

COMMITTEE VI

Eastern Approaches to Knowledge and
Values: With an Emphasis on "Qi"

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Discussion Paper on Yujiro Ikemi's Paper

**THE CONCEPT OF "KI" IN ORIENTAL MEDICINE
AND PSYCHOSOMATIC MEDICINE**

by

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I'd like to add a few words on the discovery by Dr. Ikemi.

In his speech and in his work titled "Prepare Oneself," Dr. Ikemi says, " There are three elements in understanding cultural values in human being.- "Shin(truth)," "Zen" (Virtue), and "Bi(beauty)."

"Bi" or beauty can be said to be an ethetics on mind (brain) and body which can be viewed from the standpoint of mind and body medical sciences for the whole man.☺

He also says, "ethetics is not only a learning of cognition of sensory excitation of artificial beauty but also antholopology to seek grand beauty -- truth in human life.

In his remarks, Dr. Ikemi highly appreciates the Oriental ethetics since it stipulates beauty as a recognition of one's own life and a state of mind to enjoy eternatal life.

I quite agree with Dr. Ikemi from the stadpoint of a researcher for "Oriental Beauty Science" which substantiates the Oriental beauty to human life.

If the beauty culture aims at human beauty which combines body beauty(outer beauty) and personality beauty(inner beauty), then true beauty cannot be realized without considering the wholistic health.

Therefore, I believe it is "Dao" the ways to glorify "Ki," an life energy, in his own way by means of the approaches, -- one to reach human beauty which includes action beauty including personality beauty from preparing beauty (body beauty) by way of brain (mind), and the other to get beauty culture from training personal beauty also via brain (mind).

In this sense, my idea will be in accord with the Alma-Ata Declaration proposed by the World Health Organization.

"Ki" --- An Approach from Standpoint of Oriental Beauty Science

by Yumiko Takahashi

1. Integration of the Occident and the Orient

It is often said that should someone develop a medicine for restoring hair, it would merit a Nobel Prize. But this wishful thinking stems from the hope of developing such a medicine from the modern medical science of the western world. The following is a parody of what would happen should life be viewed from the philosophy of Rene Descartes.

One day while French philosopher Malebranche and his friend were taking a stroll, a dog kept frisking around their legs. Losing his patience with the too friendly dog, Malebranche kicked him.

"That was a cruel thing to do!," admonished the friend.

"That's no dog, it's a machine!," retorted Malebranche with complete composure.

On hearing this story, most everyone probably would consider the incident as something out of the common, something extraordinary.

But when one realizes that Japan's modern medical science is centered around modern western medical science that regards the life as a collection of "machine parts," he would no doubt shudder at the thought.

The remarkable advancement and development made in science during the Renaissance eventually spread to the human factor in medicine as well as to the discovery of hitherto unknown causes of diseases. This was due to the development of the microscope and other medical equipment.

The microscope enabled people in the medical profession to observe and exterminate viruses hitherto invisible to the naked eye with antibiotics, and it appeared until just recently that modern western medical science had won a great victory. But there appeared bacteria that were resistant to antibiotics -- cancer, AIDS and other diseases that modern medical science could do nothing about, an undeniable fact.

Futhermore, in parallel with this modern world which is

becoming increasingly complicated, scads of adult's diseases, chronic diseases, mental and other ailments cropped up. All this seems to show that the world is being thrown deeper and deeper into bewildering confusion, according to the afore-mentioned Descartes "human machine theory."

As beauty too had been treated by methods based on modern western science, it would not be an overstatement to say that the history of beauty science coincides with that of the "human machine theory" in conjunction with medicines for baldness and greying hair, wrinkles and stains.

If "Ki" can be called the energy that is present in only human beings and other living creatures on earth, then western science can be said to be a science without "Ki."

Since beauty science is part and parcel of human life, it is only natural that modern western philosophy had an inductive method.

In this world, there are two great civilizations -- the occidental and the oriental. If there exists a beauty science that was reared by occidental civilization, it would be of no wonder that there exists a beauty science reared by

oriental civilization. This very little known oriental beauty theory is called "oriental beauty science." It can be called beauty science of "Ki," where lies the difference between this "oriental beauty science" and the beauty science born of modern western science.

The difference stems from the difference in the philosophy on which the sciences and medical science are based. Oriental philosophy employs the deductive methods.

For example, the heart transplant. The concept of the occidental philosophy regards the human body as a collection of machine parts which can be replaced as the need arises.

Not so the oriental philosophy. When the heart becomes so bad that it requires replacement, the conclusion is reached that the cells directly and indirectly related to the heart have also deteriorated. The body, the mind and the circumstances are taken as a whole. The oriental philosophy considers the balance of the whole body, including the heart, as "life" itself. Hence, the oriental philosophy employs even a way to consider the balance between "Ki" of the heart and that of other cells.

From such a conception, let us now approach the issue of "beauty."

Oriental medical science requires thorough observation because physiological phenomenon appeared on the outside too.

In the case of inflammation of the liver, for example, symptoms appear in the eyes. Suggestive symptoms include pain in the back of the eyeballs and the patient becomes to find the light glaring or dazzling. When this worsens, multiple symptoms begin to appear. At this stage, outward suggestive symptoms can be observed; the white of the eyes becomes bloodshot or turns yellow. These symptoms have been known and proven over the past several thousand years.

Since olden times, it has been said that "the eye is the window of the mind." True, persons with bright sparkling eyes not only appear to be enjoying life to the full extent but actually are. The first condition of retaining the beauty of the eyes is that they be free of any ailment. The liver must be kept in good health since liver troubles affect the eye directly. Under such healthy conditions, it

can be said that there is no stumbling bloc as far as "beauty" is concerned.

These physical conditions are not restricted to eyes alone. Should the "beauty" of the nose, ear, mouth, hair, skin, leg, arm -- the body as a whole -- begin to deteriorate, they all suggest "danger signs" that must be considered under "oriental beauty science."

This is because oriental beauty science sees that the healthy conditions of the five senses are decided by life energy, "Ki," of their corresponding internal organs.

The Japanese word "Ki" as used here is attributed with two functions. One is the action of respiratory system of inhaling air through the nose and into the lungs. This is called "Ten no Ki" (heavenly function). The other is taking in food through the mouth into the digestive system and absorption thereof. This is called "Chi no Ki" (earthly function). And the combined function of the "Ten no Ki" and "Chi no Ki" is called "Shin Ki" or "Genki" (energy, vitality) -- the source of energy that govern all life-sustaining activities.

The function of "Ki" therefore is the source of all human energy that nourishes all internal organs. Moreover, as "Ki" transports all required substances throughout the body, the function serves to keep the blood and lymph glands well nourished as well as help the discharge of sweat and other waste matter.

The "Ki" (function) of the internal organs is called "Shinki" (heart), "Hiki" (spleen), "Haiki" (lung), "Jinki" (kidney and "Kanki" (liver) respectively, each with a propulsion energy of its own.

Round up the foregoing, we get the following:

"Shinki"

This function promotes the circulation of the blood as well as providing the tongue with the capacity to distinguish between the five different tastes.

"Hiki"

The function of this "Ki" is to activate the transportation of nutritious matter in the blood and provides the lips with the capacity to distinguish between good and bad and hot and cold foods and beverages.

"Haiki"

Smoothens the respiratory functions and provides the nose with the capacity to distinguish between the five different odors.

"Jinki"

Stores up energy, etc. and provides the ear to distinguish between the different sounds.

"Kanki"

Stores and purifies the blood and provides the eye to distinguish between the five different colors.

In the foregoing, the functions of the spleen, liver, kidney, lung and heart in relation to the eye, ear and nose have been mentioned. But it must be added here that the functions of "Ki" as explained here have been made in relation to the background of oriental medical science. Is something wrong with the external appearance of the body or not? This is making "science" out of beauty in oriental beauty science.

Sudden loss of hair, premature greying of hair, blotches appearing on the cheek, etc., etc. Ancient records

tell us that there existed a method under which attempts were made to detect changes in the internal organs from suggestive external symptoms. This is oriental medical science.

The inconvenience arising from the lack of delicate medical instruments is partly compensated by giving rise to the merit of being able to think in a utilitarian way.

This comes into play when seeking causes of an ailment. In western beauty science, analyses for, say, hair troubles are made through alopecia presenile, alopecia praemature, alopecia seborrhea, alopecia cicatrice, alopecia diffuse, alopecia areata, as well as hair cast, etc. These analysis methods are well known to all. In oriental beauty science, the cause of hair troubles is pursued by the following methods which might well be called "naked eye sensing."

2. Hair Trouble as Observed by Oriental Beauty Science

Congenital: Hereditary life energy

Divided into "Spirit" and "Energy."

Acquired: Postbirth Health

Divided into "External Cause," "Internal Cause" and "Neither External nor Internal Cause."

A. External Causes

Natural Environment:

Spring (Wind) -- A condition under which the hair tends to stiffen and the scalp to harden.

Rainy Season (Humidity) -- A condition under which the scalp tends to absorb excess moisture and become puffy.

Summer (Heat) -- A condition under which the scalp tends to become musty because of summer heat and cause inflammation.

(Fire) -- A condition under which the hair is scorched by open fire, or by snow in winter.

Autumn (Dryness) -- The hair loses moisture and becomes dry.

Winter (Coldness) -- A condition under which the scalp and hair degenerate due to excess cold.

Artificial ^Eenvironment:

Air-conditioned rooms.

Moist rooms.

Beauty equipment such as dryer, etc.

Permanent wave, hair-dyeing.

Hair cosmetics such as shampoo, spray, etc.

Head wear such as hat, helmet, wig, etc.

B. Internal Causes

Mental Stress

The Seven Causes: Excess fear.
 Excess happiness.
 Excess anger.
 Excess sadness.
 Excess shock.
 Excess worry.
 Excess ecstasy.

C. Other Causes

Partial eating and drinking habits.
Excess sex.
Traffic accidents.
Stings and bites of insects, etc.

Baldness or non-baldness is found with kinsfolk like parents and their children or brothers and sisters who live in the same house and take the same food together. Those who are diagnosed as alopecia areata are not always cured with the same medicine and the same treatment. Such individual differences are put under the most serious consideration by oriental beauty science. In other words, abnormality is regarded as individuality, and scientific methods based on reverse thinking are applied for making the most use of indivisuality on speciality.

Baldness is roughly divided into the following four types.

2-1. Baldness as Classified by Oriental
Beauty Science

Type A (Kekkyo)

A person who is suffering from anemia (poverty of blood). The face of s person of this type becomes bluish white. An anemic person cannot sleep well at night, feels the cold easily and suffers from dizziness. The color of the scalp also white.

Type B (Ketsuo)

A person afflicted with obstruction of circulation of the blood arising from stiffness of the neck, back, hip, etc. This causes congestion of waste matter and obstruction of blood flow. The color of the scalp of a person of this type becomes brownish.

Type C (Ketsunetsu)

A type of person suffering from some internal inflammation or of the scalp. The scalp becomes red in color and sores erupt easily. Person of this type perspires profusely and has little resistance against heat. There is the danger of such person contracting gastritis, hepatitis, ozena or hypertension, and is the type most likely to become bald.

Type D (Shitsujun)

A person with a high moisture absorbing metabolic rate and is apt to develop dropsical. A type of person who easily accumulate waste matter and poisonous metallic matter. Becomes easily bloated (water fattened). The scalp of such person also becomes puffy.

Four methods of treatment are applied for baldness.

2-2. Four Treatment Methods Under Oriental Beauty Science

(1) External Treatment -- This includes removal of all foreign harmful matter from the hair and scalp.

Basic treatment is to shampoo the hair and scalp thoroughly to remove all harmful matter from the outside. The enfeebled internal organs are invigorated by stimulating the cerebral cortex with energy emitting from human hands, or "Ki."

The use of hair tonic containing medicinal herbs also is one of the methods to check loss of hair. Rub tonic well into the scalp.

(2) Internal Treatment -- Since food affects the growth and health of hair, eating habits also play a vital role.

Oriental diet of improving the health of the body as a whole is applied by taking food that is good for the internal organs and for increasing blood which is closely connected with the health of hair and scalp. The health of the body is improved from the inside not only by the substances of food but also by energy, "Ki."

Follow correct dieting for improving health in general and blood circulation for above-mentioned Types A, B, C and D through selective nourishing food. Do not eat food that are artificially colored, etc.

(3) Mental Therapy --This is a method born of experiments made on relationship between state of mind and respiration.

The mind is stabilized through practising Chinese physical exercise called "Taikyokuken" and Yoga meditation and training the autonomic nerves, and receiving expert counseling.

Mental stress has become a common ailment in today's world. Hair troubles are no exception to the case. Cases of mental conditions triggering child baldness and sudden greying of hair are no longer uncommon.

In parallel with both external and internal treatments, it is vital to conduct the self-training of "Ki" which makes it possible to cope with mental stress properly.

(4) Physical Exercise Treatment -- A method of correcting ailments arising from lack of exercise.

This is a method for relaxing stiff muscles and for strengthening internal organs.

Also applied as therapy in ancient Oriental formula for retaining life, it is a treatment to train "Ki."

The foregoing all help heighten the efficacy of external and internal treatments. They also help correct ailments arising from the unbalanced life we lead today.

3. Conforms with WHO's Slogan

The reason why the above therapeutics are recommended is because of my belief that they would contribute to the slogan of "Good health for everyone by the year 2000" adopted by WHO (World Health Organization) of the U.N. in 1977.

In the "Alma-Ata Declaration" announced in 1978 five articles are given for the realization of the above WHO slogan.

Article 1 declares that the meaning of health should be "reassessed." It says that there is the necessity of advancing therapeutics from the present negative practice with a more progressive health promotion by placing further emphasis on preventive medicine and rehabilitation, etc. That preventive therapeutics can decrease the number of ischemic heart disease, cerebral apoplexy, cancer of the lung

and uterus; even accidents and suicides; and on to hereditary disease, connective tissue impediment, occupational disease, etc.

The article goes on to say that up to now the doctors had their hands full in "just treating" the patients after they had become ill. It was too late to treat a person after he had become sick, and that more serious thinking and more positive actions agiyks be placed in preventive therapeutics.

Reading between the lines, Article 1 can be interpreted as declaring that such negative views as accepting "non-sickness" as "good health" no longer holds true. That the time has come for a more positive study as to the real meaning of "health" to be made -- that health is "life" itself and health is a way of "living." It is my firm conviction that oriental philosophy can play a vital role in this respect.

Preventive therapy, moreover, is to prevent premature decline of beauty-related "Ki," the very first requirement of oriental beauty science.

Article 2 persuades banishment of inequality in respect to health. (I believe the main target of this declaration is the emerging nations). Also considered in this respect is the wide difference in therapeutics applied even among same groups.

I deeply regret the past medical practices of not considering the differences in the individual and lumping all cases on the basis of "average" assessment.

It is my conviction that previously mentioned four types of treatment for baldness as defined under oriental beauty science can be applied here with good results.

Table 1. Composite Approach to Beauty

<u>Beauty</u>	<u>Health</u>	<u>Ailment</u>	<u>Condition</u>
			<ul style="list-style-type: none"> o Solid line denotes population distribution o Dotted line denotes target population distribution
Imaginative and full of life whose cells are youngish and beautiful.	One who is leading a healthy & independent life	One who requires nursing and therapy.	<ul style="list-style-type: none"> o Diagnosis & assessment System. Assessment system is related to action program under control system.
Beauty control under beauty esthetics.	Beauty control as related to health.	Beauty control and therapy.	<ul style="list-style-type: none"> o Composite beauty control system

Article 3 declares that peace, freedom, food, clothing, housing, education, hygiene, work, etc. in sufficient amounts are all prerequisite conditions to keep good health.

Article 4 declares that there is need to change the present style of living.

The dominant life style of today is one of the big causes of bad health.

There is need to give careful thoughts to these factors of life.

Here again, the four measures of therapy for baldness outlined in oriental beauty science come into play, as far as discovering physical troubles through one's life style and improving same by changing one's life style is concerned.

Article 5 is one the changes needed in health preservation services.

To date, the medical profession had been limited to physicians, nurses, medical examiners and researchers, pharmacists, etc. The aim of Article 5 is to widen the scope and heighten the level of primary health care in local areas.

If the conditions as outlined in Articles 1-4 are to be realized, it is clear that the present number of people in the medical profession is far from sufficient, both numerically- and efficiency-wise.

In order to realize this ambitious U.N. slogan, the participation and cooperation of the following army of

people will become necessary -- public health nurses, dieticians, chiropractors, moxa therapists, pharmacists, etc. who are in the position to give on-the-spot counseling; beauticians who have an excellent sense of beauty.

According to Table 1, when the stage is reached when even the cells become youngish and beautiful, that is, when life energy, "Ki," is at the prime of its fulfillment as well as in a state of emitting favorable waves, it is called "beauty;" and when daily life reaches the unhindered stage, it is called "good health;" and when the body reaches the stage where it requires medical treatment, that is, when life energy, "Ki," is on the wave, it is called "sickness." I believe that in reaching a very advanced age and leading a healthy life until death, a person has arrived at the stage of "ideal beauty." People progresses from beauty and health to sickness and death. But I think the opposite is correct -- from sickness to health and then to beauty.

Therapy control system therefore comprises of "therapeutics," "health" and "beauty" in the order named.

Proper therapy is decided on according to diagnosis findings -- whether it's "beauty," "health" or "sickness."

The body as a whole can then be grasped by integrating past beauty and therapy sciences and by noting the external changes in a person from the standpoint of beauty science, can adult and advanced age diseases be prevented and treated. This would contribute greatly to promote prevention and therapy of same, as well as to "beauty."

I think it would be possible to realize to some degree the target population distribution by analyzing the present population distribution as noted in Table 1.

I believe the people in the medical profession and those in the beauty profession should understand each other better -- that the physician's practice sequence is from "therapy" to "health" and then to "beauty," and that of the beautician is from "beauty" to "health" and then to "therapy." The respective group must protect its own methods of therapy and trust each other. And in order to deepen mutual understanding and trust and respect, they should maintain close communication with each other.

4. Beauty Philosophy

It is my ardent hope that the sequence of therapy from "sickness" to "health" and then to "beauty" would be main-

tained. But it seems that it is more important first to make more people realize and "feel" this "beauty" under the condition where life energy, "Ki" is at the prime of its fullfilment if any action on the issue is to be expected. If such is to be promoted, I believe what might be called "beauty philosophy (or beautiology)" becomes important.

It seems that present-day medical profession lacks "ethics." In this sense, the same can be said of beauty science. Thus it appears that philosophy of beauty science also will become necessary -- a philosophy which embraces cosmetology and ethics.

In this era where only the novel and the original is the fad, it seems to me that cosmetologic practice has reversed -- not from "health" to "beauty" but from "health" to "sickness." Novel and out of the world hair styles might be alright for hair fashion shows but not in real life.

For example, standing-on-end hair styles and purple lips. The former is used to express extreme fright and the latter is a sign of cyanosis, a symptom of one suffering from heart ailment. I hope that such unhealthy looking fads would come to an end quickly and that the womenfolk return

to normal hair styles and natural colored lips again. I also hope that beauticians too would return to the past practice of cultivating "inner beauty" which gives birth to "outer beauty" -- the practice of beautifying the body from the very cells.

If all the above-mentioned is to be realized, I think that the education of members of the beauty profession then becomes indispensable.

I believe that the time has come for the Occident and the Orient to come together -- that a new system toward "beauty" educational organ be established where both occidental and oriental philosophy, medical science, science and beauty science are merged in an attempt to bring about an ideal healthy world.

It is my conviction that "Ki" works in a way far beyond human imagination in promoting life-sustaining energy; that in a way "Ki" is not only life itself but also plays a vital role in improving the world in general. It is my hope that this "Ki" will serve to promote real internationalism and eventually bring about lasting world peace.