

**Buddhism - Science and Medicine**  
Interpretations, Applications and Misuse  
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## **ABSTRACTS**

Examples of Strangification in Japanese history of medicine,  
and a clarification of Zheng (証)

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After recapitulating the history of Japanese traditional medicine, which is in abundance of illuminating examples of Prof.F.Wallner's notion of Strangification, I put focus on the introduction of Western Medicine to Japan since the 16<sup>th</sup> century. As it was introduced through the trading business with Holland, Japanese begun to call it 'Dutch Medicine' (蘭方 pronounced as Ran Poh in Japanese). Only after the creation of the name 'Dutch Medicine', they begun to call their traditional medical practices as 漢方, pronounced as Kan Po.

Todo Yoshimasu (吉益東洞, 1702 – 1773), who is the representative figure in Koho Ha (古方派) school of Japanese traditional medicine in the 18<sup>th</sup> century, made the One Poison Theory (万病一毒説) widely known in the 18<sup>th</sup> century Japan. It means that every disease is caused by one and the same poison. According to a recent comprehensive historical study of Yoshimasu (Terasawa 2012), Yoshimasu's One Poison Theory was influenced by the book 徽瘡秘録, written by 陳司成, published in 1632 in China. Yoshimasu's main original contribution lies in the development of his own theory of 証 (pronounced as Shou, and Zheng in Chinese. Sometimes written as 見証 or 容証 to emphasize the difference between Koho Ha's Zheng and others.) Onda (1998) presented a formulation of Koho Ha theory of Zheng. I will try to present Onda's theory within a non-set theoretic but category theoretic framework. Such a reformulation suggests a distinctive sort of world view concerning the process of curing, or rather the process of regaining the balance of life. This view seems to have some resemblance with Buddhist view of the world where everything is in motion.

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Abstract

Friedrich Wallner

## **Understanding and Improving Chinese Medicine and European Science By mutual Strangifications and Buddhist Therapy**

In the last century European science (EC) came into a deep crisis which had dramatic consequences.

By the research of Thomas Kuhn and others it became clear that the progress of science is not continuously but goes in jumps by which the former systems are replaced by new ones which are usually incommensurable.

My own research on the Chinese medicine has shown that scientific systems are related to specific cultures and cannot claim for universal truth.

Therefore scientific knowledge must be understood in every case as finite and goes with the development of its specific culture. Its permanent movement is the condition of its validity and not eternal structures of the world or of the mind (in the sense of an ‚absolute mind‘).

Scientific systems which are remaining unchanged are going to lose their claim for knowledge (an example is the Chinese medicine – Fengli Lan and I try to heal this deficiency).

The crisis of understanding science shows dramatic consequences: the applicability of science is overstressed. The influence of the humanities or cultural sciences is going to be lost insofar they do not offer insights which can be used for economical or technical reasons (like tourism and technical cooperation with other countries).

As in this situation the concept of science would be lost we have developed possibilities for a new self-understanding of science: *Constructive Realism (CR)*. In this undertaking we have seen, that Buddhist ideas and intellectual tools are very helpful. By them we can reinterpret several aspects:

- a) the acceptability of alternative or even incommensurable scientific systems
- b) the central concept of relationalism in CR
- c) the concept of truth
- d) logics
- e) experience

# **Enlightened Life: Integration of Buddha's Teaching and Biology**

Somparn Promta, Department of Philosophy, Chulalongkorn University

## **Abstract**

The teaching of Buddha, as it is well-known, aims at a kind of healthy life which is called: an enlightened life. In the modern understanding and practice of Buddhists and those who are interested in Buddhism, it seems that the Buddhist enlightened life stands alone and does not need other knowledge such as science.

This paper will show that such understanding and practice do not follow the teaching of Buddha, as it overlooks the role of the body and its relation to the mind. Modern biology, especially the Darwinian thought, has its relevant merits as it gives some insight on the very deep nature of humans, especially the nature concerning the relation between the body and the mind. One of assumptions of the paper is: the Buddhist enlightened life needs the knowledge that provides the deep understanding of the bodily nature of humans and biology can serve this need.

**Related disciplines used as the frames of study:** Buddhist teaching, Buddhist philosophy, analytic philosophy, biology, Darwinism, brain study, psychology.

**Zhang Xiao Ping:**

- Buddhistische Weisheiten und Lehren im Bezug auf Duft Qi Gong, mithilfe von Duft Qi Gong Unterlagen (Bilder, etc.), wird thematisiert.
- Gemeinsames Üben von Duft Qi Gong und die dahinter verborgene Theorie erläutern.

## Chanmi Qigong Practice – a subtle process of change

### Abstract:

In the first part of the presentation a brief introduction on the history and the practice system of Chanmi Qigong, a Buddhist school of Qigong, will be given. The main part will give an insight into the process of change which occurs in Chanmi Qigong practitioners over time. This change includes three aspects - the physical, the emotional and the spiritual growth and transformation. Examples of interviews conducted with Chanmi Qigong practitioners in Vienna in 2011 will be used as an illustration. In the third part of the talk psychoanalytic reflections should build a bridge to foster the understanding of the holistic process of Chanmi Qigong practice within the western context of psychotherapy.

Mag<sup>a</sup>. Dr<sup>in</sup>. Christine Korischek

Has studied Sinology at the University of Vienna and has completed her Dissertation at Sigmund Freud Private University 2012. Since the year 2000 she is learning and practicing Chanmi Qigong with Master Jiang Xueying in Vienna.

**Abstract –Vienna Conference 2014**

## **The Mind's Facticity toward the Rise of Disease:**

### **A Phenomenological Interpretation**

By Sumalee Mahanarongchai, Ph.D.

Facticity in a phenomenological sense points to the inescapable or unavoidable fact of one's own mind. In this article the inescapable facts of the mind in relation to the rise of disease are explored within the field of the ultimate Buddhist teaching (or Abhidhamma). Disease is viewed as a defect in human organism or a mental affliction, but such defect or affliction is merely a phenomenon, or an outcome, of life. According to Buddhism, all kinds of disease arise from four factors; the mind, the force of deed (Pāli: *kamma*), food and weather. Among them the mind in correspondence with the force of deed pays a crucial role to the rise of both mental and physical illness. Two inescapable facts of the mind essentially pave a way to disease. Those are the negatively dispositional tendency of the mind and the dissolving characteristic of each arising mind. Both are the mind's facticity in the sense that they are indispensable in originating the process of life. With this new understanding, disease can no longer be understood as something alien to one's life. Its source and cause can be internally traced back to one's functioning mind.



# **Phra Brahmagunabhorn (P.A. Payutto)'s Exposition of Buddhist Teachings and Practices for Health Care**

*Assoc. Prof. Dr. Pataraporn Sirikanchana*

## **Abstract**

Sources of *Phra Brahmagunabhorn (P.A. Payutto)'s Exposition of Buddhist Teachings and Practices for Health Care* are in his personal life and the Buddhist Scriptures (the Tipitaka) with their Commentaries. The Exposition reveals his beliefs in naturalism which includes antisupernaturalistic view and pro-scientific view. He was plagued by and suffered from ill health throughout his life. His personal experience and his profound knowledge of the Buddhist Scriptures are immensely beneficial to his own health care and his Buddhist exposition.

His naturalistic view and practice can be explained through his assertion of the law of cause and effect/the Law of Karma, the use of reason and wisdom, the holistic approach of health care and preservation, the development of positive thinking, the significance of self-reliance, the cultivation of loving kindness and compassion toward one's own self and others, and the influence of mind over body.

By means of the knowledge of constructive realism and strangification, Phra Brahmagunabhorn (P.A. Payutto)'s exposition of Buddhist teachings and practices for health care may provide effective methods to Western medication, psychotherapy, and cross-cultural understanding.

*Discours by Dr. Yue TSANG  
Lecturer at the Sigmund Freud University*

## **Die buddhistische Meditation als Schlüssel zur Natur des menschlichen Selbst und als zentraler Modus der Selbstverwirklichung**

Zentrales Anliegen dieses Vortrages ist es, den Begriff der buddhistischen Meditation ebenso grundsätzlich wie neu zu interpretieren usw. zunächst philosophisch, aber ebenso im Sinne der Ideengeschichte.

Dabei werden die Ergebnisse und Grenzen der modernen Hirnforschung ebenso berücksichtigt, wie die Erkenntnisse der modernen Physik, die im Komplementaritätstheorem, dem fundamentalen Lehrsatz der modernen Quantenphysik ihren Niederschlag findet.

Im Mittelpunkt steht ebenso die vom Buddhismus geforderte *Metanoesis des Denkens*, diese *zwingende Umkehrung bzw. Bekehrung des reflexiven Denkens* in sich selbst, zu sich selbst, als Metapher des Meditierens – wie auch der Zusammenhang mit dem klassischen chinesischen Denken und die von Sigmund Freud apostrophierte „Transformation des Unbewussten“.

### **Buddhist meditation as key to the essential nature of the human self And as central mode for the realization of the self**

The central goal of this lecture is a dual one: first to interpret the term Buddhist meditation radically new and simultaneously by going back to its foundations in terms of the philosophical understanding and also in respect of its unfolding in respect of the embracing intellectual history.

This will include the results and also the limitations of modern brain research as well as the findings of contemporary physics evidenced in the theorem of complementarity being one of the fundamental insights of quantum physics.

The *metanoesis of thinking*- one of the fundamental demands of Buddhism – the reversion of thinking in itself and to itself as the key metaphor of meditation will occupy the centre stage in conjunction with *the transformation of the unconscious* which was apostrophized by Sigmund Freud. Further to this Chinese Classical Thinking will be explored in its inherent interconnectivity with Buddhism and Freudian Ideas.

Abstract

**Globale Ethik. Weltethos und Buddhismus**

Seit einiger Zeit werden die Forderungen nach einem globalen Ethos stärker. Das Projekt Weltethos des Tübinger Theologen Hans Küng orientiert sich an der Grundüberzeugung, dass es unter den Staaten keinen Frieden ohne Frieden unter den Religionen gibt. In der „Erklärung zum Weltethos“, die das Parlament der Weltreligionen 1993 in Chicago verabschiedet hat, haben sich erstmals Vertreter aller Weltreligionen über Prinzipien eines Weltethos verständigt und sich dabei auf vier wesentliche Postulate verpflichtet:

1. Verpflichtung auf eine Kultur der Gewaltlosigkeit und der Ehrfurcht vor allem Leben
2. Verpflichtung auf eine Kultur der Solidarität und eine gerechte Wirtschaftsordnung
3. Verpflichtung auf eine Kultur der Toleranz und ein Leben in Wahrhaftigkeit
4. Verpflichtung auf eine Kultur der Gleichberechtigung und die Partnerschaft von Mann und Frau.

Die Aufgaben der Stiftung Weltethos, die 1995 gegründet wurde, umfassen im Wesentlichen drei Bereiche:

1. Durchführung und Förderung interkultureller und interreligiöser Forschung
2. Anregung und Realisierung interkultureller und interreligiöser Bildungsarbeit
3. Ermöglichung und Unterstützung der zur Forschungs- und Bildungsarbeit notwendigen interkulturellen und interreligiösen Begegnungen.

Aus den ethischen Hauptprinzipien leitet das Projekt Weltethos mehrere Forderungen ab, die ein großes Anliegen sind und zu deren Realisierung die Stiftung Weltethos einen nachhaltigen Beitrag leisten möchte. Es handelt sich dabei um die Ehrfurcht vor dem Leben, um die rechte und faire Handlungsweisen, um Wahrhaftigkeit im Reden und Handeln und um die gegenseitige Achtung und Liebe unter den Menschen. Unter Weltethos wird keine neue Weltideologie und keine Welteinheitsreligion, sondern ein Grundkonsens bestehender und verbindlicher Werte, Maßstäbe und persönlicher Grundhaltungen verstanden.

Der buddhistische Einfluss auf die erwähnte Erklärung zum Weltethos ist beträchtlich und hängt mit den buddhistischen fundamentalen fünf Grundsätzen zusammen. Die Lehre und Praxis des Buddha wird traditionell in drei Bereiche eingeteilt: 1. Sila – Ethik, 2. Samadhi – Sammlung, 3. Panna – Weisheit. Diese drei Übungsgebiete beinhalten das, was auch als der „achtfache Pfad“ bezeichnet wird. Ethik ist gleichsam das Fundament der buddhistischen Praxis. Diese Praxis weist viele Gemeinsamkeiten mit dem Weltethos auf.

**Nicole Holzenthal**

### **How do cultural presuppositions influence sciences?**

The Constructive Realism is an instrument for intercultural and interdisciplinary research which defends that if we compare different ways of making science, we have to go back and find the cultural roots, and understand the differences in thought which are based on varying fundamental presuppositions. We have got to ask where these come from. In this sense, in my 2014 conference I will try to do this with a science, genetics, as an example for a discipline based on two typical occidental presuppositions, i.e. the dual conception of phenomenon and something permanent which is behind, and the conception of causality. And in relation to this occidental science genetics I will research how cultural presuppositions influence scientific construction.

Wallner emphasises that Chinese ontology presupposes that phenomena emerge and disappear. Instead, occidental thought has the fundamental conviction that there must be something more firm or steady than phenomena, because they can mislead us, because things that change are thought to be uncertain. Thus we will see how the difference between dualistic occidental ontology and Chinese phenomonic holism makes their scientific constructions fundamentally different.

In the context of European sciences, the very obvious example I found was in biology, more precisely in genetics because there you distinguish between phenotype and genotype. The distinction of phenotype/genotype is obviously constructed on the basis of the distinction of phenomenon and substance. What is to be seen is the phenomenon and the phenotypical "expression" of the so-called genetic code, which is a substance lying beneath this expression, and the gene or genetic code (from the Greek term 'genesis') is meant to be not only its explanation, but also the cause, the substance, where it comes from.

From the point of view of classical Chinese thinking, that distinction is probably not thinkable. Strangification would get an absurd result. Because if for classical Chinese thinking there is nothing further than phenomena, nor a possible causality, they would never construct the distinction of phenotype/genotype.

So how do these presuppositions influence the process of scientific construction? Life world structures offer conceptions which are never questioned, they are simply taken for granted, sometimes even unconsciously.

**The Theory of ,Between‘ – ,Transmission‘ – ‘Intra-Relation‘  
Toward the Cognition of the Universal Truth in Huayen- and Zen Buddhism**  
Hisaki HASHI (University of Vienna)

Perhaps some people question why Buddhist Philosophy emphasizes the *theory of relations* instead of a “theory of substance” as the most important part of its principles? SUEKI, Takehiro (1921 – 2007) was a leading logician and cognitive scientist, and an expert of Wittgenstein research at the University of Tokyo. He presented a thesis for a rational structure of Buddhist logic which formed in the various schools of the Mahayana Buddhist Philosophy in East Asia. – To be sure, contrary to general prejudice, East Asian Mahayana Buddhism is not necessarily full of mysticism or esoteric ritual. It strives for a realization of ethical life, awareness of self in human relationships, and clear insights into thinking and acting in daily life. This realization is not the same as the “*cognitio ex principiis*” of Kant’s transcendental philosophy or the “*conceptus universalis*” of Hegelian philosophy of mind. Rather, the rational thinking of Buddhist Philosophy envelops a system of self-transcendence containing a most unique type of logic based on critical, cautious insights to the beings, human and the environment. The goal of this system for thinking and acting is to learn to manifest the ideal in the midst of life phenomena. Instead of a theory positing a substance in and as particular things, the *theory of the relations* focuses on a more essential form of logic, the “*Field of ‘Between’ A and non-A*”, the *topos* for connecting and accessing different individuals, particulars and factors.

One of the most important principles of the Buddhist theory of relations is followed in the Huayen-(Kegon)-School: “Things *A* and *B* are distinguished from each other, while they are in a relationship and in harmony. Every being in the real world maintains an intermediation and intra-relation with another one to achieve a complementarity.” (事事無碍jap. *ji-ji-mu-ge*; chines. *shì-shì-wú-ài*). The goal of these ideas is striving for the *best expression of reality in and as the world*. This manifestation reflects our innate nature to act in any circumstance with perfect freedom while also being aware of both the transitory nature of existence as well as the profound interconnection between all beings. The essence of Tientai- and Huayen-Buddhism was reworked in Zen to emphasize the relevance of thinking and acting as daily practice.

In our contemporary world, superficial “information” of various kind is the norm. Whereas, a communicative connection between the *whole of humanity*, i.e. a *transmission of ideas* between individuals, linking humans in *co-existential relationships* etc., has been almost completely ignored. Based on the key concept of the “Field of *Between*”, this project seeks to address and perhaps correct a disordered part of our contemporary society by proposing the following headline. – Instead of Isolations the [Field of *Between*], the [Field of *Transmission*], the [Field of *Intra-Relation*].

*Karl Edlinger*

Organisms and Consciousness : " nodes " in a network of Alternating Universal Entanglement

Just as in physics occur in biology tremendous upheavals . Especially the neurobiology is undergoing a rapid development. A particular problem is to represent the consciousness of humans and animals to

Of course, represent today's renowned neuroscientist a monistic view of mind and matter, not separated in principle. However, this results in the recent Western reductionist scientific tradition to the problem of having to explain the occurrence of consciousness phenomena on a materialist basis. So far this has not succeed.

The German -speaking world citizen Hans Jonas put the conjecture in the room, that the substance of the universe is still poorly described. And precisely this is the cause of the dilemm. Inwardnes, ie consciousness in different levels of complexity , is, in accordance with Jonas inherently of the substance.

Based on these plausible conjecture is an attempt to interpret phenomena of consciousness as focussing this primary inwardness.

This could be the animal and human consciousness as a universal phenomenon, as can be understood as a kind of network with certain places special "concentration", high strength focusing. These sites are referred to as network nodes.

As nodes in constant interdependence, consistent with the rest of the network.

This means that the notion of a hermetically sealed "self" is invalid. A thesis that the "self" considered to be an illusion represented prominent neuro-philosophers such as Thomas Metzinger .

In a Gedankenexperiment the question is asked how this illusion would be perceived if it were possible to connect two human brains together neurally.

Furthermore, an attempt is made to explain the conditional nature of sensory qualities, the production of qualia.

According to the conventional, more plausible view is known to us phenomena of consciousness occur in the context of organisms. Therefore, the activity of consciousness is also subject to certain conditions of the organism and its neural apparatus. For these conditions, when the particular "coloring" of sense perception to be explained

***The breath and mental and physical health: a Pāli Buddhist perspective***

**Presentation by Dr Gerald Virtbauer (SFU), Saturday, 31 May, 15:00–16:00**

**Abstract**

This presentation is based on the key texts on *ānāpāna-sati* (Pāli ‘the remembrance [*sati*] of or mindfulness [*sati*] on in- and out-breathing [*ānāpāna*]’) in the canonical and post-canonical Pāli literature. Concerning the current methodological discourses in Indian psychology (IP) psychological models and theories on the early Buddhist science of breathing are developed. The role of the breath regarding questions of health, well-being, and the Buddhist goals of insight (*vipassanā*), knowledge (*paññā*), and awakening (*bodhi*) is explored. Connections to current research on breathing in neuroscience, health psychology, and psychotherapy are drawn.

# **Buddhism and Psycho-Analysis: The Teachings of Luangpor Teean**

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## **Abstract**

In comparison with Darwinism, Buddhism would regard human's mind as a phenomenon out of the complexity of human's body—especially human's brain structure—in the long process of emergent evolution on earth. So human's body and mind are interrelated (*idappaccayatā*). In comparison with Freudian psycho-analysis, Buddhism would say that human's mind, as a phenomenon, is intrinsic and cannot be seen by other people. However, human's mind expresses itself at least in two ways: awareness (*sati*) and thoughts. We are aware of the existence of ourselves, and perceive the world through awareness (in three layers: conscious, subconscious, and unconscious mind).

There are at least two kinds of thoughts: intended thought and random thought. We use "intended thought" (or conscious mind) in our daily life. By using "intended thought" human beings have created civilizations throughout the history. The "random thought" (subconscious and/or unconscious mind), however, is chaotic and out of our control. It comes and goes during day time, and it comes as a dream at night. According to the Thai Buddhist meditation teacher Luangpor Teean (1911-1988), "random thought" is the root cause of psychological defilements (including greed, anger, and delusion) leading to psychological suffering. "Random thought" arises out of "ignorance" (*avijjā*)—the lacking of awareness (*sati*).

We are born with a natural level of awareness (or "Buddha-nature"). This natural level of awareness is enough for us to live an ordinary life, but it is not enough to overcome psychological defilements. We need to develop this natural level of awareness to its full potentiality. The more awareness we develop, the less random thought we have. Once we attain full awareness (Enlightenment), random thought has gone, so has psychological suffering. The teachings of Luangpor Teean and his Dynamic Meditation are unique in the contemporary world of meditation. His meditation technique is not a form of concentration, visualization, or mental recitation; rather it is a way of developing awareness (through bodily movements) so that the mind directly encounters, sees, and breaks through thought. Accordingly, once a human being has gone beyond the confines of thought, psychological suffering ceases to exist.



## Meditation as Medicine for Psychoanalysis

Dr. Banjob Bannaraji

### ABSTRACT

“Psychoanalysis” pioneered by Prof. Sigmund Freud, is a method of medical care, helpful to, not only the medical field, but the world as well. As we know, a man faces two kinds of illnesses - bodily and mental. Of those, the bodily illness is easier for diagnose and medical care, but the mental illness differs. Prof. Sigmund Freud, as the pioneer, had worked hard on the diagnoses of the patients’ symptoms and worked out in the treatments through the psychoanalysis based on reading and analyzing their personal behaviors.

Also, in Buddhism, the so - called two illnesses were presented by the Buddha. He put the weight of treatment on the latter- the mental illness, suggesting that not very often, a man experiences a bodily illness; on the contrary, very often, he / she experiences a mental illness. Possibly, many times a day, he / she faces it. In the Buddha’s view, the mental illness is the state of ‘mind’, being disturbed and distracted by defilements - greed, hatred and delusion. The defilements initiatively cause mind to move and tremble according to the objects experienced through the sense organs, and finally stay attached to those, resulting in sensual pleasure (kāmachanda), illwill (byāpāda), sloth and torpor (thīna-middha), distraction and remorse (uddhacca-kukkuccha), and lacking self-confidence (vicikicchā); all being called ‘five hindrances’ (pañca nīvaraṇas), each of which hinders mind from concentration as an origin of peace and happiness. To cure this kind of the mental illness, the Buddha presented meditation as medicine .

Meditation is twofold : Tranquility Meditation and Insight Meditation. The former is the meditation for the tranquility of mind, practicable with focusing mindfulness on any meditation object to suppress the hindrances until the occurrence of concentration immediately followed by happiness and joy. The latter, the meditation for wisdom, practicable with seeing with mindfulness the phenomena as they are in line with impermanence, oppression and selflessness until the occurrence of insight for substituting the opposites (the defilements), which leads to absolutely destroy the defilements - the origins of mental illness.

The Freud’s theory of psychoanalysis is applicable to the meditation practices for curing the mental illness. In the beginning, a master needs to analyze the mentality or habit of practitioners and give them a suitable practice method for their progress in the practices . On the contrary, if they are given any unsuitable, they may fail to be recovered from the mental illness.

**Andrea Mercedes Riegel**

## **The Yijing – a main source for chinese medical theories**

Chinese medicine is not merely based on experiences, physicians always needed written sources as a base for medical ideas and development. Confucianism, Daoism and Buddhism in general greatly influenced Chinese medicine; but the Yijing as an individual work is an outstanding source for medical theories.

The Yijing may even be seen as a main source for chinese medical theories not only in the phase of creation of theories, but throughout chinese medical history it has been the subject of medical discussions and especially during the Song-Jin-Yuan-Dynasties (960 – 1368) and the Ming-Dynasty (1368 – 1644). During the Ming-Dynasty even a new kind of medical literature the „Guang si“ („How to increase descendancy“) came into being due to the influence of neoconfucian discussions about the Yijing. Even during Qing-times (1645 – 1911) when western medicine was introduced in China traditional healers still drew their ideas from this work.

What is the Yijing and how could it be a source for medical theories? First the Yijing is one of the oldest works of chinese philosophy. Its main text, a compendium of 64 hexagrams with short commentaries, came into existence during the Yin-Shang-Dynasty (1600 – 1100 B.C.). Its original meaning is that of a calendar, showing the run of the sun and moon during one year's course. Due to the idea that heaven, earth and man are one entity it soon became the base for divination. During the Spring and Autumn period (722 – 481 B.C.) and the period of the Warring States (475 – 221 B.C.) several philosophical commentaries of daoist and confucian colour came into existence. Two of the ten commentaries, the shuogua commentary (the commentary on the trigrams) and the Great Appendix influenced basic medical theories most. Moreover the Yijing is a holistic work which incorporates the basic idea of Chinese medicine that heaven, earth and man are one entity and it is a cosmological work - and chinese medicine greatly relies on cosmology as we see in many chapters of the oldest medical classic, the Huangdi neijing.

*Keywords:* Yijing, divination, Shuogua comentary, Great Appendix, Guang si, cosmology;

# Buddhas “Noble Eightfold Path” in its Western In-terpretation as a Means of Mental Health

Gerhard Klünger

Efforts were made to define “scientific sentences” as sentences to describe “ac- tuality” (“environment”). Efforts to identify such sentences or give some rules, how to distinguish scientific sentences from others failed. Constructive Realism (CR) investigated the reasons for this failure and found it in the unreflected as- sumption that “actuality” could be recognized. CR denies the possibility to rec- ognize actuality or at least the possibility to proof that actuality is recognized. Instead of underlying a Platonist view of “truth” to scientific sentences, CR identifies scientific work in constructing models. These models build what is called our “reality”. A “scientific sentence” should not be taken as an expression or formulation of “actuality”, but a specific way of a distinct discipline to struc- ture “world”. This opens the possibility to understand “science” not only in the restrictive western meaning, but accepts any effort to structure world in a sys- tematic way as scientific. CR can help the scientists to understand the connec- tion between the presuppositions and hidden assumptions and the possible out- comes of their disciplines.

Every empirical science acquires knowledge (forms its models) in combin- ing thoughts with perceptions. The history of science shows that more than once revolutions in scientific views were the result of finding (“inventing”) new con- cepts (models, constructs) and combining them with already well-known phe- nomena. This may raise the question if there are ways to enhance the ability to “invent” new ideas and overcome rigid concepts that prevent scientific progress. From different cultures special methods to gain knowledge are reported, usually in connection to religious practices, where “religion” was not taken as a belief system, but as a way to “*re ligio*” from Latin meaning “connecting again” to a spiritual world. Buddhism in this sense is not a belief system but can be consid- ered as a way to “enlightenment” or “inspiration”.

A group of those methods can be described as “meditation”. Having a closer look to the hindrances of an efficient meditation exercise shows that Buddhas “Noble Eightfold Path” describes a couple of preparing and accompanying exer- cises to cope with these obstacles. For people grown up in western societies the steps of the path and even their interpretations given in Chinese and Pali Canon are difficult to understand as an elaborated “how to do” and a more comprehen- sible western interpretation of this way will be given and discussed. It turns out that those exercises are not restricted to the

role as an accompanying aid for meditation, but can be taken also as a very general means for mental health.