SOUTHWEST ACUPUNCTURE COLLEGE

CONTEMPORARY ISSUES IN YIN/YANG THEORY

A DISSERTATION SUBMITTED TO THE FACULTY IN CANDIDACY FOR THE DEGREE OF DOCTOR OF ORIENTAL MEDICINE

GRADUATE SCHOOL

BY

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DEDICATION

This work is dedicated
to the administration and faculty
of Southwest Acupuncture College.
ABSTRACT
Despite an international environment shown to be unsupportive of primary theoretical research in Oriental medicine, this paper seeks reform of the teaching methods and use patterns of the theory of yin and yang. After reviewing the contemporary conditions that form the background of this study, the paper proceeds to cite problems in the areas of semantic and syntactic variability, imprecision of measurement, and stagnation of new application. Proposed reforms begin with detailed linguistic analysis and the setting of semantic and syntactic standards. A structural model for the yin/yang dynamic is then formed; the model is built on core tenets that yin/yang theory can be best summarized by the expansive/contractive dichotomy and best expressed in space by a cyclical/spiralic/helical pattern. Reason and precedent are cited for the tenets of this model. The model is shown to address certain of the noted problems, and to provide certain general advantages. Finally, this paper discusses the basic epistemological positioning of the yin/yang theory. It is concluded that the paradigm of which yin/yang theory is a part must be distinguished for what it does and does not excel at, must be strengthened by the reforms proposed, and must be actively and creatively applied to new areas of practical concern.
NOTES ON STYLE

This thesis follows conventions of style set forth in sources provided by Southwest Acupuncture College. \(^1,^2\) The prescribed style is adhered to precisely, except for the following:

The title page, front matter headings, and chapter headings are set in Bookman Demi (bold) uppercase 18 point instead of a typewritten uppercase (12 point).\(^3\)

Headings of the next level, referred to by Turabian as "first-level subheading," \(^4\) are here set in Bookman Demi (bold) 12 point instead of typewritten underlined (12 point).\(^5\)

Names of books in both footnotes and glossary, are set in Bookman italic 12 point instead of typewritten underlined (12 point).\(^6\)

\(^1\) Southwest Acupuncture College, *Thesis Guidelines* (Santa Fe, New Mexico: Southwest Acupuncture College, 1986).


\(^3\) Ibid p. 3.

\(^4\) Ibid., p. 7.

\(^5\) Ibid.

\(^6\) Ibid., p. 80, 129.
All the above changes were made to take advantage of the typeset format of this paper, and the changes conform generally to form followed in typeset publications of scholarly format.

The only other style issue worth mentioning here is that of the source of illustrations. The official style manual does give many specifics about the style for indexing the illustrations, but no instructions or examples for citing of sources.¹ In the absence of such instructions, this dissertation uses a style exhibited elsewhere,² in which the source is referenced in the list of illustrations.

¹ Ibid., pp. 5, 14-15
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CHAPTER I

INTRODUCTION
Every study of this sort is a product of its times. By way of introduction, a discussion is offered here of certain salient features of these times, and certain contemporary directions of our medicine's theoretical base.

In the West, our view of Oriental medicine is, understandably, influenced in great measure by teaching coming out of the People's Republic of China. *Fundamentals of Chinese Medicine*,¹ an exceptionally well translated textbook now used in the PRC,² has become available to us not long before the presentation date of this dissertation.

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For us it is a window into the state of recent Chinese medical thinking. One development this text evidences is the deteriorating credibility of the traditional theoretical foundations of Oriental medicine, including the yin/yang theory.¹ That latter theory, acknowledged even in that text to be the core of traditional medicine's identity, is perceived by the authors as plagued with problems, and perhaps inherently so.

This dissertation agrees that the theory has problems and limitations. There are even more issues with yin/yang theory than what Fundamentals specifies. However, the view expressed here is that while some of the problems or limitations are inherent, most are due to predominant modes of application the theory has been subject to. Solutions are available.

The deterioration seen here is of several kinds and sources. Partly, it is a manifestation of political demand.² Traditional yin/yang theory does not conform perfectly to the party line of material dialectics,³ and due to this tension, its position has deteriorated. However, this questioning has wider parameters and deeper roots, traceable back at least to the Western penetration of China ⁴; and in its current state of usage, there appears to be true concern about the consistency, logic, and therefore the validity of this core theory.

¹ Beijing College of Chinese Medicine, Nanjing College of Chinese Medicine, and Shanghai College of Chinese Medicine, Fundamentals, pp. 11 - 18.

² Kaptchuk, "Introduction" in Beijing College of Chinese Medicine, Nanjing College of Chinese Medicine, and Shanghai College of Chinese Medicine, Fundamentals, pp. xxxii - xxxv.


⁴ Kaptchuk, "Introduction" in Beijing College of Chinese Medicine, Nanjing College of Chinese Medicine, and Shanghai College of Chinese Medicine, Fundamentals, p. xxxii.
The reluctance in Chinese medical tradition to modify or discard the theories of the past means that theory is encumbered by a considerable and confusing detritus. The theories of yin and yang and the five phases are fraught with defects that should be set out clearly.¹

The text does bring up very real, logical flaws in the theories, or, more precisely, the evolved manner of viewing, describing, and applying the theories. Details of some of the resultant flaws will be discussed further below.

What makes these issues all the more critical is that the core repository for Chinese medical philosophy, the People's Republic of China itself, has little interest in this level of core philosophy. There is little, if any, theoretical work of this sort going on, as was the case in past eras. The decades have, in many ways, been good to traditional medicine. Other political environments might have been more suppressive. However, an environment of materialist thought is not conducive to extensive theoretical investigation into areas that deal with the almost spiritual integration of all phenomena into five, two or one. This part of Oriental philosophy is given lip service in modern Chinese medical teaching, with the yin/yang theory acknowledged as a naive, rudimentary version of the material dialectic logic of state sanctioned Marxism/Leninism/Mao Ze-dong thought²,³ yet, there is widespread

¹ Beijing College of Chinese Medicine, Nanjing College of Chinese Medicine, and Shanghai College of Chinese Medicine, *Fundamentals*, p. 16.

² Kaptchuk, "Introduction" in Beijing College of Chinese Medicine, Nanjing College of Chinese Medicine, and Shanghai College of Chinese Medicine, *Fundamentals*, pp. xxxiv.

recognition that the theories are significantly different, and the preceding attempt at reconciliation is euphemistic and strained.\(^1,2\) Thus, yin/yang theory is essentially swept under the rug in contemporary China, and its in-depth study is not encouraged and appreciated as in past dynasties. Especially with this in mind, we could even argue that the acupuncture and herbal medicine practiced currently in China is not traditional Chinese medicine at all.

Medical revivalism in China, as with revivalist movements in general, has not represented the preservation of resurrection of an intact tradition, but rather a reaction to major historical changes that has in turn created something new instead of restoring something old.\(^3\)

The history of the revival of a traditional Chinese medicine with weak theoretical foundations is even traceable to the period preceding the People's Republic of China. The time after the establishment of the Nationalist Government in 1927 was famous for its attempt to banish traditional medicine in favor of modern Western medicine. However, that same period also spawned a counter movement that bore the seeds of the eventual revival in the 50's. This counter movement already planned ways to soft-sell the theoretical foundations of Oriental medicine.

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1  Kaptchuk, "Introduction" in Beijing College of Chinese Medicine, Nanjing College of Chinese Medicine, and Shanghai College of Chinese Medicine, Fundamentals, pp. xxxiv.

2  Freiberg, "Dialectic: Maoist and Daoist," reviews the differences in some depth.

Probably the most articulate . . . spokesman for this organization and for the reformed Chinese medicine viewpoint in general, was . . . Ch'en Kuo-fu.

. . . Ch'en tried valiantly to explain, or explain away, the traditional medical theories of Yin-Yang and the five elements as no more than symbolic terminology for natural physiological processes, but without notable success.¹

It can thus be seen that the intellectual environment we find ourselves in today is the product of China's Westernization and the very flow of history.

In Japan the reigning political ideology is not Marxist/Leninist; but the overwhelming belief structure is modern science and cosmopolitan medicine. Japanese abandonment of theoretical/cosmological research parallels that in China.²

We are essentially abandoned children in this area of research. We have little support for this kind of theory from our parents, the Chinese. The Chinese are distracted by Western medicine and science. Reports circulate widely that many a traditional Chinese practitioner in the People's Republic of China would choose a Western medical position if they could. These reports are borne out by the Western scientific nature of virtually all the research studies coming out of China and the entire Orient.³

¹ Ibid., p. 345.
³ Note for example that theoretical work of this sort was not the subject of any of the 534 research abstracts in The People's Medical Publishing House, compilers, Advances in Acupuncture and Acupuncture Anaesthesia, Abstracts of Papers Presented on the National Symposium of
In this sense, we in the West are alone in confronting contemporary issues in yin/yang theory. The modern Orient's seeming lack of interest in such theoretical work places the burden of such theoretical renewal squarely on our own shoulders. This dissertation is meant to address one small part of the research needed.
Caution and Necessity
Surrounding This Work

So what if our Chinese counterparts show a decrease in their respect and interest in yin/yang theory and similar concepts? Who are we to challenge those views and propose major ideological reforms? In the entire realm of Oriental medicine, are we in the West anything more than elementary students, deprived of the deep cultural heritage that nurtures and holds up traditional medicine in the Orient itself? These are not questions reserved for a false, superficial modesty. These questions are asked frequently, and these are questions that bring out strong opinions among Western students, practitioners, and teachers of Oriental medicine. To challenge the way that these theories are currently taught and applied in their mother land is at best an undertaking containing substantial risk.
Yet, if we are to put our confidence in Oriental medicine, how can we avoid this work? Must we not repeatedly challenge our understanding of its theoretical foundations? Can we avoid responsibility for shaping a Western interpretation of this system? Certainly, we must study Oriental sources - classic and modern - and appreciate the manner in which these theories and the whole of this system are taught and practiced in China and elsewhere. Yet, could we expect or would we ever want a foreign system to operate here as if the context had not changed, as if the cultural heritage of the present practitioners and patients were Oriental? Is there not a mandate for cultural reinterpretation built into the importation of any such foreign system?¹

The work embarked upon here involves significant reinterpretation. Yet, it is work that must at some point be confronted if this medicine is to belong here, develop, and flourish. It is only with such acknowledgment of contradiction that this dissertation proceeds cautiously with the task at hand.

¹ Kaptchuk, "Introduction" in Beijing College of Chinese Medicine, Nanjing College of Chinese Medicine, and Shanghai College of Chinese Medicine, Fundamentals, pp. xvii - xxxvii.
CHAPTER II

CURRENT PROBLEMS
Semantic and Syntactic Variability

The aforementioned Fundamentals of Chinese Medicine sets out the following as one of its perceived current problems with the yin/yang theory:

Yin and yang in Chinese medicine are abstract concepts that are used to denote different phenomena. When speaking of a condition characterized by prevalence of yin and debilitation of yang, "yin" refers to a yin pathogen, while "yang" refers to the yang qi of the body. In the phrase "yang hyperactivity due to yin vacuity," "yin" refers to yin humors, while "yang" refers to yang qi, both of which are inherent elements of the body.

Another example is seen in surfeits and deficits of yin and yang. The notion that detriment to yin or yang affects its complement can be explained in terms of interdependence. Here yin and yang refer to mutually engendering yin humor and yang qi. By contrast, a surfeit of yin or yang cannot lead to a surfeit of its complement, since yin and yang here refer to pathogenic qi, which does not stand in a relationship of mutual engendering with the body. This situation therefore cannot be explained in terms of interdependence.
In medicine, the concepts of yin and yang are always used to denote specific phenomena. Physiologic elements of the body (yin humor and yang qi) and pathogens may both be referred to by the terms yin and yang, sometimes in close proximity and without any indication as to which is intended. The problem arises because yin and yang represent a theory, rather than a natural law. Some aspects of the theory of yin and yang have only limited scope in practice and lack universal validity. Zhang Jie-Bin (Jing Yue) states:

If yin and yang are distinguished according to heat and cold, they cannot be confused; if distinguished according to essence and qi, they cannot be separated.

In some cases, yin and yang denote cold and heat, while in other cases they refer to essence and qi. Confusion arises because different laws apply in each case.¹

These authors are certainly accurate in observing that there is confusion in the usage of the terms yin and yang. To summarize the specific problems outlined above, yin and yang have a tricky array of meanings in the common terminology of TCM; they may refer to pathogenic external energies as well as normal internal energies, and may thus lead to a blurring of distinctions.

Perhaps it can also be seen from the above that the terms yin and yang have a variety of confusing syntactic positionings. It is unclear if they are meant to be adjectives, nouns, or pronouns. For example, pronouns can be defined as

¹ Beijing College of Chinese Medicine, Nanjing College of Chinese Medicine, and Shanghai College of Chinese Medicine, *Fundamentals*, pp. 16 - 17.
words that function as substitutes for nouns or noun phrases and denote things previously specified, or understood in context.¹

If yin and yang are pronouns, we could suspect that they suffer from a common error in English language syntax which leaves a pronoun dangling - hanging quite apart from the original noun or noun phrase it replaces. But, to make this syntactic confusion greater, yin and yang might instead be adjectives, as in the phrases "yin organs" and "yang meridians."

Furthermore, the terms yin and yang seem to suffer from a crisis in basic identity.

. . . the (yin/yang) doctrine teaches that all things and events are products of two elements, forces, or principles . . .²

The Yin and Yang are the elementary terms used to express this fundamental polarity in life . . .

Yin and Yang are the primogenial elements from which the universe was evolved.³

The cosmos is composed of ethers of heaven and earth, which are yang - having the attributes bright, light, and male - and yin, with the attributes dark, heavy, and female.⁴

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It would seem logical that this disparate set of identities would be a source of confusion.

There is a problem in the varying syntactic usage of the terms yin and yang, as well as in the basic meaning and identity of these words.
Imprecision in the Measurement of Yin/Yang Influences
Balance of Yin and Yang Influences

A concept basic to Oriental medicine is that of balancing yin and yang influences. Clinical experience in America yields many a patient question about the exact point at which their yin and yang will be in perfect balance. Apparently, such a thirst for precise measurement of yin and yang influences is not uniquely American, as evidenced by this quotation from *Fundamentals*:

The problem of whether the yin-yang balance is relative or absolute reveals a lack of clarity in the theory. The vague explanations found in the classical texts offer no firm conclusions. *Essential Questions* states,

When yin is calm and yang is sound, essence and spirit remain in order; if yin and yang separate, essential qi expires.

This would appear to mean that yin and yang aspects of the body under normal circumstances should be in harmony and cannot be separated, but there is no indication of any absolute balance.
There is also a more metaphysical interpretation, as one author suggests:

If yang is neither in surfeit or deficit, and yin is not damaged nor dispersed, then the body is healthy; but if the body’s yin and yang forces become mutually opposed or imbalanced, then disorders will arise, sometimes leading to death.

According to this statement, yin and yang function in perfect equilibrium.¹

This quotation is important because it shows that there is frustration among the Chinese as well as among Americans in regards to definition and measurement of target states of balance.

Similarly, the above quotation raises questions about the classic definition of death as separation of yin and yang. While this is a phrase learned by rote by most students of TCM, these authors (China’s three most prominent Colleges of traditional medicine) criticize the phrase's precision and basic value.

¹ Beijing College of Chinese Medicine, Nanjing College of Chinese Medicine, and Shanghai College of Chinese Medicine, *Fundamentals*, p. 17.
Conversion
of Yin and Yang
Polarities

That yin chi converts to yang chi at an extreme, and *vice-versa*, is thoroughly laid out elsewhere.¹,²,³,⁴ Yet, even our Chinese colleagues exhibit frustration in regards to understanding and specifically measuring such conversion:

A further example (of current problems with yin/yang) is whether yin-yang conversion is subject to conditions. *Essential Questions* states:

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¹ Ibid., p. 6 - 7.
Double yin becomes double yang; double yang becomes double yin.

Extreme cold engenders heat; extreme heat engenders cold.

"Double" and "extreme" may be said to be conditions, but this is not sufficiently clear.

Our Chinese colleagues, like most medical professionals around the world, thirst for more precise standards of measurement. It is perceived in many quarters that yin/yang theory, like the Oriental medicine that it supports, is not adequately precise. This issue of conversion of yin and yang polarities is just one more example of this perception.
Stagnation of New Yin/Yang Thinking
Somatic Diagnosis

There is a large gap between the number of physical complaints and somatic diagnoses encountered in Western clinical practice and the number of these conditions whose yin/yang qualities have been determined. For example, *Essentials of Chinese Acupuncture* devotes approximately one page of its table of contents to medical conditions discussed in the text.¹ *Acupuncture, A Comprehensive Text* dedicates about two and a half pages of its table of contents to listing conditions that it discusses in the text.² By comparison, the U.S. Public Health Service's *International Classification of Disease* manual has 759 pages of diagnoses listed, and those in two columns of more finely printed text.³

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¹ Beijing College of Traditional Medicine et al., compilers, *Essentials*, pp. xii - xiii.


Chinese patients often present with complaints expressed in the language of traditional Chinese medicine.

This different cultural perception and understanding is obvious to students of Chinese medicine visiting China. First-hand clinical experience frequently prompts Western observers to remark, "It seems as if all the patients have read the textbooks." Patients in China often report "neat" problems with details concerning particulars of perspiration, gradations of thirst, various tastes in the mouth and other descriptions that are routine components of health care discourse in China. People have learned to monitor themselves on this level and this is what doctors elicit. . . Western practitioners of Chinese medicine wonder why their patients never quite have these kind of simple "textbook" presentations or descriptions.¹

At first, the above insight is just interesting and curious; it assumes greater relevance as we turn the tables and consider what Oriental observers would say about Western patients. Certainly, our patients often present in "neat" packages that fairly well approximate Western "textbook" diagnoses (ie. "I have a bladder infection." "Doctor, I'm concerned that I might have cancer." "Major complaint: stomach ulcer."). And even if our patients don't give us a neatly packaged Western diagnosis, they may speak in Western physiological and anatomical terms ("the nerve feels inflamed." "Doctor, what's going on with my thyroid?" "I was told by my cardiologist that it meant that my blood vessels weren't dilating properly."). And even if our patients would say none of the above, they would expect and relate best to explanations at

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¹ Kaptchuk, "Introduction," in Beijing College of Chinese Medicine, Nanjing College of Chinese Medicine, and Shanghai College of Chinese Medicine, *Fundamentals*, p. xxv.
least linked to the mechanical, material analysis of modern cosmopolitan medicine.

What all this tells us is that there is a vast range of phenomena yet needing explanation in TCM/yin/yang/eight parameter terms. This is currently a major problem - a contemporary obstacle to acculturation of Oriental medicine to the West.
Psychological Diagnosis

The stagnation of new yin/yang thinking is particularly significant in the area of psychological diagnosis. The work of applying yin/yang theory to somatic complaints has at least achieved the level of results alluded to above; mostly, those results have been due to work done by the Chinese. However, they seem to have far less interest in differentiating psychological and psychosomatic conditions. It is reported that as a whole, the Chinese have "little skill in identifying emotional states,"¹ and that they "lump together emotions that contemporary Westerners readily differentiate."² Furthermore, deep, private feelings of the Chinese are "never shared with anybody, except on special occasions with intimate friends."³

What we have seen so far in the West has been a great amount of interest in the possible non-somatic application of the medicine.⁴ Feelings and thoughts of many kinds do come up in the course of prac-

² Ibid.
³ Ibid., p. 136.
⁴ Ibid., pp. xix - xxviii.
tice in the West. Western patients lack the reported Oriental taboos against discussing the psychological in the clinical setting. Instead, we treat a culture at times obsessed with the self-conscious analysis of "me." Practitioners' interest in addressing these patient concerns varies, but most will agree that there is a great deal of the psychological coming up in practice that doesn't seem to be addressed in our basic texts.

The area of psychological diagnosis is a key area for Western practitioners; without an integrated (e.g. Oriental medical) understanding of this area, we will only be addressing part of the patient, and part of their complaints. Application of yin/yang theory and related constructs in this area is so far behind need. This is certainly a contemporary problem for Oriental medicine.
Work to Be Done in Nutrition and Herbology

There is, of course, a massive body of yin/yang application in place in the areas of herbs and foods. However, that work is applied fairly exclusively to Chinese herbs and foods. There have been efforts to apply yin/yang theory to modern Western foods and herbs. The macrobiotic lineage has kept up a tradition of categorizing foods in terms of yin and yang; the lineage has been active and continuous and the tradition has been a living one. Therefore, the tradition has incorporated the yin/yang analysis of most all modern, Western foods. Of course, this is just one lineage, and its work has been isolated from other traditions by certain idiosyncrasies.\(^1\) It would enrich all of Oriental medicine if other traditions would take up the work of understanding the daily food intake of Westerners in terms of a yin/yang context. In the realm of herbs, there has been but scant work published categorizing Western herbs by Oriental categories.\(^2,^3\) It would

\(^1\) For example, the tradition has used a system of yin/yang correspondences nearly opposite to that used in all other traditions of Oriental medicine.\]


\(^3\) Vasant Lad and David Frawley, *The Yoga of Herbs* (Santa Fe, New Mexico: Lotus Press, 1986).
be most correct to say that such work will only blossom in a more comprehensive fashion when more practitioners familiar with Western herbs become skilled in the totality of Chinese herbology. However, in the course of this dissertation, it is also appropriate to posit that at the base of such Chinese herbal skills is the ability to apply yin/yang theory with profound facility to any and all new matter. Could it be that the stagnation of new yin/yang application to herbs is yet another indicator of the problems with how the theory is appreciated, taught, and used in contemporary times?
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\textsuperscript{1} Michael Tierra, The Way of Herbs (Santa Cruz, California: Unity Press, 1980).

\textsuperscript{2} Vasant Lad and David Frawley, The Yoga of Herbs (Santa Fe, New Mexico: Lotus Press, 1986).
In past eras, yin/yang theory occupied a dominant position; it was applied to diverse political, agricultural, geographic, social, and philosophical questions. Now, few traditions remain which practice such yin/yang application beyond the strictly clinical.¹ Most people involved in Oriental medicine use such terms as "yin deficiency," "liver yang rising," and "heart yin"; such terminology is generally learned by rote and used in a very limited context to mechanically identify specific, narrowly defined clinical entities. It has been the repeated experience of this author that when students or practitioners are asked to apply yin/yang theory to sub-clinical or non-clinical phenomena (politics, travel, baseball, etc.), the predominant response is perplexity.

¹ It should be noted that wide yin/yang application is still a part of the macrobiotic, and to a lesser degree, the kototama traditions.
CHAPTER III

PROPOSED REFORMS
Preliminary Remarks

This section proposes ways of dealing with the above problems. No one of these potential solutions are meant to correspond to any single problem above. Rather, the below suggestions should be seen as an integrated plan, each point contributing to several of the problems and helping re-inforce the other parts of the plan for reform.

Reference has already been made to same of the ways in which the terms yin and yang were perceived and used in past eras. While this proposal may fairly be seen as a revival, no claim is made here that the views expressed below were the exclusive or even predominant views classically. Chinese medicine and philosophy has had an amazingly variable history. While most intellectual and philosophical positions through history have claimed to represent the true classical tradition, the truest classical tradition has been for a healthy presentation of many positions. Instead, this dissertation takes the point of view that while we must be guided by our best interpretation of

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1 Crozier, "Medical Revivalism." p. 341, argues that all medical revivals claim to recreate an intact tradition and instead deliver a new medicine with features of the old significantly changed by intervening historical influences.
classical tradition, in the many ways that it has been handed down, the foremost way we can test our ideas is by their immediate intellectual integrity. The reader is asked to forego allegiance to other traditions and concepts and investigate whether these ideas make sense.
Semantic and Syntactic Accuracy
Proper Usage of Yin and Yang

Now let us review some sources for clarity on the correct meaning and usage of these terms:

Yin and Yang . . . are convenient labels used to describe how things function in relation to each other and to the universe. They are used to explain the continuous process of natural change.¹

The universal forces operate in two distinct modes of action, called yin and yang.²

The terms yin and yang . . . are showing relative tendencies compared dynamically and therefore to be understood comprehensively.³

In the yinyang doctrine, the terms yin and yang no longer retain any specific meaning them-

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¹ Kaptchuk, Web, p. 8.


selves; they function merely as categorizing symbols used to characterize the two lines of correspondence.¹

Thus, it could be concluded that yin and yang are descriptive headings for the two-fold categorization process that is the heart of Chinese philosophy. Said another way, they describe different phenomena or things as tending towards one or another grouping or tendency; because they describe things, grammatically they are adjectives.

In correct syntax, yin, yang, and other adjectives are to be placed in sentences or groups of sentences such that the noun or pronoun they describe is immediately connected or reasonably close by. The following are examples:

The yin meridians of the leg follow a centripetal course.

Symptoms of yang diarrhea include forceful and burning passage of liquid stools.

The patient felt weak and cold, and looked very pale. He was yin.

Improper Usage
of Yin and Yang

To further appreciate the proper meaning and grammatical context in which to use the terms yin and yang, it is of value to review the possible improper usages.

Several sources below piece together a picture of what yin and yang should not be:

These complementary opposites are neither forces nor material entities. Nor are they mythical concepts that transcend reality.¹

The terms yin and yang do not represent phenomena, or are not pronouns of certain things.²

As Marcel Granet points out, Western philosophers have always tried to define these two emblems (yin and yang) according to the language of Western doctrines; sometimes as substances, sometimes as forces or energies. We owe the first definition of Yin and Yang to certain Western sinologists among whom Henry Maspero is the leader. In his pre-war transla-

² Kushi, "Michio Kushi Discusses Yin Yang." p. 3.
tions he interpreted Yin and Yang in terms of "substances." He attributed, in the words of Granet, "to Chinese thought a tendency toward a substantiated duality, and found in the Tao an idea of supreme reality, akin to a divine principle."¹ This could only lead to misunderstanding.²

Thus, yin and yang are not things unto themselves; they are not substances, and they are not forces. We must thus conclude that they could not and should not be used as nouns.

Yet, throughout the literature, we can find syntax that places the words yin and yang in the subject/object positionings of nouns. Some of these references truly use the terms as nouns, speaking in a pseudo-mystic fashion about two primordial building blocks of life in a literalistic creation story. Other sources are using a lazy shorthand that changes such meanings such as "deficiency of yin qi" to abbreviated forms like "deficient yin." The appropriateness of such lazy expression is discussed next.

Questionable Usage of Yin and Yang

The following examples illustrate a pattern of usage that is of debatable validity. Interestingly, this pattern is also the predominant pattern currently in use in the English language.

The key to the therapeutic strategy for that patient was to build yang.

In her five element diagnosis, she emphasized the state of the yin of earth.

Rising liver yang manifests with excitability, up-flushing, dizziness, pain and pressure in the head, and other similar symptoms.

What is going on in these sentences? Yin and yang are taking the syntactic positions a noun might take. In the first example the position of "yang" is that of object. In the third example the position of "yang" is that of subject. And in the middle example the position of "yin" is that of object of a prepositional phrase. Could it be that the intent of all such expression is to refer to yin and yang as nouns, that is, substances or primordial forces? It would be the perception of this author that this question cannot be answered with precision; many
who use this syntax will not even be cognizant of the distinctions being made here, and others may be in a protracted process of blurring their understanding of yin/yang theory by using and being in the presence of such expression.

To give this form of yin/yang expression the greatest benefit of the doubt would be to consider yin and yang in these syntaxes to be pronouns, or at least adjectives being put to use as pronouns. Thus, the examples used earlier could be refined with the following more complete and more explicit expression:

The key to the therapeutic strategy for that patient was to build yang chi.

In her five element diagnosis, she emphasized the state of the yin aspect of earth.

Rising yang liver chi manifests with excitability, up-flushing, dizziness, pain and pressure in the head, and other similar symptoms.

The correction proposed here is to return the words yin and yang to their use as adjectives by spelling out the noun they are otherwise implicitly describing and replacing.

The following authoritative source is worth reading at this stage, because he also identifies this phenomenon and describes it in a slightly different way. This researcher is incidentally addressing Chinese usage of yin and yang as well as English language usage.

Syntactic Inflections of the Terms Yin and Yang

1. The two terms are most frequently employed as qualifiers, in which case they occur, sometimes each by itself, in conjugation with the term qualified, e.g., Yang-ch'i, yang-yun, yang-ping, yang-hsing, yin-ch'i. We may call this the "adjective" use and function.
2. More rarely we find the words used as (apparently) independent syntactical elements. If, in such a case, outward appearance makes us inclined to speak of a "nominal" function of the terms, it is in better keeping with Chinese interpretations (at least up to the nineteenth century) to say that yin and yang are here used as pregnant expressions which may implicitly always be completed by some qualifying term, usually ch'i. This should be kept in mind when translating expressions such as chih-yin, pu-yang, hsieh-yang, pu-yin, as well as yin-hsu, yin-shih. And, of course, in no Chinese text may the words yin and yang so used be understood as the expression of any abstract principle (such as "fundamental yin").\textsuperscript{1,2}

This widely respected academician is thus identifying two usages of the individual terms yin and yang: use as an adjective and usage in which a described term is implied but omitted in the shorthand we spoke of earlier.

Below are excerpts from a variety of Chinese primary sources. These passages are translated by another renowned sinologist apparently aware of the significant linguistic issue raised here. He addresses this semantic and syntactic problem by parenthetically adding the implied terms that yin or yang modify, if they are missing.

All the above-mentioned fruits are products of the earth, and (therefore) yin (items). They are all subdivided again into yin and yang, hot and cold but, on the whole, belong to the yin (category) and are, therefore, suitable for nourishing yin (influences). The illnesses of man are frequently due to a depletion

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\textsuperscript{2} At the end of this section, Porkert makes a note that his position is supported by Marcel Granet, \textit{La pensee chinoise} (Paris, 1934), p. 146.
of yin (influences). In such cases, it is advisable to eat (fruits).\textsuperscript{1}

The (human) spirit, of course, belongs to the yang category. When the yang (influences) have been depleted, demons take control of them.\textsuperscript{2}

When Master Shen treated women suffering from warmth-illnesses, he forbade any sexual intercourse after their recovery and restoration of the ideal harmony (among the influences) until one hundred days had passed. If someone had intercourse (during this interval, the partner) will suffer from the exchange of yin (influences). The hands and feet of the victim grow twisted and death is unavoidable. If the man was ill originally and transmits his (influences) to the woman, it is called an exchange of yang (influences).\textsuperscript{3}

The Yellow Emperor spoke: (The two categories) yin and yang are the underlying principle of heaven and earth.\textsuperscript{4}

The Emperor asked: "What influence is responsible for these (symptoms)? What is the (underlying) principle here?"

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\textsuperscript{2} Hsu Ling-t'ai, "Hsu Ling-t'ai i-shu ch'uan-chi," (Complete Medical Works of Hsu Ling-t'ai), compiled in the eighteenth century by Hsu Tach'un; in Unschuld, History of Ideas., p. 338.

\textsuperscript{3} Wang T'ao, "Wai-t'ai pi-yao" (Mysterious and Vital Information from the Outer Tower), written in the eighth century; in Unschuld, History of Ideas., p. 305.

\textsuperscript{4} Wang Ping (eighth century) and other unknown authors of earlier centuries, "Huang-ti nei-ching su-wen" (Pure Questions from the Yellow Emperor's Scripture on Internal [Therapy]), in Unschuld, History of Ideas., p. 283.
Ch'i Po replied: "Yin and yang influences ascend and descend, falling into mutual conflict. Depletion and repletion also alternate, (reflecting) the mutual displacement of yin and yang (influences). When yang (influences) enter the yin (conduits), a repletion arises in the yin (conduits), while a depletion occurs in the yang (conduits). If a depletion occurs in the yang brilliance (conduit) (the patient) will tremble that his teeth chatter; if the great-yang (conduit) is empty pain is felt in the hips, back, head and neck. If all three yang (conduits) are affected simultaneously by a depletion (of influences), an excess arises in the yin (areas).1

The above passages are noteworthy for a number of reasons:

The parenthetical injection of otherwise implied adjectival objects of yin or yang is not always needed above. In some cases it is apparently explicit in the original Chinese.

In these passages, the predominant adjectival object interjected parenthetically is "influence." This may be compared to the opinion of the previous sinologist quoted2, who prefers interjecting "chi" at the greatest number of these places where a noun is implied.

Despite the fact that the majority of yin or yang references appear to imply a standard noun ("influence" or "chi"), there are a significant number of other nouns implied by other usages of yin and yang above. This actually supports the contention of the Chinese post-cultural revolution authors of Fundamentals that usage of yin and yang is mired in an insidiously misdirecting pattern of dangling references.3

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1 Ibid., p. 294.
2 Porkert, Theoretical Foundations, pp. 11 - 12.
3 Beijing College of Chinese Medicine, Nanjing College of Chinese Medicine, and Shanghai College of Chinese Medicine, Fundamentals, pp. 16 - 17.
In the above passages, parenthetical interjections are required to supplement more than the words yin and yang. There appear to be many gaps of meaning in these Chinese texts that need to be filled in to meet English language standards of linguistic precision. Of course, Chinese is an ideographic language known for richness but ambivalence of meaning. By comparison, English, with its far more voluminous vocabulary, is a language which demands that full meanings be spelled out. With this in mind, it is easily understood how the above classic passages would need supplementary words to fill out their meanings in English. With this in mind, it should be equally acceptable that yin and yang, when we use them in English, should have noun references.

Finally, the above passages appear to establish an argument that most of the translations we in the West have based our work on have been below standard and a source of confusions. We have significant work ahead cleaning up the understandings of the common Oriental medical practitioner. Yin and yang have been misunderstood.

However, we began this section calling this pattern a "Questionable Usage of Yin and Yang." Before we pass sentence on this syntactic/semantic curiosity, let us give it one final consideration.

Some justifications for this usage could be posed. It is a convenient usage. Using more words would be laborious. This is an established usage now in the English language, and would be difficult to change globally. Perhaps we should mold English expression in the field of Oriental medicine to mimic the syntactic and semantic flexibility of the language of our source material.

Not all of the above arguments will be addressed here in detail. Let it be said in brief that using yin and yang as adjectives with explicit references may require the breaking of some bad habits, but correction of this usage could contribute in time to the resolution of some of the
problems outlined in the preceding chapter. To have a more vital, more usable yin/yang theory would be worth the minor effort involved.
A Structural Model for the Yin/Yang Dynamic
The Yin/Yang Dynamic
as
Expansive/Contractive

At this point it is instructive to review what different contemporary sources present as the primary yin/yang correspondences. These have come down to us via the twisted trail of favored traditions, and are certainly not the only correspondences that could be emphasized. Nevertheless, there is a common pattern among these lists, and this apparently homogeneous survived tradition has shaped the minds of generations of Oriental medical practitioners.

... the *yang* represents masculinity, light, warmth, dryness, hardness, activity, etc., while the *yin* represents femininity, darkness, cold, moisture, softness, passivity, etc.¹

... *yin* ... is negative, passive, weak, and *yang* .... is positive, active, strong, and constructive.²

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² Wing-Tsit Chan, *Chinese Philosophy*, p. 244.
Yang &nbsyun
Day &nbspNight
Clear day &nbspCloudy day
Spring/Summer &nbspAutumn/Winter
East/South &nbspWest/North
Upper &nbspLower
Exterior &nbspInterior
Hot &nbspCold
Fire &nbspWater
Light &nbspDark
Sun &nbspMoon\(^1\)

Here we simply recapitulate those (primary correspondences) . . . found in medical texts . . .

<table>
<thead>
<tr>
<th>Primary Correspondences of yin</th>
<th>Primary Correspondences of yang</th>
</tr>
</thead>
<tbody>
<tr>
<td>Earth</td>
<td>Heaven</td>
</tr>
<tr>
<td>moon (major yin)</td>
<td>sun (major yang)</td>
</tr>
<tr>
<td>autumn, winter</td>
<td>spring, summer</td>
</tr>
<tr>
<td>things female</td>
<td>things male</td>
</tr>
<tr>
<td>cold, coolness</td>
<td>heat, warmth</td>
</tr>
<tr>
<td>moisture</td>
<td>dryness</td>
</tr>
<tr>
<td>the inside, interior</td>
<td>the outside, surface</td>
</tr>
<tr>
<td>darkness</td>
<td>brightness</td>
</tr>
<tr>
<td>things small and weak</td>
<td>things big and powerful</td>
</tr>
<tr>
<td>the lower part</td>
<td>the upper part</td>
</tr>
<tr>
<td>water, rain</td>
<td>fire</td>
</tr>
<tr>
<td>quiescence</td>
<td>movement</td>
</tr>
<tr>
<td>night</td>
<td>day</td>
</tr>
<tr>
<td>the right side</td>
<td>the left side(^2)</td>
</tr>
</tbody>
</table>

Of course, these familiar, vaguely uniform lists appear in many texts on acupuncture and Oriental medicine in general. A varied array of phenomenal categories are represented. However, it is possible

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to observe that there is no keynote pair of correspondences that sub-
sumes a substantial amount of the others in a rational fashion. Terms
like heaven and earth have historically taken the proportions of meta-
correspondences, but they have achieved meaning in other phenomenal
strata by merit of metaphoric or allegorical transference. Such pseudo-
poetic use of metaphor can have a powerful value in an educational
context. However, it is argued at length elsewhere that excessive
dependence on metaphor in an educational process is also fraught with
limitations and dangers.¹ There are other reasons to search for alter-
 natives, and they will emerge below.

Perhaps we could find a pair of summary correspondences
that would come closer to addressing our contemporary way of think-
ing.

The proposal of this dissertation is to emphasize the dicho-
tomy of expansive/contractive as the dichotomy most effectively sub-
suming other yin/yang correspondences. As such, it is here suggested
that the expansive/contractive concept be applied more widely to
primary teaching of Oriental medicine, to the development of new
yin/yang correspondences, and to the further modeling of the
yin/yang dynamic into realms of two and three dimensional form.

But how, specifically, can we see many of the other yin/yang
correspondences subsumed under or easily characterized by the ex-
pressive/contractive descriptors? In the following paragraphs, other
common yin/yang correspondences are considered for the ways that
they can be explained in terms of expansivity and contractivity.

Masculinity/femininity or male/female, man/woman is a di-
chotomy that can easily be observed as an expansive/contractive di-

¹ Jonas R. Skardis, "Objectification of the Five Elements and the
Acupuncture College, 1987).
In our species, males are structurally more expanded, tending statistically to be larger, while females tend to be more compact or contracted. Many observers associate the upward and outward direction of physical growth and development with expansion, and downward and inward growth with contraction; in that sense, male physiology, with taller stature, greater development of shoulders and lesser development at the pelvis, exhibits a relatively expansive pattern of growth and development. Female physiology, with shorter stature, lesser development of shoulders and greater development at the pelvis, exhibits a relatively expansive pattern of growth and development. Along the same lines, the development of male genitalia exhibits an outward, expansive pattern, while development of female genitalia follows an inward, or relatively contractive pattern.

The behavioral aspects of the masculine/feminine dichotomy is also widely purported to fall into similar expansive/contractive lines of correspondence. The widespread contention is that men, in the aggregate, tend to be more outward in their natural (or culturally ascribed?) roles in work, family, and society in general. Women's roles in childbearing and child raising and their central role in the home in most cultures are thought to indicate a natural, relatively inward

1 The masculine/feminine dichotomy is also an interesting example of a yin/yang correspondence that all too often fails as a meta-correspondence for other reasons. Many people identify too narrowly with the male/female correspondences and are humorously subjective when faced with the task of drawing lines of correspondence from this core dichotomy. For example, when people are initially introduced to yin/yang as terms representing male and female, they react as if indignant or insulted when presented with corollaries such as aggressive/passive and strong/weak.
role/position with regard to overall behavior. Naturally, these patterns vary from culture to culture, from individual to individual, from moment to moment; yet there is widespread belief, at least in traditional Oriental thought, that the masculine/feminine dichotomy is clearly subsumed within the expansive/contractive dichotomy here under discussion.

Light/dark is another very basic and ancient expression of the yin/yang categorization system, perhaps the most ancient.¹ Hot/cold is a very related dichotomy that can be discussed simultaneously. Both dichotomies can be seen as following expansive/contractive lines, with light and heat both tending to radiate outward. Heat is also very associated with dilation, as in vascular changes stemming from warming, while cold is associated with vasoconstriction and the slowing of the expansion of molecule movement in general. Heat takes matter from solid to liquid to gaseous states. Cold takes matter in the opposite, contractive direction.

Harder/softer is a dichotomy that also falls in line under the umbrella of expansive/contractive descriptions. That which is hard is obviously more consolidated and contracted, and softer just the opposite.

Beginning/ending and new/old is a dichotomy that also fits the expansive/contractive conceptual model. That which is new and beginning is in a stage of growth, development, or, we say, expansion. That which is old and in an ending stage is contracting, concluding, or closing up.

Seasonal, directional, and temporal correspondences are first of all quite linked to one another; Spring and Summer are linked classically to East and South along with the times of day dawn, morning,

¹ Unschuld, History of Ideas., p. 55.
and midday. These correspondences are then seen as having to do with newness or beginnings or active development or growth. They are therefore seen as expansive seasons, directions, and times. The others are by comparison contractive.

Sun/moon is another highly symbolic dichotomy subsumable within the literal descriptive capability of the expansive/contractive dichotomy. To the human observer, the sun is lighter and brighter than the moon; the sun is an active source of light, while the moon only accepts the sun’s light to reflect it back as less brilliant moonlight.

Heaven/earth is a dichotomy couched in metaphysics, yet it too follows an expansive/contractive format. Heaven clearly implies expansive forces, while earth by comparison epitomizes condensation, gathering, grounding, and contraction.

Movement is a correspondence that likewise implies expansive activity, while quiescence suggests gathering of energy.

This discussion of examples could continue for some time, but it should now be well illustrated that the expansive/contractive dichotomy easily subsumes many of the classic yin/yang correspondences.

However, is there any support in the literature for such a campaign to emphasize the use of expansive/contractive? Is there any substantive precedent?

The source whose list was last quoted above offers that list not as the most important or meaningful for contemporary times, but simply as the list that the favor and circumstance of history have filtered down to us. That source, unlike most others, then spends many pages reviewing numerous and varied other correspondences that have special meaning in their own right. When he then advances "to transpose these Chinese notions into the vocabulary of modern science," he
chooses "expansive" and "contractive," "centripetal" and "centrifugal," and similar terminology.¹

The macrobiotic school of Oriental medicine, as it is known now around the world, has a lineage directly traceable at least back through the seventeenth century to Japanese philosopher/physician Ekiken Kaibara. This school of thought now makes widespread, primary use of the expansive/contractive model of yin/yang theory. Contrast the below definition of yin and yang to those quoted previously.

The universal forces operate in two distinct modes of interaction, called yin and yang. Yin is ascribed to energy primarily expansive in nature, moving away from a point, moving from matter to non-matter. Yang is yin energy’s complementary opposite; it is the tendency for energy to manifest itself, to move toward a center, to materialize.²

Of course, this macrobiotic source reverses the assignment of yin and yang to these and other correspondences; in all other traditions expansive is correlated to yang and contractive to yin. However, beyond this point of potential confusion, note well the dynamic, structural description offered above. The macrobiotic tradition has developed the use of the expansive/contractive dichotomy to a high degree.³

But if the proposal under consideration here is to influence many current schools of thought in the English speaking world of Oriental medicine, it would be advantageous to cite precedents of the

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¹ Porkert, Theoretical Foundations, p. 23

² Tara, Human Behavior, p. 44.

³ Authors like Kushi and others have made unique use of expansive/contractive model of yin/yang theory to confront the analysis of many disease entities as they are defined by cosmopolitan medicine. Their work has approached the disease entities on the terms of Western physiology and pathology, applying the structural model of yin and yang. See the section below on Sources Consulted.
pivotal, preeminent usage of expansive/contractive by prominent Chinese sources as well. Would it not be compelling if this point of view were the core teaching of some famous Chinese acupuncturist of this century like Ching Tan An, or some figure from hundreds of years ago like Li Shi Zhen. And this theory would be virtually scripture if it was expounded by, say, Lao Tzu or some similar giant of Chinese intellectual history.

Perhaps the greatest of all Chinese thinkers is Chu Hsi (1131 - 1200) whose contribution to the philosophy of organism is significant. But at this stage his additions to the Yin-Yang theory should be clarified. He associated condensation with Yin and the dispersion process with Yang; thus expansion went with the Yang, a male or positive principle, and contraction with the Yin, female or negative. The result was that after the Sung, these doctrines of expansion and condensation became part of the universal background of Chinese thought. But Chu Hsi built upon his country’s use of correlative coordinating thinking which he reslanted in the direction of organismic conceptual thinking. He has been compared with Aristotle, Aquinas, Leibniz, and H. Spencer; Needham labels him "The supreme synthetic mind in all Chinese history" when he explained how Chu Hsi developed a philosophy that was more closely akin "... to the philosophy of organism than to anything else in European thought." The Sung Neo-Confucianists attained by insight a positive analogous to that of Whitehead without having passed through the stages corresponding to Newton and Galileo.¹

So, indeed, this reorganization of yin/yang correspondences upon the pivotal terms expansive and contractive did have a sponsor who was a giant in the annals of Chinese history. Curiously, most

people currently associated with Oriental medicine in America have never heard of Chu Hsi. This might best be explained by the fact that he was a Neo-Confucianist, and like all Confucianists, he has been in great disfavor in the People's Republic. American acupuncture has been heavily influenced by the PRC's educational line, and of course, Chu Hsi has not been any part of that line.

And yet Chu Hsi did exist and did champion the point of view proposed herein. His writings address this topic head on.¹ He re-wrote the story of creation in terms of expansive and contractive tendencies², and that version, together with his teachings in general, were preeminent in China for the better part of the millennia.

There were others with the same view of yin/yang as best characterized as expansive/contractive: Chang Tsai and Ch'eng Yi, both of whom preceded Chu Hsi, are examples.³ This view of yin/yang has in fact been considered as the general view of the Neo-Confucianists and their era.⁴

This paper is, among other things, a call to once again elevate this understanding within the world of Oriental medicine.

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¹ Wing-Tsit Chan, *Chinese Philosophy*, p. 644.

² Ibid., 241 - 242. Chu Hsi's creation story was quite remarkable, especially for his time. The graphic theme of a generally expanding universe producing focuses of condensation (matter, earth as a planet with space all around it) quite pre-dated anything even partially as complete in the West. He even theorized from rock formations that the earth was originally covered with water and only gradually yielded continental land mass.


The Cyclic Quality of the Yin/Yang Dynamic

While it is more clearly laid out in the literature that the five phase theory is representing a cyclic phenomena,¹ it is not as universally appreciated that the nature of the yin/yang dynamic is of a cyclic nature as well. Perhaps the process of categorization along two lines of correspondence became a game that took over and obscured the flow inherent in the division between two. It’s not that any sources actively argue against a cyclic picture; it is just that some of the dichotomous correspondences like male/female and heaven/earth have left little room for any easy visualization of a regular transformation of yin and yang polarities.

On the other hand, expansive and contractive are graphically dynamic terms. Expansive phenomena naturally lead to contractive phenomena and vice-versa in many cases (i.e. - respiration). Of course, other correspondences like day/night and the seasons also embody the cyclic concept. In fact, cyclic alternation is perhaps an inherent trait of traditional Chinese thought.

¹ Skardis, "Objectification of Five Elements."
The fact that in Chinese science the majority of basic standards of value were combined into cycles (all of them since the T'ang and Sung periods, when the yinyang was explicitly represented by a cyclic alternation) is a direct consequence of the inductive and synthetic cognitive mode. We have drawn attention to the fact that the cyclic combination of scientific data is as characteristic of the inductive and synthetic mode as is the linear arrangement of the causal and analytic mode.¹

¹ Porkert, *Theoretical Foundations*, p. 43.
The Helical Quality
of
the Yin/Yang Dynamic

Were we to design a pictorial representation of the principle of monistic dualism,¹ it would ideally be more than just internally consistent with the theory itself. We would want it to depict the essential structure of the empirical world. If, then, the operation of yin and yang is at the core of nature, what fundamental shape will all entities and processes share?

A symbolic representation of the principles of dualistic monism would have to fulfill the following seven requirements: first it must display the polar structure of the relative world by indicating such things as beginning and end, above and below, periphery and center; second, it must link the two poles of existence indissolubly by showing them to be but the two complementary ends of one continuum; third, it must indicate the states of change; forth, it must show the variation of yin and yang within each stage; fifth, it must indicate the change of velocity within the process of change itself; sixth, it must indicate the original source of evolution and show all

¹ The term dualistic monism denotes a philosophical viewpoint simultaneously espousing dualism (yin/yang) and monism (Li, or "no-form" - the undifferentiated reality preceding dualism).
evolved entities ultimately return to that source. In doing so, it must reveal the connectedness of the absolute and relative worlds, thereby demonstrating that all dualities are only modifications of an originally unified essence.

The only pictorial symbol that can fulfill all seven conditions is the logarithmic spiral and its three-dimensional analogue, the helix. ¹

Stated simply, if a cycle of change takes place over and over along the exactly same course, its movement could schematically be draw on paper as a circle. However, if there are expansive or contractive tendencies progressively influencing each circuit of movement, then the resultant pattern would be best represented on paper as a spiral. If a third dimension of time were interjected into this picture, the expanding or contracting spiralic revolutions could be seen going through space and time in the screw-like pattern of a helix.

It is here proposed that this helical pattern of change be considered as a model for yin/yang dynamics.

In the absence of diagrams, we can reinforce a visual image by specifying that as the helical coils move from what would be the head of the screw to what would be the point of the screw, the yin tendency is exhibited. In life beyond the limited reality of a metal screw, once a point is reached, the helix starts to move in progressively expanding loops. This progression exhibits the yang tendency. Again, at some extreme, the yang, expanding helix changes polarities and begins another phase of yin, contracting movement.

Diagrammatically, this helical model can be generated in the following illustrations. First, polar alternation within the process of change can be represented as a cyclical phenomenon.

![Figure 1. Bi-polar change as cycle](image1)

The cyclic nature of this rudimentary process is seen in the Tai-chi symbol long used as a representation of the yin/yang dynamic.

![Figure 2. The Tai-chi symbol.](image2)
However, at this point in this visualization process, the expansive/contractive nature of the dynamic needs to be brought into consideration.

![Diagram of contractive and expansive forces](image)

**Figure 3. Shema of contractive and expansive forces**

If subsequent cycles of the aforementioned cyclic process become more expansive or more contractive with each loop of the cyclic process, the diagrammatic representation of that dynamic would look something like the following:
Thus it can be seen that the spiral is a truer or at least more complete representation of the yin/yang dynamic. However, it only attempts to be a two dimensional representation. The next illustration attempts to represent what it would be like to take the two dimensional spiral, to grab the inner part of the spiral, and to pull it into a third dimension, turning the two dimensional spiral into its three dimensional analog, the helix.
From a side view, one would see the screw-like helix, but from a front view the image would still be that of a spiral.

![Figure 6. Helix in side view and front views](image)

As this helix would develop over time, expansive and contractive tendencies would alternate in their dominance, and the helix would take on an appearance more like that in the illustration that follows:

![Figure 7. Alternating expansive and contractive phases in the helix.](image)
This is by no means a concept invented for this dissertation. Most conspicuously in Oriental tradition, it is a core principle of Shinto;\(^1\) the reflections of this spiralic/helical interpretation of yin and yang can be seen in every Shinto shrine and ceremony (see Figure 8.). Chinese martial arts emphasize spiralic/helical movements. Even the well-known *Tai-chi* symbol has been interpreted as an expression of a spiralic dynamic\(^2\) (see Figure 9.). At the same time, the pattern is not mystical or exclusively Oriental. In the West, Hegelian-Marxist-Leninist logic of material dialectics also speaks of "The Spiral Form of the Development of Things (and knowledge)."\(^3\) The spiral/helix can be readily seen in nature,\(^4\) and is a fundamental pattern observed in modern physics.\(^5,\,6\)

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\(^1\) Ibid.

\(^2\) Ibid., pp. 116-117.


\(^4\) Kushi, *Book of Macrobiotics*, p. 17.


The shimenawa

The helical wand of purification

The enza: map of creation

Fig 8. Examples of spiral/helix forms in Shinto ritual.
Fig 9. *Tai-chi* as spiral form
Key Principles of the Yin/Yang Dynamic Illustrated

The yin/yang dynamic is said to operate according to a series of principles.\textsuperscript{1} The operation of each of these principles can be illustrated within the model being introduced herein.

"The opposition and interdependence of yin and yang"\textsuperscript{2} can be very well visualized using the previously included illustrations. The opposition of yin and yang tendencies can be seen in the diametrically different direction of movement within the helix at phases of (inward, centripetal) contraction and (outward, centrifugal) expansion. The interdependence of the yin and yang tendencies can be seen in the way that contracted parts of the helix evidently have to precede the expanded parts of the helix and \textit{vice-versa}. Various cord-like items in daily life are helical in nature, and represent this interdependence even more tangibly. The helical cord between a telephone and a telephone receiver tends to get kinked (too contracted) due to excessive twisting in

\begin{flushleft}
\textsuperscript{1} Beijing College of Traditional Medicine et al., compilers, \textit{Essentials}, pp. 11 - 16.
\end{flushleft}

\begin{flushleft}
\textsuperscript{2} Ibid., p. 11.
\end{flushleft}
use (contraction of the helix). If the receiver is taken off the hook and hung down, the cord (the helix) will loosen, twirling the receiver in the opposite direction. That loosening motion was dependant upon the tightening motion that came previously from daily use of the phone, and that interdependence of the loosening and tightening forces on the phone cord is an illustration of this principle of the interdependence of yin and yang tendencies. The same principle is seen when a toy yoyo has an excessively twisted string - it is hung down and it spins in the direction of loosening because it was tightened inadvertently in normal use. The same principle is seen when a child gets off a playground swing and twirls the two chains into a helix - when the child lets go the swing twirls back in the opposite direction to loosen the twisted chains; there was no such untwisting motion before the child twisted the chains, and thus the untwisting was dependant upon the child's twisting.

Within this above principle of opposition and interdependence, there is also an understanding that yin and yang tendencies always coexist, despite the predominance of one or the other.

Since the *yin-yang* nature of a thing exists only by comparison, and moreover that a thing can be divided infinitely, its yin-yang nature is by no means absolute, but is relative. In some circumstances the two opposites of a thing may change, and so the *yin-yang* nature of the thing also changes. There exist the conditions of a *yin* aspect developing within *yin*, *yang* within *yang*, *yang* complicated with *yin*, and *yin* complicated with yang. This concept conforms to reality.\(^1\)

While this source employs English language usage that this paper is critical of (using yin and yang as nouns or pronouns), the reference is valuable in expressing the coexistence of yin and yang forces

\(^1\) Ibid., p. 12.
in all situations. That constant presence of both directions of force is also well represented in the following illustration:

![Figure 10. The constant coexistence of yin and yang forces](image)

The first half of the sketched helix is yin because it is getting progressively more contracted. That basic tendency is represented by the large arrow pointing inward. The second half of the sketched helix is yang because it is getting progressively more expanded. That basic tendency is represented by the large arrow pointing outward. But say that outward force were there alone; in that case the expansive movement would immediately shoot outward to infinity in an unbridled path. The helix has what can thus be seen as an implicitly controlled, limited, bounded back and forth pattern, and that is due to the constant coexistence of an opposing tendency, represented in the above diagram by the smaller arrows of force.

"The inter-consuming-supporting and the inter-transforming relation of yin and yang"¹ tendencies can also be seen in the examples utilized a few paragraphs previous. The kinetic energy stored in the twisted playground swing, the yoyo, or the telephone cord will be con-

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¹ Ibid., p. 13.
sumed in the precess of supporting the untwisting movement of those items. The child's (contractive, twisting) effort to wind together those two chains of the playground swing will be used up (consumed) as the swing then puts on a show and twirls in the opposite (expansive, untwisting) direction. As the untwisting is happening, the swing appears to twirl on its own accord, but in fact, that untwisting had to be supported by the child twisting the swing in the first place. The inter-transforming aspect of the yin/yang dynamic is shown in these examples as well. If the swing or the yoyo is manually twirled briskly in one direction or another, the twirling reaches a peak, the helix reaches a certain maximum of say, (contractive) tightening, and it begins to go the opposite (loosening or expansive) way on its own. All yang (expansive) tendencies of this helical model turn into yin (contractive) tendencies at their extremes. This is the inter-transforming principle of the yin/yang dynamic.

Yet a simpler corollary of the yin/yang theory is that opposites attract one another. Yang movement generates attraction for yin movement and vice versa. Seen in the helical model under consideration, looser, more expanded parts of the helical pattern attract or lead to more contractive pattern development.

Figure 11. The Attraction between opposites
By comparison, like repels like. Yin forces repel or move along other yin forces and vice versa. Seen in the helical model, a tighter, more contracted part of the helical pattern repels or moves along another similarly tight, contracted helical segment, forcing one or both such segments towards more expanded pattern development in order to make balance.

Figure 12. Like repelling like
General Advantages of this Model

What we have put together here is a model that sees all chi in the universe dynamically becoming more yin and more yang, that is, becoming more contracted and more expanded through time, and doing so in a cyclical/spiral/helical pattern.

At this point it would be appropriate to consider the overall advantages of using this model to teach and apply yin/yang theory.

The model is structural. It puts forth a clear three dimensional pattern for transformation of phenomena according to the principles of yin/yang theory. Because it is structural and not just metaphysical, it interfaces more readily with modern science and cosmopolitan medicine, which rely exclusively on structural, physical perspectives. It may be worth noting that this model also accommodates both the energetic concepts of traditional medicine, and the spiritual perspectives of dualistic monism.

The model is dynamic. The very terminology used is dynamic. While terms like heaven and earth tend to be static, there is no missing the movement explicitly denoted in the terms expansive and contractive. Furthermore, utilization of cyclic/spiral/helical patterning further
supports the immediate appreciation of the movement that's there whenever yin and yang are used as descriptors. It is important to the theoretical foundations of Oriental medicine that yin and yang not be misunderstood as simply two static, objectified substances or forces; the risks of objectification have been well documented elsewhere.¹

Dependance on metaphor is reduced, while universality of application is enhanced. Other primary yin/yang descriptors besides expansive and contractive have been emphasized by other sources; for example, some medical texts have tried to depend predominantly on the dichotomy fire/water. Expansive/contractive is a broader, more inclusive dichotomy; fire/water, light/dark, hot/cold, and many other dichotomies are subsumed under expansive/contractive. Furthermore, the connection between expansive/contractive and these many other dichotomies is explainable with a tangible rationale. On the other hand, historical use of light/dark, male/female, and heaven/earth as metacorrespondences has only been accomplished by poetic metaphor and metaphysics. Excessive dependence on metaphor in any educational process can have detrimental repercussions over time,² so this model provides a degree of stability for the understanding of yin/yang theory into the future.

Visual perception is supported. This structural model provides a schematic visualization of all of the dynamics of change in essential yin/yang theory, as well as in Chinese medicine in general. This is a very positive general feature, because many modern sources have demonstrated that a vast majority of people depend on mental visualization as a predominant mode of cognition. More people will understand more parts of yin/yang theory and Oriental medicine if supplied with a viable, well developed, visualizable model.

¹ Skardis, "Objectification of Five Elements."
² Ibid.
A notable subset of the general value gained by this model through visualization is the enhancement of temporal visualization. Time can be a relatively abstract concept to visualize. This model facilitates seeing time schematically, in more than a linear fashion, mixing freely with expansive and contractive spacial developments. In clinical situations, practitioners and patients are often called upon to appreciate (and this means in most cases to visualize) eight parameter development over time. Questions often worth asking include "What stages did this patient go through to get to this point?", "Did the current stage of chronic illness develop out of a yin or a yang stage?", and "In eight parameter terms, what changes could we visualize this condition going through over time?" In a similar sense, this helical model, or the related two-dimensional sine curve can be used very effectively to help visualize the ups and downs of a person's psychological, sociological, and behavioral passages through time.

A final general advantage for the use of this model is better patient understanding. Most American patients, because of the intellectual environment they grew up in, relate better to explanations that are structurally perceivable, and explainable in terms that are visualizable and indigenous to their culture. By comparison, many an acupuncturist has spent hours on conceptual explanations of Oriental terms only to achieve poor patient understanding. This simple model can be an invaluable tool for patient education.
Problems Addressed
by this Model

Chapter II presented a variety of specific problems with contemporary application of yin/yang theory. This section will lay out ways that the different problems are addressed by the model offered above.

The first problem area outlined in Chapter II was that of semantic and syntactic variability. The real solution to this problem is correct, stable semantic and syntactic usage, such as that outlined in the first section of this chapter on solutions. However, the development of this structural model for the yin/yang dynamic could help. If people can better visualize the yin/yang dynamic accurately, they are more likely to refer to the terms yin and yang in the proper contexts and with appropriate meanings.

The second problem area mentioned was that of imprecision in measurement of yin and yang influences. The model proposed does not directly address this problem as it was expressed, but the next section on will speak to this point.

However, there are some ways in which the above model may contribute interesting commentary on the processes mentioned. The Fundamentals cited imprecision in the understanding of balance of yin
and yang influences in wellness, sickness, and death; these could at least be better visualized and understood with the proposed model. For example, with attention to semantics, syntax, and structural modeling, what the Chinese now translate as separation of yin and yang would be expressed in a surprisingly different fashion as a development where the patient's chi finally takes a far more outward, centrifugal turn, releasing the model helix into a pattern so expansive as to no longer hold together physical life.

The third problem cited in Chapter II was the stagnation of new yin/yang application. This problem could be addressed quite well using the model above. The process of correspondence development is facilitated by any exemplary model in place; such a model can serve much like a pictorial manual of instruction. Many of the areas to be catalogued in our culture and times are already richly understood in terms of their material, chemical, physiological or general structural properties. The model proposed herein will apply in a particularly fitting way.

For example, the Western medical physiology and anatomy can be better integrated into an Oriental medical understanding using this structural model of the yin/yang dynamic as helix. Considering just uterine physiology, a great deal of Oriental medical understanding can be gained through helical visualization. First, the uterine itself needs to be seen as a helix, more contracted on top, more expanded in the body of the uterus, and contracting again at the bottom to form the cervix. During pregnancy, the helix called the uterus expands until spontaneous contractions are generated late in the pregnancy. These contractions of labor are helical waves moving repeatedly in a pattern very much like the preceding illustrations. The more expanded parts of the helix model in this case can correspond to the more relaxed times
during labor, and the contracted parts of the helix to the peaks of each contraction, in which the tightening of the helix is an attempt of the body to push the baby through the birth canal. When the contractive force of the helical waves builds sufficiently, the uterus comes to a point of such contraction that the cervex and os correspondingly expand to briefly re-orient the helical structure of the uterus and give birth.

Similar helical pattern changes occur in menstruation. The build up of endometrium during the cycle leads to expansion of the body of the uterus while the cervex and os remain in a contracted mode. As this cyclic phenomenon reaches a peak, the expanded helix of the uterus generates contractions meant to expel blood from the endometrial tissues as one would expel water from a sponge through contractive squeezing of the sponge. As this period of contraction is mounted, the expanded helical loops that normally reside at the body of the uterus move downward to open the os somewhat, thus allowing the freer passage of blood.

In these examples, the uterus is a helix observable unto itself, and it is simultaneously still part of the helix that is the entire body. There are acupuncture treatments that can be better understood and visualized through this structural model of the yin/yang dynamic. Needling of GB21 is forbidden in pregnancy,¹ and this author has used this point repeatedly to facilitate difficult labor and treat acute dysmenorrhea with pain and clotting. What is the mechanism of this treatment? Seen in the visualizations provided by the helical model of yin/yang theory, dispersive needling expands the body’s helix up above and creates an antagonistic/complementary contraction of the lower body.

part of the helix down by the uterus. By comparison, strong tonification of Gv20 contracts the loops of the helix up above, allowing the helical loops that are down below by the uterus to relax and become less active, thus stopping various kinds abnormal uterine bleeding and premature uterine contractions that could lead to miscarriage. These and all treatments can in this way be seen as the manipulation of spirals and helixes, finally offering clearer visualization to many practitioners and patients rationale to many treatments now only explained by experience.

In the preceding examples, traditional yin/yang theory, utilizing the expansive/contractive keynote dichotomy and the helix model, is used to contextualize physiological understandings of cosmopolitan medicine. This model can also be used to better appreciate TCM energetic pathologies. How, for example can we understand diarrhea and the process of transformation of food using the understandings in this dissertation. This explanation is not necessarily elaborate. Food, as its ingested, is relatively yin or consolidated. The function of the yang spleen chi is to digest, that is, decompose, fragment, or separate the components of food. These components are first and foremost referred to in Chinese medicine as the flavors of the foods, and these flavors are understood to be sent (in an expanding, multi-directional fashion) to the various organs as nourishment. Should the spleen yang chi be inadequate to the task, the yangization or dispersal of the food would be inadequate, and the food would come out with all too much of the liquid and food particles relatively intact.

And this system of yin/yang modeling will impact many other areas. In the upcoming categorization of Western herbs and foods, a great deal of modern scientific pharmacological and nutritional knowledge is already available and could be invaluable to Chinese medical
diagnosis and treatment if only it could be interpreted in terms of yin and yang. The above modeling is a starting point. Psychological diagnosis in Western clinical settings should be aided by a model tuned to expansive and contractive, terms already used in conventional Western clinical psychology and psychiatry. Sub-clinical and non-clinical applications truly need a model as universal as this, for they have suffered due to the way practitioners have been channeled into using yin/yang theory only within narrow clinical boundaries.
The Paradigm
of Cause-and-Effect Relations
Between Corresponding Phenomena
Historical Analysis

It is critical for the Oriental medical community in the West to know how we know. Epistemological naivety can lead us to erroneous information or unnecessarily keep us from knowledge of worth. We should be at least aware of the epistemological dichotomy seen throughout Chinese history:

In the history of medicine in China, two basic paradigms appear to have provided the entirety of all therapy systems with a durable core. These two paradigms, known in other cultures as well, are (1) the paradigm of cause-and-effect relations between corresponding phenomena, and (2) the paradigm of cause-and-effect relations between noncorresponding phenomena.

The former is based on a recognition that visible or abstract phenomena may be manifestations of a varying number of underlying principles. Phenomena that are manifestations of one and the same principle correspond to one another; that is to say, any change to which one particular phenomena is subjected will also affect any corresponding phenomenon that shares the underlying principle. . .

The second paradigm, that is, the paradigm of cause-and-effect relations between noncorresponding
phenomena, is based on the observation that phenomena, be they tangible or not, coexist independently and that they may, under specific conditions, exert influences upon one another that may be of a harmful or beneficial nature. Thus, men and spirits share one environment; they are separate phenomena in their own rights without any intrinsic relationship. Under certain conditions the spirits may harm the humans, and vice versa. Similarly, humans may be in relationship with many other phenomena, be they wind, moisture, food, or germs. The point is that these relationships are simply temporary, recurrent, or permanent encounters between individual phenomena and that the sum of these phenomena constitutes the sum of the universe. Consequently, the paradigm of cause-and-effect relations between noncorresponding phenomena contains a stimulus to identify and, if possible, measure ever more specific relations between individual phenomena, and because of this may support an analytic world view; efforts to explain the position of a phenomena in an all-embracing system of correspondences may foster a more holistic, organic perspective.¹

To summarize the above insight more simply, Chinese medical thought has always worked on one of two opposing paradigms. The first was a more wholistic, organic, unifying paradigm that has been called associative thinking or correspondence thinking for short; yin/yang and five element thinking are the most known survivors of this paradigm. The other paradigm held that things are separate and unrelated; this paradigm included belief in causation by ancestors, spirits, heat, cold, moisture, subtle matter, germs, and more.²

Current TCM, the state sanctioned version of traditional medicine in the PRC, in much of its analysis of the causes of disease,

¹ Unschuld, History of Ideas., pp. 5 - 6.
² Ibid., p. 7.
may be emphasizing the paradigm of cause-and-effect by noncorresponding phenomena, like wind, heat, dampness, germs, parasites, etc. The most intriguing feature of this observation is that TCM may thus be more aligned philosophically with Western medicine than with the medicine of systemic correspondence; in this light, the marriage of modern TCM with Western medicine, and TCM's relative disinterest in the broader application of yin/yang theory come in to perspective.

Given the above, we have inherited an epistemological environment not particularly supporting or understanding correspondence thinking. Even much of our own profession has attitudes unknowingly prejudiced against correspondence thinking. In the historical era we are living out, yin/yang theory and five phase theory are endangered species; if they can survive we will continue to have access to types of knowledge unavailable via other paradigms.
Mandate
for
Our times

The current problems we see in the application of yin/yang theory mandate us to preserve and renew the paradigm of cause-and-effect relations between corresponding phenomena.

A way of beginning this task is to simply create consciousness about the paradigmatic distinction made above. Increased awareness will itself build respect and contribute to preservation.

Part of this awareness will have to be around the tendency of the paradigm of cause-and-effect relations between noncorresponding phenomena to be superior for many tasks of quantitative measurement. As stated in the reference at the beginning of this chapter, it is not by chance that cosmopolitan medicine has developed precise technology for measurement of many parameters in its clinical gaze. We should appreciate and acknowledge this openly, and act accordingly in clinical situations, being personally responsible that these powers of more precise measurement are utilized wherever and whenever appropriate. It would seem this would mandate greater training of acupuncturists in Western medicine, as well as increased
cooperation between non-physician acupuncturists and the rest of the medical community.

In Chapter II, one of the problems cited was the imprecision of certain yin/yang judgements. One partial solution this thesis encourages is the creative parallel use of Western medical diagnostic methods.

Modern material dialectic logic offers a simple schematic visualization for our integration of such quantitative measurement into our predominantly qualitative diagnosis.

The "law of transformation of opposites into their own opposites when brought to an extreme" is often referred to as the transformation of quantitative change into qualitative change.2

The qualitative change mentioned may be likened to the change seen when our model helix changes from spinning inward to spinning outward. Such changes in polarity are well understood within the parameters of our medical philosophy, but the measurement of the process leading up to there is not as developed. Interestingly, the material dialecticians see the helix's gradual movement towards that change of polarity inherently suited to quantitative measurement.

We must know what tasks our correspondence thinking is inherently suited for. Instead of measuring quantities, Oriental medicine categorizes qualities.3 And seeing the complementarity and


3 East Asian Medical Studies Society, Translators' Foreword to Fundamentals, by Beijing College of Chinese Medicine, Nanjing College of Chinese Medicine, and Shanghai College of Chinese Medicine, p. ii.
opposition of qualities acknowledges relationships. Seeing relationships and patterns catapults diagnosis into broader, more wholistic realms of assessment. The highly analytic Western medicine can provide us with precise measurements which may serve as stepping stones; our correspondence medicine, centered in yin/yang theory, can take further steps to link the clinical data into a more organic evaluation of the whole.

In Chapter II above, our Chinese colleagues indicted yin/yang theory for imprecision in measurement of the balance of yin and yang influences, and the measurement of the conversion of yin and yang polarities. The reality is that yin/yang theory will not measure those phenomena with precision. A reformed, remodeled yin/yang theory can help understanding of those processes, and understanding of the qualities and relationships in those processes can provide critical data unavailable through quantitative measurement, but traditional and modern medicine have to be integrated to a greater degree to achieve superlative results.

Both paradigms have value, and practitioners of Oriental medicine must hold both paradigms as their own.

There is a mandate growing out of our problem ridden yin/yang theory. It has several parts: a.) we must raise awareness about the strengths of each way of knowing, and thus the necessity of appreciating and preserving our paradigm of cause-and-effect relations between corresponding phenomena; b.) we must strengthen correspondence thinking by such reforms as outlined above; and c.) we must use it, applying it to many new and meaningful areas.
CHAPTER IV

SUMMARY

This ideological work takes place within an environment of skepticism and disinterest towards the theoretical foundations of our medicine. This is particularly true in the motherland of our medicine. Thus, while we might otherwise follow rather than lead any major reformation of ideology, we could see these times of ours as mandating us to proceed on our own to rectify and revivify ancient ways of thinking.

There are very definite problems we see in yin/yang theory and the manner of its application. There is a seriously confusing variability in the meaning ascribed to the terms yin and yang, and that is mirrored in variable usage in context.

Complaints arise about the paucity of precision in yin/yang theory. Balance of yin and yang influences, the so called separation of yin and yang, and conversion of yin and yang polarities are all cited as areas where more accurate measurement is needed.

There appears to be a stagnation in the creative application of yin/yang theory to new areas. Somatic diagnosis in the West presents practitioners with questions for which few yin/yang/eight parameter answers are in place.
Psychological diagnosis presents practitioners with an entirely new area effectively outside of Chinese medicine's historical clinical gaze; yin/yang/eight parameter answers are nevertheless called for. There is a backlog of Western herbs and foods uncataloged in yin/yang categories, and there are whole areas of sub-clinical and non-clinical phenomena not even considered by our bi-polar tools for categorization.

This paper's proposed solutions begin with semantic and syntactic reform in three areas: a.) support of usage that is fully correct, b.) discontinuation of semantic and syntactic usage that continues despite widespread agreement of incorrectness, and c.) discontinuation as well of certain usage that is widespread, easily contestable, and apparently of disservice to Oriental medicine.

A structural model for the yin/yang dynamic is the second major building block designed for this plan of reform. This model rests upon several tenets: the correctness of utilizing the expansive/contractive dichotomy as the primary yin/yang correspondence to guide education and application; the perception of the yin/yang dynamic as cyclic; the perception of the dynamic as spiralic; and, finally, the perception of the dynamic as helical. These tenets have the weight of reason and precedent. The model built upon these tenets provides general advantages, and addresses many of the specific problems with yin/yang theory cited herein.

The final element of the reform proposed is for the raising of consciousness about the epistemological place of yin/yang theory. The paradigm of cause-and-effect relationship between corresponding phenomena (or correspondence thinking for short) is identified as the more wholistic, organic way of knowing that we have available through yin/yang theory and five phase theory. The paradigm of cause-and-effect relationship between noncorresponding phenomena, an antagonistic/complementary path to knowledge, is shown to have coexisted historically with correspondence
thinking, and is now in a position of power as the paradigm of cosmopolitan medicine. The latter has inherent strengths that must be acknowledged and utilized. It can then be concluded that the former, correspondence thinking, a.) must be distinguished for its ability to unify and create overview via identification of qualities and relationships, b.) must be strengthened by means of linguistic precision and structural modeling, and c.) must be used, and used in fresh and creative ways to build an Oriental medicine adapted to our unique culture and times.


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