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World Zen Well-Being Journal

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## Zen Meditation--close your eyes and nourish the mind by sitting with legs down to the floor



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Through the Zen exercise of Meditation and health preservation in traditional Chinese Medicine, people can be in harmony with the heavens, the earth, and the personnel in the middle. So therefore as to achieve the purpose of the corresponding heaven and human, unity of heaven and human, the balance of yin and yang, coordination of internal organs, smooth meridians, physical and mental health,



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prolonging life, developing intelligence, and stimulating the shallow energy of the human body, which can play a huge role in prevention, treatment, maintaining human health and encouraging specific potential.

Its mechanism lies in regulating microcirculation to achieve the distribution of meridians, the regulation of "qi and blood," the activation of blood circulation and the elimination of stasis, the cultivation of vitality, and the elimination of diseases and prolongation. The root of it is luck and smoothness, and regular blood flow. It is mainly to use the method of sitting with legs down to grasp the coordination of the integration of the three elements (heaven and earth) to train the vitality and mobilize the body's own inherent disease resistance instinct and self-healing ability. And with the improvement of kung fu, you can also do some induction exercises appropriately to achieve tranquility and nothingness, quiet and natural, including everything and amid everything. For example, closing the eyes should be slightly closed when recuperating. The rule is because "the eyes are not confused, the spirit returns to the heart, is the foundation of quiet." Closing the eyes is not only a means of entering the quiet but also the key to retreating, which will relax the acupuncture points of the eyes. So loose is sufficient qi and blood,



beneficial to the protection of the eyes and the recovery of liver function.

### **Unlimited time, place, or direction**

The method of Zen meditation and health care in Chinese Medicine that I practice is regardless of time, place, and direction, and its popular primary process is to sit with legs hanging down to the earth. Sitting on a chair or stool with a suitable height, sitting on a thigh surface to keep it horizontal, calves at a 90-degree angle to the thighs, feet parallel to the ground, the distance between the legs is slightly wider than the shoulders, the palms of the hands are up, naturally placed on the thighs. When the eyes are closed and smiling, the undesirable factors and diseases in the body are meditated in an optimistic state to eliminate all the adverse factors and conditions in the body. Then there is no intention; go with the flow, relax and be quiet, and after 30 minutes of Zen meditation, open your eyes and move your finger slowly when you want to finish the Meditation.

The stillness mentioned here refers to the relaxation of the body, organs, muscles, and bones, not the peace of thinking, not the thought of nothing, the complete lack of consciousness. Therefore, Meditation with closed eyes can obtain three significant benefits: healing and strengthening the body, thinking about life, and practicing



enlightenment. Meditation allows you to feel and reflect on your work, energy, and study problems. And at the same time, you can accumulate high-energy static electricity, strengthen the body, eliminate diseases, and increase wisdom. People who are busy with work can keep their mobile phones at hand, answer the phone with their eyes closed during Meditation, and continue to meditate after the call is over.

### **Posture essentials – relaxation, straight, unintentional**

During the meditation process, the waist should sit as straight as possible and can not straighten the chest and the feet, as long as the shoulders are relaxed. The shoulders and elbows droop slightly, forming a trunk and back as soon as the waist straightened. The lumbar spine will be relaxed, which is the key to loosening, which is conducive to small Sundays. In addition, the cervical spine should be straight and relaxed; The head should be slightly hooking inward, the chin should be adduct, and the hundred meeting points should face up. Eyes slightly closed, face smile, stretch face. At the same time, the teeth and lips should be gently closed, and the tongue should place in the middle of the mouth, which should slightly suspend. So that it is easy to produce saliva, and the saliva produced during Zen meditation contains a lot of substances to swallow.



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At the core of this Zen meditation, the method is "no mind, " not observance during the retreat. It means not concentrating your thoughts on any part of the body, relaxing, quiet, natural, thinking of nothing, and achieving "four emptiness", which is fundamental to ensure that the power is enormous and the effect is fast. And it is also the key to ensuring that this method will not go wrong. Since the Zen retreat method handed down by this family has no intention, does not cooperate with breathing, and everything is natural, it will not go wrong. But if you insist on practicing other methods simultaneously and do not follow the requirements of this law, there may be adverse reactions.

For middle-aged and elderly patients and sick patients, you can not stick to the posture, you can constantly adjust your sitting posture during the process of closing your eyes and health, and it is appropriate to take the most comfortable stance. In addition, closed-eyes health care and all religious beliefs are not contradictory. Anyone can practice, without any spiritual color, anyone can obtain a sound body through scientific meditation practice, through persistent persistence, and then better work, life, to pursue and practice their ideals and beliefs





The hanging-down leg pose is below



### **Optimal exercise time and Qi flushing reaction mechanism**

The health care treatment time for closed eyes is ideal for one and a half (1.5) hours. Then, according to the actual meditation situation, feel the effect is good. Although the longer the time of daily insistence, the better the outcome. But we emphasize more to persist every day, can not practice for three days, and stop for the next two days. For





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example, one day, happy to sit for 8 hours continuously, and then intermittently, not as good as the effect of insisting for 30 minutes every day, accumulate over time to have merit, will have good results. For example, if we have a pimple in our body when it is about to produce pus, it is often the most painful. Can you think this is bad? However, after the pus breaks and comes out, it will not hurt. At this time, you will feel no swelling, no pain, and gradually heal, and then it will be good. The same is true for closing my eyes to treat diseases. For example, I practice closed eyes because of headaches, and the headache alleviated through a period of Meditation, and my waist is not good, and sometimes it hurts. It is to dig out the root of my latent disease. Chinese Medicine talks about the heart of the treatment, indicating that my actual headache is caused by the kidneys, from the Chinese medicine discussion is to say that the headache caused by kidney deficiency and cold, and the root of the disease is in the kidney; the surface is in the head.

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## To Commemorate Professor Manfred Pokert

### 回忆满晰博教授

Dr.med.John Zhou



在习主席 20 大发出重点发展中医学的号召后，有多人找我了解满晰博教授 Prof. Manfred Pokert。满晰博原是慕尼黑大学远东研究所所长。他可以称为在西方最有影响力，最推崇中医的学者。他治学严谨，工作勤奋，写了大量高质量的中医学著作，如中医学大词典、中医诊断学、中医基础学、中药学、方剂学、针灸学、中医手法学等。在西方汉学界，他被公认是当代最有权威的汉学家，在医学界甚至被认为是西方中医学的教皇。

Under the calling of President Xi in the 20<sup>th</sup> National Congress to focus on the development of Traditional Chinese Medicine (TCM), some acquaintances came to me, hoping to know more information about Professor Manfred Pokert. Professor Manfred Pokert was director of the Institute for Far Eastern Studies at the University of

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Munich. He is arguably the most influential and highly regarded Chinese medicine scholar in the West. Given his rigorous spirit in his academic studies and diligence in his work, he has written a large number of high-quality traditional Chinese medicine works, such as *the Dictionary of Chinese Medicine*, *Diagnostics of Traditional Chinese Medicine*, *Basic science of Traditional Chinese Medicine*, *Traditional Chinese Medicine, Prescriptions, Acupuncture and Moxibustion*, and *Traditional Chinese Medicine Techniques and etc.* In the western sinology circle, he is regarded as the most authoritative Sinologist in contemporary times, and in the medical circle, he is even regarded as the pope of western Traditional Chinese Medicine.





图 1 满晰博教授

Figure 1. Professor Manfred Pokert

我就是满晰博在中国中药报上提到的那位把他的膝关节炎治好並和他共同撰写德文中医手法学一书的周医生 Dr. John Zhou。

I am Dr. John Zhou, whom Prof. Manfred Pokert mentioned in the *Chinese Traditional Medicine Journal*, who cured his knee arthritis and co-authored a German book on *Traditional Chinese Medicine Techniques*.

我与满晰博教授的缘份要追溯到 1987 年。那时，他以慕尼黑大学远东研究所所长的身份,应中国中医研究院的邀请来华访问。我当时是他中医研究院的陪同。所以，他在中医研究院、北大等院校进行的学术交流活动我都在场。我记得当时他与中方讨论最多的问题还是关于中医翻译标准化的问题，因为当时各国对中医术语的翻译非常混乱。他认为中医的翻译应采用希腊语，因为中医八纲辨证中的寒热虚实、阴阳表里是有多重含意的，不能从它的表面字意去理解，如果中医的寒热用 cold 和 hot 去翻译显然词不达意。而古希腊语与古汉语类似，有言简意赅的特性。这种语言，善于表达中医术语那种一词多意、包罗万象的思想。



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The acquaintance with Prof. Manfred Pokert dates back to 1987. At that time, he visited China at the invitation of the China Academy of Traditional Chinese Medicine as director of the Institute of Far Eastern Studies at the University of Munich. I was accompanying him at the Academy of Traditional Chinese Medicine. Therefore, I was present in his academic exchange activities with the Academy of Traditional Chinese Medicine, Peking University and other universities. I remember that the issue he discussed most with the Chinese side at that time was the standardization of TCM translation, because the translation of TCM terms was very confusing. He believed that the translation of TCM should be in Greek, because the cold (寒) and heat (热) in the *Syndrome Differentiation of the Eight Principles* of traditional Chinese Medicine, *Yin* and *Yang*, have multiple meanings, which cannot be understood from the superficial meaning. If the translation of the cold (寒) and heat (热) in TCM is cold and hot, it is obvious that the words do not reach the meaning. Meanwhile, ancient Greek is similar to ancient Chinese in that it is concise and comprehensive, a language that is good at expressing multi-meaning, all-encompassing thoughts of the term of Chinese Medicine.





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我除了陪他参加各种学术交流活动外，还经常陪他在京游览名胜古迹。他最喜欢去的地方是北海永安寺。我们经常在永安寺内乾隆读书的静憩轩里促膝长谈。由于我们之间的谈话是非正式交流，所以讲话比较随便，有些对中医的争议问题，他在公开场合没发表过意见，但我们在一起时他都坦率地说出他的想法。

In addition to attending various academic exchange activities with him, I often accompanied him to visit scenic spots in Beijing. His favorite place to visit is *Yong'an Temple* in Beihai. We often had a long talk in the quiet rest room named *Jing Xi Xuan* where Emperor Qianlong studied in *Yong'an Temple*. Since the conversation between us was informal, we spoke casually. He did not express his opinions on some controversial issues of traditional Chinese Medicine in public, but he always spoke his mind frankly when we were together.

我们讨论最多的问题就是关于中医的发展问题，因为有很多人认为中医是没有发展的医学。例如中医至今仍用3千年前的“黄帝内经”作为中医学的基础教材，这对西方人来说是不可思议的，因为西医的教科书几乎几年就翻新，几十年就淘汰。而“黄帝内经”至今仍是中医教学的基础课本。这就证明了中医落伍，不合时代潮流。



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The most discussed question was about the development of TCM, because many people think TCM is a medicine without development potential. For example, Chinese Medicine still uses the 3,000-year-old "*Huangdi Neijing*" (*The Yellow Emperor's Canon of Internal Medicine*) as its basic textbook, which is incredible to westerners since textbooks of Western Medicine are updated almost every few years and are eliminated within a few decades. The "*Huangdi Neijing*" is still the basic textbook for TCM teaching, which might prove that Chinese Medicine is out of date and against the trend of times.

满晰博则认为中医非但不比西医落后，反而更成熟。他说：西医是根据现实唯物主义思想发展起来的学科，中医则是根据高维辩证主义思想发展起来的学科。应该说中西医是两股道上跑的车，走的是一个方向。

However, Prof. Manfred Pokert held the point that Chinese Medicine is not inferior to western Medicine, but more mature. He once said: Western Medicine is based on the idea of realistic materialism, while Chinese Medicine is based on the idea of high-dimensional dialectical development of the discipline. It should be said that traditional Chinese Medicine and western Medicine are two cars



running along the road, but not in the same direction.

如果我们把知识比为一座大金字塔的话，中医是从金字塔下往上发展，因为中医求的是道，塔尖就像征着道，它可以简单由阴阳二字来概括，所以说“大道至简”。西医则是从金字塔上往下发展。因为西医求的是学问，知识的发展是从金字塔尖往下发展，也就是说越发展越往下，越往下就越多、越复杂。金字塔底部就像征着数量的繁多复杂。这就是为什么道德经说：“为学日增，为道减”。这就是为什么中医处在金字塔尖，而西医则处在金字塔底。中医观查这个金字塔是从高维空间全方位地看，也就是说从上往下看金字塔，那么看见的四边形，也就是阴阳，表里，寒热的形象化，这就是道，也就是自然的规律。

If we compare knowledge to a great pyramid, traditional Chinese Medicine develops from the bottom of the pyramid, since what traditional Chinese Medicine seeks is the *Tao*, and the spire is like the *Tao*. It can be summarized simply by the word *Yin* and *Yang*. Therefore, it is said that "the greatest truths are the simplest". Western Medicine works its way down from the pyramid, since western Medicine seeks knowledge and the development of knowledge is from the top of the pyramid to the bottom, that is to say, the more it develops, more



knowledge emerges and the more complex it turns out. The base of the pyramid is like a sign of quantity and complexity. This is why the *Tao Te Ching* says, "He who devotes himself to learning (seeks) from day to day to increase (his knowledge); he who devotes himself to the Tao (seeks) from day to day to diminish (his doing)." That's why Chinese Medicine is at the top of the pyramid and Western Medicine at the bottom. In traditional Chinese Medicine, the pyramid is viewed from a high dimensional space in an all-round way, that is to say, if you look at the pyramid from the top down, the quadrilateral you can see is the visualization of *Yin* and *Yang*, exterior and interior, cold and heat. This is the Tao, or the law of nature.

中医走的是老子道家之路，也就是人法地，地法天，天法道，道法自然。而自然的规律如日夜，春秋冬夏是永远不会变的。中医既然根据自然的规律发展，那么当然中医也是不变的，所谓天不变道亦不变。

Traditional Chinese Medicine follows the path of Laozi's Daoism, that is, for I am abstracted from the world, the world from nature, nature from the way, and the way from what is beneath abstraction. And the laws of nature such as night and day and the changes of



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spring, autumn, winter and summer will never change. Since Chinese Medicine develops according to the laws of nature, then of course it is also unchanged, i.e. the so-called heaven does not change, so does the *Tao*.

西医观察这个金字塔是从三维空间看问题的方法，就是在地面上看金字塔，西医就在金字塔的下面，越往下就越远离自然法则，越远离自然，就越变化多端，就越复杂。这就是为什么西医的发展这么快，因为它根据亚里斯多德的思想，即，如果大自然不能满足人的愿望，那么人就要与大自然作斗争。科学技术实际上就是人们战胜大自然的一种武器。而人的欲望则是永无止境的，所以科学就要不断地迅速发展，而西医也随之迅速发展。

Western Medicine looks at the pyramid from the perspective of three-dimensional space, which is to look at the pyramid from the ground, while Western Medicine is at the bottom of the pyramid. The further down you go from the pyramid, the further away from the natural law, and the more varied and complicated it will be. This is why Western Medicine has developed so fast, because it is based on Aristotle's spirit, that is, if nature does not fulfill man's wishes, then man has to fight against nature. Science and technology are actually



kinds of weapons against nature. Since human's desires are endless, science needs to develop rapidly, and Western Medicine develops rapidly in parallel.

如果我们把疾病也比作金字塔的话，那么中医与西医治病不同的地方就在于西医治病是治在金字塔下面，用抗生素药物，手术切除的方法，它行之有效，但繁多复杂。而中医治病则是治在金字塔尖上，也就是调节阴阳。它同样行之有效，但简单易行。因为塔尖的阴阳如果歪一点，塔下面就会歪一片，塔尖的阴阳调整好了，下面自然也就好的。所以中医的病名很简单，就是八纲辨证的，阴阳、表里、寒热、虚实。而治疗就是调节阴阳、表里、寒热、虚实。它虽然简单易行，但施之有效。这就是大道至简，求质量而不求数量。而西医治病就是求数量，你看西医诊断的病名是越来越繁多，越来越复杂，而治疗的方法却贫乏不足。

If we compare the disease to the pyramid, the difference between Chinese Medicine and Western Medicine is that Western Medicine treats the disease under the pyramid, using antibiotics, drugs and surgical excision, following an effective but complicated treatment. Chinese medicine deals with the treatment on the top of the pyramid, that is, to balance *Yin* and *Yang*, a method which works effectively and





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easily. Since in case that the *Yin* and *Yang* of the spire are skewed, the bottom of the pyramid will be crooked. If the *Yin* and *Yang* of the spire are adjusted well, the base of the pyramid will be fine naturally. Therefore, the name of TCM disease is very simple, following a *Syndrome Differentiation of the Eight Principles, Yin and Yang*, external, cold and heat, virtual and real. The treatment is to adjust Yin and Yang, outside and inside, cold and heat, virtual and real. Simple as it is, it is very effective for treatment. This is what the saying goes: the greatest truths are the simplest; and focusing on the pursuit for quality not quantity. While Western Medicine is to treat by weighing more on quantity, as you can see from the increasing number of the disease names from Western medicine diagnosis, which is getting more and more complex, while the treatment method is scare and poor.



图 2 金字塔天人合一图

Figure 2. The *oneness of heaven and humanity* in the pyramid

我们经常讨论的另一个问题就是气功和针灸的问题。满晰博认为，西医是近百年来随着工业革命发展起来的，它的基础是科学技术，而



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科学的第一个信条则是眼见为实。由于中医的经气运行与针灸穴位在人体解剖中都看不到，所以西医认为中医不科学，从根本上就否定了中医。中医已有三千年历史，当时还没有解剖学，所以中医对人体的认识是通过气功，在高维空间获得的信息。经络是人体在高维空间的一种存在形式。

Another question we often discussed is *Qigong* (a system of deep breathing exercises) and acupuncture. Professor Manfred Pokert believed that Western Medicine is developed over the past century along the pace of the Industrial Revolution, with its basis from science and technology, while the first creed of science comes to "*seeing is believing*". Since the movement of *Qi* and acupuncture points in TCM are not visible in human anatomy, Western medicine practitioners consider TCM unscientific and denies it fundamentally. Chinese Medicine has a history of 3,000 years and there was no anatomy at that time. Therefore, the understanding of Chinese Medicine about the human body was realized through *Qigong*, to obtain information in the high dimensional space. The system of meridians and collaterals is a form of existence of human body in high dimensional space.

中医气功之练气存神，其实不外乎，杜绝万缘，坚持一念，使人



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从三维空间解放出来，而进入高维空间。例如当人在看电影时，他看到的只是二维空间，只有人把眼睛从电影屏幕上挪开时他才能看到三维空间。同样，在三维空间中，人只有把三维空间的事情都忘掉，这样人才可以进入四维空间。气功的调心，就是让人忘掉人在三维空间的一切喜怒哀乐，而进入四维空间。所以他认为，气功应该用儒家所讲的坐忘来表达更为准确。

In fact, the practice of *Qigong* in traditional Chinese Medicine is nothing more than putting an end to all kinds of things and insisting on one's mind, so that people can be liberated from the three-dimensional space and enter into a higher-dimensional space. For example, when a person is watching a movie, what he sees are only two dimensions. He can only see three dimensions when he takes his eyes away from the movie screen. Similarly, in the three-dimensional space, people can only enter the four-dimensional space only if they forget all the things in the three-dimensional space. The centering of *Qigong* is to make people forget all the joys and sorrows in the three-dimensional space and enter into the four-dimensional space. Therefore, Professor Manfred Pokert believed that *Qigong* should be more accurately expressed by the Confucian concept of Meditation and the state of forgetting.



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我问他：您为什么能肯定四维空间比三维空间好呢？他说，人的眼睛只是为了生存在三维空间而设的，所以人眼看不到四维空间，其实人的双眼所看到的现象还不到真实世界的百分之四。人们都是沉迷在三维空间中，就好像柏拉图理想国中描写的洞穴人一样。但是我们可以根据推理肯定空间是越高越好。因为我们知道一维空间就是一条线，二维空间是一个平面，三维空间就是一个立体。二维世界再美的画也不能和三维世界相媲美。

I once asked him: How can you be sure that four dimensions are better than three dimensions? He responded that human eyes are only designed to live in three dimensions. Therefore, human eyes cannot see four dimensions. In fact, what human eyes can see is less than four percent of the real world. People are immersed in three dimensions, like the cave men in Plato's *Republic*. However, what we can infer is that the higher the space dimension, the better it will be. Since we know that one dimensional space is a line; two-dimensional space is a plane; and three-dimensional space is a solid. The two-dimensional world is not comparable with the three-dimensional world.



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以此类推，我们可以想像三维空间不如四维空间。练气功就是为了获得四维空间的能量。这种能量在人体内就称之为气。它不像心肝肾肺脾，各有其特性。气在人体中代表的是一种共性。但它可以到任何一个脏腑中去发生作用。如果我们用中国天人合一的理论把人体当作一个小世界的话，那么气在这个小世界的作用有些像金融货币一样，它是一互通有无的工具。

By analogy, we can imagine that three dimensions are not as good as four dimensions. Practicing *Qigong* is to gain energy from four-dimensional space. This energy is called *Qi* in the human body. It is not like the heart, liver, kidney, lung and spleen, each has its own characteristics. *Qi* in the human body represents commonness, and it can work in any internal organ. If we take the human body as a small world according to the Chinese theory of the oneness of heaven and man, then *Qi* plays a role in this small world like a financial currency, which is a tool for exchanging goods in need.

我举一个办婚礼的例子。婚礼主人往往事先给应邀的客人打招呼，不要送礼品，最好送钱。因为主人拿到的各种带有特性的礼品并不一定是他所需要的，而钱在社会上代表的是一种共性，人们可以用它来换取特殊的物质。而从四维空间得到的能量就好像是一种流通性强的





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硬通货。所以高维能量可以在人体内增强流通性。中医不是说“不通则疼”吗！其实针灸的作用也在于从高维空间获取能量。针灸的穴位实际上就是四维空间到三维空间的焦点，因为从高维空间向低维空间转换时就需要一个焦点，例如照像机就是通过镜头的聚焦作用把三维的立体图像转到二维的平面图像。针灸穴位同样也是一个道理，它只不过是

是通过穴位这个聚焦点把四维的能量转化到三维的人体来。

Let me give you an example of holding a wedding. Wedding hosts often greet invited guests and send a message in advance, i.e. instead of sending gifts, the invited guests can send money, which is more preferable, since the host gets a variety of gifts with characteristics are not necessarily what he needs, and money represents a kind of commonness in society, which means that people can use it in exchange for special materials. And the energy from the four-dimensional space is like a liquid form of hard currency. In consequence, high dimensional energy can increase fluidity in the body. As the Chinese Medicine's saying goes: "Obstructed fluidity leads to general pain"! The purpose of acupuncture is to extract energy from higher dimensions. The acupuncture point is actually the focal point from the four-dimensional space to the three-dimensional space, since a focal point is needed for the conversion from the high-



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dimensional space to the low-dimensional space. For example, the camera transfers the three-dimensional image to the two-dimensional plane image through the focusing effect of the lens. Acupuncture points follow the same principle, which transform the four-dimensional energy into the three-dimensional body through the focal point of acupuncture.

满晰博见多识广，博学多才。可以说是行足东西十万里，文通中外五千年。我和他在中国的那段短期交往使我身心受益匪浅，而我后来在德国与他共处的二十年时光则更使我学业不断得到升华。

Well informed and knowledgeable, Professor Manfred Pokert travelled extensively from west to east by covering one hundred thousand miles and grasped the essence of literature and 5,000-year civilizations both inside and outside. The short time I spent with him in China benefited me mentally and physically, and the twenty-years period spent with him in Germany helped me progress further on my studies.

1988 年，经满晰博介绍我来到了德国著名的布金格私立医院 Dr. Otto Buchinger sen, 从事中医临床工作。满晰博经常给我介绍病人，



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他给我送来的第一个病人就是他自己。当时西医诊断他患膝关节炎要给他换关节。他一瘸一拐地从慕尼黑来找我。我用了两个星期的时间治好了他的腿。1996年我完成学业，获维藤/海德克大学医学博士学位。同年，满晰博教授向我提出与他共同撰写中医手法学一书。这本书我们用了两年的时间才把它写完，出版后我就以此书为教材在慕尼黑满晰博创建的国际中医学会教中医手法。

In 1988, via the introduction of Professor Manfred Pokert, I went to the famous Private Hospital of Buchinger Dr. Otto Buchinger sen in Germany and was engaged in clinical work of traditional Chinese Medicine. Professor Manfred Pokert often introduced patients to me. The first patient he sent to me was himself. At that time, Western Medicine diagnosed him with knee arthritis and had to replace his joints. He came limping to me from Munich. I fixed his leg in two weeks. I completed my education in 1996 and received a degree of Medical Doctor from Witten/Herdecke University. In the same year, Professor Manfred Pokert asked me to co-write a book on TCM techniques with him. It took us two years to write the book, and after it was published, I used it as a teaching material to teach TCM techniques at the International Association of Traditional Chinese Medicine founded in Munich by Professor Manfred Pokert.

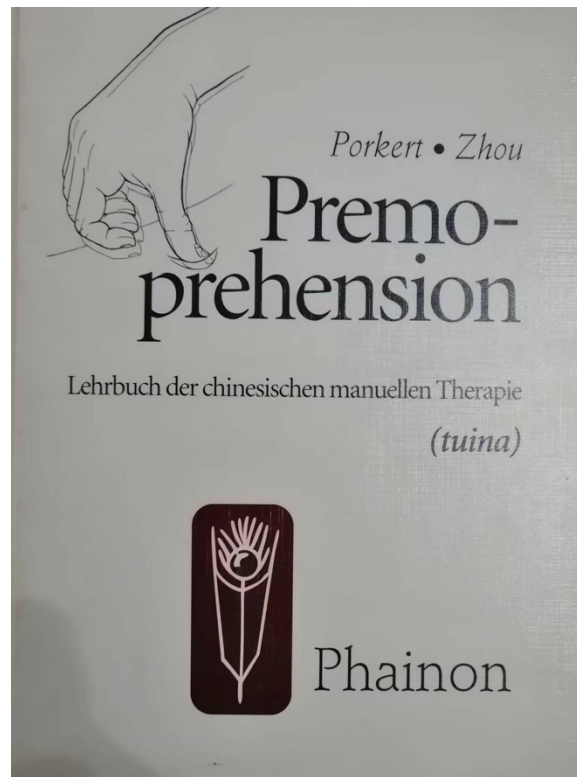


图 3 我和满晰博合著的书籍中医手法学

Figure 3. The book on TCM Techniques co-authored by  
Professor Manfred Pokert and me





图 4 我在汉堡讲中医手法学

Figure 4. I was lecturing on TCM techniques in Hamburg

那时满晰博就提出了和我共同成立一个出版社的主张。这个出版社的宗旨在于推广传播中国传统文化。于是我们就建立了东周出版社 (ost-zhou-verlag), 出版社的第一笔创业资金就是满晰博出的。

At that time, Professor Manfred Pokert proposed to set up a publishing house with me, with the aim to promote traditional Chinese culture. Then, we established the Dongzhou Publishing House (ost-zhou-verlag), and the first venture capital of the publishing house was made by Professor Manfred Pokert.

我与满晰博教授共同工作的 20 年里做了大量推动发展中医的项目。2001 年我与满晰博教授和他的得意门生葛瑞腾教授 (Prof. Henry J. Greten) 一起在海德堡创办了德国中医学会 DGTCM, 专门从事中医教学工作。2006 年我还和葛瑞腾教授一起协助上海中医学院在汉堡大学建立中医门诊部。

During the 20 years of co-working period, I and Professor Manfred Pokert have made a lot of projects to promote the development



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traditional Chinese medicine. In 2001, I, with Professor Manfred Pokert and his pupil Prof. Henry J. Greten, together founded DGTCM in Heidelberg in Germany, specializing in traditional Chinese medicine teaching. In 2006, together with Prof. Henry J. Greten, I also assisted Shanghai College of Traditional Chinese Medicine in establishing an outpatient department of traditional Chinese Medicine in Hamburg University.

在我的 30 年行医生涯中，我用中医针灸、推拿、气功等方法治愈了成千上万的德国人，其中包括许多国际政商界要人，这些人大部分都是经满晰博介绍而来的。满晰博教授一生热爱中国，热爱中医，对中医矢志努力，耕耘不懈，学而不厌，诲人不倦。他今天虽然已经离开了我们，但他老人家永远活在中国人民的心中。他一生为之呕心沥血的中医事业正走向康庄大道，我们共同创建的东周出版社现在已经出版了德文《中国传统文化全书》《中医全书》《西游记》《水浒传》《三国演义》《红楼梦》《中国哲学与宗教》《中医基础》《中医骨科学》《中药方剂学》《针灸推拿学》《实用气功学》《中国艺术》《西方心理学与东方宗教》等 50 余本有关中国传统文化的书。

In my 30-years career of practicing Medicine, I have used the methods of Chinese medicine acupuncture and moxibustion, massage,





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*Qi Gong* cured tens of thousands of Germans, including many international business leaders, political leaders, many of whom are introduced by Professor Manfred Pokert. Through all his lifetime, Professor Manfred Pokert loved China, loved traditional Chinese Medicine, spared no efforts in studying and cultivating TCM unremittingly, and kept insatiable in learning and teaching. Although he is no longer with us today, he will always live in the hearts of the Chinese people. The career of traditional Chinese Medicine, which he has worked hard for all his life, is on its way to success. Dongzhou Publishing House, which we co-founded, has now published in German *Book of Traditional Chinese Culture, the Book of Traditional Chinese Medicine, Pilgrimage to the West, Heroes of the Marshes, the Romance of The Three Kingdoms, A Dream of Red Mansions, Chinese Philosophy and Religion, Fundamentals of Traditional Chinese Medicine, Bone Science of Traditional Chinese Medicine, Traditional Chinese Medicine Formulations, Acupuncture and Massage, Practical Qigong, Chinese art, Western psychology and Eastern Religion*, and more than 50 books on traditional Chinese culture.

如果他老人家今天能听到习主席在 20 大报告中提出的加强发展中医国策的消息, 他将会感到多么的欣喜和安慰! 作为他老人家的志



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同道合的学生和中华民族的一员，我一直以他老人家为榜样，尽自己全力推广、传播、光大中华传统文化和医学，以告慰他老人家的在天之灵。

How gratified and comforted he would be, if he could hear the news of strengthening the national policy of TCM proposed by the President Xi in the 20th National Report! As one of his like-minded students and a member of the Chinese nation, I have been taking him as an example and doing my best to promote, spread and carry forward the Chinese traditional culture and Medicine, so as to comfort his soul in the heaven.

Author: Dr. John Zhou graduated from Beijing University of Chinese Medicine. He used to be a doctor of the China Academy of Chinese Medical Sciences. He went to Germany to study in 1989 and received a doctor's degree from Witten Herdecke University in 1996. Since 1997, he has been engaged in clinical and teaching work of Traditional Chinese Medicine in Dr. Otto Buchinger Private Hospital in Germany. He also served as the chairman of the Association for the Promotion of Chinese Traditional Culture in German.



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Dr. John Zhou has been devoting himself to the dissemination of Chinese traditional culture and Medicine. He has made important contributions to the dissemination of Chinese traditional culture and Medicine in the world. In the field of Traditional Chinese Medicine, he presided over the editing of the German version of the *Complete Book of Traditional Chinese Medicine*, published the German version of the *Complete Book of Traditional Chinese Medicine*, the *Bone Science of Traditional Chinese Medicine*, the *Science of Acupuncture and Massage of Traditional Chinese Medicine*, the *Science of Prescriptions of Traditional Chinese Medicine*, the *Practical Qigong*, the *Fundamentals of Traditional Chinese Medicine*, and the *Science of Traditional Chinese Medicine*. He co-authored the *Massage of Traditional Chinese Medicine* with Professor Dr. Manfred Porkert, a world-famous German sinologist (the People's Daily on February 2, 1986 specifically introduced Professor Dr. Manfred Porkert's deeds). In terms of Chinese traditional culture, he has published the German version of the *Complete Book of Chinese Traditional Culture*, *Chinese Philosophy and Religion* as well as Cartoons of the Four Great (famous) Classical Novels (see Appendix 1 for the specific contents): The *Romance of the Three Kingdoms*, the *Water Margin*, the *Dream of Red Mansions* and the *Journey to the West*. The publication of the above-



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mentioned books fully demonstrates Dr. John Zhou's hard work and fruitful results in spreading Chinese traditional culture and Medicine to the world.

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## Prostrate, Exercise, and Yang energy

**Dr. Yiping Zhou Thelander**

Integrative Health Medicine College

at the University of East-West Medicine



In the book "I Aspire to Have No Regrets,"<sup>1</sup> Master Zhen-Ru says: [As a Buddhist monastic, as a layperson, in this lifetime, you must experience the happiness resulting from prostrating to the Buddhas! It is a magical feeling. Moreover, it is the same As walking on air, .and One has to experience it. It is enjoying various gourmet foods and seeing the world's wonders. However, if you continuously prostrate in front of the Buddhas, one day, you will experience the immense joy it brings! Do take note! Prostrate is a feeling that can experience concentration. Moreover, when you experience it, tell about it, for that

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<sup>1</sup> Current temporary translation of book title (to be confirmed)



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brings more joy than anything else.

As a Buddhist practitioner, prostrating to the Buddha is an essential part of the practice, taking refuge in the Three Jewels, repenting our karmic obstacles, and accumulating Buddhist merits. A Buddhist practitioner putting the teachings into practice should practice prostrations along with taking refuge in the Three Jewels. Prostrate is the guidance in the seven branches of worship on how to show respect to Buddhas.

Mahāratnakūṭa Sūtra 《The Great Treasures Collection Sūtra》 ) says, "The Buddhist practitioner should visualize these thirty-five Buddhas in front and above his head. He should bow to all the Buddhas, repenting with pure intention. If the practitioner can eliminate their non-virtuous karma, then they will be able to see the Buddhas. To help all sentient beings, the Buddhas appear in various forms and are not affected by the Dharma Realms. They fulfill the wishes of all sentient beings to be happy and help them attain full enlightenment." Furthermore, achieving full enlightenment is the aspiration of many accomplished practitioners in ancient and current times.

During Lama Tsong-Kha-pa's meditation retreat in Akha, Tibet, the Thirty-Five Buddhas appeared before him. Thus, he was able to record



their appearances. Lama Tsong-Kha-pa composed 《 *The Great Treatise on the Stages of the Path of Enlightenment* and attained full enlightenment. 》 , Even though he had completed hundreds of thousands of prostrations to the Thirty-Five Buddhas, every night before going to bed, he would still complete thirty-five rounds of prostrations to the Thirty-Five Buddhas. , Thus, showing that this is an essential practice for Buddhist practitioners.

The practice of the Thirty-Five Buddha Prostrations is comprehensive as it includes: (1) the purification and removal of karmic obstacles, (2) the accumulation of merits, and (3) the making of aspirations and dedication of merits. It is also known as "The Sutra of the Three Collections" or the "The Sutra of the Three Sections.

"When practicing the Thirty-Five Buddha prostrations, the intention should be repentance of non-virtuous karma. It uses purification through the four powers, with the actions, speech and mind focused on the practice - chanting each Buddha's name, completing a full-body prostration, and praying for refuge in and protection from each Buddha. When prostrating, visualize the body multiplying into infinite forms, the equivalent of all sentient beings in the world, and all these forms prostrating together, thinking: "With my body in





these infinite body forms, we prostrate to the countless Buddhas ." it can experience the joy of this. According to the Sutra, this joy like similar to physical and spiritual joy, like physical and spiritual ability derived from meditation or similar states." Source: *Moonlight Discussion Group* Bliss and Wisdom Group. ( 3)

One hundred thousand full-body prostrations are the beginning of a complete practice of the Thirty-Five Buddha prostrations. During prostrations, there are physical and mental difficulties. Furthermore, these test perseverance and determination. These difficulties can help develop its true devotion and help strengthen and bring clarity to a faith that might be cloudy and surface-deep. Upon completing the 100,000th prostration, a deeper level of commitment will be experienced, perhaps even to an unwavering level.

## 2 How to do a full-body prostration

When prostrating, join palms together as described in the 《Ten Directions Sincere Liberation. 》 "Sutra: "Like a lotus flower waiting to bloom, join your palms with the fingertips level. Visualize your body multiplying infinitely, gathering to pay homage to the Buddhas of the Ten Directions." when you join palms together, ten fingertips should touch each other, with space between the hearts of both palms, so that the back of the palms are slightly



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rounded and both hands are pointing upwards, just like lotus buds about to bloom. Joining our palms in this manner symbolizes the Buddha nature that we originally possessed.

First, join palms in front of your chest, then raise your joined palms to the top of your head. The top of the head is the body's highest point. When prostrating is the time to repent all the non-virtuous karma created by our physical actions. Next, place the joined palms in front of the mouth and throat; we speak with our mouth and throat. Use this to repent of the unwholesome karma created by our speech. And then, with palms joined in front of the chest, repent all the non-virtuous karma created by the mind. Next, prostrate such that all five limbs - head, two arms, and two legs are touching the floor. While Extending the entire body to the ground, then rise swiftly with a straight back. Furthermore, repeat the whole process, joining palms for another prostration.

In the Thirty-Five Buddha Prostrations, the body, speech, and mind are one. Therefore, the physical and spiritual joy experienced during the practice is incomparable. As a Chinese medicine doctor who is a Buddhist practitioner. From the concept of Qi in traditional Chinese Medicine.

And as well as from the perspective of dynamic orthopedics.



### 3. Life's basis: Yang energy.

*The Yellow Emperor's Classic of Internal Medicine* states, "Yang energy is like the sky and the sun. And Life is shortened without it.

" Exercising can help generate yang energy and let it flow unimpeded. When the body prostrates or Exercises, it warms up slightly, causing it to sweat, feel heart beat faster, the face becomes rosy, and the limbs warm. These are all reactions to yang energy being generated and flowing unimpeded.

From the ancient Chinese medicine perspective on qi channels and tendons, prostrating requires multiple body parts to coordinate to be completed: the Bladder Meridian behind our spinal vertebra, the Kidney Meridian within our spinal cord, the Gallbladder Meridian on both sides of our body, the three Yin Meridians of Hand, and three Yang Meridians of Hand. It is a systemic exercise that removes yin and promotes yang.

From the Western perspective on the fascia, the overall regulation of the fascial network, where the sizeable articular cartilage remains in constant motion, creates a balance for the entire body and causes a virtuous cycle between the body's



nervous system and immune system.

From the perspective of Chinese Medicine, yang energy controls oxidation, and oxidation can cleanse the body of stagnant yin, phlegm, murky by-products, and other metabolic waste.

The daily food we eat, our negative emotions, or the external cold air that comes in contact with our skin all leave by-products in our bodies that affect our health. These products must be expelled from the body on time to maintain health.

How do we get rid of these by-products? The best way is that Exercise can actively generate Yang Qi and enhance the oxidation capacity of Yang Qi.

The human body can remove unhealthy by-products by itself, but without sufficient yang energy, they to remove them. What can we do then? First, of course, we have to stimulate it. Moreover, a way to promote it is through exercising.

Fever also raises the body temperature and has a detoxifying effect. However, getting a fever is passive and is connected to being ill, while exercising is active and is related to being healthy. Therefore, if we want to remove unhealthy by-products effectively, we would rather exercise than suffer from fever. Because when we have a fever, we are helpless, in pain, and not in control; whereas Exercise



is our choice, even though it might feel difficult but at the same time, we can enjoy it.

#### **4. Exercise enhances the regulation of balance**

When the body's internal organs are imbalanced, Exercise can also help achieve the effect of these internal organs regulating balance.

In other words, if we want to be healthy, we must protect our yang energy. The key to safeguarding yang energy is through Exercise. If we want to maintain plenty of yang energy, we have to exercise.

"Just as heaven keeps striding forward, a man of virtue should continuously strengthen himself." The natural path is the path to taking care of our lives. In everyday life, people who do not work hard for a living, or eat every day without making an effort, are not healthy nor live to old age. Therefore, the key to protecting yang energy lies in Exercise, and not in taking all kinds of dietary supplements'

In conclusion, moderate Exercise, according to the seasons, and prostration is the most simple and effective way to protect and generate yang energy. It is also essential for daily cultivating the



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human heart and soul.

<https://m.xuite.net/blog/in2566900/twblog/136226270>

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