

# *Developing the Core Essence of Chinese Medical Science*

*An Interview  
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SAMPLE

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I BELIEVE THAT THERE ARE TWO DIFFERENT HUMAN methodologies of knowing: one is time oriented, and the other is space oriented. Chinese tradition has favored the time oriented view point—a perspective that primarily considers the aspect of time, and only secondarily the aspect of space, arriving at a view of reality wherein time governs space. The traditional Western view point tends toward the opposite perspective, by primarily considering space and only secondarily looking at time, arriving at a world system in which space governs time. It is because of these two distinct approaches that we now have two fundamentally different choices of gaining knowledge and, in essence, two different systems of science in East and West. These represent two major streams of thought in the history of world science, one of them represented by the ancient Greeks, and the other by the Chinese who lived in the Yellow and Yangzi River plains. At the very least, therefore, there are two distinct systems of science that exist in the world today.

The phenomena of Chinese and Western medicine, furthermore, are the direct offspring

of these two different systems of examining the world. Western science and its medicine are based on a space dominant view. Space is based in the realm of matter, and its characteristics are linear progression and comparative analysis. Space can be divided, and it can be occupied. The characteristics of space determined relationships are mutual exclusion and an emphasis on categorical differences. On the deepest level, the science of space requires division and distinction. In the realm of space, the human being is on another plane than plants, animals, and other things. Humanity rules and assumes an attitude of utilitarian mastership over everything else. Therefore, the concepts of “self” and “other”

are such strongly developed counterpoints in this system.

When space assumes the ruling position, it naturally is the material aspect of things and the structural composition of reality that becomes the object of scientific scrutiny, an observational mode in which the concepts of “objective” and “subjective” exist as counterpoints to each other. In order to understand the nature of space, one needs to rely on the procedures of analysis, abstraction, and experimentation in a laboratory where environmental variability can be limited and controlled. The prerequisite for abstraction is to place the object of inquiry into a theoretical category, to isolate it from the environment, and to define the characterizing

 ***The Chinese system of science is based on time. The nature of time is empty, and its characteristics are change and continuous flow.***