

Why the world was shared in five!

The ethnography of the Five Phases cosmological scheme and its' importance in Chinese medicine and the Yellow Emperors Internal Classic.

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<http://www.worldwideashram.org/images/yellow-emperor.jpg> 11.05.2010

An image of the “Yellow Emperor”

The yellow colour represents the centre and the Earth (see chapter 7.5).

He wears a square headgear, which probably represents the “square Earth”(see chapter 6).

In the image one finds the five basic colours linked to the Five Phases cosmological scheme: yellow, green, red, white and black (see chapter 7.2-7.6).

I would like to thank Professor Christoph Harbsmeier for his invaluable assistance in writing this thesis.

Summary.

The *yīn yáng* 陰陽 and the *wǔ xíng* 五行 *Five Phases* cosmological schemes are of utmost importance not only for cosmology, but in particular for an understanding of traditional Chinese medical theories, all kinds of healing practices, mythology, astronomy, philosophy and many levels of Chinese thought.

In this paper, I have attempted to explore origin and development of the first groupings of five, analyze the concept *wǔ xíng* and explained the structure of the Five Phases cosmological scheme.

I have introduced the philosophical backgrounds for these correlative theories. They are significant for the development of the Five Phases cosmological scheme found in the first important medical texts *Húangdì Nèijīng* 黃帝內經 *The Yellow Emperors Internal Classic*, which was probably compiled from the works of several authors around the second and the first c. B.C. These texts still functions as some of the *most* important texts in Chinese medicine today.

I have attempted to trace how these cosmological schemes were established in the *Húangdì Nèijīng* texts and to show how the resonance between the cosmological rhythms of seasons, together with the cycle of Water, were reflected in functions of the five most essential *yīn* internal organs (Liver, Heart, Spleen, Lungs, and Kidneys) and became basis of a super-structure (Karl Marx: *Überbau*¹) which continues to dominate traditional Chinese medicine today.

There are many medical traditions in the world. The success of Chinese medicine as the leading non-Western model of medical practice is remarkable. Acupuncture has, since the 1970's played a significant role in the Western world. Acupuncture also plays a role in the Norwegian society today. Norway, as one of the first countries in Europe, has acknowledged one of the Akupunkturhøyskolen's programmes at college level. The letter of credence was issued by the Norwegian Agency for Quality Assurance in Education (NOKUT) May 2008, and confirmed by the Ministry of Education and Research June 2008.

The “first layer” of cosmological schemes found in the *Húangdì Nèijīng* texts is made transparent in this thesis. Over the centuries, this layer has been integrated with layers of new texts and commentaries, empirical practices, and layers of scientific knowledge. Despite these innovations and gradual integration of modern scientific medical knowledge, they still serve as the underlying structure in Chinese medical discourse.

¹ See Ambrosius 2001:34,66

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CHINESE DYNASTIES, KINGDOMS AND REPUBLICS²

ca. 10000-ca. 2100 B.C.	Neolithic Period
ca. 1600 - ca. 1100 B.C.	<i>Shāng</i> 商 Dynasty (1520-1030 B.C.)
ca. 1100 - 256 B.C.	<i>Zhōu</i> 周 Dynasty <i>Xī Zhōu</i> 西周 <i>Western Zhōu</i> ca. 1100-771 B.C. <i>Dōng Zhōu</i> 東周 <i>Eastern Zhōu</i> ca. 770-256 B.C. <i>Chūnqiū</i> 春秋 Spring and Autumn Period 春秋 770-475 B.C. <i>Zhànguó</i> 戰國 Warring States Period 475 - 222 B.C.
221-209 B.C.	<i>Qín</i> 秦 Dynasty
206 B.C. - A.D. 220	<i>Hàn</i> 漢 Dynasty <i>Xī (Qian) Hàn</i> 西 (前) 漢 <i>Western (Former) Hàn</i> Dynasty 206 B.C. - A.D. 9 (also called Early Hàn) (<i>Xīn</i> 新 Dynasty; <i>Wáng Mǎng</i> 王莽 Interregnum 9 – 23) <i>Dōng (Hòu) Hàn</i> 東 (後) 漢 <i>Eastern (Later) Hàn</i> Dynasty 25-220
220-265	<i>Sānguó</i> 三國 <i>Three Kingdoms</i>
265-420	<i>Jìn</i> 晉 Dynasty Six Dynasties 220-589
386-581	<i>Suí</i> 隋 Dynasty
618-907	<i>Táng</i> 唐 Dynasty
907-960	<i>Wūdài</i> 五代 Five Dynasties (in the north)
970-979	<i>Shíguó</i> 十國 Ten Kingdoms (in the south)
907-1125	<i>Liao</i> 遼 Dynasty
960-1279	<i>Sòng</i> 宋 Dynasty <i>Běisòng</i> 北宋 Northern Sòng 960-1127 <i>Nánsòng</i> 南宋 Southern Sòng 1127-1279
1115-1234	<i>Jīn</i> 金 Dynasty
1271-1368	<i>Yuán</i> 元 Dynasty
1368-1644	<i>Míng</i> 明 Dynasty
1644-1911	<i>Qīng</i> 清 Dynasty
1912-1949	<i>Mínguó</i> 民國 Republic
1949-	<i>Rén mínguó</i> 人民國 People's Republic

² Nylan 2001: xiii; Chinese characters added by ER

1. Introduction.

As a practitioner and lecturer of Chinese acupuncture since 1992, I have been working continuously with the *yīn yáng* 陰陽 and the *wǔ xíng* 五行 *Five Phases* cosmological schemes. Both conceptual schemes are of utmost importance not only for cosmology, but in particular for an understanding of traditional Chinese medical theories, all kinds of healing practices, mythology, astronomy, philosophy and many levels of Chinese thought.

Over the years, I have become interested in finding the foundations and motivations for these cosmological schemes and the link to the establishment of this system of correspondences in traditional Chinese medicine (TCM). These cosmological schemes often seem logic at first sight, but can sometimes be vague and incomprehensible to a modern reader like myself.

In this paper, I attempt to explore the origin and development of the first groupings of five, analyze the concept *wǔ xíng* and explain the structure of the Five Phases cosmological scheme. The *yīn yáng* and Five Phases cosmological schemes became part of the system of correspondences in the first important medical text, the *Húangdì Nèijīng*, *Sùwèn* 黃帝內經, 素問 (HDNJ SW), which was probably compiled from the works of several authors around the second and the first c. B.C. with some of its conceptual contents possibly dating from the third c. B.C. (Unschuld 2003:xi). Together with its sister text *Húangdì Nèijīng*, *Língshū* 黃帝內經, 靈樞 (HDNJ LS), they play a role in Chinese medical history that could be compared to that of the Hippocratic writings in ancient Europe. Both in “language and in use of abstract concepts Ling shu does not differ greatly from Su wen” (Loewe 1993:204), and could probably also be considered an early *Hàn* 漢 (206 B.C. -A.D. 9)³ text. These systems of correspondences was further developed by *Wáng Bīng* 王冰 (eighth century A.D.⁴) in the *Táng* 唐 dynasty (618-907)⁵, and his theories became a major part (1/3) of the HDNJ SW text available today. The HDNJ texts have served as a basis of TCM thought from the *Sòng*

³ See chapter “Chinese Dynasties” at the beginning of this thesis.

⁴ Birth year and death year not known (see ZGLDRMDCD 1999:94).

⁵ See chapter “Chinese Dynasties” at the beginning of this thesis.

宋 (960-1279)⁶ dynasty until modern times.

My thesis is based on the Chinese version of *Rèn Yīngqiū* 任應秋, *Huángdì Nèijīng Zhāngjù Suǒyǐn* (黃帝內經章句索引 HDNJZJSY) published in 1986, which again is based on the *Gù Cóngdé* 顧從德 1956 version of HDNJ SW text, and a reproduction copy of the Sòng Dynasty's *Shǐ Sōng* 史崧⁷ version of HDNJ LS text, who collected the text bit by bit, organized the text with punctuations, and divided the text into chapters.⁸ The title *Língshū* did not appear until the Táng dynasty. *Wáng Bīng* was the first one to speak about *Língshū*. The HDNJ LS text transmitted since the Sòng is based on *Huángdì Zhēnjīng* 黃帝鍼經 *Huángdì Needle Classic* retrieved from Korea in 1091, delivered in 1093, printed in 1155, when *Shǐ Sōng* submitted a twenty-four *juǎn* 卷 *volume* edition. He used the title *Língshū*, following *Wáng Bīng*. The title was retained in all later editions, and was based on *Shǐ Sōng*'s revised text (Loewe 1993:203).

To gain understanding of the development of these cosmological schemes, I will analyze the first pentic⁹ classifications known in texts compiled in the *Zhànguó* 戰國 *Warring States* (475 - 222 B.C.)¹⁰ era. For my survey of the meanings of the pentic groupings, I base myself on *Hànyǔ dà cídiǎn* 漢語大詞典 (HYDCD) and the *Hànyǔ shù mù dà cí cídiǎn* 漢語數目大詞辭典 (HYSMCCD). For the actual Chinese classical texts, where these pentic groupings first emerge, I have depended on the Internet site “Chinese Text Project,” designed by David Sturgeon (DS), and the “Thesaurus Lingua Sericae” (TLS) edited by professor Christoph Harbsmeier et al.

Professor Randall Peerenboom, the director of the Foundation's Rule of Law in China programme, an associate fellow of the Oxford Centre for Socio-Legal Studies, and a law professor at La Trobe University, Melbourne, Australia, studied the *Huáng-Lǎo bóshū* 黃老帛書 *Huáng-Lǎo* silk manuscripts, discovered by archaeologists in 1973. He came to the

⁶ See chapter “Chinese Dynasties” at the beginning of this thesis.

⁷ See ZGLDRMDCD 1999:426. He lived in Chéngdù, the capital of Sichuan province (宋成都人) Birth year or death year unknown.

⁸ See 內容提要 *The Resume of the Book* at the second page of the HDNJZJSY 1986.

⁹ The word pentic is used by P. Unschuld to refer to the quality of coming in sets of five.

¹⁰ See chapter “Chinese Dynasties” at the beginning of this thesis.

conclusion that the *Huáng-Lǎo*¹¹ doctrine, which dominated both the worlds of politics and philosophy in the Chinese society in the “Warring States” and early Hàn eras, was based on the theories that the natural laws, which govern society, are construed as objective laws of a predetermined natural order (see Peerenboom 1993:1-6). These laws are making a resonance with rhythms of days, months, seasons and years and rhythms of the human organism that form the basis of these cosmological schemes in HDNJ. In the Táng era, this philosophy, where the resonance between the universe and the human organism, played a major role, was further developed, and *Wáng Bīng* included the *wǔ yùn* 五運 *five phases of circulation* and the *liù qì* 六氣 *six climatic influences* in the HDNJ SW text. I will introduce the philosophical background for these philosophies. They are significant for the development of the correlative structures found in HDNJ.

In the last part of this thesis, I attempt to trace how these cosmological schemes were established in the HDNJ texts and show how the resonance between cosmological rhythms of seasons, together with the cycle of Water, were reflected in the functions of the five most essential *yīn* internal organs (Liver, Heart, Spleen, Lungs, and Kidneys) and became the basis of a super-structure (Karl Marx: *Überbau*¹²) which continues to dominate TCM today. In this thesis, I will *not* trace all the different aspects of Chinese medicine established in HDNJ. I will only trace the ethnography of the cosmological schemes, and not be concerned with all other aspects of the HDNJ texts.

I will select certain passages, which still form a part of the platform of traditional Chinese medicine, and try to establish the motivation for the correlations given in HDNJ. I depend on other texts compiled at the same time, which are explanatory to the HDNJ text. There are places where the correlations seem under-correlated and arbitrary.

These correlative patterns defined as *yīn yáng*, the *wǔ xíng*, four directions and the like, serve as a kind of correlative super-structure (*Überbau*) in TCM. Chinese medicine is in fact not based on such abstract correlative reasoning alone, but is the result of therapeutic concrete experiences and expectations, combined with layers of Chinese medical theories developed over the centuries, and mixed with scientific knowledge of the 20th and 21st

¹¹ Referring to *Huáng Dì*, the *Yellow Emperor/the Yellow Thearch* and *Lǎozǐ* 老子 *Master Lǎo*, the symbol of *Taoism*.

¹² See Ambrosius 2001:34,66

centuries.

We will often find this therapeutic experience and these therapeutic expectations profoundly unsatisfactory in the light of modern medical knowledge. Correlative statements then are not taken to stand the test of any scientific verification, and they are not matters of “conjectures and refutations”. Sir Karl Popper, in his book, *The Logic of Scientific Discovery*, would conclude that these are not scientific statements at all, and never have been understood as such by historians of medical science (see Popper 2005:3-27).

My thesis tries to reconstruct the ethnography of Chinese medical conceptualizations, especially linked to the *yīn yáng*, the *wǔ xíng*, four directions and center cosmology. These correlative schemes are part of the remarkable tradition of Chinese empirical medicine and empirical technology.

Joseph Needham (1900-1995), with his great work in history of science, technology and medicine in China¹³, may not have demonstrated to everyone’s satisfaction that China was the cradle of theoretical abstract theorizing in the medical and indeed the natural sciences. But there is no doubt that he has convinced everyone of the immense technological and operational Chinese talent in a vast area of human as well as social sciences.

This abstract discourse has a function, which is not scientifically argumentative, but rather forensically persuasive. This correlative discourse provides what Karl Marx would call an ideological superstructure in support of a medical practice, which in no way ever depended on the verifiability or refutability of the correlative statements justifying it. Despite all scientific knowledge, empirical practices and empirical technology attached to traditional Chinese medical knowledge today, this structure of correlative statements have survived as the basic frame of traditional Chinese medicine until today. This thesis will introduce the basic foundations of Chinese medical conceptualization.

All Chinese characters, when introduced the first time, appear in the text. The Chinese characters are written in the classical (traditional) form *fántǐzì* 繁體字¹⁴, except when the

¹³ See <http://www.nri.org.uk/science.html> 23.03.2010 for more information about “*Science and Civilisation in China*” series. See also Lu, Needham 1980.

¹⁴ Simplified characters *jiǎntǐzì* 简体字 (*jiǎnhuàzì* 简化字), were introduced by the Chinese government in

reference text is written in *jiǎntǐzì* 簡體字 simplified form. In general, and with certain exception for naturalised Chinese words, the transcription of Chinese characters follows the *Hànyǔ pīnyīn* 漢語拼音 system¹⁵ with tones.

The Five Phases cosmological schemes related to internal organs; Wood/Liver, Fire/Heart, Earth/Spleen, Metal/Lungs and Water/Kidneys, will be capitalized throughout the text, to keep them apart from the anatomical and functional organs known today.

Throughout this paper I will refer to different classical texts. Most of these texts cannot be dated very precisely, but do allow the establishment of “relative dating”. This “relative dating” shows the order in which texts and ideas arose. There are discussions and disagreements about the nature of the compilation of the texts. In some texts there are different compilations for different sections of a text.¹⁶

The ancient original manuscripts are mostly non-existent - lost or burned over the centuries. There have been several archaeological manuscript discoveries of ancient texts, from the 1970's until today, among others the *Huáng-Lǎo* silk manuscripts; mentioned earlier, where the *Mǎwángduī* 馬王堆 medical manuscripts were discovered. They are considered predecessors of the HDNJ texts. The *Mǎwángduī* manuscripts included two almost complete copies of the *Lǎozǐ* 老子¹⁷ text, essential in Daoism (see chapter 2 and 6), and thus also important in Chinese medicine¹⁸. For most of the texts I refer to through this thesis, I depend on copies of later texts, compiled by known and unknown writers and rearranged and extended over the centuries. Some texts are eclectic, deriving from different hands and different minds, sometimes hard to distinguish clearly¹⁹.

1956 to reduce illiteracy in China. http://en.wikipedia.org/wiki/Simplified_Chinese_character 29.05.2008. The classical form, *fántǐzì*, consisting of intricate characters with many strokes were changed to a less complex form with less strokes called *jiǎntǐzì* (each character may consist of 1-40 strokes).

¹⁵ <http://en.wikipedia.org/wiki/Pinyin> 29.05.2008

¹⁶ See <http://www.umass.edu/wsp/chronology/index.html> 06.01.2009

¹⁷ See chapter 6 for more information about *Lǎozǐ*.

¹⁸ The link between Chinese medicine and Daoism will be elaborated in this thesis.

¹⁹ For English readers see Loewe 1993, and for Chinese readers see SKDCD 1996 to grasp the complexity of the problem.

2. What is the Five Phases cosmological scheme?

Contrary to Western scientific medicine, which is concerned with the organism as structure of parts and details, traditional Chinese medicine (TCM) is concerned with a number of functional systems. The five most important internal organs in TCM have the same names as the anatomically known organs in Western medicine, but are defined by the different roles in processing, storage and distribution of vital energies in the body and are connected to maintenance of life (Sivin in Porkert 1985:xiv). These organs are called *gān* 肝 *Liver*, *xīn* 心 *Heart*, *pí* 脾 *Spleen*, *Fèi* 肺 *Lungs* and *Shèn* 腎 *Kidneys* (the five *yīn* organs) and should *not* be compared to the anatomical and physiological organs in Western medicine. They are attached to the functional systems in traditional Chinese medicine and structured within the *yīn yáng* 陰陽 and the *wǔ xíng* 五行 *Five Phases* cosmological schemes.

The earliest lengthy statement of the *yīn yáng* binary scheme comes from a text of late third c. B.C. entitled *Chēng* 稱 *Designations*, an additional document of manuscript B of *Lǎozǐ* 老子²⁰ found in the tomb *Mǎwángdù* 馬王堆 (168 B.C.) discovered in 1973 (Harper 1998:4,7 and Graham 1991:330). The first *yīn yáng* binary scheme where heaven and day *yáng* was complementary to the earth and night *yīn*, and the summer and spring *yáng* was complementary to the autumn and winter *yīn*, and actions, ruler, man and (the position) above *yáng* was complementary to non-action, minister, woman and (the position) below *yīn* were listed in the text (see Graham 1991:331, and Pregadio 2008:52 for the complete list).

The *yīn yáng* binary scheme has parallel and interdependent relationships, where *yīn* is considered the physical substrate that enables the *yáng* functions. In Chinese world view, cosmos is generated from the undifferentiated *dào* 道²¹ *the Way*, through the interaction of *yīn yáng*. In some contexts it is possible to interchange the term *qì* (see definition below) with the term *dào*. Cosmos thus is in constant change through *yīn* and *yáng* continued hierogamy, which generates everything within space and time, gives rise to all the material and all the spiritual manifestations in space, on earth and in the human organism (see Pregadio 2008:1164). The recurring cycle of days, months, seasons and years contains more

²⁰ See chapter 6 for more information about *Lǎozǐ*.

²¹ See chapter 6 for a deeper understanding of the term.

or less *yīn* and *yáng*. In Chinese medicine the human organism also contains more or less *yīn* and *yáng* through the cycles of days, months, seasons, years, and through the cycle of life itself (see Chart no. 1 at the end of this chapter for the image of the daily and yearly cycle of *yīn* and *yáng*. See also chapter 6 for more information about the concept *yīn yáng*).

At the basis of the Five Phases cosmological scheme, is the *yīn yáng* and the constant change of the sun's position to any point on earth, through the hours and through the seasons. The hours and seasons, when the sun expands its energy from midnight until midday, or from winter solstice until summer solstice are qualified as active and *yáng*. The hours and season, when the sun's energy wanes from midday until midnight, or from summer solstice until winter solstice are qualified as passive and *yīn*. The morning and noon parallels to east and south, spring and summer, and the evening and midnight parallels to west and north, autumn and winter. The east correlates to Wood (in the body correlating to the Liver organ), which corresponds to potential activity and *shàoyáng* 少陽 *minor yáng*, where *yáng* is about to develop. The south correlates to Fire (Heart), which corresponds to maximum activity and *tàiyáng* 太陽 *minor yáng*, where *yáng* has reached its maximum. The west correlates to Metal (Lungs), and *shàoyīn* 少陰 *minor yīn*, where *yīn* is about to develop. The north correlates to Water (Kidneys), which corresponds to *tàiyīn* 太陰 *major yīn*, where *yīn* reaches its maximum (see chapter 7.2. - 7.6. on more information about this topic).

The centre of these four phases is the Earth (Spleen/Stomach). “The center of the cycle is at once the pivot, the center of gravity the point of transition and transformation of the whole structure, its neutral pole, and its point of primordial undifferentiating” (Porkert 1985:48-50).

In the Five Phases cosmological scheme the Earth and centre (Spleen/Stomach) has been inserted at the end of the summer (Fire) season (approximately one month of the Fire season) before the autumn Metal season. In HDNJ SW chapter 29 the Earth is also defined as a regulator/controller at the end of each season; 各十八日寄治²²; (*Each of the four viscera*) are entrusted with eighteen days of regulation/control (from the Earth) (ER²³). Thus the Earth has different positions in Chinese medicine; it acts as a centre between the

²² HDNJZJSY 1986:90

²³ Edna Rössberg

other organs, but also functions as a late summer organ (Spleen) after the summer organ (Heart), and is also defined as a regulator between each of the four main seasons and organs.

Just like the constant change of the sun's position on earth leads to the alteration of the different seasons, the Five Phases cosmological scheme follows these basic alterations from *mù* 木 *Wood* (spring) to *huǒ* 火 *Fire* (summer), to *tǔ* 土 *Earth* (late summer), to *jīn* 金 *Metal* (autumn) to *shuǐ* 水 *Water* (winter), and from there back to Wood in an endless cycle. The Five Phases cosmological scheme represents “metaphoric structures of the most fundamental concepts in the Chinese culture”. Sarah Allan, professor of Chinese studies identifies them as “root metaphors” (see Allan 1997:13).

The movement of this natural cycle is often called *xiāng shēng* 相²⁴生²⁵ (*mutually*) *generation/production/creation* cycle, where each season (phase) is conceived as the product or “child” (子) of the precedent phase, which is considered its “*mǔ* 母 *mother*”. The phase Wood generates the phase Fire, which generates the phase Earth, which generates the phase Metal, which generates the phase Water (Porkert 1985:51-52). If man acts according to these natural cycles he might well live until he was a hundred years old (度百歲乃去²⁶ HDNJ SW 1). In Chinese medicine a long and healthy life is often believed to be a result of knowledge, adaption and a life in harmony with the natural cycles of hours and seasons. To live in harmony with the hours and seasons is often referred to as *dào* 道²⁷ the “*the natural course of life*” (上古之人, 其知道者²⁸ HDNJ SW 1).

Before introducing the next cycle it is important to define the concept *qì* 氣, which is considered one of the most important and most difficult of all Chinese concepts to understand. *Qì* has a variety of meanings (see HYDCD 2000:1669-1671). It means *air, breath, cosmic force, courage, energy* and more (see TLS). The primary model for the

²⁴ *Interact; in mutual interaction> each other, mutually, and more* (TLS)

²⁵ *Arise; originate; come to emerge; be naturally found in (of inanimate subjects), occur naturally in, arise from 生於, that has arisen, that has materialised. Birth; be born, give birth to; cause to come into existence, cause to be born; engender, and more* (TLS)

²⁶ HDNJZJSY 1986:7

²⁷ The natural course of life, which is in harmony with the cyclical changes of the day, months, seasons, and years, and linked to the natural course of water in Daoism. For a more detailed understanding of the term see chapter 6.

²⁸ HDNJZJSY 1986:7

character *qì* 氣 was water. Water forms vapour (symbolized through the simplified and original character of *qì* 气, where the three (or six) solid lines represent *yáng*, heaven, activity and more (see Chart no. 1, chapter 2), but water vapour disperses, liquefies and solidifies (as ice). *Qì* encompasses all the various forms of vapour and the energetic transformations between them (see Allan 1997:87-89). In Chinese medicine it is linked to respiration, but also to all the functions, circulation of blood (See chapter 7.4.), interconnections, transformations, vital physical and mental energies, courage and dynamic appearance of man. *Qì* is also the primary force that moves in and between the invisible *jīnglù* 經絡²⁹ channels of the body. The channels consist of acupuncture points, places where acupuncture needles can be inserted or moxa (dried artemisia vulgaris) can be burned, to affect among other things the flow and quantity of *qì*, blood, *yīn* and *yáng* (see Pregadio 2008:565-66, and Karlsen 2006:671-2 for more information about *qì*).

The next cycle is often called *kè* 克³⁰ or (*shēng* 勝³¹) *control/conquest/subjugating* cycle, where each season (phase) is considered to control the preceding season (phase) (Porkert 1985:52). Applying the mother and child approach, this cycle could be described as the grandmother controlling the child cycle. HDNJ LS 10 says; 火勝金... 金勝木 ... 木勝土.. 土勝水.. 水勝火³². *Fire controls Metal, Metal controls Wood, Wood controls Earth, Earth controls Water, and Water controls Fire.* (ER)

These two sequences are interacting to keep man's body in a physiological and psychological balance. If there are disturbances from within or from without, often called *xíe qì* 邪³³氣 *pathogenic qì*, it will lead to disturbances in one or more of the interrelating

²⁹ Also called *meridians* (HYYXD CD 1987:1645) and "conduits", "tracts", "ducts". These are invisible to the observer. In acupuncture they connect the upper and lower part of the body, and the functional organs in Chinese medicine to the surface of the body. There are twelve interconnected main channels in the body (see HDNJ LS 10). They are littered with loci, or acupuncture points, places where acupuncture needles can be inserted or moxa (dried artemisia vulgaris) can be burned to affect among inter alia the flow and quantity of *qì*, blood, *yīn* and *yáng* (see Pregadio 2008:565-66). "It is along the nerve pathways that signals propagated by acupuncture chiefly travel" (Sivin 1987:118). To understand more about the channels see Ibid.1987:117-124.

³⁰ *Control; gain control of (oneself etc). Win; overcome (an enemy) in battle, vanquish, be victorious against a contextually determinate opponent, be victorious* (TLS)

³¹ *Cope; cope successfully with (e.g. violent people), manage to handle properly (a storm etc) Control; control (oneself), be dealt with successfully. More; predominate vis-a-vis; be superior to, be more than* (TLS)

³² HDNJZJSY 1986:305-6

³³ *Wicked; be deviant and evil, unacceptable, pernicious; be contrary to the norm, deviation; impropriety; wickedness. Of bad effect on people* (TLS) In Chinese medicine often translated "pathogenic *qì*". This expression is found 234 times in the HDNJ SW text.

phases. These disturbances are often diagnosed as *bù jí* 不及³⁴ *insufficient* or *xū* 虛³⁵ *empty/deficient*, implying that there is not enough *qì* in relation to what is needed or *tài guò* 太過³⁶ *too excessive* or *shí* 實³⁷ *full*, implying that there is too much *qì* in relation to what is needed. If there is insufficient *qì* in one phase of the cosmological scheme, this phase could be overpowered by the phases functionally connected to it. If, on the other hand, there is excessive *qì* in one phase, this phase could overpower the phases functionally connected to it.

This would lead to disharmonies in the generation cycle or the control cycle, or it could also lead to a *wǔ* 侮³⁸ *violating* cycle, where the control cycle is reversed. “Thus Wood violates Metal; Metal violates Fire; Fire violates Water; Water violates Earth; Earth in turn violates Wood (see Porkert 1985:53).

As long as the seasons, hours, and all the physical and psychological factors of each phase are in harmony with each other it will lead to prosperity for man and good health in the human organism. When there are imbalances between the seasons (phases), or any universal cycles, and internal phases, problems, disasters and diseases will occur.

³⁴ *Insufficient; little in relation to what is needed.* (TLS) This expression is found 77 times in the HDNJ SW text

³⁵ *Empty; empty space.* (TLS) This expression is found 307 times in the HDNJ SW text.

³⁶ This expression is found 72 times in HDNJ SW.

³⁷ This expression is found 149 times in HDNJ SW.

³⁸ This expression is found 5 times in HDNJ SW, and not at all in HDNJ LS.

Chart 1.



http://home.ltgx.net/attachment/200912/8/26188_1260238390LyhZ.jpg 01.05.2010

The *yīn yáng* cycle, presented the Chinese way, where *yáng* (white/summer/south) is above *yīn* (black/winter/north). The eight trigrams, written as three (or six³⁹) solid and broken lines on top of each other, represent *yīn* and *yáng* and their interconnections through yearly and daily cycles. The bottom of the image, correlated to *kūn* 坤 *earth* symbolized by ☷ three *yīn* lines (broken lines) (also referred to as pure *yīn* or *yīn* in *yīn*) was linked to the north and the winter season. Clockwise from the bottom, the lower left corner *zhèn* 震;

39 The *Book of Changes* consists of the “*Core Changes*” (definition introduced by Nylan 2001:209) and a part called The Ten Wings. The core text was known in “The Spring & Autumn” period, but The Ten Wings was probably written in the late “Warring States”, Qin or Early Hàn (Nylan 2001:220). The *Book of Changes* was compiled in its *present* form, including the Ten Wings chapter, somewhere between the mid-third and second B.C. (Shaughnessy in Loewe 1993:221). The dating is difficult, each part probably has different dating of the written text. I have to rely on the E. L. Shaughnessy’s analyses on the dating (Ibid.). The first *Yi jīng* 易經 *The Book of Changes* text, referred to as *Zhōu yì* 周易 was organized around 64 permutations of six broken and solid lines (hexagrams) and was probably compiled in the latter part of the 9th c. B.C. The sets of three lines appear later than the sets of six (Loewe 1993:217, 219).

arousing/thunder symbolized by ☳ one *yáng* line (whole line) at the bottom of two *yīn* lines (broken lines) or *yáng* within *yīn*, was linked to the north-east and the winter-spring transition, followed by *lí* 離 *clinging/fire*, symbolized by ☲ one *yīn* line in between two *yáng* lines, where *yáng* grows past *yīn*, linked to the spring season. Then follows *duì* 兌 *joyous/lake/exchange/vapours* symbolized by ☱ one *yīn* line at the top of two *yáng* lines where *yīn* starts to diminish, linked to the spring-summer transition, followed by *qián* 乾 *heaven* symbolized by ☰ symbolized by three *yáng* lines (solid lines) (also referred to as pure *yáng* or *yáng* in *yáng*) and linked to the midsummer where *yáng* is within *yáng*. After the midsummer, in the upper right corner follows *xùn* 巽 *gentle/penetrating/wind* symbolized by ☴ two *yáng* lines at the top of one *yīn* line, linked to the summer-autumn transition, and followed by *kǎn* 坎 *abysmal water* ☵ one *yáng* line in between two *yīn* lines, where *yīn* grows past *yáng*, linked to the autumn season. The last season before the cycle starts over again is *gèn* 艮 *mountain* symbolized by ☶ two *yīn* lines at the bottom of one *yáng* line, linked to the autumn-winter transition, and followed by *kūn* 坤 *earth*. This cycle could also be transferred to the cycle of night and day. (Inspired by Fig. 84 in Pregadio 2008:1165, who copied from *Hú Wèi* 胡渭 (1633-1714) *Yítú míngbiàn* 易圖明辨 (Clarifications on Diagrams Related to *Yì jīng* 易經 *The Book of Changes*; 1706). Modified and rewritten by ER.

3. Why five? Pentic groupings in Early China.

In Chinese literary tradition, groupings of five are found in one text from the *Shāng* 商 (1520-1030 B.C.) era⁴⁰.

From ancient time the Chinese classified things and actions into sets of two, three, four, five, six, seven, eight, nine, ten and twelve and others (see HYSMCCD 1993:7-50). Paul Unschuld (1943-), sinologist, interpreter and translator of Chinese medical texts, indicates that there is no obvious reason for the groupings of five: “*All we may assume is that for some reason at some time in the latter half of the first millennium B.C. the number five assumed general significance in the grouping of things*” (Unschuld 2003:99-101).

In HYSMCCD (see HYSMCCD 1993:256-327) there are more than 300 groupings of five. Many of these are the same as the 300 pentic groupings found in HYDCD (see HYDCD 2000:46-51).

The first grouping of five I have been able to find was in the oldest surviving texts; the *Jiǎgǔ wén* 甲骨文 *Oracle-bone Inscriptions*⁴¹. These inscriptions are dated to late Shāng era (Loewe 1999:232). The text refers to *wǔ shān* 五山 *five mountains* (see TLS)⁴². The reason behind this grouping of five is not known. It seems difficult to find a motive for the establishment of the pentic classification in man’s natural setting. The only immediate visible occurrence of pentic groupings is the number of five fingers and five toes (Unschuld 2003:99). “*The pentic numerology of the five-agents doctrine lacks an obvious antecedent in man’s natural environment*” (Ibid. 2003:99).

According to Angus Charles Graham (1919-1991), former professor and sinologist of classical Chinese at the School of Oriental and African Studies, University of London, the first appearance of groupings of five are found in the *Shàng shū* 尚書 *Venerated Documents*

40 See chapter “*Chinese Dynasties*” at the beginning of this thesis.

41 To learn more about the Oracle-bone inscriptions, a diviner’s tool in the Shāng kingdom (see Loewe 1999:236-47).

42 <http://www.tls3.uni-hd.de/procSearch/procSearchTxt.lasso> 05.01.2009

⁴³, chapter *Hóng fàn* 洪範 *The Great Plan*⁴⁴ compiled approximately 400 B.C. (Graham 1986:77). In part one of the *Hóng fàn*, the term *wǔ xíng* was introduced, and in part three the term is defined:

一, 五行: 一曰水, 二曰火, 三曰木, 四曰金, 五曰土. 水曰潤下, 火曰炎上, 木曰曲直, 金曰從革, 土爰稼穡. 潤下作鹹, 炎上作苦, 曲直作酸, 從革作辛, 稼穡作甘 (DS)⁴⁵. “First, of the five processes⁴⁶ (*xíng* 行). The first is water; the second is fire; the third, wood; the fourth, metal; and the fifth, earth. (The nature of) water is to soak and descend; of fire, to blaze and ascend; of wood, to be crooked and straight; of metal, to yield and change; while (that of) earth is seen in seed-sowing and in-gathering. That which soaks and descends becomes salt; that which blazes and ascends becomes bitter; that which is crooked and straight becomes sour; that which yields and changes becomes acrid (peppery pungent); and from seed-sowing and in-gathering comes sweetness.” (DS modified by ER)

The explanation of the characteristics of each of the five “processes”; the nature, described in the *Hóng fàn* text are still applied today. A.C. Graham, used the term “five processes” for the term *wǔ xíng* when referring to texts before the Hàn era, but “Five Phases” from Hàn era onwards. He argued that before Hàn, the term *wǔ xíng* “seem to refer to ”five processes” specific to the materials (Graham 1986:47), as shown in the above passage. In this thesis I will also apply the term process for the term, when describing the nature of each *xíng*.

There are a number of pentic groupings found in the *Hóng fàn* text. In part 4, the term *wǔ shì* 五事 five “personal matters” is explained: 一曰貌, 二曰言, 三曰視, 四曰聽, 五曰思. 貌曰恭, 言曰從, 視曰明, 聽曰聰, 思曰睿. 恭作肅, 從作乂, 明作哲, 聰作謀, 睿作聖. (DS)⁴⁷.

“The five (personal) matters. The first is the bodily demeanour; the second, speech; the third, seeing; the fourth, hearing; the fifth, thinking.

In appearance there is politeness. In speech there is correct order,

In seeing there is sharpness of vision. In hearing there is intelligence,

43 Translation Loewe 1999:5. Also referred to as *Shūjīng* 書經 *The Classic of Documents* (Ibid.). See Loewe 1993:376-89 to learn more about *Shāng shū*.

44 Translation Wang 2006:135. Translation Rickett 2001:152 “*The Grand Norm*”

⁴⁵ <http://www.chinese.dsturgeon.net/text.pl?node=21269&if=en> 22.11.2008

⁴⁶ *Process* is applied by Graham for an early interpretation of the term (Graham 1986:78).

⁴⁷ <http://chinese.dsturgeon.net/text.pl?node=21269&if=en&searchu=%E6%81%AD> 22.11.2008

In thinking there is foresightedness.

*Politeness creates respect, correct order creates attitude,
sharpness of vision creates wisdom, intelligence creates strategy,
foresightedness creates sage-hood.” (DS modified by ER)*

In this text four senses and appearance (altogether five) are correlated to attitude and intelligence, which again are correlated to respect, attitude, wisdom, strategy and sagehood. Connections of similarities and contrasts are often found in Chinese literary tradition. They are frequently attached to a scheme that seems consistent in Chinese parallelistic thinking. In the above text they are grouped in five, which together with *yīn yáng* is the most dominating correlation in Chinese medicine. There are hundreds of groupings in Chinese texts. Every aspect of things, life and death are found grouped in two (312), three (662), four (327), five (382), six (251), seven (127), eight (178), nine (170), ten (138).....hundred (see HYSMCCD 1993).

Other pentic groupings found in the *Hóng fān* text are: *Wǔ jì* 五紀⁴⁸ *five time-regulators* (part 6), *wǔ fú* 五福 *five kinds of happiness* (part 7), and *bǔ wǔ* 卜五 *five oracles*⁴⁹ related to the tortoise shell (part 9). They also seem to be an arbitrary grouping of five.

The pentic grouping of different kinds of weather in the *Hóng fān* text (part 8); rain, sunshine, heat, cold, wind and their “seasonableness” and interactions⁵⁰, are interdependent for bringing the plants balanced nutrition to grow rich and luxuriant, but the interconnections seem arbitrary and not linked to the five phases cosmological scheme.

The pentic grouping of lucky verifications; gravity, orderliness, wisdom, deliberation and sageness⁵¹, and unlucky verifications; wildness, incorrectness, indolence, rashness and stupidity⁵², influencing the weather, were dependent on each other to bring forth balanced and imbalanced weather conditions, but these interconnections are attached to a scheme that seems consistent in Chinese parallelistic thinking.

⁴⁸ See DS for Chinese text.

⁴⁹ The tortoise shell was applied as a medium for communication between man and heaven (see Keightley in Loewe 1999:236-37)

⁵⁰ 曰雨, 曰暘, 曰燠, 曰寒, 曰風, 曰時 (DS)

⁵¹ 曰肅, 時雨若; 曰乂, 時暘若; 曰晰, 時燠若; 曰謀, 時寒若; 曰聖, 時風若. (DS)

⁵² 曰狂, 恆雨若; 曰僭, 恆暘若; 曰豫, 恆燠若; 曰急, 恆寒若. 曰蒙。恆風若. (DS)

The *Chūnqiū Zuǒzhuàn* 春秋左傳⁵³ *The Zuǒ's Tradition*⁵⁴ of the *Spring and Autumn (Annals)* (*Zuǒzhuàn*) consists of different parts, probably compiled at different times. It is considered “the most extensive ancient Chinese book, and again one of the greatest works of ancient Chinese prose literature” and a “Warring States” (475 - 222 B.C.)⁵⁵ compilation. The compilation is considered a “Warring States” text (Nylan 2001:256-9). The main part called *Chūnqiū* 春秋 *Spring & Autumn (Annals)*, where records of major political events, affecting all the States of China at that time over the course of twelve ducal reigns from 722 to 481 B.C., is considered a late “Spring & Autumn” or early “Warring States” text. (Ibid.)

Chapter 昭公元年 *The first year of Duke Zhāo*, says; 六氣⁵⁶曰陰, 陽, 風, 雨, 晦, 明也, 分為四時⁵⁷, 序為五節⁵⁸. (HYDCD 2000:47)

“*The six climatic conditions (are) called; yīn, yáng, wind, rain, darkness, brightness, (when) divided they become the four seasons, (their) regularity leads to the five seasons.*” (ER) *Dù Yù* 杜預 (222-284) (ZGLDRMDCD 1999:824)⁵⁹, a well known commentator on classic Chinese texts, made the following comment of the text: 六氣之化, 分而序⁶⁰之, 則成四時, 的五行之節 (HYDCD 2000:47). “*The changes of the six climatic conditions (qì), divided to the regular sequences (of the nature), then turn into (the principle of) the four seasons, achieved the seasonal changes of the five processes (wǔ xíng).*” (ER) This text is linking the five processes to the six climatic qualities in nature and the regularity of the four seasons.

The early focus on the seasons, the weather, and their interactions and dependency on each other are found in quite a few of the pentic groupings in early texts. The seasonal

⁵³ Also known as *Zuǒshì zhuàn* 左氏傳, *Zuǒ 左*, *Chūnqiū shìzhuàn* 春秋左傳, *Chūnqiū zhuàn* 春秋傳 <http://chinese.dsturgeon.net/text.pl?node=16949&if=en> 21.08.2008

⁵⁴ Translation Loewe 1999:7

⁵⁵ See chapter “*Chinese Dynasties*” at the beginning of this thesis.

⁵⁶ The six *qì*, or six energetic configurations, constitute six climatic situations of different quality (Porkert 1985:64).

⁵⁷ In Chinese the term *shí 時* “refers to the correct season, the right time, when something can successfully reach its fulfilment, or to timeliness in a natural order of repeating patterns of change, rather than to time as such” (Allan 1997:37).

⁵⁸ One of the interpretations in TLS; *seasons*

⁵⁹ “*博学多通, 著有“春秋左氏經傳集解”等, 自謂有“左傳”癖*” (ZGLDRMDCD 1999:825).

“*He was learned, the author of "Zuǒshì Spring & Autumn Classic and Collected Commentaries" etc., he (said he had) the so-called "Zuǒ traditions" craving (disease).*” (ER)

⁶⁰ *Series, serial order, sequence (DS) order: regular sequence of what comes before and what after (of the seasons)* (TLS)

interactions played an important role in the early development of the Five Phases cosmological scheme.

There are other pentic groupings in the *Zuǒzhuan* text reflecting the bureaucratic system of the “Spring & Autumn/Warring States” period were also subdivided to five. There were 五鳩⁶¹ (HYDCD 2000:49) *Five officials, bureaucrats*, 五次命令 *Five subcommands*, (see 五命⁶² HYDCD 2000:50; *Five imperial orders/Five commands*), 五官 (HYDCD 2000:50) *Five officers*, 五典 (HYDCD 2000:49), *Five cardinal duties* (DS), and 五侯⁶³九伯 (HYDCD 2000:50) *Five marquises and the nine counts*. (DS/ER)

Chapter 襄公二八年 *The eighteenth year of Duke Xiāng* explains the meaning of wǔ měi 五美 *five kinds of moral virtues*; 大造小有五美, 宥其罪戾, 赦其過失, 救其蓄患, 賞其德刑, 教其不及 (HYDCD 2000:51). “*When a great State visits a small one, it should do five good things; be indulgent to its offenses, pardon its errors and failures, relieve its calamities, reward it for its virtuous laws, and teach it where it is deficient.*” (TLS)

This suggests that in the “Warring States” and “Spring and Autumn” periods (770 – 222 B.C.⁶⁴), groupings of five were relatively common. The reason for this might be attached to the way people perceived the world, where seasonal changes and the cardinal directions played a major role.

Groupings of five are also found in the first military texts. 孫子兵法⁶⁵ *Sūnzǐ - The Art of*

61 *Birds, turtledove, name of various kinds of birds* (TLS). Here used in a “metaphorical” way.

62 *Command; royal or imperial order, something that is by the higher order (from somebody)* (TLS)

63 Enfeoffed ruler in early Zhou times; the position of the hóu 侯 tended to be weakened with time, and he ended up by late Warring States and especially Hàn times without political control as no more than a person entitled to taxes from a certain area in which he was "enfeoffed". The descending hierarchical order was 公侯伯子男, *duke, marquis, count, viscount, baron*, the latter two rarely used in practice (TLS modified by ER).

64 See chapter “*Chinese Dynasties*” at the beginning of this thesis.

65 *Sūnzǐ bīngfǎ 孫子兵法 Sūn zǐ - The Art of War*, excavated in Yīnquè shān 雀银山 in Shāndōng 山東 province in 1972 (Loewe 1993:448). Also known as *Sūnzǐ 孫子*, “*the most important surviving treatise of the school of strategy (bīng jiā 兵家)...describes... military intelligence*” (Loewe 1993:446). *Sūnwǔ bīngfǎ 孫武兵法*, was compiled between 496 and 453 B.C. (Loewe 1993:448-9), before the *Sūnbīn bīngfǎ 孫臏兵法 Sūn Bīn - The Art of War*.

War, “generally attributed to the fifth century B.C.”⁶⁶ (Unschuld 2003:104)

Chapter 始計 *Initial Estimations*⁶⁷ says: 道⁶⁸者, 令民與上同意, 可與之死, 可與之生, 而不畏危也。天者, 陰陽, 寒暑, 時制也。地者, 遠近, 險易, 廣狹, 死生也。將者, 智, 信, 仁, 勇, 嚴也。法者, 曲制, 官道, 主用也。凡此五者, 將莫不聞, 知之者勝, 不知者不勝。

(1) The *dào*, the Way, causes the people to be fully in accord with the ruler. (Thus) they will die with him; they will live with him and not fear danger. (2) Heaven encompasses *yīn* and *yáng*, cold and heat, and the constraints of the seasons. (3) Earth encompasses far or near, difficult or easy, expansive or confined, fatal or tenable terrain. (4) The general encompasses wisdom, credibility, benevolence, courage and strictness. (5) The laws (for military organization and discipline) encompass organization and regulations, the *dào*, the Way, of command, and the management of logistics. There are no generals who have not heard of these five. Those who understand them will be victorious; those who do not understand them will not be victorious (Sawyer 1993:157 modified by ER).

There are more than twenty references to groupings of five in this military text. These groupings seem to form a structure in the text and are among other things related to success or failure in war: Chapter 謀攻 *Planning Offensives*⁶⁹ says: 勝者有五 *There are five essentials for victory*: 知可以戰與不可以戰者勝, 識眾寡之用者勝, 上下同欲者勝, 以虞待不虞者勝, 將能而君不御者勝; 此五者, 知勝之道⁷⁰也。 (1) He will win, who knows when to fight and when not to fight. (2) He will win who knows how to handle both superior and inferior (3) He will win, whose army is animated by the same spirit throughout all its ranks. (4) He will win who, prepared himself, waits to take the enemy unprepared. (5) He will win who has military capacity and is not interfered with by the sovereign (DS – numbers inserted by DS). *These five, are the dào, the Way, to the knowledge of victory.* (ER)

66 There might be uncertainties about the dating of the text (see Unschuld 2003:105), but according to Sawyer there are three major views regarding the composition date of the text varying from the early to the late fifth c. B.C. to the third c. B.C. (1993:150). *Yè Shi* 葉適 (1150-1223), considers the work to be written “at the beginning of the Warring States period”, and this dating “has been accepted by scholars of the Sung and Ch’ing periods and by modern Chinese, Japanese and western critics.” (Loewe 1003:447). The text has also been considered written between 134 and 118 B.C. (Gawlikowski and Loewe in Loewe 1993:448)

67 Translation Sawyer 1993:157. Translation DS: *Laying Plans*

⁶⁸ See chapter 6 for interpretation of the term.

69 Translation Sawyer 1993:160. DS used the translation “Attack by Stratagem”

<http://chinese.dsturgeon.net/text.pl?node=20923&if=en> 10.11.2009

⁷⁰ See chapter 6 for interpretation of the term.

In Chapter *Bīng shì* 兵勢⁷¹ (*Strategic*) *Military Power*⁷² we read about the *interactions* of the five musical notes, the five colours and the five tastes;

聲不過五, 五聲之變, 不可勝聽也. 色不過五, 五色之變, 不可勝觀也.

味不過五, 五味之變, 不可勝嘗也.

There are only five musical notes,

they could not exceed the (beauty of) the combination of them.

There are only five colours (greenish-blue-gray, yellowish, reddish, white, and black⁷³),

they could not exceed the (beauty of) the combination of them.

There are only five tastes⁷⁴,

they could not exceed the (beauty of) the combination of them. (ER)

Although not connected to the regular generation (creation) or the controlling (subjugating) cycles, the text reflects that the interaction between these groupings of five has focus of attention.

71 <http://chinese.dsturgeon.net/text.pl?node=20935&if=en> 22.10.2008

72 Translation Sawyer 1993:164. DS used the translation energy. See <http://chinese.dsturgeon.net/text.pl?node=20935&if=en> 10.11.2009

⁷³ These colours will be defined in succeeding chapters.

⁷⁴ These tastes/flavours will be defined in succeeding chapters.

4. Why xíng? The formation of the term wǔ xíng, and the different meanings of the term⁷⁵.

The character *xíng* 行 consists of two parts. *Chì* 彳 on the left means *xiǎo bù* 小步; *small steps*. 漢張衡⁷⁶(舞賦): “蹇兮宕往, 彳兮中輒” (HYDCD 2000:912) Hàn (era’s) Zhāng Héng (also named Wǔ Fù): “*Limping along, unbridled, tripping along with small steps stopping up in the middle*” (QHF 1993:478). “Long considered to depict two footprints, 彳 and 亍. However, older forms appear to illustrate a crossroad (See Allan 1997:69). Where 彳 occurs as a single component, it probably originated as an abbreviation of 行”. (WL) 彳 only occurs as a character in the rare word “彳亍⁷⁷ 小步走, 走走停停貌” (HYDCD 2000:912), meaning “*The appearance of walking slowly, to stroll and stop.*” (ER)

In *Shàng shū* 尚書 the term *wǔ xíng* often referred to *Metal, Wood, Water, Fire, (and) Earth* and was linked to the process of each material.

Zuǒzhuàn, chapter 文公七年⁷⁸ “*Duke Wén*⁷⁹’s seventh year” included a sixth “process” to the lot. The sixth “process” was *gǔ* 穀 *grains*. It was referred to as the sixth *fǔ* 府 *material*. This term also implies the processes specific to each substance, the characteristics of each material, but nothing to the actions between them (Graham 1986:78). Over time the interconnections between the different materials became as important as the processes specific to each material.

Chapter 襄公二十七年 27th *year of the reign of Duke Xiang*⁸⁰ refers to the five *cái* 材⁸¹

⁷⁵ For my survey of the meanings of *xíng* I base myself on HYDCD.

⁷⁶ (78-139 A.D.) 善屬文, 通 (五經) 貫六藝, 優致思於天文, 陰陽, 歷算. (ZGLDRMDCD 1999:1251) “*Eminent writer, studied (the Five Classics; referring to Change, Odes, History, Rites, Spring and Autumn Annals), and completed the six arts (referring to Rites, Music, Charioteering, Calligraphy, Mathematics), outstandingly achieved the understanding of astronomy, yīn yáng, history and mathematics.* (ER)

⁷⁷ 小步而行 (HYDCD 2000:31)

⁷⁸ <http://chinese.dsturgeon.net/text.pl?node=18350&if=en> 18.12.2008

⁷⁹ Ruled in the state of *Jin* 晉 from 636-28 B.C. (see Table no. I in Loewe 1999:27). To know more about the rulers of the different states of China in the Warring States period see *ibid.* 1999:26-27.

⁸⁰ Ruled in the state of *Lǔ* 魯 from 572-542 (see Table no. I in Loewe 1999:27).

(才) *material substances* (TLS). According to *Dù Yù*, these five referred to Metal, Wood, Water, Fire and Earth, and he made the following comment on the text; 天生五材, 民并用之, 廢一不可 (HYDCD 2000:49). “Heaven produces the five materials, which supply men's requirements, and the people use them all. Not one of them can be dispensed with.” (TLS/DS) The specific characteristic “processes” of each material reflected the interpretation of the term.

Zhèng Xuán 郑玄⁸² (127-200) (ZGLDRMDCD 1999:1560), a well known commentator of classical Chinese texts, included leather and jade into the Metal, Wood and Earth processes; wǔ cái 五材; 金, 木, 皮, 玉, 土 (HYDCD 2000:49) in chapter *Kǎogōng jìxù* 考工記序 *An Account of Enquiries into Technology, Preface of Zhōu lǐ* 周禮 *The Rituals of Zhōu*⁸³, probably compiled in the “Warring States” period (Lewis in Loewe 1999:591-92).

Sī Mǎqiān 司馬遷⁸⁴ (ca. 145-86 B.C.⁸⁵), the famous author of *Shǐ jì* 史記 *The Records of historian*⁸⁶ (compiled in the first century B.C.) (Shaughnessy in Loewe 1999:296), known for the first general compilation of Chinese History, applied the term *wǔ bù* 五部 *five categories/parts* for *Water, Fire, Metal, Wood, and Earth*.

裴駟 *Péi Yīn*⁸⁷), a well-known commentator of classical Chinese texts and the author of *史記集解* *Collected commentaries (of) The Records of historian*, translated *wǔ bù* 五部 to mean

81 *Substance; material substance of any kind* (TLS) The current general word for timber is *cái* 材.

<http://tls3.uni-hd.de/procSearch/procSearchWSC.lasso> 07.01.2009

82 著 “毛詩箋”, 注 “三禮”, 另注 “周易”, 注 “尚書”, “論語” (ZGLDSMDCD 1999:1560).

He wrote “*Máo Shījīān*” (He) commentated “*The three Rites*” along with “*Zhōu (era's) Changes*”, annotated “*The Book of History /Documents*”, and “*The (Confucian) Analects*.” (ER)

⁸³ Translation Loewe 1999:7

84 The son of *Sī mǎtán* 司馬談 (died 110 B.C.) (ZGLDRMDCD 1999:483)

史記, 是為我國第一部紀傳体通史, 上起黃帝, 下至漢武帝太初年間, 對後世史學, 文學均有深淵影響. (ZGLDRMDCD 1999:480) “*Historical Records, was the first general Chinese (our country's) history with biographies, begins with The Yellow Emperor, and ends with the first year of Hàn Wúdi (187-140 B.C.), generally made a deep influence on the later generations historiographers and writers.*” (ER)

⁸⁵ Lewis in Loewe 1999:588

⁸⁶ Translation Lewis in Loewe 1999:588

87 裴駟 “寫成” 史記集解 “成為現存最早的” 史 “注本” (ZGLDRMDCD 1999:2460).

Péi Yīn.. finished writing “*Collected commentaries (regarding) Historical Records*”.. is considered the oldest available commentated “*Historical Records*.” (ER) Lived in *Nán Cháo* 南朝 *Southern Dynasties* (420-589) Year of birth and death unknown.

Metal, Wood, Water, Fire and Earth; “應劭曰：言黃帝造歷得仙，名節會，察寒暑，致居閉分至，定清濁，起五部，五部金木水火土也。 (DS)” “*Yīng Shào said:*

The words The Yellow Emperor created when almanacs became celestial; reputation and integrity, observed winter and summer, explored the opening and closure for the equinoctial time decided upon the clean and unclean, created the five processes. The five elements refer to Metal, Wood, Water, Fire (and) Earth.” (ER)

In this text, the Yellow Emperor is credited with the creation of the five processes.

In these texts Metal, Wood, Water, Fire and Earth refer to the processes characteristic to each material, and do not distinctly include the dynamics between them.

Xíng 行 has a variety of meanings (see HYDCD 2000:912). I will give a few examples on how the term was applied in texts written before and in the era when the term was established in the HDNJ. These meanings are still applied today.

The first meaning of *xíng*⁸⁸ found in the HYDCD is *dào lù* 道路 mostly translated to mean *road, way or path*. In *Shī jīng* 詩經 *The Classic of Poetry*, traditionally dated to Western *Zhōu* (1100-771 B.C.), but should be understood within the context of the Eastern *Zhōu* (770-256 B.C.)⁸⁹, part 豳風 *Odes of Bīn*, chapter 七月 *The 7th month*, the text refers to a path; “女執懿筐，遵彼微行，爰求柔桑。 (HYDCD 2000:912)” *The young women take their deep baskets, and go along the small paths, Looking for the tender [leaves of the] mulberry trees (DS)*⁹⁰.

In this context, *xíng* refers to a concrete road or path, a place, which connects two or more places. This is still a common interpretation of the term.

⁸⁸ In this context *xíng* could also be read *háng*.

⁸⁹ See comments of the dating; Shaughnessy in Loewe 1999:295.

⁹⁰ <http://chinese.dsturgeon.net/text.pl?node=15232&if=en&searchu=%E8%A1%8C> 11.01.2009

In *Yi jīng* 易經⁹¹ *The Book of Changes*, *xíng* means *shí shī* 實施 (HYDCD 2000:912) *to put into effect, implement*. Chapter *Xì Cí Shàng* 繫辭上, *The Great Treatise Part 1* says:

“形而上者謂之道，形而下者謂之器，化而裁之謂之變，推而行之謂之通。”(24)

*To forms that is above (in heaven) is called dào "the Way",
to forms that is below (on earth) is called "things",
to changes and selections are called change,
to spread and **implement (put into effect)** are called to go through.* (ER)

To implement or to put into effect implies some kind of movement and action.

Quite a few interpretations of *xíng* are connected to the *movement of travelling, walking or starting a process to move from one place to another*⁹². These interpretations are connected to *dynamic movements*, and the dynamics connected to the term *dominates* the interpretations in HYDCD 2000:912. In HDNJ the term *xíng* is applied for different actions. An example from HDNJ LS, chapter 19, in treatment of diarrhoea the physician is recommended to “熱行乃止” “*stop (the treatment) when the heat is activated*”. (ER) In chapter 67 the term *xíng* is applied eight times for the movements or actions of *zhēn* 鍼⁹³ *the needle*, *qì* 氣⁹⁴ *the vital energy* and *shén* 神⁹⁵ *the mental disposition of a person*.

The following interpretations of *xíng* are also connected with different activities, processes or actions. *Xíng* can be translated *zuò* 做; *從事某种活动* (HYDCD 2000:912) *be engaged in a certain kind of activity*. *Shàng shū*, chapter *Tāng shì* 湯誓 *Speech of Tāng* says; “非台小子，敢行称乱! 有夏多罪，天命殛之。” *It is not that humble me (I, the small child*⁹⁶), dare

⁹¹ For compilation and dating see chapter 2.

⁹² *Lù chéng* 路程 *journey*, *xíng zǒu* 行走 *to walk, to go about*, *xíng shì* 行駛, *yùn xíng* 運行 *movement of vehicles or boats and movement of pieces in chess or chess-like games*, *xún shì* 巡視 *make an inspection tour*, *chū yóu* 出游 *go on a tour*, *lí kāi* 离开 *to depart, leave*, *qián wǎng* 前往 *go, leave for, proceed to*, *fǎn huán* 返還 *return, send back* (HYDCD 2000:912)

⁹³ Acupuncture needle, used to penetrate different acupuncture points (*xué* 穴 *acupuncture locis, holes*) in order to treat different diseases. (ER)

⁹⁴ See definition chapter 1.

⁹⁵ Deity; supernatural spirits; supernatural entities; sometimes perhaps abstract: the supernatural, mind; mind of an individual, mental energy, mental energies and more (see TLS).

⁹⁶ A way of expressing the inferior position compared to the person one communicates with.

act so as to start a rebellion. The lord of Xià has much guilt, Heaven has charged me to kill him". (TLS)

Xíng also means to *xíng dòng* 行動 *take action, operation*. *Shāng jūn shū* 商君書 *The book of Lord Shang*⁹⁷, compiled in the late "Warring States" (475 BC - 221 BC) (Lewis in Loewe 1999:589), chapter *Gèng fǎ* 更法 *Reform of the Law* says; "疑行⁹⁸ 無成, 疑事無功. (HYDCD 2000:912)" "*He who hesitates in **action**, does not accomplish anything.*" (DS/TLS)

The dynamics dominate the interpretations in the above-mentioned examples. The five phases cosmological scheme applied in Chinese Medical texts is a dynamic term, associated with action and a regular course.

Xíng can also mean a certain motion (course) or a regular course, and translates *liú dòng* 流動, and *liú tōng* 流通 *flow, circulate*. *Yì jīng*, part *Xiǎo xù* 小畜⁹⁹ says; 風行天上, 小畜, 君子以懿文德 (9) (HYDCD 2000:912).
(Through) the **flow (circulation)** of the wind in the sky, the (trigram) *xiǎo xù* (小畜), the Emperor applied the perfect virtue of learning and art. (ER)

The everlasting dynamic circulation and movement connected to the wind are connected to seasonal changes. The *xíng* or flow (circulation) of the *Protective qì* is found in HDNJ LS, Chapter 76 *Wèi Qì xíng* 衛¹⁰⁰氣行 *The circulation (movement) of the Protective Qì* (ER) 故衛氣之行, 一日一夜五十周¹⁰¹於身, 晝日行於陽二十五周, 夜行於陰二十五周, 周於五藏. "*The circulation (movement) of the protective qì in one day and one night makes fifty cycles in the body. The yáng circulations in daylight are twenty-five cycles. The yīn*

⁹⁷ Also known as: *Shāngzi* 商子 (DS)

⁹⁸ *Xíng dòng* 行動 *action*

⁹⁹ *Xiǎo xù* 小畜 柔得位, 而上下應之, 曰小畜. In *Xiao Xu* the weak line occupies its (proper) position, and (the lines) above and below respond to it. See <http://chinese.dsturgeon.net/text.pl?node=3925&if=en&searchu> 14.01.2009. This is one of the trigrams in *Yì jīng*, three horizontal lines, either split in two (*yīn*) or complete (*yáng*). The interpretation of each of the 64 trigrams are part of the *Yì jīng* text.

¹⁰⁰ Refers to protective or defensive *qì*, which circulates outside the blood vessels in the superficial portion of the body, protecting against pathogenic influences (see HYYXDCD 1987:1766-67).

¹⁰¹ Circle; in circles; circulating (TLS)

circulations at night are twenty-five cycles. These are the cycles of the five viscera (yīn organs).” (ER)

Xíng is often connected to the basic, regular cycles of days, months, and years in the existence of all things in the world. *Xíng* also means *dàolǐ* 道理 (HYDCD 2000:912) *principle, the right way, reason, and rationality*. *Guóyǔ* 國語¹⁰² *Narratives on the Politics*¹⁰³ probably compiled during the late fourth c. B.C. (Falkenhausen in Loewe 1999:529), chapter “*Pǔyǔ sān* 普語三 *Common language, (part) 3 says;*” 事物的發展規律.” (HYDCD 2000:912) “*The regular pattern of things’ development.*” (ER)

In *Hóng fàn* 洪範, *xíng* also means 運行 (HYDCD 2000:912) *process; follow one’s regular course*. (TLS): 日月之行, 則有冬有夏 (DS). *The motions (course) of the sun and the moon, lead to winter and summer.* (ER)

I assume these examples will give an overall impression of the different interpretations of the term at the time when HDNJ was compiled. Very often the term is connected to motions, motions attached to travelling and movements, but also motion following a regular course, like in the last example from the *Hóng fàn* text.

The importance of the regular rhythms in nature connected to the sun, moon, stars, seasons, days, nights and the equinoctial cycle are closely connected to motions in the concept Five Phases cosmological scheme. Although the term also implies the special characteristics of each *xíng*, their processes, the interactions between the different *xíngs*, are essential in the understanding of the term, when applied in the Five Phases cosmological scheme.

102 “.. a collection... of historical accounts, mainly political speeches, concerning the major polities of Spring and Autumn period” (Falkenhausen 2006:529).

103 Translation Falkenhausen 2006:529

5. From the four directions and centre cosmology to the five phases cosmological scheme.

The Five Phases cosmological scheme forms a fundamental part of what A. C. Graham, has called the “correlative cosmology” that had taken shape by the early imperial age under the Former Hàn¹⁰⁴” (Pregadio 2008:1068). An early variety of the Five Phases cosmological scheme and its application to the theory of dynastic succession, are attributed to *Zōu Yǎn* 鄒衍 (ca. 305-240 BC¹⁰⁵) (Ibid. 2008:25). Graham portrayed him as an unimportant person outside the philosophical schools (Graham 1986:12-13). Randall Peerenboom, currently an Associate Fellow of the Oxford University Centre for Socio-Legal Studies and a law professor at La Trobe University, says that *Zōu Yǎn* was an influential person and was held in high regard by the politicians of his day (Peerenboom 1993:226). Nathan Sivin, (1931 -) an American sinologist and historian, and professor emeritus at the University of Pennsylvania, concluded that there are so many uncertainties regarding *Zōu Yǎn* and his introduction to the five phases cosmological scheme, that there is no reason to accept the legend that makes *Zōu Yǎn* the architect of five phases cosmological scheme or the founder of the school of “Naturalists” (see Sivin 1987:72, footnote 32). Despite these disagreements, *Zōu Yǎn* is frequently referred to as the founder of the Five Phases cosmological scheme.

There are quite some uncertainties regarding the development of the Five Phases cosmological scheme. But according to Aihe Wang (1954 -), an assistant professor in the department of history at Purdue University, it is well recognized, that there was a structural continuity between the *sì fāng* 四方 and centre¹⁰⁶ cosmology and the Five Phases cosmological scheme (Wang 2006:24).

The term *sì* 四 *four* is unproblematic. The term *fāng* 方 can be translated into *directions*, referring to east, west, north and south. It has different meanings in different contexts¹⁰⁷, and

¹⁰⁴ See chapter “Chinese Dynasties” at the beginning of this thesis.

¹⁰⁵ See ZGLDRMDCD 1999:1113

¹⁰⁶ To learn more about *sì fāng* centre see Wang 2006: 23-74

¹⁰⁷ See TLS for different translations of the term.

could be translated into quarters or quadrate¹⁰⁸; seeing *fāng* as cardinal orientations/directions and side, border, country, or region; seeing the fang from a *wǒ* 我 I (centre) perspective. Some scholars emphasize the importance of seeing *fāng* in connection to the space/cube of which the four directions are a part. Wang emphasises the importance of looking at *fāng* as alien politics/directions (others/them) opposed to I (centre), referring to the power centre (Wang 2006:26); the *Shāng* 商 kingdom (1520-1030 B.C.) or the *Zhōu* 周 Dynasty (1030-221 B.C.)¹⁰⁹ The *Shāng* kingdom was called the *Zhōng Shāng* 中商 *Middle/Central Shāng* or the *Zhōngtǔ* 中土 *Middle Earth/Land* referring to the ancestral capital, the present capital, and the royal hunting area. The *sì tǔ* 四土 *four lands* refer to the eastern, northern, western and southern lands including the *Shāng* Lords and the spiritual lands and ritual relationships to the kingdom (centre) (Ibid. 2006:26-27). The constant interactions between the political *fāngs*’ meant that in a political sense each *fāng* could change in power and area according to the strength of the centre/peripheries.

The power of each directional *fāng* was in constant movement on a regular basis resulting in a balance between them over the year. “The concept of *si fang* lay behind ideas of time and the structure of the calendar, and it was essential in the conduct of rituals” (Loewe 2002:342). Each *fāng* would be strongest/weakest at certain periods of the year, but through a year they would equal in strength/power if the kingdom/state was in balance. There were certain winds coming from the four directions, there were certain gods, spirits, beings, and natural powers living in the four directions and there were rituals in the centre (King/Emperor/Earth/Yellow), trying to influence the best flow of energies to the centre, performed throughout the year. The forces were commanded by the *dì* 帝¹¹⁰ *Supreme Being/God* (also symbolizing *tiān* 天 *heaven*), who used all forces “to determine the well-being of the Shang” (Ibid. 2002:29-30).

108 See Allan 1991:75-98 for a development and interpretation of the character *fāng* in the chapter “The Shape of the Cosmos”.

109 See chapter “Chinese Dynasties” at the beginning of this thesis . There are uncertainties in the dating of these periods. See Allan 1991:177 (footnote 4).

110 *Ancestor, king, deity, emperor; High Lord or God; the head of the Shāng pantheon, in control of wind, rain, harvests, disasters, approval of settlement decisions etc.* (see TLS for a broader understanding of the concept). The understanding of *dì* 帝 as a singular deity in the late *Shāng* kingdom developed from the understanding of *dì* 帝 as referring only to ancestors in the early *Shāng* kingdom (Wang 2006:30-31).

There are disagreements about the meaning of the character *yà* 亞 found in oracle bones¹¹¹ and bronze vessels¹¹² from the middle Shāng period. Allan argued that the Shāng people conceived the earth in the shape of a cardinally oriented cross. The character symbolizes that the Shāng of earth, where the central square of the character 亞, and was surrounded by four other squares¹¹³ (Allen 1991:88).

There are many examples that the rectangular buildings, palaces and cities in China were constructed according to the *sì fāng* centre cosmology from the early Zhōu period¹¹⁴. A palace from this period was excavated at *Fèngchú* 鳳雛 village in *Shānxī* 山西 province, unearthed in 1977¹¹⁵. The building was constructed through a South/North¹¹⁶ axis with a central courtyard. The city of *Fèngchú* was built on a large *hāngtǔ* 夯土 *rammed earth* square platform, and supported by wooden pillars. According to Aihe Wang many scholars have come to the conclusion that the structures of time and space were interdependent in the Shāng cosmology (Wang 2006:25).

It is important to be aware of the non-linear textual structures of old Chinese texts in multi-dimensional ways; the “content” of the text is important, but the “appearance of the text” could also be significant (Dorofeeva-Lichtmann in Chemla 2004:7). In “*Jiǎgǔ wén* 甲骨文 *Oracle-bone Inscriptions*, the oldest surviving Chinese script, found among others on turtle plastrons in the initial period of Chinese writing, the “appearance of texts” or the “graphic representation of texts” have often been overlooked in sinological literature. (Ibid. 2004:4). The Shāng people “assigned the shape of the turtle to the cardinal directions”.... and “the turtle plastron was conceived of a cardinally oriented object (a model of the Earth’s surface), the inscription on this plastron, as part of this object, *was cardinally-oriented non-linear textual structure*” (Ibid. 2004:10). There were parallels between parts of the turtle’s body

111 http://en.wikipedia.org/wiki/Oracle_bone#cite_note-2 10.12.2009

112 See Allan 1991:91-98.

113 Her theories are supported by Dorofeeva-Lichtmann in Chemla 2004:7, and criticized by Keightley (Keightley 2000:93-96).

114 See “Chinese Dynasties” at the beginning of the thesis.

115 See Loewe 1999:392 for a plan and reconstruction of the building complex at Fenchu http://www.chinaculture.org/gb/en_travel/2003-09/24/content_32594.htm 04.09.2008.

116 Although the south/north axis was probably determined by the rising and setting of the sun (see Wang 2006:50).

and the cardinal and semi-cardinal directions (see *ibid.* 2004:5-7).

There are ancient texts' formed according to the *sì fāng* centre cosmology. In *Guǎnzi* 管子 III, 8, dated between the fourth to the first century B.C. (Rickett 2001:14) the text is formed with a centre and 4 “wings” (see *Ibid.* 2001:153). Other texts also reveal the influence of the *sì fāng* centre cosmology; *Zhū Xī* 朱熹 (1130-1200 A.D.¹¹⁷) and his edition of *Yì jīng* 易經 *The Book of Changes*, presented the *Hétú* 河圖 *river chart*, and in *Zhuāngzǐ* 莊子¹¹⁸, *Wài piān* 外篇 - *Outer Chapters*, part *Tiān yùn* 天運 *The Movement of the Celestial Bodies*, the *Jiǔluò zhīshì* 九洛之事 *Nine part luò writing* was connected to the number nine, where the centre was represented by the number five, revealing not only the *sì fāng* centre cosmology, but also the “magic square of three cosmology”, where the numbers from one to nine are presented according to the *sì fāng* centre cosmology and add to 15 in all direction, and played an “important role in Chinese philosophy and religion after 400 B.C.” (*Ibid.* 2001:156-9).

The system of *sì fāng* centre cosmology influenced the Chinese society at many levels throughout Chinese history. But according to Aihe Wang there was a break in the system in the third century B.C. leading to the introduction of the *wú xíng* cosmological scheme.

Correlations built on the *sì fāng* centre and the Five Phases cosmology scheme often coexist in the same texts. The four directions coexist with categories of five; five colours, gods, officials, musical notes, tastes etc. (Wang 2006:114-15). Aihe Wang compared six different texts compiled between the 5th and the 1st century B.C.

In *Lǐjì* 禮記 "*The Rites Records*¹¹⁹, *The Book of Rites*¹²⁰" compiled and edited in early

Western Hàn by Hàn court specialists¹²¹ (Nylan 2001:175), and *Lǐjì*, chapter *Yuèlìng* 月令¹²²

¹¹⁷ ZGLDRMDCD 1999:552

¹¹⁸ Dating of the original compilation is not clear, but the recension of the text in 33 *piān* 篇 *volumes* dates from *Guō Xiàng* 郭象 (d. 312) (see Loewe 1993:56-7).

¹¹⁹ Translation Nylan 2001:174.

¹²⁰ Common translation.

¹²¹ Though parts of it closely reflect ideas of the pre Hàn classicists (Nylan 2001:174).

*Monthly ordinances*¹²³ text, compiled before 240 B.C. (Rickett 2001:152) seasons, months and day-signs are grouped in five.

The *Guǎnzi* 管子, compiled between the 5th and the 1st century (Rickett in Loewe 1993:244) and the *Rìshū* 日書 “Calendrical” texts / “almanacs”¹²⁴, compiled in the 3rd c. B.C. (Harper in Loewe 1999:843/847)¹²⁵, add the *sì fāng* centre cosmology to the directions.

The other texts; *Zuǒzhuàn* 左傳¹²⁶, *Mòzǐ* 墨子, compiled between the 5th and the 2nd century B.C. (Graham in Loewe 1993:337)¹²⁷, and *Sūnzǐ* 孫子¹²⁸, together with the oldest example of an “almanac” *Chǔ bóshū* 楚帛書 *The Silk Manuscript*, compiled ca. 300 B.C. (Harper in Loewe 1999:845) only write about the four directions (see Wang 2006:115).

Some of the texts reveal the groupings of five to tastes, gods, creatures and musical notes. Rickett has compared the *Guǎnzi* and the *Yuèling* texts. Both texts have incorporated the centre to a grouping of five (see Rickett 2001:163).

According to Aihe Wang the changes that took place from the *sì fāng* centre theories to the Five Phases cosmological scheme, was directly connected to the collapse of the power centre, which until then represented the concentrated power of earth with direct connection to heaven. The Emperor’s activities were closely connected to the system described in the *Rìshū*. The success or failures of all kinds of activities like military actions, constructing of cities and buildings, marriage arrangements, ritual ceremonies and the execution of evil people were directly linked to the cosmic pattern of time. If carried out at the wrong time, they would bring about “catastrophes and disorders in the universe, including landslides,

122 To learn more about the versions of the text see Wang 2006:117, footnote 83.

123 Translation Wang 2006:117.

124 Harper applies the word “almanac” to “texts whose contents concern mainly the determination of luck and unlucky times based on astro-calendrical calculations, but which may include information on subjects ranging from incantations demonology, and illness to dream divination and travel rituals” (Harper in Loewe 1999:843).

125 *Rìshū* 日書 *Calendrical texts* or *Almanacs*, discovered in *Húběi* 湖北 province in 1975, compiled in 217 B.C. together with another two calendrical texts, *Rìshū*, found in *Gānsù* 甘肅 province, (burial dated ca. 230-220 B.C.) (Harper in Loewe 1999:843/847).

126 For dating see chapter 3.

127 Chinese philosopher (468-376 B.C.) (ZGLDRMDCD 1999:2505) “The earliest rivals of Confucius”. Parts of this text condemned as forgery (Loewe 1993:337).

128 For dating see chapter 3.

floods, disorders in the moving patterns of heavenly bodies, abnormal growth of vegetation, unseasonable rain and storms, robbery and calamities and chaos in the state. These catastrophes and disorders became omens - signs signifying a disruption of the divine cosmic order by human activities” (Wang 2006:109).

The transformation of the *sì fāng* centre to the Five Phases cosmological scheme took place in the “Warring States” period (480-221 B.C.)¹²⁹, and was completed in the second and first century B.C. In the transformation process the Earth; the kings and the eternal centre lost the unique position, and became integrated with the four *fāngs* (directions) to the Five Phases, where all five were equal spatial units, rejecting the supremacy of the centre (Ibid. 2006:97).

In the “Warring States” period, around the third century B.C., the power centre connected to one ruler/centre broke down, “and royal ancestor worship declined, people involved in the new power structure - warlords, ministers, military commanders, diviners, astrologers, physicians, bureaucratic officials, and philosophers - were all looking for alternative access to the divine world and knowledge about forces and orders beyond human control. ” (Ibid. 2006:112-13.) From this emerged the new correlative system, where Earth/Centre became homogeneous with the other four elements and “made possible the total integration of fours and fives into a unified new cosmology” (Ibid. 2006:116).

The emergence of the Five Phases cosmological scheme did not lead to the end of the *sì fāng* centre cosmology. At many levels of the Chinese society, the *sì fāng* centre cosmology continued to play an important role from the beginning of the former Hàn dynasty until modern times. Although the Five Phases cosmological scheme dominated later Chinese medical theories, the centre, represented through the element Earth; the organs Spleen and Stomach have a unique position in Chinese medical thought. Other organs are dependent on the health of the Earth organs (the Spleen and the Stomach) for their health. The position of the Earth element is evident also in other texts from the Hàn era. In *Huáinán zǐ* 淮南子, compiled in 139 B.C. (Loewe 1993:190, Graham 1991:328-29), chapter *Dì xíng xùn* 墜形訓 *The Lesson about the Form of Zùi*, we read about the dominant position of the *tǔ* 土 Earth element referring to the *gōng* 宮 musical note, *huáng* 黃 yellow colour, *gān* 甘 sweet taste

129 See chapter “Chinese Dynasties” at the beginning of this thesis.

and *cái* 材¹³⁰ *materials*¹³¹. Although included in the Five Phases cosmological scheme interacting with the other four, the Earth element often has an elevated and central position in Chinese medical texts (see chapter 7.5.).

The theories formed by Aihe Wang that the breakdown of the centre power in the “Warring States” period lead to the establishment of the Five Phases cosmological scheme, are acceptable. Although the Five Phases cosmological scheme dominated Chinese medical texts from the second c. B.C., the *sì fāng* centre cosmology coexisted at many levels of the Chinese society, in philosophy, healing practices, cosmology, and religion and in Chinese medical texts.

Throughout the HDNJ SW text, there are 150 references to the *sì shí* 四時 *four seasons* (see HDNJZJSY1986). The *sì fāng* centre cosmology plays a major role in the HDNJ texts (see chapter 7.5.)

¹³⁰ *Cái* 材 refers to *xíng* 行.

131 “音有五聲，宮其主也；色有五章，黃其主也；味有五變，甘其主也；位有五材，土其主也。”
<http://chinese.dsturgeon.net/text.pl?node=3078&if=en> 21.09.2008

6. The theoretical foundation for systematic correspondences between the universe, the Emperor, and the human organism.

In the beginning of the Former *Hàn* 漢 (206 B.C. - A.D. 9), at the time when the Five Phases cosmological scheme was established in the Chinese society, the *Huáng-Lǎo*¹³² 黃老 “doctrines” dominated both the worlds of political affairs and the way of thinking. According to Major everyone agrees that *Huáng-Lǎo* was one of the most important philosophical schools of the Former *Hàn* (Major 1993:8-9). Before the discovery of the 馬王堆帛書¹³³ *Mǎwángduī* silk manuscripts in 1973, there was little knowledge about the *Huáng-Lǎo* school. The discovery has enhanced the understanding of the *Huáng-Lǎo* “doctrines” as a sophisticated political philosophy that, on a most general level, according to Peerenboom, represents a synthesis of classical Daoism and Legalism (Peerenboom 1993:1-2).

Fǎ jiā 法家, *The School of Law or Legalism*, often linked to *Hàn Fēizǐ* 韓非子 (280-233 B.C.¹³⁴), but also related to (among others) *Shēn Bùhài* 申不害 (385-337 B.C.¹³⁵), is associated with a power-centred fundamentalist state rule. In Legalism, the ruler firmly controls the state with the help of *shì* 勢 power, *shù* 術 certain techniques, and *fǎ* 法 laws. Legalism presupposes that everyone acts according to one principle: They want to avoid punishment while at the same time trying to achieve gains. Consequently, the law severely punishes any unwanted action, while at the same time rewards those who follow it¹³⁶. *Huáng dì* 黃帝 the Yellow Emperor, is associated with state centralism and Legalism.

The Daoist elements in the *Huáng-Lǎo* “doctrines” originated from *Lǎozǐ Dàodéjīng* 老子道

¹³² Referring to *Huáng Dì*, the Yellow Emperor/the Yellow Thearch and *Lǎo zǐ*, Master Lǎo, the symbol of Taoism.

¹³³ Discovered in 1973, burial site dated to 168 B.C. The texts found in the burial site dated to somewhere around 200 B.C. (Harper 1998:4).

¹³⁴ ZGLDRMDCD 1999:2278

¹³⁵ ZGLDRMDCD 1999:410

¹³⁶ http://en.wikipedia.org/wiki/Han_Fei#Legalism 28.11.2008

德經¹³⁷ *Lǎozī, Classic of the way and virtue*¹³⁸, the most important Daoist text, probably compiled in the late fourth or early third c. B.C. (Nivison in Loewe 1999:802).

Water was applied as “root metaphor” for the *dào* 道 *the Way* (see below for a broader definition of *dào*) for the Daoists, and because the philosophers in the “Warring States” era assumed that the cosmological principles found in Water were the same cosmological principles that underlie human behaviour, they sought to derive principles about the natural world by studying Water (See Allan 1997:25). Rivers were also applied as models for the twelve channels in the human organism, and they are linked to acupuncture points categorized as *jǐng* 井 well¹³⁹ (*yáng* channel: Metal, *yīn* channel: Wood), through *róng* 榮¹⁴⁰ brooks (*yáng* channel Water, *yīn* channel: Fire), *shū* 輸 stream brooks (*yáng* channel Wood: *yīn* channel: Earth), *jīng* 經 rivers (*yáng* channel: Fire, *yīn* channel: Metal) and to the *hé* 合¹⁴¹ confluent points (often called sea points in English) (*yáng* channel: Earth, *yīn* channel: Water), which are located on each channel¹⁴². They are linked to “The ten Heavenly Stems” and “The twelve Earthly Branches”¹⁴³ and the Five Phases cosmological scheme (Water, Wood, Fire, Earth and Metal), the five (six) *yīn* organs (Kidneys, Liver, Heart, (Pericardium), Spleen and Lungs) and their “sister” *yáng* channels and the yearly seasons (see Unschuld 1986:554-5 on both Chinese text and explanation).

The Daoist characteristics in the *Huáng-Lǎo* “doctrine” was: to know, analyze and act according to the natural course of water, but also to the timeless cycles of heaven and earth, the rhythms of the days, months, seasons and years. To live according to these timeless cycles was the *only way* to gain health and live a long life, and the *only way* to become a successful ruler. The ruler (symbolized by *Huáng dì*), who knew how to act according to these timeless rhythms, would succeed in living a long and healthy life, and stay in control

¹³⁷ In this paper I only sketch the aspects of “Daoism” that is important for understanding the *Huáng-Lǎo* “doctrine”. To learn more about *Lǎozī* see Graham 1991:215-235

¹³⁸ Translation Nivison in Loewe 1999:802.

¹³⁹ Karlsen 2006:642 translates *jǐng* *indsø* (Danish for lake).

¹⁴⁰ Often mistaken for *xíng*, *yíng* 榮

¹⁴¹ *Combine; bring together; combine, combine into one; coordinate (ideas, plans etc.); assemble. Together; (the objects). Cooperate; make an alliance with; act in cooperation with* (TLS).

¹⁴² They are altogether sixty acupuncture points, linked to “The ten Heavenly Stems” and “The twelve Earthly Branches” (see below). The *qì* of the channels passes through these specific points at specific times of the day (and night). See *Nánjīng* 難經 *The Classic of Difficult Questions*, compiled in the 1st c. A.D. (Unschuld 1986:13) chapter 63, 64, 65 to learn more (Ibid. 1986:551-559).

¹⁴³ Also called “The twelve Terrestrial Branches”. See explanation below.

of the affairs of man (see Peerenboom 1993:11).

Another standard opinion in Chinese cosmography in the “Warring States”, *Qín* 秦 dynasty (221-207 B.C.)¹⁴⁴, and at the beginning of Former *Hàn* dynasty, was that Heaven was round and Earth was square¹⁴⁵ (Major 1993:32). “For the ancient Chinese, Heaven with its revolving luminaries is round like the head Earth, spreading in the four directions, is rectangular like the feet.... Heaven connects with Earth as head with feet (former above latter); the four seasons connect with the twelve months as the four limbs with their twelve joints (latter within former)” (Graham 1991:339).

Together with the universal power of *dào* 道¹⁴⁶, *the Way*¹⁴⁷, these principles formed the basis of the *Huáng-Lǎo* thought. *Huáinán zǐ* 淮南子 (*The Book of Master Huáinán*)¹⁴⁸, presented to Emperor *Wǔ Dì* 武帝 in 139 B.C. (Le Blanc in Loewe 1993:190), introduced the cosmological theories of the *Huáng-Lǎo* thought. Chapter “*Tiānwén xùn* 天文訓 *The instructions of the Heavenly bodies (astronomy)*“ says: 天道曰圓，地道曰方¹⁴⁹ “*The dào of heaven is circular, The dào of earth is square.*” (Translation: Major 1993:64.) Between heaven and earth was the possessor of *dào*, the ruler.... (Major 1993:67-68) The undifferentiated *dào*, a force that operates within all phenomenon (see below) causes the interaction of *yīn yáng* (earth/heaven) and through continued hierogamy generates everything within space and time (see chapter 2). In some contexts the term *dào* 道 could be interchanged with the term *qì* 氣.

Dào is also interpreted as ”a primordial unity from which all phenomena evolve, and to

144 There is no clear-cut dating on the Analects (or other old texts). See discussion Cheng in Loewe 1993:314-5.

145 To learn more about “The Origin of Cosmos” see Major 1993:62-69.

146 *Dào*; different interpretations are applied according to history and context. In some contexts it might be interpreted as *qì* 氣 *cosmic force or abstract substance, which contains a force*. See http://tls.uni-hd.de/main/basic_ch_text.lasso 15.10.09. See below for further explanation of the term.

¹⁴⁷ Common translation of the term.

148 Translation Le Blanc 1985:1.

149 <http://chinese.dsturgeon.net/text.pl?node=3022&if=en> 22.11.2008

which they ultimately return, but also a benign, if imperceptible, force that operates *within* the phenomenal world - a natural guiding force that leads all things ineluctably to their fulfilment” (Pregadio 2008:305). In HDNJ SW chapter 1, we learn about the importance of living in harmony with *dào*. *Dào* was the supreme regulator of the universe, and man had to follow the regulations of *dào* (the rhythm of days, months, seasons and years) to maintain health and “everlasting” youth - important aspects of Daoism. To go against *dào* would lead to diseases and aging and to follow *dào* would lead to health and long life (see HDNJ SW 1 in HDNJZJSY 1986:7). Man was dependent on adjustments to *dào* on a daily, monthly, seasonal and yearly basis for good health and long life.

The universe was regarded a unity composed of Heaven, Earth and Man as a living organism, where destiny of any of them was regarded as affecting the others. The complete pattern of *yīn yáng* and the never-ending cycle of the Five Phases cosmological scheme controlled all activities, whether in the heavens, on earth, within the realm of man (Loewe1982:39), or in the human organism.

Huáinán zǐ has been increasingly recognized as a *Huáng-Lǎo* Daoist work and “has been praised as an encyclopaedia of knowledge of the time” (Wang 2006:184). Both H: Roth and J. Major support the view that *Huáinán zǐ* “is a principle representative of Huang-Lao thought during the Han” (Roth 1992:13, Major 1993:8-14). It represents the ideology that dominated imperial thought before the formation of *Hàn* Confucian school of thought.¹⁵⁰

Dào was “the highest and most primary expression of universal potentiality, order and potency” and embraced the world of nature and the world of humans. The ideal ruler possessed the total insight into *dào*. In the *Huáng-Lǎo* “doctrine” cosmos and man was united, and there was no division between the interaction of nature and the interaction of humans and their ruler. There was a connection between the actions of rulers and the natural processes of cosmos. *Huáinán zǐ* reflects the Daoist message that only a ruler who knows how to make his actions conform to the rhythms of heaven and earth could succeed in controlling the affairs of man. Human actions would therefore be constrained by cosmological principles. The ruler had to acquire deep and everlasting insight into the natural order of things and act in accordance with the cosmic natural order. The ruler’s

150 Roger Ames considered *Huáinán zǐ* “an alternative to the totalitarian control of the imperial court” (Ames 1983:xvi).

knowledge of the natural world translated into political power. His actions had to follow the Daoist concept *wú wéi* 無為 *effortless action* or *non-interference in natural development* (often referred to as *no action* or *doing nothing*) and if they did - the government would be in balance, moderate and strong. Success and failure of the ruler was directly connected to his actions correlating with never-ending cycles of the universe (Major 1993:11-13). The strategy proposed to the ruler in *Lǎozǐ* is simply to imitate water or the “Way of Water¹⁵¹”. Water does not act, but “it will clear itself of sediment and the plants that are nourished by it will grow of themselves” (Allan 1997:81-2). No action and doing nothing is “thus to be like water, soft and yielding, not contending or acting, but nevertheless a match for any opponent and able to overcome any obstacle” (Ibid.). The term *wú wéi* denotes the *jīngshén zhuàngtài* 精神狀態 *state of mind, the spiritual state* obtained by the actor at the very moment of action, a personal harmony where actions flow spontaneously, freely and instantly, without inner struggle, but perfectly in harmony with the actual situation, a kind of supernatural efficacy. It implies perfect knowledge of the situation along with perfect efficaciousness and perfect economy of energy (Slingerland 2003:7 referring to Pang Pu 1994:15, 50). It involves a set of dispositions that can be reflected in the “Way of being” and thus perceived by others. It is only perceived by integrated training of body, breathing, emotions and mind¹⁵² (see chapter 2, 7.2., and 7.4. to learn more about *jīng qì shén* 精氣神, often called the *sān bǎo* 三寶 *three treasures* (Pregadio 2008:562-63)). In Chinese medicine “*effortless action*” is linked to man’s adaption to the cycles of days, seasons and years and the “Way of Water” (see Ibid. 2008:1067).

The concept *dào* has a wide range of meanings and was also considered important in every philosophy in China. It would often have different meanings in the same texts; meaning path, road, course of conduct, method, to guide, to point out the road, or simply to tell (see HYDCD 2000:1287). In this paper the term *dào* often reflects the highest and most primary expression of universal potentiality, a cosmic force or an abstract substance, containing a force linked to the natural rhythms of the universe and to the force that operates *within* the phenomenal world.

¹⁵¹ Allan 1997: *The Way of Water and Sprouts of Virtue*.

¹⁵² To learn more about *wú wéi* see Slingerland 2003:7-12.

Dào for *Huáng-Lǎo* was a preassigned, rule-governed pattern to be instantiated. Peerenboom argued that in the *Huáng-Lǎo* “system the natural order has normative priority over the human world” (Peerenboom 1993:5). He introduced the term *foundational naturalism* (Ibid. 1993:27). The term *foundational* refers to that the *tiān* 天 *heaven/cosmos*¹⁵³ pre-configured natural orders are the foundation for making the human order. “...*first, as a naturalism, humans are conceived of as part of the cosmic natural order understood as an organic or holistic system or ecosystem*” (Ibid. 1993:27). The *rén dào* 人道 *the way of humans* must be consistent and compatible with *tiān dào* 天道 *the way of heaven/the cosmic natural order*, which is considered the nature of all things. The correct human social order depended on the predetermined cosmic natural order, which was understood as impersonal, endless and rule-governed. The *sān cái* 三才 *the three powers*¹⁵⁴, *tiān dì rén* 天地人 *heaven/cosmos, earth, and man*, work together in an organic cosmos that “form an integrated system” with the earth/human subservient to nature (Ibid. 1993:28-29). Some Chinese physicians link these three powers to the function of the *yáng Sān jiāo* 三焦¹⁵⁵ *Triple Energizer* channel, where the upper part is in control of *yáng*, the lower part is in control of *yīn* and the middle part is in control of the Earth (organs) (Veith 1973:28).

The term *tiān* was an important concept in Chinese religion, philosophy and mythology. The concept; *heaven/earth* was one of the first symbols of *yáng* (symbolizing heaven, cosmos) and *yīn* (symbolizing earth). (See chapter 2 Chart no. 1 with subtexts. The definition of *tiān* differs according to a person’s philosophical, religious, and social viewpoint and also according to time and historical context (see HYDCD 2000:747-54).

Yīn yáng and the Five Phases cosmological schemes are the most important correlative categories in *Huáinán zǐ* (Major 1993:30). The *Huáng-Lǎo* cosmology was based on what Graham has termed “correlative thinking” including both the *yīn yáng* and Five Phases

153 Refers to the sky, firmament, or heavens, in contrast to *dì* the earth and man (Peerenboom 1993:28). *Tiān* is often translated *heaven* in modern literature and could be linked to religious associations, which it is not supposed to be correlated to in Chinese medicine.

154 Also called *sān jí* 三極 *the three extremes*.

¹⁵⁵ See Maciocia 1986:117-121 for more information on the Triple Energizer. Also known as the Triple Burner and Triple Heater.

correlative categories. Correlative thinking and *gǎnyìng* 感應 “like responds to like”¹⁵⁶ resonance organize the world into a regular and predictable system following the natural cycles of the year. The basic theories of *yīn yáng* have dominated Chinese philosophy, medicine, religion, mythology, and thought at least since the “Spring and Autumn” period (770 - 475 B.C.)¹⁵⁷. The *yīn yáng* theory became “paradigms of a complementary (non-antagonistic) dualism whereby phenomena could be analyzed in terms of shifting proportions of yin and yang; a predominately yin phenomenon always contained at least a germ of yang and vice versa” (Major 1993:28). From the beginning *yīn* represented the shady side of a hillside (cool) and *yáng* represented the sunny side of a hillside (warm) and yin yang was especially applied to describe “the shifting proportions of sunlight and darkness throughout the solar year”. Further heaven, high, male, light and flying was *yáng* compared to earth, low, female, dark and walking that was *yīn* (Ibid. 1993:28-29). Later the *yīn yáng* correlative thought was applied to everything in the Chinese material or nonmaterial world. “One of the primary means of articulating the inherent structure of the natural order is through yin and yang... Over time, yin and yang themselves became paradigmatic symbols of the underlying order of cosmos. All phenomena, human or non-, are classified as either yin or yang” (Peerenboom 1993:45). All man’s social actions should be in agreement with the natural patterns of *yīn yáng*. To follow *dào* and not act contrary to the all-important conditions of *yīn yáng* became utmost important to succeed in any action. Humans could only put things in the place they were predestined to be. If not, trouble would follow (Ibid. 1993:45-6).

When the Five Phases cosmological scheme was established in Chinese thought it was integrated with the *yīn yáng* theories. “*Water and Metal*¹⁵⁸ correspond to winter and autumn (Yin), *Fire and Wood*¹⁵⁹ to summer and spring (Yang), and Soil is the neutral center” (Pregadio 2008:1164-66). In the *Huáng-Lǎo* thought “the importance of the calendar, and of positional astrology” was fundamental (Major 1993:43). Correlated with the Five Phases cosmological scheme, one of the oldest divisions of the heavens was into five palaces; the central circle of the north circumpolar star, representing the central palace, and the four

156 Translation borrowed from Major 1993:30. Le Blanc translated *gǎnyìng* 感應 ‘stimulus and response’, but also applied the term resonance (Le Blanc 1985:xii).

157 See chapter “Chinese Dynasties” at the beginning of this thesis.

158 Water corresponds to the Kidneys and Metal corresponds to the Lungs. (ER)

159 Fire corresponds to the Heart and Wood corresponds to the Liver. (ER)

directional palaces; to the east; the palace of spring, to the south; the palace of summer, to the west; the palace of autumn, to the north; the palace of winter. From the centre, which represented the earth, Emperor, centre and “I” position, there are four cardinal directions: west, north, east and south. The four semi-cardinal directions were further divided to include northwest, northeast, southeast and southwest, resulting in eight directions. Adding the central position there were nine palaces or nine fields of heaven. There were eight winds and eight outlying regions around the centre (Major 1993:70). “In the Zhou Dynasty and later times, the king was defined as the son of Heaven and his palace was the cosmological center from which he maintained the harmony of the empire by performing the appropriate rites as well as benevolent rule.” There are several large cross-shaped tombs from this period, which are built according to the cardinal directions (Allan 1991:5-7). The categories of eight have a correlation with the eight trigrams of the *Yi jing* 易經 *Book of Changes*, considered the oldest book in China¹⁶⁰. There were eight or four pillars separating heaven and earth (Major 1993:37). On the earth there were 3 x 3 grids of nine squares filling a larger square, a counterpart of the nine fields of heaven. The celestial events in any of the nine fields of heaven would have an effect on the corresponding province on earth (Ibid. 1993:36-37). Although there were nine palaces, continents, squares and directions (eight directions plus the centre), nine was just an extension from the theories of five. The same was true for the eight winds or eight directions - since it did not include a central position. The Five Phases cosmological scheme was at basis of the number “eight and nine”.

The magic square¹⁶¹, where the numbers from 1-9 add up to 15 in all directions¹⁶², came to play an important role in Chinese philosophy and adaption of religion to the Chinese “doctrine” of centrality from the 4 c. B.C. It was systematically connected to the Five Phases cosmological scheme and was applied to illustrate rotation of seasons. The prime centre of the square symbolized the Earth and number five, and also the Earth organs (Spleen and Stomach). From there, spring was linked to the phase Wood and the northeast corner of the square (5+3=8) (following Chinese tradition where south is above north). Both number three and eight symbolized spring, Wood and Liver organ. The Heart organ was linked to the southwest corner of the square (5+2=7). The Kidneys and Water was linked to the northwest

¹⁶⁰ See chapter 2, chart no. 1 with subtext and footnote on information about *Yi jing*.

¹⁶¹ To learn more about the magic square see Rickett 2001:158-159. See image at the end of this chapter.

¹⁶² It became a speciality of Chinese mathematics; by the 13th century magic squares had been developed to the order of 10 (Graham 1991:348).

(5+1=6). The Lungs and Metal was linked to southwest¹⁶³ (5+4=9) (see Graham 1991:340-49, Rickett 2001:158).

The earth was both mirror and part of cosmos. The nine continents on earth were a reflection of the nine palaces of heaven.

In *Huáinán zǐ*, chapter *Tiānwén xùn*, part 6, *Hé wèi wǔ xīng* 何謂五星¹⁶⁴ *What are the five Planets?* (ER) we read that there are five planets referring to Jupiter (*east*), Mars (*south*), Saturn (representing the centre and earth), Venus (*west*) and Mercury (*north*). According to this text the planets correlated with the four cardinal directions and the centre, Wood, Fire, Earth, Metal and Water, gods and assistants, seasons, animals, music and the ten day week (see explanation below).¹⁶⁵ Each of the planetary gods was portrayed as holding construction tools; compass, square, marking cord, balance beam, and plumb bob, “suggesting the role of the five phases (personalized as cosmic deities) in bringing the world of myriad phenomena into being from the primordial cosmogenic processes that produced the one, the two, and the three, and in sustaining that world through the course of time” (Major 1993:27, 73).

The axis of heaven was often considered to be the polestar, and the axis of earth was often the point beneath it, far north in China (Ibid. 1993:37). In *Huáinán zǐ*, chapter *Shí zé xùn* 時則訓 *The Treatise on the Seasonal Rules*, the appropriate behaviour and rituals are dictated the ruler in accordance with seasons and months, “based on the concept of gaining ”resonance” between the cosmos as a whole and the actions of humans to succeed in his actions or non-actions” (Ibid. 1993:217). The rhythm of cosmos was described through the Chinese sexagenary cycle.

¹⁶³ Actually southeast in *Guǎnzi* 管子 chapter *Yòu guān* 幼官. The organs and actual phases linked to this system were changed over the years. In *Guǎnzi*, chapter *Yòu guān* the correlations are not exactly the same as in Chinese medical tradition. I have therefore modified the text to the system that became part of TCM. See also Graham 1991:340-49 for numbers, directions and organs in HDNJ.

¹⁶⁴ For the complete Chinese text see <http://chinese.dsturgeon.net/text.pl?node=3054&if=en> 22.11.2008.

¹⁶⁵ See <http://www.chinese.dsturgeon.net/text.pl?node=3054&if=en> 18.03.2010 for Chinese text.

The Chinese sexagenary cycle *liùshí huājiǎ* 六十花甲¹⁶⁶, also known as *Gānzhi* 干支¹⁶⁷ *Stems and Branches*, is a cyclic numeral system of 60 combinations of the two basic cycles, the ten *Tiāngān* 天干 *Celestial/Heavenly Stems* and twelve *Dìzhī* 地支 *Earthly/Terrestrial Branches*¹⁶⁸. In Chinese medicine there are also 60 acupuncture points linked to the twelve *yīn* and *yáng* channels (see the beginning of this chapter; the well, brooks, stream, river and confluent/sea points and chapter 7.2-7.6.).

The ancient Chinese day was based on the cycle of the *rì* 日 *day* (The character *rì* also means *sun*). The day began and ended at midnight, and was subdivided into smaller segments according to major events of the day (Shaughnessy in Loewe 1999:19). The yearly cycle of the sun, marked by solstices and equinoxes, combined with the cycle of the moon, made a resonance with all life on earth, including the body of man. Days and years were enumerated in a recurring cycle of sixty formed by combining the names of the suns (or its positions) (see chapter 2, Chart no. 1 with subtext).

“The ten Heavenly Stems” or ten days were named *jiǎ* 甲, *yǐ* 乙, *bǐng* 丙, *dīng* 丁, *wù* 戊, *jǐ* 己, *gēng* 庚, *xīn* 辛, *rén* 壬, *guī* 癸. These ten days of one Stem served as a week and was combined with “The twelve Earthly Branches”, twelve sections of the twelve year orbit of Jupiter named *zǐ* 子, *chǒu* 丑, *yí* 寅, *mǎo* 卯, *chén* 辰, *sì* 巳, *wǔ* 午, *wèi* 未, *shēn* 申, *yǒu* 酉, *xū* 戌, *hài* 亥 through sixty combinations (Ibid. 1999:19-20). These sixty combinations are linked to the cycle of the day, year and a sixty year cycle. They are also linked to sixty acupuncture point-combination possibilities (the well, brooks, stream, river and confluent/sea points, 5 acupuncture points on 12 channels, adding up to sixty points)¹⁶⁹. (See Fig. no. 1 with subtext in Karlsen 1997:15¹⁷⁰.)

The month was correlated with the *yuè* 月 moon. (The character *yuè* also means “moon cycle” *month*.) The year included twelve months, and the first month was often called *zhèng*

¹⁶⁶ First mentioned by *Wáng Dìngbǎo* 王定保 (870-940) (ZGLDRMDCD 1999:202) in *唐摭言* (HYDCD 2000:282).

¹⁶⁷ First mentioned by *Xiè Zhēn* 謝榛 (1459-1575) (ZGLDRMDCD 1999:2375) in *四溟詩話* (HYDCD 2000:499).

¹⁶⁸ http://en.wikipedia.org/wiki/Celestial_stem 27.01.2010

¹⁶⁹ See above.

¹⁷⁰ The Chinese names are changed to roman numbers, numerals and marked with a letter for each phase; m; Metal, v; Water, t; Wood, i; Fire, j; Earth.

yùe 正月 ”upright” or ”correct” month. The choice of which month became “*zhèng yuè*” varied in different places and at different times. The *Zhōu* year was beginning with the lunar month that contained winter solstice¹⁷¹. (Ibid.) The number of twelve months through the year was fewer than the number of days of the year, thus one had to add an extra month at the end of the year.

The Five Phases cosmological scheme, and their dynamic interrelations were established in a wide sense in *Huáinán zǐ*; all things within a single phase mutually interacted according to the principle of *ganying* resonance, while the five taken together operated in regular and predictable cycles of transformation (Major 1993:29). The *yīn yáng* and Five Phases cosmological schemes were combined within a single cosmological framework, and every phase had a predominantly *yīn* or a predominantly *yáng* aspect. *Qì* 氣, the vital energy and an invigorating force that acted in and between the phases, expressed action between *yīn yáng* and the Five Phases. *Qì* was also the condensed material structure of all things in heaven and on Earth (Ibid. 1993:29-30).

By applying correlative thinking and *gānyìng* resonance, the world was organized into a highly regular and predictable system where *dào* was the basis for all things. A disturbance in one part of the system would affect the whole system. Therefore it was important for the Emperor, who represented the Earth, centre and was the one who “ruled man”, to understand *dào*, the basic principles and rhythms of cosmos, and act according to *dào* to keep the world in harmony and balance (Ibid. 1993:31). It was important to have (good) *dào* to be able to keep the state in balance and keep the body in good health.

From Early Hàn until Sòng era this system of correspondences developed along the lines which had been established in the first known compilations of HDNJ. From about 500 A.D. along with the constructive development of pharmaceutical knowledge and literature, a large group of naturalists and observers, continued to unlock the secrets of nature. There were serious efforts to prove universal authority of the medicine of systematic correspondences (Unschuld 1985:166-8).

HDNJ SW, especially chapter 66 through chapter 71, along with chapter 74, probably

¹⁷¹ See Shaughnessy in Loewe 1999:20 for information about the other eras ”*zhèng yuè*”.

written by *Wáng Bīng* in the eight century, is based on the “doctrine” of *wǔ yùn* 五運 *five phases of circulation* and *liù qì* 六氣 *the six climatic influences*. By understanding the natural phenomenon a person would be able to integrate himself to never-ending laws governing all existence and thereby live a healthy life in resonance with heaven and Earth.

With the system of “The ten Heavenly Stems” and “The twelve Earthly Branches” at its basis, he developed the correspondence between cosmically determined seasonal cycles and the body of man. Between these two cycles phases of the human organism are created.

The Five Phases of circulation are correlating to Wood, Fire, Earth, Metal and Water, and to five different time periods of equal duration of seventy-two days through the total of one year. The “primary” phases corresponded to the calendar, and the “guest” phases corresponded to seasonal fluctuations from year to year. The first and the sixth stems *jiǎ* 甲, *jǐ* 己 corresponded to Earth and stimulated the creation of moisture. The second and seventh stems *yǐ* 乙, *gēng* 庚, corresponded to Metal and created dryness. The third and the eighth stems *bǐng* 丙, *xīn* corresponded to Water and created cold. The fourth and the ninth stems *dīng* 丁 *rén* 壬 corresponded to Wood and created Wind, and the fifth and the tenth stems *wù* 戊, *guǐ* 癸 corresponded to Fire and created Heat. The irregularities between them could lead to that one phase was not completely developed or was excessively developed, resulting in *bù guò* 不過 *too little* (deficient) or *tài guò* 太過 *too much* (excessive) supply (Ibid. 1985:170-1). Primarily disharmonies in TCM are related to too little (deficient) supply of *yīn*, *yáng* or *qì*, or too much supply of *yīn*, *yáng* or *qì* in one or more of the internal organs (Ibid. 1985:170-171).

The six climatic influences, correlated to “The twelve Earthly Branches”, and to the *yīn yáng* and Five Phases cosmological schemes, replaced Fire in the *jūn huǒ* 君火 “*ruler Fire*” and the *xiàng huǒ* 相火 “*minister Fire*” to be able to fit it into correspondence between the two systems. Each climatic influence was linked to two of the twelve symbols from “The twelve Earthly Branches”, the first and the following sixth (Ibid.). There was a distinction between *zhù qì* 主氣 *primary climatic conditions*, the unchangeable influences of weather conditions, and *kè qì* 客氣 *guest climatic influences*, the actual weather conditions through

the year. The first half of the year was linked to heaven and *yáng*, and the second half of the year was linked to earth and *yīn*. Each half of the year was further divided into three climatic periods of sixty days. These six climatic periods were divided into four sections of fifteen days, linked to specific weather conditions, adding up to twenty-four different climatic periods. According to these theories, the functions of the body of man are determined by these climatic influences (Ibid. 1985:171).

The inner organs would be reflected from the cardinal position of the north, where the head points to the south and towards the sky. The twelve main organs and *jīngluò* 經絡 channels and collaterals¹⁷² of the body, were linked to “The twelve Earthly Branches”, and related to the directions of the compass – from 0° (north) over eastern direction; with its maximum at 90°, correlating with the Liver and Gallbladder channels (organs), through southern direction; with its maximum at 180°, correlating with the Heart and the Small Intestine channels (organs), through western direction; with its maximum at 270°, correlating with the Lungs and the Large Intestine channels (organs), back to the northern direction; with its maximum at 360°/ 0°, correlating with the Kidneys and Bladder channels (organs)¹⁷³.

Further, from midnight to midnight functions of man’s internal organs also responded to the cycle of the universe. Each day was divided into twelve double-hours, each representing the waning and waxing of *qi* in each organ, starting with the Lung *qi* growing to its maximum between 3 and 5 a.m. and ending with the Liver *qi* growing to its maximum between 1 and 3 a.m. The body’s twelve-sectional internal organs and channels are linked to these correspondences and have their maximum and minimum *qi* at specific hours during the day and night. When a Branch is used for a double hour in resonance with the body’s *qi*, it is the middle of this double hour that reflects the period’s maximum *qi*. For instance the Liver *qi* will be at its maximum at 2 a.m., since the time of the Liver is between 1 a.m. and 3 a.m., and in Spring the Liver *qi* will be at its maximum in the 2nd month of the lunar calendar, since the time of the Liver *qi* is between the 1st and the 3rd month of the lunar calendar. (The *jié qi* 節氣 system provided single hours and 15-degree arcs in time and space, or double hours and 30-degree arcs in time and space)¹⁷⁴ (see Table no. 2 in Unschuld 1985:185 for

¹⁷² See chapter 2 for more information about the channels.

¹⁷³ See: http://en.wikipedia.org/w/index.php?title=File:Chinese_cardinal_directions_study_panel.pdf&page=1 and http://en.wikipedia.org/wiki/Earthly_Branches 27.01.2010 and Chart no. 1, chapter 2.

¹⁷⁴ http://en.wikipedia.org/wiki/Earthly_Branches 27.01.2010

the sixfold categorization of course, location and time of effect for each internal organ).

The principle that the *yīn yáng* and Five Phases cosmological schemes in Heaven and Earth made a *gǎnyìng* in man was established at the end of the “Warring States” period and further developed in the Táng era by *Wáng Bīng*, serves as the basis in Chinese Medical knowledge today. Man’s body is corresponding to the moon waning and waxing, sunrises and sunsets, the planets, and the four seasons. The knowledge of these interactions would help the physician understand and treat diseases at the right time and with correct methods.

In acupuncture, if following these cycles, the physician would have to plan acupuncture treatment according to where maximum and minimum *qi* of the body are located at the time of treatment, and take that into consideration when trying to stabilize the functional organs of the human organism. The five well, brook, stream, river and confluent acupuncture points (5 x 12=60) are making a resonance with the sixty daily and yearly cycles of the universe (see chapter 7.2.-7.6. to learn more about the channels’ and organs’ maximum *qi*).

Chart 2.

A 3x3 magic square chart with numbers 1-9 and directional labels. The chart is a 3x3 grid with the following numbers and colors:

SE	4	9	2	SW
E	3	5	7	W
NE	8	1	6	NW

The directions are labeled as follows: SE (top-left), S (top-center), SW (top-right), E (middle-left), W (middle-right), NE (bottom-left), N (bottom-center), and NW (bottom-right).

<http://www.feng-shui-geomancy-master.com/assets/images/magic-square-300.jpg>

11.04.2010

In Chinese tradition north is always positioned below south.

7. Introduction to Huángdì Nèijīng.

Huángdì Nèijīng (HDNJ) consists of two parts; *Sùwèn* 素問¹⁷⁵ (HDNJ SW) and *Língshū* 靈樞 (HDNJ LS). *Sùwèn* 素問 is usually translated “*Basic*¹⁷⁶ *Questions*”. *Língshū* 靈樞¹⁷⁷ 樞¹⁷⁸ often translated *Spiritual* or *Miraculous*¹⁷⁹ *Pivot*.

There are a lot of uncertainties connected to the compilation of the HDNJ texts. The texts are probably reflecting layers of texts written by unknown authors. The basic layer of the HDNJ SW was probably compiled in the second or first century B.C. Some of its conceptual content may be from the third century B.C. Several compilers or authors, all unknown, presumably wrote it (Unschuld 2003:xi). Scholars agree that the HDNJ SW text has been “subjected to significant rearrangements, emendations, and additions in post-Han centuries, culminating in the contributions by Wang Bing in the eight century”. The “corpus” available today essentially reflects the text that existed twelve hundred years ago” (Ibid. 2003:ix).

The *Jiǔ juǎn* 九卷 *Nine juǎn /Volume* text and the *Zhēnjīng* 鍼經 *Needle Classic* are considered predecessors of the HDNJ LS text (Ibid. 2003:6). The first one to speak of the *Língshū* was *Wáng Bīng* 王冰¹⁸⁰. *Zhēnjīng* was requested from Korea in 1091, delivered in 1093, and the first known printing was from 1155, when *Shǐ Sōng* 史崧 submitted a twenty-four *juǎn* 卷 edition. He used the title *Língshū*, following *Wáng Bīng*. The title was followed in all later editions, and was based on *Shǐ Sōng*’s revised text (Loewe 1993:203).

Most of HDNJ is written as a dialogue between *Huáng Dì* 黃帝 *The Yellow Emperor*¹⁸¹ and one of the six advisers; *Qí Bó* 岐伯 (most dialogues are between these two), *Léi Gōng* 雷公,

¹⁷⁵ Ask; request an answer (TLS)

¹⁷⁶ Also translated “*Simple*”, or “*Plain*”. for a thorough analysis of the interpretation of *Sùwèn* see Unschuld 2003:18-21.

¹⁷⁷ *Supernatural; magical effectiveness, supernatural efficiency, divine influence, divine sphere* (s) (TLS)

¹⁷⁸ *Pivot, axis, centre* (WL)

¹⁷⁹ Veith translates it “*Mystical Pivot*” (Veith 1973:81)

¹⁸⁰ Little is known of his life. He lived during the Tang era and wrote books, among others HDNJSW (see ZGLIRMDCD 1999:94).

¹⁸¹ “*Yellow Emperor*” is the translation often encountered in reference to the HDNJ. According to Unschuld “The arch” might be more suitable (Unschuld 2003:8).

Guǐ Yúqū 鬼與區, *Bó Gāo* 伯高, *Shǎo Shī* 少師, and *Shǎo Yú* 少俞 (Unschuld 2003:8). The Yellow Emperor asks to be taught fundamental knowledge in physiological functions, pathology, and treatment of man. *Huáng Dì* is considered a sage ”who created human forms of warfare and punishments, and was credited with the creation of Chinese civilization and described as the primal ancestor of the Chinese people” in several histories and genealogies (Lewis 1990:210). He is considered one of 古代所谓五方¹⁸²天帝¹⁸³ (see HYDCD 2000:51) *the “so-called five directional Heavenly Rulers (Celestial Emperors) of ancient time”*. (ER)

There have been several approaches to the interpretation of *nèi* 內 in *Nèijīng* 內經¹⁸⁴; often translated *Inner Classic (Canon/Text)* as opposed to an outer Classic text, which today is unknown. The following interpretations have also been considered: *first* (part) as opposed to a second (part), *internal* (referring to the five viscera and the *yīn yáng* categorization of the body) or *interior* (of the body) as opposed to the exterior (of the body), *the Way of life, deep, mysterious*, and Tessenow suggested that *nèi* “express the idea that this knowledge was the core knowledge” (Unschuld 2003:16). In this thesis I will follow the mainstream translation *Inner*, and not make any further investigation into this topic (see *ibid.* 2003:14-16).

The textus receptus of HDNJ SW “resulted from different primary compilations, most of them completed during the Han era. Later, secondary compilers such as Quan Yuanqi, Yang Shangshan, and Wang Bing, brought these dialogue and nondialogue discourses together or rearranged them without attempting to superimpose one coherent structure on them” (*Ibid.* 2003:9). The HDNJ SW text available today is a restored version based on HDNJ SW, restored by *Wáng Bīng*¹⁸⁵ in 762, consisting of 81 chapters, where the origin of chapter 66 through 71 and chapter 74 are unknown. Analyzing the contents and rhythms has

182 *Wū fāng*: all directions (north, south, east, west, centre) (WL)

183 *Zhèng Xuán* commented:“五帝, 蒼曰靈威仰, 太昊食焉; 赤曰赤嫫怒, 炎帝食焉; 黃曰含樞紐, 黃帝食焉; 白曰白招拒, 少昊食焉; 黑曰汁光紀, 顓頊食焉。” (HYDCD 2000:51)

“The five Emperors included *Cāng* (dark green or blue), who was called *Líng Wēiyǎng*, (his personal name was *Tài Hàoshí*. *Chì* (red) Emperor, who was called *Chì Piāonù* (his personal name was) *Yán Dishí*. *Huáng* (Yellow) Emperor, who was called *Hán Shūniǔ*, (his personal name was) *Huáng Dishí*. *Bái* (White) Emperor, who was called *Bái Zhāojù*, (his personal name was) *Shǎo Hàoshí*. *Hēi* (Black) Emperor was called *Zhī Guāngjì*, (his personal name was) *Zhuān Xūshí*.” (ER) Emperors in China had one name before they became Emperor, another name as Emperor, an yet another name after death.

184 Often translated as ”classic”, “manual”, “canon” (Unschuld 2003:16). Further analyzed as “classic; or classic book; main text (TLS).

¹⁸⁵ Considered to be influenced by Daoism (see Unschuld 2003:48 and Veith 1973:83).

suggested that different authors in Later Hàn wrote these parts. These chapters (1/3 of the total text) are dealing with the “Chinese Almanac”; the rhythms of the universe and its effect on the body, included as an appendix in Unschuld 2003, and considered written by *Wáng Bīng* himself (Ibid. 2003:393), and “almost all of these comments have been printed in small characters alongside the large characters of the main text ever since” (Ibid. 2003:44).

Chapter 72 and 73 are of unclear origin. They were missing in the *Wáng Bīng*’s edition of 762.¹⁸⁶ Imperial committees used *Wáng Bīng*’s version of the text in 1057 when writing an official version of the HDNJ SW text, which has “been transmitted continuously in China until the present day” (Ibid. 2003:59).

¹⁸⁶ to learn more about the history of the HDNJ SW text see Unschuld 2003:22-75

7.1. The resonance of yīn earth and yáng heaven in the body of man.

“Without doubt, the core organs (referring to the Liver, Heart, Spleen, Lungs and Kidneys) constitute the center of the organism” (Unschuld 2003:144). Together with the *yīn yáng* they form the centre of the cosmological approach in the body.

To understand the positions of the five core organs, it is important to understand the body's functions according to the resonance with *yīn* earth and *yáng* heaven.

To understand the resonance between universe and body, we have to follow the Chinese practice in putting north below south. Thus the head (and face) points towards the south and Heaven (counting from the Emperors throne in the north, from which he faced south) (Graham 1991:342). In TCM the human organism is always analyzed with the left side of the body towards the east, the right side of the body towards the west, the upper part of the body towards the south or towards heaven (*yáng*), and the lower part of the body towards the north or towards the earth (*yīn*).

7.1.1. The upper and posterior yáng and the lower and anterior yīn.

In HDNJ LS chapter 41 陰陽繫日月 *yīn yáng and the correlation with the sun and the moon*, *Qí Bó* explains the connection between Heaven, Earth and space of the body. 黃帝曰: 余聞天為陽, 地為陰, 日為陽, 月為陰, 其合之於人, 奈何? 岐伯曰: 腰以上為天, 腰以下為地, 故天為陽, 地為陰, 故足之十二經脈, 以應十二月, 月生於水, 故在下者為陰; 手之十指, 以應十日, 日主火, 故在上者為陽. “*Huáng Dì said: “ Heaven corresponds to yáng, and Earth to yīn, the sun to yáng and the moon to yīn, how does this correspond to man? Qí Bó said: “(All) above the waist correlates to heaven, and (all) below the waist correlates to Earth, therefore heaven corresponds to yáng and earth to yīn, following that the feet 12 regular channels, make a resonance with the 12 months (and the twelve branches), the moon is produced by water, following that below (the waist) corresponds to yīn (which also produces water); the ten fingers of the hand, make a resonance with the ten stems (and the ten days) following that above (the waist) corresponds to yáng. The day controls Fire,*

therefore the upper part (of the body) is considered yáng.” (ER, parenthesis ER)

The HDNJ text emphasizes the correlations between the *yīn*; lower part, close to earth and *yáng*; the upper part, closer to heaven. According to the above text the moon was created by water and correlated to the production of water in the body of man. The ten fingers of the hand (upper part of the body) made a resonance with the “Ten Heavenly Stems” (*yáng* and heaven), and the twelve channels of the feet made a resonance with the “Twelve Terrestrial Branches” (*yīn* and earth). The upper part of the body correlated to *yáng* and Fire (close to heaven). The lower part of the body correlated to *yīn* and Water (close to earth).

“The refined and elevated parts of the body matched elements of Heaven and the less refined those of Earth” (Lewis 2006:44). The refined and elevated vital energies (*qi*) of the body are located in the upper parts and the less refined elements are located in the lower parts of the body. The head of the body, in the shape of heaven, was considered the heavenly part of the body. The feet of the body, shaped as “close to” a square form, was considered the earthly part of the body. HDNJ LS, chapter 71 says 天圓地方 *Heaven is round and Earth is square* (HDNJZJSY 1986:446). The head is considered *yáng* due its round shape and the fact that it is closer to heaven. Thus, the upper part of the human body is considered *yáng*. The feet correspond to *yīn* due to form (square) and location (lower part, which is closest to earth, when man is in an upright position). The middle part of the body – the trunk – is subdivided into the upper, middle and lower part. The Kidneys are located in the lowest part of the trunk and is therefore considered ultimate *yīn*. The middle part of the trunk will therefore be considered more *yáng* than the lower part, and the upper part of the trunk will be considered to be most *yáng* (compared to the middle and lower part of the trunk).

All *yáng* organs and main channels either start or end in the head *yáng* area. There are only acupuncture points from the *yáng* channels running over the head (see HDNJ LS chapter 10 in HDNJZJSY 1986: 299-307 for channel information).

All *yīn* organs and main channels either start or end in the chest or abdominal area (also considered *yīn*), although there is “an internal” branch of the Liver channel that ascends to the *yáng* head (see HDNJ LS chapter 10 in HDNJZJSY 1986:305).

The location according to *yīn* and *yáng* of man's body is further explained in HDNJ SW chapter 4; 言人身之陰陽, 則背為陽, 腹為陰. 言人身之藏府¹⁸⁷中陰陽. 則藏者為陰, 府者為陽. 肝心脾肺腎五藏皆為陰, 膽胃大腸小腸膀胱三焦¹⁸⁸六府皆為陽.....故背為陽, 陽中之陽, 心也; 背為陽. 陽中之陰, 肺也; 腹為陰, 陰中之陰, 腎也; 腹為陰, 陰中之陽, 肝也; 腹為陰, 陰中之至陰, 脾也¹⁸⁹.

(When) talking about the human body's yīn and yáng, then the back is categorized as yáng, (and) the chest and abdomen are categorized as yīn. (When) talking about the human body's cángfǔ (inner organs) yīn and yáng, then the cáng organs are categorized as yīn, and the fǔ organs are categorized as yáng. The Liver, Heart, Spleen, Lungs and Kidneys, the five cáng are all categorized as yīn. The Gallbladder, Stomach, Large Intestine, Small Intestine, the Urinary Bladder and the Triple Energizer¹⁹⁰, the six fǔ are all categorized as yáng..... following that the back is categorized as yáng, and yáng within yáng (organ) is the Heart. The back is categorized as yáng. The yīn within yáng are the Lungs, the chest and abdomen is categorized as yīn. The yīn within yīn are the Kidneys, the chest and abdomen is categorized as yīn. The yáng within yīn is the Liver, the chest and abdomen is considered yīn. The extreme yīn within yīn is the Spleen. (ER)

How these divisions came about will be further explained in chapter 7.2. – 7.6. The back of the body was probably considered *yáng* due to its position against the sun, when man, working in the fields, where exposed to the sun (*yáng*) on his back, and because the back of the body is more flexible (*yáng*) compared to the abdominal area, which is considered more *yīn*.

As early as the Shāng era the turtle shell functioned as a model of Heaven (round shape) and the turtle plastron functioned as a model of the cross-shaped Earth's surface. According to the division of the turtle's body, the right side of the body correlated to the west, the left side of the body correlated to the east, the head correlated to the south and the tail correlated to

¹⁸⁷ Also written; *zàngfǔ* 臟腑 referring to the five (six) *yīn* viscera (Liver, Heart, (Pericardium) Spleen, Lungs and Kidneys) and the six *yáng* bowels (Gallbladder, Small Intestine, Triple Energizer, Stomach, Large Intestine, and Urinary Bladder).

¹⁸⁸ There are many theories linked to the *Triple Energizer* functional system in TCM. It is among other things considered a link between universe and man. This discourse is not important for this thesis. For more information about this topic see Veith 1973:28.

¹⁸⁹ HDNJZHSY 1986:17

¹⁹⁰ See footnote above about the *Triple Energizer*.

the north. These cardinal directions are also reflected in the human organism (Dorofeeva-Lichtmann in Chemla 2004:7-10).

Graham suggests that there are structural features in all human languages that push the mind in direction of correlative thinking (Graham 1991:320). Accordingly, when you have a basic correlative super-structure, many of the correlations are more or less intuitive collections of similarities. All these similarities seem logic in Chinese parallelistic thinking and they have been functioning as a superstructure in TCM until modern times.

The five organs (Liver, Heart, Spleen, Lungs, and Kidneys) and the six *yáng* organs (Gallbladder, Small Intestine, Stomach, Large Intestine, and Urinary Bladder) are located in the trunk.

The Lungs and the Heart are located in the upper part of the trunk; consequently, they are more *yáng* compared to the Kidneys, Liver and Spleen organs, which are located in the central and lower part of the trunk (more *yīn*; closer to earth). According to anatomical knowledge today the heart is located under the ribcage in the centre of the chest between the two lungs. I presume that the Lungs and the Heart were probably also considered more active (seen from the exterior) thus more *yáng*, compared to the abdominal and lower trunk organs (more *yīn*). The Heart governs the pulse, and the Lungs are regarded as foundation of *qì*, related to the breathing function of the Lungs (心主脈¹⁹¹ HDNJ SW 23) (肺者氣之本 HDNJ SW9¹⁹²).

The Lungs are not anatomically located to the right side of the body, but bilaterally under the ribcage. It is difficult to understand how the Lungs were correlating to the right hand side of the body, and the western cardinal direction. The anatomical knowledge at the time of compilation of HDNJ was insufficient, and the functional organs are not to be compared to the anatomical knowledge of modern science.

The Spleen is anatomically located in the left hypochondriac region, but its superior extremity extends to the epigastric region. In TCM it is relatively correctly located in the

¹⁹¹ The term also means *channels* or *blood vessels*.

¹⁹² See chapter 7.6.

centre of the trunk. HDNJ SW says: 脾為孤藏，中央土以灌四傍... ° (HDNHZJSY 1986:60) ..” *the Spleen is considered a solitary organ, the centred earth irrigating the four (organs located) nearby.*” (ER) The Spleen and Stomach represented the nutritional distribution centre in the human organism, and was correlated to the fertile soil on earth, producing nutrition to man.

The reason for how the categorization of the functional organs in TCM came about, correlated to the different seasons and phases is not always clear. For the Kidneys, since they produce water (urine) and are located in the area (lowest in the trunk) in the body – like water on the Earth (always flowing to the lowest part of the earth) there are comparative connections.

The same is true for the Heart, which is connected to blood, the colour red and Fire; located in the *yáng* area of the body and correlates to the summer season, pulse, channels, flow of blood to the surface in the Heat, and to circulation (See the chapter 7.4.).

The reason for the Liver organ to be positioned to the left-hand side of the body and connected to the east is related to the Chinese practice in putting north below south, and the Emperor’s throne in the north, where he faces south. HDNJ SW chapter 52 says: 肝生於左，肺生於右 ° ° ° (HDNHZJSY 1986:142) *The Liver is located on the left side (of the body), the Lungs (viscera) are located on the right side (of the body).* (ER) Actually the major part of the liver organ is anatomically located on the right side of the body¹⁹³, not on the left side like it is referred to in TCM texts. The only reason I can find is that the ancient Chinese medical authors believed that the Liver functions of the organ in one way or the other reflected the left and east side of the body, and they did not know the anatomical position of the liver, as known today. The Liver and Lung functional organs are *not to be* directly linked to the anatomical structures of the “western mind”.

The Spleen organ is located relatively centrally in the trunk of the body. The Spleen in Chinese medicine is correlated more directly to the nutritional part of the digestion, than it is actually in the physiology of the spleen organ known today. The Spleen function in TCM “belongs not only to the Spleen, but also to the pancreas, the stomach and the duodenum”

¹⁹³ <http://www.merck.com/mmhe/sec10/ch133/ch133b.html> 15.02.2010

(Porkert 1985:136), together with functions associated with psychological reactions. I. Veith suggests that the great emphasis put on the Spleen organ by the early Chinese physicians, was due to the frequently enlarged spleen because of malarial inflammation (Veith 1973:52).

7.1.2. The surface *yáng* and interior *yīn*.

The surface of the body is categorized as *yáng* and the interior of the body is categorized as *yīn*. There is a tripartite subdivision of the six *yáng* channels: *Táiyang* 太陽 *major yáng* (Urinary Bladder and Small Intestine), *Yángmíng* 陽明 (Stomach/Large Intestine), *shàoyáng* 少陽 *minor yáng* (Gallbladder/Triple Energizer). The *yáng* channels are more superficial than the *yīn* channels. From the surface to the interior the major *yáng* channel is the most superficial, followed by the *yángmíng* and minor *yáng* channel (see HDNJ LS chapter 10 in HDNJZJSY 1986:299-305).

There is a tripartite subdivision of the six *yīn* channels *tàiyīn*; 太陰 *major yīn*; (Lungs/Spleen), *shàoyīn*; 少陰 *minor yīn*; (Heart/Kidneys), *júeyīn*; 厥陰 *shrinking yīn*¹⁹⁴ (Liver/Pericardium) (see HDNJ LS chapter 10 in HDNJZJSY 1986:299-305 to understand the channel circulation). The minor *yīn* Heart is supposed to be more superficial and the minor *yīn* Kidneys are supposed to be the most interior.

The surface of the body represents more activity (*yáng*) compared to the interior of the body (*yīn*). HDNJ SW chapter 4 says: 夫言人之陰陽，則外為陽，內為陰¹⁹⁵. *When speaking of yīn and yáng of man, the outside is categorized as yáng and inside is categorized as yīn.* (ER)

The twelve channels¹⁹⁶ of the body are supposed carriers of *yīn* and *yáng*. Dual power will only function if *yīn* and *yáng* are not interrupted. When *yīn* and *yáng* are in harmony with the rhythm of the universe, the flow of *qì* will be strong and healthy. Stagnation, wind, *xíe qì*

¹⁹⁴ Translation Porkert 1985:38. "to shrink"; expresses the idea of giving way, receding, and becoming weak (ibid.) *júeyīn* represents the "closing function" 厥陰為闔 (HDNJ SW 6).

¹⁹⁵ HSNJZJSY 1986:17

¹⁹⁶ See chapter 2 for more information about the channels. Referring to the Lung, Large Intestine, Stomach, Spleen, Heart, Small Intestine, Urinary Bladder, Kidney, Pericardium, Triple Energizer, Gall Bladder, and Liver channels

邪氣 “evil”/pathogenic qi, seasonal influences are factors that can interrupt the flow and lead to diseases. The channels are running from the superficial level (*yáng*) to the interior (*yīn*) of the body. The channels flow upwards, downwards, from the exterior to the interior, and are connected to rhythms of the day, seasons and years. The interconnections are chiefly described in HDNJ LS chapter 10. All the twelve channels are connected to functional organs in Chinese medicine.

7.2. The case of the Kidney organs and their resonance with the northern cardinal direction, Water, the Emperor and the winter season.

The *shèn* 腎 *Kidney* function starts with its relationship to the north, which is qualified as *tàiyīn* 太陰 *major yīn* or 陰中之陰 *yīn* in *yīn* (see chapter 2, Chart no. 1, with subtext), meaning that *yīn* is fully developed. The Kidneys correlate to cold (寒 HDNJ SW 5¹⁹⁷), which again correlates to the winter season (and the middle of the night) when *yīn* is fully expanded.

The Kidney organ and Kidney channel is, together with the Heart organ and the Heart channel, categorized as *shàoyīn* 少陰 *minor yīn*. According to the tripartition of *yīn*, the minor *yīn* represents the pivot function (*shū* 樞) of *yīn* channels (少陰為樞 HDNJ SW 6). The interpretation of *shū* (樞) chosen in this thesis is in harmony with my general understanding of Chinese medical interpretations of this term: “Minor yin is the first development of all yin; that is why it regulates the pivot functions” (Porkert 1985:39). Why the minor *yīn* Kidney organs are the first development of all *yīn* is *probably* connected to the Kidneys in TCM being correlated to beginning of life; foundation of life or *seed of human life*¹⁹⁸ (*jīng qì* 精氣¹⁹⁹ HDNJ SW 1²⁰⁰). *Jīng qì* also represents the ultimate degree of pureness in human organism (Allan 1997:88).

¹⁹⁷ HDNJZJSY 1986:18-23

¹⁹⁸ Translation Rickett 1998:29

¹⁹⁹ *Jīng qì* 精氣 *seed of human life*. “Originally meant fine and pure rice. By extension it came to mean the unadulterated essence of things or a state of mind that is concentrated on a single purpose” (Rickett 1998:29). In TCM it implies both “seed of life”, genetic materials, carrier of life, quality of health and more (see Pregadio 2008:562-65), semen, sexual fluids, essence, quintessence (Allan 1997:88, 106).

²⁰⁰ HDNJZJSY 1986:7-9

The Kidneys correlate to *shuǐ* 水²⁰¹ *Water* in the Five Phases cosmological scheme. The



character for *shuǐ* 水 originally depicted a stream or a river (see Allan 1997:33).

No life can exist without water. The characteristics of Water, linked to the ocean, river, and source of life function as “root metaphors” for the Kidney organs. The Kidneys in Chinese medicine are linked to almost the whole process of water from *hé* 合²⁰² *confluent* ocean (source of life), the river (lifespan²⁰³) and also to the “steaming upward of *qì* (vapour) (with the help of Earth)” (see HDNJ SW chapter 61: 地氣上者屬於腎, 而生水液也, 故曰

至陰 *The qì of Earth is part of the Kidneys’, and they (the Earth's qì and yáng) create*

watery liquid (vapour), the reason why it is called extreme yīn). (ER) The Kidneys are dependent on the Lungs for outward (clouds) and downward (rain) movement of water back to the ocean (see chapter 7.6). “A confluence marks the end of any river. Hence confluences are (associates with) the northern region and with winter” (Translated commentary in Unschuld 1986:558). The end of any river is also linked to the salty ocean. In acupuncture the *yīn* channels have *hé* *confluent* acupuncture points located around the elbow and knee area, where the channels are supposed to flow into a larger reservoir (see Ibid. 1986:559).

Water in Chinese medicine is linked to *jīng qì* “the seed of human life”. *Guǎnzi* 管子,

chapter *Nèi yè* 內業 *Inner Workings* explains the meaning of *jīng qì*: 精也者, 氣之精者也。

氣道 (通) 乃生, 生乃思, 思乃知.. “*The vital essence (jīng) is the essence of the vital*

force (qì). When the vital force (qì dào) permeates, there is life, and with life comes thought.

With thought comes knowledge...” (TLS, parentheses ER)

Jīng essence is both the seed of life and carrier of life, meaning that as long as there is *jīng* essence there is life. Water is both the source of life (the ocean) and carrier of life (the river

²⁰¹ The Chinese term *shuǐ* 水 *Water* is a broader category than the English term water. *Shuǐ* can mean *river, flood, to flood* as well as *water* (see Allan 1997:32).

²⁰² Often translated *sea*. See below for more information about *hé*. *Cooperate; make an alliance with; act in cooperation with. Combine; bring together; combine, combine into one; coordinate (ideas, plans etc.); assemble* (TLS), *confluence* (Unschuld 1986:551) but also called sea (ocean) points. ...合流入大海一樣 (HYYXDCD 1987:1624)

²⁰³ *Longevity, lifespan* is linked to the Kidneys in TCM (天壽過度 HDNJ SW 1).


itself). *Jīng essence* is closely connected to *qì 氣 vital force, breath* (see chapter 2 for definition of the term). Just like *jīng*, which also represents *yīn yáng* (the “seeds” from *yáng* man and *yīn* woman) *qì* is part of the ultimate life force representing the transformations between them (see Allan 1997:87-89) and is said to be that which everything is made of (Ibid. 1997:60)²⁰⁴. The connection between the terms *qì* and *dào 道*²⁰⁵ *the Way* becomes evident.

Guǎnzi, chapter 39 *Shuǐ dì 水地 Water and Earth*, probably compiled at the end of the

“Warring States” (Rickett 1998:99) says: 地²⁰⁶者, 萬物之本原, 諸生之根菀²⁰⁷也。美惡賢不肖愚俊之所生也。水者地之血氣, 如²⁰⁸筋脈之通流者也。故曰水具材也。 (DS)

“*Water*²⁰⁹ is the root of all things and the source of all life. Beauty and ugliness, worthiness and unworthiness, stupidity and giftedness all spring from it. Water is the blood and breath of Earth, functioning in similar fashion to the circulation of blood and the breath of the sinews and veins“ (translation Rickett 1998:100). Water in *Guǎn zi* is portrayed as ‘gathering in’, as ‘producing’ or as ‘becoming’ all the various kinds of things. The human being grows from a mingling of fluids (Graham 1991:357). Chapter 39 says: Man is water (人水也) and “when the vital essence and vital force of male and female unite, water passes between them and assumes form.” (男女精氣合, 而水流形 (DS) (translation Rickett 1998:100).

In Hàn times the character for water *shuǐ 水* had a sexual significance in itself;

two persons *rén 人* on each side of a river  (see footnote 26 Rickett 1998:103). The correlation between the Kidneys and fertility in Chinese medicine is obvious from this

²⁰⁴ The Kidneys in TCM are also linked to menstruation and sexual maturity (*Tiānguǐ 天癸* HDNJ

SW 1) *Tiānguǐ; Menstruation. Puberty; puberty; sexual maturity; sexual fluid* (TLS)

²⁰⁵ See chapter 6 for definition of the term *dào*.

²⁰⁶ Should be *shuǐ 水* water (see Rickett 1998:100).

²⁰⁷ Should be *yùn yùn 怨* as *yùn 蘊* (see Rickett 1998:100).

²⁰⁸ Some editions lack this character (see Rickett 1998:100-1).

²⁰⁹ *Dì 地 Earth* should be *shuǐ 水 Water*.

integrated training of body, breathing, emotions and mind reach a kind of supernatural effortless effectiveness. This effortless effectiveness leads to that actions of mind and body flow spontaneously, freely and instantly, without inner struggle, and perfectly in harmony with the actual situation. It implies perfect knowledge of circumstances together with perfect efficaciousness and perfect economy of energy, and involves a set of dispositions that can be reflected in the “Way of being” and thus perceived by others (see chapter 6, 7.4. and Slingerland 2003:7)²¹³. It is linked to the knowledge of the natural rhythms, patterns and structures of nature (see Pregadio 2008:1067).

The Kidneys are internally connected externally to the *tàiyáng* (*sun*) 太陽 (Urinary Bladder) (少陰之上, 名曰太陽 HDNJ SW6²¹⁴). In the tripartition of *yáng*, *tàiyáng* 太陰 represents the “opening functions” 太陽為開 (HDNJ SW 6). Major *yáng* is called, by the commentators (of the HDNJ SW text), *biǎo* 表 “the outside” *yáng*, *jùyáng* 巨陽 large *yáng* or *shèngyáng* 盛陽 flourishing *yáng* (see Porkert 1985:35). This might be connected to the beginning of the circulation of *qì*, related to the first month of the Chinese calendar year, where the *qì* of *tàiyáng* (*sun*) begins to rise. This correlates to the *yīn* 寅 (3rd) branch of “The twelve Earthly Branches” (正月太陽寅, 寅, 太陽也 HDNJ SW 49²¹⁵).

HDNJ SW 5 introduces some of the functions of the Kidneys in TCM. The northern cardinal direction generates cold (北方生寒), the cold generates Water (寒生水), water generates salty taste (水生鹹) the salty taste generates the Kidneys (鹹生腎), the Kidneys generate bones and marrow (腎生骨髓).

The correlations of the Kidney organs begin with the *yīn* northern cardinal direction. The north generates cold, and cold generates Water, which again generates salt, the “basic substance” for the Kidney organs and from where follows the generation of bones and marrow (see below for more information on this topic).

²¹³ These aspects are also mentioned in chapter 6. To learn more see Slingerland 2003:21-43,77-118.

²¹⁴ HDNJZJSY 1986:24-25

²¹⁵ HDNJZJSY 1986:137-39

The salty taste generates the Kidneys. *Hóng fàn 洪範 The Great Plan says: 水曰潤下, 潤下作鹹* ..(The nature of) water is to soak and descend; That which soaks and descends becomes salt (DS modified by ER). This reflects the natural cycle of water, where in the never-ending cycle it finally reaches the salty ocean before the cycle starts all over again.

Salty is one of the five basic tastes/flavours in the Five Phases cosmological scheme. The five basic tastes/flavours are symbol for *all* the different tastes in *all* food, thus they act as model for the varieties of food the body need to stay healthy. HDNJ SW chapter 10²¹⁶ says: 腎欲鹹 *The Kidneys desire salt* (ER), meaning that a certain amount of salt is essential for

the function of the Kidneys. I do not explain the different varieties of salty food and their characteristics and expected actions in Chinese medicine, since that would take another thesis. Here it is enough to emphasize the importance of salty food in connection to the functions of the Kidneys, where salt has a “softening action” on their functions (鹹奕²¹⁷

HDNJ SW 22) and that the salty taste/flavour represents a taste/flavour needed for the Kidney organs to stay healthy. But, too much salt will lead to hardening of (blood?-) vessels and to tears, and to change in colour of the complexion (是故多食鹹則脈凝泣而變色

HDNJ SW 10), implying that too much (or too little) of any material or immaterial substance will lead to disharmony and diseases in the human organism.

HDNJ SW chapter 5 continues the correlations to the north, Water, cold, and Kidneys: 其在天為寒, 在地為水, 在體為骨, 在藏為腎. *That which in heaven generates cold generates Water on earth, (and) in the body generates bone, and among the viscera generates the Kidneys.* (ER) These correlations are reflecting the connections between macrocosm and microcosm, where the northern cardinal direction correlates to cold and Water, and in the human organism correlates to bone (skeleton) and the Kidneys.

Salt is a vital substance for the survival of all living creatures, including humans. Water and salt regulate the body's water content and is important in a broad spectre of mechanisms in

²¹⁶ HDNJZJSY 1986:34-36

²¹⁷ *Weak and soft; pliable* (TLS) In this thesis I will not elaborate on this term any further.

the body. Salt is absolutely vital for making bone structure firm and solid. Twenty-seven percent of the body's salt is in the bones. "There are two oceans of water in the body; one ocean is held inside the cells of the body, and the other ocean is held outside the cells. Good health depends on a most delicate balance between the volume of these oceans, and this balance is achieved by salt - unrefined salt.²¹⁸" Too much salt will among other things lead to osteoporosis; "the bone mineral density (BMD) is reduced, bone microarchitecture is disrupted, and the amount and variety of proteins in bone is altered."²¹⁹

The Kidneys are "in charge of" the water metabolism (腎者主水 HDNJ SW 1). Chinese physicians had clearly understood the importance of salt in connection to both water metabolism and bone structures. Salt is necessary for the survival of all known living creatures, and regulates (among other things) the fluid balance and is important in "the health of the bone structure"²²⁰.

HDNJ SW chapter 10 says: 腎之合骨也其榮髮也其主脾也。 *The Kidneys are connected to the bones. (If the Kidneys are healthy they will) make the hair (on the head) shine. (The Kidneys) are controlled by the Spleen.* (ER) The growth of hair and the quality of teeth (齒更髮長 HDNJ SW 1) are dependent on healthy Kidney functions.

According to the Five Phases cosmological scheme the Spleen (Earth) controls the Kidneys (Water). The Kidneys (Water) depend on the Spleen (Earth) for nutrition (see chapter 7.5.). The essences of the Kidneys are reflected in the bones (其充在骨 HDNS SW 9²²¹) and hair, meaning that if the Kidneys are healthy, the bones and hair (on the head) will stay healthy.

HDNJ SW chapter 5 continues: 在色為黑，在音為羽.. *among the colours (it) generates black, among the musical notes (it) generates (the note) yǔ (羽)..* (ER).

²¹⁸ Osteoporosis makes your bones weak and more likely to break (see <http://news.bbc.co.uk/2/hi/health/449440.stm> 05.05.2010

<http://curezone.com/foods/saltcure.asp> 05.05.2010

²¹⁹ <http://en.wikipedia.org/wiki/Osteoporosis> 05.05.2010

²²⁰ "Osteoid is comprised of type I collagen (~94%) and noncollagenous proteins. The hardness and rigidity of bone is due to the presence of mineral salt in the osteoid matrix, which is a crystalline complex of calcium and phosphate (hydroxyapatite). Calcified bone contains about 25% organic matrix (2-5% of which are cells), 5% water and 70% inorganic mineral (hydroxyapatite)." <http://www.iofbonehealth.org/health-professionals/about-osteoporosis/basic-bone-biology.html> 05.10.2010

²²¹ HDNJZJSY 1986:30-33

HDNJ SW chapter 4²²² explains the correlations between the north and the Kidneys: 北方黑色，入通於腎..”*Black is the colour of north, it penetrates the Kidneys..*”(ER) The colour black is one of the five basic colours in the Five Phases cosmological scheme. *Wǔ sè 五色* (HYDCD 2000:58) *The five colours 亦泛指各种颜色* (Ibid.) *refer to every kind of colour* (ER).

The colour black is correlated to north, cold, darkness of winter, night, and should be taken into consideration when analyzing man’s health. Since the Chinese, usually have black hair, the glow of the hair would reflect health of the Kidneys. If the black colour resembled feathers of a black crow it was sign of life (health) (黑如烏羽者生 HDNJ SW 10). If the colour black resembled charcoal (smoky sooth) it was sign of death (黑如尚炭者死 HDNJ SW 10). This example implies that nuances of any colour detected in hair/skin/surface/pulse of the human organism were signs of health or disease.

The importance of black is linked not only to the Kidney organs, but also to the Emperor and his actions in the winter. *Guǎnzi*, chapter 8 *Yòu guān 幼官* says: 六行時節，君服黑色，味鹹味，聽徵聲，治陰氣，用六數，飲於黑后之井，以鱗獸之火爨，藏慈厚，行薄純. *Since it is the season when [the number] six is functioning, the prince (Emperor) wears the color black, tastes salty flavors, and listens to the zhǐ note. He governs with the yīn vital force and utilizes the number six. He drinks from the well of the Black Ruler, and uses the fire of scaly animals when cooking. His temper is compassionate and kind. His activities are simple and sincere* (TLS, modified by ER).

This paragraph describes the importance of living in harmony with the winter season. Number one and six are symbols of Water (see chapter 6 and Karlsen 2006:760). Activities, colour of garments, temper, food and music had to make resonance with the seasons. A certain musical tone *yǔ* (羽) is correlated to the Kidneys. This tone is, according to the

²²² HDNJZJSY 1986:16-17

Guǎnzi text, in harmony with the winter season. Certain tones and music were linked to specific rituals performed in ceremonies throughout the year. The idea that different tones can affect the human organism is scientifically proven (see Nayak 2000:24-283²²³). There was an understanding that certain musical tones harmonized with seasons of the year. Music therapy has been scientifically analyzed and found valuable for people, but how specific tones are correlated to certain functions of the body and different seasons of the year are not understood.

There are many other functions linked to the Kidneys, but I believe that the above-mentioned basic functions will make the correlation between the Kidneys, north, salt and Water evident.²²⁴

There are certain reasons why the Kidneys are supposed to be in resonance with the cardinal direction north and Water;

- a) The lower part of the body correlates to the north. (The Chinese practice is putting north below south. Thus the head points to the south, and the feet point to the north.)
- b) The location of the Kidneys in the lower (and front²²⁵) yin part of the trunk (closer to the yin Earth) HDNJ SW chapter 4 says: 腹為陰，陰中之陰，腎也。 “*The front is the (region of) yīn and the yīn within yīn are the Kidneys.*” (ER)
- c) The location of the Kidney channel, which starts from the bottom of the feet (close to the yin Earth). HDNJ LS chapter 10 says: 腎足少陰之脈，起於小趾之下 ”*The shàoyīn Kidney channel emerges under the toe.*” (ER)
- d) The production of water (urine) and the correlation to water-metabolism.
- e) North could also be a model for “the seed of life” concealed in the cold.

The correlations to musical notes, water, planets (the Kidneys correlates to the planet Mercury) 上為辰星 (HDNJ SW 4) and winter are also found in *Huáinán zǐ* 淮南子. The position of Mercury in the winter would suggest fortunate or unfortunate situations for the

²²³ There are many studies that show the effect of music therapy on different diseases.

²²⁴ To learn more about the other functions see HDNJ SW chapter 1, 4, 5, 8, 21, 69 and more.

²²⁵ According to scientific knowledge today, the Kidneys are not located in “front ” of the trunk, but are located towards the back of the abdominal cavity, just above the waist. <http://www.comprehensive-kidney-facts.com/kidney-anatomy.html> 25.02.2010

Emperor (see Major 1993:77 analyzing chapter *Tiānwén xùn* 天文訓).

There seems to be a common super-structure in correlative thinking at the end of the “Warring States” period and at the beginning of the Hàn era, where many of these correlations were established and included in basic “root metaphors” of Chinese thought.

There is a systematic understanding in HDNJ that the body’s *qi* is concentrated in different organs according to the yearly seasons. The Kidneys have a waxing, maximum and waning *qi* in the winter – consequently the Kidneys make a resonance with the winter season. HDNJ SW, chapter 64²²⁶ says:

冬者蓋藏☐血氣在中, 內著骨髓☐通於五藏. “*In the winter (the qi) is covered and stored, the blood and qi is in the centre (of the body), it (sinks into) the inner (parts of the body to) the bones and marrow, (it travels) through to the five viscera.*” (ER) This means that the *qi* of the body is located in the body’s inner parts in the winter season. In treatment the acupuncture needling should be deep ” 深者刺 “ (HDNJ SW 55²²⁷). The reason for the deep insertion of the needle is that the *qi* of the body is concentrated in the inner parts in the winter, and to reach the body’s *qi* in the winter, the acupuncture insertion has to be deep.

In the winter; 十一月十二月, 冰復, 地氣合, 人氣在腎 (HDNJ SW 16²²⁸) *in the eleventh and twelfth month (approximately November and December²²⁹), (when) ice (dominates the seasonal cycle) again, the qi of the earth is united, and the qi of man (dwells) in the Kidneys.* (ER) This means that the Kidney *qi* is at its maximum in the winter season. Man has to act according to resonance with the seasonal changes; otherwise it will lead to diseases or death.

There is further a systematic understanding that the *qi* of the body is concentrated in different organs and in different acupuncture points at different times of the day. The Kidneys, *shàoyīn*²³⁰, have their waxing, maximum and waning *qi* in the night (from 23:00-01:00)²³¹ when *yīn* is within *yīn* (see Chart in Karlsen 2006:763). Consequently, according

²²⁶ HDNJZJSY 1986:178

²²⁷ HDNJZJSY 1986:150

²²⁸ HDNJZJSY 1986:47-49

²²⁹ Comment from Porkert 1985:141.

²³⁰ *Lille yin* in Danish language = *shàoyīn*.

²³¹ Unschuld writes that the time of the maximum *qi* of the Kidneys is between 17:00 and 19:00 (see Chart in Unschuld 1985:185).

to this approach, there will be more or less *qi* in different organs according to the time of the day. Thus, the time of the day and year have to be taken into consideration, before deciding treatment and before giving acupuncture.

7.2.1. Diseases and disharmonies in the Kidneys.

Diseases and imbalances in the body are closely interconnected with seasonal changes.

Since the Kidneys are related to the winter season, illness could affect the Kidney organ directly in the winter season. HDNJ SW chapter 4 says: 北風生於冬, 病在腎俞²³², 在腰股 ... (HDNJZJSY 1986:16) ”*The northern wind is created (generated) in the winter, the disease is located in the Kidney area (acupuncture point BL23)²³³, in the back (waist) and thigh... ” (ER). The sister *yáng* Urinary Bladder (organ and) channel circulates over the lower part of “back and thigh” (從腰中下挾脊貫腎..HDNJ SW 10) and diseases of the Kidneys are often linked to the sister channel and symptoms of the back. The waist (lumbosacral region) is also regarded as dwelling place (“palace”) of the Kidneys (腰者腎之府 HDNJ SW 17). The lumbosacral region thus reflects health or disease of the Kidney organs.*

Since Water corresponds to the Kidneys, all water and water-related diseases (like swellings and oedema) have root in the Kidneys (傳為附腫,本之於腎 HDNJ SW 61²³⁴)

In the winter, when the *yáng* energy dwells in the body’s interior, one should not disturb *yáng*. People should retire early at night and rise late in the day and wait for the rising

²³² 俞通膺; 人体穴位的总称。亦泛指人体的某些部位。(HYDCD 2000:243) *General term for the acupuncture points of the body. Also makes a general reference to certain parts of the body.* (ER). *Shènshù* 腎俞 refers to all acupuncture points of the Kidney channel or *shènshù* 腎俞 BL23 (Urinary Bladder point no. 23) which is located in the lumbar section of the body (see Zhang 1987:191). Source: 針灸甲乙經, compiled by *Huáng Fǔmì* 皇甫謐 (215 - 282) (SKDCD 1996:1654).

²³³ See previous footnote.

²³⁴ HDNJZJSY 1986:164-66

morning sun (早臥晚起, 必待日光 HDNJ SW 2²³⁵). People should avoid perspiration (*yáng* would come to the surface and cause disease) (無泄皮膚使氣亟奪 HDNJ SW 2). If one lives in harmony with the winter season one would not suffer injuries. On the other hand, if one lives in disharmony with the winter season one would suffer injury in the next season; the spring season, which is “Son” of winter. HDNJ SW chapter 2 continues: 。 。 春為痿厥， 奉生者少²³⁶ ..in the spring it (will) lead to “impotence , and they generate little” (Veith 1973:103). The Kidney organs are storing the seeds (fertility) and by living in disharmony with the winter season 少陰不藏， 腎氣獨沈²³⁷ 。 ”...the *shàoyīn* (testes/kidneys) “will be isolated and decreased.” (Translation Veith 1973:104) The interconnections of diseases and seasons, where weaknesses of one season will lead to diseases in another, are essential in the HDNJ texts.

Imbalances created in the Kidneys and the possibilities to restore harmony again have to be understood according to the Five Phases controlling (subjugating) the creation cycles. HDNJ SW chapter 5 says: 在志為恐。恐傷腎， 思勝恐。 。 。 within the “mind” (it) generate fear (fright). Fear harms the Kidneys, reflection (thinking) controls fear...(ER)

Too much fear harms the Kidney (Water) organs. Reflection (thinking) (Earth) controls fear (Water), since Earth controls Water, thus reflection would be favourable for the Kidneys to restore harmony. This is but one example of the interconnection between the Five Phases internal *yīn* organs. All the different correlations have to be present within certain limits to bring health. Even emotions, which are linked to different internal organs, have to be within “a certain boundary” to bring health. Through the creation and control cycles other emotions are able to stabilize and restore harmony within the human organism.

This chapter gives an introduction to how the northern cardinal direction, winter, salt and night correlate to Water, which act as a “root metaphor” for the functions of the Kidney organs. This chapter also makes the interrelations and interdependence between the five internal *yīn* organs evident.

²³⁵ HDNJZJSY 1986:10-11

²³⁶ HDNJZJSY 1986:10

²³⁷ 沈 = 沉 deep

Marrow generates the Liver organ (髓生肝 HDNJ SW 5). The Water organ (Kidney) is mother of Wood (Liver) in the Five Phases cosmological scheme, thus Water (Kidneys) generates Wood (Liver). If the Kidneys (Water) are healthy the Liver (Wood) will also be healthy. The Kidney organs in Chinese medicine correlate to the “seed of life” and “source of life”, linked to Water but also to the river. The Kidneys are thus necessary for the next development; the beginning of growth, linked to the east, to mildly rising warmth and Wood (Liver) (next chapter).

“When Water wells up from a spring it does not flow haphazardly in any direction, but follows a course” (Allan 1997:39). The course of Water in China is linked to the eastern cardinal direction. Water was, in the “Warring States” era, a source of knowledge for philosophers of the “Warring States”. The famous philosopher *Kǒngzǐ* 孔子 (551 - 479 B.C.²³⁸) *Confucius* talking about the essence of Water in *Xúnzǐ* 荀子 (313 - 238 B.C.²³⁹) chapter 28 *Yòu zuò* 宥坐 said: 其萬折也必東回似志²⁴⁰。 ”*Through myriad turns and twists its course is certain to flow eastward: in this it resembles the mind with a sense of purpose (zhì 志)*” (TLS, parenthesis ER). In China the natural course of water from the high mountains of the Himalayas is towards the east.

²³⁸ ZGLIRMD CD 1999:336. 為儒家學派創始者 *The founder of Confucianism* (ER) “It is a complex system of moral, social, political, philosophical, and quasi-religious thought that has had tremendous influence on culture and history of East-Asia.” <http://en.wikipedia.org/wiki/Confucianism> 11.04.2010.

²³⁹ *Xún zǐ* 荀子 famous philosopher, but also a text (see ZGLIRMD CD 1999:1679).

²⁴⁰ *Mind; intentional orientation and aspiration. Aspire; aspire to, have one's mind set on 志於* (TLS). This mental orientation or aspiration is linked to the source of life (*jīng qì* 精氣) and is also part of the Kidneys functional aspects in TCM.

7.3. The case of the Liver organ and its resonance with the Eastern cardinal direction, the Emperor and the spring season.

The *gān* 肝 *Liver* function starts with its relationship to the east, which qualifies to the potential activity *shàoyáng* 少陽 *minor yáng*, or 陽中之陰 *yáng* in *yīn* (see chapter 2, Chart no. 1, with subtext), meaning that *yáng* is "about to develop" (Porkert 1985:34). The Liver correlates to mildly rising warmth (其性為暄²⁴¹ HDNJ SW 67), which again correlates to spring where *yáng* is about to increase.

The Liver organ and Liver channel is categorized as *júeyīn* 厥²⁴²陰 *shrinking yīn* 。 According to the tripartition of *yīn*, the *júeyīn* represents the "closing function" (厥陰為闔 HDNJ SW 6) compared to *tàiyīn* ("open functions") and the *shàoyīn* ("pivot function"). *Júe* means *exhaustion*. When *yīn qì* "reaches this phase, it is exhausted" (Ibid. 1985:38). This closing function is difficult to understand, but it indicates the reversal of the energetic flow's physiologically normal direction (see Fig. 3 in Sivin 1987:83²⁴³). *Júeyīn* falls in the middle of the periods when *yáng* and *yīn* govern, where the *yáng* and *yīn qì* that precede and succeed them converge (Ibid.1987:81). In Chinese medicine the concentration of *qì* in the body is linked to different organs through the cycle of the day (and year). The maximum concentration of *qì* in the Gallbladder and Liver is between 23:00 and 03:00 (see the end of this chapter), from before midnight to early morning where the *yīn* comes to a maximum and starts diminishing and the *yáng* comes to a minimum and starts growing. This might be the reason for the categorization *júeyīn*.

The Liver is internally connected externally to *shàoyáng* (厥陰之表☵名曰少陽 HDNJ SW 6). *Shàoyáng* controls the Gallbladder (少陽主膽 HDNJSW 31). As mentioned at the

²⁴¹ 暄 translation Porkert 1985:119.

²⁴² Translation Porkert 1985:38. "to *shrink*" ..express the idea of giving way, receding, and becoming weak (ibid.) *júeyīn* represents the "closing function" (厥陰為闔 HDNJ SW 6)

²⁴³ Sivin translates *júeyīn*; *attenuated yīn*.

beginning of this chapter *shàoyáng* implies that *yáng* is about to develop. According to the tripartition of *yáng*, the *shàoyáng* represents the “pivot function” (少陽為樞 HDNJ SW 6) compared to *táiyáng* (“opening functions”) and the *yángmíng* (“closing functions”). The term *shū* 樞 *pivot* has been interpreted differently over the years²⁴⁴. The interpretation chosen in this thesis is in harmony with my understanding of the term; *shàoyáng* is where the first *qì* “comes forth (into positive existence=springtime/early morning) and therefore has a function as a “pivot” and “regulates (the relation between) the outside and the inside” (Porkert 1985:37).

HDNJ SW Chapter 5 introduces some of the Liver functions in TCM. The Liver



corresponds to Wood in the Five Phases cosmological scheme. The original Chinese character depicts a tree with a trunk and branches. Of all kinds of vegetation, Wood “is the best example and the most precious with deep roots inside the soil and with the force to rise up towards Heaven” (Larre 1989:27). “The lower half is sometimes said to depict roots”. (WL) The production of Wood is connected to the mildly rising warmth of the eastern wind. The eastern cardinal direction generates wind (東方生風), and wind generates Wood (風生木), wood generates sour taste (木生酸), the sour taste generates the Liver (酸生肝).

The mildly raising warmth, wind, and sour taste/flavour - the characteristics of Wood and the sprouting of life in springtime act as a model or a “root metaphor” for the Liver functions in Chinese medicine. It is linked to the “Way of Water”, the “first development stage”²⁴⁵, where Water, ocean and river are “root metaphors” for the Kidneys. The Kidneys’ production of the Liver, a continuum of “seed of life” (Water), which leads to incipient growth, the second development stage in the run of the watercourse (lifespan) (Wood). The Liver is also linked to the *jǐng* 井 *well*, an image where the beginning of life starts to expand.

In acupuncture the *yīn* channels have acupuncture points at the finger- and toe-tips called well points. The well points are linked to the east and the Liver (see Unschuld 1986:551) and the first “Heavenly Stem” *jiǎ* 甲 linked to transforming and nourishing influences –

²⁴⁴ See Porkert 1985:38 for discussion of the term.

²⁴⁵ Since it is part of a continuum, there is actually no “first stage”.

incipient growth (see Ibid. 1986:551-2) and the beginning of a river.

The sour taste/flavour generates the Liver. The sour taste/flavour is one of the five basic tastes/flavours in the Five Phases cosmological scheme. The five basic tastes/flavours include *all* the different tastes in *all* food, thus it acts as model for the varieties of food the body needs to stay healthy. HDNJ SW chapter 10 says; 肝欲酸 ”*The Liver desire the sour taste/flavour*”. (ER) meaning that a certain amount of sour food is essential for the function of the Liver. Sour food has a “gathering effect” (酸收²⁴⁶ HDNJ SW 22), and this “gathering effect” is important for the Liver and tendons/muscles to stay healthy (酸走筋 HDNJ SW 23). But, too much sour food will lead to that “*the flesh hardens and wrinkles and the lips become slack..*”²⁴⁷ (多食酸則肉胝膈而脣揭 HDNJ SW 10) implying that too much (or too little) of any material or immaterial substance will lead to disharmony and diseases in the human organism.

If the Liver is healthy, it will give nutrition to tendons/muscles. In Chinese medicine Wood, representing the first dynamic phase of growth in nature, implying flexibility and growth in spring, acts as model for the muscles/tendons in the human organism. If the Liver organ is healthy, the muscles/tendons will stay healthy.

HDNJ SW chapter 5 continues: (*In the body*) *shén* (神) *generates tendons* (在體為筋), among the viscera (it) generates the Liver (在藏為肝),

How shén (神²⁴⁸) generates tendons is difficult to understand. It probably has some connections to the planet Jupiter, which correlates to the Liver (上為歲星 HDNJ SW 4). *Shén* in Chinese medicine is usually linked to *mental power or mental disposition* of a person, and the Heart organ (see chapter 7.4.). In this context it is probably linked to the planet Jupiter that correlates to the Liver organ. The position of the planet Jupiter in spring

²⁴⁶ *Gather; assemble; garner; take in, allow to join; gather in; gather up, gather together (one's things).* (TLS)
In this thesis I will not elaborate on this term any further.

²⁴⁷ Translation Veith 1973:141

²⁴⁸ *Understood as something supernatural; some kind of spirit stemming from heaven.* (TLS)

and over its twelve-year cycle was linked to the phase of Wood. I do not know the interconnection.

The Liver is correlated to the eastern cardinal direction and the spring season and the greenish-blue colour ; 東方青²⁴⁹色 , 入通於肝 (HDNJ SW 4). *In the eastern direction the colour is greenish-blue, (and) it penetrates the Liver (ER). HDNJ SW chapter 5 repeats; 在色為蒼 .. among the five colours it generates the greenish-blue colour . (ER)*

East is linked to mildly rising warmth, which generates Wood, and the colour is linked to the “colour of spring”. The colour *qīng* 青 *greenish-blue-gray* (see note above), often referred to as green in English translations of the term, is one of the five basic colours in the Five Phases cosmological scheme. These five colours and mixtures between them represent the total of all colours in the universe and in man. Wood, wind, spring and green colour act as models for the Liver functions in Chinese medicine. Growing *yáng* activities, where everything comes to life and changes in nature are sudden and hasty, are linked to the Liver functions in Chinese medicine.

If the Liver is healthy it is (among other things) reflected in *the darkish greenish-blue colour of skin shining through thin white silk* (生於肝, 如以縞裹紺²⁵⁰ HDNJ SW 10). If it resembled the wings of a kingfisher²⁵¹, it was sign of life (health) (青如翠羽者生 HDNJ SW 10). If it resembled mowed grass it was sign of death (色見青如草茲者死 HDNJ SW 10).

This example implies that the nuances of any colour detected in skin/surface/pulse/hair of the human organism were signs of health or disease.

The importance of green is linked not only to the Liver organs, but also to the Emperor and his actions in the spring. *Guǎnzi*, chapter 8 *Yòu guān* 幼官 says:

²⁴⁹ *Qīng* 青 *blue; be green; green/blue; dark grey or turn /blue/dark grey.* (TLS) *Qīng* 青 = *Cāng* 蒼 *dark green or blue (WL) blue; azure blue (TLS). Qīng "is the colour of grass and other living plants, but is includes gray and shades of blue and black"* (Allan 1997:17)

²⁵⁰ 紺 *black; glazed black; glazed very dark (TLS)*

²⁵¹ Translation Veith 1973:141

八舉時節。君服青色，味酸味，聽角聲，治燥氣，用八數，飲於青后之井。以羽獸之火爨。

藏不忍行毆養。坦氣修通，凡物開靜，形生理。 “*Since it is the season when [the number] eight is elevated, the prince wears the color green, tastes sour flavors, and listens to the jiǎo note. He governs with the vital force that brings desiccation and utilizes the number eight. He drinks from the well of the Green Ruler, and uses the fire of feathered animals when cooking. His temper is unrestrained. His activities are devoted to caring for and nurturing [the people]. As the equable vital force [of the phase wood] circulates and permeates all creatures [appropriate to this season] leave the state of quiescence, and their forms acquire markings.*” (TLS)

This paragraph describes the importance of living in harmony with the spring season. Number three and eight are symbols of Wood and spring (see chapter 6, Chart no. 2 and Graham 1991:342). Activities, colour of garments, temper, food, and music had to make resonance with the spring season to bring health, success and a long life. If man (here represented by the Emperor) lived in harmony with spring, it would lead to health and success the following seasons.

HDNJ SW chapter 5 continues; 在音為角，在聲為呼 *..of the musical notes it generates the note jiǎo (角), among the sounds it generates shouting.* (ER) One of the five tones in the pentatonic scale tone *jiǎo (角)* correlates to the Liver. The correlations between certain musical notes, may be interpreted from a musical therapy perspective, but is certainly not obvious. The idea that different tones can affect the human organism is scientifically proven, but the correlation between a certain tone *jiǎo (角)* and the Liver function, is not known.

There seemed to be an understanding that certain musical tones harmonized with the seasons of the year.

The emotion correlating to the Liver is shouting, which correlates to anger (在志為怒 HDNJ SW 5), part of the Wood phase’s string of correlations. How these emotions came to be

linked to the Liver functional organ in Chinese medicine is probably due to sudden dynamic changes they represent.

The Liver “houses” *hún* 魂 *the immortal/heavenly soul* of a person (肝藏魂²⁵² HDNJ SW 23²⁵³). The *hún* is defined as dynamic mental aspect in *Bái hǔ tōng* 白虎通 and “with respect to man it is external and directs the instincts”. (行不休也.. 故動不息.. 於人為外也, 主於情也.) (TLS) The *yáng hún* 魂 *the immortal/heavenly soul*, together with its *yīn* sister *pò* 魄 *the mortal/earthly soul* (which correlates to the Lung organ in Chinese medicine (see chapter 7.6.) are notions central in Chinese thought and religion. *Hún* represents intelligence, consciousness and spirit. It is dynamic and is able to leave the body during sleep (see Pregadio 2008:521-23). The term *hún* was established in *Yì jīng* 易经 *The Book of Changes* chapter *Xìcí shàng* 繫辭上: 遊魂為變 ..and the *hún* generates change (in things). (ER) Since the Liver correlates to the dynamics and changes in the spring, the link to a dynamic mental aspect in traditional Chinese Medicine seems obvious. When natural death occurs the *hún* disperses to heaven (see *ibid.*). How this notion of *hún* came about, I do not know.

The colour green, wind, wood, growth and vitality, quick temper²⁵⁴ (sudden like the wind), and the cardinal direction east, together with the flourishing spring season are factors that act as model for the Liver functions in Chinese medicine.

The Liver organ correlates to the wind, and all the spring escalations and vitalities are connected to the Liver organ. HDNJ SW, Chapter 5 says: 風氣通於肝²⁵⁵ ”The wind *qì*

²⁵² *Soul: male soul which returns to heaven; deity; heavenly soul, the immortal soul, the male soul.* (TLS)

Often linked to the expression *pò* 魄 *Deity: female soul (which returns to Earth after death)* (TLS)

²⁵³ HDNJZJSY 1986:76

²⁵⁴ HDNJZJSY 1986:165

²⁵⁵ HDNJZJSY 1986:22

*penetrates the liver*²⁵⁶”(ER). Wind is an essential factor in understanding the functional system of the Liver organ in TCM.

The Liver controls the eyes (肝主目 HSNJ SW 5), it opens to the outside world through the eyes (開竅於目 HDNJ SW 4). The Liver channel connects with the eye system (連目系²⁵⁷ HDNJ LS 10). The eyes represent dynamics and vitality, just like the flourishing spring. That may be the reason for the correlation between the Wood, Liver and the eyes. Eye diseases are thus often linked to disharmony of the Liver functional organ in Chinese medicine.

The Liver stores blood (肝藏血 HDNJ SW 62). The important connection between the Liver and blood is described in HDNJ SW chapter 10; 故人臥, 血歸於肝, 肝受血而能視²⁵⁸ ... “*Following, when man lays down, the Blood returns to the Liver. When the liver receives Blood, one can see.* (ER) Blood from the Liver makes man able to see, walk, and to grasp things (HDNJ SW 10). The nutritional essences found in every plant and living organism in the spring could be linked to nutrition of blood in the Liver organ in Chinese medicine.

There is a systematic understanding in HDNJ that the body’s *qi* is concentrated in different organs according to the yearly seasons. The Liver has it waxing, maximum and waning *qi* in the spring, when *yáng* is about to develop – following that it makes a resonance with the spring season. HDNJ SW chapter 64 says: 春者, 天氣始開, 地氣始泄, 凍解冰釋, 水行經通, 故人氣在脈.²⁵⁹ “*In the spring, the qi of heaven (yáng) starts to open up (grow), the qi of earth (yīn) starts to disperse, the frost separates, and the ice melts (dissolves), water flows and the channels (of the body) get through (flows freely), following that the qi of man (are) in the channels..*” (ER)

²⁵⁶ “*The qi of the winds and trees connects with the liver*”(Maoshing 1995:23).

²⁵⁷ 系 *bind, linkage* (TLS)

²⁵⁸ HDNJZJSY 1986:35

²⁵⁹ HDNJZJSY 1986:178

HDNJ SW chapter16 says: 正月²⁶⁰二月,天氣始方,地氣始發,人氣在肝 *In the early spring, in the first and the second month, (approximately February and March)²⁶¹ the heaven qì starts to grow, and the earth qì starts to develop, the qì of man (dwells) in the Liver.* (ER)

There is further a systematic understanding that the qì of the body is concentrated in different organs and in different acupuncture points at different times of the day. The Liver has its waxing, maximum and waning qì in the early morning (from 01:00-03:00), when the sun's yáng qì is starting to grow, and the body's yáng qì is beginning to wax (see Table no. 2 in Unschuld 1985:185). Consequently, according to this approach, there will be less or more qì in the different organs according to the time of the day. Thus, point of time during the day and year has to be taken into consideration before deciding treatment and before giving acupuncture.

From a scientific approach, the liver "serves as the body's chemical factory, performing many vital functions, from regulating the levels of chemicals in the body to producing substances that make blood clot (clotting factors) during bleeding"²⁶². This scientific knowledge cannot be taken into consideration, when analyzing the Liver functions in TCM since these functions were unknown at the time HDNJ was compiled and they have not been integrated into Chinese medical conceptual schemes.

7.3.1. Diseases and disharmonies in the Liver organ.

Diseases and imbalances in the body are closely interconnected with seasonal changes.

Since the Liver is related to the spring season, illness could affect the Liver organ directly in the spring season. HDNJ SW chapter 4 says: 東風生於春, 病在肝俞²⁶³, 在頸項²⁶⁴. The

²⁶⁰ Referring to the first month of the year.

²⁶¹ Commented by Porkert 1985:141.

²⁶² <http://www.merck.com/mmhe/sec10/ch133/ch133b.html> 15.02.2010

²⁶³ 俞 腧 ; 人体穴位的总称。亦泛指人体的某些部位 (HYDCD 2000:243). *General term for acupuncture points of the body. Also makes a general reference to certain parts of the body.* (ER) Acupuncture point of the Kidney channel or BL18 (Urinary Bladder point no. 18) gānshù 肝俞 which is located in the body's lumbar section (see Zhang 1987:59). Source: 針灸甲乙經, compiled by Huáng Fǔmì 皇甫謐 (215 - 282) (SKDCD 1996:1654).

²⁶⁴ HDNJZJSY 1986:16

eastern wind is created (generated) in the spring; the disease is located in the Liver (area) (acupuncture point BL18), and the neck. (ER)

The sister *yáng* channel of the Liver organ, the Gallbladder, is linked to the neck (循頸 HDNJ LS 10) and disharmonies in the Liver is often linked to Gallbladder channel. That is probably the reason why disharmony of the Liver leads to neck symptoms.

In the spring, everything in heaven and earth starts to grow. *Yáng qì* flourishes. People should retire and rise early (夜臥早起 HDNJ SW 2). Activities should be in accordance with the springs' growth and productivity. If one lives in disharmony with spring, one will suffer a cold injury in the next season (夏為寒變 HDNJ SW 2).

If one lives contrary to the *qì* of spring, then the *shàoyáng* cannot be born, and the Liver *qì* internally will be diseased (changed from its normal course). (逆春氣, 則少陽不生, 肝氣內變 HDNJ SW 2).. or worse; if one lives contrary to the *yīn yáng* and the four seasons, one will die (逆之則死 HDNJ SW 2).

The imbalances created in the Liver and the possibilities to restore harmony again, have to be understood according to the Five Phases controlling (subjugating) and the creating cycles. *The Liver is correlated to anger (怒). Too much anger will lead to disharmony: 怒傷肝, 悲勝怒, 風傷筋, 燥勝風, 酸傷筋, 辛勝酸*²⁶⁵ (HDNJ SW 5). *Anger is injurious to the liver, but grief counteracts anger. Wind is injurious to the muscles, but heat and drought counteract the wind. The sour flavour is injurious to the muscles, but the pungent flavour counteracts the sour flavour.*" (ER)

Anger harms the Liver (Wood), but grief correlated to the Lungs (Metal) counteracts anger. These interconnections have to be understood applying to the control cycle of the Five Phases cosmological scheme. The Lungs control the Liver. Wind could harm the Liver (if in excess), but heat (Fire) from the Son (Heart) will counteract the Wind. Drought (Metal)

²⁶⁵ HDNJZJSY 1986:21

correlated to the Lungs will also counteract the Wind, since Metal controls Wind. The same is true for the pungent flavour (Metal/Lungs), which will counteract the sour flavour (Wood/Liver). This example implies that *too* much (or *too* little) of any stimulus of the internal organs, will lead to disharmonies in the human organism.

This is but a few examples of the interconnection between the Five Phases internal *yīn* organs. All the different correlations have to be present within a certain limit to bring health. Even emotions, which are linked to different internal organs, have to be within “a certain boundary” to bring health. Other emotions are able to stabilize and restore harmony within the human organism. Through the creation and control cycles, it is possible to regain balance.

The above-mentioned examples introduce how the eastern cardinal direction, wind, and the sour taste/flavour are correlated to the “root metaphor” Wood. Wood thus acted as a model for the functions of the Liver organ. This chapter also demonstrates the interconnection between the Five Phases cosmological scheme and make them evident.

After spring follows summer. The summer correlates to the function of the Heart organ in the Five Phases cosmological scheme. The tendons/muscles (representing Wood in spring) generate the Heart (representing Fire in the summer) (筋生心 HDNJ SW 5). This connection is part of the production cycle in the Five Phases cosmological scheme. Spring Wood is followed by summer Fire, which act as “root metaphors” for the Heart functions in the human organism. When the spring (Wood, Liver, tendons/muscles) is healthy, it will give health to the summer (Fire, Heart).

7.4. The case of the Heart organ and its resonance with the southern cardinal direction, the Emperor and the summer season.

The *xīn* 心²⁶⁶ *Heart/Mind* function starts with its relationship to the south, which is linked to the maximum activity of *tàiyáng* 太陽 *major yáng (the sun)* or 陽中之陽 *yáng in yáng* (see chapter 2, Chart no. 1, with subtext), meaning that *yáng* is fully developed (Porkert 1985:34). The Heart correlates to heat (熱 HDNJ SW 5²⁶⁷), which again correlates to the summer season (and the middle of the day) where *yáng* is completely expanded. The Heart is located in the upper part of the trunk (more *yáng*) and is relatively close to the *yáng* head. The upper *yáng* part of the body correlates to the south. The characteristics of the southern cardinal direction, maximum *yáng*, and heat correlate to the phase Fire, which operates as a “root metaphor” for the Heart functions in Chinese medicine.

The Heart organ and the Heart channels are, together with the Kidney organs and Kidney channels, categorized as *shàoyīn* 少陰 *minor yīn*. According to the tripartition of *yīn*, the minor *yīn* represents the pivot function (*shū* 樞) of the *yīn* channels. The interpretation chosen in this thesis, which is in harmony with my general understanding of the term, implies qualifications found in the interpretations of the text: “Minor yin is the first development of all yin, that is why it regulates the pivot functions” (Ibid. 1985:39). *Yīn* in this context is probably linked to the first substantialization²⁶⁸ (consolidation) of the human organism. Why the minor *yīn* Heart organ is correlated to the first development of all *yīn* is probably related to that the Heart generates (creates) the pulses (在體為脈²⁶⁹ HDNJ SW 5), and the pulse in Chinese medicine reflects life, disease or death. The embryo’s pulse can be detected as early as 5-6 weeks after pregnancy²⁷⁰. The heart is thus the first organ to be

²⁶⁶ *Xīn* 心 in Chinese does *not only* mean Heart as a functional organ, but it also linked to associations like; *mind; in one's mind; in one's heart, attitude; frame of mind mind* 億萬心, 一心 *mentality; preferences; psychological attitude; inclination; motivation; motives, basic nature; mental make-up; natural way of thinking* (note 天人之心), *intend; basic intentions, ultimate design, basic plan, and more* (see TLS).

²⁶⁷ HDNJZJSY 1986:18-23.

²⁶⁸ Porkert 1985:22

²⁶⁹ *Mài* 脈=脉 *blood, veins, pulse, blood vessel* (TLS). Also refers to 脉絡, 經絡 HYDCD 2000:1791)The channel system in TCM where qì and blood circulate (HYXXDCD 1987:1646).

²⁷⁰ <http://www.americanpregnancy.org/pregnancycomplications/earlyfetaldevelopment.htm> 10.05.2010

activated in the embryo. Pulse diagnosis forms a major part of the HDNJ SW text. The term *mài* 脈 is mentioned 648 times in the HDNJ SW text.

The Heart is internally externally connected to the *tàiyáng* 太陽 *major yáng (the sun)* (Small Intestine) organ and channel (少陰之上, 名曰太陽 HDNJ SW 6²⁷¹). In tripartition of *yáng*, *major yáng* represents the "opening functions" 太陽為開 (HDNJ SW 6). *Major yáng* is, by commentators (of the HDNJ SW text) called, *biǎo* 表 "the outside" *yáng*, *jùyáng* 巨陽 *large yáng* or *shèngyáng* 盛陽 *flourishing yáng* (see Porkert 1985:35). This might be connected to the beginning of circulation of *qì*, related to the first month of the Chinese calendar year, where the *qì* of *tàiyáng* (*sun*) begins to rise. It is correlated to the *yín* 寅 (3rd) branch of "The twelve Earthly Branches" (正月太陽寅, 寅, 太陽也 HDNJ SW 49²⁷²), the beginning of the year (from winter solstice) when *tàiyáng* starts vitalization²⁷³. It might also be related to the tripartite *yáng* layer of the body's channels, where the *tàiyáng* channel is considered more superficial than other *yáng* channels. The Kidney organ/channel is also internally externally connected to the *tàiyáng* 太陽 *major yáng (the sun)* (Urinary Bladder) organ and channel. The Heart (Fire) and the Kidneys (Water) are thus linked through the *tàiyáng* channels.

HDNJ SW chapter 5 introduces some functions of the Heart in TCM. The Heart represents the third development stage in a life cycle. Starting with the Kidneys, linked to the "root metaphor" Water, river, to the seed of life, and the winter season and the *hé* 合 *confluent* sea image, followed by the Liver Wood linked to the beginning of growth and the spring season (the *jǐng* 井 *well*), the Heart Fire is correlated to maximum growth (together with the Spleen Earth, which has been "forced" into the Five Phases cosmological scheme at the end of the summer season; where the "late" summer season appears (see next chapter)). The Heart could also be linked to the *róng* 榮 *brook(s)*²⁷⁴; an image where "growth" of rivers starts to expand. "A brook appears as a small water. Where it stands without moving, it develops

²⁷¹ HDNJZJSY 1986:24-25

²⁷² HDNJZJSY 1986:137-139


²⁷³ See Karlsen 2006:164.

²⁷⁴ *Actually: flourish, blossom* (TLS) but also translated *brook* (Unschuld 1986:551). The Chinese character *yíng* 熒 translates *shine, shimmer; shining, dazzling* (DS) is often mistaken as the Chinese character *róng* 榮。

depths. And there are places where it rushes and shoots”..(the brook is) “responsible for the accumulation and the subsequent moving away (of the water)” (Unschuld 1986:553²⁷⁵) on its way to the *shū* 輸 *stream*.

In Chinese medicine and “martial arts²⁷⁶” the link between the Kidneys *jīng* 精 *the pure essences* (Water) and depths of *shén* 神 *mental power*²⁷⁷ of the Heart (Fire) could be linked to the movement of *qì* between *hé* *confluent ocean* (Water) and *róng* *brook* (Fire). The better quality/quantity of pure essences (*jīng* Water), the better quality/quantity of mental power (*shén* Fire). Through integrated training of body, breathing, emotions and mind it is possible to develop a kind of supernatural “state of mind” and “state of body” where the “power” of *qì* flows freely without any kind of inner struggle (applying *wú wéi* 無為 *effortless action*). This “state of mind and body” represents “l’idée de l’activité parfaite”; perfect economy of energy, perfect efficaciousness and perfect knowledge of reality of the situation (Slingerland 2003:7 referring to Billeter J. 1984:50)²⁷⁸. The three treasures (see page 42, 66) also imply adaption to the natural rhythms of the universe (see Pregadio 2008:1067)²⁷⁹.

HDNJ SW chapter 5 continues: the southern cardinal direction generates heat (南方生熱), the heat generates Fire (熱生火), Fire generates bitter flavour (火生苦) and the bitter flavour generates the Heart (苦生心).

The correlation to the Heart organ begins with the *yáng* southern cardinal direction, the time when the sun reaches its maximum in the middle of the summer and the middle of the day. The summer *yáng* and Fire correlates to the Heart organ in TCM. It is the south that generates heat, and the heat from the south that generates Fire, the “root metaphor” for the Heart functions in TCM. The Chinese character for Fire 火 depicts flames  (see WL).

²⁷⁵ Translated commentary of *Nánjīng* 難經 *The Classic of Difficult Questions*, chapter 63.

²⁷⁶ *Qìgōng* 氣功, *tàijíquán* 太極拳 and hundreds of variations of the two.

²⁷⁷ *Shén* 神 see HYDCD 2000:1832-37. *Shén*; *mind*; *mind (of the individual)*, *energy*; *mental energy*, *mental energies*, *supernatural*; *be supernatural*, *divine*, *numinous*; *divinely efficient*; *be possessed of supernatural powers*; *occasionally used in a derived transitive sense* (TLS) and more.

²⁷⁸ See chapter 6 and 7.2 where I also elaborate about this issue.

²⁷⁹ In this thesis I am not going to elaborate more about this issue.

The internal organ Heart is generated from the bitter taste/flavour (苦). The Heart desires bitter tastes/flavours (心欲苦²⁸⁰ HDNJ SW 10), which implies that bitter taste/flavour, representing one of five basic flavours in correlative thinking, strengthens the function of the Heart. The bitter taste/flavour is necessary and makes the Heart organ healthy and strong (苦堅²⁸¹ HDNJ SW 22). But, too much bitter flavours could lead to lustreless skin and loss of hair (多食苦則皮槁而毛拔 HDNJ SW 10) implying that in Chinese medicine *too* much (or *too* little) of any stimulus of the internal organs, will lead to disharmony and disease.

The tendons (Wood/Liver) generate the Heart (筋²⁸²生心 HDNJ SW 5) (see end of chapter 7.3.). The Heart generates blood (心生血 HDNJ SW 5), and the blood generates the Spleen (血生脾 HDNJ SW 5). The connection between the Liver (linked to tendons) and Heart in Chinese medicine can be understood through the Five Phases cosmological scheme. Wood operates as a model for the Liver, where the growing Wood (or plants) acts as a model for the activity of the body's muscles/tendons. Muscle activities (Wood) will influence the function of the Heart. Today, common knowledge about physical inactivity as a major risk factor for developing coronary artery diseases, are scientifically proven²⁸³.

From a Chinese medical perspective, when man lies down, blood is stored in the Liver, and the nutritional effect is described in HDNJ SW, chapter 10²⁸⁴. Blood also correlates to the Heart (see below), since the Heart generates Blood (心生血 HDNJ SW 5). The Heart is the mother of the Spleen. This connection is related to the production cycle of the Five Phases cosmological scheme. When the Heart is healthy, the Spleen will stay healthy.

²⁸⁰ HDNJZJSY 1986:34

²⁸¹ See HYDCD 2000:532-3. *Hard; solidity, firmness, be sturdy and solid, (cause to be firm >) make strong; firm up; strengthen; make firm.* (TLS). In this thesis I will not elaborate on this term any further.

²⁸² *Sinew, flesh, muscle* (TLS)

²⁸³ <http://www.americanheart.org/presenter.jhtml?identifier=4563> 03.05.2010

²⁸⁴ HDNJZJSY 1986:34-36

Chapter 5 continues the explanation of south, heat, Fire and Heart; 其在天為熱, 在地為火, 在體為脈, 在藏為心... *That which in heaven generates heat generates Fire on earth, (and) in the body generates the pulse, and among the viscera generates the Heart.* (ER) The sun, producing heat in the universe, is linked to heat on earth, and correlated to the pulse and the Heart in the human organism. The characteristics of Fire act as a “root metaphor” for the functions of the Heart. Chapter 10 continues: 心之合脈也, 其榮色也, 其主腎也. “*The Heart is linked to the (blood) vessels, it (is registered in) the shining colour (of the skin), and is controlled by the Kidneys.*” (ER) All the blood is part of the Heart (諸血者皆屬於心 HDNJ SW 10). According to these statements, there are correlations between the vessels, the blood and the Heart. Shining colour of the skin reflects strength and a *shén mental disposition* of the Heart (see below). The functions of the Kidneys, correlated to the phase Water, control the functions of the Heart correlated to the phase Fire (see the beginning of this chapter describing the link between *hé* and *róng*).

The heat in heaven is correlated to the Fire on earth, and within the body Fire makes a resonance with the Heart organ, which generates the pulses. Fire acts as “root metaphor” for the pulse in the human organism. The nature of Fire is to give heat, to spread upwards and outwards. The production of pulses is not always clearly correlated to blood circulation in the “Harveyan²⁸⁵” sense in HDNJ. HDNJ SW chapter 39 says: 經脈流行不止, 環周不休. “*The flow in the channels does not stop, it circulates without stopping.*” (ER) This statement suggests that there is a continuous circulation throughout the body. According to Unschuld, apart from this statement, it is not possible to find an explicit reference “to a circulation of blood or qi in a Harveyan sense as a constantly revolving flow in a closed system” in HDNJ SW. Unschuld writes that the closed circulatory system is related to *qi*, not to blood in HDNJ SW (Unschuld 2003:175).

HDNJ LS chapter 10 describes all paths and interconnections (through the *lù* 絡 *collateral* channels) of the major channels in the body from beginning to end. The chapter starts with an introduction of pregnancy and the development of foetus and ends with the activation of

²⁸⁵ It was William Harvey (1578 –1657), an English physician, who first described correctly and in exact detail the systemic circulation of blood being pumped around the body by the heart.
http://en.wikipedia.org/wiki/William_Harvey 25.03.2010

the stomach and circulation of *qi* and blood in the body (穀入于胃, 脈道以通, 血氣乃行 HDNJ LS 10). Thereafter follow descriptions of different channels throughout the body and diseases related to each of them. According to my understanding of the chapter, the circulation through the body *could* be related to both *qi* and blood.

Thunder correlates with the Heart organ (雷氣通於心 ”Thunder penetrates the heart” HDNJ SW 5). This correlation is probably connected to the Heart beating. Thunder thus acts as a “metaphor” for the beating of the Heart in Chinese medicine. HDNJ SW 23 also says: 心主脈. ”The Heart controls the channels/pulse/blood vessels.” (ER)

HDNJ LS chapter 16²⁸⁶ additionally describes the path/flow of *yíng qì* 營氣²⁸⁷之道 *nutritional qi* from the Stomach to the Lungs, through all the channels and back to the Lungs. How these channels of *qi* and blood vessels are interconnected is not described in the HDNJ texts.

From the above-mentioned examples, there seem to have been an understanding of both blood and *qi* circulation through the body, although the interconnections are not apparent. HDNJ SW chapter 17 also describes the correlation between the blood and the pulse; 夫脈者, 血之府²⁸⁸也 *the pulse is where the blood is stored...* (ER). Blood is activated by *qi*²⁸⁹.

HDNJ SW chapter 17 and 18 also describes the qualities of the pulses and the best time of the day to diagnose through evaluation of the pulse. The quality of the pulses are linked to the seasons of the year and to different organs.

The tradition of pulse diagnosis in TCM, evaluating the pulse (clearly connected to the blood circulation in the Harveyan sense), analyzing the excess and deficiency in the TCM functional channels and organs, is thoroughly described in the HDNJ text. Hugo H. Karlsen (1948 -), author and translator of HDNJ to Danish in 2006, links the radial pulse to the term

²⁸⁶ HDNJZJSY 1986:322

²⁸⁷ 飲食化生的營養物質 *nutrient derived from food* (HYXXDCD 1987:1812)

²⁸⁸ Has different meanings in HDNJ. See HDNJCD 1991:540. *Storehouse; repository (for something abstract); arsenal 天府. Dwellings, office, public building* and more (see TLS)

²⁸⁹ See chapter 2 on information about *qi*, Karlsen 2006:61, and footnote 3 Ibid. 2006:682.

qì kǒu, 氣口 *the opening/entrance of qì*, which is located at the wrist running parallel to the Lung major *yīn* channel (氣口亦太陰也 HDNJ SW 11²⁹⁰) (see Karlsen 2006:49). HDNJ LS chapter 37 says: 脈出於氣口. “*The pulse comes to the surface at qì kǒu 氣口*” (ER). This position is exactly the same as where the radial artery comes to the wrist surface, and where the arterial pulse is measured in Western medicine today.

The position and strength of the Emperor also operate as models for the Heart. In HDNJ, the Emperor controls all his subordinates. The Heart thus controls all other organs in the human organism. These correlations link to the sun’s heat, which controls all life in heaven and on earth. The pivot positions of minor *yīn* Heart and Kidneys, or the *tàiyáng* (cardinal direction) *sun* Heart and the *tàiyīn* (cardinal direction) *moon* Kidneys are related to the facts that Fire (Sun) and Water are essential to all life on the planet, including the human organism.

HDNJ SW chapter 5 further explains the correlation between the south, Fire and the Heart; 在色為赤²⁹¹.. “*among the colours (it) generates the glowing red (orange, vermilion)*” (ER). The colour red²⁹² is one of the five basic colours in the Five Phase cosmological scheme. South is correlated to heat, the heat generates Fire, and the red colour is correlated to heat, blood, Fire and the colour of heaven in the summer? If the Heart is healthy, it is reflected in a fresh red (vermilion) skin colour shining through thin white silk (生於心, 如以縞裹朱 HDNJ SW 10). Red is also correlated to the planet *yíng huò xīng* 熒惑²⁹³ 星 *Mars*, often called “the red planet”. The colour of a flame (Fire) varies depending on temperature and other aspects, but might be perceived as reddish?

The importance of red is linked not only to the Heart organs, but also to the Emperor and his actions in the summer. *Guǎn zǐ*, chapter 8 *Yòu guān* 幼官 says: 七舉時節, 君服赤色, 味苦味, 聽羽聲, 治陽氣, 用七數. 飲於赤后之井. 以毛獸之火爨. 藏薄純, 行篤厚, 坦氣修通,

凡物開靜, 形生理. ”*Since it is the season when [the number] seven is elevated, the*

²⁹⁰ HDNJZJSY 1986:37-38

²⁹¹ *Red, glowing red, orange* (like the Buddhist robes). (TLS)

²⁹² Common translation.

²⁹³ *Yíng* 熒 translates *shine, shimmer; shining, dazzling* (DS) and *huò* 惑 *confused, mislead* (for translations see; DS) and does not have any clear connection to the colour red.

Emperor wears the color red, tastes bitter flavors, and listens to the yǔ note. He governs with the yáng vital force and utilizes the number seven. He drinks from the well of the Red Ruler and uses the fire of furry animals for cooking. His temper is simple and sincere. His activities are straightforward and generous. As the equable vital force [of the phase fire] circulates and permeates, all creatures [appropriate to this season] leave the state of quiescence and their forms acquire markings”. (TLS modified by ER)

This paragraph describes the importance of living in harmony with the summer season. Number two and seven are symbols of Fire (see chapter 6 and Graham 1991:342). Activities, colour of garments, temper, food, and music had to make resonance with the summer season for the Emperor to stay healthy and be successful through the summer and the following seasons.

HDNJ SW chapter 5 says 在音為徵, 在聲為笑 ..of the musical notes it generates the note zhǐ (徵), among the sounds it generates laughing. (ER) One of the five tones in the pentatonic scale tone zhǐ (徵) correlates to the Heart. The idea that different tones can affect the human organism is scientifically proven (see Nayak 2000:24-283²⁹⁴), but the correlation between a certain tone zhǐ and the Heart function, is not known. There seems to have been an understanding that certain musical tones harmonized with the yearly seasons and thus the internal organ dominating that season. The emotion correlating to the Heart is joy, which correlates to laughing, both part of the Fire phase’s string of correlations.

The Heart “houses” shén, the mental disposition of a person (心藏神 HDNJ SW 23²⁹⁵) (see footnote xīn 心 at the beginning of this chapter). The Heart is where the intelligence and enlightenment come forth. The Heart, like Emperor who is in control of his subordinates, has a shén 神 mental power that shines brightly (心者, 君主之官也, 神明²⁹⁶出焉 HDNJ SW 8). If the Heart (the Emperor) is strong and abundant, a person’s mental power (power of the Emperor) will be strong and abundant.

²⁹⁴ There are many studies that show the effect of music therapy on different diseases.

²⁹⁵ HDNJZJSY 1986:76

²⁹⁶ Míng; Bright; be bright; shine brightly; be not dark. Clear; be evident; be transparent; be clearly visible. (TLS) Shén míng 神明 deity; the higher realm of the purified spiritual world (of the deities, also as represented in the mind of an enlightened person), intelligent; supernatural intelligence; supernatural or cosmic virtues. (TLS)

The Heart in TCM has a pivot function linked to blood (basis of life), but it also reflects the variations of man's *shén mental power*, which can be analyzed through the glow of the face. If the blood vessels are abundant, the *shén mental power* will flourish. The Heart is linked to the major *yáng* in *yáng*, (representing the sun's brightness in the middle of the day) and it penetrates the *qì* of the summer. (心者, 生之本, 神之變也, 其華在面, 其充在血脈, 為陽中之太陽, 通於夏氣 HDNJ SW 9²⁹⁷).

The interdependence of *shén* 神 *mental disposition*, *jīng* 精 *essence*, and 氣 *vital force, breath* (linked to all the internal organs in TCM) is essential in Chinese medicine. If *jīng essence* and *qì vital force/breath* are healthy and strong, a person's *shén mental disposition* will also be healthy and strong. It is possible to cultivate them all, to get stronger, healthier and to live longer. This interdependence is important in all kinds of Chinese medical healing practices, and all kinds of Chinese “martial arts²⁹⁸”.

The Heart channel is considered more superficial (more active and more *yáng*) compared to channels of the other five *yīn* organs. HDNJ SW chapter 2²⁹⁹ says: 夏者, 經滿氣溢, 入孫絡受血, 皮膚充實. *In the summer the channels are full and the qì is abundant, through the micro luo (the smallest channels) receives blood. The skin is nourished and strong.* (ER) The abundance of nutrition in the body and channels in the summer is reflected in the skin, and in the channels, which, according to this text, is well nurtured both by *qì* and blood in the summer. A healthy summer pulse is full and abundant (夏應中矩³⁰⁰ HDNJ SW 17).

The Heart controls the tongue (心主舌 HDNJ SW 5), links to the channel of the Heart that ascends to the throat (上挾咽 HDNJ LS 10). It is also correlated to what comes out of the mouth, like how people are able to control their speech. Since the *shén mental power* is correlating to the Heart, there is an obvious connection between way of speaking and mental power.

²⁹⁷ HDNJZJSY 1986:32

²⁹⁸ See page 42, 66, 88 on more information about this topic.

²⁹⁹ HDNJZJSY 1986:178

³⁰⁰ I read *jǔ* 矩 to mean *jù* 巨 *big, excessive, large, huge, very large, vast* (TLS).

There is a systematic understanding in HDNJ that the *qì* of the body is concentrated in different organs according to yearly seasons. In the summer the *yáng* energy is flourishing and reaches its maximum. According to H. Karlsen the Fire *shàoyīn* is at its maximum in June (see Chart in Karlsen 1997:763). This is in tune with the Fire Heart organ, which is linked to the summer season when *yáng* is within *yáng*. HDNJ SW chapter 16 implies that the Heart *qì* is at its maximum in the winter (九月十月). This does not correlate to the general understanding of the phase Fire.

There is further a systematic understanding that the body's *qì* is concentrated in different organs and different acupuncture points at different times of the day. The Heart, *shàoyīn*³⁰¹ has its waxing, maximum and waning *qì* in the middle of the day (from 11:00-13:00) where *yáng* is within *yáng* (see Chart in Karlsen 1997:763). Consequently, according to this approach, there will be less or more *qì* in the different organs according to the time of the day. That has to be taken into consideration before giving acupuncture.

Most of the above-mentioned correlations are still functioning as basic structure of the Heart function in TCM today.

7.4.1. Diseases and disharmonies in the Heart.

Diseases and imbalances in the body are closely interconnected with seasonal changes.

Since the Heart is related to the summer season, illness could affect the Heart organ directly in the summer season. HDNJ SW chapter 4 says: 南風生於夏, 病在心俞, 在胸脇³⁰² *The southern winds are generated in the summer, the disease is located in the Heart (area)³⁰³, in the chest and ribcage (thorax).* (ER) Heart diseases are often linked to pain in the chest and thorax both in Chinese and Western medicine.

If one lives in disharmony with the summer season, one would suffer injury in the next season; the autumn season, which is “Son” of summer. *HDNJ SW chapter 2 says:..逆之則*

³⁰¹ *Lille yin* in Danish language = *shàoyīn*.

³⁰² HDNJZJSY 1986:16

³⁰³ Could also be linked to the acupuncture point *Xīnshù* 心俞 BL15. For location see Zhang 1987:263.

傷心, 秋為瘧瘧.. 冬至重病. “If one contradicts (to live in harmony with the summer) one will suffer fever (malaria?) in the fall.. and at Winter solstice the disease will be severe.” (ER)

If the Heart *qì* is harmed, it leads to the *qì* of the Heart becoming *tài guò* 太過 *in excess* or *xū* 虛 *deficient*, following a disturbance between mother and son, or the interrelations linked to the Five Phases cosmological scheme.

An example which brings to light the disharmony between the Heart and the other four *yīn* internal organs, and the possibility to regain harmony, is found in HDNJ SW, chapter 5 喜傷心, 恐勝喜³⁰⁴: *(Too much) joy is injurious to the Heart, and fear counteracts joy. (ER)* Since fear is correlated to the Kidneys (Water), and Water controls Fire (Heart), fear (Kidneys) would counteract joy (Heart). Chapter 62 says: 神有餘則笑不休, 神不足則悲 “If *shén* mental power is in excess, the person will laugh without stopping, and if *shén* is deficient, there will be grief ...” (ER) Grief correlates to Metal and the Lungs, and since the Heart is deficient, the Metal grief will be stronger than the Heart, and the Fire Heart is not able to control the Metal Lungs, thus the *wǔ* 侮³⁰⁵ *violating* cycle will be activated.

This is but a few examples of the interconnection between the Five Phases internal *yīn* organs. All the different correlations have to be present within certain limits to bring health. Even emotions, which are linked to different internal organs, have to be within “a certain boundary” to bring health. Through the creation and control cycles other emotions are able to stabilize and restore harmony within the human organism.

The above-mentioned examples reflect how the southern cardinal direction and the phase Fire acted as “root metaphor” for the functions of the Heart organ. This chapter also makes the interrelations and interdependence between the five internal *yīn* organs evident.

After summer follows late summer, “forced” into the last part of the summer season in the Five Phases cosmological scheme. Late summer correlates to the position of the Spleen in

³⁰⁴ HDNJZJSY 1986:21

³⁰⁵ To understand this expression, see chapter 2.

the Five Phases cosmological scheme. In HDNJ the Earth Spleen/Stomach are also linked to the centre position according to a four directions and centre cosmology.

7.5. The case of the Spleen organ and its resonance with the centre (China), the Emperor and the late summer season.

The pí 脾 Spleen function starts with its relationship to the centre and the phase Earth. “At the intersection of the two polar axes the qualities of the polar phases not only meet but are mutually equalized and neutralized; ... The center of the cycle is at once the pivot, ... the point of transition and transformation of the whole structure, its neutral pole.. the neutral center is situated on the shortest path to the complementary pole, and spatially in front of it” (Porkert 1985:49).

The Spleen and the Lung organ functions are qualified to the fully developed *yīn*; *tàiyīn* 太陰 major *yīn* (*the moon*), or 陰中之陰 *yīn* i *yīn*. The Spleen marks a central position and neutral balance between the other organs, and is linked to the centre, like the centre position in the four directions and centre cosmology (see chapter 5). It has an extreme *yīn* disposition (Porkert 1985:33-34/128). This extreme or major *yīn* disposition is probably linked to the Spleen (and the Lungs) in Chinese medicine, representing solidification³⁰⁶ (condensation) (*yīn*) of nutrition in the body. The Spleen is linked to *gǔ qì* 穀³⁰⁷氣, *food qì, nutrition* (see below) and the Lungs are linked to breath and the foundation of respiration (肺者, 氣之本 HDNJ SW 9) (see chapter 7.6). Both are linked directly to Earth (through food) and to heaven (through respiration).

The Spleen is qualified as extreme *yīn* (陰中之至陰, 脾也 HDNJ SW4). The Spleen and Stomach (Earth) are in charge of nutrition to all parts of the body (see below). In Chinese medicine the Spleen major *yīn* correlates to the hours between 09:00 and 11:00 (Unschuld 1985:185) and late summer months (脾主長夏 HDNJ SW 22). These periods are probably linked to time of the day and year, when the human organism can gain maximum potential

³⁰⁶ See all the different fundamental associations of *yīn* and *yáng* in Porkert 1985:22.

³⁰⁷ 穀氣 *grain qì*, counted mass noun "grain" 百谷 'all kinds of grain' (TLS?).

from nutrition³⁰⁸.

The Spleen is internally externally connected to the *yángmíng* 陽明³⁰⁹ *splendour/bright yáng* (Stomach) (太陰之前, 名曰陽明 HDNJ SW6). *Yángmíng* stands for the closing functions (陽明為闔³¹⁰ HDNJ SW 6). The interpretation of the closing function chosen in this thesis is in harmony with my general understanding of the term: *yángmíng* acts as link between the two other *yáng* phases (the minor and the major *yáng*). The *yángmíng* Stomach is linked to nutritional functions of the other *yáng* organs (see below) and to nutritional functions of the Earth Spleen.

In the Five Phases cosmological scheme the Spleen Earth follows the Heart Fire in the generation cycle. The Spleen represents the fourth development stage in the life cycle. Starting with the Kidneys, linked to the first “root metaphor” Water, correlating to seed of life, river, and *hé* 合 *confluent* ocean, followed by the Liver Wood linked spring and the beginning of growth, the *jǐng well*. Then follows the Heart Fire summer season and the *róng brook*, after which the late summer season of Earth was forced into “place”, which could be linked to the *shū stream*, representing the last part of the summer, the *late* summer, and also the late part of a life cycle, before connecting with the river which represents the last part of the life cycle (see chapter 7.6) before “the river” flows back to the *hé confluent* ocean.

The Earth is the phase, on which the other four phases are grounded. Wood grows in it, Fire rises from it, Metal is buried in it, and Water sinks into it (Graham 1991:344). HDNJ SW chapter 12 says: 中央者, 其地平以濕, 天地所以生萬物也眾. *The center, Earth is even and moist. Everything (the 10000 things) that (is) generated by the universe (heaven and earth) (arises from it).* (ER) The phase Earth is linked to number 5, halfway between 1 and 9, the centre from which one sees all the other directions. It represents man, creature without scales, feathers, fur or shell (see Ibid. and chapter 6 for information about the “magic square”).


³⁰⁸ See http://www.personalmd.com/news/breakfast_030800.shtml 11.05.2010 for research on the importance of breakfast known today. The nutrition potential at the end of the summer is well known.

³⁰⁹ For a deeper understanding of the term see Porker 1985:35.

³¹⁰ *Shut; close (door), shut the door; keep the door closed, be closed; get closed* (TLS). For more information about the interpretation of this term see Porkert 1985:37.

This neutral and pivot position of the centre (Spleen and Stomach) in Chinese medicine is explained in HDNJ SW, chapter 29: 帝曰脾不主時，何也。岐伯曰：脾者土也，治中央，常以四時長四藏，各十八日寄治，不得獨主於時也。脾藏者，常著胃土之精也，土者，生萬物而法天地，故上下至頭足，不得主時也³¹¹。

“The Emperor asked: “Why does the Spleen not control a season? Qi Bó answered: ” The Spleen corresponds to Earth. It regulates the centre. Normally it serves to extend the (other) four viscera³¹². Each of the four viscera are entrusted with eighteen days of regulation/control (from the Earth), but it does not control its own season. The Spleen is attached to the essence of the Stomach. The Earth generates everything (the 10000 things) and governs Heaven and Earth. Hence the upper and the lower part from head to foot, may not control a season (It has a hand in everything)” (Veith 1973:235 modified by ER.)

The “generation” of the Spleen organ found in HDNJ SW chapter 5, starts with its relation to the centre which generates humidity (中央³¹³ 生濕), and humidity generates Earth (濕生土), Earth (soil) generates sweet (taste/flavour) (土生甘), and the sweet taste/flavour generates the Spleen (甘生脾). The generation of the Spleen is dependent on the centre Earth. The Chinese character *tù* 土 depicts “picture of a clod of dirt, or a plant growing up out of the ground.”  (WL)

Blood from the Heart is another factor that generates the Spleen (心生血，血生脾 HDNJ SW 5). These correlations follow the same structure of explanations as the other functional organs in Chinese medicine. The reasons for the correlations between centre, humidity, and Earth, are probably connected to generation of food on earth, which is linked to the generation of nutrition in the body, supplying internal organs with nourishment.

The sweet taste/flavour is one of the five basic tastes/flavours in the Five Phases cosmological scheme. It is considered nourishment for the Spleen. The Spleen desires the sweet (taste) (脾欲甘 HDNJ SW 10). The sweet taste/flavour has a “softening effect” on the

³¹¹ HDNJZJSY 1986:90

³¹² Referring to Liver, Heart, Lungs and Kidneys (ER)

³¹³ Inside; the in-between realm (TLS)

Spleen (甘緩³¹⁴ HDNJ SW 22). But, too much sweet food might lead to pain in the bones and loss of hair (多食甘則骨痛而髮落 HDNJ SW 10), implying that too much (or too little) of any material or immaterial substance will lead to disharmony and diseases in the human organism.

HDNJ SW chapter 5 continues: 脾生肉, 肉生肺, 脾主口。 *The Spleen generates the flesh, the flesh generates the Lungs (organs). The Spleen controls the mouth.* (ER)

Since the Spleen in Chinese medicine is correlated to generation of nutrition, it is relatively easy to see the link between the Spleen and the flesh (muscles). How the flesh generates the Lungs can only be understood through the generation cycle of the Five Phases cosmological scheme, where Earth (Spleen) generates Metal (Lungs). As long as the Spleen is healthy, the Lungs will stay healthy.

The Spleen controls the mouth. The mouth is correlated to food and nutrition eaten through the mouth. It could also be linked to the flow of the Spleen channel, which connects to the root of the tongue and disperses at the lower part of the tongue (連吞本, 散舌下 HDNJ SW 10).

HDNJ SW chapter 5 continues; 在天為濕, 在地為土, 在體為肉, 在藏為脾 “*That (which) in heaven is considered humidity, is considered soil (Earth) on earth, within the body, (Earth) generates (creates) the flesh, among the viscera it generates the Spleen.*”(ER)

The correlations between humidity of heaven and soil on earth are probably connected to the humidity needed for generation of food, and the humidity needed for nutrition in the body. The humidity of heaven and soil on earth acts as “root metaphors” for the nutrition of food in the human organism. This is correlated to the Spleen (and Stomach) Earth organs, which is linked to the Earth (soil); nutrition, generating flesh in the human organism. HDNJ SW chapter 5 says: 谷³¹⁵氣通於脾 “*Nutritional qi penetrate the Spleen.*”³¹⁶ (ER)

³¹⁴ *Soft; not compact, loose. Peaceful; calm down, slow down* (TLS). In this thesis I will not elaborate on this term any further.

³¹⁵ 谷 = 穀氣 *grain qi* a common name for nutrition.

HDNJ SW chapter 5 continues: 在色為黃³¹⁷ (*Of the colours it) generates the yellow colour.* (ER) Since the Spleen correlates to the planet *zhèn xīng* 鎮星 (HDNJ SW 4) *Saturn*, the yellowish rings around the planet *could be* a reason for the yellowish correlations to the Spleen. There might also have been positions of Saturn that linked the planet to the phase Earth. Saturn was the crucial planet of the Yellow Emperor, and its position (too early or too late) would foretell disasters or victories³¹⁸ (Major 1993:75). The yellow colour also correlated to the colour of the earth (yellowish/brownish), which generates nutrition. If it (the yellow colour) resembled the colour of a crab's abdomen it was sign of life (health) (黃如蟹腹者生 HDNJ SW 10). If it resembled a dried immature citrus fruit, it was sign of death (黃如枳實者死 HDNJ SW 10). This example implies that nuances of any colour detected in skin/surface/pulse/hair of the human organism, could be signs of health or disease.

The importance of yellow is linked not only to the Spleen organs, but also to the Emperor and his actions in the late summer. *Guǎnzi*, chapter 8 *Yòu guān* 幼官 *says*: 五和時節, 君服黃色, 味甘味, 聽宮聲, 治和氣, 用五數, 飲於黃后之井, 以保保獸之火爨, 藏溫濡, 行毆養, 坦氣修通, 凡物開靜, 形生理. ”*Since it is the season when five is in harmony, the Emperor wears the color yellow, tastes sweet flavors, and listens to the gōng note. He governs with the vital force, which brings harmony, and utilizes the number five. He drinks from the well of the Yellow Ruler, and uses the fire of hairless animals when cooking. His temper is mild and yielding. His activities are devoted to caring for and nurturing [his people]*” (TLS modified by ER). (See image of the Yellow Emperor at the beginning of this thesis.)

³¹⁶ ”*The qi of the five grains from the earth connects with the spleen*” (Maoshing 1995:23).

³¹⁷ *Yellow, brown* (TLS)

³¹⁸ Each year Saturn moved through one of the twenty-eight lunar lodges. Each of them was allocated to a pre-*Qín* state, and the planet's failure to appear or appear at the wrong time foretold disaster for the state concerned (See Major 1993:75).

This paragraph describes the importance of living in harmony with the late summer season. Number five is a symbol of Earth (see chapter 6 and Graham 1991:342). Activities, colour of garments, temper, food, and music had to make resonance with the season. HDNJ SW chapter 5 says: 在音為宮, 在聲為歌³¹⁹ ..of the musical notes it generates the note gōng 宮 and among the sounds (it) generates singing.. (ER) The gōng note is the first of the pentatonic scale³²⁰, and considered fundamental (Graham 1991:342). Specific music (and probably singing for the phase Earth) was linked to specific rituals performed in ceremonies throughout the year. The gōng sound was almost certainly important in late summer ceremonies. Music therapy has been proved effective for different diseases³²¹, but correlations to the specific sound gōng and internal organs are not known.

The Earth organs, Spleen (and Stomach), make resonance with the soil (Earth) by generating nutrition in the body. In the late summer, food is abundant, leading to qi flourishing and blood in the channels; 長夏者, 經絡³²²皆盛, 內溢肌中 (HDNJ SW 64³²³).”In the late summer, the main channels and luo channels are both abundant. The internal (nourishment) of the muscles is profuse. (ER)

Further, the Spleen generates and circulates qi to yīn organs, and the Stomach generates and circulates qi to the yáng organs. HDNJ SW chapter 29 says: 足太陰者三陰也, 其脈貫胃, 屬脾, 絡溢, 故太陰為之行氣於三陰. 陽明者表也, 五臟六腑³²⁴之海也, 亦為之行氣於三陽. 臟腑各因其經而受氣於陽明, 故為胃行其津液. (HDNJZJSY 1986:90). *following that the foot major yīn (Spleen organ) (relates to) all the three yīn (organs/channels), activates qi (vital energy) (for them) to the three yīn (organs/channels). The yángmíng (Stomach organ), at the exterior, is the (vital qi) "ocean" for the five zàng and the six fǔ organs, also activates qi (vital energy) to the three yáng (organs channels). Each zàng fǔ organ, because of the (Spleen) channel and (the fact that they) receive qi from yángmíng (Stomach), following (that) they cause Stomach to transport fluids (jīnyè 津液). (ER, parentheses ER)*

³¹⁹ HDNJZJSY 1986:21

³²⁰ See footnote 41 in Rickett 2001:172.

³²¹ http://en.wikipedia.org/wiki/Music_therapy 07.04.2010

³²² Jīnglù; channels and collaterals. See definition chapter 2.

³²³ HDNJZJSY 1986:178

³²⁴ Internal organs in TCM, where the five yīn zàng organs often are referred to as solid, and the six yáng fǔ organs are referred to as hollow (see HYYXDCCD 1987:1818).

The internal organs in Chinese medicine are linked to certain mental aspects or emotions. HDNJ SW chapter says:.. 在志³²⁵為思³²⁶ .., (*and*) *the mind is occupied with reflection*. (ER) Too much and too little reflection will lead to disharmony in TCM (see below). Why reflection is linked to Earth and the Spleen, might be because abundant nutrition serves as a necessary basis for reflection.

There is a systematic understanding in HDNJ that the *qi* of the body is concentrated in different organs according to the yearly seasons. In the spring (this actually does not correlate to the Spleen “season”, which is the late summer) (三月四月, 天氣正方, 地氣定發, 人氣在脾 HDNJ SW 16³²⁷) *in the third and fourth month (approximately April and May³²⁸), (when) the qi of heaven is in a central position, the qi of the earth is stabilized and spreads, the qi of man (dwells) in the Spleen*. (ER) This means that the Spleen *qi* is at its maximum in April and May. Man has to act accordingly in resonance with the seasonal changes; otherwise it will lead to diseases or death. Since the Spleen Earth was both considered a centre (in the four directions and centre cosmology) and part of the cardinal directions, without a clear-cut location, it was located in late summer position in the Five Phases cosmological scheme. But the Spleen (and Stomach) supplies nutrition to all organs of the body, thus the phase Earth has also been located *between* every other phase. Thus, every third month, it has been said to have a specific influence (see Chart in Karlsen 2006:763). These different positions linked to the phase of Earth reflect the different properties linked to the functions of the Spleen.

There is further a systematic understanding that the body’s *qi* is concentrated in different organs and in different acupuncture points at different times during the day. The Spleen, *tàiyīn*³²⁹, has its waxing, maximum and waning *qi* in the early morning (from 07:00-11:00) (Unschuld 1985:185). Consequently, according to this approach, there will be less or more *qi* in the different organs according to the time of the day. That has to be taken into consideration before giving acupuncture treatment.

³²⁵ *Mind; in one's mind, with one's mind. Aspire; aspire to, have one's mind set on* 志於 (TLS)

³²⁶ *Think, engage in reflection, be preoccupied by; linger in thought on; reflect on, be mindful of, think about* (TLS).

³²⁷ HDNJZJSY 1986:47-49

³²⁸ Comment from Porkert 1985:130.

³²⁹ *Stor yin* in Danish language = *tàiyīn*.

7.5.1. Diseases and disharmonies of the Spleen.

Diseases and imbalances in the body are closely interconnected with seasonal changes.

Since the Spleen is related to the late summer season, illness could affect the Spleen organ directly in the late summer season. HDNJ SW chapter 4 says:

中央³³⁰為土，病在脾俞，在脊³³¹。 ”*The middle of the summer (creates) earth (soil), the disease is located in the Spleen (area)³³², in the spine.* ”(ER) The link between the middle of the summer, the Spleen and diseases linked to the Spleen becomes evident in this text. This text implies that not living in harmony with the time of the phase Earth, will lead to disharmony of the Spleen organ.

An example which brings to light the disharmony between the Spleen and the other four *yīn* organs, and the possibility to gain harmony again is found in HDNJ SW, chapter 5:

思傷脾，怒勝思³³³ (*Too much*) reflection/thinking harms the Spleen, (but) anger counteracts (succeed/win) reflection/thinking.. (ER)

Since the Liver Wood (anger) controls the Spleen Earth (reflection/thinking), anger could help restore balance, since anger controls reflection. This example implies that *too* much (or *too* little) of any stimulus of the internal organs will lead to disharmony in the human organism.

This example demonstrates the interconnections and interdependency between the Five Phases cosmological schemes. Health or disease in one organ leads to health or diseases in other organs.

This chapter gives an introduction to the Spleen organ and its resonance with the centre (Earth), the Emperor and the late summer season. The interrelations related to the Five Phases cosmological scheme also become evident.

³³⁰ *Central (position); the in-between realm* (TLS). In this text, the term is linked to the four cardinal directions, thus I translate the term middle of the summer.

³³¹ HDNJZJSY 1986:16. ..背部中間的骨肉...(HYDCD 2000:1721) 脊梁骨 *spine, backbone* (WL)

³³² Could also be referring to the acupuncture point *Píshù* 脾俞 BL20 located in the lower part of the thoracic region (see Zhang 1987:149).

³³³ HDNJZJSY 1986:21

The above-mentioned examples give an understanding of how the centre, the soil, the late summer season and humidity correlates to the phase of Earth, which is the “root metaphor” for the functions of the Spleen and Stomach organs, The interconnections between the Spleen and other organs are also made clear.

After the late summer, the autumn arrives. In Chinese medicine it is linked to the phase Metal.

7.6. The case of the Lungs and their resonance with the western cardinal direction, the Emperor and the autumn season.

The *fèi* 肺 *Lung* functions start with its relationship to the west, which is qualified to *shàoyīn* 少陰 a nascent, budding *yīn*, where *yīn* is about to develop, also termed *yīn i yáng* (陽中之陰, 肺也 HDNJ SW4) (see Chart no. 1, chapter 2 and Porkert 1985:34). The Lungs correlate to dryness (燥³³⁴), which is linked to the autumn season. In the seventh and eighth month (approximately August and September)³³⁵ *yīn qì* starts to extinguish (to kill *yáng qì*), and the *qì* of man (dwells) in the Lungs (七月八月, 陰氣始殺, 人氣在肺 HDNJ SW 16). This means that the Lung *qì* is at its maximum in the season of the autumn (see end of this chapter).

The Lung organs and the Lung channels together with the Spleen organ and Spleen channels are categorized as 太陰 *major yīn*. According to the tripartition of *yīn*, the major *yīn* represents the opening functions (太陰為開 HDNJ SW6, LS5). This major *yīn* disposition is probably linked to that the Lungs (and the Spleen) in Chinese medicine represent the solidification³³⁶ (condensation) (*yīn*) of nutrition in the body. The Lungs are linked to breath *qì* and the foundation of respiration (肺者. 氣³³⁷之本 HDNJ SW9), and the Spleen is linked to *gǔ qì* 穀³³⁸氣, *food qì, nutrition* (see chapter 7.5.). They link directly to heaven (through breath) and to earth (through food). These functions are most likely the reason for the definition “opening functions”.

The Lungs control the nose (肺主鼻 HDNJ SW5), where *qì* (breath of air) enters the body,

³³⁴ In terms of climate, China could be divided into the humid east and the dry west. Western China, Inner Mongolia and Xinjiang, are known for their dryness.

<http://academic.brooklyn.cuny.edu/core9/phalsall/texts/chinifact.html> 09.05.2010

³³⁵ Commented by Porkert 1985:141.

³³⁶ See all the different fundamental associations of *yīn* and *yáng* in Porkert 1985:22.

³³⁷ *Qì* in this context is connected to the respiration.

³³⁸ 穀 (氣), *grain qì*, counted mass noun "grain" 百谷 'all kinds of grain' (TLS).

and the *qi* of heaven penetrates the Lungs (天氣通於肺 HDNJ SW5). The *qi* of heaven is linked to the breath (*qi*) of the Lungs, part of the respiration function of the Lungs.

The Lungs are internally externally connected to the *yáng míng* 陽明³³⁹ *splendour/bright yang/yángmíng* (Large Intestine organ and channels) (太陰之前, 名曰陽明 HDNJ SW6). *Yángmíng* stands for the closing functions (陽明為闔³⁴⁰ HDNJ SW 6). The interpretation I have chosen in this thesis is in harmony with my general understanding of the term; *yángmíng* acts as link between two other *yáng* phases (minor and major *yáng*) (Porkert 1985:37 and Fig. 10 p. 66³⁴¹).

The Lungs represent the last development stage in the life cycle, when life comes to a completion, *yáng* (expansion and growth) is about to wane, and *yīn* (condensation and death) starts growing, implying both death and condensation of seeds on their way to hibernation, the seeds of new life. Starting with characteristics of

- (1) winter, Water, the “root metaphors” for the Kidney functions and the *hé confluent* ocean acupuncture points of the *yīn* channels, was followed by
- (2) spring, Wood and the beginning of growth, “root metaphors” for the Liver functions and *jǐng well* acupuncture points of the *yīn* channels, leading to
- (3) summer, Fire and the maximum expansion and growth; ”root metaphors” for the Heart function and the *róng brook* acupuncture points of the *yīn* channels, linked to
- (4) the late part of the summer season, and “root metaphor” Earth, which also functions as “centre” and functions of the Spleen, and to the *shū stream* acupuncture points of the *yīn* channels, ending in the characteristics of
- (5) autumn, west, and dryness (clouds, rain; condensation of Water by the help of dryness) collected into the “root metaphor” Metal and the functions of the Lungs.

It is difficult to link the Lungs directly to the *jīng* 經³⁴² *river*, since it represents both the condensation of fluids in the body (clouds) and rain (humidity) coming down to the *hé*

³³⁹ For a thorough understanding of the term see Porker 1985:35.

³⁴⁰ *Shut; close (door), shut the door; keep the door closed, be closed; get closed* (TLS)

For more information about the interpretation of this term see Porkert 1985:37).


³⁴¹ Porkert terms *yángmíng; spleya metar, shàoyáng; yami mig, tàiyáng; yama aqual.*

³⁴² Many different meanings; inter alia; *channel, classic (book)* and in this context *river*.

confluent ocean (Kidneys) (see below).

In *Hóng fàn* 洪範 *The Great Plan* chapter three we read: ...從革作辛 ..*that which yields and changes becomes pungent (taste/flavour)* (ER) (see chapter 3). The phase Metal is linked to the floating aspect of Metal, which is able to yield and change. The Chinese character *jīn* 金 might be translated by both *gold* and *Metal*. The best example of Metal is linked to the characteristics of gold, since gold is soft and easy to work/change. It depicts the character for earth 土 with two nuggets of gold resting on the earth;



and a roof of the cave;  (see Larre 1989:27).

The inhaling and exhaling of respiration correlate to yielding and changing the phase Metal, but also to transformation and condensation of vapour through processes linked to dryness (see below). Some of the condensed vapour comes out of the mouth and some comes out of the pores of the skin (see below).

The “production” of the Lung organ found in HDNJ SW chapter 5, starts with its relation to the western cardinal direction, which generates dryness (西方生燥), which generates Metal (燥生金). These correlations are following the same structure of explanations as the other organs in Chinese medicine.

The western cardinal direction, dryness, and the characteristics of Metal act as “root metaphors” for the functions of the Lungs in Chinese medicine.

Claude Larre (?-2001), a former doctorate in philosophy and sinology and Elisabeth Rochat de la Valle (1949-), author, lecturer and practitioner of acupuncture, who holds degrees in Philosophy and the Classics in the Chinese Studies, connect dryness with the movement of condensation and concentration (Larre 1989:27). This also implies the fulfilment of new seeds, which are about to hibernate in the next season, the winter. These seeds find their way into the depths of the earth’s surface (back towards the Water). Claude Larre links the condensation and concentration to Metal “within the depths of the earth.” The characteristics of Metal are that it can take many different forms. It can be melted and formed over and over again, but it is able to make structures and consolidate things (Ibid. 1989:28). Through

respiration, the Lungs change forms rhythmically over and over again. The depths of each breath might also change according to the activities we are involved in through the day, and the breath also changes in rhythm and depths through sleep. This is probably one of the reasons why the Lungs were linked to the phase of Metal.

The correlation between the functions of the Lungs and the autumn Metal is not as apparent as the correlations found in other organs.

HDNJ SW chapter 5 says: 在色為白.. *among the colours (it) generates white..* (ER) HDNJ SW chapter 4 explains the correlations between the west, white and the Lungs: 西方白色, 入通於肺 (HDNJZJSY 1986:17) “*White is the colour of the west, it penetrates the Lungs.*“ (ER) The colour white is one of the five basic colours in the Five Phase cosmological scheme. The varieties of white colours will reflect health, disease or death.

The Lungs are located at top of the trunk, as cover for the Heart (為心之蓋也 HDNJ SW 44) and all the other organs (肺者, 藏之蓋也 HDNJ SW 46). They link to the clouds in heaven (white) and reflect condensation of vapour (dryness is part of the condensation and vapourization process of Water, rising from the surface of the Earth and the ocean/river from the Kidneys³⁴³). The Kidneys and the Lungs meet in the vapourization process, where the Kidneys are responsible for the water metabolism “steaming up from the Earth and the Water” (see chapter 7.2.) and the Lungs are responsible for the clouds (spreading out) and the “rain” falling down on the Water (Kidneys) (see below).

If the functions of the Lungs are healthy it will be (among other things) reflected in *red skin wrapped in thin white silk* (生於肺如以縞裹紅 HDNJ SW 10). If the white colour resembled the pig’s fat it was sign of life (health) (白如豕膏者生 HDNJ SW 10), and if it resembled dried bones it was sign of death (白如枯骨者死 HDNJ SW 10). This example implies that nuances of any colour detected in skin/surface/pulse/hair of the human

³⁴³ The main part of this vaporization process is linked to the phase of Water and Earth in Chinese Medicine.

organism, could be signs of health or disease.

The planet *tàibái xīng* 太白星 *Venus* correlates to the Lungs (HDNJ SW 4). The direct translation of the Chinese term means "major white star" or "great white"³⁴⁴. Venus was considered a dangerous planet, governing the advance or retreat of armies (Major 1993:76). The positions of Venus through the year, with a true orbital period of 224,70 days (but in *Huáinán zǐ* referred to as 240 days) (Ibid.), would probably foresee victories and disasters, health and disease. The position of Venus in the fall was probably also linked to good or bad harvests and health or disease of the Lungs.

The importance of white is linked not only to the function of the Lungs, but also to the Emperor and his actions in the autumn. *Guǎnzi*, chapter 8 *Yòu guān* 幼官 says: 九和時節，君服白色，味辛味，聽商聲，治溼氣，用九數。飲於白后之井，以介蟲之火爨。藏恭敬，行搏銳，坦氣修通，凡物開靜，形生理。閒男女之畜，修鄉閭之什伍。量委積之多寡，定府官之計數，養老弱而勿通，信利周而無私，此居於圖西方方外。

"Since it is the season when [the number] nine is brought into harmony, the prince³⁴⁵ wears the color white, tastes acrid flavors, and listens to the shāng note. He governs through the vital force of moisture, and utilizes the number nine. He drinks from the well of the White Ruler, and uses the fire of shell creatures when cooking. His temper is respectful and reverential. His activities are devoted to grasping sharp-pointed [weapons]. As the equable vital force [of the phase metal] circulates and permeates, all creatures [appropriate to this season] leave the state of quiescence, and their forms acquire markings. Separate the rearing of male and female [children]. Organize the groups of ten and five in the districts and villages. Measure the amount of the public stores. Determine the calculations of the bureaus and offices. Nurture the old and weak and do not neglect them. Remain trustworthy through both profit and loss, without regard for self-interest. The preceding is situated on the outer side of the western part of the chart." (TLS)

This paragraph describes the importance of living in harmony with the autumn season. Number four and nine are symbols of Metal and the autumn (see chapter 6 and Graham 1991:342). Activities, colour of garments, temper, food, and music had to make resonance

³⁴⁴ Translation Major 1993:76.

³⁴⁵ Emperor

with the autumn season to bring health, success and a long life. If man (here represented by the Emperor) lived in harmony with the autumn, it would lead to healthy Lungs and success in the autumn and the following seasons. The autumn was also linked to the preparation of war, and the Emperor prepared weapons (Metal).

The Lungs both linked to the autumn, and Metal, representing both life and death. Respiration is a link between life and death. The autumn, representing condensation of seeds, where some will *not* start a new cycle and die, and some will start a new cycle and hibernate in the winter waiting for a new start of life.

Weapons were made from Metal, and were used to kill people. In Chinese tradition, white clothing was used for mourning (..喪服的顏色 HYDCD 2000:1997). The colour of late autumn (palish?), a symbol of death, was also categorized as white (Larre 1989:28).

HDNJ SW chapter 5 says: 在音為商 ..among the musical notes (it) produces (the note) *shāng* (商). Specific music was linked to explicit rituals performed in ceremonies throughout the year. There was an understanding that certain musical tones harmonized with each seasons of the year. Although music can play an important role in treatment of different diseases, the correlation between the musical notes *shāng* (商) and the Lungs and Metal and the season of the autumn it is not understood.

HDNJ SW chapter 5 says: 在味為辛 , among the tastes/flavours (it) produces the pungent taste..(ER) and further: 辛生肺 .. the pungent taste/flavour creates the Lungs. (ER) This is one of the five basic tastes/flavours in the Five Phases cosmological scheme. The five basic tastes are symbol for *all* the different tastes/flavours in *all* food, thus it acts as a model for the varieties of food the body need to stay healthy. HDNJ SW chapter 10 says: 肺欲辛 ”The Lungs desire the pungent taste.” meaning that a certain amount pungent tastes/flavours is essential for the function of the Lungs. The pungent tastes influence the dispersing function

of the Lungs (辛散³⁴⁶ HDNJ SW 22) and is “desired” for the Lung function to stay healthy. Too much pungent food will lead to that “*the muscles become knotty and the finger and toe nails wither and decay.*”³⁴⁷ (多食辛則筋急而爪枯 HDNJ SW 10) implying that too much (or too little) of any material or immaterial substance will lead to disharmony and diseases in the human organism.

The link between the Stomach, Spleen, Lungs and the “water passages” (Kidneys) and Bladder are explained in HDNJ SW chapter 21: 飲入於胃, 遊溢精氣, 上輸於脾. 脾氣散精, 上歸於肺, 通調水道, 下輸膀胱. *Fluids enter the Stomach, (it) overflow the vital essence, and are transported upwards to the Spleen. The Spleen separates the vital essence, and is transported to the Lungs, where it is transferred downward through the water passages, and transported to the Urinary Bladder.* (ER) This reflects that *qì* from the Stomach and Spleen (*yīn* Earth) rises and is transported to the Lungs associated with the clouds in heaven, and the *qì* from the Lungs (*yáng* heaven³⁴⁸) flows downwards and turns into rain, associated with the “root metaphor” Water (ocean and river) Kidney and Bladder (see footnote 13 in Karlsen 2006:687). This explains parts of the creation cycle between Metal and Water. The Metal Lungs thus play a part in the water metabolism in Chinese medicine. It also links the autumn phase of Metal to the winter phase of Water.

HDNJ SW chapter 5 says: The Lungs generate the body hair (肺生皮毛)

The body hair generates the Kidneys (皮毛生腎). The Lungs control the skin (肺主皮 HDNJ SW 23). Both the skin and the body hair are linked to functions of the Lungs in Chinese medicine. *Wáng Bīng* explained that skin surrounds sinews and muscles and wards off all the pathogenic *qì* (*xieqì* 邪氣) (Porkert 1985:140). The skin thus acts as part of the “immune system” in Chinese medicine. The transformation and transportation³⁴⁹ of “clear”³⁵⁰

³⁴⁶ Scatter; scatter (things); disband (what belongs together or has formed a group), distribute, spread; spend, disburse; give away, be dispersed; be scattered; be in a state of dispersion and more. (TLS) In this thesis I will not elaborate on this term any further.

³⁴⁷ Translation Veith 1973:141.

³⁴⁸ The Lungs and the Heart are categorized *yáng*, due to location (upper part of the trunk) and activity.

³⁴⁹ See Maciocia 1989:89-90

qi” from the Stomach to the Lungs (其清氣上注於肺 HDNJ LS 62), and from the Lungs to the hundred channels and to the skin (..肺朝百脈, 輸精於皮毛 HDNJ SW 21) explain the connection between the Lungs and the skin. The Lung function is thus linked to the association of clouds, which spread in all directions (links to *wèiqì* 衛³⁵¹氣 *defensive qi* in Chinese medicine) HDNJ SW chapter 23 also says: 肺主皮, meaning that the Lungs are “in charge of” the skin functions in Chinese medicine (肺臟掌管皮毛的功能 HDNJCD 1989:528). The transformation and transportation from the Spleen to the Lungs are also described in HDNJ SW chapter 21. From the Lungs “clear qi” is transported through the “Water path” descending to the Urinary Bladder (通調水道, 下輸膀胱 HDNJ SW 21) and to the Kidneys. This movement, from the Lungs spreading in “all directions” (to the “hundred channels”), which is linked to the clouds of heaven, “weightless” and floating upwards and outwards (*wèiqì*), which forms sweat in the skin and protects the body from *xieqi* (pathogens) and the descending of the more solid liquid, linked to the movement of rain, which descends to the Bladder, is interacting with the Kidneys, which forms vapour ascending from the Earth and the Water.

The dryness from the west in the evening and in the autumn forms clouds and create rainfall, “just like the Essences fall to the Bladder in liquid form” (see Larre 1989:63).

The link between the body hair and the Kidneys are not easily explained. Healthy and strong body hair is a symbol of health. The skin’s health (and body hair), respiration and water-metabolism (see below) linked to the Lungs, will be reflected in the functions of the Kidneys. The relation between the Lungs and the Kidneys has to be understood through the creating cycle of the Five Phases cosmological scheme, where the healthy autumn Lungs will bring health to the winter Kidneys.

Breathing represents an interconnection between the *qi* of heaven and respiration (of the Lungs). Inhaling and exhaling also stretch and move the surface of the skin. The skin acts as

³⁵⁰ *Pure, fresh* (Larre 1989:63)

³⁵¹ *Defend; fend for and defend, take good professional care of (superiors); guard militarily. Safeguard; guard, protect..(TLS).*

a median between the human organism and the *qi* of heaven (air) – the skin is thus part of the “immune system” protecting the body from pathogens. This could be part of the reason for the interconnections between skin, body hair and the functions of the Lungs.

HDNJ SW chapter 5 continues the correlations to the west, Metal, dryness and Lungs: 其在天為燥, 在地為金, 在體為皮毛, 在藏為肺. *That which in heaven generates dryness generates Metal on earth, (and) in the body (it) generates body hair, and among the viscera (it) generates the Lungs.* (ER) These correlations are connected to a superstructure that reflects the connections between macrocosm and microcosm, where the western cardinal direction is correlated to the Lungs in the human organism. The western cardinal direction is linked to dryness in heaven and Metal on earth, and body hair and Lungs in the human organism. The interconnections are already explained.

HDNJ SW chapter 5 continues: 在聲為哭, 在變動為欬³⁵², 在竅為鼻....在志為憂 “among the sounds (it) produces crying, among changes and movements (it) produces cough, among the cavities (it) produces the nose, within the “mind” (it) produce grief (sorrow/deep concern)”. (ER) The correlation between the Lungs and crying is understandable. Diseases of the Lungs are linked to cough, both in Chinese and Western medicine. The link to the nose is also obvious from a correlation perspective. How the Lungs are linked to grief is probably because crying often reflects grief.

The Lungs “houses” the *pò* 魄 *the mortal/earthly soul of a person* (肺藏魄 HDNJ SW 23)

(肺...魄³⁵³之處也 HDNJ SW9). *Yīn pò* together with its sister *yáng hún* 魂 (see chapter

3.4.2), are notions central in Chinese thought and religion. The *pò* represents the physical nature, bodily strength, and movement in the human organism (see Pregadio 2008:521-23).

It is connected to the female *yīn* soul, which returns to Earth after death. (TLS) The notion that *hún* and *pò* separates when death occurs (in a natural way) is still a central in Chinese thought. The *hún* links to *yáng* heaven and the *pò* links to *yīn* earth. The *pò* was considered more demonic, and “was appeased by elaborate funerals, sumptuous tombs, and sacrifices to prevent it from returning as a malevolent revenant” (Loewe 1982:114-26). During the Later

³⁵² *Cough; clear one's throat* (TLS)

³⁵³ Female soul (which returns to Earth after death) (TLS).

Hàn period there were three different *hún* and seven different *pò* (see Pregadio 2008:522). There have been speculations that the seven *pò* was linked to the seven emotions³⁵⁴ or the seven openings³⁵⁵ of the human body (see Ibid.).

The Lungs are located at the righthand side of the body according to HDNJ SW chapter; 肺藏於右³⁵⁶. This statement is not mentioned anywhere else in the HDNJ, but is clearly connected to the Lungs' correlation to the western cardinal direction and outward and downward movement of *qi* and vapour.

There is a systematic understanding in HDNJ that the *qi* of the body is concentrated in different organs according to the yearly seasons. The Lung *qi* is at its maximum in the autumn season (see above).

There is further a systematic understanding that the *qi* of the body is concentrated in different organs and in different acupuncture points at different times of the day. The Lungs has a waxing, maximum and waning *qi* in the evening from 17:00-19:00³⁵⁷ (see Chart in Karlsen 2006:763). Consequently, according to this approach, there will be less or more *qi* in the different organs according to the time of the day. Thus, time of day and year have to be taken into consideration before deciding treatment and giving acupuncture.

7.6.1. Diseases and disharmonies in the Lungs.

Diseases and imbalances in the body are closely interconnected with seasonal changes.

Since the Lungs are related to the autumn season, illness could affect the Lungs directly in the autumn season. HDNJ SW chapter 4 says: 西風生於秋, 病在肺俞, 在肩背³⁵⁸ ”The

³⁵⁴ 七情 referring to 喜, 怒, 憂, 思, 悲, 恐, 驚; *happiness, anger, worry, reflection/thought, grief, anxiety, and fright* (HYSMCCD 1993:404).

³⁵⁵ 七竅 referring to 眼, 耳, 口, 鼻 *eyes, ears, mouth and nose*; seven orifices of the head (HYDCD 2000:20).

In TCM often referring to: 鼻, 舌, 目, 口, 耳 (HDNJ LS 17) *nose, tongue, eyes, mouth and ears* linked to the five *yīn* organs in Chinese medicine, or all the orifices of the body; eyes, ears, nose, mouth, and the anus, urethra, vagina? (see HYYXDCD 1987:1691).

³⁵⁶ HDNJZJSY 1986:142

³⁵⁷ Unschuld links the Lung *qi* to the early morning from 03:00-05:00 (see chart Unschuld 1985:185).

³⁵⁸ HDNJZJSY 1986:16

western wind is created in the autumn, the disease is located in the Lung (acupuncture point; BL 13), in the shoulders and the (upper part of the) back.” (ER). The reason for locating the Lung diseases in shoulders and back is probably linked to the location of the Lungs on top of the trunk, and the Lung channel is also linked to the shoulder area.

In the fall, people should rise early together with the cock, and go to bed early (早臥早起, 與雞俱興) and one should live in harmony with peace and tranquillity of the autumn. If one lives in harmony with the autumn season it would lead to health (see chapter 2 of HDNJ SW in HDNJZJSY 1986:10). On the other hand, if one lives in disharmony with the autumn season one would suffer injury in the next season; the winter season, which is “son” of the autumn season. HDNJ SW chapter 2 says: 冬為殮泄³⁵⁹ “it will lead to diarrhoea in the winter.” Consequently, actions in the autumn would bring health or disease in the autumn and the following seasons.

Most of these above-mentioned correlations are still operating as a basic structure of the Lung function in TCM. If the Lungs’ *qi* is harmed, it leads to that the *qi* of the Lungs becomes *tài guò* 太過 *in excess* or *xū* 虛 *deficient*, following a disturbance between mother and son, or any other relations found in the Five Phases cosmological scheme.

An example which brings to light the disharmony between the Lungs and the other four *yīn* organs, and the possibility to gain harmony again is found in HDNJ SW, chapter 5: 憂傷肺, 喜勝憂³⁶⁰ *Grief (worries) harms the Lungs, happiness controls (succeed) grief.*

Since too much grief harms the Lungs (Metal), happiness in the Heart (Fire) could restore balance in the Lungs, since the Heart (Fire) controls the Lungs (Metal). This is but one example of the interconnection between the Five Phases internal *yīn* organs. All the different correlations have to be present within certain limits to bring health. Even emotions linked to different internal organs have to be within “a certain boundary” to bring health. Through the creation and control cycles other emotions are able to stabilize and restore harmony within the human organism.

³⁵⁹ HDNJZJSY 1986:10

³⁶⁰ *Grief; feel grief and deep concern* (not as strong as 悲哀) (TLS)

These are but a few examples of disturbances of the Lung function in the Five Phases structural scheme. Through the creation and control cycle it is possible to regain balance.

The above-mentioned examples reflect how the western cardinal direction and the phase Metal acted as “root metaphor” for the functions of the Lungs. This chapter also makes the interrelations and interdependence between the five internal *yīn* organs evident.

After autumn winter arrives, which in Chinese medicine is linked to the phase Water. The return to the winter season, the *hé confluent* ocean and the “root metaphor” Water, where everything is in a state of hibernation – and where the “seed of life” is ready to start a new life cycle.

8. Conclusion.

In this paper, I have attempted to find the origin and development of the first groupings of five, analyzed the concept *wǔ xíng*, and explained the structure of the Five Phases cosmological scheme.

The philosophical doctrines that formed a basis for the *yīn yáng* and Five Phases cosmological schemes at the time these systematic correspondences were established in Chinese medicine helped me understand how the interrelations between the cycle of Water, together with universal rhythms of days, seasons and years were taken as foundation for theories of the main functional organs of the human organism.

By analyzing the correlations between rhythms of the universe and rhythms of the five *yīn* organs of the body, the underlying correlative structures in the HDNJ texts were made transparent. There might be correlations that could be understood and explained in a superior way. However, I have attempted to find the basic layer of correlations in the HDNJ texts and have chosen to explain the basis for the connections between the cycle of Water, rhythms of the universe, seasons of the year and functional activities of the basic *yīn* organs in the human organism as it was construed in traditional Chinese medicine.

Over the centuries, this “first” layer of correlations, which is part of the *yīn yáng* and Five Phases cosmological schemes found in HDNJ, has been developed by interpretations and commentaries, therapeutic practices, new layers of texts, scientific knowledge, medical policies and the like. Despite these innovations and the gradual integration of modern scientific medical knowledge, they still serve as the underlying structure in Chinese medical discourse.

At first sight correlative thinking seems scientific, but as far as I can understand, it is more like a collection of loose psychological associations and intuitive perceptions of similarities beyond empirical verification. A.C. Graham has suggested that there are structural features in all human languages that push the mind in direction of correlative thinking (Graham

1991:320). The flourishing of modern empirical science in the West around 1600, did not affect Chinese correlative thinking until modern times. Until then, correlative thinking was the only way Chinese could think about the world and themselves (Nivison in Loewe 1999:811-12).

Finally, there are a few general considerations that emerge from my work.

When modern Western science was brought to China at the end of the nineteenth and the beginning of the twentieth century, modern Western science simply became the dominant mode of explaining the world for the Chinese themselves. Traditional ways of correlative thinking became almost "ethnic" to the Chinese themselves, and in 1914 the minister of education declared that he had decided to abolish Chinese medicine (Unschuld 1985:250). Thus, Chinese medicine entered a period where the theories of *yīn yáng* and correlative structures were challenged by Western science and Chinese authorities.

In the 1960's, a "scientization" of Chinese medicine, influenced by Western science, brought traditional Chinese medicine back to life. Acupuncture played a major role in this process as an anaesthetic method and a painkiller. Many parts of traditional Chinese medicine, which did not fit the "scientific" scope, were ignored as traditional Chinese medicine. The "scientific" acupuncture and scientific theories behind these effects became transparent, and the *chosen* parts of traditional Chinese medicine was lifted "out of the grave" and became a substantial cultural "export article" to "every corner" of the world.

Despite the scientific knowledge in acupuncture, which has come to the surface over the years, the basic structures in correlative thinking have survived in traditional Chinese medicine to this day. Thinking in these traditional terms became part of a traditionalist assertiveness of a cultural Chinese identity. Thus, traditional Chinese medicine came to play an important part in the construal of the Chinese cultural identity. Traditional medicine became politicised, and part of a campaign to assert China's independent cultural heritage³⁶¹.

Through the medium of traditional Chinese medicine, Chinese politicians have attempted to assert significant scientific independence of Chinese culture in the area of medical sciences.

³⁶¹ See Unschuld 1985:242-260 for more information on this topic.

Traditional Chinese medical discourse, then, served as a certain defence against manifest empirical refutation (elimination). And the manifest therapeutic imperfections and explanatory insufficiencies of modern Western empirical medicine created a manifest demand for *alternative* therapeutic strategies and even theoretical explanatory strategies.

There are many medical traditions in the world. The success of Chinese medicine as the leading non-Western model of medical practice is remarkable. Through the integration of layers of texts and commentaries, empirical practices, layers of scientific knowledge, these cosmological schemes have survived, and still serve as a basic structure in Chinese medical theories. But these are considerations well beyond the scope of the present thesis.

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<http://www.chinese.dsturgeon.net/> (**DS**) Chinese Text Project, *Site design and content copyright 2006-2009 Donald Sturgeon*

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