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Workshop on TCM for International Medical Expats Held in SHUTCM

The 2018 Traditional Chinese Medicine Workshop for High-end Professionals from Countries involved in the Belt and Road Initiative ("一带一路"沿线国家医学高端人士中医药研习班) opened at Shanghai University of Traditional Chinese Medicine (SHUTCM 上海中医药大学) on Oct 17th 2018.

Thirty-six government officials, doctors and professors from 19 BRI countries attended the workshop.

The second edition held by the National Chinese Medicine Higher Education Association, the workshop will last for three weeks and showcase various aspects of TCM through lectures, hospital visits, academic salons and cultural activities.

Xu Jianguang (徐建光), president of SHUTCM, said the core idea of treatment and prevention embodied in TCM theories complements Western medical principles. That led to the opening of the workshop, aiming to bolster frequent dialogues between the two philosophies.

Chen Kaixian (陈凯先), academician at the Chinese Academy of Sciences, delivered a speech introducing the development of TCM and its contribution towards improving public health conditions.

Shanghai University of Traditional Chinese Medicine contributed to this report.

(Shanghai Qigong Research Institute)

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Review Article

Brief History of Chinese Medicine in France

Marc Mezard[1,2]

[1]Graduate of the European University of Traditional Chinese Medicine, [2]Graduate of Chinese-French, Vietnamese Institute of Traditional Medicine

Abstract

In the 17th century, Chinese medicine appeared in France; since then, it never stopped evolving and is applied by French practitioners. Today, acupuncture is widely used in clinic treatment in France.

Keywords: Chinese acupuncture, Chinese medicine, France

Beginnings of Chinese Medicine in France Since the 16th Century

The first contacts of the West with traditional Chinese medicine (TCM) and particularly, acupuncture go back to the 16th century when the Jesuits were admitted to the Chinese Imperial Court [Figure 1].

In France, the first rapprochement between Chinese and Western medicine dates back to the time of Louis XIV through the Jesuits. A book was published in Grenoble in 1671:

"Les secrets de la Médecine des Chinois" [Figure 2] (*The Secrets of Chinese Medicine*). For the record, the Chinese angelica was known and used in France in the court of Louis XIV at the end of the 17th century. Popularized under the name of Eumenol, its root was ingested as a decoction. It was used to calm the "vapors," in other words women's hot flashes.

Development of Chinese Medicine in the 18th and the 19th Centuries

The first thesis focusing on Chinese medicine was defended in 1759 by Félix Bridault, in Montpellier. During the 18th century, all the medical professionals interested in Chinese medicine just paid attention to the part which exists also in Western medicine: the pulse, medicinal plants, and the cauterizations. This shows that the medical circle stayed indifferent toward things unknown or new at that time.

During the colonial expansion of the 19th century, appeared the first Westerners truly devoted in the understanding of Chinese culture, for example, through the Taoist classics: Richard Wilhelm who translated "Yi Jing" (*Book of Changes*).

Drs. Louis Berlioz and George Soulié de Morant for Acupuncture

Dr. Louis BERLIOZ [Figure 3] (1776–1848), the father of the famous composer Hector Berlioz, was a medical doctor, a fact that is not yet widely acknowledged regarding acupuncture in the Western world. Berlioz whose mind was as innovative as his temperament was reserved. He was the first to use acupuncture in his day-to-day practice. He was the origin of the huge but fleeting success acupuncture met with in the 19th century. Up to now, he only made a modest appearance in the History of Music; it is high time to give Doctor Berlioz the rank he is entitled to in the History of Medicine.

If acupuncture has gained popularity in the 19th century, it was largely thanks to Louis Joseph Berlioz, who publishing his book "Mémoire sur les maladies chroniques, les evacuations sanguine et l'acupuncture" (*Thesis on chronic complaints, bleeding and acupuncture*) [Figure 4]. In this book, he wrote about the benefits of acupuncture, without developing any theory, but he aroused interest of French people for this new therapeutic method.

For this wake, the fashion is considerable; in a few years, 142 French authors published articles, thesis, or reports on acupuncture;

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Figure 1: I Geng Chinese doctor

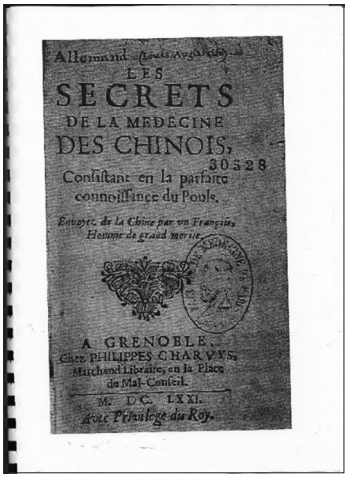


Figure 2: Chinese medicine secrets

Figure 3: Louis Berlioz

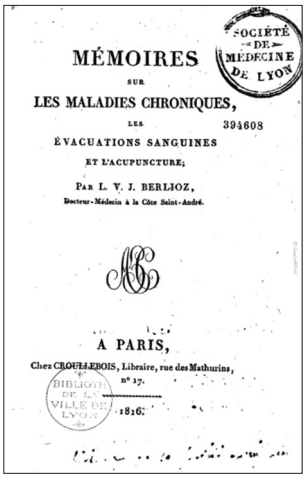


Figure 4: Blood evacuations and acupuncture

Pelletan, Ampère, and Becquerel discussed it at the Academy of Sciences. Dupuytren spoke of it in his classes; Magendie published articles about it; Laennec then Trousseau and Velpeau despite his skepticism, practiced it more or less. From 1824 to 1830, Trousseau, who had the opportunity to practice acupuncture, wrote: "We ourselves used acupuncture a large number of times, to treat muscular rheumatism, fixed pains, neuralgia, etc. In most cases, we observed that the pain disappeared immediately after the penetration of the needle into the tissue; it is there, from the observations which we have been able to collect, the most noticeable principal phenomenon of the acupuncture."

Having ceased to practice for a long time, Dr. Louis BERLIOZ died in July 28, 1848, in La Côte-Saint-André where he had always lived. In an odd way, the death of Dr. Berlioz coincided more or less with the first signs of the decline of this Chinese medicine, which he had nevertheless given back to honor. However, it is really from the second half of the 20th century that acupuncture, as a medical practice, spread in the West, just like the practice of Tai Chi Chuan.

Later, the acupuncture has grown popular with Jules Cloquet (1790–1883), a young brilliant surgeon, member of the Academy of Medicine at the age of 36, he was working in the hospital Hôtel Dieu of Paris. He learned from his friend Dr. Bretonneau about the efficiency of acupuncture treatment and decided to try this new therapy and communicated this with the Academy of Sciences in 1824. Up to this period, acupuncture was used as an experimental therapeutic method without any knowledge of theory. His conclusion was very close to the most accepted opinion "Acupuncture works mainly in painful cases no matter where they are located" in the West.

In 1825, Dr. Chevalier de Sarlandière (1787–1838) was the first to use moxa, with acupuncture and electrical stimulation; at this period, acupuncture appeared in the front page of the medical journals and everybody of the society looked for this therapy.

In 1863 was published an important book "La Médecine chez les Chinois" *(The Medicine of Chinese People)* by Captain Dabry de Thiersant [Figure 5] (1826–1898), the consul of France who lived in China from 1857 to 1871. This book just presented Chinese medicine without making any comments, this is the first real book on acupuncture published in the West.

Rigorous Study and Practice of Acupuncture and Translation of Classic Traditional Chinese Medicine Works in the 20th Century

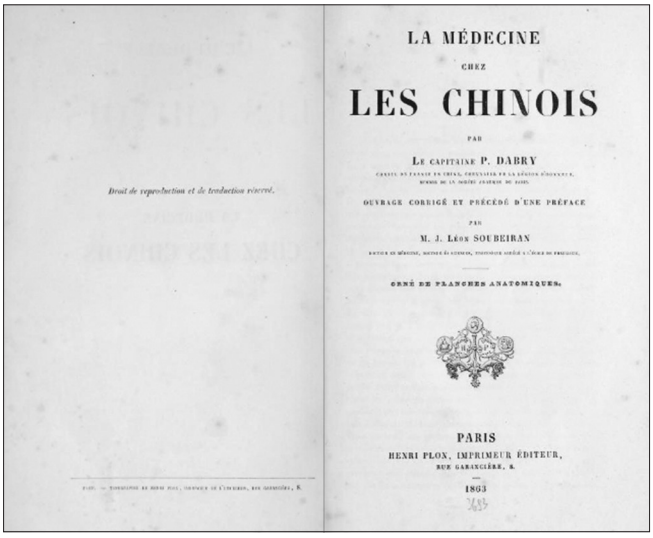
Although by the end of the 19th century, acupuncture is permanently implanted in France, the rigorous study and practice of Chinese medicine is closely related to the following figures, particularly Mr. Georges Soulié de Morant (1878–1955) and Mr. Nguyen Van Nghi (1909–1999).

Georges Soulié de Morant [Figure 6], the first French acupuncture expert, is the principal promoter of acupuncture in France and the West since 1929. He was indeed the first in Europe to build a theoretical discourse, to make reference to Chinese medical texts, but also, to practice acupuncture.

He was born in Paris on December 2, 1878. He was very young when he started to learn Chinese language. He made his first trip to China to Beijing as temporary secretary-interpreter for the Hankou-Beijing railway company (December 1901–July 1902). In 1903, he joined the Ministry of Foreign Affairs and was appointed trainee-interpreter at the Shanghai Consulate (September 1903). He was then appointed as a third-class interpreter in Kunming, where he served from 1907 to 1909.

SOULIÉ de MORANT went on to occupy posts in the central administration of the Ministry of Foreign Affairs until 1917. In 1927, he met at the Bourboule a thermal spa doctor who reoriented his career toward acupuncture. Together, they drafted their first article in 1929, and in 1932, the first hospital consultation of acupuncture was created at the Bichat hospital in the service of Professor Charles Flandin. This is the starting point for the contemporary use of acupuncture in France and in the West. From 1935, Soulié de Morant became a renowned acupuncturist, receiving in his office in Neuilly-sur-Seine a clientele of celebrities: Jean Cocteau, Colette, Maurice Ravel, Vassily Kandinsky. His first two books on acupuncture were published in 1934, but his most important book is "L'acupuncture Chinoise" *(Chinese Acupuncture)* [Figure 7].

The first volume appeared in 1939, the second in 1941, and the complete work in five volumes was published in 1957 after his death. In Volume I of his work on acupuncture, he reported the conditions of his apprenticeship in acupuncture. Upon his arrival in Beijing, he observed during a cholera epidemic, the spectacular effectiveness of acupuncture. This led him to a thorough study of the method and was distinguished by the Viceroy of Yunnan by a "coral globule chiseled which gave rank of academician." A complaint for the illegal practice of medicine was brought against him by the departmental council of the Order of Medical Doctors and by Roger de La Fuÿe as president of the union of acupuncturists of France. Deeply affected, Soulié de Morant suffered from a hemiplegic attack and died on May 10, 1955. (Sources from: https://www.amazon.fr/L'Acupon cture-Chinoise-Soulié-Morant-George.)


LA MÉDECINE
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LES CHINOIS
PAR
LE CAPITAINE P. DARRY
OUVRAGE CORRIGÉ ET PRÉCÉDÉ D'UNE PRÉFACE
PAR
M. J. LÉON SOUBEIRAN
ORNÉ DE PLANCHES ANATOMIQUES.
PARIS
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Figure 5: The medicine of Chinese people

Figure 6: Georges Soulié de Morant

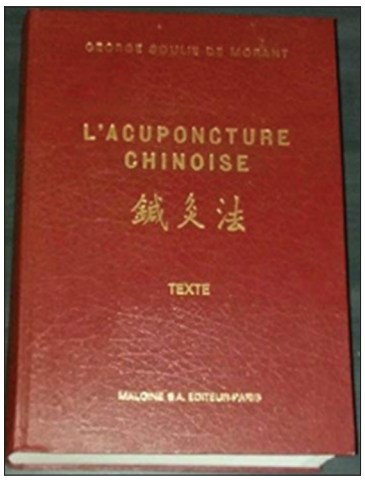

Figure 7: Chinese acupuncture

The establishment of acupuncture in France is envisaged through the evolution of the notion of "tradition." Between the end of the 17th and the 19th centuries, there was a talk

in Europe of "Chinese medicine" and "acupuncture." The expression "Chinese acupuncture" appeared between the 1930s and the 1960s. However, it was not until the 1960s that the terms "Chinese medicine" and then "Traditional Chinese Medicine" [Figure 8] were applied. This article shows that the progressive reception of Chinese acupuncture in French medicine in the 20th century is closely related to the meaning and value attributed to "tradition." Three moments stand out in the European sources produced during the period of interest. The first is marked by two well-documented publications on the Chinese medicine, where tradition is still opposed to progress, but already perceived as a vestige to preserve (1860–1902).

The second moment is characterized by the first theoretical and practical diffusion of acupuncture in France, and by the engagement of a dialogue between science and tradition (1930–1950). It is then the opposition between modernity and tradition – where tradition is sacred – that characterizes the third moment. On the one hand, power relations between the conquering West and the resistant Far East (China, Vietnam), and on the other hand, the confrontation between distant forms of knowledge related to Western medicine and therapies.

In France, the first signs appeared timidly around the 1950s. The great upheaval occurred in the 1970s, reaching its peak in the 1980s, with the labeling of "Traditional Chinese Medicine." It is by analyzing the political context in China and the social context in France that we will understand the success of TCM.

Dr. Chamfrault [Figure 9] (1909–1969) was a professor of Faculty of Medicine of Paris and the founder of French Association of Acupuncture (in 1966). When he was sent as a naval doctor to Tonkin in 1952, he already had a few years of acupuncture practice. Wishing to deepen his knowledge, he collaborated with the Chinese scholar Ung Kan Sam for the translation of ancient medical works, such as Neijing-Suwen (《内经-素问》) in particular and modern, such as Xin Zhen Jiu Xue (*New Science of Acupuncture and Moxibustion,* 1951) (《新针灸学》) from Zhu Lian. Thus, will be born the first of the six volumes of the series "Traité de Médecine Chinoise" (*Treatise on Chinese Medicine*) (1954–1969).

The link between Chinese medicine and tradition runs through Chamfrault's work. From the first volume,[1] "*Treatise on Chinese Medicine"* is written in capital letters, and the use of "ancient texts" is presented as necessary because, according to Ung Kan Sam, it is necessary to "drink at the source," that is to say resort to Nei King (who) reflects the whole philosophical spirit of ancient China." In the second volume, presenting the "sacred texts," Chamfrault wished to shape[2] "a true community of traditionalist acupuncture doctors." Thus, Chinese medicine is clearly related to a past (Chinese antiquity), a place (China) and a theory (Chinese philosophy).

The vision of tradition is identical at Mr. Soulié de Morant and Dr. Chamfrault. However, Dr. Chamfrault insists more on the exploration of tradition than on the balance between tradition and modernity and does not hesitate to criticize Soulié de Morant: Acupuncture is not limited to the existence of 12 meridians, radial pulses, and one energy. Moreover, acupuncture is only part of a medical system: Chinese medicine. However, the contribution of Dr. Chamfrault will collide with the school of Mr. Soulié de Morant, established since the 1930s, and will be welcomed with moderation in the world of acupuncturists. His message will only be of interest to physicians in the late 1960s.

Another prominent figure bringing Chinese medicine to France is Mr. Nguyen VAN NGHI [Figure 10]. Born in Hanoi in 1909, he studied in Vietnam, China, and France. After obtaining his medical degree at the University of Montpellier, he began to practice in 1940. From 1954, he devoted himself mainly to acupuncture based on classical texts: Huangdi Neijing (《黄帝内经》), Nanjing (《难经》), Zhenjiu Dacheng (《针灸大成》), Shang Han Lun (《伤寒论》), and Maijing (《脉经》). He died on December 17, 1999, in Marseille, France.

He was a doctor, author, translator, and teacher specializing in classical texts of TCM (acupuncture-moxibustion). Many of his works focus on the French translation and analysis

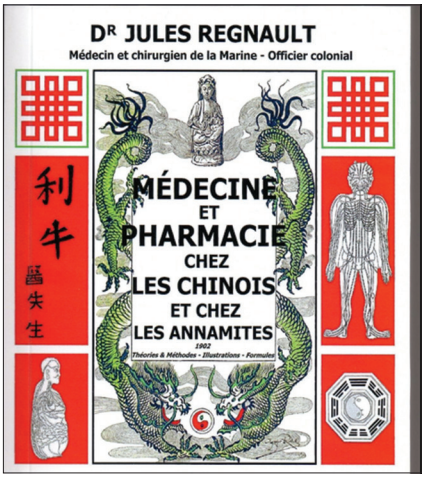

Figure 8: Medicine and pharmacy among Chinese and Annamese

Figure 9: Dr Chamfrault

Figure 10: Dr Nguyen Van Nhi

of a copy of the Huangdi Nei Jing (《黄帝内经》) dating from the Tang Dynasty. This version of Huangdi Nei Jing differs from those available in China by comments from two doctors of the Tang Dynasty, without whom the old texts are indecipherable.

A leading author in his field, Dr. Nguyen Van Nghi, is considered by many scholars as one of the most important introducers of acupuncture in the Western world. He insisted that Western medicine and TCM are not two separate medicines, but one medicine.

Current Situation of Chinese Medicine in France

Considered as one important alternative medicine, acupuncture is now recognized as an effective therapeutic practice for many conditions (especially chronic and painful diseases) by the World Health Organization, a recognition widely questioned by the French Association for Scientific Information which highlights the potential bias of WHO studies (in particular, not double blind). The scientific community has been studying these methods. Several countries of the European Union (except France and Slovenia) and North America have given a place in their acupuncture care system, such as Canada, the United Kingdom, or Germany through a particular status as Heilpraktiker who are supported by the health system.

In France, the Council of the Order of Medical Doctors recognizes the practice by medical doctors or midwifes who have followed a training of 2–3 years and obtained the DIU (Inter-University degree). However, practice of acupuncture practitioners (nonmedical doctors) is not allowed by this organization even after having receiving a professional training, for this is not recognized as medical training. There are some unions of acupuncturists, such as French Association of Acupuncture and French Confederation of TCM (CFMTC).

Since 1998, there is National Diploma of Traditional Chinese Medicine (DNMTC), a diploma not yet officially recognized in France, it will justify a minimum number of hours in each subject: Tuina, qi gong, acupuncture, and pharmacopoeia. DNMTC is unique to CFMTC.

In 2011 took place the 1st national congress of TCM organized by the CFMTC. This event brought together renowned speakers from around the world. In 2012, this congress was supported by Pan European Federation of TCM Societies (PEFOTS) Medicine and World Federation of Chinese Medicine Societies (very active European and global organizations). In 2013, it becomes the second largest congress in Europe.

UFPMTC: French Union of Professionals of TCM FNMTC: National Federation of TCM. In France, there are about thirty private schools that teach and train people for TCM.

Financial support and sponsorship

Nil.

Conflicts of interest

There are no conflicts of interest.

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Review Article

The History of Traditional Chinese Medicine in Britain, c.1750-2018

Christopher Ryan Pearse Cavin
Department of Humanities and Social Sciences, University of Strathclyde, Glasgow, Scotland, UK

Abstract

This paper discusses the genesis and transference of Traditional Chinese Medicine from China and Asia to Europe. It looks specifically at the ways in which TCM was initially discovered and how it reach medical circles in Europe. It also looks at the reasons why it became popular in the historical context and specifically at the presence of TCM in Britain. Finally, this paper briefly traces the booms and slumps in the popularity of TCM and its place in modern medical practices in the Uk and Europe.

Keywords: Acupuncture, kaempfer, medical discourse, teale, traditional chinese medicine

Introduction

"The most obvious purpose of this operation is to allow the escape of fluid of oedema or anasarca through the skin, or of the blood when specifically accumulated; but, from an idea that various disorders arose from a kind of subtle, acrid vapour pent up, it had recourse to, for the purpose of giving this vent, by the Chinese, from time immemorial. From China, the practice spread to Corea (Korea) and Japan where it has for ages been very common.[1]"

–Dr. John Ellington, M. D, F. R. S, On Acupuncture and its uses

In recent years, Traditional Chinese Medicine has gained increased popularity in the UK as a valuable form of medicine often used alongside with or as an alternative to mainstream medical practices. The above quote is drawn from a British doctor's article published in a volume on practical medicine in Britain. The author – Dr. Ellington – was a distinguished Professor of Medicine at London University and a practicing physician at St Thomas's Hospital. In his review, he discussed the different uses of acupuncture which he claimed was a valuable therapy for treating a range of illnesses including tetanus, gout, rheumatism and fevers.[2] In addition to acupuncture, Ellington also commented on the use of different herbs and their functions to balance the body based on Chinese texts. However, the medical discourse on these treatments in the British context increased in the late nineteenth century long after the initial reports of their uses and efficacy centuries before. The purpose of this paper is to trace the historical origins of Traditional Chinese Medicine in Britain, its historical popularity and its place in modern medicine. This will be achieved by examining three key areas. The first will trace the history of Traditional Chinese Medicine and how it spread into European medical circles from the East. The second will discuss its uses in Britain throughout the following centuries as Traditional Chinese Medicine therapeutics began to be debated in medical discourse. The third section will then look at the case of Traditional Chinese Medicine in Britain in the present day and its significance in modern medicine.

The Spread of Traditional Chinese Medicine in Europe and Britain

The ultimate irony surrounding the spread of Traditional Chinese Medicine in Europe and Britain is that its uses were first noted not in China but in neighboring Asian countries. The benefits of Chinese medical practices had been known in these areas for some time and these were picked up through the colonial expansion of European countries. Two medical officers

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of the Dutch East India Company – Ten Rhyne and Engelbert Kaempfer-first noted the use of needles as a therapeutic practice in Nagasaki at the end of the seventeenth century where they served in the new company settlement.[3] Each related accounts of thin needles puncturing the skin to alleviate different symptoms and gave it the Latin term "acupunctura" meaning "puncturing with sharp objects" from which the west derives the names acupuncture.[4] These individuals also provided accounts of procedures and herbs used in Eastern medicine based upon the 'Chinese map of the body' and the understanding of "energy channels" based on major bodily organs.[5] The experiences of these colonial employees provided the first insights into Traditional Chinese Medicine as each provided detailed writings on these practices.[6]

Economics and colonial trade subsequently fostered interest in Chinese medicine as the European fascination with the East increased demand for products and practices from these countries. The reports brought back by physicians like Rhyne became widely available and wealthy individuals sought out these niche practices for several reasons. One reason was that Chinese medicine and trade products from the Orient seemed exotic and fashionable to European high society.[7] In fact, this process had been common in Europe for centuries where the social elite's interest in medicines from the New World and the East had introduced substances which remain common today. For example, tobacco had traveled through trade with the New World colonies to Iberia where it had originally been a decorative plant. In the early seventeenth century, medicinal uses of tobacco had been theorized upon but the excessive costs of importing had isolated use to European elites. Jean Nicot – the French ambassador to Lisbon – sent seeds to the French court where Catherine de Medici, the Queen Mother, made the drug famous. The plant was considered at the time to be useful in a range of ways including suppressing toothache or minor pains and ironically, as a cure for ailments of the lungs.[8] The later dissemination of tobacco followed after the royalty and nobility of Europe made it popular and its cultivation was monopolized in the American colonies. The spread of Chinese medicine followed on in a similar way as procedures such as acupuncture and Chinese herbal remedies became popularized by those capable of affording them which filtered down to lower classes as it became more common.

Medical knowledge and the growing fascination with Traditional Chinese Medicine also provided the basis for its spread in Europe. France and Germany where the key geographical centers for its spread in Europe. Interests then grew in line with colonial expansion into the Far East which increased the range of herbs and Chinese medical practices available for inspection by European physicians.[9] By the early nineteenth century, this interest had spread to Britain where physicians began to discuss the usefulness of Traditional Chinese Medicine. The process through which Traditional Chinese Medicine reached Britain was therefore complex. It began with a knowledge exchange of Chinese medicines which traveled from China to its neighboring countries. This formed the point of contact through which early colonial powers learned of these medicines and fostered the knowledge exchange from Asia to Europe. When these accounts reached Europe they then became popular among wealthy Europeans and as medical curiosities. Finally, as the European presence in Asia grew and a wider range of Chinese medicines became available it spread from its spheres of influence in Germany and France before moving on to other European states.

Traditional Chinese Medicine in Nineteenth Century Britain

Despite the dissemination of Traditional Chinese Medicine in Europe over these years it only enjoyed a brief popularity in Britain until the early nineteenth century. J. M. Church initially published an entire volume relating to Chinese techniques in 1821 which constituted the main British interest with at the time.[10] In fact, physicians had even tried to blend Chinese medicine practices with recent technologies including – to varying degrees of success-electricity.[11] However, several competing factors combined to prevent its popularity in Britain in this period. First, the British failed to fully open-up China to trade, and most of the interior was inaccessible until the mid-nineteenth century.[12] This limited access to the entirety of Chinese remedies and procedures. Second, most physicians who took an interest in these foreign methods did so out of self-interest rather than any centralized drive to understand or assimilate these practices. As such, most studies were carried out without any popular backing by the general medical community. Third, and perhaps, most importantly, medical attitudes toward medicine were changing. Before 1800, physicians in Europe had been inclined toward experimenting with and accepting medicines from outside of their local spheres. This was partly reflective of the fact that many were unsure about the efficacy of European medicine.[13] However, this period also marked the rise in new western medical theories including "cellular physiology and pathology" as well as the rise of scientific and medical advances.[14] These advances included the distillation of morphine and later the invention of the hypodermic syringe which added to an increasingly "scientific" and "Westernized" view of medicine in Europe.

In the second half of the century, interests in Chinese medicine were briefly renewed in Britain. The medical journal *The Lancet* published an article by a Dr T. Teale in 1871 entitled "On the Relief of Pain and Muscular Disability by Acupuncture." Here Teale described it as:

> A method of treatment which, though boasting of great antiquity, and capable at times of doing good service, seems in a great measure to have dropped out of use, or at any rate to be at present day but little employed…It has however, been for years a favourite traditional practice at Leeds Infirmary…When it does succeed, the relief it gives is almost instantaneous, generally permanent and often in cases which for weeks and months have run the gauntlet of the treatment without benefit.[15]

Like Ellington, Teale was a distinguished physician who was elected as a surgeon by a popular majority at Leeds General Infirmary in 1833. In addition, he served there as Lecturer of Anatomy and Physiology which showed that he was willing to embrace the new western understandings of physiology while still experimenting with Chinese medical practices. Teale provided an apt summary of British medical opinion at this time which is demonstrated in this excerpt. It was considered antiquated and not entirely effective, but in cases where it was successful it often brought about long-term relief for ailments when new western medicines had failed. The nineteenth-century experience of Chinese medicine therefore varied. The earliest decades were met with instances in which physicians embraced practices but again this focused upon acupuncture. Many other procedures of medical knowledge on Traditional Chinese Medicine remained unknown as Britain still did not have complete access to China until the mid-nineteenth century. This limited physicians to the practices already disseminated in the seventeenth and eighteenth century. Furthermore, the nineteenth century marked a new belief in western medicine and the quickly progressing scientific ideas and technologies. The late nineteenth century witnessed a brief revival in some of these methods which is demonstrated in the intermittent mention of Chinese medicine in journals. However, this was limited and those who did use these often did so as a last resort or considered such practices to be antiquated.

Britain's Modern Experience with Chinese Medicine, 1950–2018

It was not until the latter half of the twentieth century that Traditional Chinese Medicine began to return to medical attention in Britain. Mainstream medical journals started to publish articles on Chinese medical treatments in the 1950s and 1960s.[16] A group of British doctors visited Shanghai, Beijing, and Guangzhou to observe acupuncture procedures, and these were once again brought back – this time directly – to Britain.[17] This was paralleled by the works of Felix Mann who pioneered the revival of Traditional Chinese Medicine in Britain. Mann was a German born acupuncturist who moved to Britain and authored the first comprehensive text on the subject in the English language. Since 2000, Traditional Chinese Medicine has subsequently become well-established in the UK and acknowledged as a legitimate branch of complementary medicine. Over one million adults claim to have used some form of Chinese medicine as an alternative to mainstream treatments. This is particularly prevalent in cases of chronic pain or where western medicines have failed to provide relief from ailments.[18] This has also been matched by the increased acceptance of Chinese medical practices as legitimate sciences in the academic field. Students can now study toward a Bachelor of Science degree in Traditional Chinese Medicine at the University of Westminster. Furthermore, some of the most prestigious universities in the UK have began associations for study and knowledge exchange in this field. Kings College London have, since 2012, headed the Good Practice in Traditional Chinese Medicine Research Association. This is the first European wide attempt to study the various uses of Chinese medicine with a particular focus on discovering new drugs which may be derived from "age old" herbal remedies used in China.

In conclusion, Traditional Chinese Medicine has enjoyed a long and colourful history in Britain and Europe. Its dissemination also followed in several distinct phases influenced by trade, empire, medicine, and technology. Initially, its introduction grew from the knowledge exchange created by colonialism which brought foreign medical practices to the attention of western physicians. It then grew in popularity until the early nineteenth century. However, the new interest in "scientific" medicine and the growth of new medical philosophies its use was intermittent as it died down before becoming more popular in the late nineteenth century before once again fading until its revival in the mid-twentieth century. Since then, Traditional Chinese Medicine has been an important medical branch for the cure of long-term ailments which western medicine has failed to treat.

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Review Article

Historical Figures Promoting the Communication of Ben Cao Gang Mu (《本草纲目》*Compendium of Materia Medica*) in Japan

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Abstract

Ben Cao Gang Mu (《本草纲目》 *Compendium of Materia Medica*) written by Li Shizhen (李时珍) was first introduced to Japan in the early 17th century and played an important role in the development of Japanese Material Medica and natural history in the Edo period. Tokugawa Ieyasu (德川家康), a shogun general, and Hayashi Razan (林罗山), a famous Confucianist in the Edo period, first recommended Ben Cao Gang Mu in Japan. Then, there emerged more scholars at herbal medicine in Japan who studied and taught Ben Cao Gang Mu through family teaching and master-apprenticeship training. Among them, the work of scholars such as Kaibara Ekiken (贝原益轩), Okamoto Ippou (冈本一抱), Matsuoka Gentatsu (松冈玄达), Ono Ranzan (小野蘭山), Iwasaki Kan-en (岩崎灌园), and Maeda Toshiyasu (前田利保) is of great significance to promote the wide communication and acceptance of Ben Cao Gang Mu in the Edo period in Japan. The rise of the Ben Cao Gang Mu in Japan fueled the development of Japanese herbal science and natural history to a new level.

Keywords: Ben Cao Gang Mu (《本草纲目》*Compendium of Materia Medica*), characters, communication, Edo period

Li Shizhen's Ben Cao Gang Mu (《本草纲目》*Compendium of Materia Medica*) was first published in 1593. It was spread to Japan at the beginning of the Edo period (before 1604) and was immediately highly valued by the Japanese medical community. During the 264 years of the Edo period (1603–1867), a group of famous scholars made great efforts to recommend, translate, publish, teach, and explain Ben Cao Gang Mu. Besides, they also used this book to guide field investigation, identification, and plantation of herbs recorded in the book and wrote a number of books about herbal medicine. Influenced by Ben Cao Gang Mu, the development of Japanese Materia Medica ushered in a new era.

Hayashi Razan (林罗山) – Discovered Ben Cao Gang Mu

After Ben Cao Gang Mu came out in China for less than a decade, it was carried to Nagasaki (长崎), a Japanese trading port, by merchant ships. Hayashi Razan, a famous Japanese scholar, saw the book before 1604.[1]

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Hayashi Razan is a key figure in boosting the spread of Ben Cao Gang Mu in Japan. After Hayashi Razan bought the book in 1607, he immediately realized its academic value and importance for the cultivation and production of Japanese herbs.

Hayashi Razan (1583-1657) [Figure 1] was a member of the think tank of Tokugawa (德川) Bakufu.[2] In 1608, he was officially appointed as the "Royal Confucianist" and was responsible for teaching Confucianism and history which includes Ben Cao Gang Mu.[3] Great importance was attached to the book because of his recommendation. Since then, Japanese have gradually shifted the focus of herbal research from Zheng Lei Ben Cao (《证类本草》*Classified Materia Medica*) to Ben Cao Gang Mu.

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Figure 1: Portrait of Hayashi Razan

Kaibara Ekiken (贝原益轩) – Published Ben Cao Gang Mu

Japan's demand for the book had increased with the spread of Ben Cao Gang Mu. Merely relying on the introduction of the original Chinese version could no longer meet the needs of Japanese people, so Japan began to publish the book on its own. Under the leadership and promotion of famous scholars such as Matsushita Kenrin (松下见林), Kaibara Ekiken, and Inoro Jyakusui (稻生若水), at least 10 versions of Ben Cao Gang Mu were published. The rapid spread of the various versions of the book in China and Japan has become the source of Japanese knowledge of medicine and the driving force for studying herbal medicine, which has brought the development of Japanese herbal medicine into an era of unprecedented prosperity.

In 1637, the earliest engraved version of Ben Cao Gang Mu appeared in Japan, followed by other versions of famous experts, such as versions of "Joo-hon"（承应本）, "Matusshita-hon"（松下本）, "Kaibara-hon"（贝原本）, and "Jyakusui-hon"（若水本）.[4] Among them, the one compiled and proofread by Kaibara Ekiken was influential.

Kaibara Ekiken (1630–1714), literary name Tokusin（笃信）,Komakoto（子诚） or Sonken（损轩）(in his later years, Ekiken), and commonly known as Kyubei（久兵卫）. Born in Chikuzen （筑前国） (now Fukuoka -ken,福冈), he moved to Edo after adulthood. In his childhood, he studied medicine and sinology from his father and his brother. He used to be a doctor of Fukuoka domain and later studied herbal medicine in Kyoto. Kaibara Ekiken was a scholar of versatility. He was a highly prestigious sinologist and herbalist at the time. Apart from herbal medicine, he was versed in Confucianism, agronomy, medicine, astronomy, geography, and so on.[5]

In 1672, his correction of Ben Cao Gang Mu was published, which is called the version of "Kanbun-hon"（宽文本） and "Kaibara-hon"（贝原本）. As the most influential one among Japanese engraved version of Ben Cao Gang Mu, it is based on the revised version of Ben Cao Gang Mu by Qian Weiqi（钱蔚起）. "Kaibara-hon"（贝原本） also had a list of herbs in Ben Cao Gang Mu as an appendix.

Okamoto Ippou (冈本一抱) – Translated and popularized Ben Cao Gang Mu

To facilitate people to better understand, grasp, and utilize Chinese original knowledge, some scholars began to translate and annotate Chinese books in Japanese in the early days of the Edo period. Okamoto Ippou has long been committed to popularizing and promoting traditional Chinese medicine.

Okamoto Ippou (1655–1716), courtesy name Ichitokusai（一得斋）， original family name Sugimori (杉森), was also called Ichiku（为竹） and lived in Kyoto. At the age of 18, he started to learn classic works from the prestigious medical expert Ajioka Sanpaku (味冈三伯) and then became an excellent apprentice. He took enlightenment as his own task and wrote many books. Among them, Guang Yi Ben Cao Da Cheng (《广益本草大成》*Complete Compendium of Additional Materia Medica*) is a typical one.

Guang Yi Ben Cao Da Cheng, also called He Yu Ben Cao Gang Mu (《和语本草纲目》*Compendium of Materia Medica in Japanese*), is written with 23 volumes published in 1698. On the purpose of popularizing Ben Cao Gang Mu, the book contains a total of 1834 kinds of herbs with 1788 from Ben Cao Gang Mu and 46 new ones. After carefully studying the names, property, flavor, efficacy, and toxicity of the herbs recorded in the Ben Cao Gang Mu, he translated them into Japanese. In addition, his book supplements and corrects some herb pictures after referring to pictures in Ben Cao Gang Mu and his own observation, which is helpful for doctors to identify herbs. Although his book only translates parts of Ben Cao Gang Mu, it is still a successful translation work.

Matsuoka Gentatsu (松冈玄达) – Taught Ben Cao Gang Mu

In the Edo period, an array of famous scholars competed for taking Ben Cao Gang Mu as a textbook to teach herbal medicine, such as Hayashi Razan, Kaibara Ekiken, Abe Syou-ou (阿部将翁), Inoro Jyakusui（稻生若水）, Matsuoka Kentachi, Ono Ranzan (小野蘭山), Sousensyun (曾占春), Yamamoto Bouyou (山本亡羊), and Iwasaki Kan-en. There were often more than a thousand followers to attend their class. Their efforts contributed to an unprecedented craze of learning and studying Ben Cao Gang Mu. Matsuoka Gentatsu was a well-known herbal educator at that time. He taught Ben Cao Gang Mu in person, until the end of his life.

Matsuoka Gentatsu (1668–1746), literary name Seisyou (成章), courtesy name Igansai (怡颜斋), Koukankyo (苟完居), or Hanisuzuou (填令翁), is often called Joan（恕庵） and lived in Kyoto. He used to learn Confucianism from Yamazaki

Ansai (山崎闇斋) and Ito Jinsai (伊藤仁斋) and later studied herbal medicine from Inoro Jyakusui（稻生若水） and medicine from Asai Shuhaku (浅井周伯), an excellent doctor.

As an educator of traditional medicine and herbalism, Matsuoka Gentatsu opened a private school in Kyoto. In 1744, he started to teach Ben Cao Gang Mu at the age of 74. He trained a large number of herbalists such as Ono Ranzan, Tsushima Jyoran (津岛如兰), and Emura Jyokei (江村如圭). His notes on Ben Cao Gang Mu were compiled into a book called Ben Cao Gang Mu Bi Ji (《本草纲目笔记》 *Notes on Compendium of Materia Medica*). From this book, we can find that Matsuoka Gentatsu's explanation starts from the 5th chapter of Ben Cao Gang Mu to the 47th chapter, covering the most parts. He is one of the representative herbalists in the early Edo period and has devoted his life to promoting and popularizing Ben Cao Gang Mu.

Ono Ranzan (小野蘭山) – Promoted Ben Cao Gang Mu

The lectures on Ben Cao Gang Mu of famous professors, such as Matsuoka Gentatsu, Ono Ranzan, and Yamamoto Bouyou (山本亡羊), have been compiled by their respective followers into many herbal works in the form of notes. They have been passed down from generation to generation. Among them, Ono Ranzan's thoughts on Ben Cao Gang Mu were collected and compiled into a book called Ben Cao Gang Mu Qi Meng (《本草纲目启蒙》*Enlightenment of Compendium of Materia Medica*).

Ono Ranzan (1729–1810), last name Sahaku (左伯), literary name Ibun (以文), courtesy name Ranzan (蘭山), is also called Motohiro (职博) and Kinai (喜内). He was born in Kyoto, and at the age of 13, he learned herbal medicine from Matsuoka Gentatsu. Later, he decided to follow his teacher's career and set up a private school to teach Ben Cao Gang Mu. He also organized field investigation and built a garden to plant herbs. At the age of 71, Ono Ranzan followed the order of the shogunate to become a medical officer in Edo and taught herbal medicine at the medical academy.

Ben Cao Gang Mu Qi Meng is a representative work of annotation. The superior masterpiece has the dual characteristics of herbalism and natural history. It is also one of the most important representative works of the Japanese version of Ben Cao Gang Mu.

Ben Cao Gang Mu Qi Meng originates from his lecture notes. The book was compiled by his student Okamura Syuneki (冈村春益) and his grandson Ono Mototaka (小野职孝) [Figure 2] and corrected by Ono Ranzan. First published in 1803, the book is a representative work of annotation. Stemming from Ben Cao Gang Mu, it gave Japanese explanation of herb names and pronunciations for 1882 herbs recorded in Ben Cao Gang Mu with referring to over 200 ancient Chinese, Japanese, and Korean books. It contains 48 chapters of Ben Cao Gang Mu from the 5th chapter to the 52nd. The superior masterpiece has the dual characteristics of herbalism and natural history. It is also one of the most important representative works of the Japanese version of Ben Cao Gang Mu.

Figure 2: Portrait of Ono Ranzan

Iwasaki Kan-en (岩崎灌园) – Making the Most Use of Ben Cao Gang Mu

In the late Edo period, Dutch studies were popular. Japanese combined Chinese herbalism with the social culture and real life in Japan and Western scientific knowledge to study Ben Cao Gang Mu. A number of works on it were published at that time. Among them, Iwasaki Kan-en achieved fruitful results and was particularly outstanding.

Tsunemasa (常正), Gentsuu (玄通), or Genzou (源三). He was the student of Ono Ranzan in his later years. As a disciple of Ono Ranzan, Iwasaki Kan-en was devoted to the study of Ben Cao Gang Mu and herbalism. He paid great attention to the drawing of the drug picture and believed that pictures are especially important for the study of the herbal medicine. Ben Cao Tu Pu (《本草图谱》*Sketch Book of Herbs*), the representative work, reflects the spirit of the school.

Ben Cao Tu Pu contains a total of 93 chapters in 56 volumes and two index chapters. The book was written in 1828 and published in 1842. Mainly based on the description of botanical drugs, the book has collected more than 2000 species of plants, and their information was compiled according to the categories recorded in Ben Cao Gang Mu. It explains part of Ben Cao Gang Mu from the 12th chapter to the 38th in the form of colorful pictures and Japanese annotation. Colorful pictures in Ben Cao Tu Pu [Figure 3] are carefully reviewed. The book is the earliest large-scale colorful sketch work written by Japanese. It is also a useful supplement to Ben Cao Gang Mu and is regarded as the largest book of plant illustrations in the Edo period.

Figure 3: A copy of Ben Cao Tu Pu

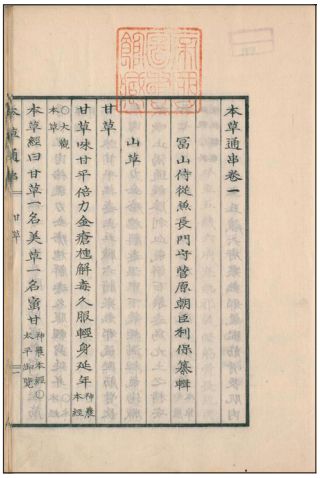

Figure 4: The book of Ben Cao Tong Chuan

Maeda Toshiyasu (前田利保) – Made Textual Research on Ben Cao Gang Mu

Influenced by the textual research in the Ming and Qing Dynasties, Japanese scholars also applied the method to the study of Ben Cao Gang Mu. Ben Cao Tong Chuan (《本草通串》) [Figure 4] is the most detailed work on the study of Ben Cao Gang Mu outside mainland China.

Maeda Toshiyasu (1799–1859) was also known as Keitarou (启太郎), literary name Hakukou (伯衡), courtesy name Ekisai (益斋) or Mankatei (万香亭). He used to be a student of Kurimoto Tansyu (栗本丹州) and Iwasaki Kan-en. He was deeply involved in the theory of herbal medicine and became one of the top five herbalists in Japan. The other four experts are Inoro Jyakusui, Yamamoto Bouyou, Ono Ranzan, and Iinuma Yokusai (饭沼欲斋).

Ben Cao Tong Chuan has 94 chapters and 56 volumes. Published in 1852, it is an herbal work with the maximum length in the Edo period. As the lord of Toyama domain（富山藩）, Maeda Toshiyasu was capable of reading a large number of ancient books of China and Japan. When compiling Ben Cao Tong Chuan, he selected herbs recorded in Li Shizhen's Ben Cao Gang Mu and followed its order. This book contains numerous theories of herbal medicine of Japanese scholars and different Chinese dynasties from the period of three emperors to the Ming Dynasty as well as a wide range of historical books. It examined herb medicine in Ben Cao Gang Mu in detail, and it is a representative work of textual research on Ben Cao Gang Mu.

Conclusion

Focusing on the eastward spread of Ben Cao Gang Mu, Japanese masters represented by Hayashi Razan studied the book from different aspects. A group of Japanese medical scientists continued to do the work of annotation, investigation, and teaching for more than 260 years. Although these medical scientists have different focuses and achievements in the research of herbal medicine, they were deeply influenced by Li Shizhen, and their research works are largely based on the contents of Ben Cao Gang Mu. These doctors have done a lot of work for the extensive dissemination of Ben Cao Gang Mu in Japan and effectively promoted the development of Japanese herbal science and natural history.

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Conflicts of interest

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Review Article

Li Shizhen and the Spirit of Investigation of Things and the Extension of Knowledge

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Abstract

Li Shizhen was a Ming Dynasty physician and was greatly influenced by the New-Confucian beliefs of the time. Although Ben Cao Gang Mu (《本草纲目》*Compendium of Materia Medica*) is a monograph on medicine, its purpose is "to investigate things." The best way to get to know historical figures is to restore facts.

Keywords: Ben Cao Gang Mu (《本草纲目》*Compendium of Materia Medica*), Li Shizhen, neo-Confucianism

Introduction

When studying Li Shizhen and Ben Cao Gang Mu, many scholars neglected the fact that Li Shizhen is actually a confucian scholar, and Ben Cao Gang Mu is a work of investigation of things and extension of knowlegde.

A Medical Work of Investigating the Things

Investigation of Things and Extension of Knowlegde comes from Da Xue (《大学》*The Great Learning*). There are many changes in the understanding of the saying in history and the explanation of Zhu Xi (朱熹) [Figure 1], a representative of neo-Confucianism, has the greatest impact on it.

Zhu Xi believed that we should investigate the things and extend to the utmost knowledge.[1] Although the reason why Zhu Xi stressed this idea is to explain the rationality and inevitability of human ethics, the process of investigating contains certain epistemological factors of investigating the law of the world. Later, more attention is given to the process and less for the original moral purpose.

In the Ming Dynasty (1368–1644 AD) when neo-Confucianism was dominant, Li Shizhen [Figures 2 and 3] was inevitably influenced by the idea of "investigation of things and extension of knowledge."

Although Ben Cao Gang Mu is a monograph on medicine, it is essentially a work of investigating things.

Li Shizhen once clearly pointed out that Ben Cao Gang Mu, a medical book, followed the neo-Confucianism principle of investigating things.[2] Li Shizhen explored the principles of medicine with Confucian ideas and worked with a strong desire to perfect Confucian classics. This is the starting point for Li Shizhen's writing of Ben Cao Gang Mu. The spirit of investigaton of things and extension of knowledge is throughout the whole book. After its publication, many scholars competed to buy the book and regarded it as both a medical book and a work of Confucianism.

In the Ming and Qing Dynasties (1636–1912 AD), education was well developed in the urban and rural areas of Qizhou (蕲州). There were three famous academies of classic learning – Fenglu Academy (凤麓书院) built in the Fenghuang Mountain (凤凰山), Yangming Academy (阳明书院) located in the Xionghua hill (熊化岭), and Chongzheng Academy. (崇正书院). Gu Wen (顾问) and Gu Jue (顾阙), two renowned experts at neo-Confucianism at that time, once gave lectures at Yangming Academy and Chongzheng Academy. Li Shizhen also worked as an advisor at Yangming Academy. According to some records, Li Shizhen had a very close relationship with Gu Wen at that time. Gu Wen is an expert at neo-Confucianism.

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Therefore, it was inevitable for them to exchange ideas of neo-Confucianism.

Some people think that Li Shizhen was inspired by the name of Tong Jian Gang Mu (《通鉴纲目》*Compendium as a Mirror*) to come up with the name of Ben Cao Gang Mu for his own book. According to the situation at that time, the name is not an occasional thought but actually the symbol of the author's respect for neo-Confucianism. It is Li Shizhen, who advocated the thought of neo-Confucianism, that deliberately "linked" his work with it. Zhu Xi summed up three guidelines and eight requirements from Da Xue (The Great Learning). Three guidelines include manifesting one's bright virtue, loving the people, and stopping in perfect goodness. Eight requirements are investigating things, obtaining knowledge, a sincere will, a correct mind, a cultivated oneself, a harmonized family, a well-governed country, and a peaceful world. The three guidelines and eight requirements are the way and purpose of investigation of things and extension of knowledge.

When knowledge is extended, the will becomes sincere. When the will is sincere, the mind is correct. When the mind is correct, the self is cultivated. When the self is cultivated, the clan is harmonized. When the clan is harmonized, the country is well governed. When the country is well governed, there will be peace throughout the land.

A Doctor Adhering to Confucianism

It is wrong to believe that Li Shizhen abandoned Confucianism to practice medicine after his failure in the imperial examination. Strictly speaking, although Li Shizhen was disappointed at the failure, he did not give up Confucianism.

Li Shizhen [Figure 4] accepted Confucian education from an early age. According to Li Shizhen Zhuan (《李时珍传》*Biography of Li Shizhen*) written by Gu Jingxing (顾景星), after failing to pass the imperial examination, he devoted himself to obtaining knowledge of many fields like history and agriculture. Li Shizhen learned from Gu Wen who was an outstanding expert in Qizhou and used to be an senior official in Fujian Province (福建). Gu Wen excelled at neo-Confucianism. After returning to his hometown, he took the responsibility of teaching neo-Confucianism of Zhu Xi and had a number of students. After becoming the student of Gu Wen, Li Shizhen

Figure 1: Zhu Xi statue from Kao Ting Academy in Jianyang (Supplied by Liu Hui)

Figure 2: Li Shizhen statue in Qichun County, Hubei Province

Figure 3: Li Shizhen statue

Figure 4: Medicine-practicing statue of Li Shizhen

was influenced by neo-Confucianism a lot. Gu Wen praised him as "a great scholar of Confucianism with the knowledge of medicine" [Figure 5].

Scholars of neo-Confucianism in the Song Dynasty regarded "investigation of things and extension of knowledge" as an important concept. In the early stage of the Northern Song Dynasty (960–1127 A. D.), Cheng Hao (程顥) and Cheng Yi (程頤) put forward that even grass and wood contain the principle worth investigating. Besides, Zhu Xi, a great master of neo-Confucianism, more clearly claimed that there was a must to investigate the natural world such as the heaven, the earth, the sun, the moon, the stars, and any other things.

Zhu Xi believes that "to investigate things," we should achieve the goal of understanding an item from all aspects. Fossils of shellfish in the mountain that should had been in the water inspired Zhu Xi to think of the change of the earth's crust. He started from this to ponder on the philosophical principles of shifting from the weak to the strong, from the low to the high. Zhu Xi also attached great importance to medicine. He incorporated medicine research into "investigation of things and extension of knowledge." The purpose is to "extend knowledge" and understand "Tao (道)" and "natural principle."

Once the concept of "investigation of things and extension of knowledge" was put forward, it was quickly accepted by experts on medicine. Liu Wansu (刘完素) and Zhu Zhenheng (朱震亨), two of the four great doctors in the Jin (1115–1234 AD) and Yuan Dynasties (1271–1368 AD), used the idea of "studying the nature of things to obtain knowledge" to name their own works.[3] Li Shizhen proposed that studying herbs was to explore the nature of things and he named his own work with "three guidelines and eight requirements." In the medical works of the Ming and Qing Dynasties, many of them were entitled "investigation and extension".

Li Shizhen believed that he had already done his best to practice three guidelines and eight requirements. Ben Cao Gang Mu is the result of practicing the principle of "investigation of things and extension of knowledge." The process of investigating herbal properties and usage conforms to the idea of exploring the nature of things. Li Shizhen once put forward that it was necessary to study the properties of herbs and scrutinize the principle of medicine, and it is important for doctors to examine the nature of things. Although Ben Cao Gang Mu is a medical book, it is the product to practice investigating the nature of things to obtain knowledge.

Qizhou Zhi (《蕲州志》*Records of Qizhou*) listed Li Shizhen as a doctor of Confucianism, indicating that at that time Li Shizhen was accepted as a doctor of Confucianism who brought benefits to the world.

Examples of Investigating Things

The connotation of investigating things is very extensive, involving reading, communicating, and investigating natural things.

All the herbs that have been personally examined by Li Shizhen are recorded in great detail. This is his practice of "investigating things" [Figure 6].

Bai Hua She (白花蛇Agkistrodon-acutus) lives in Qizhou, Hubei Province (湖北), which can be made into medicine. In order to identify its variety, he watched the process of catching snakes and making them into a drug in the mountain. Li Shizhen explored the nature of Bai Hua She in detail and had a good command of its external features. He also learned about the method of catching Agkistrodon-acutus.

He not only went to the field to investigate the growing conditions of herbs, but also planted some at home to facilitate the observation. For example, Huang Jing(黄精, Rhizoma Polygonati) and Gou Wen (钩吻 Gelsemium elegans) are two different herbs. Huang Jing is beneficial for health, while Gou Wen is poisonous. However, the records of the two herbs in books of various dynasties are not very clear. Li Shizhen took the seedlings of both herbs back from the mountain and planted them at home. After planting, he found that the leaves of Huang Jing were like bamboo. For Gou Wen, its leaves

Figure 5: Tomb of Li Shizhen

Figure 6: Li Shizhen statue of picking up herbs

were round and shinning. The differences between the two can be clearly seen.

Apart from observing the nature, the idea of "investigation of things and extension of knowledge" can also be applied to examine the experience of predecessors. Ben Cao Gang Mu critically inherits some content from Zheng Lei Ben Cao (《证类本草》*Materia Medica Arranged According to Pattern*). It is not difficult to find that the former is more suitable for clinical application after comparison. Li Shizhen kept the herbs proved to be effective in clinical practice and delete ineffective ones.

The idea of investigation of things and extension of knowledge encourages people to doubt the knowledge of the predecessors bravely. Zhu Xi advocated that it was important to raise questions when reading books so as to make progress and scholars were supposed to innovate and critically draw lessons from the knowledge of predecessors. Li Shizhen just practiced as what Zhu Xi had said to be skeptical about predecessors' writings and brave to correct mistakes.

Ge Hong (葛洪), a famous Taoist and a medical doctor in the Eastern Jin Dynasty (317–420 AD), thought that a man could become a god by taking mercury for a long time. Li Shizhen found out mercury was poisonous and he directly pointed out the danger of taking mercury. However, the medicinal value of mercury was not completely denied. He said that it could be used to treat diseases though it was not edible.

Ling Zhi(灵芝Ganoderma) is a drug that has been deified by alchemists. It is said that a man can become a god after eating ganoderma. After analyzing the category of ganoderma and examining the growing environment, Li Shizhen refuted the deception of treating Ganoderma immortal. Li Shizhen described Ganoderma as a tumor, which served as a warning for superstitious people. This is also a lesson for people who blindly pursue health today [Figure 7].

Figure 7: Li Shizhen statue of picking up herbs

Books and literature are also the object of studying the nature of things to obtain knowledge. Zhu Xi is keen on reading in his whole life and most of his works talk about reading. Later generations have established reading procedures based on his unique reading methods. For Zhu Xi, the nature of thing is what he wants to find out from reading.

Influenced by Zhu Xi's thoughts, Li Shizhen found that there were many mistakes in herbal works in the past through his study and practice. Medical books are directly related to the health of people and effects of medical practice, so Li Shizhen was determined to compile a book with correct and abundant content. Li Shizhen read a large number of books. In addition to medical works of the past, he also read books about philosophy, history, geography, agriculture, mythology and so on.

Li Shizhen was good at finding out problems in reading and could correct them immediately. He began to write Ben Cao Gang Mu at the age of 34. After 27 years of unremitting efforts, he accumulated a wealth of first-hand materials. After serious and thorough revisions, he completed the first draft at the age of 61, and then revised it for more than 10 years. It was finalized at the age of 73. The reason why it took several decades is that Li Shizhen verified the efficacy of herbs one by one in medical practice, and compared, analyzed, and synthesized his data to determine the properties, functions, and clinical utility of herbs. This is the manifestation of "studying the nature of things," one of the important achievements to practice neo-Confucianism in the Ming Dynasty. Ben Cao Gang Mu has a wide range of content and contributes a lot to other disciplines of the natural sciences such as medicine, physiology, nutrition, botany, zoology, mineralogy, and chemistry. Darwin called it the ancient Chinese encyclopedia. Li Shizhen has been respected by the people of China and the world [Figures 8 and 9].

The idea of "investigation of things and extension of knowledge" is similar to science, but it cannot be equated with science. The purpose of it is to obtain moral knowledge not only scientific knowledge.

In terms of methods, investigating things is also different from science.

Figure 8: Rainy lake (near to the former residence of Li Shizhen)

Figure 9: Rainy lake

The research of ancient Chinese scientists does not often start from problems, but takes reading as the starting point, and then uses empirical knowledge to verify the theories and viewpoints of the predecessors and makes appropriate interpretation and generalization. Therefore, the first thing of studying the nature of things to obtain knowledge is to read a wide range of books. So did Li Shizhen. The extensive coverage of Ben Cao Gang Mu will still be admired by future generations of doctors. Influenced by Confucianism, the ancients' research on the natural sciences was carried out around the works of predecessors, with the tradition to respect the classics. In addition, it is necessary to respect the classics in one's own field of science. Li Shizhen followed this principle and became a famous "scientist" in ancient times [Figure 10].

Figure 10: Sprouting

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Translator: Rui Wang

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Review Article

Cupping, the Past and Present Application

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Abstract

Cupping is a therapy in which a cup is applied to the skin surface to cause local congestion through negative pressure. It has a long history in many places such as China, Greece, Egypt, and the Middle East. The ancient Chinese used animal horns as their cupping instrument, whereas in modern days there are a wide variety of choices ranging from bamboo cup to glass cup. Cupping is simple, inexpensive and yet has wide indications. Research has shown that it can promote blood circulation, stimulate nerve and muscle functions. In terms of application methods, fire cupping, liquid cupping and vaccum cupping were discussed. The five application techniques (flashing, retaining, moving, needle retention and bleeding) and precautions of cupping are also discussed in detail. Lastly, pathological reactions observed during the cupping process can be used to support Chinese Medicine diagnosis.

Keywords: Application, cupping, history

Cupping is a therapy in which a cup is applied to the skin to cause local congestion through negative pressure created by heat or vacuum. Cupping therapy has been practiced for more than 5000 years worldwide. Although the effect of cupping remains the same, the instruments and techniques have changed over the years. The use of cupping has been a part of most cultures in the world.

There are some characteristics of cupping, such as remarkable therapeutic effect, wide indications, safe techniques, simple manipulation, inexpensive, and easy to use. It is attracted with great attention and applied in a large scale by general public and is also used as an axillary method of acupuncture or needling.

As an ancient therapy, cupping has a long history in many places, such as China, Greece, Egypt, and the Middle East.

In China, cupping has been practiced for more than 2000 years. In ancient China, it was called Jiao Fa (角法 horn method), as animal horns [Figures 1 and 2] were used as cupping instrument, but nowadays it is also called Huo Guan (火罐Fire Cupping). The cupping method that we are using nowadays was developed during the Song dynasty.[1,2]

Cupping therapy can also be found in the records of the ancient Greek medicine [Figure 3], and it is thought to be introduced by the Egyptian physician. Both Hippocrates and Galen were staunch advocates and users of cupping therapy. Cupping was also used to treat severe illnesses in ancient Greece. [3-5]

In western countries, cupping therapy is originated from Egypt. Records of cupping therapy [Figure 4] were found in the Ebers Papyrus, the world's earliest medical text written circa 1550 BCE. The main purpose for ancient Egyptian to perform cupping was removing foreign matter from the body. [6]

Cupping therapy was then introduced to the Islamic world [Figure 5] and Persians through the Alexandrians and Byzantines. Cupping is called "Hijamah" in traditional Islam medicine, and it is still been practiced in the Middle East. It is also one of the therapeutic methods recommended and used by the founder of the Islam religion, the Prophet Muhammad.[7,8]

There are a great variety of cups or jars used in cupping, but the commonly used cups are glass cups [Figure 6] and bamboo cups. Between the two, glass cups are the most widely used in clinical practice. It is transparent, and hence, the local congestion at the cupping site can be seen to control the treatment. Bamboo cups are made from bamboo segment,

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with one end opening and the other end closed. The opening end should be made smoothly, as it is the area in contact with the skin. It is light, economical, easy to manufacture, and is available in many places.

As the most favorable instrument for all practitioners, glass cups have the merit of easy to use, sterilize and observe the suction progress inside the cup. However, glass cups [Figure 7] have the demerit of breaking easily when dropped and are difficult to replace. Cups are normally distributed in set.[9]

Bamboo cups [Figure 8] are most commonly used in China. They are durable, inexpensive, easy to obtain, and lightweight for mobile use. The bamboo cups have some demerits too, such as sharp edges which will cause pain or discomfort, difficulty observing the suction progress and difficult sterilization.[10]

Figure 1: Animal horn that is used as cupping instrument

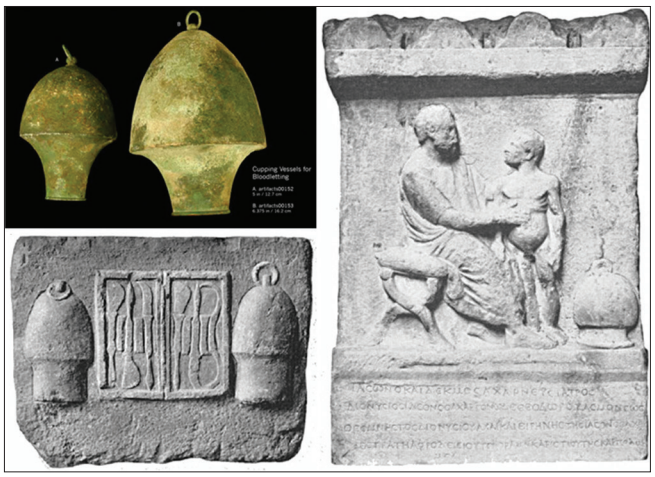

Figure 3: Cupping instrument that used in ancient Greek

Figure 5: Islamic physician is performing cupping therapy

Figure 2: Animal horns that are used as cupping instrument

Figure 4: Ancient Egyptian medical instrument was depicted in a Ptolemaic period inscription at the Temple of Kom Ombo

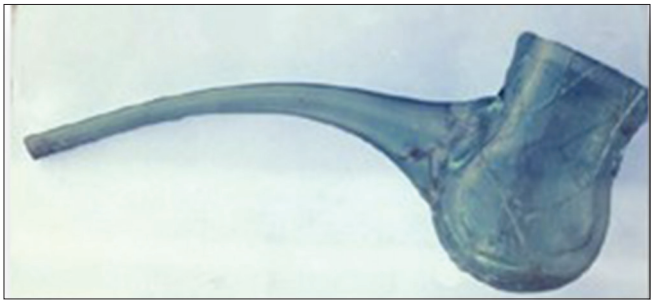

Figure 6: Glass cupping instrument used in the Middle East

Air pressure cups are another popular cups among the practitioners. It has the merit of safe to manipulate, controllable vacuum strength, inexpensive, easily obtainable, possible to apply in any posture, and even easily operable by layman [Figure 9]. To apply it, no fire is required.[11]

There are many other cups or jars [Figure 10] such as cups with squeeze rubber tops, rubber cups, and DIY with syringe and vial.[12-14]

Cupping has many functions, such as warming and promoting the free flow of Qi and blood in the channels, dispelling cold-dampness, and diminishing swellings and pains. In clinical practice, it is mainly used to treat Bi (痹 syndrome caused by wind-dampness which is pain in the lower back, shoulders, and legs), gastrointestinal disorders (stomachache, vomiting, and diarrhea), and lungs diseases (cough and asthma). The cupping method combined with bloodletting (放血疗法) [Figure 11] is suitable to treat sprains with blood stasis.[15]

Many studies have been conducted regarding the physical stimulation function of cupping and its interior biological effect.

Figure 7: Glass cups

Figure 9: Pistol-handle valve cups

In physical stimulation, mechanical stimulation is used. Negative pressure inside the cup would cause body tissues become hyperemia, hydropsy, and increasing capillary permeability. It would cause capillary bleeding and blood leaks into tissue. The blood thus becomes stagnant. The red blood cell breaks down, and hemoglobin would be released body. Neuroendocrine reactions can also be observed as a result of the suction. The heat generated from the cupping therapy also promotes blood circulation.

In terms of interior biological effects, research found that the functions of cupping include promoting local and whole body blood circulation, promoting metabolism, and stimulating nerve and muscle functions.

There are three ways of performing cupping. They include fire cupping, liquid cupping, and suction cupping.

In fire cupping, by creating a negative pressure in the cup with open flame, the air in the cup is ridded as much as possible. The cup is then immediately applied to the skin. Factors that affect the negative pressure (suction) inside the cup are size of the cup, time of flame combustion inside the cup, and speed of attaching the cup to the skin.

There are four types of fire cupping. They are flashing fire cupping, throw fire cupping, fire-retention cupping, and fire stacking cupping.

Figure 8: Bamboo cups

Figure 10: Other cups and jars

For flashing fire cupping, doctor clamps with tweezers or forceps a cotton ball soaked with 95% alcohol. After igniting the cotton ball, the doctor places it into the cup and either move it one or two times around the cup or briefly hold it. The cotton ball is then quickly removed and the cup is placed onto the selected area. When inserting the flamed cotton into the cup, the most important thing is to be careful not to burn the edge of the cup. Make sure to avoid burning the skin. It can be used in any body position to produce strong suction. It is commonly used in the clinic.

The priority of using fire cupping is safety. Caution with the use of fire! Excess alcohol must be squeezed out of the cotton ball before igniting it [Figure 12].[16]

For throw fire cupping [Figure 13], fold a piece of paper into a wide strip. After that, ignite one end and throw it into the cup. At last, place the cup onto the skin immediately. This method can only be used when the body position is upright and the cup must be placed horizontally.[16]

For fire-retention cupping [Figures 14 and 15], soak a piece of cotton (about 2 cm in diameter) with a little 95%v/v alcohol. The cotton would be attached to the inner wall of the cup. Ignite the cotton and place the cup onto the skin. Oversoaking the cotton with alcohol may cause droplets of alcohol to drip and thus result in skin burn. This method is mostly applied when the body position is upright, and the cup is placed horizontally to the body.[16]

In liquid cupping, the bamboo cup is first boiled in water or herbal decoction, then removed it by thongs with the cup's mouth facing downward. Quickly cover the mouth of the cup with a wet towel and place the cup on the skin while it is still hot. However, the suction power is relatively light and requires quick manipulation. This method can be used on all parts of the body.

In suction cupping, the cup is first put on the skin. Using an air-extracting pump the cup is then tightened. This method is suitable for any part of the body.

There are five types of cupping techniques. They are flashing cupping, retained cupping, moving cupping, cupping with needle retention, and bleeding cupping (wet cupping).

To apply flashing cupping, remove the cup immediately after placing it onto the skin and repeat the procedure till the skin is flushed. Flashing cupping can be applied to skin numbness, hypofunction of the body due to deficiency, flaccid muscle, where it is difficult to create suction and retain cups. It is commonly used in clinical practice.

To apply retained cupping, retain the cup for 5–15 min. To avoid blistering, retention time should be reduced during summer, on location with thin muscles, or when using a large cup with strong suction. Retained cupping is suitable to be applied to general diseases. It is also commonly used in clinical practice.

Moving cupping [Figure 16] is also called pushing cupping. To apply moving cupping, spread a little lubricating cream, herbal ointment, or vaseline on the mouth of a glass cup. After attaching the cup onto the skin, hold the base of the cup and move it slowly, with half of the distal rim pressed firmly against the skin and the other half of the proximal rim slightly lifted. Repeat several times till the skin turns reddish, congested, or stagnant blood is

Figure 11: Bloodletting cupping

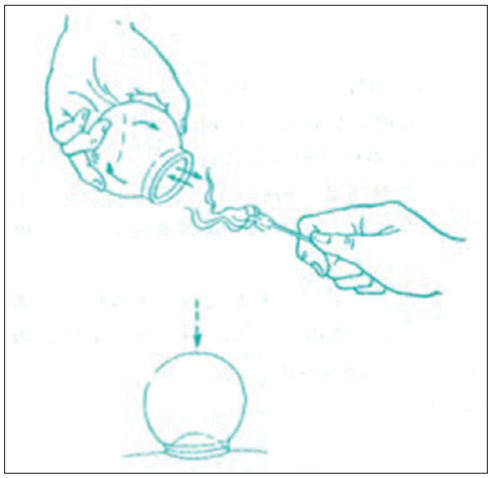

Figure 12: Flashing fire cupping

Figure 13: Throw fire cupping

produced. Moving cupping is suitable for large area with thick muscle groups, such as the back, lumbar, and thigh region.[16]

To apply cupping with needle retention, retain the needle after the arrival of Qi and place a cup covering the needle. Retain for 10–15 min. Cupping with needle retention is suitable for localized diseases requiring both acupuncture and cupping treatment. It is usually applied on areas with abundant muscles. It is commonly used in clinical practice as well.

To apply bleeding cupping (wet cupping or pricking collateral cupping), first prick the selected area with a three-edged needle, dermal needle, or thick filiform needle. After that, apply cupping over the needled area. Bleeding cupping can strengthen the effect of bloodletting and is applicable for soft tissue injury, acne, neurodermatitis (神经性皮炎), erysipelas (丹毒), and shingles (带状疱疹). To avoid excessive bleeding, apply bleeding cupping on large blood vessels is not allowed.

When removing cup at the end of the treatment, hold the cup with one hand and press the skin next to the cup's mouth with the other hand. Once the air is pushed into the cup, the cup will detach spontaneously. For air pressure cups, pull up the air inlet valve. Avoid pulling the cup forcefully before releasing of vacuum to prevent damage to the skin.

There are seven main precautions of cupping. First of all, attention should be paid to the area to be cupped, where muscles are abundant with fewer hairs and where there is no prominence or depression of the bones. Prohibited areas include skin ulcer, inflamed skin, tumor, scar, varicose vein, hypersensitive skin, sensory organs, large blood vessel, apex of the heart, and lumbosacral and abdominal region of pregnant women. Contraindications such as diseases with hemorrhagic tendencies and convulsion need to be considered. Manipulation should also be steady, accurate, gentle, and rapid. The patient should find a comfortable position and remain still after the cups are applied. The distance between cups should not be too close. When cupping with needle retention, avoid touching the needle handle with cup. Bruise will normally disappear within 1–2 weeks, whereas small blister will absorb naturally several days later. If the blisters are severe, draw out the fluid, apply some medicated ointment, and cover them with gauze to prevent infection. Cups (glass) used after bloodletting should be sterilized with autoclave to prevent cross infection.

Blister, edema, and water vapor are the common pathological reactions seen during cupping. What do they mean? Blister, edema, or water vapor means excessive dampness or cold-dampness. Water vapor in yellowish color means dampness-heat. If blisters are in color of red or black, it means chronic diseases with dampness and blood stasis. Cupping mark in purplish color means blood stasis, whereas cupping mark in dark purplish black color, with tenderness and fever means stagnation of heat-toxin. There is a chance that no changes will happen during the treatment, and the local area is not warm. This means deficiency cold.

Figure 14: Fire-retention cupping

Figure 15: Fire stacking cupping

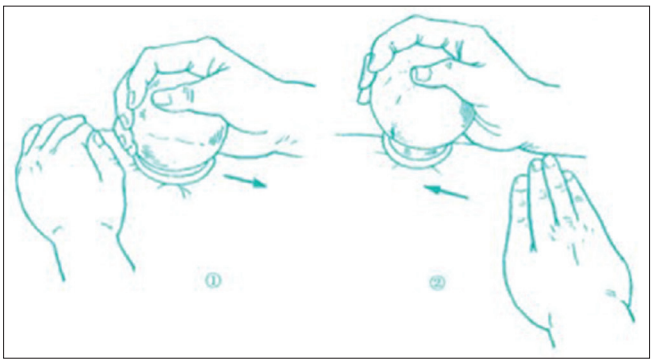

Figure 16: Moving cupping application

Cupping mark with itchiness means exposure to exogenous wind. If the marks or blisters come with light bleeding color, it means deficiency syndrome. When applying cupping with needle retention, dark reddish bleeding color means heat and blue-greenish bleeding color means cold stagnation and blood stasis. All of the above-mentioned pathological reactions should be used in conjunction with the Chinese medicine diagnosis.

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Conflicts of interest
There are no conflicts of interest.

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Original Article

Hua Tuo's Wu Qin Xi (Five Animal Frolics) Movements and the Logic behind It

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Abstract

The key proposition of this hypothesis is logic behind the order of movements of Hua Tuo's qigong Wu Qin Xi (Five animal frolics). To date, there were many discussions about connection of the movements of Wu Qin Xi with existing TCM theories and why Hua Tuo made it in that particular way. Some experts are saying that there is no connection but if all stories of Hua Tuo's abilities and knowledge were half-truth, he wouldn't let even the order of movements of qigong that he created be just a random order. Hypothesis is exploring different views on Taiji movement direction, Wu Xing and connection between animals in Wu Qin Xi, Lo Shu square and Sun wheel and proposing possible solution to the question "Why Hua Tuo made such order of animals in Wu Qin Xi?" by analyzing and and cross referencing the common ground between theories and bridging the gap the we were left without any written explanation from the master itself. Further progress and confirmation of this hypothesis requires deeper research and cooperation between Qigong expert historians.

Keywords: Five Animal Frolics Qigong, Hua Tuo, Taiji movement orientation, Wu Qin Xi Qigong, Wu Xing

China has given the world four great inventions of ancient, but also of the modern time. Those inventions are compass, gunpowder, papermaking, and printing.

Some scholars are claiming that even Jie Qi or 24 Solar Terms can be considered as a fifth great invention. And, by all means, detailed description of the agricultural customs, weather changes, healthy diet habits, and even Daoyin exercises described in 24 Solar Terms are making this calendar a remarkable ancient masterpiece.

However, if 24 Solar Terms should be fifth invention, Chinese Medicine and Qigong should be the sixth.

There is ample evidence that a variety of different methods, routines, practices, and techniques were used by the people of ancient China to alleviate pain, prevent diseases, increase vitality, improve well-being, contribute to longevity, or even produce enjoyment.

Zhuang Zi [Figure 1] who lived around 4th century BC in Warring States period said in his book "Outer Chapters" chapter "Ingrained ideas:"[1]"Blowing and breathing with open mouth; inhaling and exhaling the breath; expelling the old breath and taking in new; passing their time like the (dormant) bear, and stretching and twisting (the neck) like a bird; – all this simply shows the desire for longevity. This is what the scholars who manipulate their breath, and the men who nourish the body and wish to live as long as Pang Tsû, are fond of."

What is described here is early form of now modern Qigong called Tu Na and Dao Yin exercises.

Methods of prevention, health preservation and healing through mind and body movements that were accompanying therapies such as acupuncture, herbal drugs, tui na, and moxibustion were vastly used in ancient times. They had different names, forms, and structure depending on origin, purpose, usage, and explanation of theory, etc.

Names like Daoyin (leading and guiding energy), Yangsheng (preserving life methods), Tu Na (breathing exercises), and many more were used to describe them in proper way, and they had one thing in common – theories of traditional

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Chinese medicine and cosmology – Taiji (YinYang theory), Wu Xing (Five element theory), Zang Fu (internal organs theory), Jing Luo (energy meridians theory), and movement of Qi, blood, and body fluids.

Today, the most commonly used name for most forms and routines for most people is just Qigong.

There are some archeological artifacts that are representing some breathing techniques in standing post (Zhan Zhuang) postures from Majiayao Culture [Figure 2] dating from 3300 to 2000 BC. This pottery [Figure 3] piece presents a figure with female and male characteristics, holding hands in front of the belly, while the mouth is open. This posture is similar to the known position, the so-called "holding the ball" in Zhan Zhuang.

In addition, there is a pottery artifact with picture showing figures of people holding hands that is presumed to be some sort of ancient DaoYin exercise or "Great dance [Figure 4] (Da Wu)."

One of the most famous is tomb artifact from Mawangdui which depicts many postures of the Daoyin exercises practiced at that time. Found artifacts are from Han dynasty (206 BC–220 AD), and one of the most valuable artifacts is known as Mawangdui Daoyin [Figure 5] Silk scroll. This scroll has 44 postures of various exercises aimed to prolong life and heal body and mind. Many of these postures can be still found in various Qigong systems such as Ba Duan Jin, Yi Jin Jing, Liu Zi Jue, and Wu Qin Xi.

During Han dynasty, the most famous doctor of Chinese medicine was known as Hua Tuo [Figure 6]. He was expert in several fields, including acupuncture, gynecology, pediatrics, and surgery.[2] For the latter, he invented various herbal anesthetics. One, known as numbing powder (*Mafeisan*), was taken with alcohol before surgery.[3] Hua Tuo was famous for his diagnostic skills and he also invented one of the most famous and one of my favorite Qigong forms called Wu Qin Xi or Five Animal Frolics.

He used to say that "Movement is the only reason that teeth are falling out and tongue is not!" and that "Moving water can't become stale and that worms can't be found in door hinges" meaning that he considered movement to be a way of healthy life.

By observing movements of various animals, ancient people concluded that some repeating movements enhance animals' overall abilities and health.

In Hua Tuo's Wu Qin Xi, we have five animals that he observed – tiger, deer, bear, monkey, and bird. Every animal has its own characteristic, ability, strength, or weakness that practitioner wants to awake or to conquer in his or hers own mind and body by practicing. Movements are performed with intention on particular animal behavior and practitioner is trying to mimic the animal spirit as well.

Figure 1: Picture of Zhuang Zi, 4th Century BC

Figure 2: Pottery from Majiayao culture in Zhan Zhuang posture

Figure 3: Author of article in similar Zhan Zhuang posture

The Five Animal Exercises imitate the movements of five animals and combining physical with mental exercises. The physical movements are designed to show the courage and robustness of the tiger; serenity and poise of the deer; the

Figure 4: Pottery from Majiayao culture showing movements of "Great Dance"

Figure 6: Picture of Hua Tuo

steadiness and solidity of the bear; the nimbleness and dexterity of the monkey; and the swiftness and grace of the bird. The physical movements are at all times integrated with the mental exercises which are supposed to imitate the spiritual activities and expressions of the animals.[4]

The exercises have the aim of strengthening muscles and bones, promoting the circulation of Qi and blood, preventing and curing diseases, maintaining good health, and prolonging the life span. The external dynamic physical activities should be integrated with the static activities of the mind. Exercising limbs, waist, trunk, and spine can increase the movement range and physical efficiency.

Exercises of the fingers and toes are particularly emphasized for improving the blood circulation to the extremities but also for stimulating the acupuncture points that can be found there.

Unfortunately, Hua Tuo did not leave us any written document or the pictures of Wu Qin Xi performance, so we do not have the exact set that he invented. We now have the modified sets that are close to the postures and movements that were performed in the past, all thanks to the generations that were passing on this great Daoyin form.

Figure 5: Mawangdui Daoyin Tu

Figure 7: Postures of Wu Qin Xi

One of Hua's outstanding disciples, Wu Pu, practiced the Five-Animal Frolics every day and lived for more than 100 years. In his book, entitled "The Five-Animal Classic," Wu quoted his teacher as saying that human body needs exercise, but it should never be done to the point of exhaustion.

"The body needs a certain amount of movement. This movement serves to properly balance right and left and to redistribute and assimilate the various grain energies; it also causes the blood to circulate smoothly and prevents the arising of diseases.

The human body is like a door hinge that never comes to rest. This is why Daoists practice healing exercises. They imitate the movements of the bear, which hangs itself head down from a tree, and of the owl, which keeps turning its head in different ways. They stretch and bend the waist, and move all the joints and muscles of their bodies in order to evade aging.

I myself have developed a series of exercises which I name the Five Animals' Frolic [Figure 7]. The five animals are tiger, deer, bear, monkey, and bird. The practice of the frolic aids the elimination of diseases and increases the functioning of the limbs and joints. Whenever a disorder is felt in the body, one of the animals should be practiced until one perspires freely. When perspiration is strong, one should cover the affected parts of the body with powder. In due course, the body becomes lighter and more comfortable, and a healthy appetite will return."[5]

One thing that is for sure original is the animals that are playing the movements and their connection to the Wu Xing (Five element) theory.

Every animal is actually connected to the single element [Table 1], which should correspond to the Wu Xing (Five Element Theory) circle movement.

Except it is not. Why is that so?

If we follow the Wu Xing theory, we have several options of the element movements [Figure 8]:

- Generating/creation circle which is wood-fire-earth-metal-water-wood
- Overcoming/destroying which is wood-earth-water-fire-metal-wood
- Insulting/controlling which is wood-metal-fire-water-earth-wood and none of the circles described is the same as the Wu Qin Xi circle which is wood-water-earth-fire-metal [Figure 9].

Furthermore, when we try to draw the movement and make something out of it, picture does not has any resemblance to any of the three options in Wu Xing theory. Neither reveals too much in terms of Hua Tuo's intention and idea to set this movements like this.

When someone sees this picture, it does not make any sense bearing in mind very precise and extensive theories of Chinese medicine and Chinese love for symmetry and esthetics.

It was puzzling me for a long time – why did Hua Tuo made that particular order of animals and their movements? Why did he disturb the perfect Wu Xing order?

The more I thought about it and try to analyze the Wu Xing connections all logic behind it seemed to be more far away.

Than I thought that, if I want to understand the logic of the Wu Qin Xi order and connection to order of Wu Qin Xi animal movements, I have to think in the terms of the people that lived 2000 years ago.

One of the things that pushed me more to the resolve this enigma was the lecture of the professor Qu Lifang from Shanghai University of Traditional Chinese Medicine. She mentioned interesting points about direction of the Taiji Tu [Figure 10] and old view on it. I will try to repeat what she has told us as one of the representations and possible explanations on Yin Yang movements.

Namely she said that most used representation of Yin Yang (Taiji Tu) is with Yang above the Yin, moving clockwise, from left to right. If we imagine our time like a straight line, this kind of movement can represent our life going from one point to another, from birth to the death. This representation of Taiji Tu can be applied for most of the people.

However, when we start to practice Daoyin, we will work on prolonging our life so for us different YinYang symbol could be applied – Yin and Yang moving in clockwise opposite direction, from right to left, and if we imagine our time like

Table 1: Correspondence of Wu Xing and animals in Wu Qin Xi

	Element	Direction	Season	Color	Organ
Tiger	Wood	East	Spring	Green	Liver
Deer	Water	North	Winter	Black	Kidneys
Bear	Earth	Center	Late summer	Yellow	Spleen
Monkey	Fire	South	Summer	Red	Heart
Bird	Metal	West	Autumn	White	Lungs

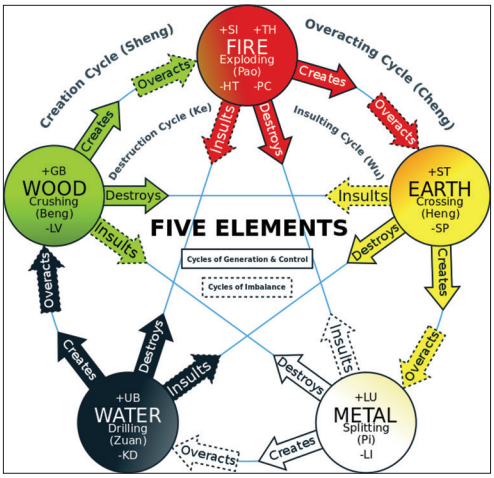


Figure 8: Wu Xing connections and directions

Figure 9: Movements of animals from Wu Qin Xi in Wu Xing circle

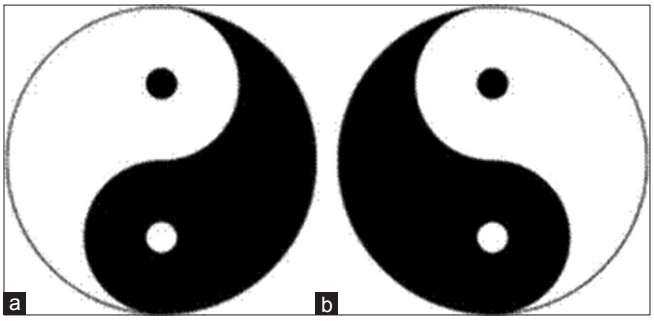


Figure 10: (a and b) Left and right directions of Taiji Tu

a straight line, this kind of movement can represent our life going from one point to another, from birth to the death, but at slower rate since we would be slowing down the time by practicing Qigong, Daoyin, etc.

This view made me think more about the movement of the Yin and Yang, Taiji Tu orientation and its symbolism and also about older and different representations of Wu Xing and five directions (east-west, north-south, and center).

Great scientist that Hua Tuo was for sure, would not make a mistake and make the Wu Qin Xi in the way that he did. It had to have some logic and science behind.

Let us explore the Taiji orientation. We have two orientations – to the left and to the right [Table 2].

But, also, solar or polar orientation:

- The solar orientation consists in looking in the southern direction and following the movement of the sun from east to west, from left to right and privileging the left
- The polar orientation comes down to looking in the northern direction and following the astral move around the polar star from east to west, from right to left and to giving preference to the right [Table 3].

Zhuangzi, who lived during the 7th century BC, said: "Spring gives birth on the left, Autumn destroys on the right, Summer helps growing ahead and Winter puts in reserves behind."

According to the usual correspondence between seasons and compass points, south is ahead and north behind. Thus, during the era of the previous Han dynasty (from the 2nd century BC to the year 0), right seems to have supplanted left, at least in the framework of official functions.

Thinking about movement and orientation of Yin and Yang, I remembered that during ancient times, movement of the stars and Sun was described by many different symbols and one of them is swastika. Swastika or wàn (on pinyin or 萬 or 万) is a cross with four perpendicular handles describing the movements of a Little and Big Dipper while the center (axis mundi) is the Polar star. It represents the whole of creation, a homonym for the number 10,000 or "myriad of things" as described in Tao Te Ching [Figure 11].

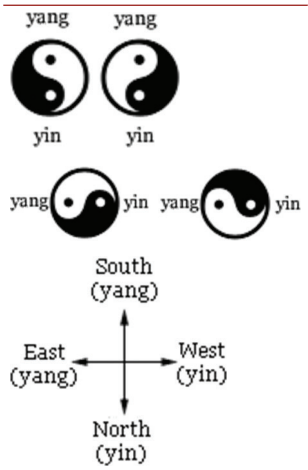
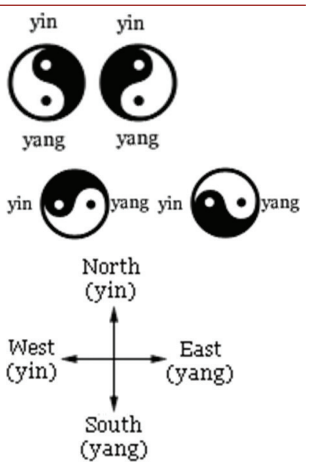
According to the Rene Guenon (French author and intellectual who remains an influential figure in the domain of metaphysics) says that this symbol represents the activity (Chinese *Taiyi*, "Great One") of the principle of the universe in the formation of the world.[6]

According to him, the swastika/wàn in its polar value has the same meaning of the yin and yang symbol of the Chinese tradition, and of other traditional symbols of the working of the universe (Source: Wikipedia: https://en.wikipedia.org/wiki/René_Guénon).

Table 2: Table of left and right directions of Taiji Tu

Towards left	Towards right
	

Table 3: Table of solar and polar directions of Taiji Tu

Solar orientation	Polar orientation
	

Furthermore, one of the earliest swastika [Figure 12] or sun wheel is found in today's Ukraine in Mezine which dates 12,000 years back in history.

One of the earliest cultures that are known to have used the Swastika was a Neolithic culture in southern part of Europe, in the area that is now Serbia, Croatia, Bosnia, and Herzegovina, known as the Vinca Culture [Figures 13 and 14], which dates back around 8000 years.

There is also vast amount of pottery [Figure 15] that presents postures found similar to Maijiyao culture pottery!

Indo European nations in this case the Slavs and Vedic culture of Indo-Aryans attached great importance to the cross-like objects in history. The Swastika, known in Slavic world as Kolovrat, was a sacred symbol that carried a huge significance in Early Slavic culture.

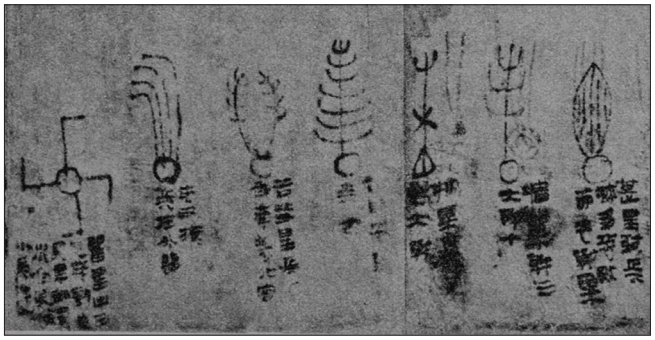


Figure 11: Detail of astrology manuscript, ink on silk, BCE 2nd century, Han, unearthed from Mawangdui Tomb 3rd, Changsha, Hunan Province, China

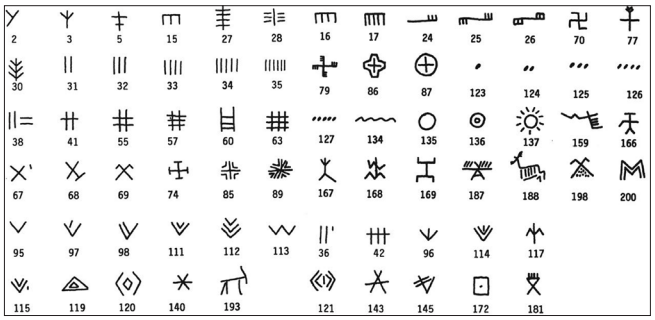


Figure 13: Vinca Culture Alphabet

Table 4: Lo Shu square and Wu Xing connection

	Fire (火) 7 (extinction) 2 (generation)	
Wood (木) 8 (extinction) 3 (generation)	Earth (土) 5 (generation) 10 (extinction)	Metal (金) 4 (generation) 9 (extinction)
	1 (generation) 6 (extinction) Water (水)	

Swastika or Kolovrat symbolized infinite values in our culture; for example, from mythological aspect the spinning wheel symbolized the infinity and repeating the cycle (the fight between Slavic Gods Perun and Veles) in fight between Good and Evil.

In Slavic mythology, the Swastika or Kolovrat was also called the "little sun" and in the early phases of Slavic Pagans, it was the symbol of the Sun God = "Svarog" (in Polish also, Swarożyc).

Wooden Slavic monuments called "Idols" [Figure 16] were usually depictions of Slavic gods and on most of these Idols Slavs used to engrave them with Swastika.

Also, during burials, the Symbol of Swastika or Kolovrat was also engraved on wooden Idols above graves of deceased ones as a symbol of eternity and constant cycle between life and death.

That universal symbolism of exchange and dance of Yin and Yang in different cultures took me back to Chinese culture

Figure 12: Picture of Swastika from Mezine, Ukraine

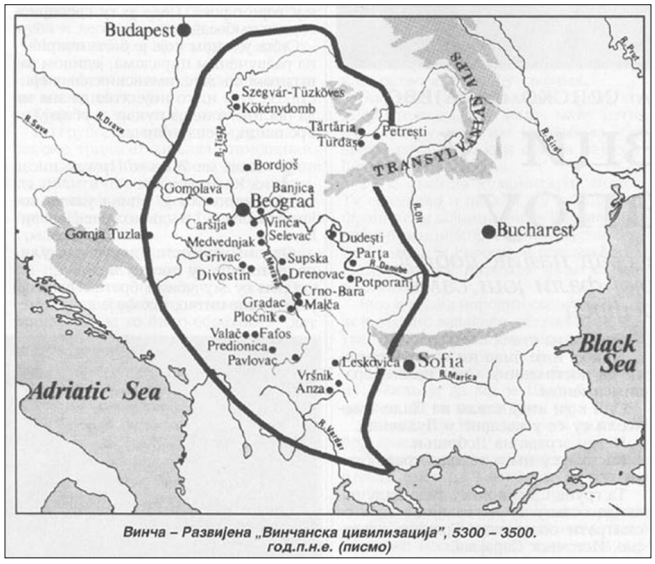


Figure 14: Vinca Culture Map

and history and I remembered representation of four cardinal directions (east-west, north-south, and center as axis) and Yellow river map – Lo Shu Square [Figure 17], which is again one representation of the movement of the Yin and Yang! [Table 4].

If we take a look at a more detailed explanation of this diagram, we can see that it corresponds to the Wu Xing theory – but presented as a 5-element cross rather than a 5-element circle.

It is also representation of the spleen (earth) playing the role of the old seamstress, making connection between heart and kidneys and liver and lungs as seen in Neijing Tu [Figure 18].

If we connect elements in the order of Wu Qin Xi animals (wood-water-earth-fire-metal or east, north, center, south, and west) in 5-element [Figure 19] cross representation and draw the line, we can see one figure emerging in the shape of S.

It is one part of the ancient swastika/wàn symbol!

Figure 15: (a and b) Vinca Culture Pottery

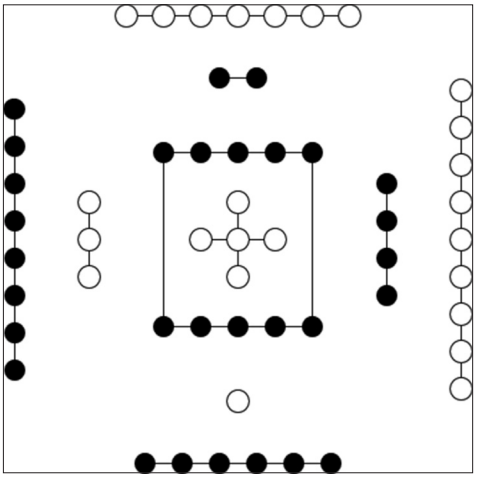


Figure 17: Picture of Lo Shu Square

Table 5: Connection between the orientation of Taiji Tu, order of movements of Wu Qin Xi, and Wu Xing

Solar orientation	Polar orientation
South (yang) East (yang) West (yin) North (yin) South East West North yang yin	North (yin) West (yin) East (yang) South (yang) North West East South yin yang

But, let us explore more the Yin and Yang orientation.

Whatever the choice of the Taiji orientation, east was considered as beginning.

If we follow the order of animals in Wu Qin Xi given by Hua Tuo again, and cross reference with both orientations, we will receive something like this [Table 5]:

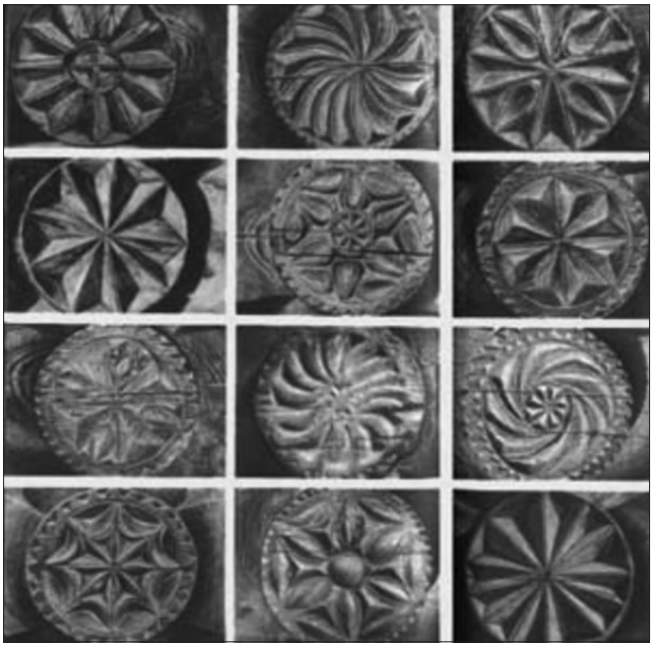


Figure 16: Picture of Slavic Sun Wheel

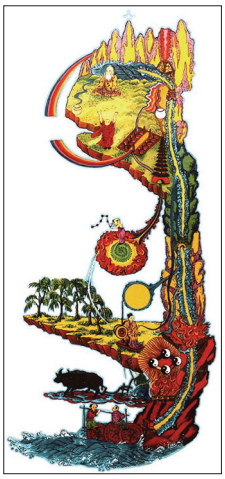


Figure 18: Picture of Neijing Tu

Table 5 shows the connection between orientation of Taiji Tu, order of movements of Wu Qin Xi and Wu Xing, and a perfect exercise is made following changes of Yin and Yang, rise and fall of Qi, generation and extinction of Yin and Yang, while practitioner is performing the movements of different animals unaware that he or she is making one Universal sign of life that is represented as Taiji or swastika or Kolovrat or S-shaped vortex of life that transcends time, cultures or even whole human civilization.

These discoveries ultimately led me to the conclusion that Hua Tuo made the order of animals in Wu Qin Xi taking in consideration all available theories of his time that include (but not limited to):

- Yin Yang theory
- Wu Xing and Zang Fu theory

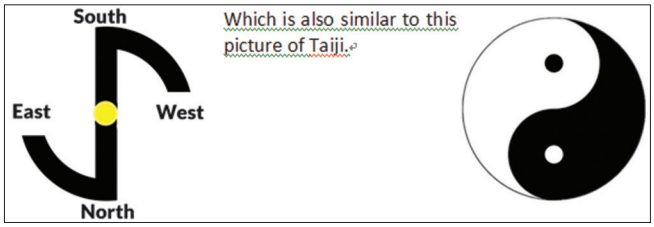


Figure 19: Picture of movements of Wu Qin Xi animals in cross representation of Wu Xing

- Yellow river diagram and
- Knowledge of Celestial body movement.

Of course, this theory is my way of explanation the logic behind the order of Hua Tuo's Wu Qin Xi movements.

One fact still remains – this practice is a gem of Chinese history and culture of mind and body cultivation, and it will bring the joy and health to everyone that practices the system.

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Nil.

Conflicts of interest

There are no conflicts of interest.

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Original Article

Medical Relics Related to Li Shizhen Collected in Shanghai Museum of Traditional Chinese Medicine

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Abstract

This article introduces various editions of Ben Cao Gang Mu (《本草纲目》*Compendium of Materia Medica*) and displays or collects in the Shanghai Museum of Traditional Chinese Medicine (TCM), along with many other works on the study of Li Shizhen. Li Shizhen is not only a distinguished physician and pharmacist in the Ming dynasty of China but also a great scientist in human history. The most prominent contribution Li had made was sorting and developing the traditional Chinese herbal medicine, with the compilation of Ben Cao Gang Mu (《本草纲目》*Compendium of Materia Medica*), which represented the highest level of pharmaceutical development of TCM from a new starting line.

Keywords: Ben Cao Gang Mu (《本草纲目》*Compendium of Materia Medica*), Li Shizhen, traditional herbal medicine

Li Shizhen was not only a distinguished physician and pharmacist in the Ming dynasty of China but also a great scientist in human history. According to the famous British scholar of Joseph Needham, Li was of equal importance in the world history of science and technology compared with Galileo and Vesalius.

The most prominent contribution Li had made was sorting and developing the traditional Chinese herbal medicine, with the compilation of *Ben Cao Gang Mu*, which represented the highest level of pharmaceutical development of traditional Chinese medicine (TCM) from a new starting line. Li Shizhen had dedicated his entire life to the masterwork. Since he was determined to write it as a young man, he had defied fame and wealth and endured hardships of life, spending 27 years (1552–1578 A.D.) in compiling the book. It enrolled 1892 kinds of medicines, 374 of which were newly recorded, with 11,096 items of formulas and 1109 pieces of illustrations.[1]

Since its completion, *Ben Cao Gang Mu* has received widespread attention both at home and abroad. New editions appeared every 5–6 years on average. There have been >100 editions up till now, with several hundred of simplified, adapted, and deduced versions, translated into Japanese, Korean, English, Russian, German, and French, influencing the dissemination of TCM around the world profoundly. It was rarely seen in human history of cultural exchange. The work has bridged the boundaries of regions and races, making tremendous contributions to the health of all humankind, and thus treasured as Chinese pride.

Various editions of *Ben Cao Gang Mu* are displayed or collected in the Shanghai Museum of TCM, along with many other works on the study of Li Shizhen. Some of the books related will be introduced as follows.

1. Qian Weiqi Block-printed edition, in the 13th of Chongzhen (1640 A.D.) [Figure 1]
   It was published by Liu You Tang (Liu You Bookstore) owned by Qian Weiqi, so it was also called the Liu You Tang edition.[2]
2. Jie Zi Garden edition, in the 13th of Shunzhi (1656 A.D.) of Qing dynasty [Figure 2]
3. Zhang Chaolin edition, in the 13th of Shunzhi (1656 A.D.) [Figure 3]
4. Shu Ye Tang edition, in the 48th of Qianlong (1783 A.D.) [Figure 4]

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5. *Zeng Guang Ben Cao Gang Mu* (*Augmented Compendium of Materia Medica*), in the 20th of Guangxv (1894 A.D.) [Figure 5]
6. *Qi Zhou Record*, in the 8th of Guangxv (1882 A.D.), which contained the record of Li's family and the Si Xian Fang (Archway) [Figure 6]

Figure 1: Qian Weiqi Block-printed edition, in the 13th of Chongzhen (1640 A.D.)

Figure 2: Jie Zi Garden edition, in the 13th of Shunzhi (1656 A.D.) of Qing dynasty

Figure 3: Zhang Chaolin edition, in the 13th of Shunzhi (1656 A.D.)

Figure 4: Shu Ye Tang edition, in the 48th of Qianlong (1783 A.D.)

Figure 5: *Zeng Guang Ben Cao Gang Mu* (*Augmented Compendium of Materia Medica*), in the 20th of Guangxv (1894 A.D.)

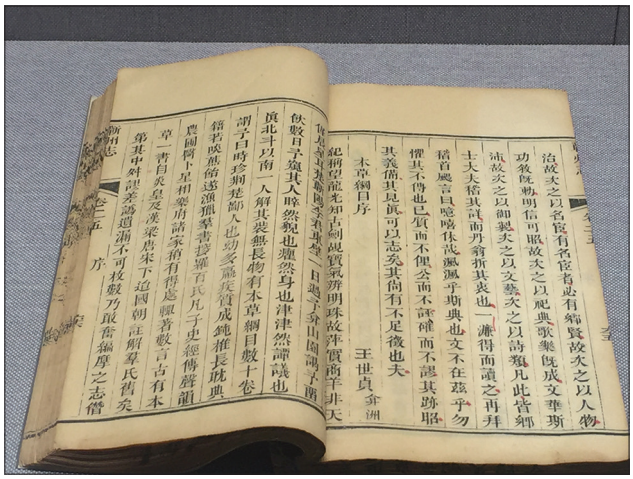

Figure 6: *Qi Zhou Record*, in the 8th of Guangxv (1882 A.D.), which contained the record of Li's family and the Si Xian Fang (Archway)

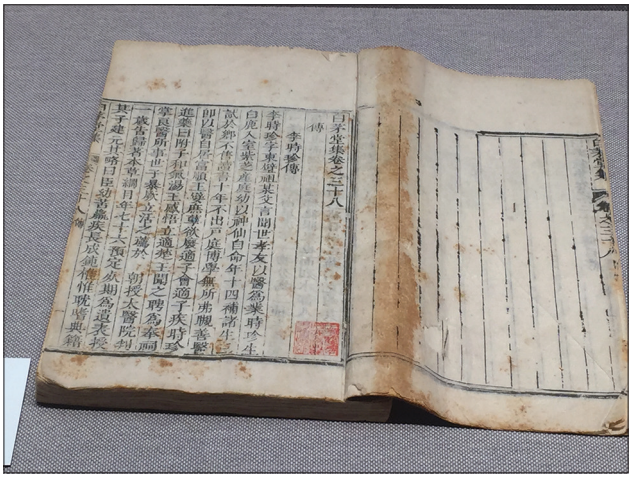

Figure 7: *Collection of Bai mao Tang* by Gu Jingxing of Qing dynasty, printed in the 28th of Guangxv (1902 A.D.)

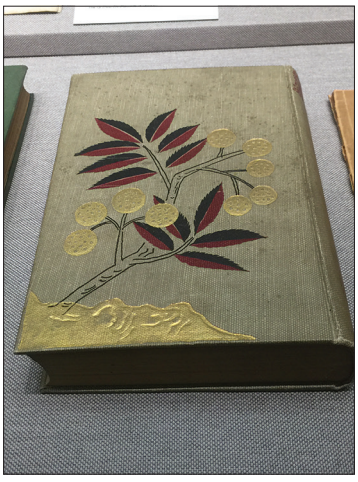

Figure 8: *Tou Zhu Guo Yi Ben Cao Gang Mu* (*First Annotated Japanese Translation of Compendium of Materia Medica*) of Chun Yang Tang edition in Tokyo in the 6th of Zhaohe (1931 A.D.)

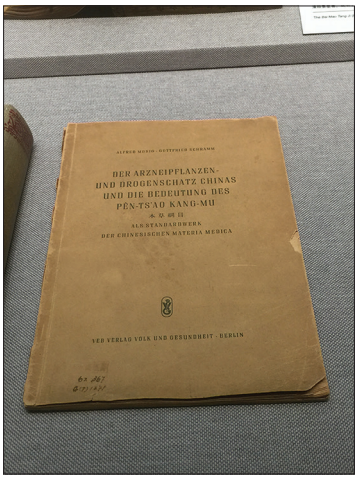

Figure 9: *Medicinal Plants and Crude Medicines in China and the Significance of Standardized Work of Chinese Herbal Medicine-Compendium of Materia Medica,* German edition

7. *Collection of Bai mao Tang* by Gu Jingxing of Qing dynasty, printed in the 28th of Guangxv (1902 A.D.) [Figure 7]

On the title page of the book which was recorded, it was first printed in 1684, and reprinted in the 37th of Kangxi (1698 A.D.) and Ren Yin Year (28th) of Guangxv.

Among the literature of Li Shizhen's study, the *Biography of Li Shizhen Zhuan* in the *Collection of Bai mao Tang* by Gu Jingxing in late Ming and early Qing dynasties was relatively credible. Gu Jingxing (1621–1687 A.D.), with courtesy name of Chifang and art name of Huang Gong, was born in a family of scholars for generations in Qi Zhou. In honor of Li Shizhen, his fellow townsmen worshipped him, his first son of Jianzhong and third son of Jianmu, and his grandson of Shuchu in the ancestral hall. In the Jia Zi Year (1624 A.D.) of Tianqi (Xi Emperor of Ming), the Si Xian Fang (Four Sage Memorial Archway) was built, which was reconstructed in the Yi Si Year of Guangxv (1905 A.D.). Gu Jingxing wrote the biography for the Li family, which was documented in the 38th volume of *Collection of Bai mao Tang Poems and Essays*.[3]

8. *Tou Zhu Guo Yi Ben Cao Gang Mu* (*First Annotated Japanese Translation of Compendium of Materia Medica*) of Chun Yang Tang edition in Tokyo in the 6th of Zhaohe (1931 A.D.) [Figure 8]

The 15-Volume hardcover printing copy of *Tou Zhu Guo Yi Ben Cao Gang Mu* (*First Annotated Japanese Translation of Compendium of Materia Medica*) was published by Chun Yang Tang in 1934, which used the Jin Ling edition of *Ben Cao Gang Mu* as a master copy, and translated the full text into modern Japanese, with annotation and indexes. Famous experts such as Kobayashi Kotaro, Suzuki Zhenhai participated in the translation and annotation of the book.[4]

9. *Medicinal Plants and Crude Medicines in China and the Significance of Standardized Work of Chinese Herbal Medicine--Compendium of Materia Medica,* German edition [Figure 9]

It was co-authored by Alfred Mosley and Gottfried Schramm and published in Berlin in 1955, which elaborated the contents of *Ben Cao Gang Mu* and its scientific significance.[5]

Financial support and sponsorship

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Conflicts of interest

There are no conflicts of interest.

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Original Article

Frankincense, a Special Spice Walking Along the Silk Road

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Abstract

Frankincense is also called "Fumigated land," "Horsetail spice," and "Godsend spice." The alias "Fumigated land" shows its strong fragrance that can cover the whole land. The name of "Horsetail spice" implies its morphologic characteristics and mild effects, and another name of "Godsend spice" indicates its functions of relieving swelling and pain, healing sore, and growing muscle, as if it is the grace donated by God. The name of "Frankincense" displays its complex productive progress. With thick quality and strong fragrance, frankincense acts as daily supplies for religious activities and folk activities due to its low price and a wide range of uses in medicine and daily life. Frankincense shows the infinite charm of spice culture along the Silk Road from the distant Western Regions to the East. At the same time, it enriches the treasure house of traditional Chinese medicine and becomes one of the most popular spices in both eastern and western, nobility and common.

Keywords: Frankincense, fumigated land, Godsend spice, Horsetail spice, spice culture in the western regions

Frankincense's original name is fumigated land. It is warm in nature and can be applied to treat deafness, stroke with trismus, women's blood and Qi. In addition, it can help wine, regulate wind and cold, cure diarrhea, remedy carbuncle and ulcer.

Ben Cao Shi Yi[1] (《本草拾遗》*Supplements to Materia Medica*).

When it comes to burn incense, four famous spices, namely agilawood, sandalwood, ambergris, and musk, will first come into most people's mind. However, in the family of spices, there is a special one which is lofty in the West and deeply loved in the East. It is frankincense. As a foreign spice, the name of frankincense not only shows the features of spice culture in the Western Regions, but also contains the integration between Eastern and Western cultures.

Interpretation of Medical Name

According to archaeological discoveries, frankincense has already been introduced from the Western Region to China in the period of Emperor Wudi and Zhaodi of the Western Han Dynasty, which was then called "Fumigated land spice." Then, frankincense has the alias of "Horsetail spice" in Hai Yao Ben Cao (《海药本草》*Extrinsic Materia Medical Introduction*). Buddhist monks even endow it the name "Godsend spice."[2] In conclusion, all the aliases reflect the origin, morphologic characteristics, and efficacy of frankincense [Figure 1].

Interpretation of alias

Before the Tang Dynasty, frankincense's official name was recorded as "Fumigated land" or "Fumigated land spice" in the past literature. According to Shuo Wen Jie Zi (《说文解字》*Chinese Characters in Paraphrasing Texts and Words*), the original meaning of fumigated is smoke or fire that spreads all the way up, which vividly describes the scene of burning incense. Then, land reflects the strong fragrance from frankincense itself and can cover the whole land beneath. Based on the above characteristics, frankincense gets the name of "fumigated land."

The alias "Horsetail spice" displays the morphologic characteristics of frankincense trees in a vivid way. It is known that frankincense trees have unattractive appearances and most of them are low with prickles. In addition, their branches are twisted with some scattered small and ruffled leaves hanging up. Seen from a distance, the frankincense tree looks like a horsetail. As a result, it is called "Horsetail spice." Besides,

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Figure 1: Frankincense was introduced from the Western Region to China in the Western Han Dynasty

horse is the symbol of tractability and loyalty. The name of "Horsetail spice" shows the universality of frankincense because it can be seen everywhere in Arabian Peninsula. Moreover, the name also implies its mild functions and can escort the health of the public like a horse.

The name of "Godsend spice" is strongly associated with the characteristics and efficacy of frankincense. When it is for external use, frankincense can reduce swelling, heal sore, and grow muscle. It once saved countless lives of wounded soldiers in ancient wars. As a result, it makes undeniable contributions as a common medicine for military and works as if it is the grace donated by God. Hence, it is honored as the name of "Godsend spice." Ben Cao Gang Mu (《本草纲目》*Compendium of Materia Medica*) also records that "frankincense is called as Godsend spice in books about Buddhism to emphasize its moist."

Interpretation of frankincense

The name of "frankincense" not only shows its morphologic characteristics, but also reflects its strong odor. As everyone knows, frankincense is made up of resins [Figure 2] that come from local trees. When people cut the barks of frankincense trees, drops of white resins will exude from its incisions, which look like papillae. Besides, frankincense is featured with thick quality and strong fragrance that can move freely. Usually, local people begin collecting resins in the late March or early April and finish it in September. They cut narrow cracks on both sides of the barks and open a ravine. As a consequence, resins can exude from incisions and flow into the ravine. This activity is repeated every 10 or 15 days. As time passes, those resins from frankincense trees will dry and become substances like rosins. Later, people will scrape off those resins with knife and gather them together.

Obviously, fumigated land, Horsetail spice, Godsend spice, or frankincense all emphasize its unique morphologic characteristics and functions. When burning incense, people can feel infinite charm of spice culture in the distant Western Regions.

Figure 2: Resins from frankincense trees will dry and become substances like rosins

Frankincense and Spice Culture in the Western Regions

Spice has been widely used for thousands of years in the Western Regions. As a matter of fact, it was primitively applied to worship the ancestors and gods. When burning incense in the temple, the smell can linger on pleasantly and even make you feel fascinated. In addition, tributes of the sacrifice are mostly fresh and perishable. Under the circumstances, spice can eliminate smells and prevent further infectious diseases because of its unique bactericidal and antiseptic functions. There is no doubt that frankincense is applied as one of the most popular spices. In fact, frankincense is both a precious gift and a rare medicine in ancient times. It is even mentioned repeatedly in the Bible. It was said that, when Jesus was born, three wise men from Eastern lands arrived and gave him a delicate box [Figure 3]. This box was full of gold, frankincense, and myrrh. Obviously, frankincense is the symbol of ruler's wealth and power, and there is no difference from gold. Because frankincense was a daily necessity, ancient Egyptians even regarded it as something that was more expensive than gold. On the one hand, frankincense could be used to make mummies as preservatives and worship the ancestors and gods by virtue of its smell. On the other hand, charred frankincense could be painted under eyes, becoming a popular style called "Egyptian black eyeliner."

During the Tang and Song Dynasties, Buddhism and Taoism were highly praised by the government. As a result, temples were built nationwide and sacrificial practices were popular everywhere.[3] It was worth mentioning that burning incense [Figure 4] became the most common and general activity of Buddhism and Taoism. At this period, officials and royal members were all crazy about spices. Besides, ordinary people were also in great demand for spices. At this moment, frankincense coming from India, Western Asia, and North Africa was introduced to the Central Plains via Yutian (于阗) (Yutian was the ancient kingdom in the Western Regions. Besides it was also one of the four important towns in Anxi during the Tang Dynasty. Nowadays, it is part of Hetian Region in Xinjiang).[4] Compared to agilawood, sandalwood, and other valuable spices, frankincense is welcome because of its

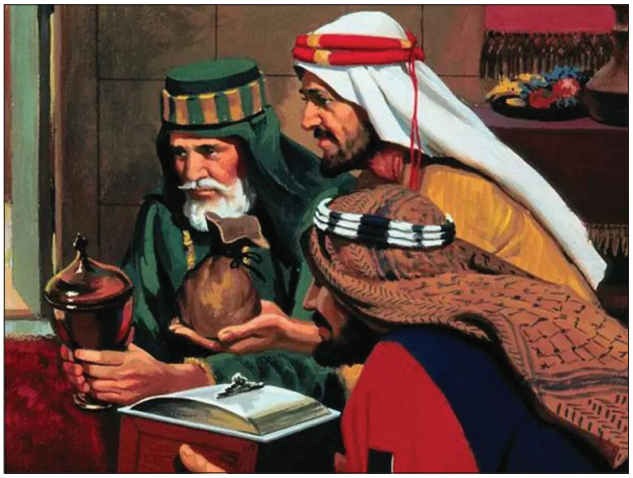

Figure 3: Three wise men from Eastern lands arrived and gave Jesus gold, frankincense, and myrrh

low price and a wide range of uses in medicine and daily life. Gradually, frankincense becomes daily supplies for religious and folk activities.

Functions of Frankincense

Belonging to the heart, liver, and spleen meridian, frankincense is pungent, bitter, and warm in properties. It has the functions of activating blood, promoting Qi, relieving swelling and pain, healing sore, and growing muscle.[5] The applications of frankincense focus on "opening," including promoting every viscera, regulating Qi and blood, and dredging the channel. Its major functions are listed below:

1. Stasis and pain. With strong fragrance, frankincense belongs to the heart, liver, and spleen meridian and goes straight into the blood. On the one hand, it can regulate Qi and relieve pain that is associated with Qi stagnation. On the other hand, it can also promote blood circulation and stop pain, which links to blood stasis. Hence, it is applied widely and effectively in the treatment of various pain syndromes caused by Qi stagnation and blood stasis. In clinical practice, frankincense is often used along with myrrh. It can be used in the treatment of dysmenorrhea, headache, rheumatic arthralgia, traumatic injury, and abdominal and chest pain
2. Carbuncle and ulcer. This disease involves various clinical illnesses that connect to surgery, dermatology, internal medicine, ophthalmology, and otorhinolaryngology, such as skin ulcers, pulmonary abscess, periappendicular abscess, dental ulcer, and gastric ulcer. Those diseases share common symptoms including festering wound, partial swelling, and pain. Frankincense can act as a rare medicine to treat carbuncle and ulcer, especially applied in the therapy of different ulcers. It is also widely used to cure partial swelling and pain because of its functions including activating blood, promoting Qi, relieving pain as well as removing stasis, and decreasing swelling. It is worth mentioning that, if the ulcer lasts a long time and the wound festers, frankincense can play an important role to heal sore and grow muscle.

Figure 4: Burning incense became the most common and general activity of Buddhism and Taoism during the Tang and Song Dynasties

Throughout history, exotic spices introduced from the Western Region to the Central Plains by the Silk Road not only enrich our Chinese spice culture, but also have great influences on the ancient traditional medicine and public hygiene. Furthermore, those spices increase the treasure house of traditional Chinese medicine and make huge contributions to the further improvements and perfections of treatment technology about traditional Chinese medicine. Originating from the Western Regions, frankincense can promote every viscera and dredge the channel. Besides, it can also activate blood, promote Qi, relieve swelling, and grow muscle. Undoubtedly, it becomes one of the most popular spices in both eastern and western, nobility and common.

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Conflicts of interest

There are no conflicts of interest.

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Original Article

The Cream Formula on Winter Solstice

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Abstract

This study introduces the application of cream formula in Traditional Chinese medicine. When the phase of Yin extremity comes, yang qi starts to generate itself. Winter solstice is the optimum period for the application of cream formula. Formula refers to the thick liquid further simmered from medical decoction to benefit and nourish the human body and rectify imbalance to cure diseases, which can achieve excellent effect on not only health preservation, body strengthening, and sub-optimal conditioning but also recuperative care of chronic diseases.

Keywords: Cream formula, rectifying imbalance to cure disease, tonification and supplementation

"Tonifying the body" in winter can help one fight against the tiger in spring, "Tonifying the body" in Sanjiu (三九) period would spare one from pain, the catchy phrases in the neighboring cities of the Yangtze river have been very popular even for now. It has become a hit to take the formula to preserve one's health in winter and has gained popularity among the people in Jiangsu, Zhejiang and Shanghai and has expanded to its neighboring cities and even across the country [Figure 1].

What is the time span of winter in terms of tonifying the body? Does it mean the beginning of winter or winter solstice, or just general winter? I believe the definition of winter varies in its broad and narrow sense. In its broad sense, winter refers to the season of winter, from October to December on the lunar calendar. In the narrow sense, winter refers to the period from solstice to the beginning of spring.

As is known to all that when the sun directly hits the Tropic of Capricorn, the sunshine inclines to the most to the Northern Hemisphere. This is when the day time of the Northern Hemisphere becomes the shortest and the night time longest. The sunshine moves slowly toward the Tropic of Cancer with the daytime lingering and night shortening. When it comes to winter solstice, the yin qi (阴气) of the nature has reached a climax and the yang qi (阳气) has reached its weakest point. When the day is the shortest, everything will be in its storage. When things happen oppositely, with extremely cold weather and dim of sunlight, new life breeds. Shao Yong (邵雍) in the Northern Song Dynasty (960–1127 A. D.)[1] once said that winter solstice is like the midnight with everything in a tranquil state. Once the tranquility is disturbed, it is the time for everything to get started [Figure 2].

The role of cream formula for body strengthening is obvious to all, and the method of supplementation belongs to one of the eight treatment methods of Traditional Chinese medicine. Thus, the cream formulas mainly for nourishing and supplementing can be used to treat diseases.[2] From the beginning of winter solstice to the spring of the following year, most of the places in China enter the period of the coldest of the year. With a dim of sunshine covered in the cold weather, it presents itself with Vivid Vitality. The beginning of spring marks the ending of winter and the beginning of spring. The 45 days starting from winter solstice to the beginning of spring is the season for yang qi to grow and develop. It marks that the coldest winter has passed, and the breath of spring has come quietly. It is the time to store the essence, cultivate yang qi, and strengthen the storage to improve the function of the well-being. It is also the best time to tonify the body [Figure 3].

Tonifying the body includes dietetic tonification and medicinal tonification. As an old saying goes that the medicinal drug is not as good as dietetic tonification in terms of the efficacy, which has played down the functions of the cream formula. Actually, people holding the view may have not experienced some major

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Figure 1: Production process of cream formula

Figure 2: Chinese materia medica

Figure 3: Production process of cream formula

diseases as they believe medicinal drugs would bring up side effects, whereas it is always safer and more effective to turn to dietetic tonification. However, for patients suffering from chronic diseases or those with sub-healthy conditions, it is not enough for them to experience the efficacy only by relying on dietetic tonification. It is suggested to make full use of the winter timing to use cream formula to tonify the body, which can achieve satisfactory results.

The formula is usually made up of multilipid nourishing tonic herbs such as rehmannia (*Di huang*地黄 *Radix Rehmanniae*), ophiopogon tuber (*Maidong* 麦冬 *Radix Ophiopogonis*), cornus (*Yu Rou* 萸肉 *Fructus Corni*), Polygonati (*Huangjing* 黄精 *Rhizoma Polygonati*), Chinese wolfberry (*Gou Qi* 枸杞 *Fructus Lycii*), mulberry root-bark (*Sangshen* 桑椹 *Fructus Mori*), and privet fruit (*Nvzhen* 女贞 *Fructus Ligustri Lucidi*), in combination with herbs such as ginseng (*Ren shen* 人参 *Radix et Rhizoma ginseng*), astragalus root (*Huang Qi* 黄芪 *Radix Astragali*), Chinese angelica (*Dang Gui* 当归 *Radix Angelicae Sinensis*), common yam rhizome (*Shanyao* 山药 *Rhizoma Dioscoreae*), (*Shashen* 沙参 *Radix Adenophorae seu Glehniae*), dendrobium (*Shihu*石斛 *Caulis Dendrobii*), (*Xianlinpi* 仙灵脾 *Herba Epimedii*), psoralea fruit (*Buguzhi* 补骨脂 *Fructus Psoraleae*), and desert cistanche (*Roucongrong* 肉苁蓉 *Herba Cistanches*) to tonify yang and nourish yin. It is to soak the herbs into the water for 24 h, decoct the soaked herbs three times and extract the medicinal juice and decoct it until condensed. Add the gelatin-like medicinal drugs such as donkey-hide gelatin (*E'jiao* 阿胶 *Colla Corii Adini*), glue of tortoise plastron (*Guibanjiao* 龟板胶 *Colla Testudinis Plastri*), deer antler glue (*Lujiaojiao* 鹿角胶 *Colla Cornus Cervi*), turtle carapace glue (*Bio Jiajiao* 鳖甲胶 *Colla Carapacis Trionycis*), and ox hide gelatin (*Huangmingjiao*黄明胶), as well as taste supplement of sugar. In the long-term of immersing and repetitive cooking of the medicinal drugs, the essence of various drugs gradually dissolves completely, and condenses into the essence of all the medicinal drugs, which is the thick paste.

The nutrient fluids from food crops, which can harmonize with each other and transform into paste, will infiltrate into the articular cavities to supplement and replenish the brain essence.[3] The modern Chinese medicine physician Qin Bowei (秦伯未) once said that the cream formula that condensed from the medicinal drugs would nourish the zang-fu (脏腑) organs and thus named as nourishing medicine[4] [Figure 4].

Cream formula can moisturize and nourish the body and tonify the zang-fu organs and the four limbs of the body at the best timing of winter. It is not a simple tonic, as it tonifies the deficiency and treats diseases as well. As time develops, cream formula is increasingly used in chronic diseases such as chronic bronchitis of the respiratory system, asthma, chronic gastritis of the digestive system, gastric ulcer, chronic enteritis and menopausal syndrome, insomnia, and postoperative treatment of cancer. The application of the cream formula has achieved great results. However, the formula should be applied in accordance with the principle of pattern differentiation. The specific therapies vary in the level from being gentle-to-strong. Likewise, individual's disease conditions should also be considered to select different therapies, which include generating saliva, tonifying qi, holding essence, and nourishing blood. Medicinal drugs should also be added if one suffers from chronic diseases.

Figure 4: Production process of cream formula

In summary, cream formula is mainly used to supplement deficiency and preserve one's health. It is used to prevent diseases and to nourish those with subhealthy conditions and for the elderly. Furthermore, it can treat chronic diseases with deficiency syndrome by the individually designed formula. It is the best time to take the cream formula from winter solstice to spring.

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Conflicts of interest

There are no conflicts of interest.

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Original Article

Hanzi: A Key to Traditional Chinese Medicine

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Abstract

Owing to a similar way of thinking, visualized thought, a close link between *Hanzi* and traditional Chinese medicine (TCM) has been set up at the very beginning of the ancient Chinese culture. Both *Hanzi* and TCM had undergone many ups and downs before they were firmly established in Chinese lives. Instead of being phased out, *Hanzi* and TCM have been successfully reinvigorated and can meet the challenge of the information technology-dependent modern society.

Keywords: *Hanzi,* ideographic writing system, traditional Chinese medicine

Hanzi (汉字), or Chinese character, is one of the oldest ideographic writing systems in the world. Unlike other ancient ideograms that were somehow phased out by alphabetic scripts in antiquity, Hanzi, however, survived and is still in use, not only in China, but in overseas Chinese communities all over the world. Over the past millennia, Hanzi has played a significant role in safeguarding China as a united multiethnic state. In addition, this ancient oriental writing system has long been used to record achievements of various disciplines, including traditional Chinese medicine (TCM).

The Synchronous Development of Hanzi and TCM

Notwithstanding the disparity of disciplines, Hanzi and TCM are so closely related that no one can conceal the fact that a qualified TCM learner should have a good mastery of Hanzi.

It is commonly believed that Hanzi has roughly undergone seven stages (some overlapped), known as jiaguwen (甲骨文) [Figure 1], dazhuan (大篆), xiaozhuan (小篆), lishu (隶书), caoshu (草书) kaishu (楷书) xingshu (行书), respectively, and among them, the emergence of lishu in Qin and Han Dynasties (221 BC–220 AD), also referred to as libian (隶变), marked a milestone of Hanzi as a mature writing system.[1]

Almost at the same time, TCM also witnessed the first development peak of its own at this period when four classics of TCM, Huang Di Nei Jing (《黄帝内经》The Inner Canon of Huangdi), Shen Nong Ben Cao Jing (《神农本草经》Shennong's Herbal Classic), Nan Jing (《难经》Classics on Medical Problems) and [Shang Han Za Bing Lun] (《伤寒杂病论》Treatise on Febrile and Miscellaneous Diseases) were compiled and published.[2] The four classics laid a solid foundation for fundamental theories of TCM, ranging from the elementary philosophy to therapeutic methodologies and pharmacy of TCM.

All of these medical classics were written in Hanzi, and the aggregate number of Hanzi, collected in Shuo Wen Jie Zi (《说文解字》Analytical Dictionary of Characters [Figure 2], the earliest dictionary compiled by Xu Shen (许慎) in Han Dynasty (around the year 121 AD), is 9353, among which the Chinese characters that are relevant to TCM amount to 1124, involving many facets of this oriental medicine: therapy, drug, herb, hygiene, and medical care. Besides, the close link between Hanzi and TCM can also be found in the similar formation mechanisms; they largely rely on a rather direct way of describing, that is to describe in terms of tangible images instead of something intangible, and in many cases, the innate logic has to be understood through the learners' life experience and intuition.

A Career Ladder in Ancient China

Admittedly, however, it was not easy for average Chinese

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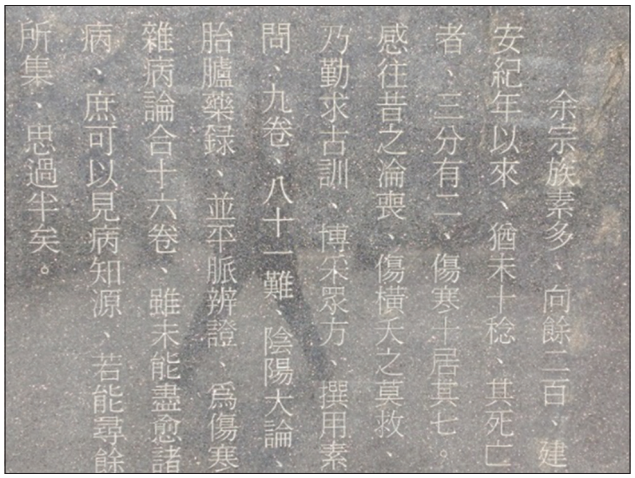
to learn and master Hanzi due to its complicated structure; therefore, those who could read and write in Hanzi would be called Xian Sheng (先生), a courtesy title for a lettered man in Mandarin. In ancient China, a lettered man's dream can best be described with the lines of ancient Chinese poems, say, "In the dawn, you are a farm laborer, but in the late afternoon, work as a cabinet member" (朝为田舍郎, 暮登天子堂). That is to say, even a humble peasant, if he was able to pass the Ke Ju (科举) Examination, or the Imperial Examination held by the government at all levels, might have a chance of being selected as an official by the emperor; in other words, he won his Gong Ming (功名), the official rank. Yet, if he failed, the lettered man still had another choice, namely, to be a TCM doctor, for he had the capability to read the medical classics written in Hanzi, and almost all the lettered men had the same conviction: "If not a good official, then a good doctor" (不为良相, 便为良医).

Crisis and Revival

In their pursuit of both official rank and TCM knowledge, Chinese scholars gradually developed a new discipline, Xiao Xue (小学), not primary school but a study focused on Hanzi. For more than 2000 years, Hanzi, like an efficient and obedient servant for the prosperity of this old oriental civilization, had been basked in a general approbation until 19th century when China, step by step, was reduced to a semi-colonial and semi-Feudal country after the Opium War of 1840. From then on, a series of unequal treaties was imposed on China, a vanquished country, and her independence and sovereignty were seriously damaged. And still worse, some scholars, including Chinese scholars, began to blame the country's decline on Chinese traditional culture. Both Hanzi and TCM were labeled as obstacles to modern civilization because they failed to meet the so-called scientific standards, virtually set by Westerners. It seemed that traditional Chinese culture was in great peril unless effective measures could be taken to meet the serious challenge. While there were calls to abolish Hanzi and totally rely on a new alphabetic script, the government of P. R. China refused to do so. Instead, more efforts had been made to improve this old ideographic writing system. In the late 1950s, Han Yu Pin Yin Fang An (汉语拼音方案), or the Scheme for the Chinese Phonetic Alphabet, was published and put into effect. Almost simultaneously, the Scheme for Simplifying Chinese Characters was also published by the Chinese government. The two schemes proved to be remarkably convenient for average Chinese to learn and master their mother language. Yet, the debate as to Hanzi did not cease accordingly, especially when Chinese were entering into an information technology-dependent society in the late 20th century. Some scholars expressed their concerns over the prospect of Hanzi because it seemed that ideographic writing system might defy computerization; in other words, the software of Chinese character input would be an insurmountable obstacle to computer application. Such concerns which sound a bit reasonable, however, turn out to be redundant. With their talents and hard work, Chinese IT elites have developed a number of Hanzi input systems,[3] and now even a primary school pupil, as long as he/she has a mastery Pin Yin, can surf the cyberspace with ease.

Similarly, TCM [Figure 3] has been challenged over its scientific nature because Western medicine, which stresses the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雜病論合十六卷、雖未能盡愈諸
病、庶可以見病知源、若能尋餘
所集、思過半矣。

Figure 1: Treatise on Febrile and Miscellaneous Diseases

Figure 2: Ke Ju wax statue

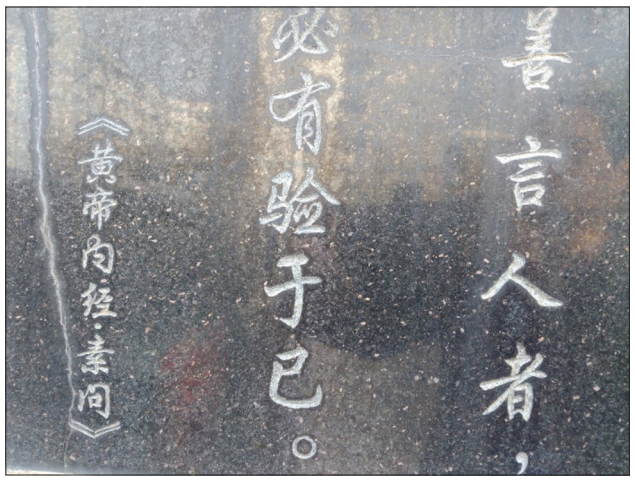

Figure 3: Inner Canon of Huangdl

scientific methods, was introduced to China in the 19th century and increasingly gained its popularity among common people. In today's China, Western medicine, no doubt, is playing a dominant role in hospitals throughout the country. However, that does not mean TCM are gradually dying out. Conversely, in the treatment of chronic diseases, people are more willing to try some traditional therapies. Along with the rise of China's economy, especially under the background of the Belt and Road Initiative proposed by president Xi in the year of 2013, TCM has been increasingly introduced to the world, and more and more people are willing to have a try of TCM therapies.

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Conflicts of interest

There are no conflicts of interest.

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Original Article

Series of Interpretation on Yellow Emperor's Internal Classic (III): Unity of Spirit and Body: Views from Huang Di Nei Jing (《黄帝内经》*Yellow Emperor's Internal Classic*)

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Abstract

Human life activities are inevitably affected by the surrounding environment , such as natural and social environment. It is the basic principle of TCM to set a series of medical practice activities. TCM believes that the social environment has an inestimable influence on the mind and body of human beings. This study introduces the unity of spirit and body in traditional Chinese medicine.

Keywords: Body, Huang Di Nei Jing (《黄帝内经》Yellow Emperor's Internal Classic), social environment, spirit

Human diseases have constantly changed with the development of society. Competition in the real world, intensive focus on speed and efficiency, temptations from benefits and interest, and complicated interpersonal relationships will inevitably lead to increased nervousness, gradually further increasing mental illnesses. Therefore, a new science, psychosomatic medicine which studies the human health and the basic laws and prevention and treatments of diseases based on the relationship between the spirit and body, comes into being. With only a history of about 60 years, the psychosomatic medical system has developed rapidly in the international market. It is currently recognized as one of the leading medical disciplines in modern times with broad prospects for development.

In fact, in traditional Chinese medicine (TCM), due to the influence of the natural philosophical medical model, the concept of mind and body can be traced back to the ancient times when "medicines were not promoted and needles not used." If witch doctors pray for the patients, their psychology can be regulated and the recovery of the disease will be promoted. The advent of Huang Di Nei Jing (《黄帝内经》*Yellow Emperor's Internal Classic*) indicates not only the theoretical system of Chinese medicine has been formed but also the understanding and research on the related issues of mind and body have achieved remarkable achievements. It has a far-reaching influence on the development of later medical science. In recent years, the academic community has paid more and more attention to the research on the mind and body regarding TCM. This is a brand new issue worthy of investigation, which will be of great value for the development of TCM and the improvement of clinical efficacy. Here, an overview is provided for further research.

Theoretical Principle of the Mind and Body: The Unity of Heaven, Earth, and Human Beings

Human life activities are inevitably affected by the surrounding environment (natural and social environment). Therefore, it is the basic principle of TCM to set a series of medical practice activities such as diagnosis, treatment, and prevention in natural and social settings by analyzing functional state and considering various environmental changes. People's physical and mental activities are affected and restricted by changes in

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the natural world, and the mind and body have the ability to adapt to natural changes. TCM also believes that the social environment has an inestimable influence on the mind and body of human beings. Therefore, doctors are required to have a comprehensive command of "astronomy, geography, and people." The people here refer to social and interpersonal affairs, ranging from politics to economy, to interpersonal relationships. All these affairs are related to the body and mind. Modern psychosomatic medicine emphasizes that human beings have the dual characteristics of biology and society. Human diseases and health result from the combination of biological-psychological-social factors, and the internal and external environment. This view is consistent with the theory of the unity of heaven, earth, and people in TCM.

The Essence of the Mind and Body: Unity of Shape and Spirit

The "shape" here refers to the body, including zang-fu organs, meridians and collaterals, qi, blood, and fluids, while the "spirit" refers to mental activity and physiological functions of zang-fu organs. Coming from ancient Chinese philosophy, the issue of shape and spirit has been enriched and perfected with the development of TCM. The essence of the mind and body issue is the relationship between shape and spirit. TCM believes that human life (spirit) is based on the essence from parents (shape). Man is the unity of shape and spirit which are interdependent. Spirit cannot exist without attaching to shape, while the shape without spirit is merely an outer form, as Lei Jing (《类经》*Classified Classic*) said. The harmony between shape and body is the symbol of health. On the contrary, the disorder is the symbol of disease. The concept of unified shape and spirit represents the outlook on life in the view of TCM and also the main basis of the theory of the unified heart and body. The significance of psychosomatic medicine is that it emerges as a challenge to the deep-rooted concept of mind and body separation and simple biomedical model of modern medicine. It encourages people to recognize the essence of life, health, and disease with a holistic medical point of view.

The physiological and pathological basis of modern psychosomatic medicine is the theory related to cerebral cortex and viscera. The internal organs and nervous system are all part of the whole body. On one hand, the nervous system can regulate the functions of various organs and unite them into a whole and, on the other hand, it itself depends on the body. The effect of the advanced cortex on visceral function plays a very important role. In recent years, psychobiology research has confirmed that psychosocial factors mainly affect the function of organs in the body through the autonomic nervous system, endocrine system, neurotransmitter, and immune system as intermediaries. TCM regards the heart as the supreme commander of regulating psychological and physiological activities. The psychosocial factors first hurt the mind and then the function of the internal organs.

Pathogenesis of Psychosomatic Diseases

What is a psychosomatic disease? In short, it is a physical disease in which psychological factors play an important role. Psychosomatic diseases, also known as psychophysiological disorders, should generally have three basic pathological features: clear physical symptoms associated with organic pathological processes, clarified psychological factors regarded as important pathological factors and vulnerability to psychological diseases due to personality defects. Psychosomatic diseases must be distinguished from neurosis or psychosis. Expressed in terms of TCM, the psychosomatic related diseases refer to pathological changes of zang-fu organs, qi, and blood caused by mental factors, belonging to the category of spirit damaging shape (*Introduction to Psychosomatics*).

The pathogenesis of psychosomatic diseases is based on the above-mentioned "principle of mind and body." The causes of psychosomatic related diseases mainly include two major aspects: psychosocial factors and personality defects.

The pathogenesis of psychosomatic diseases can be as follows:

1. Emotional factors first block qi movement and then injury zang-fu organs. Disorder of Qi movement is caused by different emotions, for example, rage causing Qi rising, overjoy causing Qi to slacken, fear causing Qi sinking, overgrief resulting in Qi consumption, terror leading to Qi disorder, and pensiveness generating Qi binding. Qi stagnation leads to blood stasis. Stagnant Qi transforming into fire also impairs essence. Qi counterflow leads to bleeding. Qi gathering generates phlegm in skin and zang-fu organs. Qi debilitation gives rise to blood deficiency. All pathological changes like these eventually injure zang-fu organs and lead to diseases in the body and heart
2. Emotional factors can also directly damage the five zang-fu organs, such as anger damaging the liver, overjoy impairing the heart, grief impairing the lung, thought damaging the spleen, and fear impairing the kidney. Admittedly, from the perspective of clinical practice, emotional damage to the organs is an extremely complicated process, not so mechanical. However, some scholars abroad have proposed the theory of "organ selectivity." It is believed that organs injured early are those which are weakly developed (i.e., organs are weakened) and have strong susceptibility
3. Emotional factors first hurt the heart and then damage five zang and six fu organs. According to Nei Jing (《内经》*Inner Classic*), the heart is the matter of five-zang and six-fu organs…, therefore, emotions such as grief, sorrow, and worry do damages to the heart, which further impairs all zang-fu organs. The heart controls the mental activity and governs the whole-zang-fu organs. Thus, emotions impair spirit and then cause the dysfunction of the whole-zang-fu organs.

Modern psychosomatic research has proved that when the stress stimulation of social psychological factors exceeds the body tolerance threshold, there will appear abnormal function of the immune system and hormone secretion system, imbalance of neuromodulation function, and pathological changes in the target organs. The first to collapse is the weakest organ tissue of the individual. These weak organ tissues and target organs produce various pathological changes and interact with psychological factors to form psychosomatic diseases. Once the disease is formed, it becomes a new source of stimulation. In addition, personality defects increase the sensitivity of the body, thereby aggravating the pathological process of psychosomatic diseases. This is an important reason why psychosomatic diseases are difficult to heal.

Principle of Prevention and Treatment of Psychosomatic Diseases

The theory of mind and body of TCM regards the shape and spirit as well as the body and mind as a unified whole. Therefore, the treatment of psychosomatic and related diseases should be treated with both the spirit and the mind. For shape, the treatment should contain Chinese Materia Medica, acupuncture, and tuina. For spirit, psychological therapy should be used to regulate the mental activity and harmony of the mind and body. Meanwhile, the two can foster each other. For example, (1) the shape can be treated by regulating the spirit. Through psychotherapy, the positive sentiments can be activated and the passive ones can be relieved. Once Qi movement is regulated, Qi and blood of zang-fu organs can flow frequently, thereby, healing diseases. (2) The spirit can be healed by treating the shape. Diseases in shape can lead to emotional disorders. Therefore, psychological status can be improved by treating physical diseases. Modern psychosomatic medicine refers to the physical diseases caused by psychological factors as psychosomatic diseases, and the psychological abnormalities caused by physical diseases are called physical and mental diseases. Therefore, the former emphasizes the adjustment of the heart to treatment the body, and the latter mainly stresses the adjustment of the body to treat the heart.

Research Prospects

1. It is required to carry forward the characteristics of TCM. The theory of the body and mind reflects the holistic view of TCM and the combination of shape and spirit. The core idea is to respect the patients and care for patients, emphasizing that human health and disease should not only be determined from biological variables but also should be combined with society. Psychological factors should be taken into consideration in carrying out research and treatment. These medical guiding ideologies are the characteristics and advantages of TCM, and they are also the trend of medical development in the future
2. It is supposed to improve the pathogenesis. Research on pathogenesis and pathogenesis emphasizes the relationship between emotional factors and disease development, and further studies the internal mechanism and its evolution law to understand the nature of the disease and improve the pathogenesis of TCM
3. Efficacy of treatment should be improved. Any drug treatment is not a panacea. Under the premise of clarifying the characteristics of psychosomatic and related reactions, attention should be paid to the comprehensive prevention and treatment principles of viewing physical and psychological treatment as a whole to improve the treatment efficiency, minimize the pain of patients, and provide a reasonable medical plan
4. Mental health awareness should be strengthened. Human health referred to the WHO must include physical and mental well-being and good social adaptability. Strengthening mental health awareness can reduce the incidence of psychosomatic diseases and improve people's psychological quality and the ability to adapt to nature and society.

Financial support and sponsorship

Nil.

Conflicts of interest

There are no conflicts of interest.

Case Report

The Influence of Health Qigong on the Subjectively Expressed Psychophysical State of Patients with Rheumatoid Arthritis, Rheum, Osteoporosis, Osteopenia

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Abstract

This study assesses the impact of exercise on the health of the Qigong (Jibengong, Health Qigong Ba Duan Jin and Health Qigong Yi Jin Jing) in patients with rheumatoid arthritis, rheumatism, osteoporosis, osteopenia. Through the given questionnaire we have come up with data showing how and how much health qigong affects the patients with rheumatoid arthritis, rheumatism, osteoporosis, osteopenia according to the subjective assessment.

Keywords: Ba Duan Jin, depression, health qigong, Jibengong, osteopathy, osteopenia, osteoporosis, physical activity, rheumatoid arthritis, therapy, Yi Jin Jing

Introduction

Goals

This study assesses the impact of exercise on the health of the Qigong (Jibengong, Health Qigong Ba Duan Jin and Health Qigong Yi Jin Jing) in patients with rheumatoid arthritis, rheumatism, osteoporosis, and osteopenia. Patients with this diagnosis have common symptoms, such as stiffness, fatigue, poor mobility, joint and muscles pain, anxiety and depression, and lack of fitness. Through the given questionnaire we have come up with data showing how and how much health qigong affects the patients with rheumatoid arthritis, rheumatism, osteoporosis, osteopenia according to the subjective assessment.

Measured effects are:

- Pain reduction
- Increased joint range of movement
- Muscle strengthening
- Improving general fitness
- Impact on the psychological/mental state.

Methods

A study was conducted on the basis of a questionnaire of 22 questions, with 22 patients, practicing the health qigong from April 1, 2012 to May 1, 2018.

They attended a training session of the health qigong twice per week for 1h per session. All patients are a female population aged 60 to 84, with rheumatoid arthritis, rheumatism, osteoporosis, osteopenia.

Class concept

Each class consists of:

- *Jibengong* exercises represent simple qigong exercises that use the practitioner to adopt the principles of qigong – the proper posture, body, breath, and mind conditioning and prepare the body for the proper performance of the health qigong
- Isometric or static exercises (muscle tightening without making movements in the wrist, joint) serve to achieve muscle strengthening without a joint load
- Low-intensity fitness exercises Variety of exercises with a full range of movements that engage all the main groups of muscles and all the joints

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- *Health Qigong Ba Duan Jin*
- *Health Qigong Yi Jin Jing.*

Description of Disease

The word "rheumatism" comes from Greek, meaning "flowing" – Characteristic: joint pain and limited ability to move are common symptoms of all rheumatic diseases.

Rheumatoid arthritis

Rheumatoid arthritis is a chronic inflammatory rheumatic disease that primarily involves the joints but also intestinal and internal organs, the nervous system and the skin. It belongs to the group so-called systemic connective tissue diseases. The joints most commonly affected by this disease are: hands, wrists, shoulders, knees, feet and ankles. The cause of the disease is unknown, but there are doubts that the disease may have a genetic predisposition or may be caused by some infections in the body. In severe cases, this disease can lead to patient disability. The illness may have chronic or subacute currents with excavations or remissions. The disease gradually leads to destruction, deformation of the joints.

It is thought that about 1% of adults are affected by rheumatoid arthritis [Figure 1].

"Rheumatoid arthritis is a widespread disease, and is present in almost every one hundred inhabitants of the Globe. It more often occurs in women, especially in the period between the fourth and sixth decades of life. Women get sick three times more often than men. In Serbia, there are about 1 million people, or every fourth person suffering from some form of chronic rheumatism. Of the total number of severe inflammatory forms of rheumatism, there are 60,000, and every other person with disability" (Dr. Mirjana Lapšević http://www.novosti.rs/vesti/zivot_+.304.html:424859-Reumatoidni-artritis-skracuje-zivotni-vek).

Osteoporosis

Osteoporosis is a health problem in which the normal bone hardness is lost, which makes them fragile. Bones lose their hardness due to the lack of material matter and become spongy.

Osteopenia

This term refers to bone density that is less than normal, but not as low as to be considered osteoporosis.

Class Description

The concept of one class with a patient with rheumatoid arthritis, rheumatism, osteoporosis, osteopenia.

Jibengong exercises – basic workout the first 30 min of training.

In practice, it is advised that all the exercises they do have to work with 70% of their strength and capabilities. This is done so that excessive exercise would not lead to fatigue, inflammation of the joints.

Exercises are performed lightly while the concentration is on the body movements and breathing. The advice is to breathe normally during exercise in order not to keep the heartbeat normal.

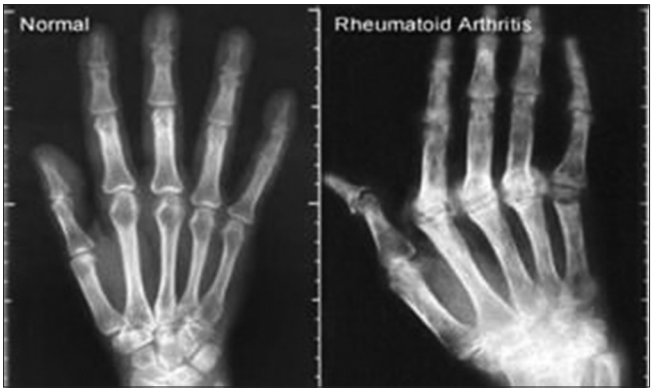


Figure 1: Normal hand and hand with rheumatoid arthritis

Short description of some of the Jibengong exercises.

1. Basic posture: Shoulder width between the feet, feet are parallel. Slowly relaxing from head to foot from Bai Hui (GV 20) to Yongquan (KD1). This posture alignment or basic Zhan Zhuang posture is done for 5 up to 15 min[1]
2. Mobilization of the hand and shoulder joints: First interlock fingers and move wrist in circles, then change sides (carpal tunnel exercises). The second exercise is to extend hands and move them in circular motion from the shoulder from down to up and in opposite direction (shoulder exercise)
3. Exercises for the neck: Elbows connected, head rests in the hands; slowly pushing the head up and tensing the neck. Second exercise fingers interlocked, palms placed behind the neck supporting the whole length of the neck; pushing the head forward and downwards, extending the neck. Next exercise is to move the neck with semicircular movements to the left, i.e., the right side[2]
4. Exercises for the elbows and shoulders: (1) First just turning and moving the arm from the elbows to one side and the other. (2) The shoulder exercises-move first one and the other hand in circular movements forward and backward, then together both hands and then the arms in different directions[3]
5. Exercise for massage of internal organs: Chin is set on the chest bone and body slowly descends to the middle of the stomach, then lift the first chin and extend out the entire front Ren mai channel, and then repeat the movement with extension of Du mai channel
6. Stretching exercise: Shifting weight to left leg and body goes stretching to the right and *vice versa*
7. Hips exercises: Circular hip movement on both sides while both feet must be on the ground and head set in the middle[3]
8. Knee exercise: Lifting and rotating the knees, fingers grab the "eyes of the knees"
9. Exercises for the feet: Foot rotation in the ankles
10. Foot exercises: Heel fingers (tightened both legs a little forward but taut and the one that moves forward-fingers heel, fingers heel), etc.[4]

After around 30 min of warming up, joints and muscle stretching and loosening, patients start to practice Ba Duan Jin.

Eight pieces of brocade (Ba Duan Jin) is one of the most famous health qigong practice systems in the world. It consists of 8 or 12 exercises (number depends on counting and repetition) in standing and sitting position.[5] According to the legend, the origin of these exercises is led by General Yue Fei, who devised exercises to make his soldiers healthy, strong and ready for battle. Some sources claim that General Yue Fei was one of the bearers of the knowledge of Yi Jin Jing and that he adapted the exercises to conditions at the battlefield.

According to historical data, the exercises originate from Song Dynasty 960-1279. AD. Simple movements and great effects of health improvement make this exercise a real jewel of a rich Chinese health and physical culture. The purpose of the exercise is to increase the circulation of internal energy through physical exercises, breath control and focusing on the mind and intent in order to improve and preserve health and psychophysical strengthening.

It can also be used as an extraordinary morning exercise. The most important effects of this training system are improvement of the cardiovascular system, assistance in the treatment of coronary arteriosclerosis and osteoporosis, immune suppression, slowing down of aging and improving mental health.

The last 15 min of the training with the patients is reserved for practice of Yi Jin Jing (Classic of tendon-muscle change). It is a traditional health and fitness training system derived from ancient China. Health qigong Yi Jin Jing is part of a series of new health-care qigong exercises compiled, standardized and marketed by the Chinese Association of Health Care Products.

As a safe aerobic exercise, it contains movements that are in line with theories of kinetics and physiology. Traditional movements have added the opening and closing positions, which make the exercises more complete, standardized and more rational.

Based on the traditional 12 exercises, Yi Jin Jing, the health qigong Yi Jin Jing has the same names, function and key points of original exercises, while the theoretical basis, the way of knowledge transfer and learning is adapted to modern times, with the latest knowledge in Chinese medicine, sports and other related fields.

Reasons why choose these health qigong systems:

1. It has been proved that practice of Ba Duan Jin improves the respiratory, limb strength, and flexibility of the joints, and fortifies the nerves, as well as enchances the general balance. Ba Duan Jin – Compiled by the Chinese Health Qigong Association, Third Printing 2009[6]
2. Yi Jin Jing movements have been proved to be able to improve health and fitness, prevents diseases, lengthen life and improve the intellect. In particular practice of the Yi Jin Jing exercises has very impressive effects on the respirator system, flexibility, balance and muscular strength. Yi Jin Jing – Compiled by the Chinese Health Qigong Association, Fourth Printing 2012.[7]

Note: During the training, there was no aerobic exercise (in which practitioner is easily sweating and loosing breath) that is advised for general fitness, muscle strength, and better general condition of the patient. Aerobic exercises were avoided because, in the course of their performance, there is an accelerated work of heart and fatigue, and as far as the 60+ age population is concerned, these types of exercises should be avoided.

Results

Statistical data

Overall, 100% of the survey participants are women where the youngest person is 60 years old and the oldest is 84 years old.

Of the 22 interviewed patients, 68% of the patients are undergoing medical care for more than 4 years, 32% of the participants are practicing health qigong for minimum 2 years.

It should be noted that 68% of patients reported physical activity only 2 h/week, and they just practicing health qigong.

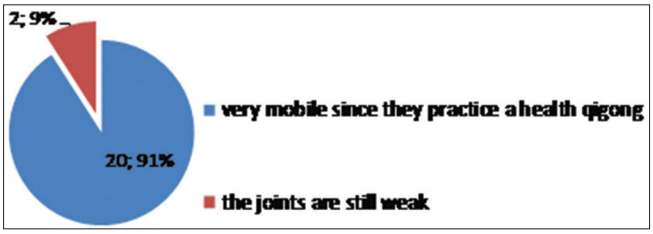
Results that show how the patients felt before practicing a health qigong:

- The general condition before the beginning of the exercise of the health qigong: 41% felt fatigue that did not disturb them, and 36% felt a severe fatigue and had to make longer breaks
- Prior to the beginning of the health qigong practice, the patients evaluated the subjectivity of their condition – first the mobility where 32% of the patients said they were poorly mobile, and 36% said that some joints could not be moved in any way, while in 32% of the patients the mobility of the joints was excellent
- The pain in the joints before the beginning of the practice of a health qigong-36% of the patients had occasional pain most commonly in the morning while 46% had constant pain all day but tolerable, and 18% had no pain
- The pain in the muscles before the beginning of the practice of a health qigong-26% of the patients said that they had no muscle pain, 22% had occasional pain, and most often in the morning, 39% of the patients had constant pain but were tolerable and the pain was present throughout the day while 13% of patients experienced occasional pain in the evening
- Assessment of the psycho-physical condition prior to coming to the practice of the health qigong: 68% of the patients predominated with negative emotions (fear, anger, sadness, depression), while 28% did not pay attention to the psychophysical condition, while 4% were positive.

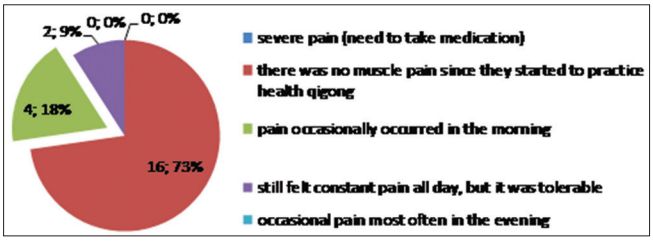
During the training, 64% of the patients did not feel fatigue, and 36% feel fatigue but it did not disturb them.

The condition of the patients after more than 2 years of practicing the health qigong:

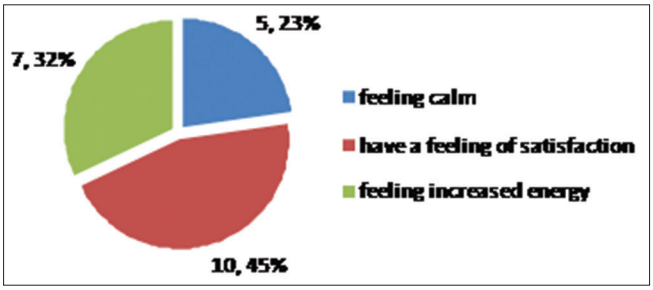
- Since they started to practice health qigong, 32% of the patients say that their therapy has been reduced (prescribed drug therapy), while 68% say that their treatment is the same
- Mobility during stagnation since exercising a health qigong 91% said they are very mobile, and 9% expressed low-mobility
- 50% of the patients said that there is no joint pain since they started to practice health qigong, 45% occasionally get aches and 5% say they are the same as before the training
- Assessment of the mobility of the joints since patients started to practice health qigong: 95% of patients said that the joints are very mobile since they practice a health qigong 5% that the joints are still weak [Pie Chart 1]
- 73% of patients said that there was no muscle pain since they started to practice health qigong, 18% said that pain occasionally occurred in the morning, and 9% said it still felt constant pain all day, but it was tolerable [Pie Chart 2]
- According to the subject's assessment, the feeling after the training-32% of the patients said that they feel increased energy, and 45% of the students have a feeling of satisfaction, and 23% of the patients feel calm [Pie Chart 3]
- When asked "How often they had a cold or flu since they started to practice health qigong", 55% of patients said that it was less common to catch cold and flu, and 45% did not have a cold or flu since they were started to practice health qigong
- When asked how often negative emotions are expressed since they started to practice health qigong: 59% of patients say that negative emotions are much less pronounced, and 41% say that there are no negative emotions since they started to practice health qigong.
- Since the beginning of the practice of a health qigong, 73% of patients did not feel fatigue during the day, and 27% of patients said that they feel fatigue but are not disturbed [Pie Chart 4].



Pie Chart 1: Mobility of the joints



Pie Chart 2: Muscle pain



Pie Chart 3: Feeling after the training

Conclusion

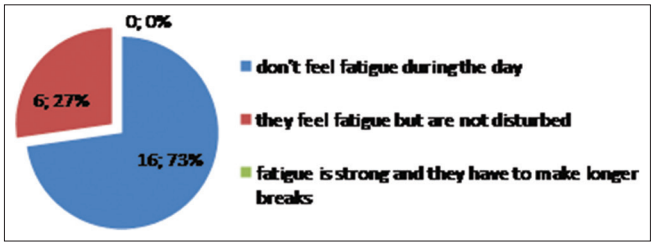
None of the patients had a worsening of the condition, as many as 32% of the patients said that their drug therapy treatment was reduced only from the health qigong which they practiced 2 times a week per hour.

- Reduction of pain: 50% of patients said there was no joint pain and increase in the volume of movement in the wrist-95% of the patients said that the joints were very mobile since they started to practice health qigong, and 5% still with poor joint mobility
- Muscle strength: 73% of the patients do not have muscle pains since they started to practice health qigong
- Improvement of general fitness: 73% of the patients do not feel fatigue, while 27% feel fatigue that does not disturb them, and 0%, i.e., no patients complain about the fact that there is no strength or that they are in poor condition
- Impact on the psychological-mental state: 59% of the patients say that negative emotions are much less represented and 41% said that there are no negative emotions since they started to practice health qigong
  - By practicing the health qigong, an increase in the volume of movement in the joint, the strengthening of joint muscles and the improvement of general fitness were achieved
  - By practicing health qigong, we observed reducing of pain, increased mobility, reduced fatigue, and it helps patients look and feel better
  - By practicing health qigong, the change in the psychological state of the patients led to a positive way of thinking.

About Qigong Association of Serbia

The Qigong Association of Serbia was established in May 2012 as a sports federation with the Agency for Business Registers and the Ministry of Youth and Sports in accordance with the current Law on Sports of the Republic of Serbia.

The Alliance aims to transfer the learned skills of Qigong to anyone who wants to become familiar with techniques that will enable them to live a healthier life and make it easier to deal with day-to-day challenges.



Pie Chart 4: Sense of fatigue

The Alliance is a co-founder of the International Federation of Health Qigong based in Beijing and has signed a cooperation agreement with the Shanghai University of Traditional Chinese Medicine and the Shanghai Qigong Institute.

The training program for future trainers of health-care products was accredited by the Health Council of Serbia, and it was promoted by the Association of Cardiologists of Serbia and the Association of ORS.

Ilinka Acimovic, a professor of geography who in 2008 meets the world of kung fu wushu practicing Tai Chi Chuan at Peng School, where she also starts practicing health Qigong as a special kind of psychophysical exercise.

In 2009, she goes to Germany for professional development with Sasa Kristofjak. In 2012, with Sasa Balaneskovic, initiating the establishment of the Qigong Association of Serbia with the support of the Chinese Association of Health Qigong, she is acting in the Association as the Secretary General since the establishment.

In 2013, she went to the first professional training with the Shanghai University of Traditional Chinese Medicine (traditional Korean medicine theory, diagnostics, basics of acupuncture and moxibustion, other than manual therapy, herbology, pharmacology, cosmetology, and qigong). Since then, she has been traveling once a year to China (Shanghai, Beijing, Wuhan, Chengdu) for additional training and learning related to Qigong.

In addition, since 2011, she holds classes at the Qigong Institute at Rheumatology Institute, together with the representatives of the Qigong Association of Serbia (from the position of the Secretary of the Association), and from 2012 to 2017, hosted six delegations of top masters and professors of the Chinese Association of Health Qigong.

Together with Sasa Balaneskovic, she conducts seminars and courses for the professional development of the qigong.

Financial support and sponsorship
Nil.

Conflicts of interest
There are no conflicts of interest.

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Overseas Students Find Fun and Elegance in Fan Painting

A group of overseas students from Shanghai University of Traditional Chinese Medicine (SHUTCM 上海中医药大学) immersed themselves in a fan painting class, a time-honored traditional Chinese art, on June 14th 2018.

Learning that ancient Chinese calligraphers and painters liked to paint or write on the paper fans to express their thoughts and feelings, the overseas youngsters were eager to try their hands at the ancient tradition.

Letting their imaginations run wild, the students created a variety of vivid figures, such as pandas, bamboo shoots, and peach blossoms, bringing out a refreshing and elegant feeling.

The students were also deeply impressed by the unique method in composing a picture -- a perfect integration of ink painting skills, fan shapes, patterns, and inscriptions.

A school keen to provide overseas students with various cultural experiences, SHUTCM held a series of creative activities in the spring semester. For example, the 90-minute-long Shanghai dialect class in May, by offering students hands-on experience of the native language's history, development, tones, and pitches, has seen the foreign youngsters fluent in saying numbers, dates, and daily expressions.

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