

# THE MEDICINE OF THE SUN AND MOON



Manly P. Hall



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## **THE MEDICINE OF THE SUN AND MOON**

### **The Philosophic Principles Behind the Chinese Concept of Healing**

For more than two thousand years, the Chinese people were comparatively isolated from the outside world. They lived within the coils of a stone dragon—the Great Wall of China. With the exception of the contributions made by Buddhism, old Chinese culture was completely indigenous. Cathay was a miniature universe, and the Chinese created everything necessary for their own survival. With a few exceptions, the rulers of China were self-centered autocrats, and foreign invaders attacked the boundaries of this country, disturbing its internal life and interfering seriously with the development of its sciences. In spite of all this—or perhaps because of geographical and psychological isolation—China has given to humanity a legacy of magnificent art, religious and philosophical principles admired by all mankind, and sciences which Western researchers are beginning to appreciate.

The Chinese healing arts include considerable skill combined with folklore, magic, and mystery. Even in recent years, the old methods are held in high esteem. Most of the European nations gradually rejected the religious aspect of the healing arts, attempting to cure all ailments without recourse to older beliefs. China, however, preferred to consider medicine as a total philosophy of life. Profoundly

impressed by Western sciences, the present Communist regime in China built modern hospitals staffed by physicians educated in Europe and America, and more recently in progressive Chinese medical schools.

Although Communist China has socialized medicine, older patients are reluctant to deviate from ancient practices. Due to this reticence, treatment is not as effective as it should be. Opinion makers in the field of Chinese therapy decided that without the respected scholar, the esteemed sage, and the venerated patriarch, the medical program would never receive the support of the general public. While every effort has been made to ridicule the philosopher-physician, he is still loved by his patients and preferred above the modern practitioner.

Chinese medicine is an intricate branch of Chinese philosophy. Here, again, we come upon an interesting problem. In terms of Western science, Chinese medicine is hopelessly inadequate, and Western physicians take the attitude that the success attributed to Chinese physicians is little better than the result of faith healing. The power of the mind to accept and experience relief through faith in a venerated system was held responsible for many of the cures, and this belief was prevalent until quite recently.

As Western medicine became more and more complicated and the pharmaceutical houses announced new remedies daily, it was assumed that the Chinese physician could not possibly carry on a successful practice without the “wonder drugs” we enjoy today. The Chinese physician had a small group of basic remedies, most of which were probably harmless—a point that should not be overlooked. The formulas often descended in families, each of

these specializing in a certain remedial preparation. In addition to these concoctions—herbal, mineral, or animal—the well qualified physician considered the movements of the planets, calculated eclipses, and pondered the advent of comets. We can say of the Chinese, as of other nations, that their medical practices permitted them to survive plagues, natural disasters, wars, and famines in comparatively good health. According to recent propaganda, the Chinese are among the world's healthiest people at the present time.

In the Winter 1960 issue of the *PRS Journal*, a short article was published on Chinese, Japanese, and Korean acupuncture. As a result, we received two very interesting letters from a gentleman employed in the Technical Information Division of the Office of Technical Services of the United States Department of Commerce. Enclosed with both of these letters were cards listing the names of several books published in the Soviet Union and Communist China dealing with such subjects as acupuncture, palmistry, extrasensory perception, and yoga. Each card has a brief digest of the contents of its work. Card number 61-31509 was entitled, *"Achievements in Perpetuating and Promoting Chinese Traditional Medicine"* and was a translation of a monograph published in a collection of papers on medical sciences issued in Peking in 1959, commemorating the 10th anniversary of the founding of the Peoples' Republic of China.

We quote the following from the summary which appeared on the aforementioned card:

*In recent years, Chinese traditional medicine (acupuncture, moxibustion, nose feeding, yoga, and traditional pharmacology) has made large*

*developments. China now has more than 300 traditional medical hospitals and 900 outpatient clinics. Many general hospitals have incorporated divisions of traditional medicine. Therapeutic and hygienic organizations have been established which use both traditional and modern medicine. Classes in Chinese traditional medicine are being offered for doctors of modern medicine, Chinese traditional medical schools have been established, research institutes for traditional medicine have been erected, traditional drugs have been researched, and publications in this field are being printed in quantity. Research has shown that acupuncture and moxibustion therapy is effective in about 200 kinds of diseases and highly effective in more than 60 of them. Acupuncture and moxibustion have been found very effective for vomiting and coughing up of blood, chest pains, sleeplessness and cold sweat, aphasia and deafness, color-blindness, visual nerve atrophism, neurasthenia, the after-effects of Japanese B-encephalitis, and bronchorrhagia. Ch'i-kung (similar to yoga) causes definite internal changes in the body, such as an increase in permeability of capillaries and in the activity of diaphragmic muscles.*

Since the establishment of the Communist regime in China, the physical sciences have been given precedent over all traditional forms of learning. Mao Tse-tung considered the classical Chinese medicine as “reactionary”, due primarily to its religious and philosophical implications. In the last

five years, the attitude of the Chinese government on traditional medicine has changed entirely. This is partly due to the disillusionment with Western therapeutic techniques and partly the result of the immediate need for broadening the basis of practical therapy. What we would call “medical assistants” are being given one or two years of specialized training and then sent into the Chinese hinterland to serve in remote communities which have never received formal medical assistance. Having received the blessing of the ruling political body, Chinese researchers have focused their attention upon ancient and medieval medical literature and have had the courage to explore obscure methods of diagnosis and treatment. This open-mindedness is most creditable if somewhat unorthodox, and it is encouraging to read the various publications issued at the time of the 10th anniversary of The Peoples’ Republic of China. Palmistry has been given consideration, along with studies in the I Ching, Zen Meditation, isometrics, and even the use of charms, “man-trums”, and spells. It would seem that the Chinese doctors are taking the Paracelsian point of view that it is more important for the patient to recover than for the dignity of the medical profession to be maintained.

Experience has already pointed a way to a thorough examination of that mysterious apocryphal work, *The Yellow Emperor’s Book of Medicine*. Old Chinese alchemical experiments with cinnabar might be profitably considered. The healing powers of mandrake (mandagora) have been known equally in Europe and Asia, and it was an important item in the medieval pharmacopoeia. It has been generally denied that ginseng root actually possesses remedial



properties, but against the modern appraisal there are thousands of years of practical experience to be weighed and estimated. The bones of prehistoric mammals and reptiles have been extensively used as a valuable source of calcium since the first opening of the "dragon mines." The Chinese were skilled botanists and like Gerard, the great European herbalist, were convinced that herbs whose leaves, flowers, seeds, or roots resembled certain parts of the body were useful in treating sickness by virtue of "the sympathy of similarity."

Europe is considerably ahead of the United States in the study of Chinese medicine. The French have been researching the field for nearly a century, and experimentation in England is receiving definite professional encouragement. As already intimated, the Soviet Union is industriously engaged in probing the wonderful workings of the Chinese mind, and the results of this preoccupation with Oriental lore has been most encouraging. In the United States, Chinese medicine has aroused much curiosity among individual doctors, but has not as yet aroused much enthusiasm in the American Medical Association. There is an increasing tendency, however, to consider the value of acupuncture in anesthesia.

Much of the Oriental teaching must certainly be true, for it is justified by centuries of experience. That which is successful must have some merit, and we cannot dispose of the question by assuming that hundreds of millions of Chinese have been psychologized since the beginning of history. We know, for example, that the Chinese were shrewd analogists and splendid observationalists. Their whole philosophy of life was built on their patient observation of nature.

It is quite probable, therefore, that in their slower and more quiet way, they made important discoveries that we have chosen to ignore.

There is an interesting quotation from an old Chinese classic that dates back nearly 2,000 years: "The true men of the early ages slept dreamlessly, and were conscious of self without care." This is a very intriguing psychological statement. In other words, at the time this classic was written, it was assumed that one of the rewards for being a true person was dreamless sleep. We know today that the dream is a psychological phenomenon largely involved with pressure; that it is usually a symbol of tension, neurosis, or stress within the personality. The Chinese observation of dreamless sleep was very perceptive for its time. The ancient Chinese were able to contemplate their lives without fear, worry, stress, or tension—which is more than we can do today. The aforementioned quote about dreams is tremendously vital in the field of health, revealing more insight into man's nature than is currently accepted in Western medicine. It is not, however, inconsistent with what we now know to be essentially true.

The Chinese, in their study of anatomy and physiology, were also very largely rationalistic. Certain principles were held to be true, and the Chinese believed that if these principles were adhered to, the person would be kept healthy. To them, the human body was not merely an object for physical examination, but a wondrous organism to be contemplated and understood. Their approach to anatomy and physiology was quite different from ours, for they were ever seeking analogies to universal processes within the body of man. They were more concerned with philosophic precepts

than with the process of rummaging through the human body in search of physical symptoms.

In Chinese cosmology, all began with an unknowable essence which revealed itself through a positive aggressive principle (*yang*) and a negative submissive principle (*yin*). The mingling of these two principles caused *yang* to manifest as the rational soul and *yin* as the sentient soul. The *yang* principle is the *animus*, and the *yin* principle is the *anima*; the union of these results in the production of man, composed of spirit, body, and mind. Extreme rationalization endangers the mental harmony of the person; and over-indulgence of the sentient factor afflicts the emotional life. A conflict between the mind and emotions results not only in psychological disorders but is also the primary cause of physical disease.

Another interesting phase of Chinese therapy was the role of the physician in community life. A family engaged a doctor—great families may have had more than one—and he received a regular compensation. He was retained much as we would employ legal counsel or a business manager. The physician attached to the family became counselor of the family, and it was his duty to keep the members in good health. He recognized this responsibility and realized that one way to keep the family well was to keep it happy. When problems and conflicts arose, when fears and responsibilities grew heavy, the physician immediately took over in his various capacities, because the moment illness appeared the doctor's pay stopped. Thus, he was rewarded for keeping his patients well.

Like a Chinese mandarin, the doctor wore high boots and considered himself a man of importance in his own

right. He never forgot that the healer is a servant and secretary of nature. In the West, we assume that the physician is a servant in the House of God, but in actual practice, science acknowledges slight dependency upon divinity. Knowing the families by whom he was employed, the Chinese physician was able to consider temperamental factors. The harmony of the yin and yang principles was clearly revealed in the management of home and business. If the yang principle became excessive, the physician recognized this tendency in the treatment of any illness that his patient might develop. The masculine principle might cause the person to be overambitious, dictatorial, excessive in appetites, and unreasonably stern in relating to his family. In order to treat this individual, the yang principle must be reduced through counseling and appropriate medication, often including acupuncture, until the equilibrium of the yin and yang principles was reestablished. Although the Chinese had a variety of therapies, they learned from experience never to overtreat their patients.

We might say that the old Chinese system of medicine was a pleasant kind of health insurance. Perhaps we would not be so heavily drugged if our physicians were to receive no remuneration until we recovered not only from the disease but from the remedy as well. It is obvious that under normal conditions, drugs are not used to keep people well. Occasionally a spring tonic may be taken, as was the practice of the old farming families in our own country.

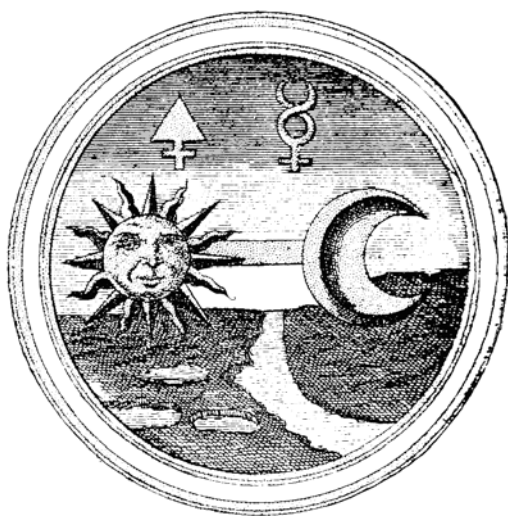
The essential responsibility of the Chinese physician was to maintain orderly procedures of conduct in the families that he served, keeping the family in a happy, integrated state and giving it the security of knowing that a wise and

learned physician was at its disposal. The physician could be consulted at any time, but if the remedies did not succeed, he simply languished in impoverishment. Obviously, such a system could not have survived unless the doctor was skillful and successful in his practice.

The Chinese physician also worked under certain handicaps. For instance, it was considered improper for a Chinese lady to be physically examined by her physician. Ivory figures of the human body thus became an essential part of medical equipment. When asked to describe their symptoms, gentlewomen indicated their area of discomfort on the doll. A somewhat similar practice existed in Europe, where absent-minded physicians carried mannequins with movable members and organs to facilitate diagnosis.

Let us return to the problem of Chinese medical philosophy. In China, all philosophies, arts, and sciences stem from an ancient pattern of belief which reveals itself in every phase of the life of the people. This pattern is concerned with the operations and intermingling of immutable laws in space. Our title, *The Medicine of the Sun and Moon*, summarizes the archetypal concept behind Chinese therapy.

The medicine of the sun and moon immediately brings to mind the European alchemists whose mysterious chemical philosophy of the sun and moon has been preserved in many ancient manuscripts and early printed texts. To the European alchemists, the sun-moon medicine was the elixir of life. Chinese chemical and alchemical thinking, as well as the Chinese pharmacopoeia, was largely dominated by the sun-moon formula. This formula continually recurred under one guise or another until it reached its fullest expression in the concept of sun, moon, and man.



*The union of the sun and moon, with the alchemical symbols of sulphur and mercury in the sky above.*

—From Barchusen's *ELEMENTA CHEMIAE*.

Alchemy seems to have arisen in China in the early centuries of the Christian era, and it is interesting to note that the first Western alchemists to be specifically mentioned were their contemporaries. Taoism, the most esoteric of China's indigenous philosophies, passed through three historical phases of which the first was essentially ethical, the second magical, and the third theological. It was during the magical period (1st to 7th centuries, AD) that speculation concerning the indefinite extension of human life most fascinated Chinese scholars. They developed a florid symbolism derived principally from ancient cosmological speculation, combined with myths and local legends. Like their European confreres, they concealed the practical aspects of their researches under elaborate pictorial designs. The conjunction of lead and mercury, a basic concept in Chinese

alchemy, was explained by the struggle between the dragon and the tiger. The parallels with Western alchemical terminology is obvious. The Phoenix is a pictorial glyph for the volatile principle, the tortoise for the *prima materia*, the crow and rabbit for the sun and moon respectively, and the unicorn for the universal spirit which man is attempting to capture in the net of his consciousness.

Chinese alchemists made generous use of religious concepts, and these are also abundant in the writings of the European masters. Wherever alchemy has been regarded as a valid art, it gained authority through its mystical implications. The Taoist *peach of immortality* is certainly the philosophers' stone of the Hermetic adepts. In the course of their experiments, these alchemists also made several important contributions to human comfort and pleasure. One "gold maker" was responsible for the perfection of Dresden porcelain, and another discovered illuminating gas. In China, the emphasis was upon medications for both the soul and the body, for man has always dreamed of extending his mortal life beyond its normal expectancy. Taoist magicians healed the sick, practiced hypnosis and mesmerism, and were quick to recognize the power of suggestion. They brought together the pattern of theories and practices which for many centuries guided the destinies of the Chinese people.

The advent of Buddhism brought with it a number of medical missionaries. This doctrine taught that merit could be gained by serving the poor, the sick, and the aged. Many temples had their clinics, and these also protected and treated suffering animals. There is a manuscript on veterinary medicine in which Buddhas and Bodhisattvas are shown

floating in the air blessing the labors of a doctor who is caring for sick horses. Indirectly, the treating of animals probably contributed to the discovery of curative agents which could be applied to human beings.

The mysterious Buddhist Lohans who dwelled in the mountainous regions of eastern China combined meditation and other yogic disciplines with the use of herbs and simples, physical exercise, diet, and hydrotherapy. Medical theories from areas as distant as Rome crossed the Gobi Desert and made some contribution to traditional Chinese medicine. All innovations, however, were accepted with extreme reluctance and became merely minor factors in Chinese medical practice. The combination of magic, mystery, osteopathy, and massage is confusing and challenging and is now contributing a new attitude to scientists in both the Peoples' Republic and Formosa.

The Chinese philosophy of health rests upon the simple concept that there is a universal harmony which can be found everywhere and in everything. Man, by his indiscretions, deprives himself of the natural benefits which heaven bestows. The individual who breaks the rules does not destroy rhythms of infinite life but inhibits the supply of vitality moving through his own body, thereby depriving himself of his proper share of this universal energy. All living things live upon the mysterious energy of Tao. It is more than food and water; it is even more than the air we breathe. All living things participate in this universal life principle, which has orderly and proper rules and manifestations. The adjustment of the person with this universal pattern is health; the loss of adjustment is sickness.



Thus, to the Chinese, health is the natural or normal state of all living things. To become sick, man must destroy his own health, and this can be done either individually or collectively. Sickness is a symptom, a symbol of ignorance, neglect, or the disturbance of natural processes by intemperance. To the Chinese mind, therefore, moderation of action is considered the best defense against sickness. The individual who is uncertain should adjust his own life to natural patterns and try not to disturb universal processes. His concept of health should not be a victory over sickness, but rather a victory over his own shortcomings. The person who follows nature in all things is a healthy person.

The sun is the symbol of the light principle, the creative energy, the life power in all things. The motions of the sun and its universal radiance symbolize the omnipresence of Heaven to the Chinese philosopher-physician. The sun is the symbol of the Yellow Emperor Shan-ti, Imperial Heaven, which all creatures in the universe must obey. The Yellow Emperor is the absolute monarch. We may refer to him as a despot, but he is actually a benevolent ruler when obeyed and a hard taskmaster when disobeyed; for in the cosmic plan of things, nothing can disobey and survive.

Not all persons are capable of understanding Imperial Heaven, the Yellow Emperor enthroned in the sky in a palace of crystal and lapis lazuli. One cannot assume that this Emperor will disclose all of his plans and purposes to mortals or permit them to rearrange his rules for their own pleasure. But through continuous observation over a very long period of time and patient consideration of the way of Heaven, Chinese scholars and philosophers accumulated a considerable body of knowledge about Heaven and the

mysteries of the one power which governs all things. This life-light power is diffused throughout the mortal kingdom which is presided over by immortal Heaven.

In the West, we think of the Kingdom of Heaven as a spiritual abode in space. To the Chinese, the Kingdom of Heaven is this mundane world, a beautiful region ruled by Heaven according to divine laws. While men obey Heaven, all things live in harmony; but when they disobey Heaven, war, sin, and death come into the world. Consequently, the supreme virtue is to obey the motions of Heaven. These motions, apparent throughout nature, are like tides of a great ocean or the currents of a strong river and are also obvious in the structure and function of the human body.

The way to understand the workings of Heaven is through the unfolding of the flora and fauna of the earth, which grow and flourish by and in the light of Heaven. The sun is not only the symbol of man's preserving energy, but also of his rationalizing power. The sun in man shines forth as comprehension. The light of the mind brings radiance to the dark realms of ignorance. Everywhere, light represents true understanding. The philosophies of Heaven are not numerous, but the virtues of Heaven are beyond comprehension and calculation. The rules governing all life are comparatively simple, but man complicates these rules in his effort to disobey them. He falls victim to his own disobedience because he perverts the principles by which he must live. The Chinese physician, therefore, when he is made counselor of the family, has the responsibility, in part, of trying to restore the pattern of Heaven in the affairs of his patients. Everywhere, the laws of Imperial Heaven must direct human conduct if man is to be happy and well.

The moon principle is associated with the earth and nature. It reflects the light of Heaven, and therefore represents those bodies through which the heavenly light is revealed. Every form, structure, and substance in nature reflects Heaven, for as the surface of the polished gem reflects the light around it, so all forms in nature merely reveal the way of Heaven. Each thing in itself mirrors the story of Heaven, and the earth is a vessel which receives Heaven into itself. As Heaven flows downward into the life of man, so the seeds of Heaven grow upward from the earth. Heaven is forever bestowing; earth is forever receiving and revealing.

Thus, Heaven represents the power, wisdom, and principles of things, and earth represents the organizations and structures set up in nature. In a sense, when we refer to the Kingdom of Heaven, we actually mean “Heaven—sun. Kingdom—moon.” We are combining the two thoughts into an indivisible unit, in which Heaven produces its kingdom. The Chinese say it in another way: “Virtue produces its fruits.” All fruits are of the moon; all virtue is of the sun; and the great problem in the life of man is to bring these two forces into equilibrium.

The sun is of the nature of reason; the moon, of imagination. The sun is of the nature of knowledge; the moon, of hope and faith. The sun is of the nature of strength; the moon, of relaxation and repose. Because Heaven is forever moving and the moon is forever receiving motion, the life of man must have its solar aspect, which is its period of action, and it must have its lunar aspect, which is its period of reflection. The moon, by its very nature, is an appropriate symbol of reflection. The maintenance of the harmony

of Heaven and earth is made possible by the union of energy and reflection, sun and moon. To be mindful of these principles in our daily conduct is to recognize basic truths which can be valuable to us at all times.

As a storm moves across the face of the earth, so confusion moves across the face of man. This led the Chinese to develop another art, the art of medical physiognomy. By this, they diagnosed the state of the Heaven-earth principles in man through a study of the face, the motions of the hands and body, the complexion of the skin, and all related matters. The first thing the Chinese physiognomist looked for in the human face was tension. The first thing he watched for in the human hand was nervous motion. He also mastered the study of the pulse and was able to diagnose over three hundred ailments from the deviations of the pulse beat alone. By analyzing the pulse, he attempted to discover to what degree human will had tampered with the balance of heavenly energy. The heart was associated with the sun. Therefore, if the heart beat was normal, the energy necessary to life would be moderately and continuously released.

In their theory of healing, the Chinese were particularly alarmed by what might be termed eccentricity of any kind. They were afraid of sudden changes or anything which destroyed the rhythm and tempo of life. They felt that destructive attitudes which disturbed the psychic balance of the personality would result in unhealthy bodily conditions. Therefore, they were particularly concerned over what we call a tachycardia or extrasystole. Today we know that if an individual is angry, excited, or stress-ridden, both the blood pressure and the pulse beat are immediately affected.



*A Chinese physician diagnosing from the pulse of his patient.  
Also, a small sketch of acupuncture needles.*

*—From PEKING, by Abbe Favier.*

We learn from the polygraph that guilt mechanisms affect the heart. The effect is so difficult to detect that without intensive training or an instrument especially prepared for its measurement, we would be unable to estimate any deviations. We know, also, that when a person has a guilty conscience, his respiration, perspiration, and pulse beat immediately register his anxieties. His desperate effort to conceal his guilt affects his nervous system so acutely that the polygraph can register his efforts to misdirect the operator. It appears that the old Chinese physician used his skill in diagnosis from the pulse of the patient to secure much the same information derived from the polygraph.

The Chinese held certain principles to be true, proper, and valid. They believed in the code of the superior man as it was exemplified in the teachings of Confucius. One of the attributes of the superior man was that he did not lose his composure. To lose composure is to endanger health. Western man says, "That requirement is difficult to meet, for we are living today in an almost continuous state of lost composure. We hardly recover from one shock before another hits us." The Chinese were not particularly happy about the world in which they lived either. Along the Great Wall near Nankou is a battlefield where a terrible war must have been fought, probably a thousand or more years ago. From weapons which have been excavated, it is thought that this battlefield must have been 300 miles long and that between four and five million men were engaged in the struggle. Although peace and harmony did not bless the lives of the Chinese people, they believed it was the duty of the superior man to so strengthen character that he could survive any stress that disturbed his environment.

Man must survive, not for his own comfort or convenience alone, but because he is an integral part of a universal process that demands survival. In other words, he is to obey the law and fulfill the purpose of the Yellow Emperor. This purpose must be perpetuated by creatures fashioned by the wisdom of Heaven. Of these creatures, perhaps the most interesting and involved is man himself. But man does not exist solely for his own benefit. He is not here simply because it is a pleasant place to be, and he is not going to depart simply because he does not like it here. His destiny is in the keeping of a power greater than himself. He is on earth for a reason, and it is up to him to use every possible means to fulfill the purpose for which he was intended. The superior person, therefore, is one who recognizes that he exists for a purpose beyond his own selfish whims, and attempts to so cultivate his life that he becomes a servant of this larger purpose, obeying the law of Heaven as it applies in his particular case.

Apparently, one of the purposes for man's existence on earth is that he is to mature his inner life, become a reasonable and rational creature, and ultimately come, like the alchemist of Europe, to be an operating chemist in a universal laboratory. He is here to become a chemist of divine alchemy. He engages in his laboratory research to discover the universal medicine by which all mysteries are solved, and all imperfect things are made perfect. In order to be an operating chemist in the laboratory of his own life, the individual must maintain the order of his own character; he must prevent all ills and misfortunes from corrupting his flesh.

To the Chinese, health is synonymous with loyalty to Heaven. It is not gained or lost as mood or fancy dictates. It is man's responsibility to preserve the integrity of his body as a religious obligation. Maintaining good health, therefore, is a form of worship, and the individual who tries to preserve and protect his own health is offering his life to Heaven. Through him the way of Heaven is made manifest, and he is making the best possible use of the energies and powers with which he has been endowed. It is also true that if the body is in a reasonably healthy condition, the temperament enjoys a greater stability. A large part of our mental and emotional stress arises from the inadequacy of our physical health. When we are tired, it is less easy to be constructive creatures. When we are nervous or tense, and the bodily functions are disarranged, we are unable to carry the daily responsibilities of life with dignity. Therefore, health is involved in conduct, for it enables us to live comfortably in the physical body.

The Chinese take the attitude that a body well cared for is less of a problem to its owner than one which is neglected or abused. By living moderately, the individual preserves health, and it is not necessary for him to be continually "body-conscious." The reason we are constantly thinking about health is because we do not possess it. If we possessed it, we would accept it as natural and reasonable. When we go to sleep and have bad dreams, and when we contemplate ourselves only with anxiety, this means that in some way we have failed in that phase of our philosophy of life which preserves health. So we can understand why a Chinese physician would attempt to apply these facts to the lives of his patients. He was very anxious -not only as a scientific



person, or philosophic scholar but as a religious man seeking to preserve the way of Heaven—to maintain the order and harmony in all things.

The Chinese became aware, perhaps from studying the philosophies of ancient India, that the way of Heaven is a way of order and discipline; that the individual who does not discipline himself is very unlikely ever to be healthy. To Western man, discipline is an unpleasant thought which he would prefer to forget. Yet, he suffers far more from lack of self-control than he would from self-discipline. The individual who must devote much of his time and means in an effort to maintain his health will ultimately be forced into a long and difficult adjustment with life. In China, the superior person—the *healthy person*—has a regulated existence. His life is free from shock, and the relationship between the sun and moon, or the spirit and body, is amicable and devoid of stress and strain. Wherever shock enters into the economy of man, there is damage; and it is therefore very important that the person shall be prepared for critical situations and unexpected emergencies. In most instances, the so-called emergency is nothing but the consequence of neglecting small issues. If small problems are met as they arise, the great emergency does not arise. Although this is Chinese philosophy, it is true in all parts of the world.

We are constantly confronted with unsolved problems which disturb us at unguarded moments. When tension or stress arises, we must do all we can to prevent this from reaching critical proportions. The same thing is true of world affairs. Many centuries of selfishness have led us to the present crisis in international relationships. The crisis now seems enormous, but it could have been prevented

from the very beginning, had honesty and insight been permitted to lead. Instead, procrastination dominates our lives, and the longer we postpone our unfinished business the greater the emergency will be when it finally breaks upon us. In health and philosophy these long-neglected situations which bring the ultimate emergencies are responsible for a very large part of sickness and the related difficulties which we experience.

The symbolism of the sun and moon is deeply involved in the treatment of various ailments. One type of old remedy had a tonic effect. The Chinese used such medicines to impart vitality, and these supported the Heaven energy. They were composed of the materials associated with the worship of the sun—radiant, powerful, and vital substances derived symbolically from obvious evidence in nature that certain animals, flowers, plants, and even minerals possessed the solar principle. This solar principle, gathered into various concoctions and medications, was used to strengthen the solar power in man. The, second type of medicine was that which cleansed. These remedies, having to do with the quality of the moon, were used to purge the system of toxins, poisons, or other accumulated wastes. The Chinese said, philosophically, that in the process of human life two things are necessary. One is the continual strengthening of principles—this is the *solar medicine*. The other is the continual excretion of corruption—this is the *lunar medicine*.

Psychologically speaking, the solar medicine would reflect new and better ideas, creative interests—everything that impels toward new life, new purpose, causing us to gain enthusiasm, vitality, and appreciation. The solar medicine also contains those elements of experience by which

we learn to demonstrate the goodness or rightness of procedures. It forever revitalizes us, extending our lives by extending our interests, our purposes, and our vital concerns. The lunar medicine is a negative type of medication that has as its primary purpose to cleanse the individual of accumulated wastes. Neuroses and complexes are usually based upon memory patterns, and the more debilitating the past memories, the more melancholic the temperament. Consequently, it is very important that the individual should forever release the old and open himself to the new. In Chinese psychology, to live in the past is to be sick; to build toward the future is to be healthy.

Because man is a child of Heaven and earth, he must ever labor to bring his own nature into equilibrium according to the will of Heaven. In the alchemical formulas of Europe, the universal medicine was compounded from the union of three principles symbolized by the sun, moon, and Mercury. The sun was Heaven, signified by gold; the moon was earth, represented by silver; and Mercury was man, whose emblem was quicksilver, which had the power to reconcile the opposing principles of the sun and moon. Thus, the human being was pictured as the master chemist for, like Mercury, he was able to harmonize by wisdom and experience all the mysteries of Heaven and earth. Mercury thus also stands for the yogic disciplines which transmute all base elements by disciplines of meditation.

Man's mind performs two labors. With his higher mind he seeks to understand Heaven, and with his practical mind he hopes to bring about the reformation of human society. When both mental functions have been achieved, Heaven descends to earth and earth ascends to Heaven. If,

through other interests or activities, the individual neglects Heaven, he will be forgotten by Heaven. If he fails to keep the harmony between the sun and moon in his own consciousness, his own life becomes less valuable to him. Man cannot be forced to keep rules and disciplines, but he may learn through a long and painful experience that he cannot enjoy the blessings which Heaven bestows unless he earns them through self-improvement.

In the daily problems of living, we have an opportunity to apply certain principles of Chinese medical philosophy, and one of these principles is to maintain an adequate source of life energy. In Western civilization, we are disturbed by a number of life-draining factors. Locally, for instance, we feel that our air is seriously polluted. We also wonder to what degree discarded chemicals enter our water supply. We wonder about the various refinements and denaturing of our food products. In our efforts to support what the Chinese called the yang principle, we are now supersaturated with vitamins but are still trying desperately to find new sources of energy. The average American is weary from the cradle to the grave; in fact, if he feels at all well it is such a shock to him that he rushes to his physician because he believes himself to be ill. If we wake up in the morning feeling wonderful, this causes us to feel guilty. Either we are not taking the international news seriously enough, or we are losing contact with the dilemma of existence; and we begin to fear that our sanity is in danger. But we do sense the tremendous need for energy, the vital principle of life, and we are constantly trying to obtain it.

The old Chinese were certainly aware of the importance of nutrition. They sought various nourishing tonic materials,

and they used herbs and simples quite extensively in their effort to build up good health. They were knowledgeable of the nutrients which we have now classified as minerals and vitamins. But this was not their sole solution. When an individual is tired, he is undoubtedly lacking energy. What are the sources of energy? Energy arises not only from the mineral, plant, and animal kingdoms around us but also from within ourselves. The individual who is constantly tired has in some way obstructed the flow of life energy through the distributing centers of his own body.

It is quite possible for us to receive energy help in the mind, emotions, and consciousness which does not come through the body. The mystical experience is almost a total energy release. Wherever faith or inner enlightenment or understanding comes to our assistance in time of trouble, there is a release of energy. Because Heaven itself is the source of all energy, the individual can adjust his consciousness to this infinite source of life and light. It is the attitude of prayerfulness that often results in prayers being answered. If, however, the individual's philosophy of life is inadequate, if his religious life is insufficient, if order has disappeared from his thinking and he lives in a state of perpetual confusion, his energy potentials are reduced to the point where they may in turn be inadequate to maintain bodily functions. Life, as energy, was important to the Chinese, but the life of energy was the life of wise use. In the Chinese concept, Heaven rewards man for righteousness by bestowing abundance. Heaven punishes him for his misdeeds by taking away from him that which he has. If attitudes are wrong, we are reminded of the parable of the

vine, which is cut down if it bears no good fruit. The solar principle of Heaven reveals that life-energy is the most valuable thing in the world and is available to all creatures fashioned in the nature and likeness of Heaven and its principles. It is not available to those who disobey its principles. To misuse or abuse energy is therefore a sin, punishable by misery, sickness, and death.

We cannot evade these issues. If they were written into our statute books, we would obey them; but because they are only written in our hearts and minds, we apparently think that we can ignore them. If they were to become laws, we would keep them; but as they are rules that we must enforce upon ourselves, we neglect them. However, the fact remains that we must keep these rules or suffer the consequences. In our search for the life principle we must realize that energy is the great stream of Tao, as Lao-tse calls it, the eternal life flowing from Heaven.

Each of us is entitled to an allotment proper to his own requirements. To receive this allotment, we must become receptive, and this receptive principle is represented by the moon. The lunar principle is that by which man becomes the gracious recipient of the benefit of Heaven. By the term “gracious recipient” we mean that man becomes worthy of receiving the blessing of Heaven. In the old symbolism we find Deity bestowing and man kneeling to receive. To the peoples of antiquity this very sense of kneeling meant an acceptance of the authority of Heaven. To the Chinese it specifically represented a natural, proper humility—not a groveling state of slavery, but a dignified recognition that all created things have superiors. Therefore, to bend, bow,

or kneel before the authority of Heaven is an acknowledgment of indebtedness to that totality of which we are a part.

The chummy, fraternal way in which we are trying to live in the world today is not entirely successful. Some years ago, the Russians decided that they would abolish military rank in the army. The general and the private soldier were both to be glorious comrades together. After a short time, practical experience proved that this glorious camaraderie was ridiculous. Man is not intended to assume that there is no need for leadership in life. The problem is to select the right leader, and to accept that which is truly superior. Lack of discipline leads only to anarchy, and this is also true of our personal existences. It is hard for us to accept the type of discipline in which we become receptive to Heaven, bending the knee in acknowledgment to the superior power of God. Yet, Christian Scriptures tell us that this truth must become prevalent before the Golden Age or the Second Advent is possible.

The lunar principle is the gracious ability to acknowledge and accept the superiority of Heaven over our own will and our own purpose. We must recognize that we are the children of Heaven; that this world is comprised of one great family; and that the happiness of this family depends upon its acknowledgment of Father Heaven, Mother Earth, and the immutable laws which govern all things. The heart and mind of the individual are like open doors through which life may enter. Every prejudice locks not only our attitudes but also our lives, and wherever we build false walls around attitudes or ideas, we simply cut off the energy supply which must nourish consciousness. The bigot is therefore deprived

of mental nutrition. In his effort to judge all things by his own standards or falsely interpret what he assumes is the true way of Heaven, he falls into a dismal state of affairs.

Realizing that man cannot know all there is to know about the universe, the Chinese believe that this receptive quietude, this lunar principle, is extremely important. As part of the dignity of his being, the individual must cultivate the subtle ability to relax and accept. One way to do this, so the old Chinese thought, was to go into a little bamboo grove, sit quietly, watch life around them, listen to the sighing of the wind through the trees, and mingle their own purposes with universal motions.

In Japan, even after a world war and the general confusion of our time, an old custom prevails that is difficult for the Westerner to fully understand. On a pleasant, clear night, when the moon is full, Japanese participate in what are called "Moon-Watching Ceremonies." Friends, neighbors, and relatives sit down together on the hillsides, write poems, have refreshments, and watch the moon rise. When it is fully risen, everyone goes home again. This seems utterly inconceivable to us—after all, there is a full moon every month—but many older Japanese have been watching the moon rise for over fifty years.

In the old days when the clouds formed beautiful patterns in the springtime, the Courts of Tokyo and Kyoto went into the countryside and set up camps merely to gaze upon Fuji. Mount Fuji can be seen from a large part of Japan most days of the year, but when it is particularly beautiful, the Japanese stop whatever they are doing and go Fuji-gazing in search of spiritual refreshment. It is incomprehensible to us how people can spend a whole evening watching clouds



drift over a mountain when they could stay home, turn a dial, and see an assortment of murders and other crimes!

A good moonrise is worth seeing because here is nature—natural beauty, which moves in upon the individual and makes him feel good. This is what Orientals call moral value, and it is regarded as absolutely essential to art and culture, health and happiness, and good family relations. Individuals who watch the moon rise and write poems about it are quite likely to be pleasant people to live with. It is part of a way of life which Westerners do not understand too well, but the Chinese physician was conscious of this at all times. He knew that if the individual is humble—able to sit in awe at the mystery of a flower, or breathe in with his whole consciousness at the glory of a great mountain scene—he would be refreshed. The psyche is then constantly absorbing beauty, the soul is seeing good things, and these in turn become instruments of good health. If the individual lives in an adjusted universe which he accepts, he will have the dreamless sleep referred to in the classic story of the Yellow Emperor. But the individual who reads enough “penny dreadfuls” and sees enough crime on television will not have this dreamless sleep. These things disturb him, and what disturbs him is not good for him. Furthermore, if he continues in this manner he will find pleasant and quiet things unstimulating, which will in turn make him sick.

As the moon is also concerned with reflection, this point is especially vital because it is linked with imagery and imagination. The individual with the undisciplined mind and immature consciousness cannot imagine nobly. Imagination becomes a negative habit which results in a rise of

psychic toxin. Our own imaginations can make us sick, and whenever imagination becomes destructive, ending in fears, griefs, or criticism, it is harmful.

Anything which distorts the features will also bear witness to a sickness in the soul of the person. The Chinese philosopher-physician was very much aware of this. He would ask a person to sit down quietly and think; the physician would sit a short distance from him and observe the changes in his face. The moment this person's thoughts became unpleasant, the face changed. Lines became harder, and the gentle relaxation of the face gave way to sadness, bitterness, or harshness. In this way, the physician was instantly aware of mind affecting matter. He could see how thoughts and emotions moved nerves and muscles, causing the individual's appearance to "lose" its nobility.

The Chinese physician also listened to his patient and gave attention to any sudden rise of voice or harsh notes that crept in. He could observe in the voice alone more than 100 different tones, each of which told something about the quality of consciousness with which the person was speaking. This quality can change with every internal mood of the individual, and from this the physician could determine when the person lost control of himself. The moment the tone of his voice was no longer gracious or pleasant, he was no longer in control of his own voice and his sufferings immediately increased.

These Chinese were particularly concerned with the bony structure of the body, for herein resides the primary constitution, which is the seat of longevity and the first line of defense against sickness, fatigue, and worry. It is inter-

esting that many old nations were aware of a vital principle residing in the marrow of the bones. The old physicians placed great emphasis upon physical appearance, and they believed that a person looked well when he conveyed the impression of a substantial constitution. To be portly, therefore, was extremely fortunate, and even the gods were “pleasingly plump.” Experience probably taught that the heavy-set individual was less nervous, more leisurely in his habits, and had a good share of patience. Those whose legs were too long tended to exhaust themselves by physical exertion and were accident-prone. Those with long bodies and short legs sat quietly, counted money, and had long life. To stand too straight was a bad symptom, suggesting pride and audacity.

Dr. Lavater once observed that the disposition of any person can be discovered by watching the gestures of his hands, the expressions on his face, his way of walking, and the posture of his body in a sitting and standing position. It is the controlled person, moving from the sun principle within himself, who is able to regulate the moon power in his own nature. If his philosophy of life is solid, he will not lose control of himself over small issues. If he does not lose control of himself as often, he will not be sick as frequently. The Chinese theory-suggests strongly that sickness is the loss of control of life. We lose control of life when we lose control of self, thereby losing the ability to maintain integrities in the face of pressures.

The Chinese concept, therefore, is a gracious, happy, pleasant, beautiful, harmonious continuance of existence. The question arises, if it is lived this way, how long will it last? No one really knows, for as one old scholar said years

ago, "It is impossible to tell because no one has ever been able to get all the way without being angry at least once. Therefore, he has never known how long he might have lived, if he had not had that one temper fit." So we cannot say how long, but it is certainly obvious and definite that life could be greatly lengthened, and in spite of the unhygienic situation that has plagued China for the last 3,000 years, some of the greatest examples of longevity in the world are to be found among the old Chinese scholars and mystics, many of whom retain their faculties and senses well above the century point. This is probably because they simply have refused to permit wrong thinking to take over just because they happened to be feeling poorly at that moment.

By getting away from tension and stress, and by cultivating graciousness of manner, we can survive in a world in which other people are not gracious. Although China was not made up entirely of gracious people, wise individuals were able to protect themselves from the common mistakes of their time. We do not all have to be sick, and the average individual can do a great deal to reduce sickness simply by refusing to become overly involved in material situations. At all times, he should remember that his primary allegiance is to Heaven. He must realize that his fundamental purpose is to preserve and keep, as perfectly as he can, the wonderful instrument that he has received—to use it for the common good and not abuse it by gratifying his own selfish attitudes. This kind of thinking would result in better health for Western peoples. It would result in moderation of policy and practice. That which destroys peace of mind is contrary to Heaven, and the individual who, by his

various excesses, makes his life insecure, is thereby destroying his own existence.

With the advantage of a little scientific knowledge the Chinese physician observed his patient?, and he came to the common viewpoint held by most ancient peoples; namely, that there are certain basic commandments in life; there are rules governing everything. One of these rules, which Christians call the Golden Rule, has been well stated in the negative form by Confucius: we should not do unto others what we would not have others do unto us. This is a rule not only out of the wisdom of the past, but also out of the way of Heaven. It is a rule given to man by Heaven. Everywhere, man experiences this rule in his own daily conduct. Such rules are medicine; disciplines are medicine; convictions are medicine; and if they are right, they will prevent a great deal of sickness. We also have what we call Commandments, such as "Thou shalt not kill", "Thou shalt not steal", and "Thou shalt not covet." These Commandments are an excellent form of therapy, and if we keep them they will keep us.

From long observation and reflection, man, contemplating the motion of Heaven, has observed how this motion operating in our highly regimented lives, continues to assert its own laws over the productions of human ingenuity. In the course of ages, men have their testimonies of experience, and these are the basis of sacred writings. Scriptures are the records of man's obedience or disobedience to the will of Heaven. If we abide by the rules, we will have less need for medication. The best policy is not to break the rules, and the next best policy is to correct our mistakes immediately. If too much damage has been done through

rule-breaking, health may be very difficult to restore. Habits are not easily broken or changed, but in order to get well, the sick person must break the habit that caused the sickness. He must change the destructive patterns that proved injurious and that will continue to injure him until he acknowledges and corrects his mistakes.

Much sickness in our Western way of life is due to a feeling of uselessness, and the worst sufferers are those who lack the insight to dedicate their hearts and minds to constructive, creative activities. It is not enough to have the technical knowledge necessary to maintain a standard of living. We must all make conscious contributions to projects bigger than ourselves. Such a contribution is always possible, for the sincere individual may serve Heaven regardless of his place in society. He serves Heaven by making certain that the will of Heaven is revealed through his own conduct. Whenever a decision is necessary, the wise man asks himself, "What is the way of Heaven in this particular instance? What is the way of the sun and moon? What is man's relationship to the events around him?"

If we are quiet, we need no book to teach us the answers to these questions, for in our hearts we know. Only when we disobey the quiet reaction of our own inner lives do we get into trouble. If we merely follow the gratification of our emotions, we may be wrong; if we follow the inclinations of our intellects, we may be in error. But if we are very quiet in the presence of need, a light in us suddenly moves us to the solution of this need. This is an impersonal motion but strangely deep—the mysterious motion of Heaven moving us to an ordained purpose. And to be Heaven-moved is to be secure and safe against the emergencies of life.

This is the very substance of the Chinese theory of therapy, and in addition to its traditional healing skills, China developed a philosophy of health which has worldwide significance. The Chinese were aware of the various energy patterns, and recognized them as manifestations of the sun and moon. They saw the sun and moon demanding reconciliation through the elements of gold and silver, and they saw Mercury as the solvent of these two. They saw human consciousness as capable of bringing together these opposites in an absolute sympathy; and wherever man conjoins, he gives life; wherever he separates, he destroys life. Gradually, through a simple philosophy of life, the individual learns the basic rules, and by realizing always that only constructive rules are safe, he clears himself of the negations which are destructive to his health and happiness. Through enlightenment, our conduct preserves our health.



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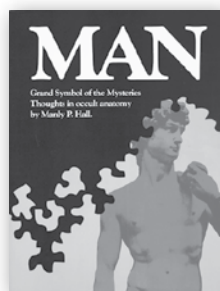
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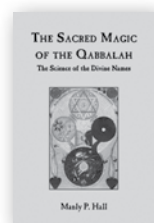
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Manly P. Hall founded the Philosophical Research Society, Inc., a non-profit organization in 1934, dedicated to the dissemination of useful knowledge in the fields of philosophy, comparative religion, and psychology. In his long career, spanning more than seventy years of dynamic public activity, Mr. Hall delivered over 8000 lectures in the United States and abroad, authored over 150 books and essays, and wrote countless magazine articles.

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