



CHINESE MEDICAL CULTURE

2016 冬季刊
Winter

冬三月
此谓闭藏
水冰地坼
必待日光
若已有得
夺此冬气
春为痿厥
奉生者少

无扰乎阳 早卧晚起
使志若伏若匿 若有私意
去寒就温 无泄皮肤 使气亟
逆之则伤肾

Early Export of
Chinese Tea

Beauty and
Cosmetics in
Ancient China
(Part Two) :
Moistening Skin

Health
Preservation
in Winter
with Turnip



The Launching of the Initiation Ceremony for the Shanghai-Ottawa School of Traditional Chinese Medicine



On October 12, the Shanghai University of Traditional Chinese Medicine launched the initiation ceremony for the Shanghai-Ottawa School of Traditional Chinese Medicine. The president of the University of Ottawa, Jacques Fermont, vice-president Mona Nemer, Dean of the Medical School Jacques Bradwjen, and assistant of the dean Yuwei Jay Wang were present at the ceremony.

The attendees from the SHUTCM were head of the University Board Zhiqiang Zhang (张智强), president of the University Jianguang Xu (徐建光), vice president Hongyi Hu (胡弘毅) and heads of all colleges and departments, as well as affiliated hospitals.

Vice president Hu introduced the background and cooperative mode of the project. The two universities will achieve the goal of faculty and student exchanges, and share mutual resources to form a unique and special medical teaching environment.

President Xu pointed out that with the promotion of the internationalization of Chinese Medicine, the University will regard the program as the accelerator to improve the level of TCM skill. Xu said that the University has been greatly supported by SHUTCM of Ottawa, and many other international institutions. SHUTCM will make the most of this opportunity to further enhance international cooperation, expand cooperative areas and improve management levels and the quality of the teaching faculty.

Jacques Fermont expressed that he was deeply impressed with the rich course content and well-established facilities. People from all over the world are able to benefit greatly from the treasure of Chinese medicine, however, their understanding of Chinese Medicine is far from being comprehensive. The joint efforts invested by both sides will make a leading step in the field. Xu extended his wishes to promote Chinese medicine to the University of Ottawa.

Witnessed by both sides, Zhang and Xu, together with Jacques Fermont and Mona Nemer announced the launching of the program.

The delegates from the University of Ottawa also visited the Shanghai Museum of Traditional Chinese Medicine.

(International Office, Academic Affairs Office, Shanghai University of Traditional Chinese Medicine)



A Shining Moment of Chinese Medicine to the World



Zhiqiang Zhang (张智强), Secretary of the CPC Committee of SHUTCM, and Huirong Zhu (朱惠蓉), Vice-Secretary on the Conference.



Guoqiang Wang(王国强) on the Conference

The 9th Global Conference on Health Promotion was co-hosted by the World Health Organization and China's National Health and Family Planning Commission. A total of 750 invitees attended the conference from governments of member states, the UN and international organizations, civil societies, and international financial institutions and foundations, covering various fields including education, environment, agriculture, employment, trade, transportation, housing estates, finance and diplomacy.

At the opening ceremony, Keqiang Li (李克强), China's Premier of the State Council, mentioned "promoting the integration and development of traditional Chinese medicine and modern medicine", which drew the attention of many foreign guests including officials from the UN, WHO and governments, and invited them to the exhibition to experience Chinese medicine first hand.

The exhibition's medical personnel came from the Shanghai International Service Trade Promotion Center of Traditional Chinese medicine. Li Shang (尚力), Director of the center, introduced "it as a state-certified professional social center of Chinese medicine service trade, where every doctor can both provide foreign guests with high-quality medical service and propagate Chinese medical culture and concepts for treating and preventing disease in English."

Guoqiang Wang (王国强), Vice-Minister of NHFPC and Director General of State Administration of Traditional Chinese Medicine, denoted that the forum of Chinese medicine promoting Human Health on the Conference reflected the importance attached to traditional Chinese medicine by the WHO and its member states and sincerely hoped it would provide more opportunities for the attendees to know, understand and experience traditional Chinese medicine.

(Editorial Department of Chinese Medical Culture)



Achim Steiner, UN Environment Program Director General experiences the pulse-taking of modern Chinese medicine.



A WHO staff consults with a Chinese medicine doctor some relevant questions on scientific popularization of Chinese medical culture.



An official of the Ministry of Health from Bangladesh took a deep interest in Chinese medicine.

Editor-in-chief: Zhiqiang Zhang (张智强)

Academic Director: Shiyun Yan (严世芸)

Editorial Director: Yao Tong (童瑶)

Managing Editor: Haiying Li (李海英)

Editor: Erliang Wang (王尔亮)

Experts:

Angelika Messner (GER)	Chouping Han (韩丑萍)	Haisong Wang (王海松, AUS)
Hongxi Xu (徐宏喜)	Honore France (CAN)	Huang Huang (黄煌)
Jin Ye (叶进)	Jing Wang (王静)	Li Shang (尚力)
Lihong Liu (刘力红)	Linyun Zheng (郑林贇)	Ruqing Zhang (张如青)
Sandra Hill (UK)	Ting He (贺霆, FRA)	Weikang Fu (傅维康, USA)
Wenxin Zhou (周文新)	Xi Gao (高晞)	Xiao Chen (陈晓)
Xiaotian Yan (闫晓天)	Yaming Yang (杨亚明)	Yemeng Chen (陈业孟, USA)
Yishan Duan (段逸山)	Yongming Li (李永明, USA)	Yongqing Yang (杨永清)
Yongxuan Liang (梁永宣)	Yuanchun Xiao (肖元春)	Yuandong Shen (沈远东)

Assistant Editors :

Evan Pinto (USA)	Fang Li (李芳)	Lei Lan (兰蕾)
Natasha Lee (CAN)	Shuiyin Jiang (姜水印)	Tianying Tang (唐天瀛)
Yu Yang (杨渝)		

Art Editors:

Han Chu (储含)	Yeli Yu (于业礼)
----------------	-----------------

Translators:

Kun Long (龙堃)	Yingshuai Duan (段英帅)
-----------------	------------------------

Publishing Date: Dec. 10, 2016

Sponsor: Shanghai University of Traditional Chinese Medicine

Publisher: Magazine Publisher of Shanghai Journal of Traditional Chinese Medicine

Tel: 86-21-51322541

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

E-mail: icmoverseas@126.com

Web: www.shzyyz.com

ISSN: 2206-009X

Images Publishing + Peleus Press

The Images Publishing Group

6 Bastow Place, Mulgrave/Melbourne Victoria 3170, Australia

Tel +61 3 95615544

Fax +61 3 95614860

Publisher: Images Publishing

Notes:

This magazine can be down loaded through **iBooks and Amazon Global**.

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

CONTENTS

- 4** From Professional Basketball Player to TCM Doctor: An Interview with an Excellent TCM Student from Sweden
Jinglei Guo (郭晶磊) Diamantis Koukouvinos (SWE)
- 11** Appreciation of *Four Great Men in the History of Chinese Pharmacy* Drawn by Daren Song
Nuanzhu Xue (薛暖珠)
- 14** Cudrania Yellow Dye : The Distinguished Color Exclusively for Ancient Chinese Emperors
Min Shao (邵旻)
- 19** Early Export of Chinese Tea
Weikang Fu (傅维康)
- 22** Tea
Hongli Ren (任宏丽)
- 25** Beauty and Cosmetics in Ancient China (Part Two) : Moistening Skin
Weihang Zhang (张苇航)
- 27** Health Preservation in Winter Lies in Storage
Yuan Zhang (章原)
- 30** Health Preservation in Winter with Turnip
Kaihui Yuan (袁开慧) Qingyu Liu (刘庆宇)
- 32** Collecting Herbs in the Mountain: Shao Yao (芍药 *Radix Paeoniae*), Where Have You Been?
Yaming Yang (杨亚明)
- 37** Applying Cultivation of Traditional Chinese Medicine to Desertification Control
Yichen Huang (黄伟晨)
Rui Yan (严蕊) Xinyang Song (宋欣阳)
- 42** Elusive “Evidence” Veils Acupuncture’s Virtues (Part One)
Changzhen Gong (巩昌镇USA)
- 51** Two Anecdotes About Chinese Physicians
Lifang Qu (曲丽芳)
- 54** Tian Jiu: A Seasonal Regimen
Haiyong Chen (陈海勇 HK) Shiguang Li (李时光)
- 59** The History of Ba Duan Jin
Xiaoting Zhao (赵晓霆)
- 64** Overseas Education: Memories of Studying at SHUTCM from 2002 to 2014
Natasha Lee (CAN)
- 67** Finding Health: Traditional Chinese Basics
Sarah O’Leary (USA)
- 69** The Tapestry of TCM
Trina Lion (USA)



From Professional Basketball Player to TCM Doctor

An Interview with an Excellent TCM Student from Sweden

By Jinglei Guo (郭晶磊) and Diamantis Koukouvinos (SWE)



A picture of Diamantis Koukouvinos

As a teacher of traditional Chinese medicine (TCM) and with more than a 15-year-teaching career, I have taught thousands of Chinese students and hundreds of overseas students. Most of them studied very hard, and many of them have become very successful the TCM doctors serving patients both at home and abroad. At the Shanghai University of Traditional Chinese Medicine (SHUTCM), most of the foreign students must pass the HSK exam and study TCM courses in Chinese in order to obtain a 5-year bachelor degree, but some of them are from the West and know little about Chinese language. The first batch of overseas students for the TCM bachelor degree in English language was recruited by our university in 2011. I was so lucky to be one of their teachers. Although I had successfully taught many overseas students for short-term TCM courses in English, I was still worried that the Chinese culture and language would be big challenges for them to overcome so as to understand the profound essence and rich connotation of TCM. But to my surprise, I was soon convinced that all my worries were unnecessary. Some of the students were so excellent that they were completely immersed into the world of TCM. Among them, Diamantis Koukouvinos made the deepest impression on me. The first time I saw him was in my class of TCM prescriptions for the second year students in 2002. I was astonished to find that his knowledge of Chinese culture and traditional philosophy was even profounder than the native Chinese, although he had been in China for only one year and his Chinese proficiency was very limited at that time. During his 5-year study at our university, his daily life was all about TCM and all his thoughts had something to do

Professor Guo



with TCM. With the help of Tai Ji and meditation, he understood the internal world better as well as the external one. He was not only the most excellent student in my class but also one of the most hardworking and active TCM learners on the whole campus. As a westerner from Sweden, he used to be a successful professional basketball player. He came to China to learn TCM after he had graduated as a doctor of Naprapathy, a variant of chiropractic medicine, with all the western medicine subjects five years ago.

Guo: Hi, Diamantis Koukouvinos. Congratulations on your the bachelor degree from the Shanghai University of Traditional Chinese Medicine. You are now a TCM doctor.

Diamantis Koukouvinos: Thank you very much. I feel privileged and honored to be here and to take part of all this knowledge which has been accumulated throughout thousands of years of observation, discussion and experience. In my studies, I realized that no matter how thoroughly I would memorize the theory of TCM, if I didn't make that change within and cohere with the way the doctors of antiquity lived I would limit myself in helping others. The time came when I had to put everything I had been reading into practice in order to experience it for myself. I felt that I couldn't speak of things if I didn't have a personal direct experience. Speaking about what the people of antiquity had about written would be nothing more than second hand knowledge. I would just be repeating words with no fundamental understanding, power or authenticity in my words.

Guo: Before coming to China, you had graduated as a doctor of Naprapathy. Would you please share with us that how your Western medicine education background affects your TCM learning and practice?

Diamantis Koukouvinos: Yes. I came to China just after my graduation as a doctor of Naprapathy with all the Western medicine subjects still very fresh in my memory. It gave me the opportunity to concentrate on the TCM part. I saw how TCM would give me new ways to look at the human body. Basic TCM theory explains how one thing is connected to the other with some sort of sacred web of life. The complexity was sometimes overwhelming but as soon as I let it sink in for some days, things started to make sense and I could see the connections. It also gave me several tools with which to treat patients and by integrating the knowledge from the two hemispheres I could serve people in a better way. I knew that once I clarified all my doubts and questions with my teachers, I had to embrace this traditional medicine fully.

Guo: I heard that you used to be a very successful professional basketball player. I'm very curious how did you decide to make such a big change?

Diamantis Koukouvinos: Yes. That was a really big change for me I never imagined getting rid of my apartment, putting my belongings in storage in Sweden and bringing only the most necessary things to China would radically change my life in such a direction.

I come from a background where everything revolved around basketball. As soon as I could stand up, I was given a basketball to hold. Having my father as a great basketball coach, I had more opportunities to practice than other kids and soon found myself to be one of the best in my agroup. I was represented the Swedish national team, and at the peak of my career I was playing abroad in the European league. I was traveling each weak to another country, playing in arenas with thousands of spectators. The luxury surrounding the players at that level was very attractive, but deep inside I always had a sense that "this" could not be it. This couldn't be what life was all about.

The change would take place in such a profound place that would change my whole perception of life. It started with my very first class of Basics of Traditional Chinese Medical (TCM) Theory where my great teacher started speaking about the origin of TCM and Daoist philosophy. For me, that was it. I was completely mesmerized and absorbed every word she said like a sponge. Coming from the West where many things in my life didn't make any sense, for the first time, I got answers to many of my questions. People of antiquity and I were thinking in the same way, maybe not thinking but observing the external world in a similar way. I realized that throughout my whole life I had been way too much in my mind and too little in my heart. From the countless gold medals I had won from all the tournaments there was nothing that could compare to the happiness I was feeling.

For the first time since my days of intense basketball practice pushing me to my limits, I started to see a whole new reality. I used to have a plan for the next step, about how to become faster, stronger or more skillful, but now I could feel the true reason why I had left a basketball career that so many young kids wished for. I left a career where I had sacrificed endless hours' worth of practice and repetition in order to come to China to study TCM.

I believe that when you feel that a decision is right, no matter how crazy it may seem, it is true and you have to honor it. My deep and sincere feeling was to be of service for the need. I can honestly say that I knew at that moment what "let go" meant. That honesty allowed a tremendous amount of freedom to rise from

within. The freedom from being a victim of my own becoming, the freedom of all my goals and desires, the freedom of not becoming and ultimately, the freedom of the fear of being a "nobody".

Guo: Before you came to China, you had read countless books about Chinese culture and philosophy. Which one made the deepest impression on you?

Diamantis Koukouvinos: I was free-diving into Daoist philosophy by reading multiple translations of the incomparable book of Dao De Jing (《道德经》*The Book of Daoism*) by Lao Tzu (老子). I couldn't stop thinking about the possibility of living like how they did, not only in an external manner but also in an internal one. I would ask myself if it was even possible to live in such an extraordinary simple and honest way. The sentence "Live according to the Dao" brought an immense sense of tranquility within me, a tremendous amount of peace. These five simple words containing infinite wisdom are the conclusion of thousands of years of observation of what is beyond all scientific study ever conducted. This small phrase is so powerful, so dynamic yet so indescribably soft. The seed was planted ready to sprout and I had no idea about the taste of its fruits. What I did know deep inside was that whatever the fruits would be, I would embrace them with my whole being.

Guo: You have been reading countless classics of traditional Chinese medicine written by ancient famous doctors. Who is your favorite TCM doctor of antiquity?

Diamantis Koukouvinos: I thought I had already read many volumes of important texts until one day in class we were given a simple piece of text that would completely stop my psychological time and bring me to my knees. I had read about many great philosophers, scholars and doctors but this was something on its own. Something I couldn't compare with anything else in the frame of how to be a doctor or better said, how to be a human being, a doctor in and outside a clinic. The moral and ethical aspect of this doctor was just unbelievable. His simplicity, openheartedness and kindness were very rare.

Meditating



He gave so much to the development of TCM and never asked for anything in return. He would become my rock and the person I would repeatedly think of. What fascinated me the most was not only all the herbal formulas he developed but the way he valued all life in nature and his holistic approach to life. His name was Simiao Sun (孙思邈) and he was the one who wrote the Classical Chinese medical oath. This is an instance where one doesn't need many words to speak of the truth. From that day I constantly went back to his words and let them sink deeper within me until one day I realized that something inside had changed. The change had taken place more inside my head than inside my heart. My relationship with my mind all of a sudden took a whole different turn.

Guo: Do you think that TCM doctors nowadays will face more new challenges?

Diamantis Koukouvinos: I often say that being a TCM doctor these days is in some aspects so much harder than what it was back in antiquity. Doctors nowadays have to deal with more prolonged, chronic and complex cases and explain to the patients what a healthy lifestyle should look like. In antiquity, when the sun was going down, people went to sleep. When the sun was rising so did the people get up. The ancients were getting enough sleep. That's something most people lack today. We haven't really understood the vastness of the health benefits of adequate sleep. It's hard enough to convince people to break their habits of drinking all sorts of strange colored and flavored beverages and drink only plenty of water. Patients eat all kinds of processed foods with many calories but low nutrition while people in antiquity didn't have any other options than eating organic, locally grown food according to the season. They exposed themselves to what I call a natural form of daily physical activity by walking or by farming rather the artificial form of physical activity found in gyms today. The sensory input was also different. The interaction with people and nature was totally different.

It's not unreasonable that my generation of doctors will deal with patients living in big cities that have been "created" through artificial in-



FROM PROFESSIONAL

BASKETBALL PLAYER

TO TCM DOCTOR

An Interview with an
Excellent TCM Student
from Sweden

semination. They are born artificially through C-section and with artificial milk as their first meal. Their clothes are most probably made by artificial material. Many kids living in big cities have never let their feet touch real grass and they have never heard the wind blowing through the forest. They have never taken a deep breath of fresh air. They have never seen the magic of a seed turning into a plant. They grow up with a load of expectations, dos and don'ts, being deprived of creativity, curiosity, spontaneous joy and being told to sit still inside four walls, under a roof and on a chair with a dozens of other kids where the only common thing they had was their age. All these years their parents wanted them to start speaking, standing and running, but now they have to sit quiet and memorize. We have a world-wide epidemic of breeding machines, not humans and it's these very people that we as future doctors have to treat. We hope that our help will be enough for their body to heal itself in a natural way when nothing about them is natural.

Therefore, it is the new-generation doctor's responsibility to be knowledgeable in a vast medical area, both in traditional and modern types of medicine in order to help patients in the best possible way. I believe that none of this will work efficiently if the doctor himself doesn't understand the danger of the modern lifestyle. It's in every doctor's interest to keep himself or herself away from the habits that compromise health and to turn to activities that protect and nurture life itself.

In this way we will preserve the knowledge that has been passed down and survived through wars and misery and spread to all the corners of the earth.

As a physician from Sweden, I know that outside China, patients will turn to TCM as a last attempt to solve some sort of health issues. Because time will not be in my favor, I will have to be as good as I possibly can in order to have a complete understanding of how a human being is functioning in different levels. To treat the body is not enough; I need to be able to treat the mind in its most subtle levels.

Guo: You will go back to Sweden soon, and your TCM doctor career is just beginning. What's the plan for your next step?

Diamantis Koukouvinos: My trip to China has transformed me in a way I never knew was possible. I came as a larva and feel that I'm leaving as a butterfly. I fear that knowledge is not enough though, not in this case. We can't systemize it and confine it by categorization but we have to bring down the totality of what TCM is. Knowing what acupoints or herbs I should use for each individual's condition will take me a great distance and I might be successful



Pulse taking

in alleviating pain but that's not enough for me. I will only be satisfied with complete restoration of energy flow and health instead of part health or momentary recovery. That is what I want my beloved schoolmates to see too and take it all the way. We need to see that humanity is not lacking of more material things or more knowledge but to see that we collectively are starving of wisdom. We need to be true doctors; we need to be the example which will attract patients to change. We need to be the change we want to see. We need to undergo the transformation and become that butterfly which all will stop and look at, that free flying beautiful creation of life. Only this way will the true blood line of TCM still exist within us.

Guo: Finally, I would like to give these words to you, "Today you are proud of the Shanghai University of Traditional Chinese Medicine, tomorrow the University will be proud of you."

Diamantis Koukouvinos: Thank you so much for this interview. Words can't explain my gratitude for studying here at the Shanghai University of Traditional Chinese Medicine and I feel confident to say that my foundation is enough to go back to Sweden and share the wisdom of TCM by doing what the great doctors of antiquity had done through a millennia, to serve the sick.



ABOUT THE AUTHOR

Jinglei Guo, M.D, associate professor at College of Basic Medicine, Shanghai University of Traditional Chinese Medicine and expert on prescriptions of traditional Chinese medicine.

E-mail: guojinglei@aliyun.com

Diamantis Koukouvinos, an undergraduate student of International Education College, Shanghai University of Traditional Chinese Medicine.

E-mail: diamantis_@hotmail.com

Funded by the project of model course construction for overseas students in Shanghai universities and colleges 2014, Shanghai Municipal Education Commission.

Appreciation of *Four Great Men in the History of Chinese Pharmacy* Drawn by Daren Song

By Nuanzhu Xue (薛暖珠)

Chinese medicine has a long history of more than 5000 years. An old Chinese legend says that Shen Nong (神农), who lived in the period between 3245 B.C. to 3080 B.C, was the inventor of Chinese medicine. After tasting hundreds of herbs, he brought medicine and pharmacology into existence. The first monograph of the Chinese pharmacy written in Shen Nong's name was called Shen Nong

Ben Cao Jing (《神农本草经》 *Shen Nong's Classic of Materia Medica*).

In fact, Shen Nong (神农) has been the embodiment of mankind's search for medicinal herbs. Through ages of testing, Chinese pharmacology has evolved. Numerous great pharmacologists have sprung up in the long history of Chinese herbs, and among those people, Hongjing Tao (陶弘景),



Hongjing Tao (陶弘景) is collecting medical herbs in Maoshan Mountain and teaching his apprentice.



Jing Su (苏敬) is drawing atlas of Chinese herbs.

Jing Su (苏敬), Shenwei Tang (唐慎微) and Shizhen Li (李时珍) have been deemed to be the most outstanding representatives. The Chinese paintings of Four Great Men in the History of Chinese Pharmacy drawn by Daren Song (宋大仁 1907-1985) is stored at the Guangdong Chinese Medicine Museum, showing the stories of the four great pharmacologists , respectively.

In the first painting, we can see that Hongjing Tao (陶弘景 456-536) is collecting medicinal herbs at Mao mountain (茅山) and teaching his apprentice how to identify medicinal herbs. Hongjing Tao was a famous pharmacologist, Taoist, naturalist, author who lived in the Northern and Southern Dynasties (420-589). He was also called “the Prime Minister in



Shenwei Tang(唐慎微) is collecting folk recipes from patients.



Shizhen Li (李时珍) taught materia medica to his son when he was sick in bed.

the Mountain". He rearranged the ancient classic Shen Nong Ben Cao Jing (《神农本草经》 *Shen Nong's Classic of Materia Medica*), collected new breeds of medicinal herbs in the book Ming Yi Bie Lu (《名医别录》 *Supplementary Records of Famous Physicians*), and then wrote the great book named Ben Cao Jing Ji Zhu (《本草经集注》 *Annotation of Materia Medica*). In this book, 730 medicinal herbs were recorded, and a new classification for herbs on the basis of the property was created.

The second painting shows us that Jing Su (苏敬 599-674), the chief editor of Xin Xiu Ben Cao (《新修本草》 *New Book on Materia Medica*), is drawing an atlas of Chinese herbs. Jing Su was a brilliant pharmacist in the Tang Dynasty (唐代 618-907) and Xin Xiu Ben Cao was the first Chinese Pharmacopoeia as well as the first national pharmacopoeia in the world. With 844 medicinal herbs recorded, this book was based on Ben Cao Jing Ji Zhu, and its atlas of Chinese herbs was the first to be used to help people identify Chinese herbs.

In the third Chinese painting, Shenwei Tang (唐慎微 1056-1136), a well-known pharmacologist in the Song Dynasty (宋代 960-1279) is collecting folk recipes from his patients. Shenwei Tang was also a famous doctor with good skills and high morals. He cured his patients for free, but in return, he asked his patients to search for folk recipes for him. The book Zheng Lei Ben Cao (《证类本草》 *Classified Materia Medica*), which was the main source of Ben Cao Gang Mu (《本草纲目》 *Compendium of Materia Medica*), was written by Shenwei Tang on the basis of a rich collection of folk recipes. It was a pioneering work, the prescriptions to be attached to Chinese herbs. Among all 1746 Chinese medicine herbs recorded in this book, more than six hundred Chinese herbs had not been recorded in previous Chinese materia medica works.

The fourth Chinese painting tells the story of Shizhen Li (李时珍 1518-1593), the outstanding pharmacologist in the Ming Dynasty (明代 1368-1644). He devoted all his life to studying Chinese Medicine and Chinese herbs, and it took him twenty-seven years to finish the magnum opus of Ben Cao Gang Mu at the age of sixty-one after innumerable hardships. In the painting, Shizhen Li was sick in bed and approaching his end after completing the book Ben Cao Gang Mu. The book recorded 1892 Chinese herbs, with 1160 pictures and 11096 prescriptions. It was one of the largest and most complete medical works in ancient China, and has been held in high esteem since it was first published. Ben Cao Gang Mu achieved much in the field of botany, zoology, and also research methods. Therefore, it was known as the Chinese encyclopedia published in 1596.



ABOUT THE AUTHOR

Nuanzhu Xue, PhD., Guangzhou University of Chinese Medicine and an expert on Chinese medical culture.
E-mail: xuenuanzhu@gzucm.edu.cn

Cudrania Yellow Dye

The Distinguished Color Exclusively for Ancient Chinese Emperors

By Min Shao (邵旻)



Emperor Ying Zong (英宗皇帝) in the Ming Dynasty, collected by the Palace Museum in Taipei (台北). The color of the clothing in the portrait is similar to the cudrania yellow color.

In ancient China, it was such a true craftsmanship to extract different colors from nature and apply them on to white cloth. Color was a crucial component in the traditional Chinese etiquette, with very rigorous hierarchy rules which needed to be strictly obeyed by rite and law.

Yellow, is one of the pure colors in traditional Chinese culture, representing earth in the Chinese five element theory, located in the center and corresponding with the spleen. Over 1000 years from the Tang Dynasty to the Qing Dynasty, the color yellow was used exclusively

for the emperor. As a vivid symbol with rich philosophical connotations, yellow carried a very noble meaning for the ancient emperors. Emperors across dynasties issued the command to forbid any governmental officials from wearing turmeric, brilliant yellow or other clothes with the color yellow.

Though yellow was exclusive for the ancient exclusively used with distinguished positions, the natural dyeing materials used to extract the yellow pigment were quiet common. It is recorded in literature that there were more than 10 different herbs used to dye the color yellow in ancient China, among which cudrania was one of the most crucial herbs.

Cudrania trees belong to the moraceae family, which are very common in the mountainous areas of China, and grow in Jiangsu (江苏), Guangxi (广西), Henan (河南) and other provinces. With its dense texture and fine wood, cudrania was also used to make bows and crossbows. Cudrania leaves were used to raise silkworms, having tougher leaves than mulberry leaves. The branches of cudrania could be used to dye yellow and red, which were specially used for the emperor's clothing. The bark of the cudrania is used for medicinal purposes, as it can remove stasis and stop bleeding, remove liver fire and improve eyesight. In Ben Cao Shi Yi (《本草拾遗》) *A Supplement to Compendium of Materia*



Illustration of cudrania from Ben Cao Tu Pu (《本草图谱》 *Manual of Chinese Materia Medica*).



Illustration of cudrania, from the category of shrubs of Ben Cao Tu Hui (《本草图汇》 *Collection of Chinese Materia Medica*).



1. Cudrania grows slowly and takes a long time to grow into timber.
2. The golden threads of cudrania planted in Henan(河南) Province are dense.
3. The natural golden threads made of cudrania can be made into beautiful round wood bracelets.
4. The golden threads of cudrania planted in Guangxi (广西) Province are sparse.

Medica) it is recorded that cudrania is of sweet flavor, warm nature and nontoxic, and it is connected with the liver and spleen meridians. It can remove stasis and stop bleeding, clear liver fire and improve eyesight. Cudrania fruits are edible and can make wine. Cudrania is regarded as a treasure tree in ancient China, as it is magical that the leaves can raise silkworms and the wood can be used to dye silk. Currently, cudrania is protected and it is forbidden to cut down cudrania trees in spring.

Cudrania tree grow very slowly, and the growth of a cudrania tree with a 20-centimeter diameter takes more than 100 years. Every 3 to 5 years, a cudrania branch grows a clear and beautiful golden thread. The color of cudrania in Guangxi and other southern areas is shallow bright, and the golden silk thread is sparse, while the color of those in Henan and the northern part are deeper and the golden silk threads are dense. Cudrania is a type of valuable wood in China, and the preference of making furniture with cudrania in Jiangsu Province has led to severe cutting, and few wild cudrania remained remain.



Cudrania shavings and powder, purchased at a wood manufacturer.

The process of obtaining the yellow dye from the cudrania is similar to the decoction process of Chinese herbs. The procedures are as follows:

- (a) Soak pieces of cudrania (normally bought in Chinese herbal stores) or powder (normally purchased from wood manufacturers) into cold water for 30 minutes, and cook with a large fire to boiling point, then with a low fire for 30 minutes. Filter the dross and this becomes the primary liquid.
- (b) Add more water, and cook with medium fire to boiling point. Lower fire and cook for 40 minutes. Filter the dross and now this is the secondary liquid.



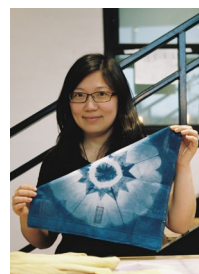
Wool scarf dyed with cudrania



Folder dyeing

Cudrania can be used as an effective dyeing material, as its natural coloring pigment contained is soluble in water, and dyes easily by dipping. The basic measurement of dyeing is from shallow to deep, layer by layer. Fabrics are taken out of the dyeing materials every hour for rinsing. If the color is not strong enough, repetitive dyeing can be done until meeting the standards of the required color. As the categories of natural fabrics (cotton, linen, silk and wool) are different, the colors obtained are slightly varied as well.

Different dyeing techniques lead to various dyeing effects. I recently adopted plain dyeing, folder dyeing and dip dyeing and three other techniques to make three wool scarfs dyed with cudrania. The overbearing and posh temperament of the royalties in ancient China has been transformed into a nostalgic and quiet color in this colorful age, which is impressive to the world.



ABOUT THE AUTHOR

Min Shao, PhD., a researcher at the Shanghai Theatre Academy and focuses on Chinese traditional colors.
E-mail: shtengsheng@126.com

Translator: Kun Long (龙壁)

Early Export of Chinese Tea

By Weikang Fu (傅维康)



Among the three major beverages in the world, tea must rank first due to its great popularity and widespread applications. Its role in daily life and health care has been well recognized. During the past two decades, researchers from many countries have found that tea, especially green tea, is rich in flavonoid materials which can reduce human cholesterol and prevent atherosclerosis and vessel infarction. The tea polyphenols and other substances may enhance the body's immunity against cancer, radiation and some inflammations. Thus, there is an increasing number of people who prefer to drink tea.

Chinese tea originally caught the interest of foreigners due to its refreshing effect and medicinal values. Japan is one of the countries that has been greatly influenced by Chinese tea customs. In the Tang Dynasty, Japan sent generations of envoys and overseas students to China. When they returned to Japan, they brought back with them Chinese tea, tea seeds, tea sets and tea-drinking habits. Two Japanese monks Rongrui (荣睿) and Puzhao (普照) had visited China to spread Buddhism and Chinese culture; in addition, the eminent monk Jianzhen (鉴真) took a voyage eastward to Japan with his apprentices.

Therefore, the Tang dynasty is considered a crucial period for the communication of Chinese tea and tea-drinking customs to Japan. According to the records in *Zhong Guo Ri Ben Jiao Tong Shi* (《中国日本交通史》 *Communication History between China and Japan*) by Jiwu Wang (王辑五), "the tea ceremony, representing one type of the Song cultures, was introduced to Japan. During the Nara period (710-784), contemporaneous with the reigning period between Emperor Shao Di (少帝) and Emperor De Zong (德宗), tea was introduced to Japan but only for medicinal uses." After Chinese tea was introduced to Japan, some intriguing customs were triggered. For example, tea longevity refers to the 108-year-old centenarian, for "廿"(20) and "八十八"(88), the two components of the Chinese character "茶", make 108. Gradually, tea longevity was used as a blessing for all long-lived persons.

The export of Chinese tea to Europe was first recorded in the 16th century. According to *Zhong Guo* (《中国》 *China*) by Williams in 1914, it took a long time to export tea into western countries at first. It was recorded that tea was brought to Europe by the Netherlands in 1591. It was mentioned in Pepys S.' (1633-1703) diary on September 28th of 1660 that "I once ordered a cup of tea — a Chinese drink which I'd never tasted before". Seven years later, he described the therapeutic effects of tea in details that "when I came home my wife was preparing tea; She was told by the pharmacy staff that tea was quite effective in treating cold."

At first, tea purchased by the Netherlands merchants was exported from the city of Xiamen (厦门), Fujian (福建) province. The character "茶" is pronounced as "萩"(dī) in Xiamen dialect, so tea was transliterated into 'thee' in Dutch. Later, the words, "tee" in Germany, "tea" in English, "thé" in French and "té" in Italian, also followed the original pronunciation of "茶" in Xiamen dialect.

At first, the Chinese tea exported to England was rather expensive. According to *Zhong Guo Bai Ke Quan Shu* (《中国百科全书》 *Encyclopaedia Sinica*) by Couling S. in 1917, "London owned its first tea store in 1657, selling the tea at the price of six to ten pounds for each pound. After Chinese tea was introduced to Ceylon Island (Sri Lanka) in 1839, the indigenous tea in India and Ceylon competed with Chinese tea. Gradually, the latter was defeated in this battle.

In 1763, a merchant ship from the West brought a living tea tree to Sweden from China, and sent it to Carl von Linné (1707-1778), a distinguished Swedish botanist, as a gift. With great delight, Linné added Chinese tea into his botanical works. The story was recorded in *Dao Zhong Guo De Xi Fang Lv Xing Jia* (《到中国的西方旅行家》 *Western Travelers to China*) by Robert F. M..

According to the history, America first purchased a large amount of tea from China



Chinese tea introduced to Japan.



after the two countries had trade with merchant ships. The Empress of China, a remoulded American merchant ship, set out from New York to China on its maiden trade voyage on Apr. 22nd 1784 (at the 52nd birthday of Washington). It arrived at the Haungpu Port of Guangzhou on Aug. 28th of the same year stopping at Xiamen, Fuzhou and Nanjing ports successively. In *Zao Qi Mei Guo Yu Zhong Guo Zhi Mao Yi* (《早期美国与中国之贸易》*The Old China Trade*) by Foster R. Dulles, it was recorded that during its four-month trip to China, the Empress of China purchased from different ports 2460 Dan (loads) of black tea and 562 Dan of green tea, with special local products such as Chinese porcelain, silk, Fuzhou lacquer ware, Nanjing native cloth and cinnamon, etc. The first trade stopping American merchant ship made handsome profits, so the American merchants and relevant organizations prepared for a second trading with China, involving the Empress of China and four other ships. During the preparation, Washington wrote to one of the organizers asking him to buy him box-packed Xichun tea and a set of top-class Chinese porcelain teacups and saucers from China. This shows how Washington appreciated Chinese tea and tea sets.

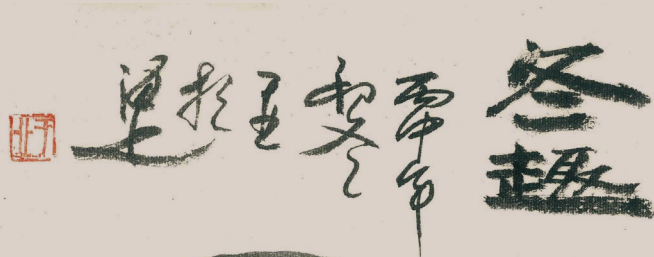
Nowadays, there are innumerable tea drinkers in the world, conforming to various customs. Although tea in some countries is not directly imported from China, one should always bear in mind that tea undoubtedly originated in China.



ABOUT THE AUTHOR

Weikang Fu, professor, the former director of the Shanghai Museum of Traditional Chinese Medicine and an expert on the history and culture of Chinese medicine.

E-mail: fuwk628@gmail.com



TEA

By Hongli Ren (任宏丽)



Tea (pronounced as Cha in Chinese) has a long history in China. Yu Lu (陆羽), the saint of tea, said that tea drinking originated from Shen Nong (神农). According to the folklore, Shen Nong (神农) had a transparent crystal belly. One day he tried a piece of tender tea leaf. To his surprise, he found the leaf wandering in the belly and clearing away wastes like an organ inspector. Thus he named this leaf Cha (inspection, written as 查), later called Cha (written as 茶) by later generations. Although this is only a folklore, there is no doubt that tea approximately originated from the Warring States Period or the Qin (秦) and Han(汉) Dynasties according to research from experts.

Although tea drinking can be traced back to the Warring States (战国) Period or Qin and Han Dynasties, the Chinese character 茶 (Cha) came into existence relatively later. Before its appearance, it was written as 荼. It was recorded in Shen Nong Ben Cao Jing (《神农本草经》 *Shennong's Classic of Materia Medica*) that Shen Nong (神农) was poisoned many times after trying the herbs and was detoxified with 荼. The 荼 here actually is 茶 (Cha). However, 荼 is a word with three different meanings. One is sow thistle. For example, Shi Jing (《诗经》 *The Book of Songs*) recorded the bitterness of 荼. The second meaning is the white flower

of thatch and reed. The third is 茶 (Cha). Later, people created the character 茶 by clearing away a horizontal stroke of 荼. Although the writing of the character 茶 appeared much later, its pronunciation has been confirmed in West Han Dynasty. For example Cha Ling (茶陵) in today's Hunan province was called Cha city or Cha Ling County to have originated during the western Han Dynasty. It was one in the 13 counties of Changsha State, which was a the territory of the seignior. Han Shu (《汉书》*History of Han Dynasty*) recorded the pronunciation of 茶 as cha, which is the pronunciation of today's 茶.

Chinese tea was introduced to every corner of the world in ancient times. During the Western Han Dynasty, envoys sent by Emperor Wu brought gold, silk and especially tea to the Indian peninsula. Tea was brought to Turkey along with exported silk and porcelain during the reign of Emperor Wu from the state of Qi in the Northern and Southern Dynasties. It is said that the pronunciation of China is relevant to the sound of the Chinese character Cha. It was not until Cha Jing (《茶经》*The Classic of Tea*) was written by Yu Lu (陆羽) in the Tang Dynasty that tea spread to all homes and social levels. According to Cha Jing, the processing of tea in the Tang Dynasty involved picking, steaming, pounding, shaping, drying, piercing, and sealing the tea until completely dry. When it was to be drunk, the tea cake was roasted on the fire, ground into pieces, the powder sifted out and then the remains boiled. When the water started to bubble up, tiny bubbles like the eyes fish would be visible and sounds would be heard. This was the first level of boiling. Salt was added to flavor the water. When the water around the rim of pot begins to bubble like a fountain, this is the second level of boiling. Afterwards, out a bottle of boiling water was bailed out and the tea powder was poured into the middle of the pot while stirring the water with a bamboo clamp. Following this, the water started to boil like sea waves. This was the third level of boiling. At this time, poured the water that was bailed out before back into the pot. At this step, the boiling was finished. According to Yu Lu, the first three bowls of tea taste better, while the fourth and fifth taste ordinary. After drinking five bowls of tea, we should not take drink more unless one is thirsty. Above describe, the popular method of drinking tea in the Tang Dynasty.

In China, tea conveys rich cultural significance. When the ancient people got married, they followed the custom of San Cha Liu Li (三茶六礼 *Three Teas and Six Gifts*). In the Ming Dynasty, Cishu Xu (许次纾) said wrote in his book called Cha Shu (《茶疏》*A Book on Tea*) that tea trees can only sprout and grow from seeds, therefore they can't be transplanted. People use tea as a wedding present when getting married because non-transplantable tea bush implies unchangeable love. Therefore, the acceptance of the tea as a present is also called taking tea. Tea also has its special meaning in different social sittings. If a host



wants to send away guests in an obscure way, he can hold a teacup and hint the guests to drink. But at the same time he only touches the rim of the teacup without drinking any tea. If the guests notice that, they'd better offer to leave now. That's the meaning of serving tea to send away guests (端茶送客).

Yu Lu detailed the features and functions of tea in Cha Jing. He wrote that tea, with its cold nature, should be boiled for drinking. If a person feels thirsty and has a fever, headache, dry eyes, four weak limbs and non-stretched joints, he can drink tea, which has similar functions as the finest cream and dew. In Ben Cao Gang Mu (《本草纲目》 *Compendium of Materia Medica*), Shizhen Li (李时珍) said tea can clear away the heat, detoxify wine and food and make people sober. From these, we can see that tea has a lot of functions. But the function to which people attach much importance is its refreshing effect. Shen Nong Shi Jing (《神农食经》 *Shennong's Classic of Food*) recorded that taking tea for a long time can refresh the brain. Shi Lun (《食论》 *On Food*) by Tuo Hua (华佗) also recorded that often drinking bitter tea is good for thinking. All these records suggest that tea can activate mind and excite people. Besides these records, there are many poems in the Tang Dynasty indicating this function. For example, Ye Cao (曹邺) wrote that the morpheus in the six fu-organs is gone and every morning I have a clear mind to write poems. Yan Lv (吕岩) said that "tea can send away the morpheus and bring fragrance to the skin." Yuxi Liu (刘禹锡) recorded that "tea can inspire the writing of poems while wine can promote the effect of medicine."

As a good drink with refreshing effects, tea is also conducive to weight loss and beauty care. Zangqi Chen (陈藏器), a doctor in the Tang Dynasty, wrote in his book Ben Cao Shi Yi (《本草拾遗》 *Supplement of Materia Medica*) that drinking tea for a long time could promote weight loss and remove fat. Ben Cao (《本草》 *Materia Medica*) also clearly recorded that bitter tea could descend qi and cause weight loss by helping digestion. Many doctors in later days created weight-losing tea, such as Diet Tea with Three Flowers, Lotus Leaf Tea and Seven Pearl Diet Tea. There is an old saying that drinking tea often can help maintain the beauty and hope one stay young. So beauty lovers are encouraged to drink regularly. Furthermore, tea can also prolong life. For example, Emperor Qianlong (乾隆), who had the longest lifespan among all the emperors in China's history, was crazy about drinking tea. It was said that when he intended to offer his throne to his son, one minister persuaded that a country can't live without the emperor for a day. After holding a cup of tea, Emperor Qianlong answered that an emperor could not survive without tea for a day. He meant that he wanted to retire in order to spare himself of not being able to enjoy tea and happiness. Reigning for 61 years, Emperor Qianlong died at the age of 88. His longevity most likely had something to do with drinking tea.



ABOUT THE AUTHOR

Hongli Ren, PhD., associate professor at Shanghai University of Traditional Chinese Medicine and an expert on the history and culture of Chinese medical literature.

E-mail: wenliang666@vip.163.com

Beauty and Cosmetics in Ancient China (Part Two)

Moistening Skin

By Weihang Zhang (张苇航)

Keeping the skin moistened is one of the basic procedures in cosmetology. In ancient China, creams and greases were fundamental substances used to moisten the skin. The characters of "Gao" (膏 cream) and "Zhi" (脂 grease) both refer to the oils and fats of animals, with the latter being thicker in nature than the former.

In ancient times, creams and greases were also important sources of nutrients in foods. Li Ji (《礼记》 *The Book of Rites*) dating back to the Zhou Dynasty, about three thousand years ago, mentions that Ba Zhen (八珍 Eight Precious Foods) should be frequently offered to the elderly, among which Chun Ao (淳熬) ranks. It is equivalent to rice drenched in lard nowadays. Using supplementing nutrients, the effect of nourishing the outer with inner (以内养外) is achieved by moistening the face and prevent aging. With a long history of being used as medicinal materials, cream and grease not only serve as excipients for medicines but were applied to supplement the vital qi of human body or decrease the toxicity of medicines. According to Wu Shi Er Bing Fang (《五十二病方》 *Prescriptions for the Fifty-two Diseases*) excavated in Ma Wang

Dui (马王堆), the first formula involves administration of herbs such as Gan Cao (甘草 *Radix Glycyrrhizae*), Gui (桂 Cinnamon), Jiang (姜 Ginger) and Jiao (椒 Pepper) processed in cream and wine to treat various kinds of trauma. This ointment in modern times is one of the common forms of Chinese medicine.

Since cream and greases are lubricating to the touch, they are more fre-

quently used in external formulas to moisten and regenerate. In Huang Di Nei Jing-Ling Shu (《黄帝内经·灵枢》 *Miraculous Pivot of Yellow Emperor's Internal Classic*) it was recorded that horse cream combined with wine and Gui (桂 Cinnamon), used for massage and hot compress were effective to treat deviation of the mouth and eyes (disease resembling facial paralysis). It also documented the usage of Tun Gao (豕膏 Lard Oil) to treat pernicious carbuncle in the throat and armpit. Cream and grease can be used as anti-freezing and chap-proofing agents as well. Nearly two thousand years ago, people in the northeast of China would apply lard oil to defend themselves against the coldness. Medicines with cream and grease even influenced the victory of a battle. During the Spring and Autumn Periods about two thousand years ago, there was a family in central China who made a living by washing silk and created an excellent cream for treating chap in hands. Sometime later, an interested person bought the cream's recipe for Bai Jin (百金) of high value and price and offered it to the king of Wu (吴) who defeated the king of Yue (越) in a winter water battle.

Additionally, Gao (膏 cream) refers not only to animal fats but to all things which are lubricating to the touch and perhaps are white in color.



The essence of many medicines after processing resembles cream, such as Pu Xiao (朴硝 Mirabilite) mentioned in Shen Nong Ben Cao Jing (《神农本草经》 *Shen Nong's Herbal Classic*) "to be refined like cream". Therefore, various kinds of cosmetics to moisten hair and skin are named as Gao (膏 cream) or Zhi (脂 grease) because in one way their recipes mostly involve the use of animal fats and in another they appear whit-in and lubricating. If spices or dyeing agents such as Zhu Sha (朱砂 Cinnabar) and Hong Lan Hua (红蓝花 Tulipa) are added, cosmetics can become pink or red in color and better be used to embellish skin and lips.

The large-scale medical formularies of Bei Ji Qian Jin Yao Fang (《备急千金要方》 *Essential Formulas for Emergencies Worth a Thousand Piece of Gold*) and Wai Tai Mi Yao (《外台秘要》 *Essential Secrets from Official of Wai Tai*) in the Tang dynasty both created special sections to record many Mian Zhi (面脂 facial grease), Mian Gao (面膏 facial cream) and Mian Yao (面药 facial medicine) formulas with more complex recipes and emphasis on treatment. The ingredients in these formulas include medicines of animal fats oilier, nuts and kernels spices, and herbs to activate blood to resolve stasis, dredge the collaterals and whiten the skin. Some also contain precious mineral medicines such as Yu Xie (玉屑 Nephrite), Zhen Zhu (珍珠 Pearl) and Shan Hu (珊瑚 Coral). Furthermore, in the Tang Dynasty people already were applying face cream overnight after

medicinal massages, a usage similar to modern facial masks.

Kou Zhi (口脂 lip grease) is used to moisten the lips and resembled modern lipstick. There recipes involve decocting and frying spices, mixing them with wax-like cream, and dyeing with Zi Cao (紫草 Radix Lithospermii). The emperors of Tang Dynasty often granted lip grease contained in delicate ivory canisters to ministers in winter, indicating that the usage of lip grease is not limited to women at that time. Because the lip grease served as medicine to prevent chap in lips, authorized craftsmen were specially to make lip grease. This was assigned by the official organization of Shang Yao Ju (尚药局 Imperial Drug Bureau) which were responsible for medical administration and medicines in the Tang Dynasty, sharing the same rank with masseurs and masters of exorcism.

In the literature of later times, cream and grease were used to moisten the face, body and hands; while the moistening of hair depends mainly on hair oil. Compared with other cosmetics, cream and greases hold a closer relationship with medicine, both serving as basic beautifying substances as well as treating surgical and skin diseases from head and face to all over the body.

Translator: Yingshuai Duan (段英帅)



ABOUT THE AUTHOR

WeiHang Zhang, associate professor at Shanghai University of Traditional Chinese Medicine, and an expert focuses on the area of teaching TCM classics and document research.
E-mail: weihangzh2013@163.com





Health Preservation in Winter Lies in Storage

By Yuan Zhang (章原)

With the autumn wind blowing and the tree leaves falling, it is gradually becoming cooler, as the coldest time of the year, winter, is about to arrive. It may be the most difficult time for many who cannot stand the cold weather. As a matter of fact, winter is a good time to preserve one's health. It is said in Chinese folk culture that one nourishing tonic in winter can beat a tiger in spring during the next year, which fully demonstrates the value of nourishment in winter.

As it is known to all one of the a basic rules of health preservation in Chinese Medicine is to act in accordance with the different seasons. It emphasizes the fact that people should adjust their lifestyles as time and season change. In this way it is easier to adapt to the changes of the outside world. The classic of Chinese medicine Huang Di Nei Jin (《黄帝内经》) *Yellow Emperor's Internal Classic*) states that the features of the four seasons vary, for example; the characteristic of spring is to generate, summer to grow, autumn to harvest, and winter to store. Correspondingly, human beings should obey the natural changes of each season by focusing on different aspects.

Why should we store in winter?

Winter is the coldest time of the year, and Chinese Medicine believes that in this season the Yin Qi gradually becomes excessive and Yang Qi is in an incubation period. The weather is freezing and the tree leaves and grasses wither; birds and animals move less and some are in hibernation. Everything in winter is in its storage. The physiological functions of human beings also change with the four seasons. Hence, health preservation in winter should comply with the tendency and natural rules of hibernating and storing. Health preservation in winter should adopt the rules of storing, which follows the guiding principle of wholism between nature and humans.



Dietary habits in winter

One should protect his or her Yang Qi in winter, by avoiding uncooked and cold food and in turn taking food with higher calories. After winter starts and before spring begins, nourishing tonic prevails among the Chinese people for a reason. One's body is in the state of being covered and stored in winter therefore , if one takes food that tonifies the body, the nutrients could be better absorbed . If the corresponding relations between the Zang-Fu(脏腑) organs could be considered, better outcomes could be achieved. For example, the kidney is the dominator in winter and the basic dietary principle for dietary is to tonify the kidney to prevent coldness. As Su Wen(《素问》*Plain Questions*) mentions, the kidney dominates in winter, that is to say, winter is the season when the kidney dominates and the functions of the kidney is excessive. Among the five flavors, the kidney dominates the salty flavor. Kidney Qi will become excessive if too much salty food, and imbalance of Qi among the Zang-Fu organs occurs. As the heart dominates bitterness among the five flavors, and the flavor of bitterness restrains the salty flavor, an appropriate amount of bitter food should be taken in order, to reduce salty flavor and strikes a balance of the kidneys Qi.

Daily living in winter

Daytime in winter is shorter whereas the night lasts longer. People's daily routines should obey the rules of sleeping early and waking up late. It is recommended to sleep more hours and to get up after the sunrise. This is due to the fact that sleeping early maintain Yang Qi and keep keeps the body warm. Consequently, getting up late could nourish Yin Qi of the human body. A good habit as it is, exercise should be controlled it to a moderate, considering the special features of winter. Simiao Sun(孙思邈), the renowned expert specialized in health preservation, once said in Qian Jin Yao Fang (《千金要方》*Valuable Prescriptions for Emergencies*), the heaven and the earth are covered in winter, and the Qi and blood of human body is concealed and in storage.

Human beings need to avoid disturbing Yang Qi and sweating too much, which results in the loss of Yang Qi.

Storing Shen (神) in winter

Emotions and sentiments are crucial to a human's well-being. There is no harm in having slight emotional changes, however dramatic emotional changes harm the normal circulation to Qi and blood. This results in disorders of Qi and blood functions and causes damage of the five Zang-Fu organs. Hence, the emotional adjustment is important in health preservation. Shen(神) storing inside human body is the significant principle in health preservation. As it is said in Su Wen, we should conceal and store the kidney's essence, neither too deep nor too shallow. In other words, it is important to maintain a stable and quiet spirit and to prevent our emotional activities from being disturbed by the outside world .

With withered trees and leaves in winter, the activities of the human body are diminished. The dynamism and momentum of life are in the process of accumulation behind storage, and are getting ready for the coming spring. As the British poet Shelley once sang in the Ode to the West Wind, If winter comes, will spring be far behind?

Translator: Kun Long (龙堃)



ABOUT THE AUTHOR

Yuan Zhang, postdoctor, and a researcher at the Shanghai University of Traditional Chinese Medicine.

E-mail: zhangyuan@shutcm.edu.cn



Health Preservation in Winter with Turnip



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

In Chinese folk culture nourishing tonics in winter are essential. People who believe in this often dine on beef or lamb or herbal formulas. in the winter. On the other hand, inappropriate nourishment could lead to stagnation inside the human body. Chinese Medicine holds the notion one that if one's and Qi circulation is flowing unhindered, one does not feel painful whereas one with symptoms of pain always have blocked blood and Qi. Practitioners should focus on unblocking and gently nourishing in winter.

Lai Fu Zi(莱菔子 *Semen Raphani*), or radish seed, also the name of the turnip, was originally recorded in the Tang dynasty. In the theory of Chinese Medicine it is believed that turnips and their seeds can help to regulate and descend Qi. In the pre-Qin dynasty, the Chinese people made pickles from turnips. In the six dynasties, Chinese people formed the habit of eating turnips. Danxi Zhu (朱丹溪) once said that Lai Fu Zi has the function of dissolving phlegm. Shizhen Li (李时珍) once said that uncooked turnips were beneficial for generating Qi while cooked ones could help to descend Qi. Hence, having appropriate amount of turnips in the winter can help to enhance the circulation of the Qi and blood of the Zang-fu organs.

Lai Fuzi (radish seed) and San Zi Yang Qin Tang (三子养亲汤 Three-Seed Filial Devotion Decoction)

The implications and effectiveness of San Zi Yang Qin Tang consisting of Lai Fu Zi and other herbs were highly praised by people across different dynasties. It

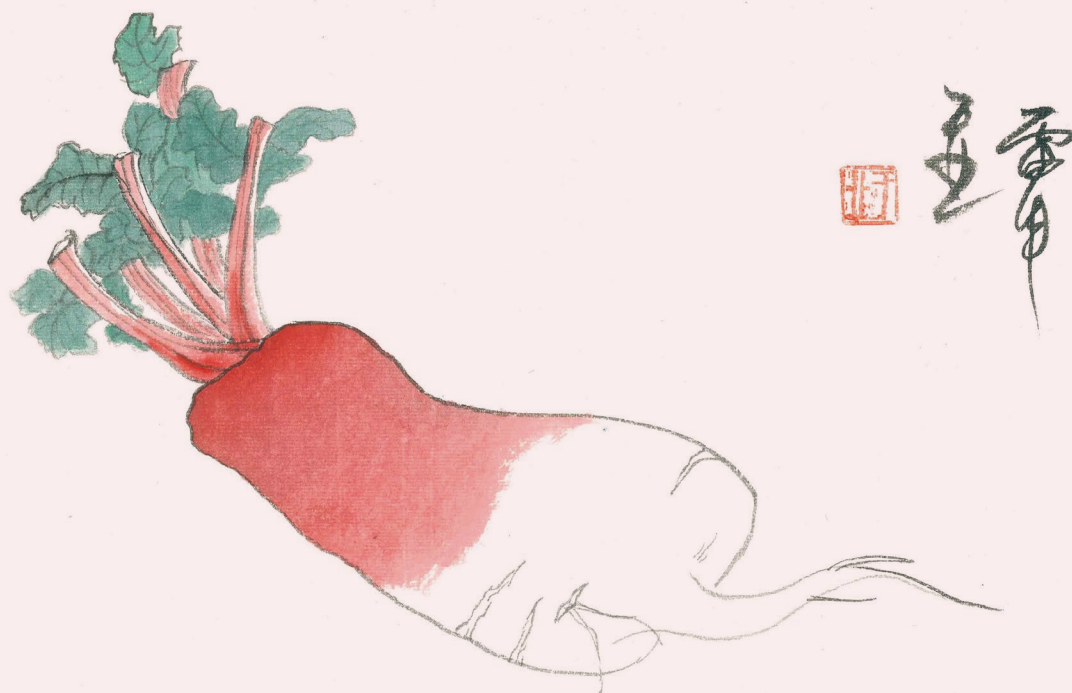
was written in the Ming Dynasty Han Shi Yi Tong (《韩氏医通》 *Han's Clear View of Medicine*) that Three-Seed Filial Devotion Decoction consisting of Lai Fu Zi (莱菔子 Semen Raphani), Bai Jie Zi (白芥子 Semen Sinapis Albae) and Su Zi (苏子 Fructus Perillae) are used to treat deficiency in the middle Qi of the elderly, dysfunction of the spleen, abundant phlegm and adverse flow of Qi, dysfunction of descent of the lung, which result in less food intake and more phlegm, cough and asthma. White mustard seed in the formula could warm the lung and regulate the flow of Qi and remove phlegm. Perilla fruit can promote the descent of Qi and regulate phlegm. Radish seed can disperse food and transform stagnation. These three ingredients in the formula all could regulate Qi and remove phlegm, The remove of phlegm in turn supplements and tonify, unblock the flow of Qi and soothe cough. The formula is of great effectiveness. The phrase San Zi (三子) in Chinese also means three sons, with the connotation of the son supporting their parents, which was advocated by people across different dynasties.

Translator: Kun Long (龙堃)



ABOUT THE AUTHOR

Kaihui Yuan, associate professor at Shanghai University of Traditional Chinese Medicine, focus on ancient Chinese language and culture.
E-mail: 781381302@qq.com



Collecting Herbs in the Mountain

Shao Yao (芍药 *Radix Paeoniae*)

Where Have You Been?



By Yaming Yang (杨亚明)

October 6th, 2013 was one of the finest and rarest days of the season. Several spots of cloud drifted among cliffs and revealed their appearance, with brooks having bathed enough in sunlight and running deep into the dark valleys. In the past year, professors of Jitao Wang (王继涛), Gang Zhang (张岗), Yaming Yang (杨亚明) and Professor Lin Zhang (张琳) from the College of Pharmacy at Shaanxi University of TCM had been chasing the green and had kept on moving despite high mountains and deep rivers, rough and treacherous roads, assuming the green as summon and motivation. The Qing Feng Gorge (青峰峡) ahead had gradually changed its clothes. Most of the leafy green clothing which was once covering the stones was being replaced with traditional festival dress in prosperous golden yellow, passionate fire-red and exciting orange colors, to celebrate the growing up of every fruit and leaf and the approaching expedition.

The one-year general field survey of Chinese herbal drug sources was nearly coming to the end, with success waiting for us in the near future. Nevertheless, professor Jitao Wang (王继涛) still worrying about the possibility of not finding the specimens and plants of Tai Bai Bei Mu (太白贝母 *Fritillaria taipaiensis*) and Chuan Chi Shao (川赤芍 *Paeonia veitchii*), which had once been commonly seen on Taibai Mountain (太白山). On the first day the survey team arrived in Taibai mountain, we ran across people who went collecting Chi Shao (赤芍 *Paeoniae Rubra*) but afterwards we never saw others doing the same in who did so in the other over 30 sample plots later. Tai Bai Bei Mu (太白贝母 *Fritillaria taipaiensis*) was found once. It was in the April when professor Wang for the mountain. With lantern-like flower and leek-shaped leaf, it blooms in May and fades in June, It is usually found on the ridge. It was not time and the plant was young with no blossom of lantern-like flower. There was no colony at all. The joy

Chi Shao (赤芍 *Paeoniae Rubra*)



vanished from his face as soon as his heart sank. He just watched the lonely, dreamy and fragile plantlet in the black earth for a while and then walked away without saying hi. When we had walked a good distance and the capricious cloud and fog had concealed the slope where it had been found by luck, he casually said he had just found a Tai Bai Bei Mu (太白贝母 *Fritillaria taipaiensis*).

Shao Yao (芍药 *Radix Paeoniae*) is the fairy of flowers with stunning beauty and with a refreshing fragrance when in bloom. Chuan Chi Shao (川赤芍 *Paeonia veitchii*) functions to remove stasis, relieve pain, cool blood and dissolve swelling and thus is a key herb in the survey. It grows alongside the roads or in the grass under the hillside forest at altitude of 2 500 to 3 700 meters, blooming during the months of May and June, and bearing fruit in July and August. The maturation period of medicinal plants can be as long as up to five years, therefore it is hard for it to prosper once it has been excessively gained or collected. Taibai Mountain (太白山) is its ideal place for it to grow, but from spring to autumn the survey team never spotted it wherever we went. It worried us a lot. The Qing Feng Gorge (青峰峡) we paid visit to on this day is most suitable place for the growth of Chi Shao (赤芍 *Radix Paeoniae Rubra*) and it also symbolizes our last chance of its discovery.

Soon after we went into the valley, we found many Dujuan Lan plants (杜鹃兰 *Cremastra appendiculata*). Also named Shan Ci Gu (山慈菇), Yang Er Suan (羊儿蒜), Suan Pan Qi (算盘七) or Ren Tou Qi (人头七), Du Juan Lan (杜鹃兰 *Cremastra appendiculata*) belongs to the terrestrial orchid species and its medicinal part is the pseudobulb which clears away heat and relieve toxins, moisten lungs to stop cough-



Du Juan Lan (杜鹃兰 *Cremastra appendiculata*)

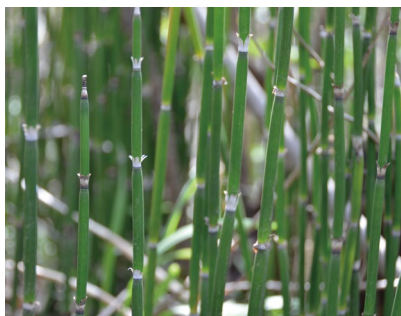


ing, and activates the blood to relieve pain. The pseudobulb is ovoid in shape and of about the size of a quail-egg, with only one oval leaf on top of the bulb. The yellow round spots on the leaf add extraordinary charm to it. The dozens of flowers out of the scape still remind us of its early splendid beauty although already faded now.

To find the seemingly extinct Chi Shao (赤芍 *Radix Paeoniae Rubra*), we had to move further alongside the rugged valley roads. On our way we noticed something strange in that there would always be some sticks to hold up the dangling protrusion of cliffs, either as thick as the diameter of a bowel mouth or as that of the little finger. These sticks of varying diameters impressed us as if they were trying their best to fulfill due duties and made to support the cliffs and rocks in case they would collapse. Who had left them there? For what reason? Our team member Old Huang told us according to customs in Sichuan, anyone who had come there must leave some sticks to hold up the inclined rocks to show his respect to the God of the mountain and gain his blessings. Professor Wang also said these sticks even saved his life once. In one autumn, he went collecting specimens in Taibai Mountain (太白山), and when he walked back to Hou Zhen

The group members in the mountain.



Mu Zei (木贼 *Equisetum hyemale*)Chong Lou (重楼 *Rhizoma Paridis*)

Zi (厚畛子) a heavy rain fell so he had to shelter under the cliff. It got darker but the rain did not stop. The midnight chill in the mountain made him shiver and he was in extreme need of a warm fire to defend himself from the coldness. But all the firewood had gone wet and could not be lit except the sticks left by previous climbers. Since they were kept under the dangling cliffs from the rain, they were still dry. With the fire made out of the sticks, he could survive the night. His remarks made the sticks more respectable to other team members.

Although it was hard to find Chi Shao (赤芍 *Radix Paeoniae Rubra*) on our trip, we still collected many authentic medicinal herbs such as Tou Gu Xiao (透骨消 *Gaultheria forrestii*), Mu Zei (木贼 *Herba Equiseti Hiemalis*), Yin Xian Cao (银线草 *Chloranthus japonicus*), Da Huang (大黄 *Radix et Rhizoma Rhei*) and Huang Jing (黄精 *Rhizoma Polygonati*) in addition to some Chong Lou (重楼 *Rhizoma Paridis*) and Shan Zhu Hua (山竹花 *Flos Mangoustani*), with specimens sampled and weight recorded. When we went over an altitude of 2000 meters, we were moving into the valley, everyone was feeling exhausted without any hope of identifying Chi Shao (赤芍 *Radix Paeoniae Rubra*). But no members want to give up, We got away from the brook in the valley, and climbed higher along the cliff.

As the elevation increased, the road was becoming more treacherous and we had nearly worn out. All of a sudden, a peculiar scene emerged in front of us. A house appeared on the cliff! It was made of green bricks and tiles of primitive simplicity. After careful examination, we recognized them as the miraculous natural marks on the rocks and the vision of the house had been only an illusion.

In the following hours, there were no roads ahead, only the corpse of a brown goat lying in the grass, whose bones, skin and hair, and horns were scattered along the road. At that time, the sun had gone to the back of the peak and it was getting dark. If we did not return soon, we could not be able to make the walk out





of the valley before night which making it quite dangerous. Just then Chi Shao (赤芍 *Radix Paeoniae Rubra*) revealed itself miraculously. Professor Wang found the first plant, which the whole survey team had been after all the time. Our efforts were finally awarded. To our regret as expected, the natural beauty displayed by dozens of red-violet pedals and a bunch of yellow pistils had been turned into earth. But the plant still stood upright against the chilling wind, with red stalk and green leaves unchanged. What's more, several grains of its seeds had been buried in the earth dreaming of a beautiful miracle to happen at of next spring and beginning of summer when there would be a small colony of gorgeous Shao Yao (芍药 *Radix Paeoniae*) welcoming the dancing of bees and butterflies. The first discovery initiated finding of several strains by other members in succession. Not far from the first plant Director Xu identified another strain of larger physique which was rooted in the fertile humus on a rock, where a peculiar gigantic strain of Dahuang (大黄 *Radix et Rhizoma Rhei*) also resided twisting its roots and branches with the plant's.

Even though many roads had been walked, there was gain eventually. The team members took photos of them, collected and weighed the medicinal parts, and retreated rapidly.

Translator: Yingshuai Duan (段英帅)



ABOUT THE AUTHOR

Yaming Yang, writer, professor at
Shaanxi University of Chinese Medicine.
E-mail: 411724971@qq.com

Applying Cultivation of Traditional Chinese Medicine to Desertification Control

By Yichen Huang(黄祎晨), Rui Yan(严蕊) and Xinyang Song(宋欣阳)

Desertification has become a very significant global environmental problem. And this trend is increasing.. In China, the desertification area reaches 2623700 km², accounting for 27.33% of land area. Over 40% of it is dispersed in the Mid-west of China which has been the main source and paths of dust storms, adversely affecting agricultural development and people's health in northern parts of China. Facing the issue that “desertification cannot be controlled domestically, and it still spreads outside”, we are obliged to seek a sustainable desertification control mode with specific Chinese characteristics.

A Comparison of Chinese and foreign models to combat desertification

The earth's desertification ares represent 35% of its total land area, and over 2/3 of countries in the world are now confronted with “how to deal with tough land destruction like desertification”. Since many countries have been devoting their time to ecological restoration for years, they have figured out a series of empirical model, which can be classified into types four: government-oriented, science-technology-dominated, desert--industrialized and endogenous modes to combat sand. (see Table 1)

Table 1 Main Models to Combat Desertification

MODELS TO COMBAT DESERTIFI-CATION	COUNTRIES REP-RESENTED	MAIN FEATURES	ADVANTAGES	WEAKNESSES
GOVERNMENT-ORI-ENTED	America Germany	Special laws State subsidies Exemption of forestry tax	Funds for desertification with high safety degree	High pressure on the sovereign finance
SCIENCE-TECHNOLO-GY-DOMINATED	India Israel Germany	Satellite technology Sand stabilization technology Wide introduction and domes-tication Hybridization in plant breeding	High success rate guaranteed by high-tech Risk reduction	High initial investment limited by technology level and scientific elitists
DESERT—INDUSTRIAL-IZED	China Australia Turkmenistan	Desert tourism Canal construction Combination of diversified in-dustries	Strong ability to resist risks, Strong sustainability	Great financial and technical support
ENDOGENOUS	China	To Improve the relationship between man and the natural environment by changing the production and living condition of people	Strong controllability	Social contradiction and con-flict might be caused by immi-gration Long time

From the chart above, it is noted that four main models to combat desertification across the globe all have their own advantages and disadvantages. However, they share one thing in common: applying the method of plantation, which can offer us the selection of traditional Chinese medicinal herbs for further desertification control. Also establishing a specific digital evaluating mode and a platform to share scientific data, facilitate the choice of the most practical modes. It will most likely be a potential shortcut to control desertification in the future.

Moreover, government-oriented models need to be adjusted according to the actual condition. Chinese and Israeli governments, from a developing and a developed country, have made desert control policy and given financial support. By comparing Kabuki's and Israeli models to combat desertification, we can see that both models improve people's livelihood through Eco- reconstruction, a mutual benefit, and ecological improvement. As for technology, Israel is a notch above the others. Nevertheless, the desert-industrialized chain of Kabuki is more diverse. (see Table 2)

Table 2 Comparison of Kabuki's and Israeli Models to Combat Desertification

REGION	GOVERNMENT FISCAL POLICY	MAINLY INVOLVED INDUSTRY	BUSINESS MODEL	THE LEVEL OF MODERNIZATION
KABUKI	The National Plan for Preventing and Controlling Desertification (2011-2020) was approved by the State Council, including construction of ecological safe shelter zone in sandy areas, protection of forbidden reserves of desertified land and comprehensive treatment	Eco-Technology in dry and desert land Natural drug Development and application of materials Renewable energy industries Desert tourism	"Ecology, economy and people's livelihood" driving for balanced development	Basic implementation
ISRAEL	Policy preferences of investment and tax Support: Construction of agricultural infrastructure Development and extension of advanced agricultural technologies Personnel training Farmers' engagement in non-agricultural industries Construction of agricultural circulating system ¹	Agriculture-led industry	High-Tech agriculture displaying the function comprehensively	Full implementation

¹ Korean Policy Delegation from the Ministry of Finance and Agriculture. (1999). Investigation report: Israel Agriculture and Agricultural Financial Policy. Rural Finance and Financial Affairs. 1999,31(4):45-49.

Selection of traditional Chinese medicinal herbs for desertification control

China is rich in medical herb resources. There are more than 2300 Chinese herb medicines in the arid desert regions of Northwestern China. Most of them belong to medicinal plants, and even some of them with economic potential are able to be applied in desertification control on a large-scale². (see Table 3)

2 Fang, YR. (2010). Current Situation of Desertification through the Cultivation of Chinese Traditional Herbs. Chinese Journal of Information on Traditional Chinese Medicine, (17):16-17.

Table 3 Growth Condition of Chinese Herbal Medicines in Desertification Area

	Growth temperature(°C)		Annual Precipitation(mm ³)	Soil		Annual Sunshine hours (h)		Latitudinal Distribution (latitude°)
	Lowest	Highest		Organic Matter	Salinity	pH		
<i>Ephedra sinica</i>	-31.6	42.6	300~340	≥ 1%	≤ 1%	≈8	/	N31°~46°
<i>Lycium bararum L.</i>	-41.5~-21.5	33.9~42.9	No special requirement	/	≥ 0.3%	8~8.5	2600~3100	N31°~44°
<i>Cistanche deserticola</i>	-42	42	30~200	/	4%~6%	≈9	>3000	N36°~48°
<i>Glycyrrhiza L.</i>	-42~-30	38.40	300~500	/	≤ 0.2%	7.2~9	2700~3360	N34°~48°
<i>Hippophae rhamnoides L.</i>	-50	50	>400	No requirement	≤ 1.1%	No requirement	1500~3300	N27°~68.5°

Due to low soil water content and high specific heat capacity of sandstone, the temperature difference between day and night of an average year has been held from 30 centigrade to 50 centigrade in desertification areas . It is no wonder that plants in general cannot survive. But the aforementioned Chinese herbal medicines can meet the requirements. That is to say their adaptive temperature ranges conform to the conditions. (see Figure 1)

In terms of annual precipitation and soil pH, the ecological environment of desertification areas is very harsh, including little annual precipitation, low organic content, high

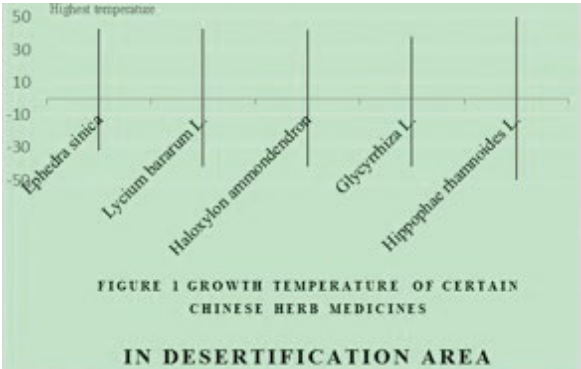


Figure 1 Growth Temperature of Certain Chinese Herbal Medicines in Desertification Area

salt content and high alkaline. Through the analysis of the growth condition of these Chinese herbal medicines (see Figure 2), their precipitation requirements (about 300mm³) are very close to the annual precipitation in desertification areas (about 250mm³). Especially some plants with a high survival rate, such as Rou Cong Rong (肉苁蓉 *cistanche deserticola*), is highly adapt able to the saline desert environment.

In the case of growth latitude, the Chinese herbal medicines mentioned above are essentially coincidental with seriously desertified areas. So, in the regions where they can grow, it's feasible to cultivate traditional Chinese medicines and apply them to the desertification control by investigation, quality assessment, variety selection and implementation of GAP (Good Agricultural Practice) normalized cultivation. (see Figure 3)

Suggestions towards desertification control

A. Integrating multiple combating modes complementarily
Each model to combat desertification has both advantages and disadvantages, so it's unreasonable to copy the experience of others indiscriminately or launch monotonous afforestation activities. Only by establishing a specific digital evaluating mode and a platform to share scientific data can we choose the most practical modes according to the environmental and social situations. It is bound to be a shortcut to control desertification in the future.

Information exchange is particularly important. The cultivation of traditional Chinese medicine is emerging and its experimental areas are primarily located in remote parts of China. Therefore, it appears essential to build mutual exchange and share platforms nationwide, rooted on the internet, in order to exchange information about planting techniques and experience as well as for result transformation. In this way the convergence of seeding, capital, technology and personnel will form a joint force and cast a sizable effect.

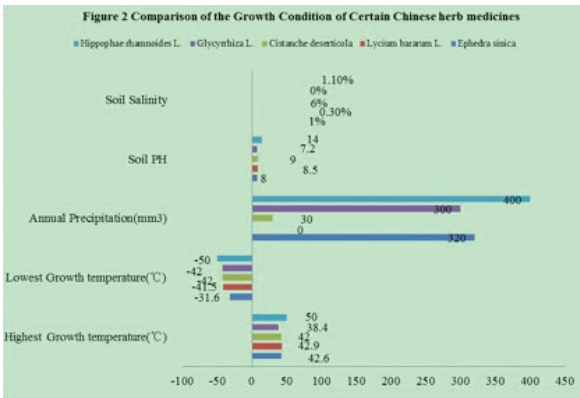


Figure 2 Comparison of the Growth Condition of Certain Chinese Herbal Medicines

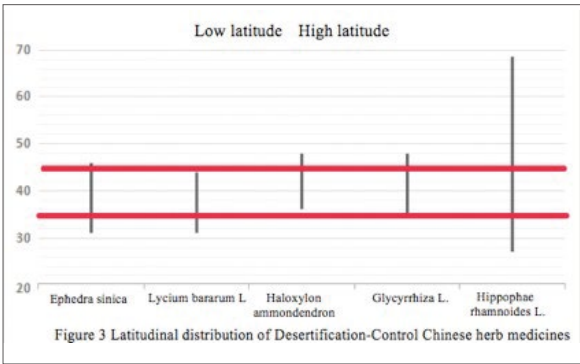


Figure 3 Latitudinal Distribution of Desertification-Control Chinese Herbal Medicines

B. Developing mutual benefits featuring Chinese herbal medicines

The best way for environmental governance to remain resilient is turning it into an industry. Since it is our objective to attach equal importance to governance and development, we need to explore an industrialization path for the cultivation of Chinese traditional herbs in desertification areas. Besides the guidance of government, the notion that markets are capable of regulating themselves can also offer a solution to the large liquidity requirements. Meanwhile, we can turn to social forces such as TCM enterprises, hospitals, universities, research institutes, and NGOs,

etc. All of them are able to play an important role in the cultivation of Chinese traditional herbs in desertification areas, reaching a mutually beneficial goal.

In conclusion, while some initial attempts have been made to control desertification, they are still confined to long-term efforts, a strong demand for funds and an insufficiency of technique. Nevertheless, by comparison, cultivation of traditional Chinese herbs might be an effective way to prevent further environmental degradation as well as to realize maximum economic benefits. As is known to all, the discovery of Qing Hao Su (青蒿素 artemisinin) is a precious gift from TCM. We have reasons to believe that promoting the cultivation of traditional Chinese medicine in desertification control might be another great gift.



Gou Qi Zi (枸杞子 *Lycium barbarum* L.)



Professor Li Wei (魏莉) slide



ABOUT THE AUTHOR

Yichen Huang, a senior student, School of Basic Medicine, Shanghai University of Traditional Chinese Medicine.

Rui Yan, a senior student, School of Herbal Medicine, Shanghai University of Traditional Chinese Medicine.

CORRESPONDING AUTHOR

Xinyang Song, PhD., an assistant researcher at Shanghai University of Traditional Chinese Medicine, mainly engaged in TCM business models.

E-mail: song33@163.com

Funded by the International Cooperation Projects of State Administration of Traditional Chinese Medicine "Overseas Development of Chinese Medicine Strategy Study"

Elusive "Evidence" Veils Acupuncture's Virtues (Part One)

By Changzhen Gong (巩昌镇 USA)

Acupuncture has enjoyed a phenomenal rise in scientific regard and public acceptance in Western countries over the past twenty years. But some recent developments have cast a doubt on acupuncture as a credible medical system. A number of recent clinical trials, along with systematic reviews with meta-analysis of existing trials and studies, have challenged the traditional wisdom and modern applications of acupuncture. Since the 1950s, the principles of scientific validation have been used to test the effectiveness of acupuncture and to inquire into its physiological mechanisms. Approximately five thousand clinical trials have been conducted over the last thirty years. Some of these studies have resulted in negative or inconclusive conclusions/results, and have been questioned or discounted for various reasons such as faulty construction or insufficient sample size, but the bulk of the studies and trials have confirmed the clinical effectiveness of acupuncture and have provided a scientific basis for the use of acupuncture as a therapeutic modality. Examples of well-conducted and convincing studies include: the osteoarthritis joint pain relief study with acupuncture conducted by Berman, *et al.*¹; the studies by Paulus, *et al.*² showing significant improvement in positive outcomes for IVF and IUI patients with acupuncture, and an acupuncture study conducted at the Mayo Clinic³ for fibromyalgia.

A common baseline for acupuncture studies is to set up a control group, which is then contrasted with group(s) who receive real acupuncture. Members of a control group may receive no acupuncture, or they may receive sham acupuncture (also called placebo acupuncture). Some recent studies in Western countries have focused specifically on measured differences between study participants who receive real acupuncture vs. those who receive sham acupuncture. Many of these studies have produced results which are inconclusive, or which indicate that there is no statistically significant difference in patient outcomes between real and sham acupuncture. It is the opinion of most professionals in the acupuncture community that these study results are ambiguous and questionable. However, the sham versus real acupuncture studies have been consistently featured in high-profile medical journals such as JAMA, and have commanded high visibility in the news media. Examples from Germany, Australia and Britain, cited below, indicate that health policy makers and insurance providers in Western countries may be backtracking from their previous acceptance of acupuncture as a proven therapeutic modality based on these ambiguous studies.

It is often noted that every victory contains the seeds of a future defeat. Chinese philosophy acknowledges that nothing develops in a linear fashion: the yin-and-yang principle encompasses everything under the sun. The sudden and dizzying success of acupuncture in the West guarantees that it will be questioned by the conventional medical community and related groups. It is therefore no surprise

that acupuncture has received a challenge to its very foundations and integrity as it strives for recognition and respect in the West. In response, the acupuncture professional community and research community is encouraged to face this challenge and re-validate its own medicine. This article presents some of the widely-reported studies which question the validity of acupuncture, and simultaneously cites facts and explores arguments which counteract this "elusive evidence" against acupuncture.

First, a few stories

In previous articles, I have documented the rise of acupuncture in this country, from the beginning of public awareness in the early 1970s to the current state of widespread recognition and acceptance by both the medical establishment and the general public. Markers of the history of acupuncture in the U.S. include FDA approval of acupuncture needles, NIH endorsement of acupuncture treatment for certain conditions, use of acupuncture anesthesia, the inauguration of international acupuncture organizations, and other landmark events. I would like to introduce this article with a few anecdotes which are indicative of why doctors and patients have been persuaded to grant widespread acceptance to acupuncture medicine over the last twenty years. The following experiences are daily encounters in East Asian countries, but are new to Westerners.

Several years ago, an elderly woman came to our clinic with a history of chronic arthritis. When asked who referred her to our clinic, she responded "My dog." We were puzzled as to how a dog could refer a human for acupuncture treatment. She explained that her dog also suffered from arthritis pain. When she took the dog to a veterinarian, he did not prescribe drugs or suggest any medical procedures: instead, he performed acupuncture. After six treatment sessions, she could tell from the way her dog moved and acted that his pain was gone. The woman had heard that the reason acupuncture worked for Chinese people was because they believed it would work. "But," she said, "I don't think my dog had any preconceived beliefs about acupuncture. And if it worked for him, why shouldn't it work just as well for me?" That was when she decided to visit our acupuncture clinic for her arthritis.

My friend Walter Graff's adventure in China is a more recent version of James Reston's historical 1972 acupuncture experience in Beijing (北京). Walter is a Harvard-trained lawyer, and has served as president of the Minnesota Chapter of the US-China Friendship Association. His wife, Margaret Wong, is a very accomplished Chinese-language teacher in the Minneapolis/St. Paul metropolitan area. They have visited China on an annual basis for a long time. On a trip to Xi'an (西安),

the capital city of Shaan'xi Province (陕西), Walter was suddenly stricken with intestinal pain and cramping, nausea, and vomiting. He had an acute intestinal obstruction. Abandoning their tour of the terra-cotta soldiers, Walter and Margaret rushed to the emergency department of a local hospital. While some of the younger doctors were discussing a surgical operation, an older doctor appeared on the scene. Dr. He was a general surgeon, and had been trained in acupuncture during the Cultural Revolution. Dr. He assessed the examination results and asked Walter if he was willing to try acupuncture first. Walter had never experienced acupuncture before, but Margaret immediately answered "Yes!" Dr. He inserted needles bilaterally in acupoint Zusanli (足三里 ST 36), and stimulated the needles strongly. Within five minutes, Walter started to burp. After ten minutes, Walter expelled intestinal gas and asked Dr. He to stop the treatment so he could have a bowel movement. Walter's first acupuncture experience in China became a classic story that Margaret often told her friends and students.

At a lunch seminar hosted by the Minnesota Economics Club in 2015, I was seated at the same table as Becky Lourey, who served in the Minnesota House of Representatives for three terms and as a Minnesota senator for two terms. When she saw American Academy of Acupuncture on my name tag, her face lit up with pleasure. She said, "Oh, acupuncture! I had acupuncture treatments. I have the best acupuncturist in the world who cured my kidney disease with acupuncture and Chinese medicine." As it turned out, Senator Lourey's acupuncturist, Candyce Clayton, was a graduate of my school's program. My fellow lunch guest became even more enthusiastic. She said, "Can you believe how small this world is? We sit next to each other by accident at lunch and it turns out we are both connected to this person who saved my life!"

Ambiguous evidence: sham vs. real acupuncture

German Studies:

The German social insurance system has covered acupuncture treatment for many years. In the late 1990s, German healthcare regulators questioned the therapeutic use of acupuncture, in terms of its clinical effectiveness. To address this question, two research programs were established by the German Federal Committee of Physicians and Health Insurers. One program, German Acupuncture Trials (GERAC)⁴⁻⁷, was set up at Bochum University, with associated trials carried out by Heidelberg University, the University of Marburg, the University of Mainz and the Ruhr University Bochum. The other program, Acupuncture Randomized Trials (ART)⁸⁻¹¹, was conducted by research groups through collaboration between institutions in Munich and Berlin. Both groups chose low back pain, knee osteoarthritis, migraine prophylaxis, and tension-type headache as their study subjects for clinical

trials. Physicians, clinicians, researchers and statisticians were jointly involved in these studies, making them the largest clinical trials thus far to assess acupuncture's effectiveness in treating pain conditions. Research results were published in prestigious mainstream medical journals such as Lancet, Journal of the American Medical Association, British Medical Journal, Archives of Internal Medicine, Annals of Internal Medicine, and Journal of Headache Pain. These eight trials (four for each group) from the ART and GERAC studies demonstrated that pain relief for low back pain, knee osteoarthritis, migraine prophylaxis, and tension-type headache was obtained from both classical Chinese acupuncture and "minimal" acupuncture which does not rely on a TCM diagnostic assessment. They concluded that:

- (a) Acupuncture is effective;
- (b) Acupuncture is superior to conventional pain management;
- (c) True acupuncture and "minimal" acupuncture are not statistically significantly different.

In response to the ART and GERAC studies, well-known practitioner, teacher and author Stephen Birch made the following observations: It is interesting to note that although these studies definitely demonstrated the therapeutic effects of acupuncture, most of the physicians performing the acupuncture in these studies were not trained in traditional Chinese medicine sufficiently to be able to make full TCM diagnoses and apply treatment accordingly. In the trial design, minimal acupuncture performed as sham acupuncture was an active sham and not placebo treatment. These factors might combine to mitigate the demonstrated power of traditional Chinese medicine acupuncture treatment. The results of the German studies is faulted as ambiguous, because these studies potentially suffer from a double fault with regard to the two types of acupuncture treatment given: the acupuncture treatments that were provided may have fallen short on adequacy through the variability and nature of the training of the participating physicians; these treatments were compared to sham acupuncture treatments of unknown physiological and clinical effectiveness.

To paraphrase Mr. Birch's argument¹², if the "true" acupuncture is not applied by well-trained (or equally-well-trained) TCM practitioners, and if we don't know what clinical effects the "active" sham acupuncture might have had, how valid is the comparison between the two? The German studies offer mega-size trials with positive conclusions regarding acupuncture itself, but ambiguous evidence on real acupuncture versus sham acupuncture.

Australian Studies:

In October 2014, Hinman, *et al.*¹³ published a clinical trial in the Journal of the American Medical Association (JAMA), claiming that their findings do not support

the use of acupuncture therapy for patients older than 50 years who have moderate or severe chronic knee pain.

In the Hinman study, participants and family-physician acupuncturists were blinded to laser and sham laser acupuncture. Patients in the control group were unaware of the trial. Their results showed that neither needle nor laser acupuncture significantly improved pain compared with sham at 12 weeks. The study showed that needle and laser acupuncture resulted in modest improvements in pain at 12 weeks, but not at one year, compared with control. The study also showed needle acupuncture resulted in modest improvement in function compared with control at 12 weeks, but was not significantly different from sham and was not maintained at one year. The study concluded that neither laser nor needle acupuncture conferred benefit over sham for pain or function in patients older than 50 years who have moderate or severe chronic knee pain.

Hinman's findings were immediately disputed by clinical acupuncturists, whose experience supports the effectiveness of acupuncture in knee pain patients of all ages. Scholar clinicians such as Fan¹⁴⁻¹⁵ and Gong¹⁶ claimed that Hinman's trial contained at least four flaws: flawed research design; questionable acupuncture protocols; violation of research ethics; and misinterpretations of research results.

Australia's National Health and Medical Research Council funded a recent study¹⁷ on acupuncture for menopause-related hot flashes in women to assess the efficacy of Chinese medicine acupuncture versus sham acupuncture for menopausal hot flashes. Their results claim that Chinese medicine acupuncture was not superior to non-insertive sham acupuncture for 327 women with moderately severe menopausal hot flashes. Their trial was stratified, blind (participants, outcome assessors, and investigators, but not treating acupuncturists), parallel, randomized, and sham-controlled, allocating equal numbers of participants to acupuncture and sham-acupuncture groups. Participating women met the following criteria: older than forty; in the late-menopausal transition or post-menopause stage; experiencing at least seven moderate hot flashes daily; meeting criteria for a Chinese medicine diagnosis of kidney yin deficiency. After ten treatments over eight weeks of either standardized Chinese medicine needle acupuncture designed to treat kidney yin deficiency for the acupuncture group, or non-insertive sham acupuncture for the control group, they found that the difference between the mean hot flash scores at the end of treatment were not significant.

This hot-flash study was published so recently that the acupuncture community has not had sufficient time to analyze it in detail. This Australian study is very similar to the disputed knee pain study cited above. The conclusion of the

trial is contrary to some previous studies which support the effectiveness of acupuncture in treating menopause-related hot flashes, and contrary to the established experience of clinicians. Fan¹⁸ pointed out that the trial design had an obvious weakness; it actually compares acupuncture with acupressure, instead of acupuncture with sham acupuncture; it compares acupuncture with filiform needle and acupuncture with Di Zhen, a style of pressing needle that does not insert into skin, both of which are needles of nine types of needles documented in the Huang Di Nei Jing · Ling Shu (《黄帝内经·灵枢》 *Miraculous Pivot of Yellow Emperor's Internal Classic*). The research results can be interpreted as that hot flash scores were decreased by approximately 40% from baseline to end of treatments and were sustained for 6 months with both acupuncture and acupressure interventions. This is "a practical effective rate."

British National Health Decision:

In Great Britain, the 2009 guidelines from the National Institute for Health and Care Excellence (NICE) recommended that healthcare providers consider offering a course of acupuncture needling comprising up to a maximum of 10 sessions over a period of up to 12 weeks for low back pain and sciatica. The most recent draft guidelines say that acupuncture is no longer recommended as a treatment for low back pain for patients in the National Health Service (NHS). NICE claims that this position change is based on a review of scientific evidence which resulted in a finding that acupuncture is no better than a placebo in treating those living with low back pain and sciatica. After examining a large number of studies, including thirty randomized control trials that looked at the use of acupuncture without any other treatment, the authors of the draft guidelines concluded that although acupuncture could appear to be effective, the evidence overall demonstrated that it was no better than a placebo. "Although comparison of acupuncture with usual care demonstrated improvements in pain, function and quality of life in the short term, comparison with sham acupuncture showed no consistent clinically important effect."

At this point we do not know whether thirty trials are included in the NICE review, nor are we sure whether any differentiation was made between acute and chronic low back pain/sciatica in terms of patient outcome. In a moment, this article should cite trial analyses by Vickers, *et al.*¹⁹ and MacPherson, *et al.*²⁰ and MacPherson, *et al.*²¹ which confirm that there is a demonstrable basis for the real vs. sham acupuncture controversy. First, however, I would like to raise an issue specific to the situation in Great Britain. The wording of the NICE decision indicates that NICE has decided to withdraw its recommendation of acupuncture not because acupuncture does not work, but because of the evidence that it is not possible to distinguish a placebo effect from a true effect in the application of

acupuncture. Since NICE admits that NHS patients show improvement with acupuncture, its decision seems to be a case of “throwing the baby out with the bath water.” But NICE’s decision may be more understandable when it is recognized as a government-funded agency which is subject to questioning by government officials on the grounds of how it is using taxpayers money. Seen in this light, it is possible that NICE has made a political decision about acupuncture, rather than a medical decision or a science-based decision.

What is the evidence that there is no effective difference between sham acupuncture and real acupuncture?

A series of meta-analyses dedicated to analyzing acupuncture for chronic pain consolidated twenty nine high-quality clinical trials conducted by members of the Acupuncture Trialists’ Collaboration. The Acupuncture Trialists’ Collaboration is a group of trialists, statisticians and other researchers from the United States, the United Kingdom and Germany. It is funded by the National Center for Complementary and Alternative Medicine at the National Institutes of Health (NIH), the Samueli Institute, and the United Kingdom National Institute for Health Research. These twenty nine trials included 17,922 patients who suffered from chronic headache, chronic neck and back pain, osteoarthritis, and chronic shoulder pain.

Their primary analysis of these RCTs by Vickers, *et al.*¹⁹ was published in JAMA Internal Medicine in October, 2012. They demonstrated that acupuncture is superior to both sham acupuncture and no acupuncture for each of the four chronic pain conditions, showing that patients who received acupuncture experienced less pain. Further more they showed that acupuncture is more than a placebo, but while the distinction between acupuncture and sham acupuncture is statistically valid it, is not great, leading researchers to consider other factors besides needing to explain the therapeutic effects of acupuncture.

To address this question, MacPherson, *et al.*²⁰ published their continuing inquiries in Plos One in October, 2013. They wanted to investigate whether acupuncture-related characteristics additional to needling such as style of acupuncture; point prescription; location of needles; use of electrical stimulation and moxibustion; number, frequency and duration of sessions; number of needles used; and acupuncturist experience had a measurable effect on chronic pain relief. They used random-effects meta-regression to test each of these characteristics against the outcome of pain reduction. They showed that there was no appreciable difference in outcome between acupuncture and sham acupuncture. They compared acupuncture to no acupuncture, again

with little evidence that most of the acupuncture-related characteristics had a significant effect on patients' experience of pain relief. They identified two characteristics showing a statistical advantage for acupuncture compared to non-acupuncture controls: better pain outcomes were observed when more needles were used; and when a higher number of acupuncture treatment sessions were provided.

In another follow-up to the Vickers meta-analysis, MacPherson, *et al.*²¹ attempted to analyze the outcome effects of using different types of sham acupuncture such as non-needle sham, penetrating sham needles and non-penetrating sham needles, and non-sham controls such as non-specified routine care and protocol-guided care, in comparison with acupuncture. They found that there was a much smaller effect size when comparing acupuncture to penetrating sham

needles than when comparing acupuncture to non-needle or non-penetrating sham needles. Aside from the lower effect size of penetrating sham needles, the MacPherson study found acupuncture to be significantly superior to all categories of sham and non-sham controls. In respect to non-sham controls, acupuncture was more effective compared with non-specified routine care, than compared with protocol-guided care. But they also stated that although the difference in effect size was large, it was not significant with a wide confidence interval.

Can we come to any conclusions based on these analyses and the studies cited above? All of these studies demonstrate that the effectiveness of acupuncture, as a therapeutic modality, is indisputable. It is also evident that it is possible to devise tests which find outcome differences between inserting needles in recognized acupoints and stim-

ulating the skin at places which are not recognized as acupoints. The MacPherson analysis seems to indicate that it is most difficult to distinguish between sham and real acupuncture when the sham acupuncture involves actual insertion of needles. Beyond that, we find ourselves standing at the edge of a quagmire: Does "true" acupuncture have to be administered by a "true practitioner" according to strict TCM standards to be considered valid? How many varieties of "sham" are there, and are any or all of them equally controllable and suitable for a scientific study? Who decides if a study has been adequately designed and analyzed, and if it actually is a fair measure of how acupuncture works? How many of these studies would achieve the same results if they were repeated? How many faulty or questionable studies can be included in a meta-analysis before it ceases to have scientific relevance?

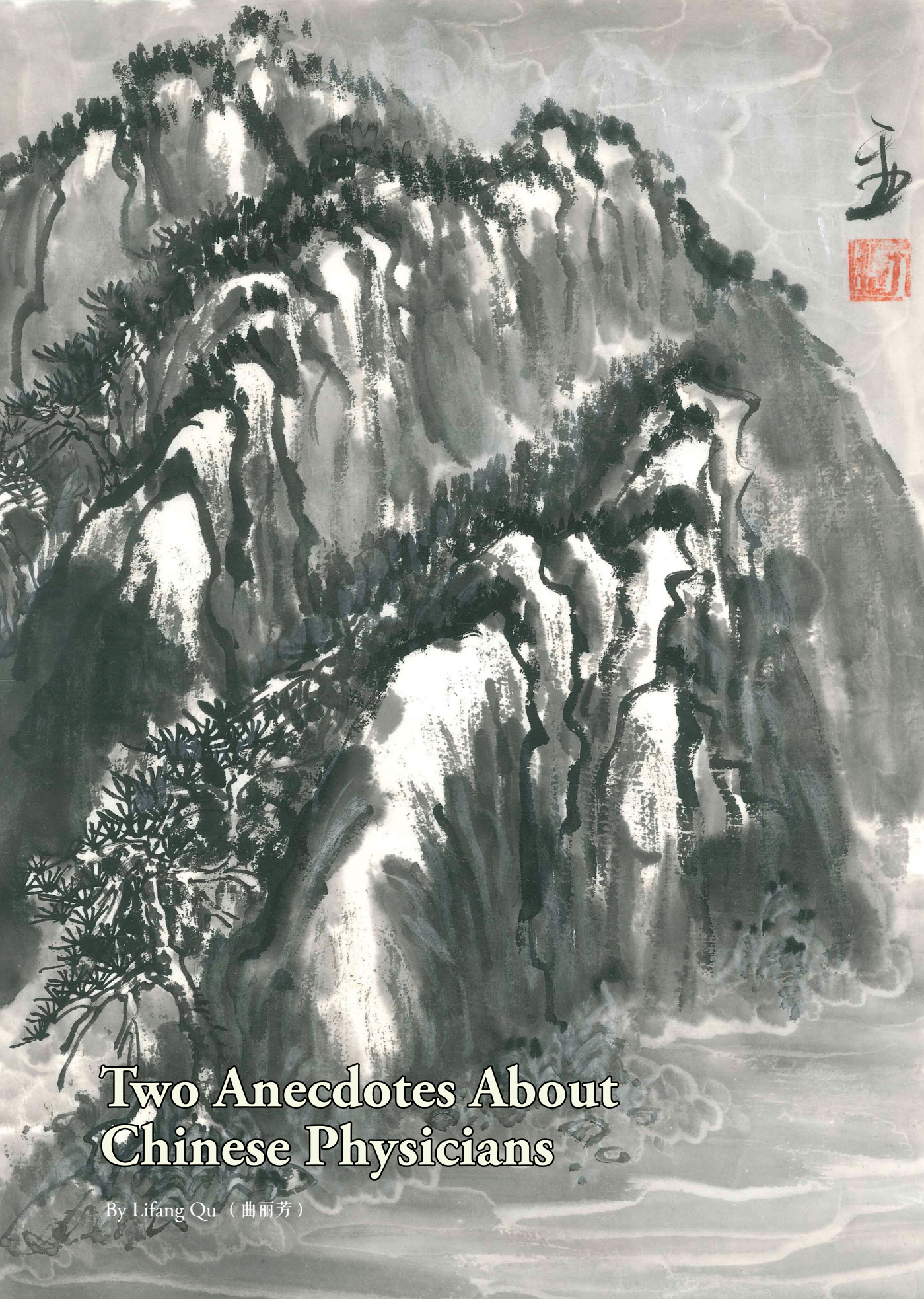


ABOUT THE AUTHOR

Changzhen Gong, received his M.A. and PhD. from the University of Minnesota and his B.S. and M.S. from Shandong University, China. He is the president of the American Academy of Acupuncture and Oriental Medicine and executive director of TCM Health Center. He has served as the chairman of the Continuing Education Committee of the Minnesota Acupuncture Association. He currently serves as a director of Chinese Medicine Translation Committee of the World Federation of Chinese Medicine Societies; Chief Translator of World Chinese Medicine Core Course Textbooks Organized by China Chinese Medicine Press; Senior Special Advisor to the China-US Acupuncture Rehabilitation Center at Wenzhou Medical University; Vice President of the Special Diagnosis and Treatment Techniques Committee of the World Federation of Chinese Medicine Societies. Dr. Gong also serves as an editorial board of *Acupuncture Research*, published in Beijing, as well as being an associate Editor-in-Chief of the *International Journal of Clinical Acupuncture*, published in New York.
E-mail: tcmhealth@aol.com

References:

1. Berman BM, Lao L, Langenberg P, Lee WL, Gilpin AM, Hochberg MC. Effectiveness of acupuncture as adjunctive therapy in osteoarthritis of the knee: a randomized, controlled trial. *Ann Intern Med.* 2004 Dec 21;141(12):901-10.
2. Paulus WE, Zhang M, Strehler E, El-Danasouri I, Sterzik K. Influence of acupuncture on the pregnancy rate in patients who undergo assisted reproduction therapy. *Fertil Steril.* 2002 Apr;77(4):721-4.
3. Martin DP, Sletten CD, Williams BA, Berger IH. Improvement in fibromyalgia symptoms with acupuncture: results of a randomized controlled trial. *Mayo Clin Proc.* 2006 Jun;81(6):749-57.
4. Diener, H.C., Kronfeld, K., Boewing, G., et al., GERAC Migraine Study Group. Efficacy of acupuncture for the prophylaxis of migraine: a multicentre randomized controlled clinical trial, *Lancet Neurol.*, 2006, vol. 5, no. 4, pp. 310–316.
5. Haake, M., Müller, H.H., Schade_Brittinger, C., et al., German Acupuncture Trials (GERAC) for chronic low back pain: randomized, multicenter, blinded, parallel group trial with 3 groups, *Arch. Intern. Med.*, 2007, vol. 167, no. 17, pp. 1892–1898.
6. Scharf, H.P., Mansmann, U., Streitberger, K., et al., Acupuncture and knee osteoarthritis: a three armed randomized trial, *Ann. Intern. Med.*, 2006, vol. 145, no. 1, pp. 12–20.
7. Endres, H.G., Bowing, G., Diener, H.C., et al., Acupuncture for tension_type headache: a multicentre, sham controlled, patient_and observer_blinded, randomised trial, *J. Headache Pain*, 2007, vol. 8, no. 5, pp. 306–314.
8. Linde, K., Streng, A., Jurgens, S., Hoppe, A., Brinkhaus, B., Witt, C., Wagenpfeil, S., Pfaffenrath, V., Hammes, M.G., Weidenhammer, W., Willich, S.N., and Melchart, D., Acupuncture for patients with migraine: a randomized controlled trial, *JAMA*, 2005, vols. 4, 293, no. 17, pp. 2118–2125.
9. Brinkhaus, B., Witt, C.M., Jena, S., et al., Acupuncture in patients with chronic low back pain: a randomized controlled trial, *Arch. Intern. Med.*, 2006, vol. 166, no. 4, pp. 450–457.
10. Witt, C., Brinkhaus, B., Jena, S., Linde, K., Streng, A., Wagenpfeil, S., Hummelsberger, J., Walther, H.U., Melchart, D., and Willich, S.N., Acupuncture in patients with osteoarthritis of the knee: a randomized trial, *Lancet*, 2005, vol. 366, no. 9480, pp. 136–143.
11. Melchart, D., Streng, A., Hoppe, A., Brinkhaus, B., Becker_Witt, C., Wagenpfeil, S., Pfaffenrath, V., Hammes, M., Hummelsberger, J., Imich, D., Weidenhammer, W., Willich, S.N., and Linde, K., Acupuncture in patients with tension_type headache: randomized controlled trial, *BMJ*, 2005, vols. 13, 331, no. 7513, pp. 376–382.
12. Birch, S., Reflections on the German Acupuncture Studies, *Journal of Chinese Medicine*, 2007, no. 83, pp. 12–17.
13. Hinman RS, McCrory P, Pirotta M, Relf I, Forbes A, Crossley KM, Williamson E, Kyriakides M, Novy K, Metcalf BR, Harris A, Reddy P, Conaghan PG, Bennell KL. Acupuncture for chronic knee pain: a randomized clinical trial. *JAMA.* 2014 Oct 1;312(13):1313-22.
14. Fan AY. The methodology flaws in Hinman's acupuncture clinical trial, part I: design and results interpretation. *J Integr Med.* 2015 Mar;13(2):65-8.
15. Fan AY. The methodology flaws in Hinman's acupuncture clinical trial, part II: design and results interpretation. *J Integr Med.* 2015 Mar;13(3):136-139.
16. Gong, CZ. Acupuncture Storms *JAMA*, *International Journal of Clinical Acupuncture*, Volume 24, Number 3, 2015.
17. Ee C, Xue C, Chondros P, Myers SP, French SD, Teede H, Pirotta M. Acupuncture for Menopausal Hot Flashes: A Randomized Trial. *Ann Intern Med.* 2016 Feb 2;164(3):146-54.
18. Fan AY. Trial Suggests Both Acupuncture and Acupressure Are Effective for Reducing Menopausal Hot Flashes. To be appeared in *Acupuncture in Medicine*.
19. Vickers, A.J., Cronin, A.M., Maschino, A.C., Lewith, G., MacPherson, H., Foster, N.E., Sherman, K.J., Witt, C.M., and Linde, K., Acupuncture Trialists' Collaboration. Acupuncture for chronic pain: individual patient data meta_analysis, *Arch. Intern. Med.*, 2012, vol. 172, no. 19, pp. 1444–1453.
20. MacPherson, H., Maschino, A.C., Lewith, G., Foster, N.E., Witt, C., and Vickers, A.J., Acupuncture Trialists' Collaboration. Characteristics of acupuncture treatment associated with outcome: an individual patient meta_analysis of 17,922 patients with chronic pain in randomised controlled trials, *PLoS One*, 2013, vol. 8, no. 10, p. e77438.
21. MacPherson, H., Vertosick, E., Lewith, G., Linde, K., Sherman, K.J., Witt, C.M., and Vickers, A.J., Acupuncture Trialists' Collaboration. Influence of control group on effect size in trials of acupuncture for chronic pain: a secondary analysis of an individual patient data meta-analysis, *PLoS One*, 2014, vol. 9, no. 4, p. e93739.



Handwritten calligraphic signature in black ink.



Two Anecdotes About Chinese Physicians

By Lifang Qu (曲丽芳)

Concealing One's Identity to Study Medicine

A candidate hurried to the Capital city to take the imperial examination. When he passed through Suzhou (苏州) he felt ill, and asked Ye Tianshi (叶天士 1666-1745) for his advice. After taking the man's pulse for a long time, Ye Tianshi said: "You are suffering from diabetes, and it is incurable. According to the condition of your pulse, you have only one month left."

The candidate travelled on to Zhenjiang (镇江) where he met a medical monk in the Jinshan temple (金山寺), from whom he sought diagnosis and advice. The monk agreed that he was "very ill with diabetes and would die in a month". The candidate told the monk what Ye Tianshi had said, and pled for treatment.

The monk asked him to buy a handcart of pears and said, "When you are thirsty, drink the pear juice for tea; when you are hungry, steam and eat the pears for meal. As you have eaten over a hundred kilos of pears, you will become healthy. How could it be said that you cannot be cured? This kind of saying will destroy your life." Then the candidate left the monk. And soon he was very ill. He followed the monk's instruction to use the pears for drink and food. When he had eaten that quantity of pears he was really recovered. The candidate returned to Ye Tianshi's clinic for diagnosis once more. Ye Tianshi was so surprised that he thought the candidate had met an immortal. When Ye Tianshi heard how the medical monk of Jinshan temple had cured the candidate's disease, he was

full of admiration for the monk so much that he closed his clinic, dismissed his students, concealed his identity and went to Jinshan temple to plead the monk to be his teacher. Ye Tianshi had learned from him for many years till he completely grasped the essence of the monk's medical knowledge.

Adapted from Ye An Shu Zheng (《叶案疏证》 *Comments and Textual Research on Ye Tianshi's Medical Case*)





A Clever Way to Cure Constipation

A patient who suffered from severe constipation asked Zhang Zhongjing (张仲景 152–219) for diagnosis and treatment. After careful examination and diagnosis, Zhang Zhongjing thought that the patient's constipation was due to too much heat.

At that time, the most effective way to treat this kind of constipation was to take a laxative. But the patient had not eaten anything for a long time, and he was too weak to bear purgation from a laxative.

Zhang Zhongjing thought about this for a while, and then he came up with a good idea. He fetched some honey and dried it in thin strips, which he carefully put into the patient's anus.

Once inside the intestinal tract, the honey strips began to melt, lubricating the bowel and dissolving the dry, hard stool. When the patient could defecate normally, the heat was also expelled with the stool, and his whole body became healthy.

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

Translator: Shenshen Zhao (赵申申)



ABOUT THE AUTHOR

Lifang Qu, professor at Shanghai University of Traditional Chinese Medicine, and visiting professor of the school of Chinese Medicine of the University of Hongkong and an expert on Essentials from the Golden Cabinet.
E-mail: Lifang_qu@163.com

Tian Jiu

A Seasonal Regimen

By Haiyong Chen (陈海勇 HK) and Shiguang Li (李时光)



Tian Jiu (天灸 natural moxibustion or medical vesiculation) is increasingly popular in China. The regimen is offered in the Three Fu-days (三伏天), the hottest 30 summer days and Three Jiu-days (三九天), the coldest 27 winter days. In these days, Tian Jiu patch, which

contains irritant herbs, is applied to certain acupoints for one or more hours to boost the body and improve the constitution. Tian Jiu, serving as the preventive regimen, has been used for a long history in China and other East Asian countries.

History

Tian Jiu regimen was firstly documented in Zhou Hou Bei Ji Fang (《肘后备急方》 *Handbook of Prescriptions for Emergency*), written by Hong Ge (葛洪 283-343) in the Jin Dynasty (晋代 265-420), recording the treatment for furuncles and carbuncles. Hong Ge also documented the treatment for alternating chills and fever (malaria-like diseases), "Grind Fu Zi (附子 *Radix Aconiti Lateralis Preparata*) and get the powder by sieving. Mix the powder with vinegar and smear the mixture on the back of patient". However, the skin blister therapy can be further traced back to Wu Shi Er Bing Fang (《五十二病方》 *Prescriptions for the Fifty-two Diseases*), which was written in the Warring States Period (战国时期 475-221BC). The silk manuscript recorded the treatment for snake bites, "Patch the mashed Bai Jie Zi (白芥子 *Semen Sinapis Albae*) on Bai Hui (百会 GV20)".

The term "Tian Jiu" was initiated by Simiao Sun (孙思邈 581-682) in the Tang Dynasty (唐代 618-907). His book, Qian Jin Yi Fang (《千金翼方》 *Supplement to the Formulas of a Thousand Gold Worth*) recorded 'Tian Jiu can be employed for the non-rupture scrofula. Smear the fresh mashed Mao Gen (毛茛 *Japan But-tercup*) on the scrofula, wreath the scrofula with silk cloth, and remove it when the patient has a skin blister. Similarly, in the Song Dynasty (宋代 960-1279), Zhizhong Wang (王执中 1140-1207) documented a treatment for malaria-like diseases in his work Zhen Jiu Zi Sheng Jing (《针灸资生经》 *Acupuncture Classics for Life Cultivation*), "Grind Han Lian Chao (旱莲草 *Herba Ecliptae*) and place the mashed herb at Jian Shi (间使 PC5) on the wrist. Put an ancient Chinese coin (a round coin with square hole) on the herb at the acupoint, and wreath it with silk cloth to stabilise the coin. Skin blisters will appear soon. The treatment is called "Tian Jiu". Zhizhong Wang (王执中) particularly pointed out that, "If there is no blistering or burning of skin, it cannot cure the disease". Nowadays, Tian Jiu is usually performed by two approaches: 1) one approach is to apply Tian Jiu herbs



Bai Jie Zi (白芥子 *Semen Brassicae*)

on acupoints directly, which produces strong irritation on the skin and causes large skin blisters, called “the direct medical vesiculation”; 2) the other is to cover the sterile tape or gauze with a small round hole on the acupoint and put herbs into the hole, which limits the irritation to a small area of skin so as to avoid larger blister, called “the indirect medical vesiculation”.

Principles

Tian Jiu is a compound with Tian (天 nature) and Jiu (灸 moxibustion), therefore it is called ‘natural moxibustion, which means that the moxibustion regimen follows the natural changes to boost body constitution. Tian Jiu regimen is guided by the Chinese medicine principles ‘unity of man and nature’ and ‘winter disease being treated in summer and summer disease being treated in winter’. As the winter diseases are usually caused by the cold evil, the treatment of Tian Jiu in the hottest days (Three Fu-days) strengthens Yang Qi (阳气) in the body. Likewise, summer diseases should be treated in the coldest days. The Three Fu-days and Three Jiu-days are defined according to the Chinese lunar calendar which uses Tian Gan (天干 heavenly stems) and Di Zhi (地支 earthly branches) to record the years, months, days and hours in ancient China. The ten Tian Gans are named Jia (甲), Yi (乙), Bing (丙), Ding (丁), Wu (戊), Ji (己), Geng (庚), Xin (辛), Ren (壬) and Gui (癸). The twelve Di Zhis are named Zi (子), Chou (丑), Yin (寅), Mao (卯), Chen (辰), Si (巳), Wu (午), Wei (未), Shen (申), You (酉), Xu (戌) and Hai (亥). Each heavenly stem is paired with an earthly branch to form the Gan-Zhi sexagenary cycle (Table 1)¹.



Ancient Chinese Coin (a round coin with square hole)

Table1. The Gan-Zhi Sexagenary Cycle

1	2	3	4	5	6	7	8	9	10
Jia-Zi	Yi-Chou	Bing-Yin	Ding-Mao	Wu-Chen	Ji-Si	Geng-Wu	Xin-Wei	Ren-Shen	Gui-You
11	12	13	14	15	16	17	18	19	20
Jia-Xu	Yi-Hai	Bing-Zi	Ding-Chou	Wu-Yin	Ji-Mao	Geng-Chen	Xin-Si	Ren-Wu	Gui-Wei
21	22	23	24	25	26	27	28	29	30
Jia-Shen	Yi-You	Bing-Xu	Ding-Hai	Wu-Zi	Ji-Chou	Geng-Yin	Xin-Mao	Ren-Chen	Gui-Si
31	32	33	34	35	36	37	38	39	40
Jia-Wu	Yi-Wei	Bing-Shen	Ding-You	Wu-Xu	Ji-Hai	Geng-Zi	Xin-Chou	Ren-Yin	Gui-Mao
41	42	43	44	45	46	47	48	49	50
Jia-Chen	Yi-Si	Bing-Wu	Ding-Wei	Wu-Shen	Ji-You	Geng-Xu	Xin-Hai	Ren-Zi	Gui-Chou
51	52	53	54	55	56	57	58	59	60
Jia-Yin	Yi-Mao	Bing-Chen	Ding-Si	Wu-Wu	Ji-Wei	Geng-Shen	Xin-You	Ren-Xu	Gui-Hai

Table2. Three Fu-days in 2016

21-Jun	22-Jun	23-Jun	24-Jun	25-Jun	26-Jun	27-Jun	28-Jun	29-Jun	30-Jun
Jia-Xu (Xia zhi)	Yi-Hai	Bing-Zi	Ding-Chou	Wu-Yin	Ji-Mao	Geng-Chen (1st Geng)	Xin-Si	Ren-Wu	Gui-Wei
1-Jul	2-Jul	3-Jul	4-Jul	5-Jul	6-Jul	7-Jul	8-Jul	9-Jul	10-Jul
Jia-Shen	Yi-You	Bing-Xu	Ding-Hai	Wu-Zi	Ji-Chou	Geng-Yin (2nd Geng)	Xin-Mao	Ren-Chen	Gui-Si
11-Jul	12-Jul	13-Jul	14-Jul	15-Jul	16-Jul	17-Jul	18-Jul	19-Jul	20-Jul
Jia-Wu	Yi-Wei	Bing-Shen	Ding-You	Wu-Xu	Ji-Hai	Geng-Zi (3rd Geng)	Xin-Chou	Ren-Yin	Gui-Mao
21-Jul	22-Jul	23-Jul	24-Jul	25-Jul	26-Jul	27-Jul	28-Jul	29-Jul	30-Jul
Jia-Chen	Yi-Si	Bing-Wu	Ding-Wei	Wu-Shen	Ji-You	Geng-Xu (4th Geng)	Xin-Hai	Ren-Zi	Gui-Chou
31-Jul	1-Aug	2-Aug	3-Aug	4-Aug	5-Aug	6-Aug	7-Aug	8-Aug	9-Aug
Jia-Yin	Yi-Mao	Bing-Chen	Ding-Si	Wu-Wu	Ji-Wei	Geng-Shen	Xin-You (Liqiu)	Ren-Xu	Gui-Hai
10-Aug	11-Aug	12-Aug	13-Aug	14-Aug	15-Aug	16-Aug	17-Aug	18-Aug	19-Aug
Jia-Zi	Yi-Chou	Bing-Yin	Ding-Mao	Wu-Chen	Ji-Si	Geng-Wu	Xin-Wei	Ren-Shen	Gui-You

The first two Fu-days is defined as the third and fourth Geng-day respectively after Xia Zhi (夏至 Summer solstice), one of 24 solar terms. The third Fu-day is the first Geng-day after Li Qiu (立秋 Start of autumn), one of 24 solar terms². The first Jiu-day is the day of Dong Zhi (冬至 Winter solstice). The second Jiu-day is the ninth day after Dong Zhi. The third Jiu-day is the second ninth day after Dong Zhi³. For example, in 2016, the Summer solstice was on June 21 (named Jia-Xu) and the Start of autumn was on August 7 (named Xin-You). According to the definition described above, the dates of the Three Fu-days are as follows: July 17 (1st Fu-day), July 27 (2nd Fu-day) and August 16 (3rd Fu-day) (Table 2). Winter solstice is on December 21. The three Jiu-days are: December 21 (1st Jiu-day), and December 30, 2016 (2nd Jiu-day), and January 8, 2017 (3rd Jiu-day).

Materials and acupoints

Traditionally, various irritant herbs and insects are used as materials for Tian Jiu, such as Garlic, Bai Jie Zi (白芥子 *Semen Sinapis Albae*), Gan Sui (甘遂 *Radix Euphorbiae Kansui*), Xi Xin (细辛 *Herba Asari*), Yan Hu Suo (延胡索 *Rhizoma Corydalis*) and Fu Zi (附子 *Radix Aconiti Lateralis Preparata*)^{4,5}. The formula of Tian Jiu is usually composed of a few herbs or insects. One of the most renowned formulae for cold-type asthma was documented in Zhang Shi Yi Tong (《张氏



Yan Hu Suo (延胡索 *Rhizoma Corydalis*)



Xi Xin (细辛 *Herba Asari*)

医通》 *Zhang's Medical Book*) by Lu Zhang (张璐) in the Qing Dynasty (清代 1636-1911) "Bai Jie Zi (白芥子 *Semen Sinapis Albae*) 1 Liang (两), Yan Hu Suo (延胡索 *Rhizoma Corydalis*) 1 Liang (两), Gan Sui (甘遂 *Radix Euphorbiae Kansui*) and Xi Xin (细辛 *Asarum sieboldii* Miq) a half Liang (两) respectively, She Xiang (麝香 *Moschus*) a half Qian (钱). Mix the herbs and the mashed ginger, and smear the mixture on the patient." In clinical practice, it is a common practice to apply Tian Jiu with the fixed formula, but specific acupoints will be chosen according to various patterns of different patients.

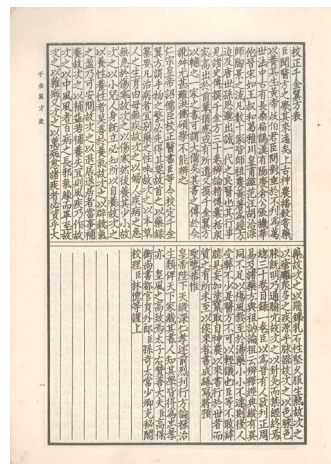
The commonly used acupoints include Feng Men (风门 BL12), Fei Shu (肺俞 BL13), Xin Shu (心俞 BL15), Pi Shu (脾俞 BL20), Wei Shu (胃俞 BL21), Shen Shu (肾俞 BL23), Gao Huang (膏肓 BL43), Zhi Shi (志室 BL52), Zhong Wan (中脘 CV12), Dan Zhong (膻中 CV17), Tian Tu (天突 CV22), and Ding Chuan (定喘 EX-B1). The stimulation upon the acupoints enhances the function of viscera and organs.

Indications and precautions

As one of heavenly stems, Geng (庚) belongs to the metal (金) in Five Elements (五行) and the Lung in five viscera respectively. Tian Jiu (天灸), the treatment conducted in Geng-days, is thought to benefit lung diseases. Indications of Tian Jiu include asthma, chronic cough, chronic bronchitis, chronic rhinitis, allergy, chronic arthritis, etc.^{3, 5-8}. As it stimulates various acupoints, Tian Jiu is thought to help promote Qi (气) and blood circulation in the meridians. Tian Jiu has been employed to activate blood, and thus relieve pains, strengthen spleen and stomach, and induce diuresis to alleviate edema⁵. Recent clinical studies and systematic reviews have shown promising effects of Tian Jiu on chronic asthma and allergic rhinitis^{2, 4, 9}. As Tian Jiu causes the burning, redness and blistering of the skin, practitioners should try to avoid severe skin burns or blisters, particularly for the elderly, children and pregnant women. Skin infection is the primary concern. It is important to be especially careful with persons who have skin allergies or skin insensitive conditions (neural injury, diabetes mellitus), for such persons are especially susceptible to Tian Jiu powders. Tian Jiu patches are usually removed when patients feel a burning sensation or small blisters appear. However, some Chinese Medicine practitioners argue that this procedure might reduce the efficacy of Tian Jiu.

Chinese Medicine Classic, Huang Di Nei Jing (《黄帝内经》 *Yellow Emperor's Internal Classic*) indicated two principles of staying healthy—"Human body should correspond to the heavenly Qi and the earthly Qi". "Yin and Yang in four seasons are the roots of all things in the nature. Sages should know how to cultivate Yang

Qian Jin Yi Fang (《千金翼方》 *Supplement to the Formulas of a Thousand Gold Worth*)



in spring and summer while nourish Yin in autumn and winter in order to follow such roots"^{10, 11}. Tian Jiu reflects the wisdom of our ancestors in health preservation and is worthy of worldwide promotion.

References:

1. Heavenly Stems and Earthly Branches [http://www.hko.gov.hk/gts/time/stemsandbranches.htm]
2. Zhu L, Zhang W, Wong V, Eric Z, Lao L, Lo K, Chan W, Yau T, Li L: Randomized trial of acupoints herbal patching in Sanfu Days for asthma in clinical remission stage. Clin Transl Med 2016, 5(1):5.
3. CHEN J-q, LI M-l, WANG S-x, WANG P-p, LI G-l, CHEN J: Immediate Effects and Follow-up Analysis of Crude Herb Moxibustion on Allergic Rhinitis in Coldest Days of Winter [J]. Journal of Clinical Acupuncture and Moxibustion 2010, 10:017.
4. Wen C-Y-Z, Liu Y-F, Zhou L, Zhang H-X, Tu S-H: A Systematic and Narrative Review of Acupuncture Point Application Therapies in the Treatment of Allergic Rhinitis and Asthma during Dog Days. Evidence-Based Complementary and Alternative Medicine 2015, 2015.
5. Tan Z: Tianjiu Therapy. Nanning: Guangxi Science and Technology Publishing House; 1991.
6. Tai C-J, Chien L-Y: The treatment of allergies using Sanfujiu: a method of applying Chinese herbal medicine paste to acupoints on three peak summer days. The American journal of Chinese medicine 2004, 32(06):967-976.
7. Tai C-J, Chang C-P, Huang C-Y, Chien L-Y: Efficacy of Sanfujiu to treat allergies: patient outcomes at 1 year after treatment. Evidence-Based Complementary and Alternative Medicine 2007, 4(2):241-246.
8. Peng J, Wu X, Hu J, Fang Y, Zi M, Liu B: Influencing factors on efficacy of summer acupoint application treatment for allergic rhinitis: a retrospective study. Journal of Traditional Chinese Medicine 2012, 32(3):377-381.
9. Zhu LB, Zhang W, Wong V, Eric Z, Lo KC, Chan WC, Yau T, Li L: Two Years versus One Year of Tianjiu Therapy in Sanfu Days for Chronic Asthma: A Clinical Efficacy Observation Trial. Evid Based Complement Alternat Med 2014, 2014:807598.
10. Li Z, Liu X: Yellow Emperor's Canon of Medicine Plain Conversation I. Xi'an: World Publishing Corporation; 2008.
11. Li Z, Liu X: Yellow Emperor's Canon of Medicine Spiritual Pivot III. Xi'an: World Publishing Corporation; 2008.



ABOUT THE AUTHOR

Haiyong Chen, PhD., professor, a registered Chinese Medicine Practitioner and a research assistant professor in School of Chinese Medicine, The University of Hong Kong.
E-mail: haiyong@hku.hk

Shiguang Li, a clinician in the Departments of Oncology and Hematology, Shenzhen Hospital of Traditional Chinese Medicine.
E-mail: skyelishiguang@126.com

The History of Ba Duan Jin

By Xiaoting Zhao (赵晓霆)

Ba Duan Jin (八段锦 Eight Sets of Movements) is an ancient practice that can be traced back to thousands of years ago. It consists of eight movements. Literally, the word Jin (锦) means precious or valuable (a silken quality like a piece of brocade). According to legend, Daoist immortals practiced Ba Duan Jin to lay foundations for inner alchemy and eminent monks practiced Ba Duan Jin for Chan (Zen)-meditation. The common people practiced Ba Duan Jin to remove diseases and improve health.

Ba Duan Jin has a very long history of development.

As the story goes, a Daoist priest in the East Jin dynasty (317-420) named Xun Xu (许逊), from Yuzhang (豫章), Nanchang (南昌), Jiangxi (江西) Province, was the patriarch of Jing Ming Daoist Branch (净明道派 Pure Brightness Sect). He was also the legendary Shen Gong Miao Ji Zhen Jun (神功妙济真君 Sublime Saviour of Divine Virtuosity) of "when a man attains the Dao, all his family including fowls and dogs ascend to the heaven".

In addition, Xun Xu was also the author of Daoism classics including Ling Jian Zi (《灵剑子》). The Ling Jian Zi Yin Dao Zi Wu Ji Yin Dao Jue (《灵剑子引导子午记引导诀》 *Ling Jian-zi's Record of Dao Yin between the Hours of Zi and Wu*) states, "Two hands hold up the heaven to regulate Sanjiao, drawing the bow left (the liver) and right (the lung) to shoot the hawk, strengthen the liver and kidneys using two hands, hold the left elbow with the right hand and look to the left and vice versa to regulate emotions, abduce and shake two arms to benefit the heart, two hands hold the soles to strengthen the low back, and cover the ears with two hands to click teeth 36 times, and tap the postauricular bone using the index finger", the volume 10 of the Dao Zang (《道藏》 *Daoist Canon*). These eight sentences summarized seven movements. Although these movements were not named as Ba Duan Jin, they are the early verses of Ba Duan Jin.

According to Xun Xu, he once learned the Tai Shang Ling Bao Jing Ming Fa (太上灵宝净明法) from an immortal, including the method of fighting against dragons and killing of snakes. During his official service, he had done many things to help the people. Xun Xu was already 136 years old in the second year of Ningkang (宁康 374). On the first day of the eighth lunar month of that year, his whole family of 42 persons ascended to the heaven, together with their fowls and dogs. He was venerated as Xu Immortal (Xian). Before ascending to the heaven, Xun Xu thrust his sword into the roof of his house. This had two purposes: one was to keep the ninth son of the dragon spraying water to suppress fire; the other was to repel demons and evil spirits. Today, Xu families in Jiangxi province still consider Xun Xu as their guarding angel.

Hongjing Tao (陶弘景 456-536), style name (or courtesy name) Tongming (通明) and pseudonym Hua Yang Yin Ju (华阳隐居 Hua Yang recluse), lived in the Southern Liang dynasty (502-557). Born in Moling, Danyang (now Nanjing, Jiangsu Province), Hongjing Tao was a well-known medical expert, alchemist and writer. Although he lived a secluded life in the mountains, he remained an adviser and friend to the emperor Wu of Liang. Consequently, Hongjing Tao had the nickname Prime Minister in the Mountains. The emperor Wu of Liang once issued an imperial edict saying 'what can the mountains offer you'? (Implying that there's nothing in the mountains and he should be a government official). Hongjing Tao wrote a poem to reply the emperor:

What can the mountains offer me?
Nothing but the clouds white and free.
Though enjoy the scene with content,
To you, my lord, I'm shy to present.

After declining the emperor's invitation, Hongjing Tao devoted himself to in-depth study of Daoism. He further developed the Shang Qing Dao (《上清》*Supreme Clarity*) and became the real founder of the Mao Shan (Mt. Mao) Sect. He has been considered as an eminent and influential Daoist figure in the Southern dynasty (420-589). His book Yang Xing Yan Ming Lu (《养性延命录》*Records on Nourishing Character & Prolonging Life*) summarized the principles and practice on nurturing life before the Wei and Jin period (220-420). Some movements recorded in this book (e.g., drawing a blow to left and right, hold up the heaven using alternate hands and two hands hold the feet, etc.) are very similar to Ba Duan Jin (e.g., look back to alleviate overstrain and emotions, bouncing (7 times) on the feet, toes, heel, drawing the bow to shoot the hawk, raise hand on each side to adjust the spleen & stomach and clench the fists and glare fiercely to increase general vitality and muscular strength, etc.) in the late Qing dynasty (1644-1912).

The term Ba Duan Jin was first recorded as Chang Sheng An Le Fa (长生安乐法 Longevity and Wellness Exercise) in the Yi Jian Zhi (《夷坚志》) by Mai Hong (洪迈) in the Song Dynasty (960-1279); however, there were no detailed movements in the book. The Jun Zhai Du Shu Zhi (《郡斋读书志》*Reading Notes in Jun Zhai*) compiled by Gongwu Chao (晁公武) in 1151 states, "Ba Duan Jin (whose author is unknown) is about rhymes of breathing out the stale and breathing in the fresh". Unfortunately this book was lost. You Lu (陆游)¹ mentioned in the Qing Zun Lu (《清尊录》) that General Pingzhong Yao (姚平仲) in Northern Song Dynasty (960-1127) had taught Ba Duan Jin in Mount Lu.

Zao Zeng (曾慥 courtesy name Duan Bo 端伯, pseudonym Zhi You Ju Shi 至

1. You Lu: a prominent poet of China's Southern Song Dynasty (1127-1279).

游居士 or Zhi You Zi 至游子), an eminent Daoist scholar in the early years of the Southern Song Dynasty recorded Ba Duan Jin in annotations of the 23rd volume Lin Jiang Xian (《临江仙》Immortals on the River) of the Xiu Zhen Shi Shu Za Zhu Jie Jing (《修真十书·杂著捷径》Shortcut to Miscellaneous Writings, Ten Books on Cultivating Perfection). According to the original text, Dongbin Lv (吕洞宾)² carved the Ba Duan Jin of Quan Zhongli (钟离权)³ on the stone wall to pass down through generations. Thereafter, Ba Duan Jin of Yinqing Dou (甯银青) and Mr. Cui had been supplemented (unfortunately, these two versions were lost). Zao Zeng (曾慥) supplemented six-word healing sounds.

In the Xiu Zhen Mi Zhi Shi Lin Guang Ji (《事林广记·修真秘旨》Secret of Health, the Encyclopedia) by Yuanliang Chen (陈元靓) in the Southern Song dynasty (1127-1279), Zhenren LV (i.e., Dongbin LV 吕洞宾) An Li Fa (吕真人安乐法) was recorded as follows: Raise the head and lift palms to the sky to regulate Sanjiao, draw a bow to both sides to shoot a hawk, left for the liver and right for the lung, lift hand to the east to regulate the spleen and to the west to regulate the stomach, look back and forward to balance seven emotions, sweep the tail like an eel to benefit heart Qi, reach the feet with both hands to strengthen the low back, gather Qi of five-zang organs to Dantian area and swallow saliva and flick fingers on both hands.

Although these descriptions did not mention the name of Ba Duan Jin (八段锦 Eight Sets of Movements), they are very similar to the later verses of Ba Duan Jin and therefore considered as the prototypes of Ba Duan Jin.

The early versions of Ba Duan Jin include practicing in a standing/sitting position, Dao Yin (导引) alone, six healing sounds coupled with Dao Yin or Dao Yin coupled with Tu Na (吐纳 inhalation and exhalation), etc.

The well-known Ba Duan Jin Dao Yin (八段锦导引) method was recorded in Huo Ren Xin Fa (《活人心法》The Method of Saving People) by Quan Zhu (朱权 nickname: Di Xian 鵬仙), the 17th son of Yuanzhang Zhu (朱元璋 Ming Taizu), the founder and first emperor of the Ming Dynasty. Today, the Korean woodblock-printed edition completed at the 20th year (1527) of Emperor Jiajing (嘉靖) is still available. In addition, the method was recorded in the Bao Sheng Xin Jian (《保生心鉴》Personal Experience in Health Cultivation) (1506) attached to the Huo Ren Xin Fa (《活人心法》The Method of Saving People) and the Korean book Yi Fang Lei Ju · Di Xian Huo Ren Xin (《医方类聚·鵬仙活人心》Di Xian's Method of Saving People, Categorized Collection of Medical Formulas). The preface of Bao Sheng Xin Jian (《保生心鉴》Personal Experience in Health Cultivation) states, 'the eight Dao Yin (导引) illustrations in the Huo Ren

2. Dongbin Lv: One of the earliest masters of Neidan or internal alchemy, a Tang Dynasty scholar and poet who has been elevated to the status of an Immortal in the Chinese cultural sphere.

3. Quan Zhongli: Courtesy name Yun Fang, one of the most ancient of the Eight Immortals and the leader of the group. He is also known as Zhongli of Han because he was said to be born during the Han Dynasty.

Xin Fa (《活人心法》*The Method of Saving People*) were passed down from the remote past and cherished by those who practice'. With a perfect combination of motion (active exercises) and stillness (tranquil inner cultivation), Ba Duan Jin Dao Yin has played an important role in the history of Chinese Yangsheng (life-nurturing) and Dao Yin.

Later, the Zhong Li Ba Duan Jin (钟离八段锦 Zhongli's Eight Sets of Movements) was referenced in many medical and health cultivation books in the Ming (1368-1644) and Qing Dynasties (1644-1912).

Books in the Ming Dynasty include Dao Yin Fa (导引法) in the Yi Fang Lei Ju · Di Xian Huo Ren Xin (《医方类聚·昀仙活人心》*Di Xian's Method of Saving People, Categorized Collection of Medical Formulas*), An Mo Dao Yin (按摩导引) in the Dong Yi Bao Jian · Nei Jing Pian (《东医宝鉴·内景篇》*Internal Medicine, Precious Mirror of Oriental Medicine*) (1611), Zhong Li Zu Shi Ba Duan Jin Dao Yin Fa (钟离祖师八段锦导引法) in the Lei Xiu Yao Jue (《类修要诀》*The Essence of Categorized Exercises*), Ba Duan Jin Dao Yin Fa (八段锦导引法) and Ba Duan Jin Zuo Gong Tu (八段锦坐功图) in the Zun Sheng Ba Jian · Yan Nian Que Bing Jian (《遵生八笺·延年却病笺》*Achieving Longevity and Removing Diseases, Health Cultivation in Eight Ways*) (1591), Ba Duan Jin Dao Yin Tu (八段锦导引图) in the Yi Men Guang Du · Chi Feng Sui (《夷门广牍·赤凤髓》*Marrow of Red Phoenix, Archives By a Hermit*) (1579), Ba Duan Jin Fa (八段锦法) in the Xiu Ling Yao Zhi (《修龄要旨》*The Essence of Health Cultivation Exercise*) (approximately 1642) and Ba Duan Jin Dao Yin Tu in the She Sheng Zong Yao (《摄生总要》*General Principle for Health Cultivation*) (1638), Ba Duan Jin Zuo Gong Jie Jing (八段锦坐功捷径) in the Wan Shou Xian Shu (《万寿仙书》*Treatises on Longevity and Immortality*) (1632) and Ba Duan Jin Dao Yin Tu Shuo (八段锦导引图说) in the San Cai Tu Hui (《三才图会》*Assembled Illustrations of Heaven, Earth and Man*).



Books in the Qing Dynasty include Ba Duan Jin (八段锦) and Ba Duan Jin Poem (八段锦诗) in the Xin Yi Ji (《心医集》*Zhu Dengyuan's Experience in Health Cultivation Exercise*) (1656), Zhongli Gong Ba Duan Jin (钟离公八段锦) in the Yi Yang Quan Yao (《颐养诠要》*Elaboration Summary of Health Conservation*) (1705), Da Duan Dao Yin Fa (八段导引法) in the Yang Sheng Mi Zhi (《养生秘旨》*Secret Tips on Health Cultivation*) (1891), Ba Duan Jin Nei Gong (八段锦内功) in the second part of Nei Wai Gong Tu Shuo Ji Yao (《内外功图说辑要》*Summary of Illustrated Internal and External Exercises*) (1918), and Ba Duan Jin Kou Jue Jie Yao (《八段锦口诀解要》*Elaborations on Verses of Ba Duan Jin*) (1920).

Historically, there are other recordings of Ba Duan Jin (八段锦 Eight Sets of Movements) verses. The Lei Xiu Yao Jue (《类修要诀》*The Essence of Categorized Exercises*) in the Ming Dynasty cited Ling Jian Zi Yin Dao Zi Wu Ji · Yin Dao Jue (《灵剑子引导子午记·引导诀》*Ling Jian-zi's Record of Dao Yin between the Hours of Zi and Wu*) and renamed it 'Xu Zhen Jun Yin Dao Jue (许真君引导诀)'. The Yi Fang Lei Ju (《医方类聚》*Categorized Collection of Medical Formulas*) by Li-meng Jin (金礼蒙) from Korea recorded "Lv Zhen Ren (i.e. Dong-bin Lv 吕洞宾) An Le Fa (吕真人安乐法)". The Yi Yang Quan Yao (《颐养诠要》*Elaboration Summary of Health Conservation*) by Xi Feng (冯曦 courtesy name Qing Chuan 晴川, pseudonym Han Wei 汉炜 or Shou He Dao Ren 守和道人) in the Qing Dynasty recorded similar "Lv Zu An Le Ge (吕祖安乐歌, Lv Zu i.e. Dong-bin Lv 吕洞宾)". After studying Ba Duan Jin (八段锦 Eight Sets of Movements) in both standing and sitting positions, Jie Lou (娄杰 courtesy name Shou Zhi 受之) in the Qing Dynasty compiled the Ba Duan Jin Zuo Li Gong Fa Tu Jue (《八段锦坐立功法图诀》*Illustrated Ba Duan Jin Verses in Standing and Sitting Positions*) in 1876 (the 2nd year of Guangxu 光绪 era). Today, Fang Cao Xuan (芳草轩) woodblock-printed edition (1876) of this book is still available, coupled with the Guangzhou Shou Jing Tang (守经堂) woodblock-printed edition of Ba Duan Jin Tu Shuo (《八段锦图说》*Illustrated Ba Duan Jin*) by Qing Lai Zhen Ren (青菜真人) in the Qing Dynasty. According to the textual research by Hao Tang (唐豪)⁴, most popular dynamic Ba Duan Jin (八段锦) movements and verses were formed in the Guangxu (光绪) period. The You Xue Cao Shen (《幼学操身》*Physical Exercises for Children*) published by Shanghai Tong Wen Shu Ju (同文书局)⁵ in 1890 and the Xin Chu Bao Shen Tu · Ba Duan Jin Tu (《新出保身图说·八段锦图》*Illustrated New Methods for Health Preservation*) published in 1898.

Translator: Chouping Han (韩丑萍)

ABOUT THE AUTHOR

Xiaoting Zhao, an attending physician in Shanghai Qi Gong Research Institute and expert on TCM health preservation and rehabilitation.
E-mail: zxt7410@163.com

4. Hao Tang (1887-1959): a Chinese lawyer and expert on Chinese martial arts. He published a dozen books on the history of Chinese martial arts.

5. Tong Wen Shu Ju: the first lithographic printing house in the history of China, founded by Xu Xun and Xu Hong-fu in 1882. Unfortunately, it was closed in 1898.

Overseas Education

Memories of Studying at SHUTCM from 2002 to 2014

By Natasha Lee (CAN)



Group photo of foreign students in SHUTCM

I first landed in China in the summer of 2002 with much anticipation and even more determination. I knew my choice of studying TCM at the Shanghai University of Traditional Chinese Medicine (SHUTCM) would be a long road full of challenges and rewards. My first step would be to brush up on my Mandarin skills by attending the language courses offered by the

University pre-med program. I specifically had chosen to study at SHUTCM due to its unequivocal high reputation as one of the best TCM institutions in China. Furthermore, the fact that the city of Shanghai had always fascinated me since childhood made the decision of choosing a location an easy one.

In order to get accepted into the TCM undergraduate program (offered only in Chinese during those days), I needed to get a certain score on the HSK examination. In that year, the score was set at a 6 or higher. This was equivalent to an advanced language proficiency in the categories of vocabulary, listening, grammar, reading comprehension and writing. I had previously studied Mandarin in Vancouver and then in Taipei, thus I was allowed to directly enter the SHUTCM Advanced Mandarin course. Full-time language study consisting of day classes at the University and then hours of self-study and homework in the evenings was a good taste of the sacrifice and hard work that was yet to come. Six months later, I was admitted to SHUTCM's undergraduate medical program and was on my way to realizing my dreams.

Although I had, in fact, already attained a certain level of language ability, the bombardment of Chinese characters and terms that I was faced with was intimidating at the least. Over the next weeks and months that followed, my jumbo-sized Chinese-English dictionary had definitely become a trusted friend. The first year studies comprised mostly of TCM theory and science courses. The classes were large and had from 40 to 60 students. Furthermore, the professors needed to cover a large amount of material every term, therefore little interaction between students and professors went on until after the class was over. However, during breaks, the professors were always willing to answer questions or clarify ambiguities which may have arisen.

My initial decision to study TCM in China was primarily inspired by my Cantonese grandfather. I was also aware that learning TCM in the place where it is originated



Dr. Natasha Lee

would have much greater educational value overall. I was certain that I would be exposed to a wealth of knowledge that well surpassed any other TCM institutions outside of China. This is due to the fact that TCM is part of Chinese culture. It has a rich history and plays an important role in Chinese people's daily lives. Many Chinese people have already been partly versed in TCM or at least have a basic concept of terms or medicines.

The TCM undergraduate program at SHUTCM lasted five years. Every summer students must intern at one of the various famous TCM hospitals in Shanghai for one month. This is how

the students get their hands-on practical experience. SHUTCM provides a good balance between the theoretical and practical aspects of studying medicine. Some of my most memorable experiences throughout my TCM studies occurred during these summer internships. The local patients were not only very cooperative, but moreover were very curious about foreigners being interested enough in TCM to come to China to study it for years.

In the first five years of my studies, I memorized oceans of information. Every day was a new adventure of acquiring knowledge. With time, I was able to solidify my grasp of TCM theory and greatly improve my Mandarin fluency. Living among the ever-changing landscape of Shanghai was also exciting and unpredictable. Bonds between friends also grew stronger year after year by living through the difficulties and challenges together while studying medicine in China.

Although I graduated in 2008 with an undergraduate degree in TCM, I went on to fulfill the one-year residency requirement in order to take the PRC medical doctor licensing examination. During that one year, I spent time in Internal Medicine, Pediatrics, Gynecology, Dermatology, Acupuncture, Childhood Tuina, *etc.* I was overwhelmed at the number of patients Chinese doctors saw on a daily basis. The time spent with each patient during the consultations is usually quite brief but may depend on how many patients are waiting that day. I can honestly admit that the experience and knowledge I gained that year was utterly invaluable to my future practice as a TCM physician.

The PRC medical doctor licensing examination comprises of two parts. One must first pass a practical examination before being able to be scheduled to take the theoretical examination. This latter examination is held on two full days. There are 4 examination papers in total, spanning over two mornings and two afternoons. The results come out several months later and every year the passing score varies according to the mean of that particular year.

Upon completion of my undergraduate degree and attainment of my PRC license to practice medicine in China, I still felt the need to improve myself even further. I decided to apply for graduate studies at SHUTCM in the department of TCM health sciences. After passing the Master's program entrance examination, I committed myself to three more years of full-time study. During the first year, I once again found myself spending full days inside lecture halls at the university. The second and third years, however, were mostly about my research and writing my thesis to be presented and eventually published.

In retrospect, I realize that my success at SHUTCM was much due to my ability to time management. The amount of time spent in memorizing and trying to grasp difficult concepts would have gradually become unbearable to a non-disciplined student. During the years I spent studying TCM in China, I learned how to prioritize tasks from urgent to non-urgent ones. I set clear goals for myself, both short-term and long-term, and rarely allowed myself to deviate from them. Keeping a positive attitude and open mind also helped me to benefit the most during my TCM studies at SHUTCM.

Before embarking on my educational journey in China, I was clearly aware that things might be different. But reflecting on the past decade or so, I realize now that by embracing differences and accepting the problems or conflicts I was confronted with, I was able to academically, and personally, prosper by being given great opportunities to learn.

After finishing my Master's studies at SHUTCM, I considered leaving China to practice TCM in the West. Nevertheless, I changed my mind because, first and foremost, I had grown extremely fond of my new home. I decided to stay in Shanghai to work as a TCM physician in a privately-owned foreign clinic in the central business district. With the growth of the Chinese economy in recent years, there has also been an influx of foreign workers arriving in Shanghai. I felt that there was a definite need, in the clinical sector, for a China-educated TCM physician and polyglot. It was not only a great opportunity for me to use my professional knowledge in TCM but also to tap into my foreign-Chinese cultural background to build a successful career.



ABOUT THE AUTHOR

Natasha Lee, obtained a Master's Degree from the Shanghai University of Traditional Chinese Medicine.
E-mail: woodchild@hotmail.com

Finding Health

Traditional Chinese Basics

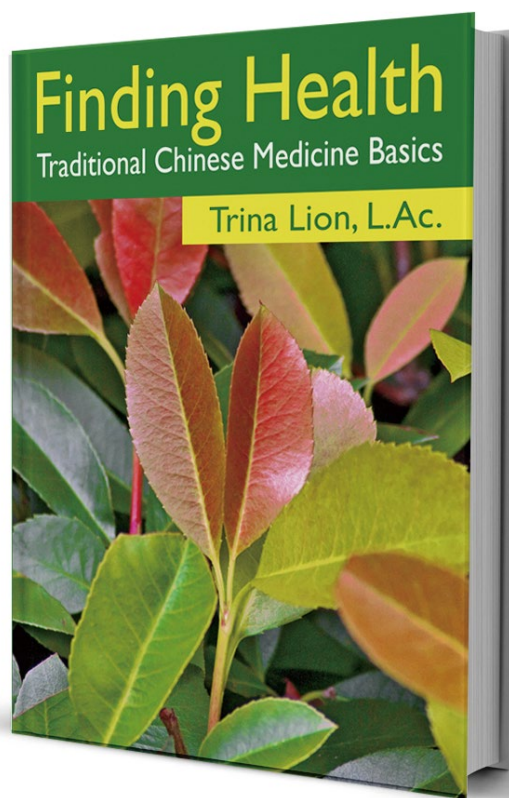
By Sarah O'Leary (USA)

Encouraging Western patients to adopt Traditional Chinese Medicine (TCM) ideas can be tricky. Do we give mega-vocabulary lessons or oversimplify? When patients diagnose themselves, how do we respond? And how can we explain to patients, many of whom were raised on symptomatic care, that preventative measures are just as crucial to their health?

Good news. We can now point to a book, an illustrated manual by American acupuncturist Trina Lion. Trina is one of few acupuncturists to have worked in a local hospital in Shanghai and to have taught TCM in a Chinese university. She has also lectured on TCM at American universities and corporations both domestically and abroad. There is an ebook version, for readers outside Shanghai. And best of all, it's a fun little read.

In Finding Health: Traditional Chinese Basics, Trina gives a practical overview on core concepts including Yin (阴) and Yang (阳) ; Biao and Ben (标本 Root and Branch) ; Qi (气), Jing (精) , and Shen (神) ; and the Wu Xing (五行 Five Elements).

From exhausting vacations to overeating, Trina describes how common situations affect our health and can be considered Yin or Yang, cold or hot. Readers who enjoy a Western diet may be chagrined to learn that their cheese-topped salads paired with an icy cold drink aren't particularly balanced meals, nor are alcoholic drinks paired with spicy lamb skewers. Trina admits that moderation is not easy, but notes that it is the kindest way to reduce and prevent new symptoms.



For readers whose native language isn't English, or who prefer "reading" pictures to texts, Trina's cartoons offer fresh insight into TCM theory. The Yin-Yang (阴 阳) symbol often appears on clothes and tattoos, but perfect balance is an impossible goal, as Trina explains through a pack of struggling, chaotic Yin-Yang symbols. The Jing (精) can help us survive and recover, but we may use Jing just to get through a day. To illustrate this point, Trina draws a man relaxing in a coffee mug decorated with pictures of sweets. He holds a lit cigarette, a martini glass, and a cell phone. On his chest, a digital timer has counted down to zero. Readers quickly grasp that the man is hurting himself (and the Jing) through his lifestyle choices.

Beyond her pictures, Trina's words are vivid and clear: Dampness is "like a glow around a streetlight on a rainy night." "If you want the truth, ask Jin (金 metal). If you want a kinder version, ask Tu (土 earth), which cares about your feelings." Trina's sense of humor and compassion infuses the entire text. There is no reason to excuse or panic over a buffet or bachelor party, a skipped meal or video marathon. Instead, we can understand the implications of our choices and try to make more balanced choices going forward.

To make our relationships healthier, we can read Trina's second TCM book, *Understanding People: Personality Theory in Traditional Chinese Medicine*. Trina explores how to use the Five Elements to communicate with everyone from our mother-in-law to our neighbor more effectively and efficiently. For this and the ebook of Finding Health, visit trinaliontcm.com.



ABOUT THE AUTHOR

Sarah O'Leary, owner of Mend Acupuncture (mendacupuncture.com), which includes both the largest community acupuncture clinic in Maryland and a private acupuncture clinic. An acupuncturist for a decade, Sarah is a graduate of the Maryland University of Integrative Health. She has been profiled by Baltimore Magazine and is the co-author of Transformative Nutrition, a holistic approach to healthy eating and weight loss.

E-mail: sarah@mendacupuncture.com

The Tapestry of TCM

By Trina Lion (USA)



All health care practitioners have different:

EDUCATION

Training

Experience

Philosophy

SCOPE OF PRACTICE

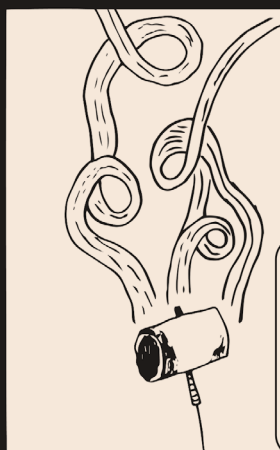
Communication

Availability

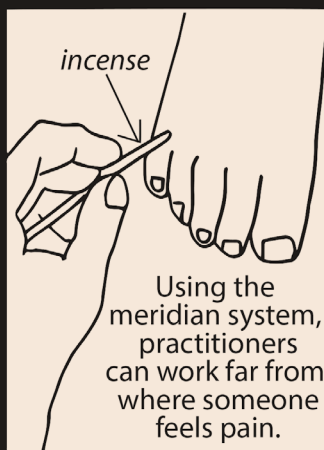
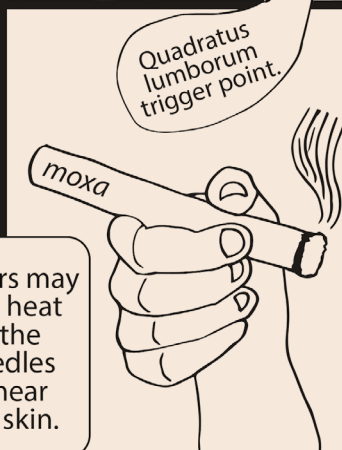
But each TCM practitioner may use a different technique and have a different clinical focus.



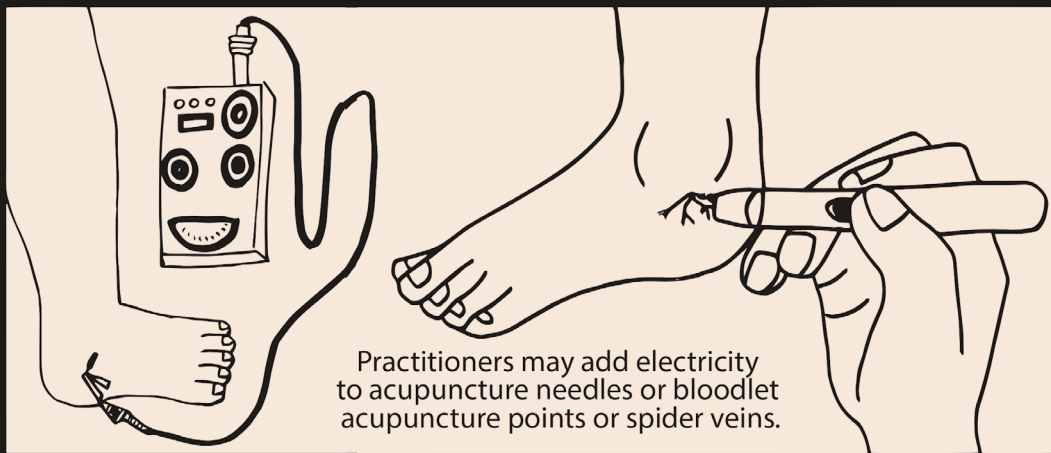
Some may encourage you to eat differently, to help change your symptoms through your lifestyle.



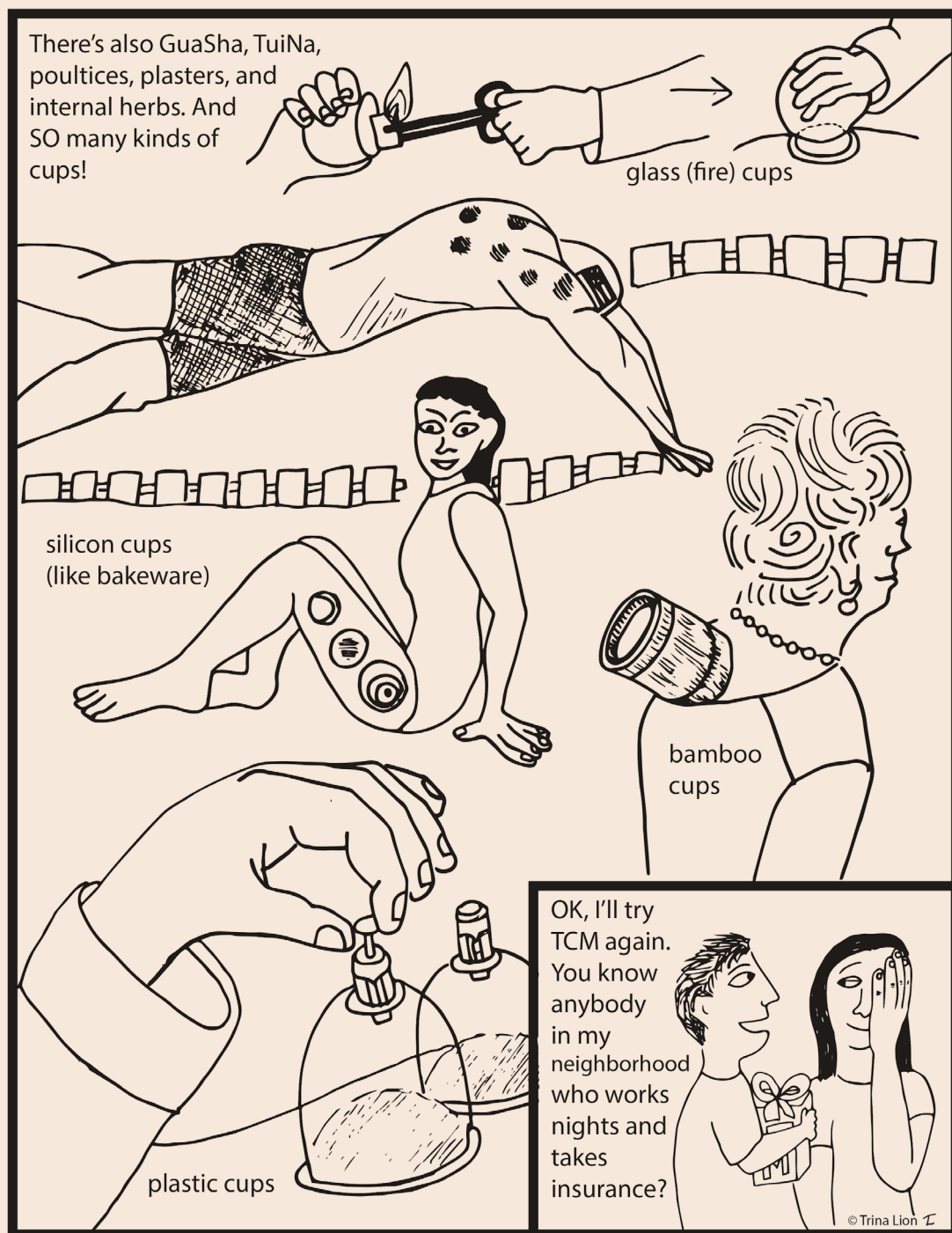
Others may add heat to the needles or near the skin.



Using the meridian system, practitioners can work far from where someone feels pain.



Practitioners may add electricity to acupuncture needles or bloodlet acupuncture points or spider veins.



ABOUT THE AUTHOR

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

欢迎加入院刊俱乐部

Our Readers' Club always welcomes you!

《孔子学院》多语种期刊帮你学好汉语、了解中国

Confucius Institute: your guide to Chinese language & window to China



Download free *CONFUCIUS INSTITUTE* APP
and read on all your devices

在您的手机或电脑上免费下载《孔子学院》阅读软件



iTunes
Apple



On-line
www.cim.chinesecio.com



Google Play
Android



Amazon
Android

ISO 18665: 2015 Traditional Chinese medicine

— Herbal Decoction Apparatus

On November 6, 2015, ISO 18665:2015 Traditional Chinese medicine - Herbal Decoction Apparatus was published by the International Organization for Standardization (ISO).

The project was proposed in 2012 and was approved in March, 2013. "Actually, although it was only a decision, the process was very tough." the project leader Mr. Libin Jiang (姜黎滨) said, The standard went through five plenary meetings and various working group meetings. All experts worked together in the development of this international standard. After 32 months of hard work, it was finally published in 2015.

This International Standard specifies the general requirements of herbal decoction apparatus with design pressures less than 0.1MPa. It includes both hermetic and non-hermetic decoction apparatus.

Herbal medicine is a unique and excellent part of TCM. It is popular all over the world for its extraordinary effects and few side-effects. However, the process of decocting is very complex, leading to a rough quality level, which affect its efficacy. Herbal decoction apparatus is a significant innovation for TCM which solves the decocting problem.

With industrial transformation of handicraft industry, more and more machines have taken over the labor force, and standards such as herbal decoction apparatus meet the needs of mass production. It guides TCM to modernization, automatization, and standardization. Therefore it ensures the decoction efficacy through controlling equipment quality. For the herbal remedy dustry, it improves the economic benefits of companies with a 15.2% growth compared from the same period last year. And

as for TCM, it facilitates a firm foundation of an international associations for herbal decoction apparatus and a China-UK traditional Chinese culture exchange. But most importantly, it promotes the exchange and development of TCM.



(International Organization for Standardization)



Healthcare Wisdom in
Traditional Chinese Medicine

中医文化
东方智慧

中醫藥文化

CHINESE MEDICAL CULTURE

海外版

Price: 6.99\$

