Syndrome Acupuncture (*Bian-Zheng Zhen-Jiu*) and Herbal Prescription (*Bian-Zheng Fang-Ji*)

A New Medical Paradigm for the West

Claus C. Schnorrenberger

Lifu International College of Chinese Medicine (LICCM), CH-Basel

Preliminary remark: The term “paradigm” was coined by the American physicist and philosopher, THOMAS S. KUHN, in his book, *The Structure of Scientific Revolutions* [1]. KUHN explained paradigms as “universally recognised scientific achievements that for a time provide model problems and solutions to a community of practitioners”. Later in this lecture we will see that Chinese medicine and Zhen-Jiu are oriented toward and based on the horizon and the flow of time, which turns out to be the skyline as well as the condition for all further intellectual reflections. Orientation according to the rhythm of time, then, is the paradigm of the whole – the encompassing paradigm of all further paradigms.

Epistemological considerations concerning a New Paradigm in Medicine

The cognitive starting point of orthodox Western medicine is the division of the unity of the human being into body and soul, of the world into matter and mind, “nature” and spirit. From there arise the so-called objectifications of medical findings in Western medicine: documentation of parameters such as laboratory tests, ECG curves, X-ray photos of all kinds, measurements like blood pressure values etc., as well as less spectacular medical specialties such as psychoanalysis and psychological treatment. In short: the foundation, the base, the reason and the ratio (in the original Latin meaning) of orthodox medicine can be charac-

Background: Most diseases are not clear-cut, mechanical disturbances as Western orthodox medicine presupposes, but varying holistic and individual syndromes as understood by Eastern medicine and as depicted in complex Chinese ideographs.

Objective: Analysis, interpretation, and assessment of the main differences between Western and Chinese medicine. **Results:** Western therapy is not concerned with an integrated analysis of the whole system of the human being but tries instead to combine heterogeneous views of different specialist areas by perceiving human individuals as bodily objects, as an *a posteriori* in Western philosophical terms. Thus, orthodox medicine increases parameters and data without understanding the human being from the inside, something which becomes possible by applying a Differentiating Syndrome Diagnosis (Chinese: *Bian-Zheng* 辨證[証]). Yet, Immanuel Kant’s statement that “all knowledge is transcendental” is in line with Aristotle’s definition of Nature (φύσις) and consistent with the work of famous Western medical authorities of the past like Hippocrates, Paracelsus, Hufeland, Hahnemann and others. Here, the Occidental roots of Eastern medicine can be found. **Conclusion:** Chinese medicine is the “Medicine of Time”, the powerful “New Paradigm of Natural Healing”, which has the potential for extending human life expectancy.

Key words: Eastern syndrome acupuncture and herbal prescriptions, Chinese differentiating of diagnoses (*Bian-Zheng*), the concept of Nature (φύσις) in Aristotle’s Physics, the *a priori* and *a posteriori* in medicine, randomised and controlled studies on acupuncture, “Evidence-Based Medicine”, transcendental aspects of medicine, human homeodynamics (homeostasis), a New Healing Paradigm: “Medicine of Time”, Occidental roots of Eastern medicine

Akupunktur (*Bian-Zheng Zhen-Jiu*) und Heilkräuter-Therapie (*Bian-Zheng Fang-Ji*)

Ein neues Paradigma in der westlichen Medizin

Hintergrund: Krankheiten sind mehrheitlich keine scharf begrenzten mechanischen Störungen, wie es die westliche Schulmedizin unterstellt, sondern ganzheitliche individuelle Syndrome, die u.a. in klassischen chinesischen Schriftzeichen dargestellt sind. Immanuel Kants Grundsatz, nach dem «alle Erkenntnis transzendentaler Natur» ist, sollte in der Heilkunde dadurch zum Verständnis kommen, dass transzendente Einsichten als *a priori* in den klassischen Schriftzeichen der chinesischen Heilkunde enthalten sind. **Fragestellung:** Analyse und Interpretation der wesentlichen Unterschiede zwischen westlicher Schulmedizin und chinesischer Heilkunde. **Ergebnisse:** Die orthodoxe westliche Therapie befasst sich nicht mit einer integrierenden Systemanalyse des Gesamtsystems Mensch, sie versucht vielmehr, heterogene Spezialistenbereiche induktiv miteinander zu kombinieren, wobei der Einzelmensch letztlich bloss als Objekt dient, d.h. als ein *a posteriori*. Dabei vermehrt die orthodoxe Medizin in wissenschaftlich fragwürdiger Weise beständig Parameter und Daten ohne indessen den Menschen von innen heraus verstehen zu können. Letzteres wird möglich durch die integrierende chinesische Syndrom-Diagnose (*Bian-Zheng* 辨證[証]). Solches entspricht der aristotelischen Definition von Natur (φύσις) sowie den Werken berühmter abendländischer

Ärzte wie Hippokrates, Paracelsus, Hufeland, Hahnemann und anderer. Hier liegen die abendländischen Wurzeln einer wissenschaftlichen Akzeptanz der fernöstlichen Medizin. **Schlussfolgerung:** Die chinesische Medizin lässt sich als "Medizin der Zeit" charakterisieren: als ein "Neues mächtiges Paradigma natürlichen Heilens", das u.a. die Möglichkeit zur Verlängerung der menschlichen Lebenserwartung enthält.

Schlüsselwörter: Chinesische Syndrom-Akupunktur und -Arzneiverordnung, differenzierende Syndrom-Analyse (*Bian-Zheng*), *a priori* und *a posteriori* in der Heilkunde, randomisierte und kontrollierte Studien zur Akupunktur, "Evidence-Based Medicine", Natur (φύσις) in Aristoteles' Physik-Vorlesung, transzendente Aspekte der Medizin, menschliche Homöodynamik (Homöostase), das Neue Paradigma der Heilung: "Medizin der Zeit", abendländische Wurzeln fernöstlicher Heilkunde

terised as the "objectivity of the object" [8,10]. That is why Western medicine describes the human organism as a body, a term borrowed from the vocabulary of 18th and 19th century physics which only applies to bodily objects, but not to living beings. We know that orthodox medicine is incapable of dealing with the human individual as a being, namely the human being, understood as a whole.

Because of this somewhat artificial constitution, the procedure of orthodox Western medicine can be characterised by using an acknowledged philosophical term as a medicine *a posteriori*, something which implies the primary necessity of a prerequisite artificial assumption which is later on neither questioned nor discussed again.

On the other hand, Chinese medicine is a medicine *a priori* because it does not require any artificial prerequisite as a starting point. Chinese medicine originates from time and from *Yin-Yang*, which represent the flow of time as we will see later, and arise simply from Nature as it really is [3]; it has the Natural Actuality (gr. φύσις) of which ARISTOTLE speaks in his famous lecture "On Nature" which is the authentic basis of all further scientific reasoning – including GALILEI and NEWTON, modern science as well as nuclear physics – in the West over the centuries and millennia:

"Among the existing things some are out of Nature, others are due to other causes.... Nature and Natural Actuality (φύσις) has everything which has the basic reason for its creation,

change and stability in itself and this applies to all living beings in contrast to all other things which are produced artificially. Natural Actuality is an underlying or basic substance (gr. υποκειμενον) and 'Natural Actuality' implies that it has an underlying quality which is due to Nature.... It would be a ridiculous attempt to try to prove that Natural Actuality exists, since it is evident many things of this sort exist.... To rely on the non-obvious to establish what is evident is a sign of being incapable of distinguishing between what is and what is not intelligible in itself.... People in this kind of situation argue only at the level of hollow terms and concepts but do not understand anything." ([5]: Aristotle, *On Nature (Lecture on Physics B, Book II, Chapter 1, 192–193)*.

We will see in the following that Chinese Medicine and *Zhen-Jiu* (which is not adequately translated as "acupuncture") arise from Nature, belong to Nature, to φύσις as the underlying substance, the *Hypokeimenon* of which ARISTOTLE speaks in his work. The underlying principle of Chinese Medicine is the natural power of self-regulation and of self-healing within not only every human but also every living being, something the medical profession sometimes refers to as homeodynamics (or not quite so plausibly as homeostasis), and this foundation of Chinese Medicine is not only evident, it also possesses a high logical quality because it is grounded in the time-honoured epistemological tradition of Occidental thought and of

Western scientific reasoning itself.

At no time has Chinese Medicine departed from its innate foundation on Nature which is identical with the *a priori* of Occidental educated and cultivated humankind, namely with ARISTOTLE'S Physis, with Nature and Natural Actuality which is, as well, the source of (but is no longer identical with) the concepts of "Nature" in modern natural sciences, since these, same as orthodox medicine, follow the idol of the "objectivity of the object" as much as the mind-matter-split both of which represent an '*a posteriori*' in the tradition of Western thought.

The dogmatic attitude of orthodox medicine towards Chinese Medicine, however, implies the tacit switch from what is *a priori* and *a posteriori* by making a claim to prove the efficacy of *Zhen-Jiu*, acupuncture and Chinese Medicine by demanding studies on randomised and controlled patients' groups in order to establish the effect of needle and moxa therapy "scientifically", and, in doing so, uses diagnoses of the orthodox Western type. We will see later that Western type diagnoses are of no relevance to Chinese medicine at all because they are not grounded on the *a priori* of Nature but only on the *a posteriori* of the "objectivity of the object".

ARISTOTLE'S verdict about those who cannot distinguish and who "do not understand anything", is fully applicable to the demand of orthodox Western medicine to prove the effects of acupuncture and Chinese medicine by objectifying measurements and by statistics. Western medical men following this track are "relying on the non-obvious to establish the obvious". Moreover, they are not familiar with the fundamentals of occidental logic since their mistake in reasoning represents the so-called *petitio principii*, a logical error which suggests "obtaining a proof under false pretences" [14]. This implies the approach of the so-called "Evidence-Based Medicine" towards Chinese Medicine and Acupuncture.

How important the distinction is between what can and what cannot be proven by logical reasoning is mentioned in other parts of ARISTOTLE'S

work. In his Metaphysics he states:

"If someone does not know for which things a proof can be sought and for which things not, this just shows a deficiency in education." ([6]: Aristotle, *Metaphysics*, Book Γ, chapter 4, 1006a).

Perception and Cognition in Chinese Medicine

Understanding the human being is entirely different in Chinese medicine compared with that of Western medicine. Between both there are no comparable levels of reasoning, let alone of congruence [15,16,17]. As far as I am concerned, the incredible success of Chinese medicine in the West is simply due to the fact that it has quite unexpectedly opened up certain fundamental and essential dimensions of traditional occidental thought and understanding of humanity and of the world which were for long suppressed and forgotten in the Western scientific community. Accordingly, Chinese medicine brings us back to our own roots and sheds a new light on what we call actuality (gr. *ενεργεια*), reality and evidence.

Chinese medicine starts with *Yin-Yang* which means dark and light, moon and sun, night and day as appearing periodically on the sky, phenomena which involve the horizon of time (Fig. 1) [16].

The circumference of the *Yin-Yang* emblem represents heaven according to Chinese tradition, whereas earth is represented by a quadrangle. That is why China, the Middle Kingdom and the Middle Way of Confucianism what is the same, is depicted as the centre of the earth in Chinese pictographs (Fig. 2) [16].

The occidental pre-Socratic philosophers have at the outset of Western thought identified time as the one and the only authentic basis for the coming into being, the opposition and the final expiring of all things "according to their mutual guilt". This was first stated by ANAXIMANDER (610–546 BC) [12,13]. HERAKLEITOS (544–483 BC) determined the flow of time as well as its dualistic and contradictory alternation as the greatest power on earth, something

Fig. 1: *Yin-Yang*.

Fig. 2: *Zhong*, the Middle Kingdom.

which comes close to the Chinese *Yin-Yang* teachings and to the Book of Changes (*Yi-Jing*) [12,13].

Aristotle's *On Nature* contains the passage:

"All those things which are liable to de cease and to generation, which sometimes exist and sometimes do not, are necessarily in time".... "All those things which time does not contain in any manner neither were nor are nor will be." ([5]: Aristotle, *On Nature* Δ, Book IV, chapter 12, 221–222)

More than two thousand years later, the German philosopher of the Age of Enlightenment, IMMANUEL KANT, explains this in an almost identical statement in his *Critique of Pure Reason*:

"The time is a formal condition a priori for all phenomena in general".... "Time is not an empirical term based on an experience".... "Time is a necessary apprehension which is the foundation of all perception".... "Hence, time is a priori." ([7]: Immanuel Kant, *Critique of Pure Reason*, A p. 31ff, B p. 46 ff.)

The horizon and the flow of time are always present in a traditional Chinese

diagnosis, a Syndrome Differentiation (*Bian Zheng* 辨證[証]) because each single syndrome maintains the connection with *Yin-Yang*. The time flow has to be taken into account in Chinese therapy in applying acupuncture, herbal prescriptions, *Tui-Na* massage, *Qi Gong* and other kinds of treatment, provided that they are at all based on a syndrome differentiation.

In passing I wish to recall that in Chinese medical texts the classical pictograph for "time" stands at the very beginning. Chapter 1 of the book *Su-Wen*, entitled "Celestial Genuineness of the Ancestors" (*Shang-Gu Tian-Zhen*), contains the respective character "Shi" 時 eight times. The pictograph "Bu" 不 stands, not unlike its meaning in ARISTOTLE'S *Metaphysics*, for contradiction or negation in chapter 1 of the *Su-Wen* and is used here sixteen times as the most important character of the whole section (that for "Shen" 神 is used six times, "Qi" 氣 is only mentioned here three times [3]). In addition, time is already intrinsically contained in the structure of such characters as shown in Fig. 3. In occidental understanding time is a transcendental term. Accordingly, the dimension which is called metaphysical or transcendental in Western tradition is constitutional for the design of many Chinese medical as well as for other complex classical Chinese pictographs. Such transcendental understanding of the ancient Chinese texts in the West is important for Western doctors who practise Chinese medicine, as well as for Chinese physicians practising Chinese medicine in the West because terms of Western languages, made up from the 26 letters of our alphabet, normally do not communicate transcendental information and understanding, at all.

IMMANUEL KANT called all knowledge transcendental "which is occupied not so much with objects as with our mode of cognition of objects, so far as this is possible *a priori*" ([7, 7a]: *Critique of Pure Reason* B25, A11–12). To conclude this section I will not hesitate to characterise Chinese Medicine as a "Medicine of Time", a term which may serve for a while in order to establish a New Paradigm in the task of healing.

Shi (time) 時	日 is the sun, 土 means seasonal growing of plants, 寸 means palpation of the pulse on the human individual's wrist.
Yin 陰	The shadow of a cloud 云 brought about by the obscured sun (sun → dark → time).
Yang 陽	Time is intrinsically contained in the character sun 日 and in the rays of sun.
Qi 氣	Rice 米 is digested in (the Middle Burner of) the organism and by this process circulating blood 血氣 is produced.
Shen 神	示 means transcendental influences from heaven, sun and moon on humankind. 申 means to give account, to enlarge and to spread.
Emptiness (xu) 虛	A high landscape which is barren and empty.
Fullness (shi) 實	To have heaps of bundled cash 一財 in the house which means to be really rich.

Fig. 3. Examples that show “time” as an intrinsically contained structure of classical Chinese long characters.

The Practical Approach: Differentiating Syndromes (Bian-Zheng) versus Orthodox Western Diagnoses (Bian-Bing)

The practical approach of *Zhen-Jiu* physicians to their patients' illnesses should be based on the differentiation of a Chinese syndrome diagnosis which differs considerably from the orthodox Western diagnostic point of view and, consequently, from the usual type of a Western diagnosis [15].

How is such a syndrome diagnosis achieved? *Yin-Yang* can be characterised as the horizon and the flow of time, the *Tao* which means the way or path which everything, including humankind and the individual human being follows. From this time related horizon all further steps and phenomena can be deduced in Chinese medicine. *Yin-Yang*, the dark and light visible on the sky, in other words: the order of the universe, is the origin as well as the ground of Chinese medicine. All diagnostic procedures (observing, hearing and smelling, taking the patients history, palpation – including pulse and tongue diagnosis) stem from

here. Thus, Chinese medical diagnosis is an analysis, and here analysis means: “Retracing to a basic connective order within a system” ([9]: MARTIN HEIDEGGER, Zollikon Seminars, p. 150). We might be permitted to say that orthodox Western medicine is not yet aware of that universal system. Provided that the horizon of time is taken into account as the starting point for this analysis, Chinese medicine is an analytic procedure. Such a procedure is logically characterised as deductive. The Chinese physician deduces his diagnostic findings from the horizon of time, namely from *Yin-Yang* [16].

Set against this, the way of proceeding in orthodox medicine is inductive, because a multitude of isolated measurements and data, objectifying observations are needed in order to come to a conclusion on a “Whole”, namely the unified human being, which, paradoxically does not exist for the orthodox medical person as long as the artificial basis of orthodox medicine, the “objectivity of the object” represents the foundation, the questionable “ratio” of orthodox scientific reasoning. Consequently, orthodox medicine can only deal with single parts. Allow

me to quote ARISTOTLE again: “The Whole is more than the sum of its parts” ([5]: Aristotle, *On Nature A*, Book I, chapter 1, 184a).

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

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

1. Lower Back Pain
2. Pain in the knee joints
3. Sweating during the night
4. Anxiety
5. Insomnia
6. Dizziness (giddiness)
7. Deafness and tinnitus
8. Loss of hair
9. Dental disease
10. Hyperthyroidism
11. Paroxysmal tachycardia
12. High blood pressure
13. Mental depression
14. Trigeminal neuralgia
15. Red tongue without coating
16. Sparse and fast pulse

In terms of Western specialised areas, according to orthodox medical thinking, at least ten specialists would need to attend to a patient suffering from such symptoms.

1. A specialist in orthopaedics (for lower back and joint pain)
2. A specialist in internal medicine (for high blood pressure)
3. A psychiatrist (for mental depression, insomnia and anxiety)
4. A neurologist (for dizziness [giddiness] and trigeminal neuralgia)
5. A dermatologist (for loss of hair)
6. A specialist in dentistry (for dental disease)
7. A specialist in endocrinology (for hyperthyroidism)

8. A cardiologist (for tachycardia)
9. A specialist in gastroenterology (for the red tongue)
10. A specialist in ENT (for deafness and tinnitus).

For a proper and adequate treatment of an “Emptiness of the *yin* of the Heart and the Kidneys”, however, one single physician, well-trained in Western medicine, Chinese medicine, and *Zhen-Jiu*, will suffice. It is not sufficient in our modern world, however, to be just a specialist in Chinese medicine or TCM without having thorough knowledge in orthodox Western medicine and epistemology including the roots of Occidental culture [16,18].

The professional modern doctor of Chinese medicine must be an expert in both, in order to be able to differentiate and treat a Chinese syndrome as well as a Western diagnosis. Her or his patients may expect comprehensive medical knowledge and information from their doctor. This one doctor is then able to cure the patient more effectively and faster than the ten highly specialised Western consultants mentioned above. In addition, the *Zhen-Jiu* doctor's and the medical herbalist's professional services are available at much lower cost.

Treatment of the Syndrome “Emptiness of the *Yin* of the Heart and the *Yin* of the Kidney with Emptiness Fire”

Treatment by needle therapy

The following foramina (points) are chosen according to their syndrome effect and can be punctured:

Shao Hai 少海 (heart vessel 3)
Tai Xi 太溪 (kidney vessel 3)
San Yin Jiao 三陰交 (spleen vessel 6)
Shen Men 神門 (heart vessel 7)
Guan Yuan 關元 (Ren Mai 4)
Tsu San Li 足三里 (stomach vessel 36)
Ju Que 巨闕 (Ren Mai 14)
Shen Shu 腎俞 (bladder vessel 23)
Xin Shu 心俞 (bladder vessel 15)

It is to be understood that the identification, the selection and the techniques of needle treatment of the above men-

tioned acupuncture structures have to follow the same anatomical understanding as given in the *Huang-Di Nei-Jing Ling-Shu*, which is more or less identical with the anatomical interpretation of the human organism modern Western medicine is familiar with. It is important to understand that all the achievements of Western medicine can be integrated into the framework of Chinese medicine, whereas the theories and techniques of Chinese medicine cannot be sufficiently integrated into the limited perspectives of Western medicine. This is an essential part of the New Paradigm, as well.

Treatment with herbal prescription

This syndrome condition should be treated with a blend of two well known classical Chinese prescriptions, namely “*Tian Wang Bu Xin Tang*” and “*Liu Wei Di Huang Tang*”.

The selection of ingredients, their varying quantification and the change of the components should be undertaken according to

- the traditional rules of Chinese prescription,
- special features of the individual patient and
- current pathophysiological and diagnostic changes (using tongue and pulse control etc.).

For instance may the following ingredients be selected:

(Part 1: Taken from *Bu Xin Tang*)

Sheng Di Huang 生地黃 (Rehmannia root)

Xuan Shen 玄參 (Scrophularia root)

Ren Shen 人參 (Ginseng root)

Dan Gui 當歸 (Angelica root)

Mai Men Dong 麥門冬 (Ophiopogon root)

Da Zao 大棗 (Ziziphus jujuba)

Wu Wei Zi 五味子 (Schizandra fruit)

(Part 2: Taken from *Liu Wei Di Huang Tang*)

Shan Yao 山藥 (Yams [Dioscorea] root)

Fu Ling 茯苓 (Scleroticum Poriae)

Ze Xie 澤瀉 (Rhizoma of Alisma plantago-aquatica)

Shan Zhu Yu 山茱萸 (Fruit of Cornus officinalis)

Explaining the clinical approach for an effective professional treatment of patients with acupuncture and herbal prescriptions according to differentiating syndromes will be part of another lecture about differentiating of syndromes.

Conclusion

It is worth mentioning here that the majority of diseases in medical practice are not clear-cut, mechanical disturbances as Western medicine presumes and as orthodox Western diagnoses try to make believe, but holistic individual syndromes as understood by traditional Eastern medicine. The realistic and correct approach to their cure, therefore, is not in the Western procedure but the Chinese method of individual syndrome differentiation and therapy. The idea prevailing in the West, with its mechanistic model of the human body as just a complicated machine interferes with the natural and basically reasonable thinking in Eastern medicine and contrasts with our own Occidental cultural tradition. The essential task for us is to get back to our own Western cultural roots.

Modern Western therapy in general is not concerned with an integrated analysis of the whole system of the human body, but tries instead to combine the heterogeneous, often contradictory views of different Western medical specialists' areas and related therapeutic measures. By pursuing these ideas, Western medicine only increases data on the human organism. From modern computer science one understands, however, that intelligence does not actually consist of increasing, but of decreasing such data [16].

Specialised Western approaches were developed on the basis of a non-integrative thinking, which lacks the ability to understand the various aspects of the human being as a unity. The side effects of Western therapy and the explosion of costs in Western health care result directly from an incongruency between the scientifically superficial methods of Western medicine and the actual reality of the patient as a whole.

Fig. 4. WHO-life expectancy 2000. Japanese have the longest life expectancy.

In other words, Western medicine is not able to focus on the real problems of health and disease. Compared with countries in which multi-specialised Western health systems prevail, overall costs are much less in countries where *Zhen-Jiu* and Chinese medicine handle basic medical care and where, consequently, life expectancy is higher.

This can be seen on a diagram published by the World Health Organisation in 2000 (Fig. 4) where the life expectancy is shown to be amazingly low in those countries who spend the most money on medical technology and equipment (the United States of America and Germany), whereas in Japan, a country with a considerably high potential in complementary (especially traditional Chinese and Japanese) medicine, life expectancy is extended.

Part of this paper was published in the "Journal of Chinese Medicine" [19].

References

- Kuhn Thomas S., The Structure of Scientific Revolutions, 2nd ed., Chicago-London: University of Chicago, Chicago Press, 1970.
- Huang-di Nei-Ching Ling-Shu, original Chinese edition, printed in Wuhan, 1852.
- Huang-di Nei-Ching Su-Wen, original Chinese edition, printed in Soochow, 1972.
- Wieger Leon, Chinese Characters. Their origin, etymology, history, classification and signification, Paragon Book Reprint Corp., New York; Dover Publications, Inc., New York 1965.
- Aristoteles Physik (Aristotle's Physics), Lecture On Nature, 2 vol., Greek-German, Felix Meiner Verlag, Hamburg 1987 and 1988.
- Aristoteles Metaphysik (Aristotle's Metaphysics), 2 vol., Greek-German, Felix Meiner Verlag, Hamburg 1989 and 1991.
- Kant Immanuel, Kritik der reinen Vernunft (Critique of Pure Reason), 2. Abschnitt (2nd section): "Von der Zeit" (On time); Leipzig, Verlag Philipp Reclam jun., 1956, p. 107.
- Kant Immanuel, Kritik der reinen Vernunft (Critique of Pure Reason), Einleitung (Introduction), Felix Meiner Verlag, Hamburg, 1988, p. 82–83 (A 11–12; B 25).
- Heidegger Martin, Sein und Zeit (Being and Time). 15th ed., Tübingen: Max Niemeyer Verlag, 1984.
- Heidegger Martin, Zollikoner Seminare (Zollikon Seminars), ed. by Medard Boss, Vittorio Klostermann Verlag, Frankfurt am Main 1984.
- Heidegger Martin, Vom Wesen und Begriff der Physis (On Essence and Conception of Physis), in: Wegmarken (Path marks), Verlag Vittorio Klostermann Verlag, Frankfurt am Main 1967.
- Heidegger Martin, Der Satz vom Grund (The Axiom of the Principle), Verlag Günther Neske, Pfullingen 1957.
- Die Vorsokratiker (The Pre-socratic Philosophers), ed. by Wilhelm Capelle, Alfred Kröner Verlag, Stuttgart 1968.
- Die Fragmente der Vorsokratiker (The Fragments of the Pre-socratic Philosophers), ed and transl. by Hermann Diels, Greek and German. 3 volumes, 6th ed. by Walther Kranz 1951. Weidman, Zürich, 1996.
- Dictionary of Philosophy, ed. by Anthony Flew, Pan Books (The Macmillan Press Ltd.), London 1979, p. 354, p. 266, p. 39.
- Schnorrenberger Claus C., Lehrbuch der chinesischen Medizin für westliche Ärzte (Textbook of Chinese Medicine for Western Physicians), 3rd. ed., Hippokrates Verlag, Stuttgart 1985.
- Schnorrenberger Claus C., *Chen-Chiu – The Original Acupuncture. A New Healing Paradigm*. WISDOM Publications, Boston 2003 (ISBN 0-86171-173-8).
- Schnorrenberger Claus C., Chinesische Heilkunde (*Zhong-Yi*) und die sogenannte Evidence-Based Medicine (EBM). Schweiz. Zschr. GanzheitsMedizin 2001;13(6):323–325.
- Schnorrenberger Claus C., Zu den Quellen der Chinesischen Medizin. Schweiz. Zschr. GanzheitsMedizin 2005;17(3):150–156.
- Schnorrenberger Claus C., Differentiating Syndrome Acupuncture (*Bian-Zeng Zhen-Jiu*) & Herbal Prescription (*Bian-Zhen Fang-Ji*). A new Healing Paradigm for Western Medicine, Journal of Chinese Medicine, vol. 15, no. 3, September 2004, pp. 290–230.

Address for correspondence:

Prof. h.c. (China Medical College, Taichung, Taiwan, Republic of China) Dr. med. Claus C. Schnorrenberger
Lifu International College of Chinese Medicine (LICCM), Karl Jaspers-Allee 8, CH-4020 Basel
Fax: 0041-61-3733079, lifu@gmx.ch