

## Chapter 2

### Monism

#### ■ Section 1

#### ■ Review

Now, it has been stated that when it comes to see a life itself, and see it as dignified monistic qi, what is the most important is as follows:

“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 “beings” to be regrasped from perspectives of five elements and Yin and Yan, are called as “fields” or “the fields of Qi monism” here.

People - “beings” - keep changing daily due to distress, a change in diet or turbulence in the outer world. To grasp the motions of that change, the features of each “field” are viewed from three perspectives. At that time, the way to take a distance from the outer world, the way to react and after reacting whether a self or health can be further retained firmly are focused. The features are to be considered from the sensitivity or the dullness (dynamism), the greatness or smallness (stillness), and roughness or denseness (quality) of the “field” .

By using these words, “current appearance of existence” , the “things-as-they-are (appearance)” of humans is to be discussed. The structure to be a basis of this “appearance” is called “Vessel” . This word is easy to be understood by imagining various types of ships sailing in the ocean of life. Being in good health means sailing in the ocean fairly, and falling ill means hampered sailing.

From where was this “Vessel” formed and where will this reach in the end?

The periods of time from being born healthy till being deceased are marked out with birth, growth, maturation, aging, and death, and the features of each segment are considered from Oriental medicine. In these periods, there are a period of sexually maturation and a period in which suffering from disease.

The body of individual “human” changes as described in the above. However, before his incarnation on the earth, the society has been already formed. Further, even if that human body decays, the characteristics of that human are relayed through children and the spirit of that human impacts the society through his thoughts or his way of life. Because of the above, in practice, regardless of the status of that body, that life will be relayed longer than one might imagine.

What will be discussed from now is a flash beam of light of the individual who is as if a mere texture of a textile which was woven in the four-dimension space existing at the single point of such history of the above (time), and at the single point of the world (space).

When it comes to say “monism” , it is not the issue of exogenous pathogenic factor that to be discussed here.

What is discussed is that the shape of Vessel and the rise and decline or the degree of the fullness of qi.

Those keep changing with age, and mainly discussed as the rise and decline of Kidney qi. Then, an unbalanced habit of life (diet or exercise) or a genetic character becomes to be an issue. These are to be questioned in a medical interview.

This Vessel is about a fundamental structure. Next, when the one comes to see us as a patient, if there is any correlation between the ailment that is to be a chief complaint and this Vessel as a fundamental structure? If so, correlation exists at which level and how the ailment and the Vessel correlate each other become a next issue.

In the cases that attribution is an acute one i.e., cold or a momentary pain, the above correlation does not exist in many cases. In this case, even if those symptoms are strong, that symptoms are alleviated without taking too much time. This is because Vessel is undamaged.

In contrast, chronic one takes long to heal and it requires the improvement of constitution. This is because Vessel itself needs to be reconstructed. The effort of oneself on how to change his or her habit of life is necessary. Acupuncture produces an effect at every circumstances. However, a chronic ailment, which is hard to be cured, needs to be cured with time at regular basis.

Especially, the field of improvement in the habit of life (the field of the reconstruction of Vessel) will be a field in which acupuncture or Oriental medicine will be more valued in the days ahead.

## ■ Section 2

### ■ Vessel of monism

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When it comes to discuss one’ s ailment, it is important firstly to grasp what is the status of the life of an objective patient, i.e. “Vessel” . Let us grasp the situation of that Vessel from following perspectives:

**1. The sensitivity of Vessel: Sensitive Vessel reacts quickly to an external change which means that it can be sensitive to an external change. When being able to detect an external change sensitively, how the body responds is another matter. The fullness of Vessel relates to that matter.**

This fullness of Vessel is now viewed from the perspectives in “size” and “density” of that Vessel.

**2. The size of Vessel: In the case that Vessel is large, even if it receives an external change sensitively, the Vessel can convert oneself into the status in which it ’ s having the advanced level of health through the largeness of its vessel. The same can be discussed in terms of training such as an exercise.**

If the amount of training is adequate, its qi and blood of Vessel are enhanced, and Vessel grows.

If proper training is provided, muscles needed there will be enhanced and become to be able to endure further load. Accumulating of this allows muscles to further be enhanced so as to be able to endure greater load. This means enhancing qi and blood. The same can be said to the cases of channels and viscera. “Life” is where the series of the above are conducted daily without caring much about them.

In contrast, giving too much load to Vessel leads to the destruction of it. The destruction of an athlete’ s health is a good example of this. Also, to get upset stomach falls into this example.

Also, in a daily life, unconscious accumulation of an unbalanced habit of life, unbalanced fatigue or the unbalanced usage of mind culminates in the situation in which the occurrences of various diseases.

**3. The density of Vessel: In the case that the density of Vessel is high, even if a stimulus is received from outside of his or her body, that Vessel sensitively rejects that stimulus, and can adapt to the external world.**

When a dose of poison is taken, the body is protected by rejecting it immediately, or when catching a cold, one gets better on his own without impairing his spleen deeply. These are the examples of the above. When the density is less, the body cannot respond, even how hard it tries. Then, one can easily suffer from pneumonia or fracture of bones, which means that Vessel is fragile.

Basically, the body condition in which Vessel is sensitive, the density is high, and the size of Vessel is small, is commonly recognized at the stage of growth phase. The body condition in which Vessel is dull, the density is low, and the Vessel size is large, is commonly seen at the stage of old age.

The state in which Vessel is most fulfilling is the situation that Vessel is large and sensitive and whose density is high, and own Vessel can be enhanced to further fulfill horizon by taking in various external impacts.

Keeping this basic feature in mind, let us next consider the states of Vessels at each stage of life.

## ■ Section 3

### ■ Birth

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The origin of the birth of human being is traceable to the reproduction between male and female. Having a male as a father, and female as a mother, a human being obtains a primordial life by integration of one drop of semen and one particle of ovum.

That is, conception itself is the birth of individual as a Qi monistic life.

By considering the above according to the principles of Yin and Yang, it can be said that, prior to the conception, Yin and Yang were totally apart, and each existed as totally separated as a Qi monistic life without having any relationship. However, these lives met by fate and united composing a Yin- and- Yang relationship as a male and a female. Through its deepest contact, a Qi monistic life has come to exist.

That is, it may be said that this, creation of life, is exactly the miracle of “joint” . However, this very miracle, as if nothing happened, takes place every day; through this, one’ s everyday of life continuously flowing. That is the truly wonder of this world itself, and miracle itself.

Leaving aside it, attention needs to be paid to that one should not interpret that Yin and Yan are the ones which created this Qi monistic life. This is because the life which has been created is the Qi monistic life, and it is not that Yin and Yang do not exist separately within that life. Try to remember that the perspective that a Qi monistic life is once again viewed from two perspectives.

Even if Yin and Yang have been unionized, since that life cannot exist independently as a body, it makes an arrangement as a body by receiving the supply of nutrition directly in the womb of mother for ten month.

This means exactly enhancing qi and blood to the level allowing to adapt the external world, that is, the phase to arrange the most basic Vessel. After this period the life is born separating from the protection of mother’ s womb.

## ■ Section 4

### ■ Growth

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Even after a human being was born as a new-born baby, he keeps requiring a protection from his surrounding world. In other words, even if the Vessel has been improved to the level allowing him to go outside the womb, its Vessel is still vulnerable, and the life of that Vessel is so small and weak that it is easy to catch a cold and is surprised by a small noise.

The Vessel is sensitive, vulnerable and small.

The growth at this phase is to arrange the Vessel so that it can adapt itself to the external world as an individual. How to arrange it is that by enlarging a Vessel, that Vessel comes to obtain stability so that it will not sway easily by some waves and winds.

However, if being impatient too much about enlarging Vessel, there 's a possibility that many vulnerabilities to be seen in Vessel in the end. Therefore, it is necessary to maintain denseness which makes Vessel difficult to be submerged. Also, if Vessel is too dull against the external world, a reaction might become too late. Therefore, maintaining enough agility is necessary.

If the speed of growth is Yan, the body supporting that growth is Yin. Since, the speed of growth is very high, it can be said that a child has a yang body type. This is the reason that it requires attention in supplying Yn fluids in treating a child. Since his or her Vessel itself is still very small, it reacts very sensitively to the external world. Thus, its fluctuation between Yi and Yan is large. Treating a child requires observation with careful attention so as not to be late to provide a care for him.

Also, the viscera of a child are fragile, and meridian points and channels have not had clear shapes thereof. Therefore, so called examining child's fingerprints (Kokou sankan no myaku) has been developed, the acupuncture for a children, which provides a treating in surface instead of meridian points.

## ■ Section 5

### ■ Maturity

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What it means to be able to adapt to the external world is that, at first, the maturity of individual' s Vessel leads to intake foods, to excrete urine and feces, and to end up improving that Vessel up to the level not to be threatened by the external fluctuation in temperature. As for that status, according to "Suwen, Discourse on Celestial Perfection of High Antiquity" in the original text of Oriental medicine – "Huang Di Nei Jing" (known as 'The Yellow Emperor's Classic of Internal Medicine' as the

English translation), when a girl is seven years of age and a boy is eight years of age, “Kidney qi becomes in full, her or his hair grows longer, and she or he grows a new tooth to replace the old tooth” .

In short, the fact that vital force retaining his body as an individual to be enhanced is expressed in the way as being represented by Kidney qi.

More specifically, another important matter is Vessel associated with life extending across individuals and as lineage, that is, developing each reproductive ability of a male and a female. Regarding the above, according to the same Yellow Emperor's Classic of Internal Medicine, in the case of a female, “at the age of fourteen, tiān guǐ (material to promote and maintain reproductive ability) becomes flourishing, the Ren Mai (conception or controlling vessel) begins to circulate, the movement in tai chong (the great thoroughfare vessel) becomes strong; she begins to menstruate and is able to become pregnant.”

In the case of a boy, “kidney qi becomes active, his tiān guǐ becomes flourishing, and his essential qi starts overflowing; and Yin and Yan unite in harmony, so, a child can be conceived.” “Tiān guǐ” in the above means reproductive ability. “Ren Mai” means the sea of ying, and “tai chong” is the honorific title of Chong mai, which is The Sea of the Twelve Meridians; and both are the radius nourishing a womb in a female.

In short, it meant to indicate as follows:

When monistic Vessel is looked from the five perspectives, Kidney qi is regarded as yīnjí (the negative pole). Through that Kidney qi becoming active, reproductive ability grows to be in full. Then, since Ren mai and Chong mai become to be able to nurture a womb, menstruation starts in a female and a male becomes capable of ejaculation.

What it is indicated Yin and Yan unite in harmony is that, in the growing phase, a body acts vividly by its Yan which leads to the fullness of viscera, and in the end, Kidney qi – yīnjí of Vessel becomes active, that is, the one-stage-larger Vessel of monistic qi – a human with reproductive ability, which can be seen from the perspective of larger Yin and Yan, is ready.

Here, in the bigger world, a human as an individual takes a role of Yin or Yan (that is male or female), and acquires the greater body as a participant in the society.

In short, establishing a life as an individual and passing a life as a species to the next and acquiring these two types of life form is the bodily matured stage.

In this stage, vital force is flooding like overflowing from inside to outside. That is the state where having Vessel with moderate size, and sensitive and dense. Even though the power to grow is retained in the same manner as it is held by a child. However, Vessel is prepared, and that vital force is used to seek a spouse or seek a spiritual goal. This is the time when the “flowers” of life bloom, and smooth navigation is desired.

If the sensitivity becomes too much dominant, the state becomes unstable. Therefore, having a large and dense Vessel to support its life is important.

## ■ Section 6

### ■ The forest of life

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To support a life as a species, a sexual difference comes to appear clearly, and that leads to the separation from a life form which has been existed as an only individual up till now. Then, a human comes to recognize “insecurity”, that is, an uncompleted self which touches one’s spirit though one’s body, and comes to instinctively behave to seek an opposite sex for self-fulfillment. That is the instinctive behavior form of what we call preservation of species and spiritual insecurity such as having a love relationship with someone or having a conflict that was what has been transformed from that instinct.

To embrace this anxiety as a society, it is assumed that basic morals, stabilizing (a human) in the form of family, has been established. Since this form differs depending on the climate, it can be said that various traditional societies have been created as if these are various flowers in various places on the earth.

This matter of tradition, that means much more than the matter of individual, exceeds the scope of what one practitioner in acupuncture, living in modern age should deal with. Thus, that matter is not mentioned here. However, those who position himself or herself as a good doctor must think about this very well.

Now, to those who experience such a growth process, there is a case of physical ailment as an individual or a case of a social ailment as a species. Also, those two cases are inextricably linked. Thus, achievements of following studies, trying to present what a sound social relationship ought to be such as sociology, economics, religion, and social psychology are valuable which should be referred to in the study of medicine, targeting the body as an individual, as well. The medicine in the context of Oriental medicine is, as shown in the above, the deep and diverse “study of human” .

Liberty, equality and democracy, which represent the dignities of individuals to the utmost extent, are the counter-culture of a traditional society. It is easily to be understood that the reason for the excessive promotion of these concepts have a destructive effect on the tradition by looking at this human’s double existence forms.

The world which can be discussed within individualism is mere concept of values that has been picked up naturally at the stage of growth phase in childhood. For the society in which robust reproductive ability has been maintained and traditional culture has been created, individualism only has a meaning of sand composed of residuum of rocks, trees and coral on the beach in the island of the traditional society having deep forest.

Interpreting the world in terms of individualistic value or trying to force the idea of individualism to the world is the act of believing that this sand beach is the whole world, promoting that belief to the world, and destroying the deep forest, that is, civilization, leading to desertification.

It was said that when it comes to disease, there are two types of disease in larger concept; one is individual disease to a human up to the stage in which he starts

having a fulfilling difference in sex and another is disease as an existence form of a self in the society.

Having said that, the disease of the target patient for a practitioner in acupuncture is the individual one as it has been mentioned till now.

In the manner of speaking, the mission of a practitioner in acupuncture is to try to contribute to maintain a healthy society by striving to improve the state of individual.

## ■ Section 7

### ■ Aging

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The period, in which flowers are blooming, is very long in a human. Human beings might make a continuous effort to maintain the splendor of opened flowers.

Practically, that splendor can be maintained for longer time by inherent innate qualities and caring one's health. However, sooner or later gradually, aging encroach to such "human beings".

As a general example, "the Suwen - Celestial Perfection of High Antiquity" says as follows:

For a woman, "when she reaches the age of twenty-one years old, kidney qi has become stabilized, and the last wisdom tooth has been grown; when the woman reaches the age of twenty-eight, her muscles and bones become strong and her body becomes in full; when the woman reaches the age of thirty-five, the pulse indicating the 'sunlight' becomes weak, her face becomes pale, and her hair begins to fall. When she reaches the age of forty-nine, Ren mai becomes empty, tai chong becomes weak, tiān guǐ becomes weak and the gates of menstruation are no longer open. Because of this, her body deteriorates, and she is no longer able to bear children."

For a man, it says as follows:

"At the age of twenty-four, kidney qi is stabilized, his muscles and bones become very strong, and the last wisdom tooth has grown firmly. At the age of thirty-two, his muscles and bones are flourishing, his muscles are in full. At the age of forty, kidney qi becomes weak, he begins to lose his hair and his teeth begin to decay. At forty-eight, his yang qi becomes weak and difficult to go upward; so, his face becomes pale, and his hair and mustache become grey. At fifty-six his liver qi becomes weak and his muscles can no longer function properly. His tiān guǐ becomes dried, his secretion of semen reduced, his kidney becomes weak, and he becomes easy to get tired. At sixty-four, he loses his teeth and his hair. To begin with, a man's kidney rules over the water, and that kidney receives and stores the secretion of essential qi from the five viscera and the

six bowels. Thus, when his five viscera are in full, he can dispel semen, but when the five viscera are dry, the muscles and bones become weak, and tiān guǐ becomes dry. Therefore, his hair and his mustache turn to grey, he can no longer walk properly since he feels his body becomes very heavy, and he is unable to produce offspring.”

It is said that the weakening in women starts with the weakening of pulse indicating the ‘sunlight’, that is, the flow of qi in a stomach or a large intestine, and the weakening in men starts with the weakening of Kidneys. This is because there is a thought in background that women are Yin and the weakening in them appears in the part of Yang, and men are Yang and the weakening in them appears in the part of Yin.

However, considering that the blooming period for both men and women starts from the stabilized Kidney qi, it sounds more convincing to say that the weakening of men and women starts from the weakening in the support for Kidney qi.

Kidney is the place to store the quintessence of the five viscera – essence –. In order for Kidney to be stabilized, other viscera qi need to be flourishing and active. In other words, living healthy and vividly is the way to nourish Kidney, as well as to keep the flower of life be alive.

At the time of weakening, the vitality in Vessel that has been once built starts being reduced. There is no more vibrant energy trying to grow whenever it has a chance like when one was in the growth period. Thus, there is a difference in how one starts weakening in large extent, depending on the tendency in each constitution and habit of life. Clacks or distortion appear in monistic Vessel and the surface of it becomes bumpy. Sometimes, weakening starts from where the weakest, the part that has not been treated after an injury, or the weakening in inner parts appears on the surface.

The above mentioned phenomena mean that Vessel becomes fragile. Many parts of Vessel of life that has been expanded once by the energy of life start fraying around the edges. Then, Vessel becomes dull with waned vital force.

One becomes being failed to notice catching a cold, break his legs by small incidents or cannot heal from injury that used be cured soon when he was young.

The size of Vessel itself does not change a bit, but the sensitivity of it has lost and becomes fragile and that Vessel becomes to be easy to be broken.

## ■ Section 8

### ■ Death

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Vessel has been retaining its body as Qi monistic life, and the destruction of it is called as death. The life, which has come to exit through the combination of Yin and Yan, is deceased by estrangement of Yin and Yan once again.

In the case of sudden death faced by the incident such as an accident is the direct destruction of internal organs. Because of this, non-corporeal soul is to be scattered, which will bring about the status of the estrangement of Yin and Yan.

In contrast to this, in the case of the death from the natural span of life, over-all Vessel becomes fragile and easy to fall apart. So, the death starts from non-corporeal soul gradually gives up staying within that Vessel.

It is very difficult to die without inflicting any disease, but it is possible to have a peaceful death.

In the explanatory remarks of Wataru Honda for 'xicizhuan' of "I Ching" (The Book of Changes), a life is taken as Yin and Yan- relationship of essence and qi, and overlooking life and dead by saying as follows:

“Essence is a set of senses, which belongs to Yin, and is called animal soul (po) (Yin energy). Qi is breathing, and belongs to Yan. This word can be replaced by non-corporeal soul (hun) (Yan energy). While one lives, animal soul and non-corporeal soul are combined, but these are separated when he dies. Then non-corporeal soul is light and it ascends skyward. Animal soul is heavy, and it fall onto soil. Non-corporeal soul of wandering is the soul that does not reach the sky. A fierce god is, according to Chang Tsai and Zhu Xi from Song Dynasty, a natural ability (good action) of two qi (Yin and Yan), and if he is divided into two, animal soul corresponds to devil and non-corporeal soul corresponds to god. He brings good or bad (Wang Fuzhi), but does not necessarily have a good character.”

For your information, Chang Tsai is a scholar advocates Qi monism, whereas Zhu Xi advocates the dualism of li and qi, and lived in the same period as Zhu Xi.

Additionally, the explanatory remarks of Wataru Honda for 'xicizhuan' of "I Ching" quotes in the same paragraph that “Wang Fuzhi from Qing believed that life is the completion of the transition between Yin and Yan, death means just going back to chaos in Yin and Yan and it does not mean disappearing, instead it will turn over to new life, disagreeing Zhu Xi’ s idea that death means turning to be non-existing.”

Zhu Xi had a tendency to think based on Li. Therefore, it is assumed that, he concluded coming to be non-existing through death. In contrast, Wang Fuzhi had a tendency to think based on Qi. Therefore, it is assumed that, he believed that life will not vanish through death. Since both of them believed in the existence of a fierce god, Wang Fuzhi’ s view was more convincing.

Just for the record, Wang Fuzhi existed between at the end of Ming and at the beginning of Qing, that is, after passing 500 years since when Zhu Xi had existed.