

Chapter 1

Introduction

■ Section 1

■ The medicine of Qi monism

Oriental medicine is the study of saints. Saints were those members who, standing right in the middle of chaos where no language existed, sorted out that chaotic state while listening to voices of these beings and looking at their shapes. Listening to these voices was the existence of their great psychological mindsets.

The saints used logics through articulating words. Out of those logicalities, the least arranged is the chaos, i.e., “Tai Chi” . Tai Chi is the state where no words have been articulated; it is undifferentiated chaos itself. By looking through this Tai Chi straight away, firstly, the saints nurtured the reasoning of Yin and Yan. The conduct of relooking at one indivisible thing from two perspectives is the theory of Yin and Yan.

In more recent years, the theory of Yin and Yan has taken on a life of its own. It has left Tai Chi behind. From this an attitude of trying to analyze things or existence in terms of harmony or conflict between existing Yin things and Yan things has emerged. There are two elements called Yin and Yan, there are three elements of s ā n cái, and five elements of five phase theory. The concept of their merging, resulting in the existence (of Tai Chi), is surely reversed ontology and epistemology.

However, the above idea has become dominant throughout ages since its uniqueness as a theory was easily applicable or it easily stimulated the analytic brain. This is all about how a modern philosophy has come about after departing from the wisdom of saints for very long periods of time.

This philosophical framework can be a formidable weapon for a debate.

However, for us - professional practitioners, who are actually treating patients or for Kenpo practitioners, this philosophy has become a mere cosmetic technique.

In response to this situation, I advocate going back to where we were to repave the way to saints, again.

That' s the sheer (literal) meaning of the word - Qi monism.

■ Section 2

■ Tai Chi

It was argued that the chaos where any language has not been articulated yet was Tai Chi. Tai Chi is a chaotic state in which beings are fighting each other for their lives. The saints expounded the position of “Tai Chi” - a completely clear perspective - as an attitude to assess these beings while standing right in the middle of chaotically existing beings. This means establishing, an unshakable and absolute selfless position of mind allowing for the identification of all beings while listening to their voices free of an obsession with their respective existences. This position can also be interpreted as the attitude of making death which existed before chaotic state primordial.

Life is examined from silence of death. This chaotic fight between lives is called “Tai Chi.” Chu His unravels “Physical nature (or li) of heaven and earth” by using this conventional interpretative method of Tai Chi. A clinician regrasps a human body as one microcosm - Tai Chi and unravels the physiology or pathology of a human body by using this conventional interpretative method. That is, after all, the indication that a human body is a hologram of heaven and earth, and one microcosm.

In the Song Dynasty era, Taijitu, the bird's-eye view of beings emerged. Zh ō u D ā nyí (1017-1073) endorsed and commented on this view. However, it is believed that this view was originally expressed by the hsien of Taoism. This Taijitu has become the foundation of Song-period neo-Confucianism. Chu His (1230 - 1200) who is called the consummator of Song-period neo-Confucianism (Confucianism whose theoretical degree

of perfection is highest in the Middle Ages) covered this in the chapter of ‘Dotai-hen’ (ON THE SUBSTANCE OF THE WAY) of the book called “Kinshiroku” (Reflections on Things at Hand).

Confucianism might have a connotation of obsolete philosophy in support of feudalism. However, this Confucianism or so called Song-period neo-Confucianism or orthodox Neo-Confucianism, was the most progressive philosophy in the Song Dynasty era, which integrated existing Confucianism, Buddhism and Taoism. This is why this philosophy is called Song-period neo-Confucianism. In the end, Song-period neo-Confucianism would be merged into Confucianism as one philosophy. In seeking spiritual process for it, many Song-period neo-Confucian scholars passed through ideological and pragmatical transition such as their practicing in an addiction to Zen or longing for a hisien. Incidentally, Wang Yangming (1472 - 1529) had the same spiritual seeking experience, and after three hundred years, he converted this Confucianism (an academic discipline which was called Song-period neo-Confucianism or orthodox Neo-Confucianism, and became government school which became a required item for Chinese higher civil service examinations) from the theory of observer observing the world from outside into the theory of training oneself who is existing in the world.

■ Section 3

■ Explanation of Taijitu

The Taijitu serves as a central guide in an effort to interpret the world of saints which was read by this Eastern thought. However, since I have many different objections to this interpretation, I would now like to reinterpret this world of saints based on Qi monism by using the chart.

This world in which beings are fighting each other for their lives and in which any language has not yet been articulated shall be Tai Chi. This indicates the primary attitude of a saint to simply look at the small numbers of beings themselves and to listen to their voices. This Tai Chi is also known as qi. Qi is not an existence describing incomprehensive enigmatic and magical phenomena but a status in which the small

numbers of beings are simply looked at as they are before labeling their respective parts. Note that this is totally different from the one currently used as a mystical word.

The medicine of Qi monism is that determining to look at the movements of beings as they are.

Kinshiroku (“Reflections on Things at Hand”) states the words of Zh ō u D ū nyí in ‘Dotai-hen’ (“ON THE SUBSTANCE OF THE WAY”). Now, these words are interpreted according to the transcription of Chinese classics in Japanese made by Michio Yamazaki (Meitoku Shuppan Co).

“(The way beings exist are (added by the translator with the help of the writer of this book)) limitlessness and Tai Chi. The Dynamism of Tai Chi leads to the birth of Yan. The dynamism culminates in tranquility which leads to Yin which culminates in another dynamism. The dynamism and tranquility become interdependent, splitting into Yin and Yan to form Yin and Yan. Yan prompts transformation and Yin prompts synthesis to form the qi of five elements including wood, fire, earth, metal, and water. The smooth swirling of the qi of those five elements leads to the transition of four seasons.

The qi of those five elements is one combination of Yin and Yan. The qi of Yin and Yan is one Tai Chi. Tai Chi is originally limitlessness. At the birth of qi comprising five elements, each birth has its own law.

Truth (Li) of limitlessness and purity, (qi) of Yin and Yan and five elements amalgamated and solidified. At this time, a spreading action brings masculinity into existence and a convergence brings femininity into existence. Those elements of masculinity (Yan) and femininity (Yin) intermingle and cooperate to create all beings, created one after another. This change in beings is kaleidoscopic.”

Zh ō u D ū nyí understands this process, just described, as genetics. This formation of thought can be read as a series of events occurring gradually over time in the order of Tai Chi, Yin and Yan, five elements and creation of all beings.

■ Section 4

■ The study of lives

In contrast to previous explanation, if the assumption is that a saint sees beings already in existence, while he is standing in the middle of chaotic Tai Chi where beings are fighting each other, the way to read this formation changes.

More specifically, there is a bi-polar perspective based on Yin and Yan and a perspective of five elements as ways to recognize chaotically existing beings. In other words, at the time of looking at one human being, two types of perspectives (Yin and Yan and five elements) are proposed.

Further, more importantly those two perspectives are in mutuality, trying to interpret beings themselves that have a complexity like mosaic patterns.

This base which is returnable when getting lost in the figures of beings themselves that can be looked at in every possible complex manner is here - the starting point of time when articulating words of Yin and Yan and five elements (called as “li” in Song-period neo-Confucianism). That standing point becomes, if it is further converged, Tai Chi, the fight between chaotic lives, lives themselves, and only Qi monism.

Unless life exists, words will not be born. The utterance made by beings prompts saint to define their names. The definition of names (equals to as is li) contributes to the reason for a saint to be a saint. There is a tendency for those who learn the study of saints to rely on the words of a saint since they try to learn it humbly. In other words, a misunderstanding arises that li (words) comes first and qi (existence) comes later.

However, that idea is untrue. Factually, existence came first and later came the scales a saint used for deeply listening to the voices of those beings; at first was a pair of Yin and Yan, and then, five elements of wood, fire, earth, metal, and water.

An action of arranging beings by labeling them derives from chaos which is the most abstract place for those who articulate words, gradually becoming less abstract, to a

specific, concrete and extremely precise operation of categorizing beings by keeping a close observation to them.

This action is not like flows generated from springs without any space between them, but the operation is sliding down from abstract philosophy to concrete substances themselves by treading down steps one by one.

In other words, the perspective of Tai Chi is the first step, the second step is the pair of Yin and Yan, and a further perspective details the five elements of wood, fire, earth, metal, and water (reinterpreted as the perspective of the five viscera - liver, lungs, heart, kidney and spleen - in Oriental medicine).

By looking from the opposite perspective, bewilderment arose when shading the light of wisdom to the total darkness of chaos, and to cope with this bewilderment, the blades (scales) of Yin and Yan and five elements were used. Beings themselves would be understood by nobody and it was not necessary to be understood. Beings just existed and continued to exist. Those who were upholding a votive light of wisdom aloft could understand those beings themselves as they were in chaos. However, it can be said that they created words since they needed to explain about those beings to those who were in total darkness. The beginning of that utterance is known as labeling (these beings), and the way to do it was the use of categorization in terms of Yin and Yan and five elements.

In order to see beings themselves as they are, a votive light of wisdom - intuition is needed. There are various verbalized tools (scales) to make that light shine.

Something called Yin and Yan does not exist. Instead, Yin and Yan are the perspectives from which beings are carefully defined. Five elements do not exist. Instead, five elements are the perspectives from which beings are carefully defined. These perspectives unleash Oriental medicine from its labyrinth of abstraction and become keywords to grasp human beings who actually live and subsist there as they are.

■ Section 5

■ A human body as one microcosm

Now, Taijitu is deliberated, again.

Song-period neo-Confucianism has been developed by interpreting this Taijitu as the depiction of cosmology. What will happen if this interpretation is translated into a human being as one microcosm?

Tai Chi means grasping one life existing there as a whole in terms of Yin and Yan, and of the five elements. There is a difference in male and female in that life. Offspring are produced as the result of male and female reproduction.

From that moment, one stream of entire life of one human being is further produced (cooperating to create all beings).

A human being is the reduced figure or microcosm of the universe because, in comparison with the operation of the universe, a human being has strong incompleteness, or a large axial-tilt. Therefore, human beings have been supporting and helping each other, supplementing others' weak points and stretching others' strong points to produce a high-quality "society" .

While remembering that a human being is incomplete as an individual in one' s mind, and observing the existence of the subsistence of a human being as one of reduced nature is the most basic methodology in the observation of a human being in Oriental medicine.