man breathed from his heels, where the common person breathed from his throat." Along with further relaxation of the body, the breathing through the mouth and nose gradually becomes indistinct and enters the fetal (embryonic) breathing state.

**Translator:** Chouping Han ( 韩丑萍 )



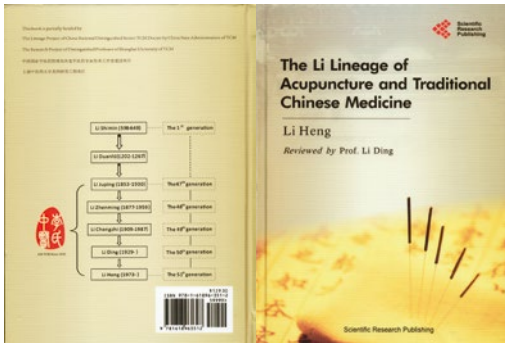
### ABOUT THE AUTHOR

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# A Book Worth Reading

## The Li Lineage of Acupuncture and Traditional Chinese Medicine

By Heng Li (李恒)



Newly published *The Li Lineage of Acupuncture and Traditional Chinese Medicine* is a reference book for international advanced TCM practitioners, mainly discusses the difficulties in the TCM fundamentals and clinical acupuncture.

The book was reviewed by Dr. Li's uncle, the foremost authority in Chinese acupuncture: Prof. Ding Li (李鼎), who was the chief author of both "Acupuncture Bible" *Chinese Acupuncture and Moxibustion (CAM)* and *Acupuncture: A Comprehensive Text* Shanghai College of Traditional Chinese Medicine (Shanghai Text). In the acupuncture world, it is well known that the above two textbooks are the gold standards of international acupuncture education and examination for decades. Amazon website said: "Compiled by the faculty of one of China's leading schools of traditional medicine, *Acupuncture: A Comprehensive Text* is among the most authoritative textbooks and reference sources in its field. Since its translation into English in 1981, it has become a standard text used throughout the world." But due to historical reasons, only a few people know who the faculty mentioned above is. It is Prof. Ding Li, the 4th generation of Li, the Traditional Chinese Medicine family.

In 1956, invited by the government, Professor Ding Li became the first teacher to teach acupuncture at the Shanghai College of TCM. After that, he and his team established the contemporary acupuncture educational curriculum. In 1960, Professor Li and his colleague, TCM master Peiran Qiu (裘沛然 1913-2010), published the first Acupuncture textbook in new China, the book was named *Zheng Jiu Xue Jiang Yi* (《针灸学讲义》 *Acupuncture Lecture's Notes*). In 1989, the China State Administration of TCM invited Professor Ding Li to work on the standardization of acupoint locations. In the next year, the national standard *Locations of Acupoints* was published by Standards Press of China. Later on, the WHO adopted this standard to make it the international standard.

During the past 60 years, Professor Ding Li's academic achievements have influenced and continue to influence acupuncturists generation after genera-



## Foreword



The history of the Li family in Houren Village, Yong Kang County, Zhejiang Province can be traced back to the Emperor Taizong (599-649) (personal name: Li Shimin) of the Tang Dynasty (618-907), over 1400 years ago from today. Regarding the tradition of practicing medicine, the *Hou Ren Li Shi Zong Pu (Li's Genealogy in Houren Village)* recorded that 12 people from the family were notable for their 'Benevolence in Caring for the Patient' since the Ming dynasty (1368-1644). My great-grandfather Li Juping (1853-1930) started to study and practice traditional Chinese medicine at the end of the Qing dynasty (1644-1911). This started a history of family medical practice that lasted for more than a century.

Influenced by my father and I, my nephew Li Heng also became a TCM doctor as the 5th generation of Li's in TCM. He has studied both TCM and western medicine in medical schools for 11 years. Through his long-term teaching practice, he has explored and established his original teaching method, which is suitable to the international students and has been highly praised by his students around the world. His teaching also won the prize from Shanghai University of TCM in 2012. Meanwhile, Dr. Li has been practicing TCM in the clinic for 15 years and received much public praise.

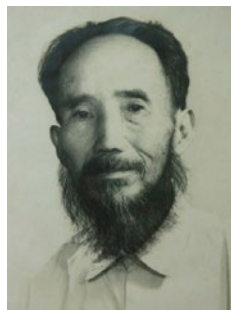
Based on the Li family's lineage and Dr. Li's teaching practice, clinical experience and research achievements, he finished this book *The Li Lineage of Acupuncture and Traditional Chinese Medicine* and published it in English, to provide advanced TCM practitioners an original reference book.

The efforts of my whole life are to inherit ancient Chinese medicine and make it step into modern time. My nephew is devoting himself to spread Traditional Chinese Medicine from China to the world, which is also our common desire from generations.

Ding Li's (李鼎) forward of the book

tion. Therefore, Professor Ding Li is recognized as the great master of acupuncture in China.

Dr. Li followed Prof. Ding Li to practice acupuncture and TCM in Shanghai Municipal Clinic and then practiced independently. Through years of teaching, Dr. Li has found international students, especially Western students, have a lot of misunderstanding (even mistakes) in TCM theories and clinical practice. With the growing worldwide influence of TCM in the second decade of the 21st century, Prof. Li and Dr. Li think it is absolutely necessary to explain and clarify those difficulties in the fundamentals of TCM from their origins, which will benefit the healthy development of TCM in foreign countries.



Chengzhi Li (李承志 1909-1987) (The 3rd generation of Li family)

This book contains 3 parts. The first part is the Chapter of the Li Lineage, which briefly reviews the more than 1400 years of history of the Li family and also introduces the Li lineage of TCM. Dr. Li's grandfather Mr. Chengzhi Li (李承志) was a great Taoist Qigong master. His understanding about the relationship between Qigong and the eight extraordinary meridians clarified the long-term academic chaos in the Qigong field.

The second and third parts follow the example of Nan Jing (《难经》 *Classic of Questioning*), containing 81 topics in total. The second part is the Chapter of TCM Fundamentals, which includes 50 topics and covers many questions frequently asked by international students. Those difficulties are not explained thoroughly before, such as: why is the left yang and the right yin? How night sweats relate to yin and yang? Why is pancreas' hat on spleen's head? How to explain the distribution of meridians? How does the Wei Qi (卫气 Defensive Qi) circulate?

The third part is the Chapter of Clinical Acupuncture and Moxibustion, which includes 31 topics. With Li's typical case studies, this chapter explains Li's essential principle of acupuncture treatment: "Regulating Qi and Tranquilizing the Mind"; Li's understanding about 'Arrival of Qi' in acupuncture treatment; the three layers of needling depth and the clinical application of specific points etc. For the convenience of the reader's clinical practice, there are 2 annexes at the end of this book: the 50 Most Useful Points for an Acupuncturist and the Inner-ations of Acupuncture Points.

There is no doubt that it is a book worth reading after "CAM" and "Shanghai Text". It will bring readers a rich and colorful Chinese scroll painting, which not only focuses on the difficulties in TCM fundamentals and clinical acupuncture, but also touches the soil of TCM: ancient Chinese history, culture, philosophy and even more.

To carry on the Li's 800-year-old philanthropic tradition, the author's royalties will be donated to Le Shan Fang Charity Fund. For more information, please visit [www.listcm.com](http://www.listcm.com)

Governor Hong Li (李鸿) and his wife (1513)





#### ABOUT THE AUTHOR

Heng Li, a 5th generation practitioner from a Traditional Chinese Medicine family with 160 years' history. Dr. Li graduated with MD, PhD degrees at the College of Acupuncture and Tuina, Shanghai University of Traditional Chinese Medicine in 2008.

As the associate professor from China Shanghai International Acupuncture Training Center, Dr. Li has been teaching more than 2000 international students various TCM subjects in English since 2000. Invited by foreign governments, universities, and associations, he has been teaching or joining academic exchange in countries such as the USA, Thailand, Norway, Germany,

Netherlands, France, the UK, and Australia.

As a reformer of international TCM education, Dr. Li had established the first standardized Acupuncture training course according to the ISO requirements in China. His related research project won the third prize of Shanghai Educational Scientific Research Achievements in 2011.

Dr. Li has provided treatment more than 30 000 times to his Chinese and international patients since 1998. Meanwhile, he has published more than 20 TCM research articles and publications in China and abroad.

As a premier Traditional Chinese Medicine instructor, Dr. Li currently is teaching MD students and physical therapy PhD students TCM credit courses in the first TCM Confucius Institute in the Americas, the Confucius Institute of Augusta University, Georgia, USA.

E-mail: listcm1853@gmail.com

## New Independent Occupational Code for Acupuncturists: 29-1291

The Bureau of Labor Statistics (BLS) has just published its proposed 2018 BLS Standard Occupational Classification (SOC) changes. The BLS announcement of the publication of the July 22, 2016 federal register showed Acupuncturists now have an independent SOC. It is Code 29-1291.

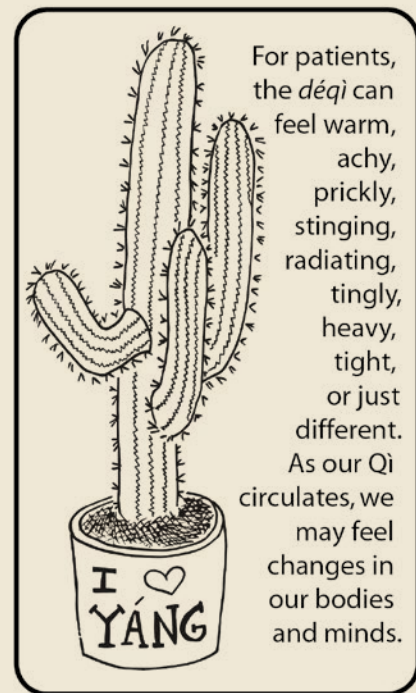
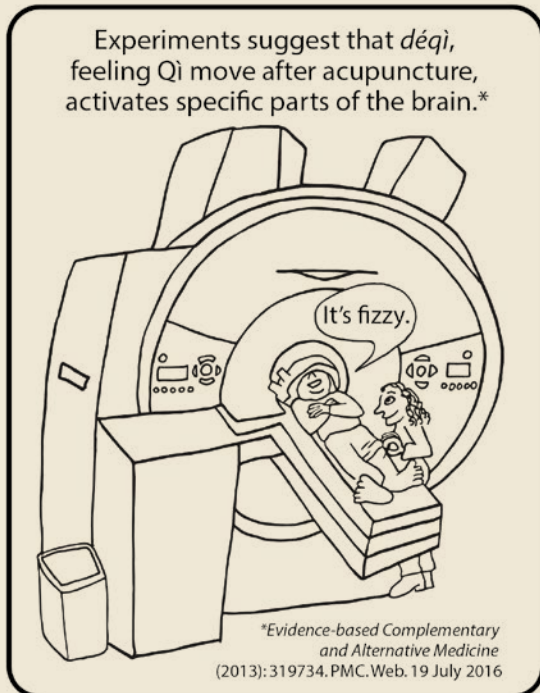
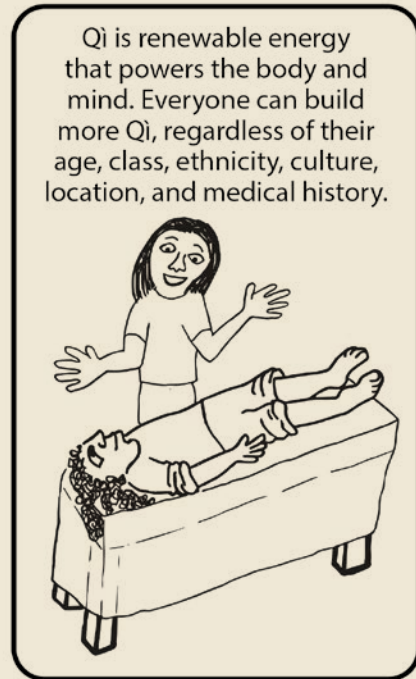
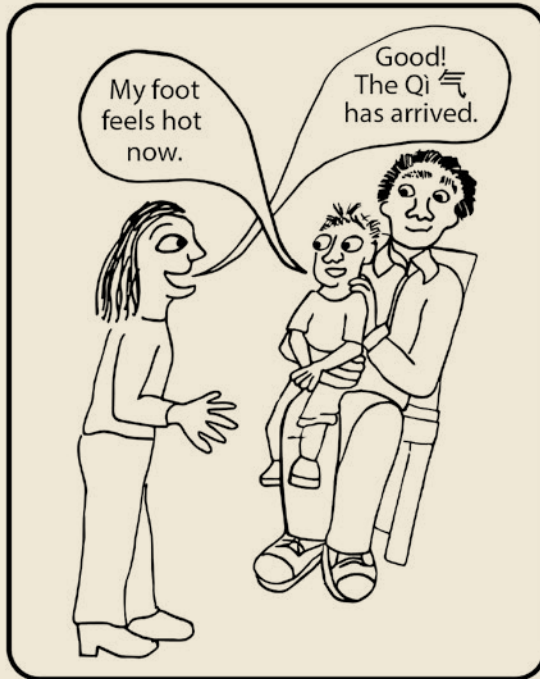
The report explained "Multiple dockets requested a new detailed occupation for Acupuncturists, which are classified in 29-1199 Health Diagnosing and Treating Practitioners in the 2010 SOC. The SOCPC accepted this recommendation because the work performed by Acupuncturists is sufficiently distinct to reliably collected data, as required by Classification Principle 9. The SOCPC recommends establishing a new code for this occupation, 29-1291 Acupuncturists." ([http://www.bls.gov/soc/2018/soc\\_responses.htm](http://www.bls.gov/soc/2018/soc_responses.htm))

"This is a monumental step forward for the profession," said Kory Ward-Cook, Ph.D., CAE, the Chief Executive Officer of NCCAOM, who has contributed for this for many years.

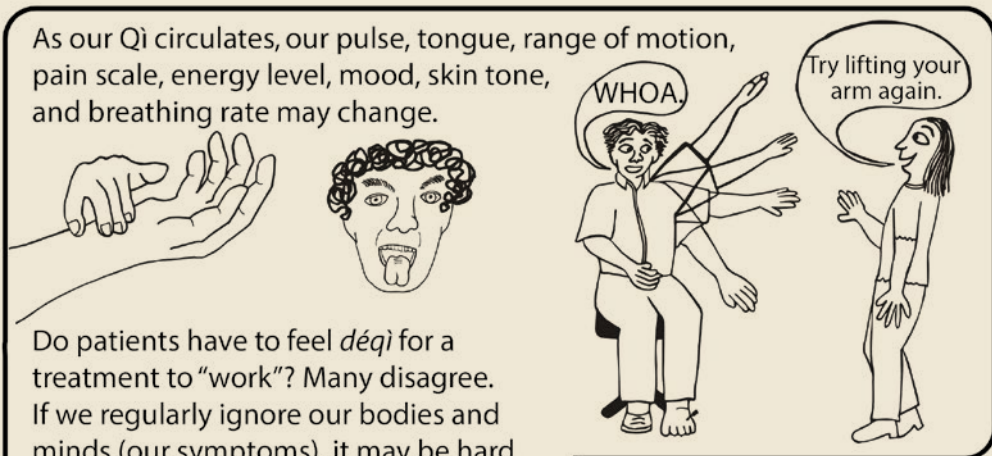
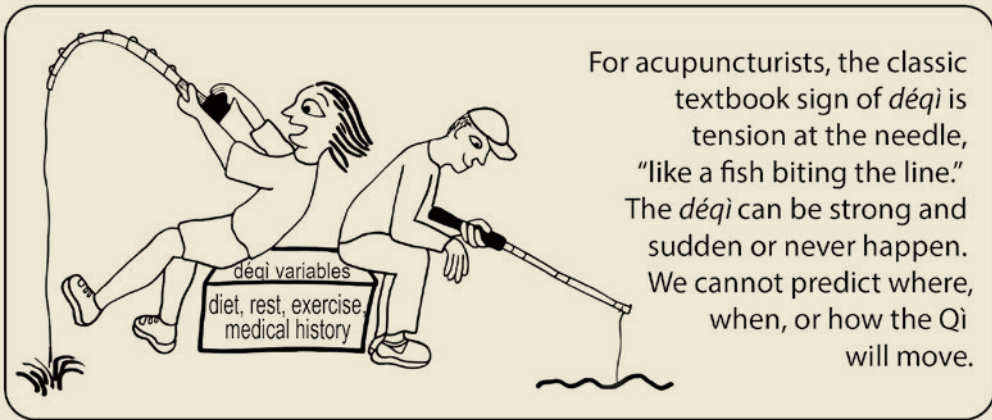
(Yemeng Chen 陈业孟)

# Decoding the De Qi

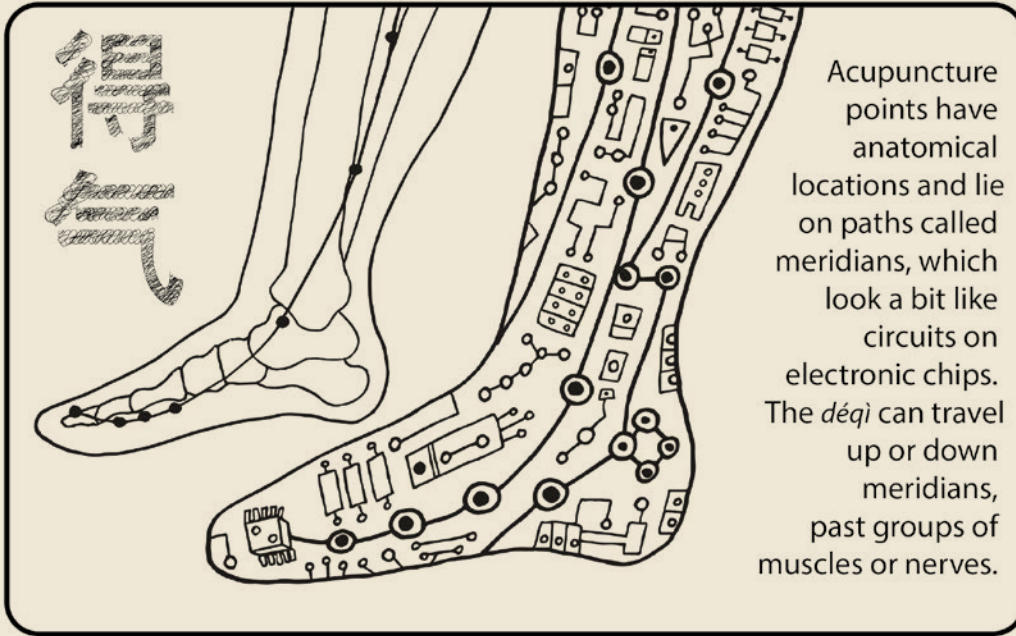
By Trina Lion (USA)



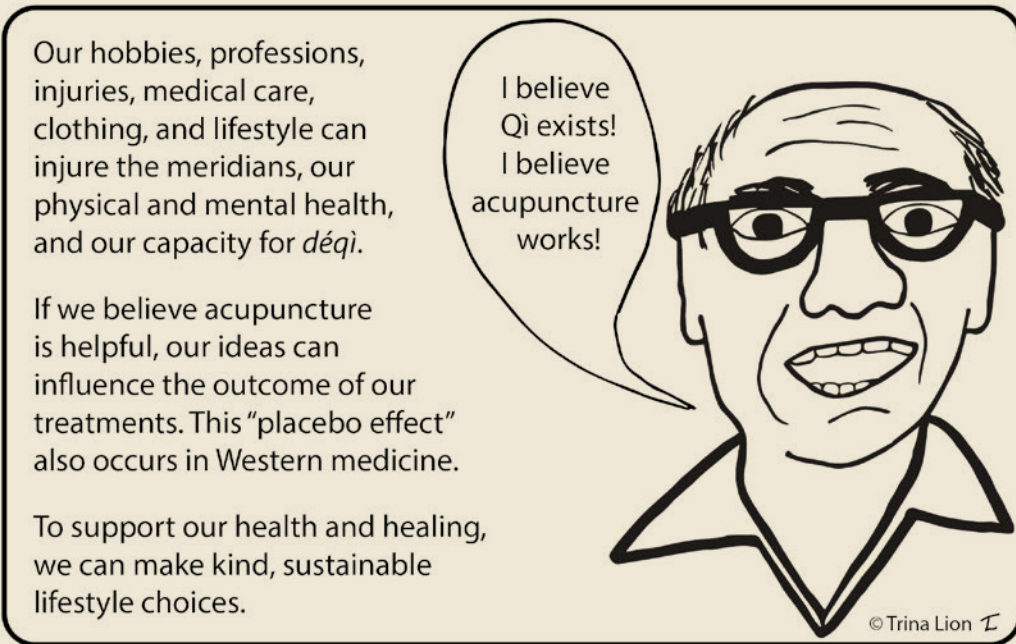








De qì is one sign of clinical change.



#### ABOUT THE AUTHOR

Trina Lion is a Licensed Acupuncturist at Mercy Medical Center in Baltimore, MD, USA. During her ten years in Shanghai, she was an acupuncture intern at Shu Guang Hospital; lectured on TCM at Shanghai Jiao Tong University, NYU in Shanghai, L'Oréal China, and NFL China; was a special guest on TCM for the International Channel Shanghai (ICS-TV) show “Culture Matters,” and was the cover story for Shanghai Family magazine. Trina believes that our lifestyle is as important as any treatment; by finding balance in our diet, fitness, and schedule, we can support our own health and healing.

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# International Congress on Traditional Asian Medicines (ICTAM) in 2017, Kiel University, Germany



University library, Kiel University

ICTAM IX is going to be held at Kiel University in the north of Germany, at the Baltic Sea. Kiel University has a long history; it was firstly founded in 1665 by Christian Albert, Duke of Holstein-Gottorp. Now the well-known Kiel University has approximately 25000 students today and it is the largest, oldest, and most prestigious in the state of Schleswig-Holstein. Kiel University is renowned for its vibrant academic teaching, its internationally recognized interdisciplinary science and its responsible governance.

Asian medicine today involves a diverse range of actors around the world. Asian medicines are part of a multi-billion dollar industry, and are increasingly engaged in complex networks of actors on a global scale: Conservators who watch the changing supplies of wild plants in Asian mountains, medical botanists who study the substitution practises of collectors and marketers in Asia, policy makers in Europe who prevent drugs entering Europe. ICTAMs VII and VIII both took place in Asia (2009 in Bhutan, 2013 in Korea).

The European location of ICTAM IX presents an opportunity to take stock of the current state of Asian medicine from a different vantage

point. It will examine the global flows of medical knowledge, practice and materials, and to provide space for transdisciplinary research-exchange, to discuss intersections and problems, develop networks of collaboration, exchange and consider how to move forward. It is the encounter of Asian medicines with the wide range of (so called) traditional or alternative medicines in the Western hemisphere, in contexts such as that created by the Heilpraktikergesetz (the 1939 decree regulating non-biomedical healers) in Germany for instance, which requires specific attention to the relation of "practice and theory" and to the encounter between practitioners of biomedicine and of traditional Asian medicines.

ICTAM IX will gather studies from clinical trial specialists, anthropologists, historians and clinicians, economists and political scientists, conservationists, botanists, translators and more. Inviting representatives from Germany, Brussels, the WHO, and any other EU countries' politicians, as well as speakers

from research funding institutions, such as Horizon 2020, the German Research Council, the Wellcome Trust, and representatives of key practitioner bodies throughout the EU, such as the heads of councils of Chinese, Ayurvedic, Unani, Siddha and Tibetan medicines in the various EU countries, ICTAM IX will act as a trans-national forum within which practitioner bodies can work together to create an atmosphere of supportiveness, collaboration and collective representation in the EU, to coordinate research, and to get expert advice for their particular needs. Panels, Keynote speeches and workshops will cover many topics.



Auditorium maximum, Kiel University

<b>TIMETABLES</b>		
<b>(KEYDATES): August 6-12 2017</b>		
<b>15 May</b>	<b>2016</b>	<b>Call for submission of panel proposals</b>
<b>1 August</b>	<b>2016</b>	<b>Deadline for submission of panel proposals</b>
<b>15 August</b>	<b>2016</b>	<b>Panels to be announced</b>
<b>1 October</b>	<b>2016</b>	<b>Deadline for the submission of papers</b>
<b>31 October</b>	<b>2016</b>	<b>Decisions on accepted panels and paper proposals</b>
<b>15 January</b>	<b>2017</b>	<b>Announcement of panels and papers</b>
<b>1 February</b>	<b>2017</b>	<b>Early registration opens</b>
<b>15 March</b>	<b>2017</b>	<b>Provisional program released</b>
<b>1 June</b>	<b>2017</b>	<b>Full program released online</b>
<b>1 April</b>	<b>2017</b>	<b>Early registration closes</b>
<b>1 June</b>	<b>2017</b>	<b>Deadline for accommodation reservations</b>
<b>15 July</b>	<b>2017</b>	<b>Final date for registration</b>
<b>6 August</b>	<b>2017</b>	<b>Congress opens</b>
<b>12 August</b>	<b>2017</b>	<b>Congress closes</b>



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