

Introduction to Chinese Medicine and Eastern Philosophy part 2

(These excerpts are from older books and they are not the only experts on this subject. I only have a Shoden or beginner understanding. I defer to my more knowledgeable teachers and authors on this subject.) PBK

From the book
**BETWEEN HEAVEN AND EARTH
A GUIDE TO CHINESE MEDICINE**
Harriet Beinfield, Lac. and Efrem Korngold, Lac., O.D.M

(The authors Efrem and Harriet studied and later practiced Acupuncture and Chinese Medicine after 1973 when access to China “The bamboo curtain” was opened. PBK)

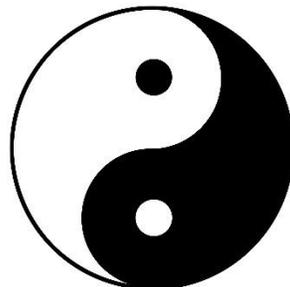
Taoist Philosophy in Action Page 7

Protecting human life by preserving the conditions within which it thrives is the purpose of Chinese Medicine. Each of us has is pictured as an ecosystem as well as living within one. The balance of forces within us (Yin-Yang, Heat-Cold, Blood-Qi) determines our internal climate, our health or disease. Chinese medicine embraces the logic that the best remedy for calamity is to avert it.-the best cure for sickness is prevention.

The Nei Jing, a medical classic written in the second century B.C. states

Maintaining order rather than correcting disorder is the ultimate principle of wisdom. To cure a disease after it appeared is like digging a well when one already feels thirsty, or forging weapons after the war has already begun.

The true physician teaches the Tao-how to live. Traditional Chinese doctors are trained to cultivate wellness as well as to correct to correct ill health. Planning ahead, Chinese medicine that storms interrupt clear weather, that illness stalks and gains a foothold when we are vulnerable. Its strategy is to enable us to withstand the storm without becoming disabled by it and to accumulate resources in times of good weather, peace, and plenty. The technology of Chinese medicine-simple, inexpensive, and highly portable-was what first inspired Efrem’s imagination. A traditional doctor in China need only carry only a few needles and gather local herbs from the countryside to minister to his patients. Because medicine were so accessible, after the revolution in 1949 many thousands of “barefoot doctors were trained to serve the unmet needs of the Chinese people for medical care. This equipped the ordinary people with the tools to gain control of their own lives.



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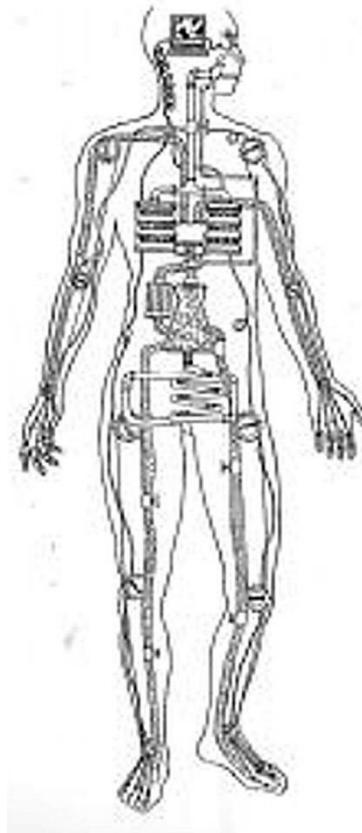
In contrast to this model, American medical doctors are assigned the active (powerful) roles while patients are resigned to passive (powerless) ones. Efreem felt a kinship with the Taoist physician who performed skillfully to mitigate distress but also act as a teacher, sharing knowledge and power. Doctor and Patient then engaged in mutual endeavor of grasping the problem and accomplishing the healing.

Philosophy in the West: The Doctor as Mechanic page 18

Descartes: Nature and the Body as a Machine

In the west the philosophy of science is based on the premise that humans are separate from nature, and the world, like a machine, can be dismantled and reduced to its constituent parts. Reality is located in the tangible structure of mater: that which can be measured, quantified, and analyzed. The foundation for this scientific thinking was buried in the soil of Aristotle's "empirical materialism" excavated during the Renaissance. With Aristotle, reality came to meant that which could be substantiated materially. Matter was understood to be fixed and unchanging, therefore real.

"All Science is certain, evident knowledge" Descartes



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A GUIDE TO CHINESE MEDICINE

PHYLOSOPY in the East: The Doctor as the Gardener page 29

Everything observable by the senses is subject to change and therefore in motion...there are interlocking cycles of change...one cannot bid the wind and the waves to cease, but one can navigate treacherous currents by conducting ourselves in harmony with the prevailing processes of transformation-and thus weather the storm of life.

John Blofeld

I Ching

My edit to shorten the information PBK

Page 30

Eastern Philosophy is based on the premise that all life occurs within the circle of nature. Things within this matrix are connected and mutually dependent on each other. Since everything is connected by the circle, health is understood broadly, defining the whole being within the social and the natural order. Within this reality, the world was like a garden. The garden was nature-the living earth, the human person. The biosphere, the circle of all life.

Health in the Garden page 32

A garden is a self-regulating system that transforms sunlight (Yang) and water (Yin) into the living tissue of vegetation. The gardener does not make the garden grow. Nature does. The gardener is an ally who prepares the soil, sows the seeds, waters, and removes the weeds.

When people are like gardens, then doctors are like gardeners.
The role of the Chinese doctor is to cultivate life.



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From the book

BETWEEN HEAVEN AND EARTH A GUIDE TO CHINESE MEDICINE

Introduction to Chinese / Oriental Medicine and Oriental Philosophy part 2

The Motive of QI (Chi or Ki) Page 30, 31

That which animates life is called (“chee”). The concept of Qi is absolutely at the heart of Chinese medicine. Life is defined by Qi even though it is impossible to grasp, measure, quantify, see, or to isolate. Immaterial yet essential, the material world is formed by it. An invisible force known only by its effects, Qi is recognized by what it fosters, generates, and protects. Matter taking shape, mountains forming, forest growing, rivers streaming, and creatures proliferating are all manifestations of Qi. In the human being, all functions of the body and mind are manifestations of Qi. In the sensing, cogitation, feeling, digesting, stirring, and propagating, Qi begets movement and heat. It is the fundamental mystery and miracle. **Life cannot separate itself from what it manifests.**

YANG 陽



YIN 陰

Yin and Yang

Two principles, one negative, dark, and feminine (yin), and one positive, bright, and masculine (yang), whose interaction influences the destinies of creatures and things.

Designations of Yin and Yang

Because everything is in motion, all process is cyclic, and everything contains its opposite, the dilemma is what came first, the chicken or the egg, is transcended in Chinese philosophy by accepting them as inseparable agents of the process of creation. Chinese theory does not separate cause from effect; instead, the one invariably turns into the other in an ever repeating cycle of meta morphosis.

from <http://www.shen-nong.com/eng/principles/whatyinyang.html>

<http://www.shen-nong.com/eng/front/index.html>

Yin yang theory is a kind of logic, which views things in relation to its whole. The theory is based on two basic components: yin and yang, which are neither materials nor energy. They combine in a complementary manner and form a method for explaining relationships between objects. Gradually, this logic was developed into a system of thought that was applied to other areas. Traditional Chinese Medicine (TCM) is an example of one area where the yin yang theory is used to understand complicated relationships in the body.

The Origin of the Yin Yang Theory

The original concept of yin and yang came from the observation of nature and the environment. "Yin" originally referred to the shady side of a slope while "yang" referred to the sunny side. Later, this thinking was used in understanding other things, which occurred in pairs and had complementary and opposing characteristics in nature. Some examples include sky and earth, day and night, water, and fire, active and passive, male, and female and so on. Working with these ideas, ancient people recognized nearly all things could have yin and yang properties. Yin and yang can describe two relative aspects of the same phenomena such as the example of the slope, or they can

describe two different objects like sky and earth. Usually, yang is associated with functional aspect of an object and has more energetic qualities, for example, moving, ascending, expanding, heat, bright, progressing, active and hyper-functioning states. Yin, on the other hand, is associated with the physical form of an object and has less energetic qualities such as stillness, descending, contracting, cold, dark, degenerating, latent and under-functioning states.

Frame of References	Yang	Yin
Light	Bright	Dark
Temperature	Hot	Cold
Position	Upper	Lower
Action	Movement	Rest
Direction	Outward	Inward
Physiological functions	Excitatory	Inhibitory

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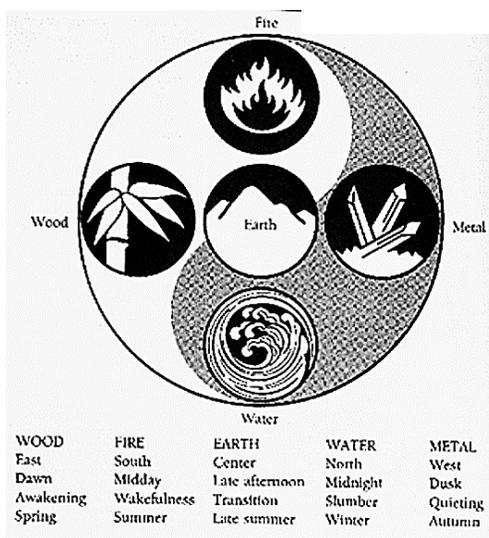
From the book
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A GUIDE TO CHINESE MEDICINE
Five-Phase Theory Evolution Stages of Transformation
 Starting at Page 85

The Yin-Yang model symbolizes the creation process through the interpretation of bipolar forces. Five-Phase Theory further differentiates this dynamic into the relationship between five fundamental powers, partitioning the continuum into identifiable stages. Five Phase thinking provides the basis for describing the development of forms, systems, and events. It postulates that everything in creation can be categorized within these basic parameters, Wood, Fire, Earth, Metal, and Water.

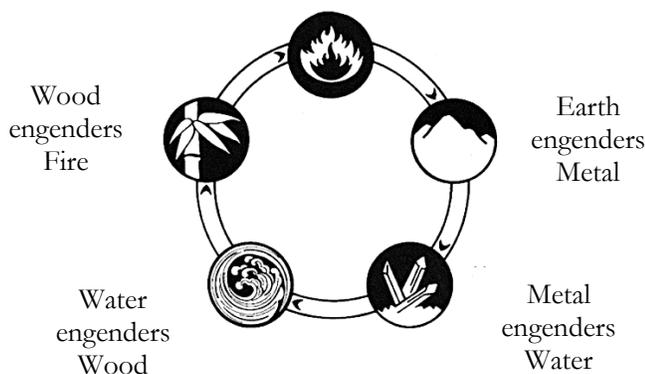
If Yin-Yang is like the shadow and sun in varying proportions, Five-Phase is like the rainbow spectrum.

Any process found in Yin-Yang can be further differentiated into Five-Phase. Any of the Five-Phases can be further differentiated into Yin-Yang.

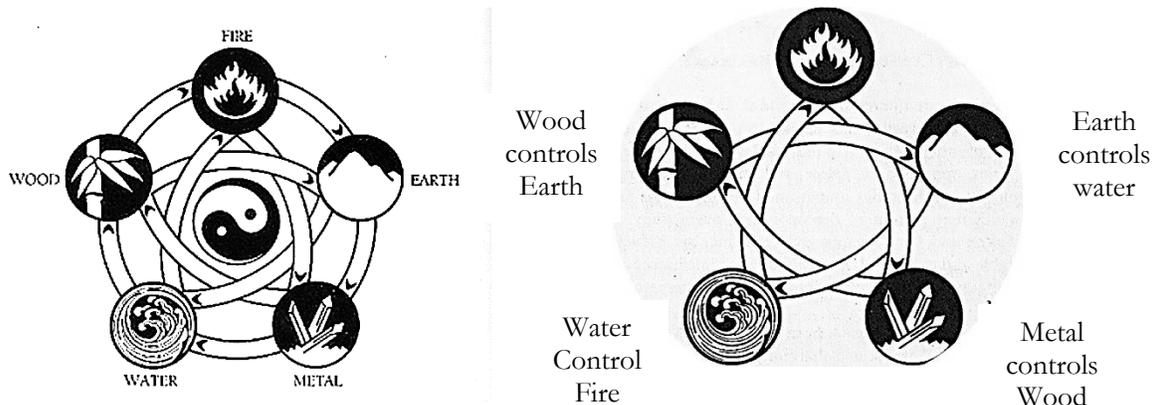
Five Phases With Earth in the Center



Supporting Sequence: Sheng
 Fire engenders Earth



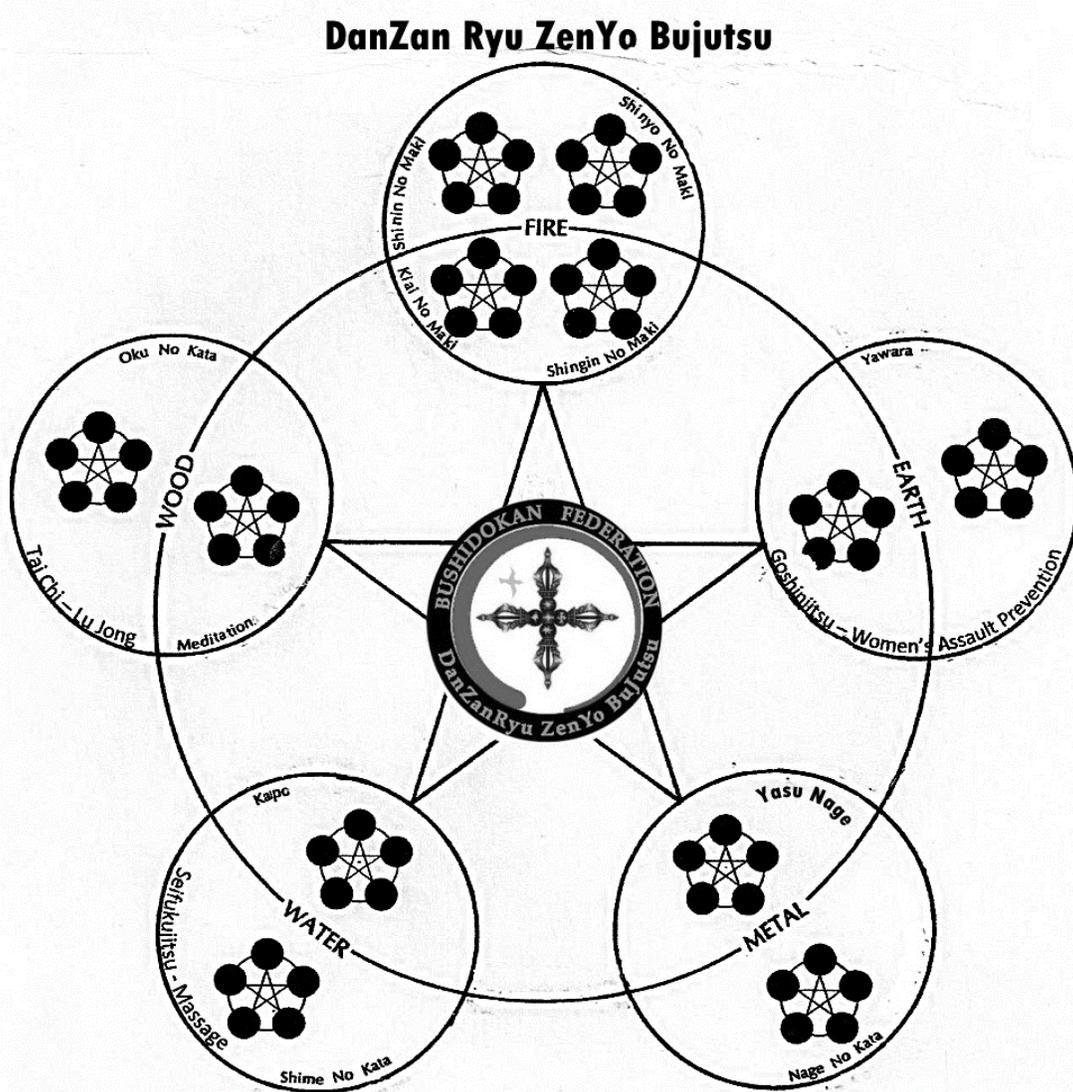
Restraining Sequence: Ke
 Fire controls Metal



Introduction to Chinese / Oriental Medicine and Oriental Philosophy part 2

There are unlimited ways to use the Five-Phase Charts

Bushidokan-DanZan Ryu Five-Phase Chart



"A system whereby all systems are found within."

Introduction to Chinese / Oriental Medicine and Oriental Philosophy part 2

There are many ways to use the Five-Phase Theory

Bushidokan - DanZan Ryu Five-Phase Chart

Introduction to Chinese / Oriental Medicine and Oriental Philosophy part 2

From the book

BETWEEN HEAVEN AND EARTH A GUIDE TO CHINESE MEDICINE

Starting at page 235

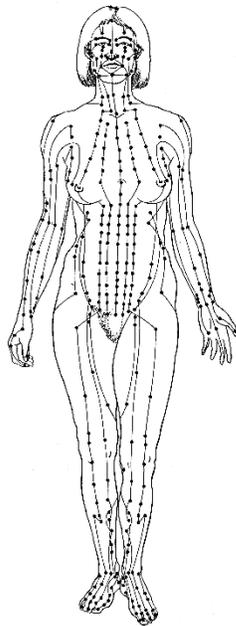
Acupuncture: A Unified Field of Invisible Channels

Gates Open Into a Matrix of Channels

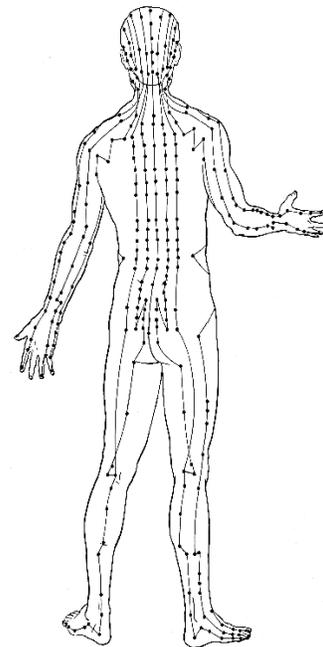
Organ networks communicate with each other via an invisible web of channels of Qi and blood. The Qi courses through the body in perpetual motion similar to water in a riverbed. Like the matrix of waterways that cover the surface of the earth, these channels empty into one another, intersect, and have underground as well as surface streams, connecting the interior with the exterior of the body.

Acupuncture points are located in small depressions in the skin called 'men or "gates." Access can be gained to the internal circulation of Qi and blood through the acupuncture points. In ancient times, when Chinese cities were fortified by walls, gates were opened to receive sustenance and to keep harm away. Acupuncture points are gateways, subtle portals of the body that are opened and closed to adjust its dynamic. Thin, solid, sterile stainless-steel needles enter the channels activating or inhibiting the flow of Qi and blood. Fourteen major pathways traverse the body from the top of the head to the tips of the fingers and toes.

An artistic vision of the bodies
energy field



Acupuncture Points upon Channels of Qi



Acupuncture Points upon Channels of Qi

Zen and Eastern Philosophy

I recommend study of Western and Eastern Philosophy to my Black Belt Students

The Hans Gym Experiment

Public gym class and hidden Traditional Dojo

During my early black belt years our Dojo, the Bushidokan, started an experiment at a body builder gym called Hans Gym in Reno, Nevada USA. Sensei Herb's idea was to have a commercial martial art school to introduce the public to our martial arts dressed up as self- defense without the foreign names of arts and without the bowing or other traditional protocols.

We then stopped enrolment at the Dojo.

We were to operate like another gym class in an American gym. The Idea was to find students that were of good character from the gym class (and make a little money for Dojo upkeep) and invite them to study at the Traditional Esoteric Dojo the Bushidokan.

We found that something was missing in the gym class. Although the same arts were taught people came and went on and off the workout area and they did not appear to respect the arts or each other. It was an overly aggressive and competitive environment. Some gym members were careless and harmful to other students during the work out.

Sensei Herb closed down the Hans Gym class as it was unethical to continue and we went on to teach with the courtesies, protocol, and traditional teaching methods at the Bushidokan Dojo.

As another teacher said, "Jujitsu without morality is just so much bad wrestling."

A complete system of traditional, philosophical Instruction is needed with the physical training. In western society we tend to want to be the stoic individual to think and be responsible only for ourself so for a martial art instructor teaching about ethics and socially responsible behavior is at odds with them.

As in the military, the police, and the fire department they are responsible for the life's of others and to benefit and to protect society so following the chain of command and rules of conduct is essential for all in those jobs or callings.

This is why they call what we do a Martial Art. It has a military structure, and it has deadly arts, but it is used by the civilians for the art of conflict resolution.

Western Philosophy, Eastern Philosophy, Social Psychology, Art, and the humanities are as important to study as self-defense and Budo (the art of war). First we must understand ourself before we can understand anyone else (or to anticipate their intentions or motives).

In self-defense and Martial Arts, we "need to know thy enemy".

"Do not disdain or regard lightly either literary or military art; each is important and deserves equal cultivation and respect."

The Esoteric Principles

Prof. Henry S. Okazaki

Master DanZan Ryu