



THE ORGAN NETWORKS *of Chinese Medicine*

A Reference Guide of Cosmology, Symbolism
and Diagnostic Approaches

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Preface

In the classical science of Chinese medicine, detailed knowledge of the dynamics and interrelationship of the five organ networks is the foundation for successful diagnosis and treatment. Five organ network theory, moreover, represents an excellent example for the principles of traditional energy medicine—describing the body in concrete detail as a dynamic system of intertwined functional circuits that resonate with the macrocosmic layers of the universe.

Like other areas of Chinese medicine, however, the integrity of five organ network theory and its parent concept, five phase theory, have been challenged by the matter oriented approach of Western science. Since the 18th century, the traditional “organ” knowledge of Chinese medicine has routinely been compared to the anatomical and biochemical data of the body. However, if we chose to honor the deeper dimensions of Chinese medical theory, the act of training the spotlight of laboratory scrutiny on networks that are primarily energetically defined will appear like forcing tribal elders into tuxedos and making them dance the tango—it will look out of place and out of time, quaint to some observers, but outright ridiculous to most. This appears to be the fate of the traditional organ networks. They are increasingly showcased like antiques, quoted in general textbook circumstances but yielding to the parameters of the anatomical organ model in most TCM clinics in both China and the West.

This situation is further compromised by the fact that the primarily anatomically defined organs of Western medicine have been given the same Chinese names that used to exclusively belong to the primarily energetically defined networks of traditional medicine, namely *gan* (liver), *dan* (gallbladder), *fei* (lung), *dachang* (large intestine), *pi* (spleen), *wei* (stomach), *xin* (heart), *xiaochang* (small intestine), *shen* (kidney), and *pangguang* (bladder). This phenomenon was later transferred without modification into all non-Chinese systems of TCM terminology. As a result, the *gan* “straightening system,” traditionally defined by its function of regulating the upward and outward expansion of certain body energies, is now labeled with the same term as the anatomical organ located behind the lower right ribs; in Chinese, both are called “gan,” and in English, both are called “liver.” It is, therefore, no surprise that the lines between these partially overlapping, but in essence fundamentally different systems have become blurred.

This development, which is part of a much broader demolition of classical knowledge and traditional values on the Chinese mainland, has brought about an identity crisis of Chinese medicine. Many TCM practitioners feel unsure of or at least uneasy about the distinguishing roots of their profession. Although Oriental medicine is presently expanding at a rapid pace in the West, the repercussions of this crisis can also be felt over here. More so than ever, therefore, there is an urgent need to turn our attention to the fundamental aspects of our field that is simultaneously developing and in decline. We need to ask “What is Chinese medicine,” rather than just defining what needle protocol or what herbal regimen should be used for a particular disorder. This booklet is a modest attempt to partake in the time honored process of answering this question.

The five organ network approach presented in this book owes much to the teachings and inspiration of Profs. Deng Zhongjia and Zhou Xuexi. Prof. Deng was my primary theory teacher at Chengdu University of Traditional Chinese Medicine. Presently he is the University’s Dean of Fundamental Studies, and continues to be a prominent voice calling for the restoration of a Chinese medicine education that is anchored in the classics. Prof. Zhou also teaches at Chengdu University of TCM, where he is recognized as one of the few remaining elders of the field. More specifically, he is one of China’s leading authorities on studying the connection between ancient Chinese philosophy and traditional Chinese medicine. To further this cause, he has written two influential books, The Science of Change: Root Theory of Chinese Medicine (*Zhongguo Yi Yi Xue*) and The Five Organ Networks of Chinese Medicine and Their Pathology (*Zhongyi Wuzang Bing Xue*). I would also like to acknowledge the efforts of Dr. Subhuti Dharmananda from the Institute of Traditional Medicine, who wrote many useful suggestions between the margins of the original manuscript, and my classical Chinese medicine students at National College of Natural Medicine who have inspired me to continuously refine the information presented.

肝木

LIVER

wood

肝木

The Liver Network: Properties and Functions

1) THE LIVER STORES THE BLOOD

The liver is best known for its function of storing blood and regulating the quantity of flow. Blood flow varies according to the time of day, the season of the year, a patient's constitution, and his/her state of physical and mental agitation. The blood flows at a reduced rate when sleeping, and at an increased rate when physically working. Thirteen centuries ago, the influential Tang dynasty scholar Wang Bing described this function of the liver in the following manner: "The liver stores the blood, and the heart moves it. If a person moves about in a waking state, then the blood is distributed throughout all channels; if a person rests, the blood returns to the liver."

Emotions such as anger, embarrassment, or unexpected joy can also increase blood flow, causing the ears and face to turn red. In situations when less blood is needed, it is "stored in the liver," which thus assumes a warehouse-like function. It is important to note in this context that the actual storage of blood is done in the penetrating vessel, one of the eight extraordinary vessels that extends from the lower dantian to the head; this vessel is often considered to be part of the liver network. The liver is best compared to a managing clerk, who moves goods in and out of the warehouse as they are needed.

2) THE LIVER IS IN CHARGE OF COURSING AND DRAINING

Just as important is the liver's function of maintaining a smooth and uninterrupted flow of virtually all body substances (including qi, blood, jing, and liquids and humors). The term "coursing" (shu) refers to the action of maintaining a mode of operation in the body that is not stagnating, not overly agitated, and continuously flowing. "Draining" (xie) refers to the liver's action of purging stagnation in the spleen/stomach. Proper coursing and draining, or lack thereof, is mostly reflected in two major areas:

Emotional aspect: the ancient Chinese observed that human emotions are largely governed by the heart network. However, they also concluded that mental well-being or various shades of depression have a lot to do with the coursing and draining function of the liver. Only if the liver carries this task out properly can the body's qi and blood flow unobstructed, and thus facilitate a feeling of ease, harmony, and peace. If for some reason the liver fails to maintain this state, depression (of liver qi) or pathological rising (of liver yang) may result. As the Qing Dynasty classic, *A Treatise on Blood Disorders (Xuezheng Lun)*, states: "The liver is classified as wood; wood qi is characterized by its determination to go straight to where it wants to go to; if it is not blocked or suppressed, the movement in the vessels will be smooth."

Digestive aspect: since this moving function of the liver regulates the qi flow in the entire body, it influences the dynamics of the other organ networks, particularly the neighboring digestive systems. It assists the up/down dynamic of the spleen/stomach, passes bile into the intestines, helps to transport food essence, and aids the unobstructed movement and metabolism of water. Again the *Treatise on Blood Disorders*: "Coursing and draining is an integral part of liver nature. Once food qi enters the stomach, it is entirely up to the liver wood to course and drain it. Only if this process is intact will grain and water transform properly."

3) THE LIVER CONTAINS THE HUN SPIRITS

Hun is originally an ancient astronomical term, describing the light of the moon (as opposed to its material body). Just like moonlight is a reflection of sunlight, hun stands for a particular type of consciousness that is reflecting waking consciousness (shen) on another plane. "Hun is that what follows shen going in and out," the *Neijing* comments in its typical terse code.

*Liver Wood: Five Phase Correspondences
According to Neijing Suwen (Chapters 4 & 5)*

Direction:

Season:

Climate:

Planet:

Generating Number:

Domestic Animal:

Grain:

Tonality:

Color:

Flavor:

Smell:

Orifice:

Body Layer:

Sound of Voice:

Emotion:

Pathological Change:

Disease Location:

The Liver Network: Selected Readings

1) The physician who knows how to harmonize the liver knows how to treat the hundred diseases.

From Zhou Xuehai, Reflections Upon Reading the Medical Classics (Du Yi Suibi), Qing dynasty.

2) Spreading is the nature of wood. The transformation of food qi relies entirely on the spreading and dredging function of liver wood once it enters the stomach. If the liver's pure yang does not rise, it cannot spread and dredge the grain and fluids, and distention and discomfort in the middle region will inevitably result.

The liver is associated with wood. Wood qi is characterized by its upward momentum and its innate desire to be straight. As long as the flow of liver qi is not impeded, the blood vessels will remain open and unobstructed.

The liver is the organ that is in charge of storing blood. It also commands the ministerial fire (xiang huo). If there is sufficient blood, this fire will be warm but not fierce. As a result, the blood can circulate smoothly through the body's three burning spaces; it will reach the pores, and every single place in the body will benefit from its warming and nourishing function.

From Tang Rongchuan, A Treatise on Blood Disorders (Xuezheng Lun), 1884.

3) Liver and spleen function by assisting each other. However, people are always quick to point out that an excess of liver wood can injure the spleen earth, and thus have a detrimental affect on the proper digestion of food. But nobody seems to pay attention to the fact that a weak liver cannot circulate the spleen and thereby also cause maldigestion. Below, the liver connects to the Sea of Qi (lower dantian, associated with the kidney), which means that the liver is closely associated with the body's ministerial fire. It can utilize the power of this fire to produce earth. The food which enters the spleen and stomach relies on this power to be "cooked." This is what is meant by saying that the liver and the spleen function by assisting each other.

From Zhang Xichun, A Chinese Doctor Integrates Western Knowledge: A Notebook of Medicine (Yixue Zhong Zhong Can Xi Lu), 1924.

4) The liver is known as both the wood organ and the wind organ. Because it houses the ministerial fire within, we can say that the structure of the liver is yin while its function is yang. Its nature is firm and resolute, and it is in charge of moving and ascending. The liver relies entirely on kidney water to sustain it, on blood to moisten it, on lung metal's clear nature and descending function to keep it in check, and on the generosity of the middle palace's earth qi to nourish it. In this way, a firm and unrelenting character is being fitted with a soft and harmonious body, resulting in the liver's balancing and free flowing nature.

From Ye Tianshi, A Handbook of Clinical Case Histories (Linzheng Zhinan Yian), 1746.

5) The liver is associated with wood. It stores the blood and is the home of the hun spirits. Among the seven human emotions, only anger is of an intense nature. It dries up the blood and dissipates the hun spirits. The person who understands the way of nourishing the liver, therefore, never throws fits of anger.

From Zhang Huang, A Compendium of Illustrated Texts (Tushu Bian), Ming Dynasty.

LIVER FIRE BLAZING (gan huo shang yan)

Primary symptoms are pain and distention in the head, dizziness, ringing in the ears or sudden deafness, red face, red, swollen, or painful eyes, dry and bitter sensation in the mouth, marked impatience and tendency to throw fits of anger. Secondary symptoms include insomnia, vivid dreaming, throbbing or burning pain along sides of chest, dark urination, constipation. The tongue typically presents with a red body and a yellow coating, the pulse tends to be wiry and rapid.

Representative Herbs: gentiana (longdancao), prunella (xiakucao), gardenia (zhizi), chrysanthemum (juhua), aloe (luhui), antelope horn (lingyangjiao), bupleurum (chaihu), ch'ing-hao (qinghao), moutan (mudanpi), eriocalum (gujingcao), celosia (qingxiangzi).

Representative Formulas: Gentiana Combination (Longdan Xiegan Tang); Tang-kuei and Aloe Pill (Danggui Luhui Wan); Purge the Green Pill (Xieqing Wan).

REBELLIOUS UPFLARE OF LIVER YANG (gan yang shang kang)

Primary symptoms are dizziness, distention and pain in the head, ringing in the ears, redness and heat sensation in the face and upper part of the body. Secondary symptoms include insomnia, vivid dreaming, impatience, angry disposition, heavy head and "light feet" (easily stumbles), weak and sore lower back and knees, dry mouth and throat. The tongue is typically red, the pulse tends to be wiry and forceful, or wiry, fine, and rapid.

Representative Herbs: uncaria (gouteng), haliotis (shijueming), dragon bone (longgu), oyster shell (muli), gastrodia (tianma), tribulus (baijili), silkworm (jiangchan), peony (baishao), tortoise shell (guiban), turtle shell (biejia), rehmannia (dihuang).

Representative Formula: Gastrodia and Uncaria Formula (Tianma Gouteng Yin).

LIVER WIND STIRRING INTERNALLY (gan feng nei dong)

Primary symptoms are cramping, seizures, trembling, shaking, dizziness, and numbness. This category is usually divided into three subcategories.

1. Extreme Heat Generating Wind (re ji sheng feng): primary symptoms are high fever, restlessness, thirst, flushed face, red eyes, seizures or cramping. Secondary symptoms include dark urination, constipation, upwardly turned eyes, unconsciousness, delirious talk. The tongue typically presents with a red body and a yellow coating, the pulse tends to be wiry and rapid.

Representative Herbs: rhino horn (xijiao), antelope horn (lingyangjiao), ox gallstone (niuhuang), uncaria (gouteng), gastrodia (tianma), anemarrhena (zhimu), raw rehmannia (sheng dihuang), chrysanthemum (juhua), scute (huangqin).

Representative Formulas: Antelope and Uncaria Decoction (Lingyang Gouteng Tang); Pacify the Palace Pill With Ox Gallstone (Angong Niuhuang Wan).

2. Hyperactive Liver Yang Producing Wind (gan yang hua feng): primary symptoms are cramping, seizures, numbness in the extremities, paralysis (especially of the hemiplegic type), slurred speech, mouth and eyes going off to one side. Secondary symptoms include sudden loss of consciousness or severely impacted mental faculties, splitting headache, severe dizziness, weakness or soreness in lower back and knees, dry mouth, flushed face. The tongue is typically bright red, the pulse tends to be wiry.

Wood Foods: Nutritive Substances That Cool, Warm, Tonify, Move, or Astringe the Liver Network

COOLING

celery (liver, stomach)
 tomato (liver, spleen, stomach)
 carrot (liver, spleen, lung)
 spinach (liver, large intestine, stomach)
 bitter melon (liver, stomach, heart)
 lime (liver, stomach, lung)
 plum (liver, stomach)
 mint (liver, lung)
 chrysanthemum (liver, lung)
 green tea (liver, heart, stomach, bladder, large intestine)
 ocean snails (liver)

WARMING/MOVING

cinnamon (liver, kidney, spleen)
 fennel (liver, kidney, spleen, stomach)
 red sugar (liver, spleen, stomach)
 alcohol (liver, heart, lung, stomach)

TONIFYING LIVER YIN

carrot (liver, spleen, lung)
 mushroom (liver, stomach, kidney)
 black mushroom (liver, lung, stomach)
 grape (liver, kidney, stomach)
 cherry (liver, spleen)
 morus fruit (liver, kidney, heart)
 lycium fruit (liver, kidney, lung)
 lychee fruit (liver, spleen, stomach)
 pork (liver, lung, spleen)
 oyster (liver, kidney)
 turtle, tortoise (liver, kidney)

TONIFYING LIVER BLOOD

black sesame (liver, kidney, large intestine)
 liver of pork, beef, lamb, and rabbit (liver)
 beef tendons (liver)
 squid (liver, kidney)

TONIFYING LIVER YANG

shrimp, prawn, lobster (liver, kidney)
 pigeon (liver, kidney)

MOVING/EMOLLIATING

onion (liver, spleen, lung)
 hawthorne berry (liver, spleen, stomach)
 papaya (liver, spleen)
 tangerine seed (liver, heart)
 vinegar (liver, stomach)

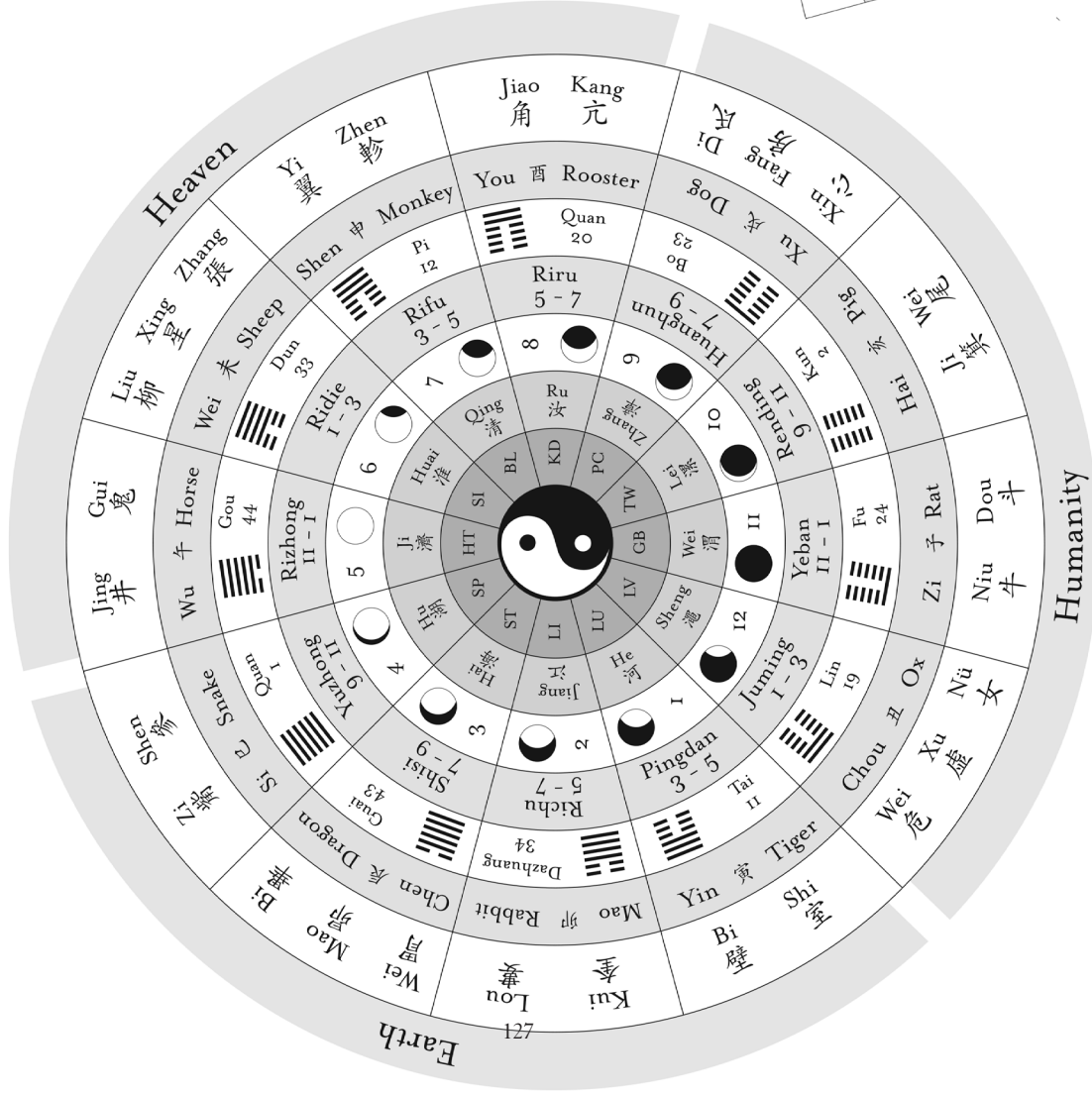
ASTRINGING

mume (umeboshi) plum (liver, spleen, lung,
 large intestine)

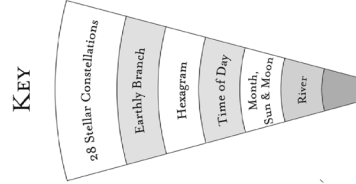
CHINESE MEDICINE HOLOMAP

MAP DESCRIBING THE RESONANCE OF MACROCOSM AND MICROCOSM

The Chinese Organ Clock and The 28 Stellar Constellations



THE 28 STELLAR CONSTELLATIONS						
Jiao	Kang	Di	Fang	Xin	Wei	Ji
Dou	Niu	Nu	Xu	Wei	Shi	Bi
Kui	Lou	Wei	Mao	Bi	Zi	Shen
Jing	Gui	Liu	Xing	Zhong	Yi	Zhen
East	North	West	South			



Pi 脾 – *The Spleen*

- [5] PHASE ELEMENT (*wuxing*): Tu 土 (Earth)
- [6] CONFIRMATION (*liujing*): Taiyin 太陰 (Major Yin)
- [12] TIDAL HEXAGRAM (*xiaoxi gua*): Qian 乾 (Hexagram 1: Doing)
- [12] EARTHLY BRANCH (*dizhi*): Si 巳
- [12] ANIMAL (*shengxiao*): She 蛇 (Snake)
- [12] HOUR OF DAY (*shichen*): Yuzhong 隅中 (Time in the Corner: 9-11 AM)
- [12] LUNAR MONTH (*yue*): 4th (May)
- [24] AGRICULTURAL SEGMENTS OF YEAR (*jieqi*): Lixia 立夏 (Beginning of Summer);
Xiaoman 小滿 (Slight Plumpness of Grain)
- [28] STELLAR CONSTELLATIONS (*xiu*): Zi 紫, Shen 參 (Taurus/Gemini)
- [12] WATERWAY (*jingshui*): Hu 湖 (Hu River)
- MYTHOLOGICAL HERO: Yu 禹 (The Great Yu)

Correlative Cosmology: Months, Jieqi & Wuhou

12 MONTHS	24 SEASONAL NODES (JIEQI)	72 MATERIAL MANIFESTATIONS (WUHOU)
1 st Month 正月 (February 4/5)	<p><i>Lichun</i> 立春 (Beginning of Spring) (315°)</p> <p><i>Yushui</i> 雨水 (Rain Water) (330°)</p>	<ul style="list-style-type: none"> • <i>Dongfeng jiedong</i> 東風解凍 (The East Wind Liberates From Icy Shackles) • <i>Zhechong shi zhen</i> 蟄蟲始振 (Hibernating Insects Begin to Stir) • <i>Yu shang bing</i> 魚上冰 (Fish Rise Up to the Ice) • <i>Ta ji yu</i> 獺祭魚 (Otters Sacrifice Fish) • <i>Hongyan lai</i> 鴻雁來 (Swan Geese Appear) • <i>Caomu mengdong</i> 草木萌動 (Vegetation Sprouts)
2 nd Month 二月 (March 5/6)	<p><i>Jingzhe</i> 驚蟄 (Awakening of Insects) (345°)</p> <p><i>Chunfen</i> 春分 (Spring Equinox) (0°)</p>	<ul style="list-style-type: none"> • <i>Tao shi hua</i> 桃始華 (Peach Trees Begin to Blossom) • <i>Canggeng ming</i> 倉庚鳴 (Orioles Sing) • <i>Ying hua wei jiu</i> 鷹化為鳩 (Hawks Transform Into Cuckoos) • <i>Xuanniao zhi</i> 玄鳥至 (Swallows Arrive) • <i>Lei nai fasheng</i> 雷乃發聲 (Thunder Starts Resounding) • <i>Shi dian</i> 始電 (Beginning of Lightning)
3 rd Month 三月 (April 4/5)	<p><i>Qingming</i> 清明 (Clear and Bright) (15°)</p> <p><i>Guyu</i> 穀雨 (Grain Rain) (30°)</p>	<ul style="list-style-type: none"> • <i>Tong shi hua</i> 桐始華 (Tung Trees Begin to Blossom) • <i>Tianshu hua wei ru</i> 田鼠化為鴽 (Field Voles Transform Into Quails) • <i>Hong shi jian</i> 虹始見 (Rainbows Begin to Appear) • <i>Ping shi sheng</i> 萍始生 (Duckweed Begins to Grow) • <i>Mingjiu fu qi yu</i> 鳴鳩拂其羽 (Cockoos Flutter Their Wings) • <i>Daisheng jiang yu sang</i> 戴勝降于桑 (Hoopoes Land on Mulberry Trees)

MONTH	BRANCH	THEME IN NATURE	ORGAN	SEASON	DAY	ANIMAL	ELEMENT	NODE	WUHOU
2 nd Month 二月 (March 5/6)	Mao	Release/ Bursting the Gate	LJ	2 nd Month Spring	5-7 AM	Rabbit	Wood	Jingzhe 驚蟄 (Awakening of Insects) (345°) Chunfen 春分 (Spring Equinox) (0°)	<i>Tao shi hua</i> 桃始華 (Peach Trees Begin to Blossom) <i>Cangeng ming</i> 倉庚鳴 (Orioles Sing) <i>Ying hua wei jiu</i> 鷹化爲鳩 (Hawks Transform Into Cuckoos) <i>Xuanniao zhi</i> 玄鳥至 (Swallows Arrive) <i>Lei nai fasheng</i> 雷乃發聲 (Thunder Starts Resounding) <i>Shi dian</i> 始電 (Beginning of Lightning)
3 rd Month 三月 (April 4/5)	Chen	Engorgement of nature	ST	Transformation/ Transition	7-9 AM	Dragon	Earth	Qingming 清明 (Clear and Bright) (15°) Guyu 穀雨 (Grain Rain) (30°)	<i>Tong shi hua</i> 桐始華 (Tung Trees Begin to Blossom) <i>Tianshu hua wei ru</i> 田鼠化爲鴽 (Field Voles Transform Into Quails) <i>Hong shi jian</i> 虹始見 (Rainbows Begin to Appear) <i>Ping shi sheng</i> 萍始生 (Duckweed Begins to Grow) <i>Mingjiu fu qi yu</i> 鳴鳩拂其羽 (Cuckoos Flutter Their Wings) <i>Daisheng jiang yu sang</i> 戴勝降于桑 (Hoopoes Land on Mulberry Trees)
4 th Month 四月 (May 5/5)	Si	Taking care of business	SP	Summer	9-11 AM	Snake	Fire	Lixia 立夏 (Beginning of Summer) (45°) Xiaoman 小滿 (Minor Fullness) (60°)	<i>Louguo ming</i> 螻蟈鳴 (Mole Crickets Croon) <i>Qiyin chu</i> 蚯蚓出 (Earthworms Emerge) <i>Wanggua sheng</i> 王瓜生 (Snake Gourds Grow) <i>Kucai xiu</i> 苦菜秀 (Sow Thistles Are in Seed) <i>Micao si</i> 靡草死 (Shepherd's Purses Expire) <i>Xiaoshu zhi</i> 小暑至 (麥秋至) (Minor Summer Heat Arrives)

Correlative Cosmology: Energetics of the First Month of Spring and Lung Function

A comprehensive collection of relevant classical sources

According to the five phase element system, the lung is classified as a metal organ. Modern Chinese medicine discourse, therefore, has exclusively focused on this organ's association with the metal season of fall. In original *Neijing* cosmology, however, the five phase system is paralleled by a more complex and inclusive system of twelve functional entities that correlate the twelve months of the year with the order of the twelve channel systems that we now refer to as the "organ clock." In this system, which does not contradict but rather amend the simpler view of lung metal function, lung function is likened to the energetics of the first month of spring. By studying classical sources about the first month, therefore, we can recover valuable and clinically practical information about deeper aspects of lung physiology/pathology that are otherwise not overtly expressed in the *Neijing* itself.

Theme of heaven and earth intercouring and spawning life:

- *Liji, Yueling*: 6. 8是月也, 天氣下降, 地氣上騰, 天地和同 “In this month the vapors of heaven descend and those of earth ascend. Heaven and earth are in harmonious co-operation.” (Legge, 255)
- 正月二月, 天氣始方, 地氣始發 “During the first and second month, the heavenly *qi* begins to release, and the earthly *qi* begins to spring forth” (*Huangdi neijing*, chapter 16)
- Quan shanggu sandai Qin Han sanguo liuchao wen: 乾坤交泰 “[During the first month] Qian (heaven) and Kun (earth) are intercouring.” (見《書鈔》一百五十五, 《藝文類聚》五, 《白帖》)

Theme of beginning, commencement, initiation:

- Liang Yuan Di zuanyao (梁元帝纂要): 正月曰孟陽, 孟陬, 上春, 開春, 發春, 獻春, 首春, 首歲, 獻歲, 發歲, 初歲, 肇歲, 芳歲, 華歲 “The first month is called First Yang, First Gathering, Top of Spring, Opener of Spring, Issuer of Spring, Presenter of Spring, Head of Spring, Head of the Year, Presenter of the Year, Issuer of the Year, First of the Year, Commencer of the Year, Fragrant Initiator of the Year, Blossoming Bud of the Year (see *SKQS*, Suishi guangji)

Theme of North-East (corner where yang *qi* is first born):

- 8. 7. 1正月為陬 “The first month is represented by the Fish Corner” (*Erya*, chapter 8). This passage from China's oldest extant dictionary, which continues to give one-character epithets for each of the remaining months, is perhaps one of the most meaningful in terms of symbolic information on the first month from pre-Han times, yet it is also most difficult to interpret (due to the archaic nature of the characters used). It has been demonstrated that the twelve characters used in this passage are names for twelve archaic month gods that presided over the functions of each month (see Noel Barnard, “The Twelve Peripheral Figures of the Ch'u Silk Manuscript”). *Zou* means to gather, as in the accumulation of yang *qi* that is now taking place; it means corner, especially the north-east corner of the cosmograph where the year officially commences during the first month, when the Dipper and the Sheti stars point at it; and in some southwestern dialects it means fish, resonating with Western astrology where the asterisms Shi and Bi associated with the first month belong to pisces—fish. On the terrestrial sphere, *Zou* is the name of an ancient township in the northeast of China, at the foot of Mt. Tai in today's Shandong Province. This is the place where Confucius was born and where his ancestors held office.

The Earthly Branch of the Lung

Yin 寅

Earthly Branch YIN 寅:

- 寅: “yan wanwu shi sheng yinran ye” quote describes this particular earthly branch as description of seasonal stage when plants are just born and look like (earth) worms—yinran 蟻然; also explained as “entering a stage of movement”
- 蟻 is equal to 蚓 and 引: earthworm (opposite of tiger: does not breathe; does not have claws and teeth, no tendons and bones, but as medicine is similar to tiger: 夫 (蟻) (蟻) 無爪牙之利, (筋) 脈之強, 上食晞土, 下飲黃泉者, 用心一也; drives out yang poison and demons; has no heart, perhaps referring to pre-human animalistic nature of life under Chi You; at same time, being symbol of wholeness of animal instincts: when the yang forces in nature withdraw, it goes into hibernation; when the yang emerges in spring, it emerges); 引而后伸 the earthworm tightens sideways before stretching and moving forward (similar to tiger); earthly branch Yin (and earthworm) symbolize the forces of nature during the first month of spring by comparing them to an arrow stretched on a bow (yin, kaigong ye), while shen (earthly branch opposite on the seasonal wheel, 7th month) represents the arrow in full flight: 寅申 is 引伸; earthworm is a marker of time (freezes at winter solstice, reemerges at beginning of summer); mythology of earthworm: can transform into lily bulb when going under ground in winter; can bring about rain; dissolves into water when immersed in salt; appears abundantly where military armies are *Shuowen Jiezi* dictionary: earthly branch Yin literally means “kneecap” (lid): during the first month, the yangqi is stirring and leaving the region of the Yellow Springs; it wants to express itself upward and break through the ground, yet the yin is still strong, and acting like a tight lid, it is holding (yin) it down just below the ground. 寅, 齷也。正月, 陽氣動, 去黃泉, 欲上出, 陰尚疆, 象^𠄎不達, 齷寅於下也
- *Taiping Jing* 6: 初九於子日始還, 九二於丑而陰陽運, 九三 (three yang lines in hex. 11) 於寅, 天地人萬物俱欲背陰向陽, 闕於寅. 故萬物始布根於東北, 見頭於寅. 物之大者, 以木為長也, 故寅為始生木. 甲最為木之初也, 故萬物見於甲寅, 終死於癸亥 “With the first yang line (tidal hexagram 24) at the Zi position, the sunlight begins to return; with the second yang line (hex. 19) in the Chou position, yin and yang interaction gets going; with the third yang line (hex. 11) in the Yin position, heaven, earth, humanity and all living creatures are all turning away from yin and are turning toward yang, and are starting to peek out at the space/time position marked by Yin. Therefore it is said that the 10,000 first spread out their filigrane root network in the Northeast, and start peeking their heads out at Yin time. Among all large living things, trees/plants are the elders, and therefore it is that at Yin time plants are born first.”
- 太歲在寅曰攝提格. 歲星正月晨出東方, 《石氏》曰名監德, 在斗、牽牛. 失次, 杓, 早水, 晚早. 《甘氏》在建星、婺女. 《太初曆》在營室、東壁 “When Taisui is in the Yin position, this constellation is called Shetige. During the First Month of the year, the Year Star (Jupiter) appears in the East at dusk. The Master Shi Star Classic calls this constellation Minglande, occurring in (the Xiu) Dou and Niu... The Master Gan Star Classic puts it in (the Xiu) Jianxing and Wunü. The Taichu Li puts it into (the Xiu) Yingshi, Dongbi (Shi and Bi).”
- Yin, in oracle bones, is written as oracle bone pictogram of 矢 (arrow); Guo Moruo comments that this could also be the picture of a swallow (note that 燕 [swallow] is synonymous with 安 [peace] and 息 [rest, breath], compare the meaning of 泰 [Tai, hex. 11]); in its oldest form, Yin is definitely the picture of an

fei

AN ETYMOLOGICAL ANALYSIS OF THE PICTOGRAM FOR 'LUNG'

By Heiner Fruehauf

肺

The word 肺, in a more specific reference to the specific function of this organ system, is classified by the component 市 *po* (in its seal script form, composed of the pictographic components grass 屮 and eight 八), meaning “abundant foliage in the wind” (this is a clear reference to the anatomical appearance of the lung lobes, as well as to traditional descriptions of this organ: Chinese texts describe them as “leaves”; see *Shijing*: 東門之楊, 其葉肺肺 “The poplars at the Eastern Gate, their leaves flutter lung-like in the wind;” *Neijing*: 肺熱葉焦 “When the lung is hot, its leaves become charred”); note that the rain forest with its prolific canopy of leaves is considered to be the lung of the earth.

By itself, the word *po* constitutes the radical for the character 南 *nan* (South), referring to the ancient (*Liji*) association of the lung with the element of fire and the direction of South (*Liji*, chapter 6: 仲夏之月, 御明堂正室, 牲先肺 “During the 2nd month of summer, the emperor rules from the Central Hall inside the Mingtang Building—during sacrificial rituals, the lungs are offered first”), when leaves are in their most abundant stage of growth (*Shiming*: 夏. . . 氣布散皓皓也 “Summer. . . is the time when the *qi* is dispersed abundantly everywhere”).

市 *po*, therefore, is 布 *bu*—to distribute, to dispense widely and broadly (component 八 *ba*: eight, to divide

The Lung and the Tiger Image: An Example of Decoding the Symbolic Record of Chinese Medicine

BY HEINER FRUEHAUF

The six vibrational patterns of the universe establish both yin and yang channel systems in the human body. These are thus directly associated with the twelve months of the year, the twelve earthly branches, the twelve divisions of the sky, the twelve rivers, and the twelve time periods of the day. The twelve channels, therefore, represent the concrete way in which the organ systems of the human body are receiving, and are in resonance with, the Dao of heaven.

—HUANGDI NEIJING LINGSHU, CHAPTER 11

In the ancient Chinese holomap that interrelates microcosm and macrocosm, the functional network of the Lung is associated with the first month of spring in the Chinese calendar (approximately February 5 – March 4).¹ According to the approach I initially outlined in the article “The Science of Symbols,”² all properties of the first month of spring are therefore a direct clue for the definition of the complex physical, emotional, mental, and spiritual functions of the Lung in the microcosm of the human body. The information below may serve as an example as to how much detailed information about an organ network can be gleaned from examining just a single one of the many symbolic markers associated with a specific time of the year. Furthermore, how this information can be utilized to bring into sharper (and clinically extremely relevant) focus the complex and multi-dimensional type of information once associated with the traditional Chinese organ networks—the definition of which has become extremely blurry, generalized, and simplistic in the eyes of most modern-day Oriental medicine practitioners. In this particular case, a host of valuable details about the physiology and pathology of the Lung network is revealed by focusing on one of many symbols associated with the first month of spring—the image of the tiger.

Ancient Chinese texts describe the properties and functions of the first month of spring in a variety of ways: a) description of natural phenomena occurring during *zhengyue* (the first month; literally, month of the right beginning); b) description of the symbolic

content associated with the related earthly branch, *yin*; c) description of the symbolic content of the related tidal hexagram, *tai* (hexagram 11); d) description of the related vibrational frequency in nature, the “pitch standard” *taicu*; e) description of the natural phenomena occurring during the related two seasonal nodes of agricultural activity, *lichun* (Beginning of Spring) and *yushui* (Rain Water).

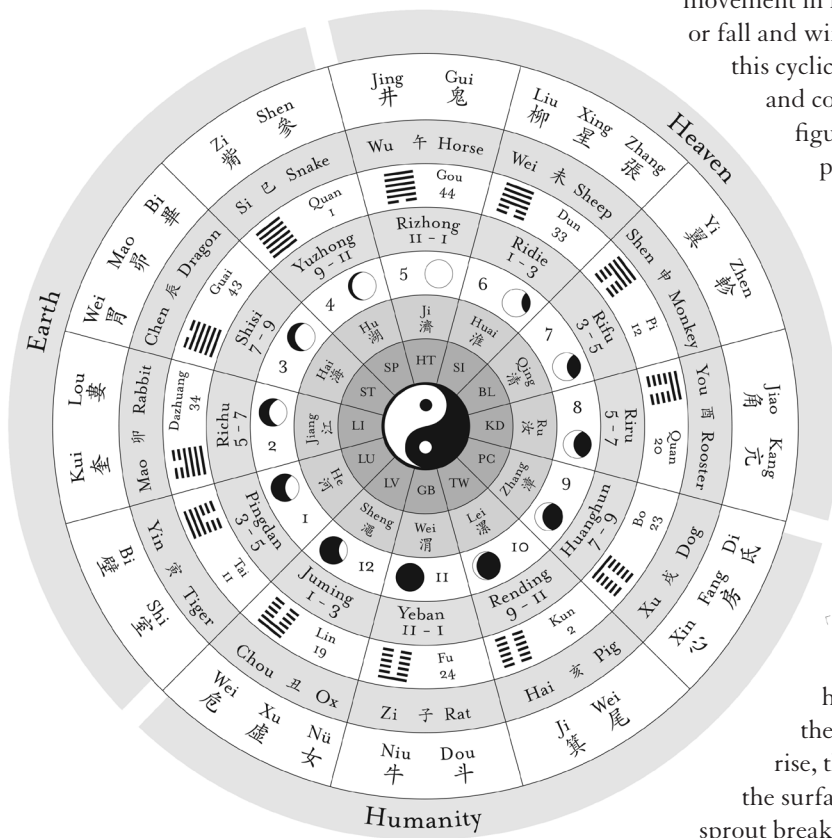
In addition, some of these rubrics have spawned exegetic subcategories that further enlarge the etymological word field associated with the first month of spring, and by extension, the Lung. This is a typical feature of ancient symbolism, which is best exemplified by the method of the *Yijing*, wherein one layer of symbolic representation is enhanced by another, and yet another. In the case of the *Yijing*, hexagrams are further explained by pictograms, which in turn are further elucidated by number; all three of these are annotated by text, which is further interpreted by



A Classical Chinese Medicine Perspective on the Nature of Aging and Longevity

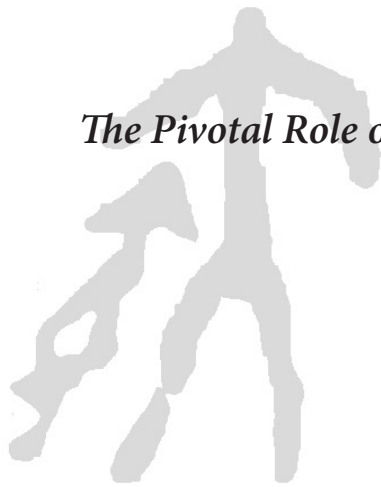
An Exploration of the Functions of the Heart, Small Intestine, Bladder, and Kidney Networks Through the Lens of Their Respective Symbol Categories

BY HEINER FRUEHAUF



Chinese thought portrays the stages of life as a process in which generating energy waxes and wanes in resonance with the phases of the macrocosm. Youth and growth are seen as manifestations of the expanding force, like sunrise and morning, or spring and summer, while maturity and aging mirror the contracting movement in nature, like afternoon and night time, or fall and winter. Ancient Chinese scholars described this cyclical pulse of expanding (life-begetting) and contracting (life-destructing) phases via a figurative dial comprised of twelve zodiacal positions. By the 3rd century B.C.E., the energetic quality and function of each point on this cosmological clock was firmly defined by a multi-layered system of symbolic representation, which included the twelve earthly branches, the twelve seasonal pitches, and the twelve tidal hexagrams.

One of the most common references in this system of symbolic representation of energetic forces, utilized specifically by the earthly branches, is the image of plant growth. When cosmic energy is in a state of hibernation, all plants hibernate below the ground; when the energy begins to rise, the growing seedling pushes against the surface; when the energy pushes on, the sprout breaks through the ground; when the energy expands further, the plant rapidly spreads out its stems and leaves; when the energy stabilizes at its climax of expansion in summer, plant growth stops and all activity turns inward, creating flavor and blossoms and seeds; when the energy contracts, the leaves and the fruit begin to droop and fall to the ground; and when, finally, the energy withdraws to a state of complete storage again, all plant life retreats below the surface of the earth. The phenomenon of aging is likened to



All Disease Comes From the Heart: The Pivotal Role of the Emotions in Classical Chinese Medicine

BY HEINER FRUEHAUF

medicine bestowed on the subject of the emotions. Written more than 2,000 years ago, many of the texts cited below remind us that most diseases in urban human beings are caused by emotional stress. This is pertinent clinical advice that more than ever applies to the realities of contemporary Chinese medicine practice.

The Relationship of Body and Spirit

Most modern clinicians find that a majority of their patients suffer from the symptom complex generally referred to as “stress.” Emotional stress, however, is usually regarded as a confounding rather than a causative factor in pathophysiology. This assessment is contrary to the tenets of classical Chinese medicine, which originally regarded emotional imbalance as a spiritual affliction of primary significance. While ancient Chinese philosophy considered emotional sensibility as our greatest asset in the process of fulfilling human destiny, it also regarded human temperaments as our greatest liability due to vast pathogenetic potential.

While Western medicine has encountered psychosomatic theory in the 20th century, the subtle and non-quantifiable nature of the emotions continues to be viewed as a nebulous factor by the purveyors of materialist science. The result is that modern physicians generally ignore or simply medicate symptoms of stress, depression, or anxiety. This bias has affected how institutionalized Chinese medicine views the topic of the emotions today. While the contemporary brand of Chinese medicine, exported by the People’s Republic of China under the trade name “TCM,” acknowledges that the treatment of non-local and non-structural symptoms belongs to its therapeutic domain, textbook TCM theory lacks both a cohesive and in-depth approach to the nature and dynamics of human feelings.

Through a review of relevant ancient sources, this essay intends to heighten awareness about the original complexity and significance that classical Chinese

“I believe that there are two different human methodologies of knowing: one is time oriented, and the other is space oriented.”¹ Thus begins an analysis of the differences between Chinese medicine and modern science by the contemporary philosopher Liu Changlin. He goes on to describe how Chinese medicine is time therapy, based in the ancient science of energy dynamics, while Western medicine is space therapy, rooted in the modern science of matter analysis. Indeed, the major distinction between modern and ancient physicians is how they viewed the nature and relationship of matter, energy, and consciousness. What came first, the chicken or the egg? All medicines rooted in scientific materialism as well as Marxist materialism answer resoundingly in favor of matter. It is no accident that the modern Chinese term for psycho-somatic medicine is *xingshen bingxue*, literally the science of how (primary) physical form and (secondary) spirit relate in the disease forming process. A 1991 TCM primer on body-mind connections elaborates: “In the relationship of matter (*xing*) and spirit (*shen*), matter takes the leading role, while the phenomena of the mind and the emotions are secondary to it; first there is matter, then there is consciousness; consciousness is born of matter.”² Within this paradigm, the philosopher *Xunzi* is generally regarded as a pioneer of “progressive materialist thinking,” while most Buddhist and Taoist texts on the subject matter are identified as “idealist musings, spawned by the backward conditions of China’s feudal past.”³