

# New Physics (Quantum Physics) and Traditional Chinese Medicine

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Quite different from the orthodox Western medical approach, traditional Chinese medicine is able to understand and to analyze a human being in terms of its scientific complexity. By its specifically limited terminology Western medicine cannot grasp the entire human being in his complex totality.

Instead, Western medicine has to make do with an abundance of isolated heterogenous views and approaches. This leads to the erroneous assumption that man and the human organism are fundamentally not understandable.

Consequently, the therapeutic results of modern Western medicine are necessarily limited. They become much better and clinically more reliable when Western orthodox medicine is consequently blended and enhanced by traditional Chinese Medicine.

**Key words:** New physics, traditional Chinese medicine and quantum physics

## Introduction

In the West, Traditional Chinese Medicine finds itself confronted with the charge of not being 'scientific'. This allegation is brought forward by orthodox physicians, medical statisticians, health insurers and some politicians, regardless of the fact, that these critics have never studied, let alone

understood, Chinese medicine at all. Admittedly, the reproach of these people may look reasonable in the eyes of Old Physics, which means, viewed according to the kind of physics which held sway until the beginning of the 20<sup>th</sup> century. Old Physics, however, depends on old-fashioned assumptions about life and the world, mainly interpreted as objective and material phenomena. On the other hand, since the revolutionary

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discoveries of New Physics (Quantum Physics) such notions represent an incomplete view. In other words: As far as life and human beings are concerned, it is an antiquated view not falling short of fallacy. Nevertheless, the unresolved tension implied between these two polarities accompanies modern thinking at every step.

Meanwhile, New Physics is more than 100 years old and hardly anyone, except physicists who are professionally involved, has understood its significance. This is quite staggering since New Physics has been scientifically proven, honoured by numerous Nobel awards and so become irrefutable. No one can live in our modern time without using the concepts of New Physics each day which have produced such things as computers, transistors, mobile phones, television and radio as well as other similar devices. Modern man simply applies the respective machinery, but is incapable of understanding its logical background.

New Physics corresponds to the **Logic of Nature**, whereas Old Physics follows a system of thought which consists mainly of material facts. However, Old Physics does not become meaningless in the presence of New Physics: Ancient Greek mathematics and geometry according to Euclid and Pythagoras, the discoveries of Galileo Galilei, Newton's physical laws continue to be valid in the factual world. New Physics, on the other hand, opens up new ways and considerably wider frontiers for human scientific understanding.

It is quite interesting that traditional Chinese medicine incorporates views which seem to be closer to New than to Old Physics, something which has not yet been appreciated by orthodox Western medicine. It is on such views, including their practical application, the success of Chinese medicine and acupuncture is grounded. These are effects which

are sometimes superior to the possibilities of modern Western medicine. Many intelligent contemporaries have already realized this. It can be noticed from the ever growing demand for treatment in clinics using Chinese medicine in the East and the West, although health insurances normally do not pay for such kind of therapy. The present article deals with some facts in the background of this unusual situation.

## New Physics

Quantum Physics declare that matter is not built up by matter. The primary phenomenon is RELATION; matter is only a secondary result. Matter is crystallized form.<sup>1,2,3,4,5,7</sup> At the end of dividing matter into smaller and smaller particles something remaining stays which is similar to the SPIRITUAL. It is holistic, open and **living**; it is POTENTIALITY (a possibility, an eventuality).

Accordingly, matter is just the ashes or the dregs of such potentiality. Basically, there is only SPIRIT. But this spirit is petrified, solidified, and the result of this process of petrification or hardening is MATTER.<sup>5</sup>

In the quantum world there is no such thing as matter, at all. Accordingly, there is no matter. For Quantum Physics, matter is an 'illusiv' phenomenon, something disguising reality (in German, the English term REALITY is called '*Wirklichkeit*' which means something 'being at work', moving and **living**). Matter is like the closed curtain in front of a theater stage where the real things happen behind it. Matter is only rooted in our human observation. In this view, the so-called 'objective' results of Western science conceal the full reality which has to be understood correctly as a WHOLE.

When the usual medical diagnoses of orthodox

Western medicine are examined and scrutinized under such aspects, they appear as mere masquerades. They disguise the true medical reality by employing superficial verbal facades, and they rarely reach the essential nature of the disease. They ignore important internal features, processes and pathophysiological changes within the living human organism that Chinese medicine is familiar with, processes which are integrated within the so-called Chinese syndrome diagnoses (*Bian-Zheng* 辨證).

Thus, the delicate internal equilibrium of the human organism is almost completely ignored by orthodox medicine. For a Chinese physician, numerous Western diagnoses appear to be cover-ups of the full reality of a patient's ailments whose complaints should be better analyzed and treated by traditional Chinese medical methods.

Why is this so?

It is because the **Logic of Nature**, something a good doctor should be acquainted with, is neglected within the framework of the majority of modern Western orthodox diagnoses.

That is the simple reason why many human diseases cannot be diagnosed and properly treated by Western medicine, and it is also the main reason why unpleasant side-effects of Western medication occur. Modern pharmacologists claim that there are no medical effects without side-effects, but that is only valid after the objective approach of modern orthodox medicine has been employed. By pursuing rigid, Western orthodox methodology, one is quite unable to understand the natural logic within the human organism.

This **Logic of Nature** is well-known to New Physics, and it is the dominion of traditional Chinese medicine too. Chinese medicine, therefore, is much

closer to New Physics than orthodox Western medicine, which, because of its restricted but tenaciously defended old-fashioned methodology, can never attain to. Unfortunately, the modern human brain is not trained to understand the message of Quantum Physics right away.

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New Physics says the smallest particles (or entities) are much smaller than atoms, electrons, neutrons and atomic nuclei. Such particles are not material but, as already mentioned, they are vital, moving and **living**.

These smallest particles can be described as 'happenings' or 'wirks' (from the German *Wirklichkeit*) according to Professor Dr. Hans Peter Dürr<sup>5</sup>; they are tiny articulations of reality. They are a field of information, which is not split up into matter and energy. This field of information exists not only within each living person; it extends as far as the entire cosmos reaches, and the cosmos is ONE WHOLE.

In Chinese tradition this is expressed as *SHEN* 神 (see *Lingshu Jing*, chapter 1) or as *DAO* 道.<sup>6</sup>

Quantum Physics say (I repeat): The world is one Whole, and its reality is a vast spiritual connection. In the subatomic world of Quantum there are no objects, no material things, there is no substance. In its language, there are no substantives. There is only movement (i.e. processes), **connection** and **information**. A thorough understanding of Quantum Physics involves no possibility for splitting the world up into particles.

The smallest subatomic particles behave like waves, and waves behave like particles. There is no clear distinction between the two. This dualistic principle was called the 'uncertainty relation' or 'blur relation' by Werner Heisenberg in 1927, and just this

uncertainty shows us the **origin of life**. It is a universal code which is based on information.<sup>4,5</sup> [1] This code has a parallel in the dualistic *Yin-Yang* 陰陽 philosophy of the Chinese tradition.

We find this kind of “uncertainty” in the structure of Chinese syndrome diagnoses (*Bian-Zhen* 辨證) where one syndrome can be replaced by another syndrome, or several different syndromes can even be active at the same time. [2] This is not ‘exact’ or ‘precise’; it is flowing as it is based on the WHOLE. We will analyze some of these syndromes in what follows (p. 17ff.)

**Certainty** can only be artificially projected into such a *Bian-Zheng* diagnosis by the application of accidental strategies like anatomy, embryology, herbal prescription, acupuncture techniques, pulse and tongue diagnosis, medical technology and, in modern times, by the additional equipment and procedures of orthodox medicine which are often very useful or even necessary. This means, by temporarily taking the disadvantage of neglecting typical features of the LIVING into the bargain, which is characterized by **continuous change**.

The very basic wave-particle dualism shows that there is no point in explaining the world by reducing it to matter or material things, neither to mind nor to energy. Reality (in German *Wirklichkeit*) in Quantum meaning is not a material thing; it is **POTENTIALITY** (or eventuality, possibility). Matter is just a kind of magical trick rooted in our special human observation. Our brain is not equipped to understand Quantum Physics.

There is only **one** unified **WHOLE**. (This resembles the Buddhists’ conception of *MAYA*.) Man and Nature are not separate ‘things’, they are just a unified Whole. We find a similar notion in Aristotle’s famous book on PHYSICS (*ΦΥΣΙΚΗΣ ΑΚΡΟΑΣΕΩΣ*), which has become the starting point for all further logical reasoning and scientific endeavor in the West. Aristotle calls Nature φύσις which is a Whole. The Romans have translated this with *natura* (from Latin *nascor*, to be born, to arise, to grow). In the 17<sup>th</sup> century Descartes tried to split Nature up in matter and mind, a shift that triggered the scientific and technical revolutions in the West. In the view of Quantum Physics, however, it was a basically mistaken step.<sup>4</sup>

Encore: There is no scientific reason for an explanation of the world by reducing it to matter or to material things. Thus, the universal claim of orthodox Western medicine to explain human life and human beings by using the Cartesian split is a blunder.

## Traditional Chinese Medicine

One of the most important sources of traditional Chinese medicine is the book *Lingshu Jing* 靈樞經. In its 41<sup>st</sup> chapter, entitled ‘YIN-YANG related to SUN and MOON 陰陽繫日月’, the human being, including his/her blood vessels (*Jing-Mai* 經脈), internal organs (*Wu-Zang Liu-Fu* 五臟六腑) and acupuncture points (*Xue-Wei* 穴位) is explained as an integrated part of the COSMOS. Hence, human life is based on the 12 Branches of the Earth and the 10 Heavenly Stems

[1] This reminds us of a statement by the pre-Socratic philosopher Heraclitus (≈544-483 B.C.) saying ‘one cannot enter twice into the same river’<sup>16</sup> because ‘Everything is flowing’.<sup>17</sup>

[2] The Chinese character *Bian* 辨 is not a substantive but a verb. My own translation as ‘syndrome’, published in 1978, is consequently erroneous. My mistake was imitated by numerous Western authors and, thus, even deteriorated. It resulted from the typical Western desire to stabilize something which is flowing by using a noun.

according to the *YI JING* 易經 (Book of Changes) and on an ancient explanation of the universe in terms of *Tian—Ren—Di* 天人地 ('humans are positioned between heaven and earth'). Such implications have so far been neglected by the explanation of Chinese medicine in the West, where there is talk about “energy”, “meridians” and “points”, which are nothing less than erroneous translations which have no real equivalent in the original Chinese texts. During the communist era in China Mao Zedong unnecessarily modified Chinese medicine with a corrective based on dialectic-materialistic ideology. Because of this, much of the ancient ‘transcendental’ insight and experience was suppressed. So it was that Western acupuncturists who were instructed in Mainland China during this period

received a biased interpretation of China’s original medicine, something which has been fanatically distributed among Western circles. As a result, this has led to a widely incorrect interpretation of Chinese medicine in the West. Quite opposed to such simplified views, Chinese medicine is considerably differentiated, and, viewed in the light of Quantum Physics, scientifically grounded into the bargain.

In the following, seven tables taken from chapter 41 of the *Lingshu Jing* are presented. They demonstrate the deduction of internal organs and vessel courses of the human organism from Yin-Yang, and they are based on the 12 Branches of the Earth and 10 Stems of Heaven according to the book *Yi Jing* 易經<sup>6</sup> :

**Table 1. The Ten Stems of Heaven (Tian Gan 天干) [according to the YI JING 易經].**

1	2	3	4	5	6	7	8	9	10
Jia 甲	Yi 乙	Bing 丙	Ding 丁	Wu 戊	Ji 己	Geng 庚	Xin 辛	Ren 壬	Gui 癸

**Table 2. The Twelve Branches of the Earth (Di Zhi 地支) [according to the YI JING 易經].**

1	2	3	4	5	6	7	8	9	10	11	12
Zi 子	Chou 丑	Yin 寅	Mao 卯	Chen 辰	Si 巳	Wu 午	Wei 未	Shen 申	You 酉	Xu 戌	Hai 亥

The continuous change within the cosmos and the world is mirrored in the *Yi-Jing* by the Ten Heavenly

Stems (Tian Gan) and The Twelve Branches of the Earth (Di Zhi).

**Table 3. Division of the day into 12 double hours according to the 12 branches of the earth.**

Hours	Zi 子	Chou 丑	Yin 寅	Mao 卯	Chen 辰	Si 巳	Wu 午	Wei 未	Shen 申	You 酉	Xu 戌	Hai 亥
Daytime	23-1	1-3	3-5	5-7	7-9	9-11	11-13	13-15	15-17	17-19	19-21	21-23

The division of the day into 12 double hours follows the order of the 12 Branches of the Earth. In modern colloquial Chinese, midnight is still *Ziye* 子夜, and midday noon time is *Zhongwu* 中午. Thus, the 10 Heavenly Stems and the 12 Branches of the Earth are still alive in contemporary China. According to chapter

41 of the *Lingshu Jing* the names of the vessels' courses of Chinese medicine go back to the time-honoured order of the universe, the 12 months and the 12 Branches of the Earth. This is shown in detail on table 5.

**Table 4. The 5 points of transport (Wu Shu-Xue 五輸穴) of the 5 treasury organs related to seasons, colours, musical sounds and flavours.**

Five Changes	5 Seasons	Five Acu-Points	Liver	Lung	Heart	Spleen	Kidney
Hide	Winter	Jing 井	1 Da Dun	11 Shao Shang	9 Shao Chong	1 Yin Bai	1 Yong Quan
Colours	Spring	Rong 榮	2 Xing Jian	10 Yu Ji	8 Shao Fu	2 Da Du	2 Ran Gu
Seasons	Summer	Shu 肱	3 Tai Chong	9 Tai Yuan	7 Shen Men	3 Tai Bai	3 Tai Xi
Sounds	Late summer	Jing 經	4 Zhong Feng	8 Jing Qu	4 Ling Dao	5 Shang Qiu	7 Fu Liu
Flavour	Autumn	He 合	8 Qu Quan	5 Chi Ze	3 Shao Hai	9 Yin Ling Quan	10 Yin Gu

The 25 so-called Points of Transport (*Wu Shu-Xue* 五輸穴) Jing 井, Rong 榮, Shu 肱, Jing 經 and He 合 for the treasury organs liver, lung, heart, spleen and kidney are related to the five seasons winter, spring, summer, late summer and autumn, as well as to the five colours green, red, yellow, white and blue-black, to the five sounds of Chinese music and the five flavours.

In this way, they are connected to the WHOLE as postulated by New Physics. The Chinese names of acupuncture points (Xue-Wei 穴位) provide important information concerning their relationship with the Whole and with their medical effect, something which is obscured by the Western habit of point numbering (cf. table 8, p. 10f).

**Table 5. The 12 vessels of acupuncture, the 12 months and the 12 branches of the earth.**

Month	Vessel	Related to	Month	Vessel
October	Zu Jue Yin (left) Liver	Hai - Xu	September	Zu Jue Yin (right) Liver
November	Zu Tai Yin (left) Spleen	Zi - You	August	Zu Tai Yin (right) Spleen
December	Zu Shao Yin (left) Kidney	Chou - Shen	July	Zu Shao Yin (right) Kidney
January	Zu Shao Yang (left) Gall bladder	Yin - Wei	June	Zu Shao Yang (right) Gall Bladder
February	Zu Tai Yang (left) Bladder	Mao - Wu	May	Zu Tai Yang (right) Bladder
March	Zu Yang Ming (left) Stomach	Chen - Xu	April	Zu Yang Ming (right) Stomach

The 12 vessel courses of acupuncture on the foot are deducted from the 12 Branches of the Earth because the foot is connected with the earth. This is shown on table 5 taken from chapter 41 of the Lingshu Jing.<sup>6</sup>

The vessel courses of acupuncture (in Chinese

*Jing-Mai* 經脉), which are erroneously named 'meridians' in the West, and the internal organs are deducted from the cosmic Yin-Yang relationship as can be seen on tables 1-7.

**Table 6. The 10 heavenly stems and the 10 vessels of the hand.**

Number	Stem	Vessel	Number	Stem	Vessel
9	Ren	Shou Tai Yin (left) Lung	8	Xin	Shou Tai Yin (right) Lung
10	Gui	Shou Shao Yin (left) Heart	7	Geng	Shou Shao Yin (right) Heart
1	Jia	Shou Shao Yang (left) 3 Burners	6	Ji	Shou Shao Yang (right) 3 Burners
2	Yi	Shou Tai Yang (left) Small intestine	5	Wu	Shou Tai Yang (right) Small intestine

The 10 vessel courses of the hand are related to the 10 Heavenly Stems, because the human hand is topographically closer to the sky (heaven).

**Table 7. The 5 treasury organs related to the five elements, colours, seasons, sounds, flavour and to the 10 heavenly stems.**

Organs	Liver	Heart	Spleen	Lung	Kidney
Five Elements	Wood	Fire	Earth	Metal	Water
Colour	Blue-green	Red	Yellow	White	Black-blue
Season	Spring	Summer	Late summer	Autumn	Winter
Musical Sounds	Jue 角	Zhi 徵	Gong 宮	Shang 商	Yu 羽
Flavour	Sour	Bitter	Sweet	Pungent	Salty
Ten Heavenly Stems	Jia Yi	Bing Ding	Wu Ji	Geng Xin	Ren Gui

Table 7 provides a general survey of the relation between the 5 treasury organs, the Five Elements, Seasons, Sounds, Flavours and the 10 Heavenly Stems among each other.

Accordingly, the vessel pathways of Chinese medicine and acupuncture are named after the cosmic order and the principle of Yin-Yang 陰陽. However, they have their anatomical roots as well. Their names are:

Tai Yang 太陽,  
Shao Yang 少陽,  
Yang Ming 陽明,  
Tai Yin 太陰,  
Shao Yin 少陰,  
Jue Yin 厥陰.

Numerous acupuncture points have original names referring to the bipolar cosmic order of the Whole, according to Yin-Yang, and indicating the traditional

relationship of *Tian – Ren - Di* 天人地 ('human beings stand in between Heaven and Earth'), for instance:

Tian Fu 天府,  
Shen Men 神門,  
Shen Tang 神堂,  
Shen Feng 神封,  
Shen Zang 神藏,  
Shen Dao 神道,  
Shen Ting 神庭,  
Qi Hai 氣海,  
Shang Yang 商陽,  
Yin Du 陰都,  
Tian Chi 天池,  
Tian Quan 天泉,  
Ri Yue 日月,  
Yang Jiao 陽交,  
Yang Fu 陽輔,  
Yin Gu 陰谷,



Yin Bao 陰包 , plus some others.  
 Yin Jiao 陰交 , Di Cang 地倉 , Di Ji 地机

**Table 8. Comparison of original point names with empty Western numbering of points.**

Original Chinese Point Name (Xue-Wei 穴位)	Translation	Western Numbering of Points
Tian Fu 天府	House of Heaven	Lung 3
Tian Chi 天池	Water pool of Heaven	Pericardium 1
Tian Quan 天泉	Well of Heaven	Pericardium 2
Shang Yang 商陽	YANG of the 4th Sound <i>Shang</i> 商	Large intestine 1
Shen Men 神門	Gateway of SHEN	Heart 7
Shen Tang 神堂	Hall of SHEN	Bladder 44
Shen Feng 神封	Edifice of SHEN	Kidney 23
Shen Zang 神藏	Storage place of SHEN	Kidney 25
Shen Dao 神道	Way of SHEN	Governing vessel 11
Shen Ting 神庭	Palace of SHEN	Governing vessel 24
Qi Hai 氣海	Ocean of QI	Conception vessel 6
Yin Du 陰都	Gathering of YIN	Kidney 19
Ri Yue 日月	Sun-Moon (Yang-Yin)	Gall bladder 24
Yang Jiao 陽交	Crossroad of YANG	Gall bladder 35
Yang Fu 陽輔	Coach of YANG	Gall bladder 38
Yin Gu 陰谷	Valley of YIN	Kidney 10
Yin Bao 陰包	YIN of the uterus	Liver 9
Yin Jiao 陰交	Crossroad of YIN	Conception vessel 7
Di Cang 地倉 (倉)	Storehouse of the Earth	Stomach 4
Di Ji 地机 (機)	Pinnacle of the Earth	Spleen 8

Understanding the cosmic order of Chinese medicine, the meaning of the vessel system and the structure of acupuncture points (which are in fact three-dimensional hollow tubes named *Xue-Wei* 穴位) vanishes completely when such points are simply numbered as is usually applied by Western acupuncture.

This is exemplified by a comparison between original Chinese point names and the respective Western abbreviations (see table 8).

The Chinese system of vessel courses is based on relations within the human organism from which, later in history, the differentiation of syndromes (*Bian-Zheng*

辨證) was constructed. The original vessel courses are the basis for a proper understanding of the following interconnections between the internal organs:

**Tai Yang:** Bladder-Kidney-Small intestine-Heart-Lung.

**Shao Yang:** Small intestine-Gall bladder-Liver-3 Burners-Stomach-Pericardium.

**Yang Ming:** Stomach-Large intestine-Spleen-Small intestine-Heart.

**Tai-Yin:** Spleen-Stomach-Heart-Liver-Kidney-Large and small intestine-Heart.

**Shao Yin:** Heart-Kidney-Small intestine-Bladder-Lung.

**Jue Yin:** Pericardium-3 Burners-Liver-Gall bladder-Heart-Stomach.

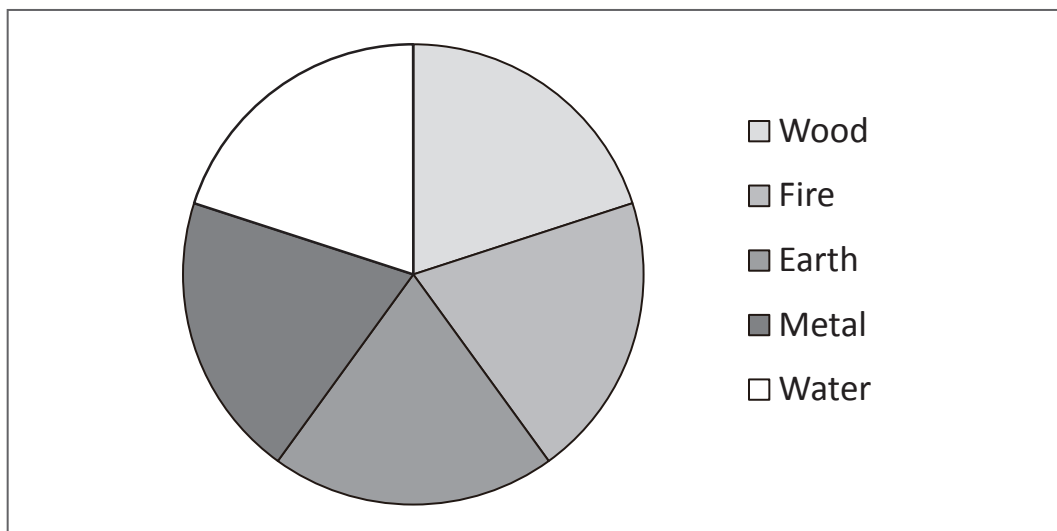
This entails an abundance of possibilities for treatment by acupuncture. Such possibilities were not invented at random. They follow a pre-designed plan, whereby understanding the system of the vessel courses as a Whole and the human being as part of the universe is essential. On such premises the reality of the syndrome differentiation is built (compare page 21 ff.).

What is called “spirit” by quantum Physics is denoted as SHEN in Chinese medicine. On this SHEN as the main substance, the logic of Chinese medicine depends.<sup>6</sup>

Hence, it is nonsensical and also historically incorrect to adapt original Chinese medicine and acupuncture to the terms and theories of orthodox Western medicine in order to make them ‘understandable’ for intellectually retarded members of our community who still cling to the principles of old physics as though it was a gospel. Unfortunately, this mistake is widely practised in our time so that a great amount of money is spent on research projects which can only lead to nothing. On top of this, the genuine understanding of Acupuncture and Chinese medicine in the West is obliterated by such confusion.

## Additional Methods of Chinese Medicine

The Five Elements are a primordial model of what is nowadays investigated by cybernetics in Western science.



**Fig. 1** The Five elements and five related colours.

- Jue 角
- Zhi 徵
- Gong 宮
- Shang 商
- Yu 羽

## The Five Musical Sounds of Chinese Tradition

(They might perhaps be compared with what was called the *Music of Spheres* by the pre-Socratic philosopher Pythagoras)

The material and objective aspects incorporated in Chinese medicine are exemplified by such considerations as:

- Early Chinese **anatomy** is called *Jie-Pou* 解剖 in chapter 12 of the Lingshu Jing. It is the identical term used for modern medical anatomy in China.
- The diaphragm *Ge* 膈 is frequently mentioned as a structure of reference in the Lingshu Jing. It is only accessible by an anatomical dissection.<sup>13</sup>
- The names of the internal organs, which are still the same in modern Chinese medicine as some 2500 years ago, are mentioned in chapter 12 of the Lingshu Jing:
- **Embryology** with an account of the prenatal development of the foetus.

In chapter 10, Lingshu Jing, the Chinese emperor Huang-Di explains the generation of the human being by the combination of a female ovum (egg cell) *Jing* 精<sup>3</sup> with a male sperm (*Jing* 精). When the two have united, the brain *Nao* 腦, and the spinal cord *Sui*



Fig. 2 A page from chapter 12 Lingshu Jing.

髓 (which in my view both correspond to the ectoderm of the three germ layers of modern embryology) unfold. Then, the bones *Gu* 骨 and the blood vessels *Mai* 脈 containing blood *Xue* 血 and *Qi* 氣 come up. The vessels transport nutrients (*Ying* 營) as well as immune defense agents (*Wei* 衛). The emperor points out that “blood and *Qi* (*Xue-Qi* 血氣) circulate continuously within the embryonic vessels without a beginning or end”.



Fig. 3 Development of the human embryo.

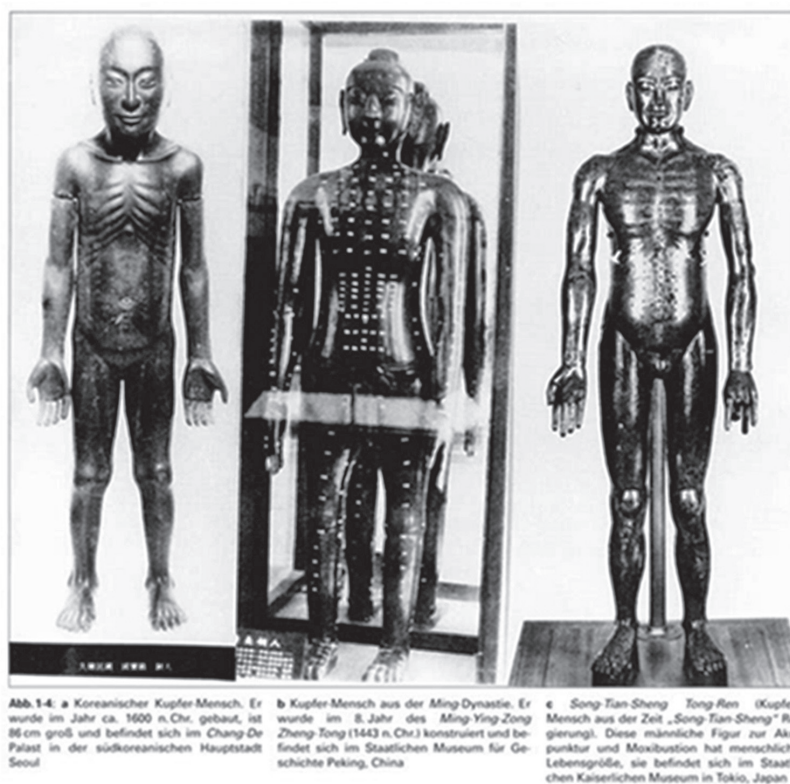
<sup>3</sup> The modern Chinese term for the female egg cell is *Luan Zi* 卵子.

This Chinese source is the very first one in medical history referring to the human blood circulation. “Thereafter, the tendons *Jin* 筋 and the muscles *Rou* 肉 appear. They both protect the internal organs *Zang Fu* 臟腑. Finally, the skin *Pi* 皮 and the hair *Mao* 毛 appear and the new human being is completed.”

- The **pulses** to be felt on the human organism at

the wrist, the carotid artery, the dorsal artery of the foot etc. for establishing a medical diagnosis.

- The Bronze Statue (Copper Man) of Acupuncture (*Tong Ren* 銅人) which was accurately modeled in 1060 according to modern anatomical standards by Wang Wei-yi:



**Fig. 4 Tong Ren.**

- Right: Original Copper Man kept in the Imperial Museum in Tokyo
- Centre: Copper Man from the Ming-Dynasty
- Left: Korean Copper Man
- The **points** (*Xue Wei* 穴位) of acupuncture located at morphologically consistent places of the human organism.

In spite of all these ingenious findings, which

should be judged as medical breakthroughs, the creators of Chinese acupuncture have never taken material or objective aspects as the **foundations** of Chinese medicine. Their inventions were accidental but, nevertheless, quite important discoveries remaining fully integrated into the ONE-WHOLE. We should always remember: There is no strict separation between body and mind in Chinese medicine.

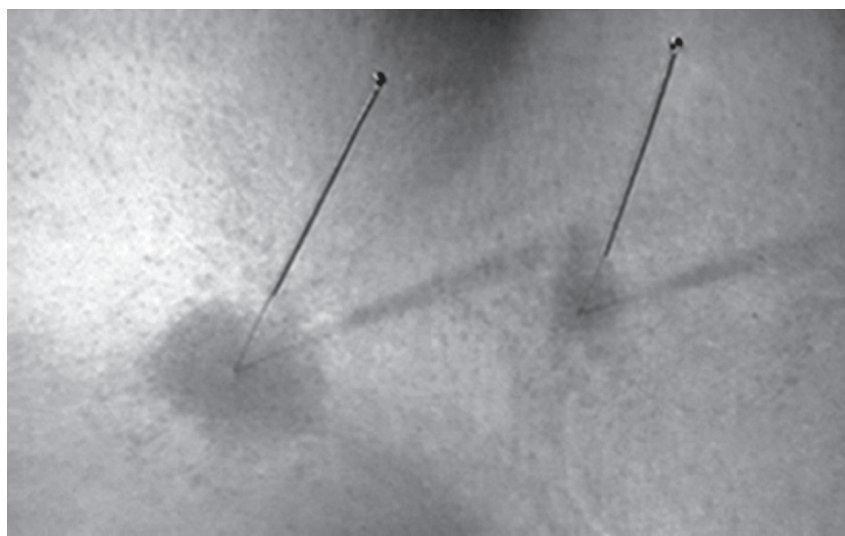
## Clinical Application of Chinese Medicine

In the following, I would like to present a few examples which are to be found in the practical application of Chinese Medicine and acupuncture and which accord the principles of Quantum Physics.

1. By the *De-Qi* 得氣 the 'subatomic' effect of a correct needle insertion can be immediately felt by the patient. There is no limit to be determined between the subjective sensation of the patient and the objective result. The De-Qi cannot be explained by orthodox Western medicine.



**Fig. 5** Launching the De-Qi on point Hegu on a patient's hand.



**Fig. 6** Sometimes a De-Qi results in local hyperemia visible on the skin.



2. In chapter 73 Guan Neng (官能) of the *Lingshu Jing* an acupuncture technique called <*Mou Ci Fa* 繆刺法> is described. In this procedure, a structure positioned on the contrary side of the disease or pain on the human organism is treated. If, for example, the problem is located at the left lower leg, the right lower leg is punctured. This works immediately in most cases so that patients are flabbergasted. The effect cannot be explained by orthodox medicine, but it can be understood according to New Physics by the influx of information distributed over the whole organism and via the vessel courses of Chinese medicine and acupuncture. Moreover, such techniques show the relation of acupuncture to the new scientific field of cybernetics. They demonstrate relations within the Whole according to the system of Five Elements, which are possible according to the theory of New Physics, but unknown to orthodox medicine.

3. Needle techniques according to chapter 75 of the *Lingshu Jing*, are namely: a first method called <*Zhen Ai* 振埃> which is used for a superficial needle application. A second method is named <*Fa Meng* 發蒙>, where the Yang vessels are punctured in order to treat the hollow organs. A third procedure is called <*Qu Gua* 去瓜>; it is used against joint pain and disorders of the *Luo* vessels. A fourth is named <*Che Yi* 徹衣>; it uses points located in the Yang part of the body. The fifth method is named <*Jie Huo* 解惑>. This serves to regulate Yin-Yang. The effect of these 5 techniques cannot be explained in objective material terms according to orthodox medicine, only by using traditional Chinese terms (*Shen* 神, *Yin-Yang* 陰陽, *Tian-Gan* 天干 and *Di-Zhi* 地支, *Qi* 氣 etc.), which do not exist for modern Western medicine and are thus assumed to be mere superstition. However, their results can be realized by both the patient and the doctor

when acupuncture and Chinese medicine are properly applied.

4. The results of traditional Chinese herbs according to the *Shang-Han-Lun* by Zhang Zhong-Jing and the *Jing-Gui Yao-Lüe* etc. are clearly recognizable by patients and doctors, although they cannot be explained in terms of modern orthodox medicine. The prescriptions of the *Shang-Han-Lun* are based on the Ten Heavenly Stems and the Twelve Branches of the Earth, something which can be understood from the names of the vessel courses Tai Yang 太陽, Shao Yang 少陽, Yang Ming 陽明, Tai Yin 太陰, Shao Yin 少陰, Jue Yin 厥陰 on which the *Shang-Han-Lun*'s structure relies.

## Differentiation of Syndromes

### Case History 1: The Bakery Saleswoman Cured with Two Needles

I knew this woman from my time at medical school. She used to sell us donuts, cakes, shortbread, pastries and sandwiches in her little shop next to the University Clinic and she made good strong coffee. During lecture breaks, her shop was always crowded with students. One day she called me and asked for an appointment.

When she appeared at my practice, she complained that she had to undergo stomach surgery. A Billroth 2 operation was to be performed whereby two thirds of her stomach were to be removed. She was quite concerned about this and admitted that she had not only sold the things from the bakery, but was also fond of nibbling them when opportunity offered. Now she had lost her appetite completely. She suffered from a bloated, fiery pain in her stomach, from belching and heartburn day and night. Sometimes she had to

vomit. All her complaints were especially annoying at nighttime. Her mouth was dry, and she complained of a bitter taste. Often she had diarrhea, and recently she was suffering from thrush. On some days her skin and her eyes looked yellowish. She felt exhausted and completely without energy. She asked me whether I could try acupuncture on her before she went into the operation theatre.

I found that her tongue was covered with a thick yellow coating. Her pulse was soft and quick.

“The sweet things have triggered heat inside your stomach and your spleen”, I explained. “On top of that damp-wetness has accumulated in your intestines. The heat and damp must be eliminated. After that all should be fine again.”

“No surgery then?”

“Hopefully not!”

The syndrome analysis was: “Heat and wetness in spleen and stomach.”

There is an acupuncture point located on the stomach vessel of the foot between the 2<sup>nd</sup> and the 3<sup>rd</sup> toe. Its Chinese name is Nei Ting 內庭. According to the Five Elements, this point corresponds with water. This can extinguish fire and heat from stomach and intestines and expels heat-wetness from the liver, which is important to combat intermittent jaundice.

She lay on a couch and I used two acupuncture needles for insertion into the points on both her feet. The needles remained in place for 30 minutes. After that I took them out, the woman put her shoes on and went home.

On the following morning, she called and said that all her complaints had cleared up and she felt absolutely fine. But she would like to come to my clinic once again and brought a basket full of various cakes from her shop. She only wanted to say ‘Thank

you’. More treatment seemed to be unnecessary. For a full month she had a basket full of cakes sent to my clinic. My receptionists made the coffee.

The woman told the customers in her shop about her unexpected cure, and some of these later came to see me. They all wanted to be cured by two needle insertions in one single sitting. However, this wasn’t possible, since a cure depends on a patient’s innate potential to heal.

## **Case History 2: A Hepatitis Patient is “Living Unscientifically”**

In 1988 I had to treat a patient suffering from cirrhosis of the liver after a Non-A non-B hepatitis. When he came for his first consultation he was deeply depressed and frightened as a number of distinguished professors at the university clinic had told him that he would die within a few weeks’ time. There was no therapy open for him, except perhaps a liver transplant, but currently no donor was at hand.

I looked at the man who was in his mid-fifties. The whites of his eyes had a deep yellow tint; his face was completely yellow. Even his lips and tongue were yellow. His cheek-bones protruded from his hollow cheeks, he felt extremely miserable. He said he had lost some 20 kilos and that his appetite had completely vanished. He could not sleep and he suffered from headache, giddiness, low back pain and stomach pain. His G.P. had referred him to me because he knew that I had successfully treated hepatitis patients with acupuncture in the past. The man showed me his laboratory values: The bilirubin was 23.7, GPT and GOT were both about 600, and the Gamma-GT was 230.

The first thing I told him was that I couldn’t understand why the clinicians had predicted his

impending death, and went on to say that I could give him a series of acupuncture treatments to improve his condition.

“Do you think I have a chance?” He asked fearfully.

“I do”, was my answer. “Your clever professor might die before you!” The man gathered fresh hope.

I looked at his tongue, took his pulse, asked him to undress and examined him from head to heel, palpated the tender spots on his body, the acupuncture points into which I would have to insert my needles. I entered his *Bian-Zheng* diagnosis into the file: *Wetness and Heat in Liver and Gallbladder (Gan Dan Shi Re 肝膽濕熱)* and started with acupuncture treatment. After the treatment he felt slightly better, but still very tired.

In the following days he came to see me twice a week. After two weeks the bilirubin had dropped from 23.7 to 12; GOT and GPT had fallen to 200; the Gamma-GT was 80. He looked less yellow. A month later, the bilirubin was 7.5; GOT and GPT were about 60; Gamma-GT was 45. The patient's appetite had returned, he slept better and his dizziness had disappeared. He marvelled that he was still alive and his confidence grew from day to day. After a second month all his laboratory tests were more or less normal. He had gained weight and felt much better. Six months later he took up work again. His health insurances didn't pay him a penny for refunding his acupuncture bills. He sued them because they maintained my cure had been an “unscientific” treatment and his return to health just an `unspecific` effect. Nevertheless, in the end he won his lawsuit against his health insurance after telling the judge that he preferred to be `unscientifically alive` rather than be `scientifically` dead! The judge looked somewhat dumbfounded, but

he possessed enough wisdom to believe him.

A year later he had a minor relapse which I again treated successfully. He was happy; he married his long-term lady-friend. For Christmas he sent me a card saying that the most important aid for him had been my statement that he had a chance to survive and that he had believed me. He lived on for some fifteen years and occasionally came in for support treatments. One of the professors who had prophesied his inevitable death had passed away in the meantime, so that my client was convinced that I possessed oracular powers into the bargain.

## **Differentiating Syndromes (*Bian-Zheng* 辨症 [ 證 ] versus Orthodox Western Diagnoses (*Bian-Bing* 辨病 )**

In order to show the distinction between both types of diagnoses, the orthodox Western and the traditional Chinese, an example of a typical syndrome differentiation is given here in the following. In its way, the integrating, holistic, and patient-centered character of the Chinese method is demonstrated and can be easily distinguished from contemporary Western diagnostic procedures, which are reductionist, objective, and predominantly concerned with objective measurements and the disconnected symptoms of a disease.

The syndrome of “Emptiness of the yin of the Heart and the Kidney with Emptiness Fire” is such an example, and consists of the following 16 clinical symptoms [15]:

1. Low Back Pain
2. Pain in the knee joints
3. Sweating during the night



4. Anxiety
5. Insomnia
6. Dizziness (giddiness)
7. Deafness and tinnitus
8. Loss of hair
9. Dental disease
10. Hyperthyroidism
11. Paroxysmal tachycardia
12. High blood pressure
13. Mental depression
14. Trigeminal neuralgia
15. Red tongue without coating
16. Sparse and fast pulse.

According to and in terms of Western specialised areas and orthodox medical thinking, no less than ten specialists would have to attend to a patient suffering from such symptoms:

1. A specialist in orthopaedics (for lower back and joint pain)
2. A specialist in internal medicine (for high blood pressure)
3. A psychiatrist (for mental depression, insomnia and anxiety)
4. A neurologist (for dizziness and trigeminal neuralgia)
5. A dermatologist (for loss of hair)
6. A specialist in dentistry (for dental disease)
7. A specialist in endocrinology (for hyperthyroidism)
8. A cardiologist (for tachycardia)
9. A specialist in gastroenterology (for the red, burning tongue)
10. A specialist in ENT (for deafness and tinnitus).

For a proper and adequate treatment of an “Emptiness of the yin of the Heart and the Kidney”, however, one single physician, well-trained in Western

medicine, Chinese medicine and Zhen-Jiu would suffice. It is not sufficient in our modern world, however, to be just an expert in Chinese medicine or ‘TCM’ without having thorough knowledge of orthodox Western medicine and epistemology, including the roots of Occidental culture [9,12].

The professional modern practitioner of Chinese medicine must be an expert in both in order to be able to understand, differentiate and treat a Chinese syndrome as well as an orthodox Western diagnosis. Obviously, his or her patients will expect comprehensive medical knowledge and information from their physician. In most cases this one doctor is then able to cure the patient more effectively and quicker than the ten highly specialised Western consultants mentioned above. In addition, the Zhen-Jiu doctor’s and the herbalist’s professional services are available at a much lower cost.

## Evidence Based Medicine (EBM)

A basic fallacy involved in EBM, it has been said, is that it relies on the Cartesian postulate of separation between *res cogitans* and *res extensa* (mind and matter) and can in so far only take an objective, namely the materialistic view of evidence into account. This fallacy is so deeply rooted in the mind of modern Western people that “it will take a long time for it to be replaced by a really different attitude toward the problem of reality” according to Heisenberg.<sup>4</sup> In terms of Aristotelian logic this fallacy is called the **False First Premise** (Proton pseudos προῶτονψευδος).<sup>15</sup> The *subjective* element, which concerns the outlook of the physician as well as that of the individual patient as the genuine starting point, is ignored by EBM, although the ‘care (or management) of individual patients’

condition` is explicitly mentioned in its definition. However, true evidence is the complete adjustment of subjective and objective evidence as the German philosopher, Edmund Husserl, points out.<sup>18</sup>

Thus, EBM overlooks the necessary subjective counterpart of objective findings by recommending `mathematical estimates`. From there the whole trouble starts, and it issues primarily from the Cartesian split, and this accounts for the hypothetical idea of the Placebo effect, a consideration which haunts EBM researchers like a monster, while in fact it is a natural ingredient of clinical medicine. This not only applies to all medical activity, but almost to everything else in human life, something which business people, bankers, teachers and politicians know very well.

Further, EBM succumbs to a so-called **vicious circle** (*circulus vitiosus*) and a *petitio principii* in connection with the inverse sequence of logical steps leading to proof<sup>15</sup>. Expressed in Aristotelian terms: Medicine is the substance (*hypokeimenon* *ὑποκείμενον*); evidence is an accident (*symbebekos* *συμβεβηκόσ*).<sup>15,20,21</sup> This is, in Aristotle's words, τὸ ἐν ἀρχῇ λαμβάνειν, which means `to assume (or to request) that which has been in question above`. Such a thing is not permitted in science. Medicine, therefore, can never be based on evidence alone, when that evidence has been obtained from medicine.

Evidence Based Medicine should for this reason be correctly renamed as Medicine Based Evidence (MBE): Medicine is the original foundation of medical evidence. According to the time-honoured rules of logic, medicine is the substance, and the substance (medicine) can never be proven by an `accident` (`evidence`). This is the principle fallacy of EBM which is exposed by its very name.

Another fallacy implied in EBM and connected with the foregoing, is the **inversion** (*Hysteron proteron* ὕστερον πρότερον).<sup>15</sup> Things are arranged in the reverse way: It is not evidence that implies medicine, but that medicine implies evidence. Consequently, the EBM policy is logically fallacious.

A **perturbation** (*ignoratio elenchi*) takes place whenever a physician with limited understanding of his patient's ailment is unable to analyze the condition properly and assumes that the disorder is mental. The doctor then refers his patient to a psychiatrist who, frequently enough, does not know what to do either... He merely orders tranquilizers and, by doing so, blocks part of his patient's brain activities so that the patient is unaware of his organism's sickness signals so that he can no longer realize them and assumes that he is cured.<sup>15</sup>

The **wrong beginning** or **false cause** (*proton pseudos*, *πρῶτον ψεῦδος*) referred to above is also involved when a patient, who has personally earned his insurance fees, paid them into his health insurance and has, of course, done this as a `whole` individual, is then broken down to single parts when he falls ill.<sup>15</sup> Then he is just considered as

- a sick liver ~ hepatitis;
- an upset stomach ~ gastritis or gastric ulcer;
- an ailing heart ~ coronary infarction;
- a suffering knee ~ osteoarthritis of the knee joint;
- a torn intervertebral disk ~ lumbar pain;
- a hypertension;
- a hypothyroid,
- an accumulation of gallstones, kidney or bladder stones,
- a rheumatoid arthritis etc., etc.

**Confusion** (Metabasis eis alle genos μετάβασις εἰς ἄλλο γένος) takes place when a physician fails to differentiate the whole patient from the average values of a randomized, double-blinded statistical study and explains to a patient that: “60% of your illness can be healed by your medication, but the remaining 40% cannot. Sorry, but that’s the scientific way!” The doctor, for one thing, assumes that his loose explanation is the logically correct one, and, in the second place, he believes that his client is ready to believe this nonsense.

Small wonder, then, that the patient is baffled by such an assertion. Is anyone able to understand this? No. Why? Because it is without the necessary deductive logic and lacks common sense. It is an outgrowth of the above-mentioned ‘mathematical estimates’ which are used instead of genuine *Bian-Zheng* evidence as provided by Chinese medicine. Incidentally, it is precisely at this point the many risks and side-effects involved in modern Western medication have their origin. The medical doctor and the dispensing chemist who are supposed to elucidate these side-effects to their clients are, in most cases, unable to do so, because they no longer understand the puzzle themselves! But they nevertheless comply with such idiotic conventions as these are supposed to be the ‘state of the art’. This is a **contentious inference** (Gr. *σόφισμα δὲ συλλογισμὸς ἐριστικός*)<sup>22</sup>, a sophism, as it merely appears to reason from an opinion which is generally accepted, but is not supported by solid deduction.<sup>23</sup>

Chinese medicine that is correctly understood and correctly applied can be of help here, because it starts from a paradigm different from that used by orthodox Western medicine and this paradigm is widely in line with New Physics. Diagnosis and therapy in Chinese medicine start from the encompassing horizon of the

principle of *Yin-Yang* (archē ἡἀρχή) involving the Whole (To holon *το ὅλον*) of the universe as well as the flow of time, something which allows the induction (Epagogē *ἐπαγωγή*) of further facts, data, diagrams, diagnostics and therapies. This makes deductive Chinese medicine in association with clinical induction so effective and safe that it reduces risks and side-effects to a minimum. I corroborate this fact with the two case histories included in this paper. Because of its rational, epistemological foundation, and when correctly interpreted and administered, Chinese medicine is from the logical (and consequently from the scientific point of view) superior to modern orthodox Western medicine.

Evidence Based Medicine and orthodox Western medicine try to force the LIVING, which has been active in humans and other living beings for a hundred million years, and which can be detected by the Logic of Nature implied in the Uncertainty Relation, back into inert matter. In this way, they are more likely to destroy life than foster it. Simultaneously, EBM swallows an abundance of research funds which have to be covered by the taxpayer. New Physics and Chinese medicine can show us better pathways.

## Summary

The following facts demonstrate the closeness of Chinese medicine to New Physics (Quantum Physics):

1. The constant presence of the **Whole** in Chinese medicine.
2. The **unity of mind and body** in diagnosis and therapy according to the unity of wave and particle within Heisenberg’s ‘**Uncertainty Relation**’ as the origin of the living.

3. Relationships resp. identity within human physiology and of mind and body according to Chinese medicine in accord with the Heisenberg **`Uncertainty Relation`**.

4. Deduction of the vessel courses (*Jing-Mai* 經脈) from the **universal cosmic order** of the *Yi-Jing* (易經) and the structure of the *Shang-Han-Lun* including effects of its prescriptions which are more or less free of side-effects if properly applied.

5. The key role of **information** in transmission of effects of acupuncture and herbal prescriptions within the human organism.

6. The **potentiality** included in Chinese medicine, namely the possibility of curing diseases which are considered incurable by orthodox Western medicine.

7. The **Logic of Nature** incorporated in Chinese medicine.

8. Understanding that a mere **objectivation** of measurements does **not represent full reality**.

9. The notion of Chinese medicine that **isolated matter does not exist** in the reality of the Whole.

## My cautious conclusion is:

Chinese medicine is closer to New Physics (Quantum Physics) than orthodox Western medicine can ever be.

Western medicine will be obliged to adjust itself to the scientific innovations of Quantum Physics if it wishes to maintain a scientific outlook.

Hence, I do not hesitate to call Chinese medicine a medicine which is well adapted to take care of a better future for mankind.

By the way, the worldwide success of Chinese medicine shows that many people have already intuitively accepted the significance incorporated in this truly scientific and, at the same time, natural way of healing. This, finally, turns out to be the most reliable evidence which is available.

A political example documenting this trend is the referendum of Swiss citizens on integrative medicine, held on May 9, 2009 when 67% of the Swiss population voted with YES!



Fig. 7 Documentation of the Swiss Referendum in favour of integrative medicine published in a Swiss periodical on May 18, 2009.

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