

The Concept of the Centre in Chinese Medicine: Theoretical and Practical Considerations

By: Heiner
Fruehauf

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Abstract

It is an essential aspect of Chinese medicine that every one of its technical terms is imbued with multiple layers of meaning. Every acupuncture point name, for instance, represents a mnemonic bridge to the anatomical location of the point in space as well as its action in time. The same applies to the designation of the organ networks, the substances of the *materia medica* and other aspects of Chinese medicine nomenclature. The following is a multidimensional analysis of the term *zhong* 中 (centre), proffering the thesis that all aspects of traditional Chinese culture, especially the domain of Chinese medicine, revolve around the essential concept of a central unifying force.

Yin and yang

At first glance, Chinese culture and Chinese medicine appear to be all about *yin* and *yang*, featuring an all-encompassing cosmology that describes the external world in terms of polar forces and opposite phenomena. As modern practitioners we understand the concept that all of the world's opposing states are locked in an eternal dance that seeks balance, harmony and integration, and even define our medicine as a balance-restoring modality. However, we often overlook the inner meaning and ultimate purpose of this dynamic interplay. Classical Chinese texts, in contrast, tend to focus much less on the multicoloured spectrum of the world's outer phenomena, and much more on the unity-seeking momentum inherent in the centripetal interaction of *yin* and *yang*.

The Confucian scholar Dong Zhongshu (179-104 BCE), writing during the Western Han dynasty around the formative time of the *Huangdi neijing* (The Yellow Emperor's Classic of Medicine), made yin-yang theory the focal point of his signature work, *Chunqiu fanlu* (Luxuriant Dew of the Spring and Autumn Annals). At first glance, he presents the conventional understanding of yin and yang that the profession of Chinese medicine is still embracing today. In the chapter 'Jiyi' (Basic Concepts), he states:

All phenomena have an opposite pole fitted to them: where there is up there is down; where there is left there is right; where there is front there is back; where there is surface there is interior. Every beautiful act is necessarily matched by evil; every

moment of ease by difficulty; every impulse of joy by spurts of anger; every cold spell by waves of heat; and the light of every day by the darkness of night. Such is the nature of the paired world. Yin is paired with yang, the husband is the mate of the wife, the son the analogue of the father, and the minister the complement to the ruler. There is nothing in this world that exists outside of this pairing of polar opposites, and none of these pairs is outside the realm of yin and yang ... The ruler is yang, the minister is yin; the father is yang, the son is yin; the husband is yang, the wife is yin.¹

Oneness

This frame of reference featuring a polar world wherein every phenomenon can be described in terms of yin and yang appeared early on in China's oldest text, the *Yijing* (Classic of Change). It is important to note, however, that the cosmology of the *Yijing* postulates the birth of a binary world from a state of undifferentiated oneness. Decoding the terminology of the *Yijing*, the following five stages of cosmogenic emergence can be identified:

- Dao 道: The prenatal oceanic origin, wherein all things exist in their potentiality, yet in a still undifferentiated state; associated with the phase element Water.
- Qi 氣: The creative urge of the universe to express its agency in physical form; associated with the phase element Wood.
- Xiang 象 (Image): The emergence of postnatal

phenomena as imaginary patterns; associated with the phase element Fire.

- Xing 形 (Shape): The evolution of the world into physical shapes; associated with the phase element Earth.
- Qi 器 (Form): The structuring of all things into three-dimensional form; associated with the phase element Metal.²

The Energy Matter Continuum



This cosmological worldview of the *Yijing* links the spheres of the manifest and the non-manifest in one of the most enduring descriptions of our world's holistic essence. All classical descriptions of yin and yang originate here, including those proffered in the main classic of Chinese medicine, the *Huangdi neijing*. Although often misunderstood and mistranslated, a careful philological rendering of the *Neijing*'s most relevant yin-yang passage reveals the original emphasis on the unified origins of the antithetical universe surrounding us. The all-important term *shen* 神 (unified, invisible and mysterious source) is introduced here as a counterpoint to the dualism of postnatal reality:

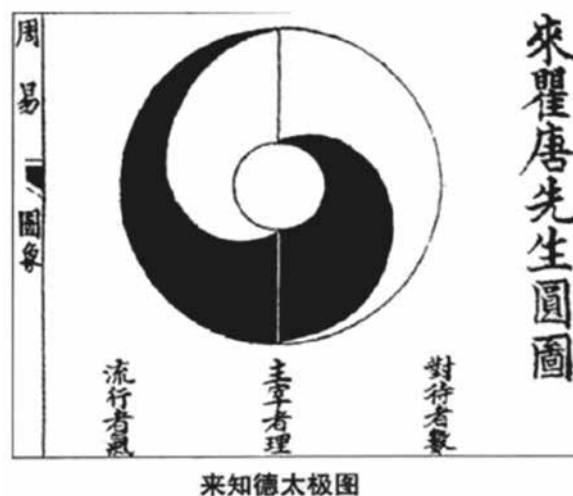
Yin and yang are [everything]: the Dao of Heaven and Earth, the warp and woof of all physical phenomena, the mother and father of the cycle of change and transformation, the root and origin of life and death; and yet they form but a playing field for the mysterious process of visible manifestations emerging from an invisible centre (*shenming zhi fu* 神明之府).³

According to this design, the postnatal yin-yang sphere emerged from the undifferentiated monad of the Dao, hurled into binary existence from the universe's invisible core in centrifugal fashion. Once materialised, all polar opposites continue to reflect their inherent quality of unity. As Dong Zhongshu elaborates in the chapter 'Tiandao wu er' (The Dao of Nature is Indivisible):

The established way of Nature is such that opposite entities do not arise from two different sources, therefore they are called One. One and not two—such is the stratagem of Nature.⁴

Love

The innate memory of their uniform origin, reflected in every aspect of traditional Chinese culture, furthermore predisposes all polar opposites to be attracted to each other—so they can follow their constitutional momentum to merge into one and thereby return to their original state of unity. The cosmological terminology of ancient China thus represents a kind of sexual



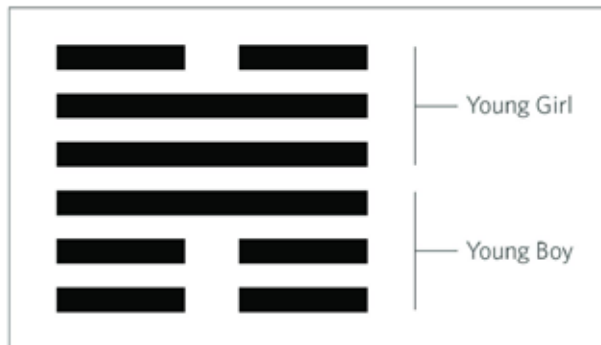
Lai Zhide's Taiji River Diagram

spirituality: the yin-yang model describes the phenomenology of the material world in terms of the dynamics between two sex partners, emphasising the aspect of compelling attraction between two magnetic poles as well as the inevitable result of fusing into one. In the words of Dong Zhongshu: 'The yin and yang of Heaven and earth are like man and woman, and a man and woman in the realm of humanity can be described in terms of yin and yang.'⁵ Or in the more straightforward language of the *Tai ping jing* (Classic of Heavenly Peace), a Daoist text from the Eastern Han dynasty: 'One yin and one yang: Nature manifested from them a man and a woman with a desire for each other, and it is for this reason that there is reproduction and life.'⁶

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In the *Yijing* itself, this sexual interpretation of reality is expressed via the thorough merging of yin and yang lines into 64 hexagrams that symbolise the various phenomena of the postnatal realm. On a more particular level, it is Hexagram 31 (Xian 咸: 'Attraction') that stands out as an overt label for the magnetic attraction between polar entities. The positioning of its lines ('lake/younger daughter' over 'mountain/younger son') evokes the image of first love between a young girl and a young boy, the intensity of feeling (*gan* 感) for each other, and the all-encompassing desire to merge into one. The etymology of this hexagram is especially significant for concrete yin-yang application in the field of Chinese medicine, insofar as *xian* 咸 is the functional signifier of the ancient character for acupuncture needle, *zhen* 鍼. More details concerning the practical ramifications of acupuncture needling indicated by the design of this character will be mentioned at the end of this article.

Hexagram 31 Xian 咸: Attraction



The centre: zhong 中

The overt sexualisation of yin-yang, however, primarily belongs to the sphere of Daoist cosmology, which has always remained closest to the shamanic roots of prehistoric China. Confucian texts, including Dong Zhongshu's *Chunqiu fanlu*, tend to utilise the term *zhong* (centre, or becoming centred) to describe the inherent drive of polar opposites to return to their original state of unity: *zhong* as in Zhongguo 中國 (China, literally the 'central country') or *zhongyi* 中醫 (Chinese medicine, literally 'the medicine of the central country' or 'the medicine that restores everything to a central state of balance').

In the philosophical discourse of ancient China, the term *zhong* appears to be synonymous with the concept of unity and oneness. Once again Dong Zhongshu, elaborating further in his chapter on the indivisible nature of the Dao:

When the people of old created our script, therefore, they signified the state of a heart that is honed toward unity in the oneness of the centre by choosing a character that is comprised of one heart and one centre, *zhong* 忠 (sincerity); while a mental state characterised by separation was signified by choosing two centres, *huan* 患 (affliction/suffering). The deepest meaning of human suffering is indeed the lack of one true centre. All suffering arises from this lack of oneness. Therefore, the cultivated person spurns separation and values unity.⁷

Balance: zhonghe 中和

In this context, an even more common version of the all-important word *zhong* is the expanded term *zhonghe* 中和 (returning to a state of centredness and thereby regaining balance, or equilibrium in the centre), which dominates Han era Daoist and Confucian treatises on yin-yang theory. 'When it comes to [the interaction of] yin-yang, it is all about *zhonghe*' states the *Taiping jing*.⁸ Or, in the words of Dong Zhongshu:

The actions of the centre (*zhong*) need to be imbued with the quality of harmony (*he* 和), that is why it is said

that harmony is the most important feature [of yin and yang]. Harmony represents the right way (*zheng* 正) of Heaven, and manifests the balance of yin and yang. The qi produced in this state is most beneficial, and only from this state can material things be born. Anyone who sincerely strives for harmony will receive the support of Heaven and Earth. The Dao of Heaven and Earth is such that even if states of disharmony arise, they will necessarily return to their natural state of harmony and thus gain merit; and even if there are states of off-centredness, they will necessarily return to the centre and thus not lose their connection to it.⁹

While the concept of 'harmony' can be applied to a wide array of phenomena, such as the fluctuations of universal energy patterns that generate the weather, Dong Zhongshu started to imbue the term *zhonghe* with an ethical dimension. In the *Chunqiu fanlu*, *zhonghe* describes an innate moderating impulse in the sphere of human emotions:

Anger causes the qi to rise up too high, excitement causes the qi to become dispersed, worry and anxiety cause the qi to run wild, fear causes the qi to run scared ... All of these ... are harmful to the qi, and all of them are caused by a state of dis-harmony (*bu zhonghe*). Therefore, the cultivated person (*junzi* 君子) will seek to return to centre (*fanzhong* 反中) when in a state of anger, talking himself down with his innate love for harmony (*he* 和); he will seek to return to centre when overly excited, reigning himself in with his sense of propriety (*zheng* 正); he will seek to return to centre when anxious or worried, calming his mood with his rational mind; he will seek to return to centre when afraid, recharging his being with the power of his essence. Surely the innate capacity for harmonisation (*zhonghe* 中和) will always result in a return to centre!¹⁰

Rightness: zhongzheng 中正

It is one of the defining features of Confucianism, especially the teachings associated with Mencius and his disciples, that human nature is always good, and that human beings innately want to do the right thing. As demonstrated above, the character combination *zhonghe* is used to express the tendency of every thing and process in the universe to return to a median state of peace and harmony. The related term *zhongzheng* 中正 (righteousness emerging from the centre) goes a step further by explicitly labeling the human capacity to 'return to rightness/goodness'. It is, specifically, a definition of the proper emotional state of the Heart. Once again in the terms of the *Chunqiu fanlu*:

All qi obeys the command of the Heart. Since the Heart is the master of qi, how can the qi possibly not follow

its course? Therefore all the philosophical schools that attempt to define the Dao of the world say that humanity's inner Heart is the key to everything. That is the reason why compassionate people tend to live long lives: they are pure inside and manifest no greed on the outside; their Heart is in a state of harmonious balance (*pinghe* 平和) so they never get separated from their innate state of rectitude (*zhongzheng*); they look at all that is beautiful between Heaven and Earth and take it as a source to nourish themselves, and therefore their life is both long and even.¹¹

A plausible source for the concept of *zhongzheng* is one of the main Confucian classics itself, the *Liji* (Book of Rites). In the chapter 'Ruxing' (Conduct of the Scholar), the following statement is made:

The cultivated scholar tends to remain grave as if apprehending difficulties, his bearing is courteous and respectful, his speech seeks to inspire trust, and his actions are proper and come from the right place (*zhongzheng*).¹²

An expanded and medically more relevant version of the same passage can be found in the *Da Dai liji* (The Rites by Dai the Elder), an important interpretation of Confucian doctrine from the Eastern Han dynasty:

The cultivated person (*junzi* 君子) sits quietly and studies respectfully, cultivates his moral character with uncompromising devotion, selects a countryside location for his dwelling, and when away from home pursues the company of other wisdom seekers—all for the purpose of warding off unbalanced pathogenic influences (*fang pixie* 防僻邪) and staying connected to the centre from which righteous action emerges (*tong zhongzheng* 通中正).¹³

The Gall Bladder: Officer of Zhongzheng 中正之官

In other words, as the early Daoist classic *Guanzi* (Guanzi) exclaims: 'Zhongzheng is the root of all restoration!' ¹⁴ *Zhongzheng* thus designates the most powerful medicine a human being carries within: one's innate capacity to return to a state of health, balance, and 'rightness'—physically, mentally, emotionally and spiritually. Some texts go as far as calling *zhongzheng* the 'central virtue' of humanity.¹⁵ It is not surprising, moreover, that this vital function was traditionally associated with the Heart. The Chinese word for Heart, *xin* 心, after all, also means 'centre'. Humanity's central organ network, in its healthy state, was thus regarded as the wellspring of an individual's healing forces, bringing about 'rectification' on all levels. In the highly differentiated system of Chinese medicine, however, it is the Gall Bladder that is explicitly

charged with the task of executing *zhongzheng*. Chapter Eight of the *Suwen* section of the *Huangdi neijing*, the most prominent source for the definition of organ network function in the field of classical Chinese medicine, states the following:

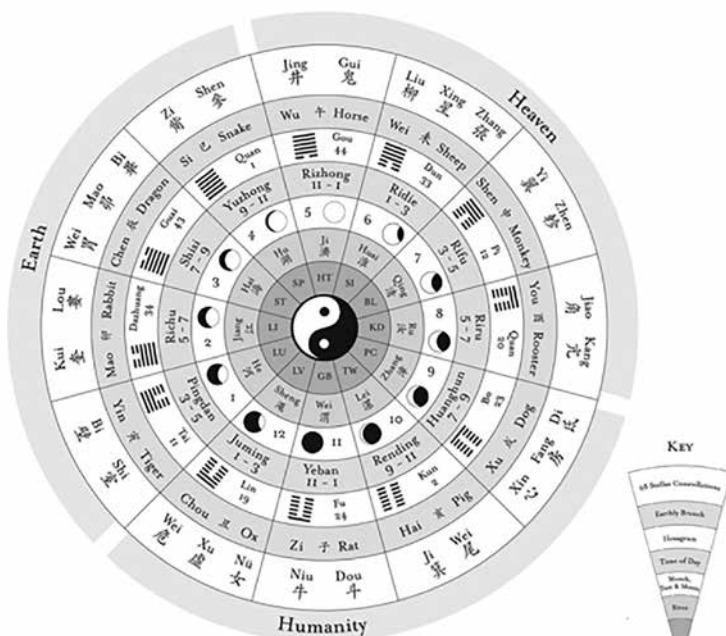
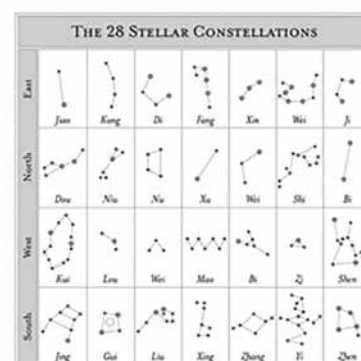
The Gall Bladder is the Officer of *Zhongzheng*—returning us to the right way of being that lives inside of us; the ability to evaluate and make the right choice stems from it.¹⁶

Like all modes of symbolic expression, this statement contains both obvious and subtle layers of information. On the literal and physical levels, it points out that the anatomical gall bladder is located 'right on the centre line' of the torso, and that its associated channel is positioned 'right in the middle' of the yang channels of the leg. Most important from a medical perspective, however, is the functional information transmitted by this sentence. In the context of the Han dynasty holomap that links the 12 organ networks of Chinese medicine with the 12 months of the lunar year and all associated symbolic markers of its time, the Gall Bladder is located in the 11th month—the position of the winter solstice, situated in the northernmost direction of the map. This circumstance unites the Gall Bladder and the Heart in the formation of a so-called 'clock pair', since the Heart is associated with the summer solstice and thus located in the directly opposite position on the map. According to the theory of Chinese medicine, clock pairs are capable of doing each other's work, especially in situations when the partner network is weakened and requires support. The Gall Bladder, in this light, is defined as the force that righteously rebalances an individual's physical and emotional state when the lead system has become prone to chaotic influences and begun to choose separation rather than unity. The Gall Bladder's designation as Shaoyang Ministerial Fire, moreover, may be understood as another way of expressing its moderating influence on the central command functions of the Heart. This theoretical insight has vital significance not only for the diagnosis and treatment of severe physical disorders of the Heart and the blood (such as leukaemia and other cancer types that cause physiological functions to quickly and dramatically 'veer off the right path'), but represents an important guideline for the clinical approach to emotional imbalances and mental illness.

This informational yield is a testament to the importance of reading the Chinese medicine classics in the context of the Daoist and Confucian literature of their time. Otherwise, phrases like 'the Gall Bladder is the Officer of Central Righteousness' will remain highly opaque and non-specific in the eyes of modern practitioners of Chinese medicine. The authors of the *Neijing*, after all, had very concrete functions in mind when they first defined the physiology of the organ systems. Classical Chinese medicine is an ancient science

CHINESE MEDICINE HOLOMAP

MAP DESCRIBING THE RESONANCE OF MACROCOSM AND MICROCOSM

The Chinese Organ Clock and
The 28 Stellar Constellations

KEY



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founded on cosmological and philosophical principles that are more than 2,500 years old. While other ancient fields of knowledge have become mere objects of anthropological and historical investigation, Chinese medicine is still a living practice after more than two millennia. While it benefits greatly from the wealth of clinical experience accumulated during its extensive lifetime, modern practitioners in both China and the West are faced by the predicament that the terminology of their field has lost much of its theoretical clarity and, consequently, clinical precision. Experience teaches us that the better we understand the pathology of a specific organ network in Chinese medicine, the more effectively we can diagnose and treat. The case of the Gall Bladder and the hidden intricacies of its 're-centring' function may serve as an example for the potential benefits of non-medical text studies surrounding the formative period of the *Huangdi neijing*.

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Herbal medicine and the centre

Most Chinese medicine practitioners are familiar with the clinical dictum 'when in doubt, treat the Spleen and Stomach'—a directive born from the centrality of

the phase element Earth. It was the scholar-physician Li Dongyuan (1180-1251 CE), writing at a time when Southern China was in the throes of starvation due to a decades-long war with Mongol invaders, who cemented this principle as a guiding principle of Chinese internal medicine in his influential manifesto *Pi wei lun* (Treatise on the Spleen and Stomach). The present-day prominence of Spleen tonic herbs such as ginseng and astragalus in modern prescriptions attests to the enduring appeal of this tradition. When we examine the original meaning of the human centre signified by the phase element Earth in ancient texts, however, we see that it was the Heart that bears the designation of humanity's innermost core.¹⁷ The Chinese word for heart itself (*xin* 心), after all, means 'centre' and 'core organ'. There are, therefore, a variety of Chinese medicine lineages with a primary focus on restoring Heart function. These do, however, most often refer to emotional and spiritual cultivation rather than herbal intervention.¹⁸

All things considered, it may be the Triple Warmer (*sanjiao* 三焦) that fits the Chinese concept of another, more hidden, 'deep centre' and synthesises the multiple aspects of organ centrality. For one, the Triple Warmer is associated with tidal hexagram 2 (Kun 坤) on the Chinese organ clock (designating the time periods of the 10th lunar month of the year and 9 to 11 pm; see holomap image above), said to be the lead hexagram in the oldest version of the *Yijing*.

The Triple Warmer furthermore exhibits a dual bond

with the Spleen Earth network, by forming both a clock pair (9-11 am and 9-11 pm) as well as a tidal hexagram duo (hexagrams 1 and 2; see holomap image). Secondly, as one of the four organ networks associated with the phase element Fire, the Triple Warmer is essentially defined as an aspect of the Heart. It represents the lower aspect of a central power axis traversing the body, and is therefore referred to as Shaoyang Ministerial Fire in conjunction with the Gall Bladder. Thirdly, and perhaps most importantly, the galactic centre as seen from the northern hemisphere and described by virtually all ancient civilisations, lies at the confluence point of the zodiac and the milky way around 27 degrees of Sagittarius—precisely the place in space-time where the Triple Warmer is situated on the clock, and where a central black whole comprised of the mass of four million suns is calculated to exist.¹⁹ The Triple Warmer, therefore, is the bridge that conjoins the various candidates for centrality in Chinese medicine: the Heart (Fire element), the Kidney (the Triple Warmer is linked to Water qualities through its association with the earthly stem Hai 亥 and tidal hexagram 2, which used to bear the ancient title *Chuan* 川, Watery Source), the Gall Bladder (*shaoyang* partnership) and the Spleen (clock and hexagram pairs). From a structural perspective, the Triple Warmer is most pertinently associated with the Daoist cultivation centres of *mingmen* and the lower *dantian*. The Ming dynasty medical scholar Li Shizhen (1518-1593 CE) specifically associates the Triple Warmer with the adrenal gland.²⁰



Organ network relationships as reflected on the Chinese holomap, specifically revealing hidden organ pairings indicated by the Tidal Hexagrams (illustration by Justin Ilsley)

From the perspective of Chinese internal medicine, it is the herb *Fuzi* (aconite) that most strongly affects this deep internal axis of the human body. Zhang Zhongjing (150-219 CE) first introduced the unique importance of aconite root in his formula classic, *Shanghan zabing lun* (Treatise on Disorders Caused by Cold and Miscellaneous Diseases).

It may be the Triple Warmer (sanjiao 三焦) that fits the Chinese concept of another, more hidden, ‘deep centre’ ...

The apotheosis of *Fuzi* to a level where it was regarded as the only substance capable of entering the vital *mingmen* centre culminated in the 19th century doctrine of the Fire Spirit School of Sichuan herbalism (*Huoshen Pai*). In the words of Prof. Lu Chonghan, the current representative of this lineage:

In the game of soccer, you eventually want to shoot a goal, meaning that the sole point of dribbling is to get the ball into scoring position. In this analogy, scoring a goal is to reinforce the vital fire of the Gate of Life (*mingmen*) with aconite. Dribbling is the equivalent of removing *qi* and blood stagnation, transforming phlegm etc. with other herbs. From the perspective of the Fire Spirit School, however, all chronic patients will eventually need an aconite formula, even if we see a lot of heat in a patient at first. Eventually, all treatments get to the stage where we need to get between the goal posts by penetrating *mingmen*, also referred to as Kidney *yang*, and aconite is the main herb for doing this.²¹

Fuzi, in other words, is primarily a Triple Warmer herb. Furthermore, in the eyes of the phytotherapy lineage that most frequently utilises it, aconite is designated as the only substance capable of directly recharging the central reservoir that drives the body's self-healing potential. It is therefore mentioned in the context of this article as a key remedy of classical Chinese herbalism, specifically intended to rectify all aspects of deep centre pathology.

Acupuncture and the centre

The concept of the centre and its significance for both the theory and practice of Chinese medicine features prominently in the work of the contemporary scholar Liu Lihong. Not only can Liu be credited with a renaissance of the herb aconite in modern prescription practices, due to his support of the Fire Spirit School and co-authorship of the influential book *Fuyang jiangji* (Lectures on Supporting Yang). In his latest publication *Huangdi neizhen* (The Yellow Emperor's Inner Needling Practices), co-created with his mentor Yang Zhenhai, he ventures into the realm of *daoyin* and acupuncture. He covers these as therapeutic modalities that are specifically designed to balance the body's energy flow by activating the healing forces residing in the centre.

The *daoyin* system discussed in *Huangdi neizhen* is presented as a rediscovery of the ancient rebalancing technique *daoyin anqiao* 導引按蹻 (guiding energy flow by touching the centre line), originally introduced in chapter 12 of the *Huangdi neijing* as the most suitable healing

modality for people living in the central region of China.²² The acupuncture system, moreover, covers a Daoist lineage that also traces its origins back to the *Neijing*. Since this article was partially informed by Liu Lihong's work, it is only appropriate that I close with a quote from his recent book, which defines the essence of this unique and highly effective needling system as an uncompromising focus on the body's central power source:

In concrete terms, a disease that manifests on the left side must be treated from the other side in order to form a pair. Treating the left by means of the right and the right by means of the left conforms to the vital principle of grasping both sides, and it is only when we apply this principle that we can achieve the goal of stimulating the vital healing forces residing in the centre.

Why do we want to treat the left from the right and the right from the left? Why do we want to choose points below to address problems above, and for the same reason choose points above to address issues below? Why does the *Neijing* refer to this type of treatment method as "skillful application"? And yet, when we look at the status quo in the majority of acupuncture clinics today, most practitioners needle the left when the disease is on the left. For example, when pain of the left shoulder is treated with acupuncture or moxibustion, most practitioners will choose points on the left shoulder. It is not the case, of course, that you should never use points on the left shoulder for this situation. As we have already discussed earlier in this book, choosing points on the left shoulder will produce some clinical effect. Nevertheless, according to the guidance of the *Neijing*, this sort of intervention most definitely does not qualify as "skillful application"! Therefore, such a treatment will yield less than satisfactory results. And even more importantly, this kind of clinical approach results in only grasping one side, and this one-sidedness makes it difficult to affect the body's self-healing forces residing at the centre. And when we are unable to reach and thus involve the centre, the clinical outcome is easy to imagine.

...

Rule Number 1: For disease above, you treat below! For disease below, you treat above!

Rule Number 2: For disease on the left, you treat the right! For disease on the right, you treat the left!

Rules 1 and 2 follow the teachings in the *Neijing* and are mentioned in several places such as the "Great Treatise on the Resonant Manifestations of Yin and Yang" (chapter 5) and "Treatise on Misleading Needling" (chapter 63). If we replace the word "disease" in these rules with "pattern," things become even more clear: For a pattern above, you choose treatment below! For a pattern below, you choose treatment above! For a

pattern on the left, you treat the right! For a pattern on the right, you treat the left. Above and below and left and right are fixed parameters, especially left and right, which are absolutely fixed; a supreme standard, a supreme principle that must not be violated.²³

Heiner Fruehauf has researched Chinese culture and medicine for over 38 years, and holds a PhD from the Dept. of East Asian Languages and Civilizations at the University of Chicago. He is the Founding Professor of the School of Classical Chinese Medicine at National University of Natural Medicine in Portland, Oregon, where he has taught and practised since 1992. He lectures in North America, Europe and China, and has authored a wide variety of articles and textbooks on Chinese medicine. His interest in preserving some of the traditional features of Oriental medicine led him to develop a database dedicated to the archiving of classical knowledge, where a selection of his publications can be accessed (ClassicalChineseMedicine.org). His strong belief in the clinical efficacy of Chinese herbal medicine led him to found the Hai Shan Center, a clinic in the Columbia River Gorge specialising in the treatment of difficult and recalcitrant diseases. Out of concern over the rapidly declining quality of medicinals from mainland China, he founded the company Classical Pearls that specialises in the import of wild-crafted and sustainably grown Chinese herbs (ClassicalPearls.org).

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- sixiang yanjiu* (Research on the Harmonizing Concept in the Yellow Emperor's Classic of Medicine), vol. 6 of *Zhexue yanjiu congshu* (Philosophy Research Series) (Taipei: Wanjianlou Tushu, 2016), p. 36.
- 11 Ibid.
 - 12 See Yingda Kong, ed., *Liji zhengyi* (Authentic Meaning of the Classic of Rites), in Yuan Yuan, ed., *Shisan jing zhushu* (The Thirteen Classics with Annotations and Commentary), 2 vols., Beijing (Zhonghua Shuju, 1982), vol. 2, p. 1672.
 - 13 See chapter 22 of the *Da Dai liji* entitled 'Qinxue' (On Diligent Learning), in vol. 17 of the imperial *Siku quanshu* edition, no page numbers.
 - 14 See chapter 11 of the *Guanzi* entitled 'Zhouhe' (The All-Embracing Unity), in *Baizi quanshu*, vol. 3, no page numbers.
 - 15 See, for instance, chapter 29 entitled 'Baodianjie' (An Exegesis of the Precious Canons) of the *Yi Zhou shu* (Remnants of Zhou Documents), where *zhongzheng* is listed as virtue number 5 among 9 virtues.
 - 16 See chapter 8 of the *Suwen* section of the *Huangdi neijing* entitled 'Linglan midian lun' (Discourse on the Hidden Canons in the Luminous Orchid), in Nanjing Zhongyi Xueyuan, ed., *Huangdi neijing suwen yishi*, p. 70.
 - 17 See, for instance, the entry on *xin* in the 2nd century dictionary, *Shuowen jiezi* (Elucidating Lines and Explaining Complex Characters): 'The Heart is the human Heart. It is designated as the Earth organ since it is located in the center of the torso ... Some scholars also categorise the Heart as a Fire organ.' In Xu Shen, and Tang Kejing, annotator, *Shuowen jiezi jinshi* (A Modern Annotated Version of Elucidating Lines and Explaining Complex Characters), 2 vols. (Changsha: Qiuli Shushe, 2002), vol. 2, p. 1438.
 - 18 See Heiner Fruehauf, 'All Disease Comes From the Heart: The Role of the Emotions in Classical Chinese Medicine', *The Journal of Chinese Medicine*, 30th Anniversary Edition (June, 2009).
 - 19 See Paolo Gondolo, Joseph Silk and the Department of Astronomy and Physics at the University of California, Berkeley, 'Dark Matter Annihilation at the Galactic Center', in *Physical Review Letters* 83 (1999), 1719-1722.
 - 20 'Yi, the membranous protuberance (near the kidneys) of the pig are also called kidney fat, since it is located between the two kidneys. It looks like fat but is not fat; it looks like flesh but is not flesh. In humans, this is the place where the *mingmen* is located and the Triple Warmer originates from.' In Li Shizhen, *Bencao gangmu* (Compendium of Materia Medica), Renmin Weisheng Chubanshe edition, 2 vols. (Beijing: Renmin Weisheng, 1982), vol. 2, p. 2700.
 - 21 As quoted in Bob Quinn, 'The Importance of Aconite and Teachings from the Sichuan Fire Spirit School: An Interview with Heiner Fruehauf'; internet publication (<https://classicalchinesemedicine.org/importance-of-aconite-fuzi-teachings-sichuan-fire-spirit-school-interview-heiner-fruehauf/>).
 - 22 See 'Yifa fangyilun' (Discourse on Different Therapeutic Methods Suitable for Different Regions), in Nanjing Zhongyi Xueyuan, ed., *Huangdi neijing suwen yishi*, p. 99.
 - 23 See Yang Zhenhai, and Liu Lihong, ed., *Huangdi neizhen: heping de shizhe* (The Yellow Emperor's Inner Needling Practices: Messengers of Peace) (Beijing: Zhongguo Zhongyiyao, 2016), p. 66-67. This book is currently scheduled to come out in English translation by Sabine Wilms, to be published by The Chinese University of Hong Kong Press in the fall of 2019.