

## Advanced Chinese Medicine

### Developing Clinical Mastery Through Meta-Practice

In this three year post-graduate certification course, Prof. Volker Scheid significantly enhances our understanding of Chinese medicine by teaching meta-practice, a tool for working effectively with different styles of practice. Developing meta-practice skills deepens our access to and comprehension of the sources of our tradition. It allows us to systematically extend our clinical skills without being limited by what we have already learned. Meta-practice helps you to become a better clinician because you have more tools at your disposal.

#### Dates

Module 1: 14.–15. Sept 2024 Chiway

Module 2: 16. Nov and 24. Nov 2024 Online

Module 3: 1. März and 9. März 2025 Online

Module 4: 14.–15. Juni 2025 Chiway

Module 5: 13.–14. Sept 2025 Chiway

Module 6: 22. Nov and 30. Nov 2025 Online

Module 7: 7. März and 15. März 2026 Online

Module 8: 13.–14. Juni 2026 Chiway

Module 9: 12.–13. Sept 2026 Chiway

Module 10: 21. Nov and 29. Nov 2026 Online

Module 11: 6. März and 14. März 2027 Online

Module 12: 12.–13. Juni 2027 Chiway

#### Hours

166 h

#### Certificate

Upon completion of the course, participants will receive a *Certificate of Advanced Chinese Medicine* from Chiway Academy

#### Price

CHF 5450.- (may be paid in three yearly installments of CHF 1820.-)

#### Instructor

Prof. Volker Scheid, PhD

#### Language

English

#### Prerequisite

Basic training in Traditional Chinese Medicine, including acupuncture and Chinese Herbal Medicine

## Beyond Styles of Practice

Over the last fifty years, our understanding of what Chinese medicine is and how it should be studied and practiced has fundamentally changed. We once thought it was a single system. Now we know that Chinese medicine is a family of many different styles of practice.

In acupuncture, for instance, there are the Tung style, the Tan style, various styles of Japanese meridian therapy, Worsley five element acupuncture, stems and branches, Korean hand acupuncture, TCM acupuncture, and various types of scalp acupuncture to name just a few. In herbal medicine, popular styles include various types of *jingfang* or “classical formula” practice, TCM, Japanese Kampo, Korean constitutional therapy and many more.

The question is how do we relate ourselves to this multiplicity. Should we study all of these approaches? As many as possible? Only some of them, but then which ones? And why those and not others? Should we leave it all to chance or let ourselves be enchanted by the charisma of the most popular teachers (which, of course, will not be the most popular ones in a few years time)?

This problem is not new, of course, but has vexed practitioners of Chinese medicine since time immemorial. Over that period, they have proposed three basic solutions:

- i. Stick with one style.
- ii. Synthesize different styles into a single new style.
- iii. Develop a meta-practice approach that allows you to work effectively with different styles.

All of these solutions have advantages and disadvantages. Sticking with one style solves the problem of choice but will ultimately limit you. Synthesis gets rid of differences but in the end simply creates just one more style. Developing a meta-practice approach gives you flexibility and deepens your practice in a way that the other approaches cannot do, but it also requires more time and effort.

## What is Meta-Practice?

Meta-practice is a tool for working effectively with different styles of practice. This has three distinct advantages.

- i. It puts your patients in the center.
- ii. It significantly increases your diagnostic and therapeutic skills.
- iii. It deepens your understanding and access to the Chinese medicine tradition.
- iv. It provides you with a firm basis for life-long learning.

In meta-practice, what drives the treatment process is not your style of practice, into which you have to fit your patients, but the needs of the patients themselves. If you always seek to link a patient’s problem to their constitution because that is what your style of practice demands, it is highly unlikely that you will be able to effectively treat an acute epidemic or serious disorders involving toxins. If the only formulas you use must have been written down in the Han dynasty, it is unlikely you will become very good at treating phlegm or damp-warmth because these concepts were only developed much later on.

Meta-practice helps you to become a better clinician because you have more tools at your disposal. Different styles of practice emphasize different diagnostic modalities such as pulse, tongue or abdominal diagnosis, inspection or listening. Meta-practice demands you to use all of them, though not necessary all the time. Here, too, the patient and context are the primary drivers, but you are also better able to employ your own personal strengths. Some of us just are better at processing visual information, while others work better with palpatory referents.

By working with different styles of practice, meta-practice forces you to be more precise in the definition of the concepts you employ. Any single style of practice can get away with ill-defined concepts. Bringing different styles into conversation with each other demands that we find common ground. This can be challenging but ultimately expands our knowledge. It certainly deepens our access to and understanding of the sources of our tradition.

Finally, meta-practice allows you to systematically extend your clinical skills without ever being limited by what you have already learned.

## The Elements of Meta-Practice

Meta-practice, in as much as it is explicitly articulated, revolves around three core elements:

- i. Principles (*li* 理) referring to conceptual knowledge including an understanding of how such knowledge has changed over time.
- ii. Strategies or methods (*fa* 法), referring to a toolbox of diagnostic and therapeutic tools including the herbs and formulas we use in daily practice.
- iii. Intention/attention/judgment/meaning-giving (*yi* 意), referring to the ability to constellate principles and methods in a clinically effective way.

Put all of this together and everything flows and makes sense (*tong* 通) in both you and the patient you treat.

This course is designed to help you develop such knowledge, tools and skills by providing you with:

- i. intention/attention/judgment/meaning-giving (*yi* 意) deeper understanding of Chinese medicine anatomy, physiology and pathology.
- ii. a deeper understanding of key concepts in Chinese medicine and their change over time.
- iii. diagnostic and therapeutic methods that build from the simple to the complex to which you will be able to add further elements as your skills as a practitioner develop.
- iv. skills for putting it all together.

To this end, Volker will draw on his extensive knowledge of Chinese medical history and literature and almost forty years of clinical practice.

## Course Organisation

The course consists of thirteen two-day modules taught over three years that will be delivered in a hybrid format.

- i. Six modules will be taught by way of in-person seminars (classroom teaching) over twelve hours on two subsequent days (Sa/So)
- ii. Six modules will be delivered online over two days in two subsequent weeks (Saturday in Week 1 and Sunday in Week 2).
- iii. Modules 1-11 will be supplemented by a two-hour online tutorial. These tutorials are organized to ensure that all course participants have understood the information delivered in the seminars. Tutorials will be conducted by practitioners who have studied with Volker for many years and are themselves engaged in meta-practice.
- iv. All lectures will be recorded and made available to course participants for the time between successive seminars on a professional learning platform (Moodle).
- v. Self-study is another integral part of the course. We will provide guidelines for what you should revise before each module to ensure you can follow the material presented.

The different modules build on each other. Our experience from previous courses is that it takes about 12 to 18 months for participants to *get* meta-practice. By the end of the three year period, participants are able to *do* meta-practice in their own clinics with confidence.

## Module Descriptions

**Modules 1 to 5** are centered on *qi* and its relation to bodily substances (fluids, blood, essence). We will examine the physiology and core pathologies of the 'three qi' (*zongqi, weiqi, yingqi*), and define the core treatment strategies required to deal with these.

Once the principles of these treatment strategies are clearly understood, we will then examine how they can be realized in clinical practice through the usage of a small number of key medicinals and synergistic pairings (*duiyao*). These medicinals and synergistic pairings will then become the building blocks for the composition of more complex formulas. We will examine famous formulas as exemplary examples of such composition but not of what one necessarily has to do in one's own clinic.

**Modules 6 to 9** shift perspective by focusing on specific bodily regions and structures (the exterior, the triple burner, the conduits and networks) and their disorders. We will examine how the different qi

and substances (which by now we know quite well) interact with each other in these regions and structures and how these structures, in turn, mediate the physiology of bodily substances.

**Modules 10 and 11** focus on bodily substances (fluids, blood, essence). In many ways, this is a revision of the previous modules from a different perspective. Besides helping us to better understand the physiology and pathology of these substances as well as the strategies for treating them, it allows us to integrate what we have learned so far and move deeper into meta-practice.

**Module 12** returns us to what normally stands at the very beginning of studying Chinese medicine: the viscera and bowels (*zang fu*). It is an opportunity to integrate what we have learned into what we already think we know but which may look different now that we can see it in a different light.

To facilitate participants progress through the course as a group, there will be a written test/quiz for each of the nine modules. These tests will help Volker to monitor the progress of individual participants, while providing participants with an incentive to review and internalize the course content.

## Course Outline

Module	Concepts & Physiology	Pathologies	Treatment Strategies
<b>Qi Transformation (Modules 1 to 5)</b>			
<b>Module 1</b> <b>Introduction to the course</b> <b>Qi Physiology and Pathology</b>	What is metaphractice? The multiple bodies of Chinese medicine as the core organizing principle of the course Qi transformation ( <i>qi hua</i> 氣化) Vital Substances: The three treasures ( <i>san bao</i> 三寶)	Pathologies of ascending and directing downward ( <i>sheng jiang</i> 升降), entering and exiting ( <i>chu ru</i> 出入), condensation and dispersal ( <i>ning san</i> 凝散)	Overview of core treatment principles and strategies
<b>Module 2</b> <b>The Gathering Qi</b> <b>(zongqi 宗氣)</b>	Physiology of the gathering qi ( <i>zongqi</i> 宗氣) Differentiation and interaction with other types of qi Interaction with the blood and the vessels Gathering qi and organ function Role in regulating emotions	Distension, bloating, pain, wheezing, shortness of breath, bleeding, organ prolapse, emotional constraint and chaos Zhongqi, blood and wind Emotional dysregulation	Strategies for treating qi constraint, stagnation, counterflow, sinking and deficiency of the gathering qi Regulating emotions and treating emotional chaos
<b>Module 3</b> <b>Physiological and Pathological Fire I</b>	Conceptions of fire in Chinese medicine (yin and yang fire, external and internal fire, excess and deficiency fire, sovereign and ministerial fire, dragon fire, fire of the gate of vitality) Pre- and Post-Heaven physiologies	Pathologies of the ministerial and sovereign fire Damp-warmth and damp-heat	Strategies for draining and discharging heat versus those for clearing fire Strategies for venting fire constraint Strategies for fire and heat in the organs and other body structures (blood, networks, etc.)
<b>Module 4</b> <b>Physiological and Pathological Fire II</b>	Fire and protective qi ( <i>wei qi</i> 衛氣) Digestion, fermentation and the the sovereign fire (Summer)Heat and dampness disorders and their relationship to the Sovereign and ministerial fires	True and false fire, true and false cold Pathologies of the dragon fire	Strategies for fire and heat in the organs and other body structures (blood, networks, etc.) Strategies for cold excess, yang deficiency, cold damage and cold strike into the interior
<b>Module 5</b> <b>Physiology and Pathology of the Nutritive/Constructive (ying 營)</b>	Physiology and pathology of the nutritive/constructive ( <i>ying</i> 營) Nutritive/constructive and blood Nutritive/constructive and other types of qi Nutritive/constructive and the fluids	Differentiating different types of wind and pain Dampness and dryness Deficiency of the nutritive/constructive	Strategies for relaxing and softening the nutritive/constructive Strategies for nourishing the nutritive/constructive

Module	Concepts & Physiology	Pathologies	Treatment Strategies
<b>The Topographic Body: The Practitioner as General (Modules 6 to 8)</b>			
<b>Module 6</b> <b>Protecting the Body I</b>	Exterior and interior ( <i>nei wai</i> 内外) The body shell ( <i>qike</i> 驅殼) The six warps ( <i>liu jing</i> 六經) The triple burner ( <i>san jiao</i> 三焦) The four aspects ( <i>wei qi ying xue</i> 衛氣營血)	Body topography and the qi dynamic Detecting the propensity ( <i>shi</i> 勢) of a disorder and responding to it Cold damage, warmth and damp warmth disorders	Strategies for removing pathogens from the body Learning to think like a general
<b>Module 7</b> <b>Protecting the Body II</b>	Lurking pathogens ( <i>fu xie</i> 伏邪) Toxins ( <i>du</i> 毒) Epidemic disorders ( <i>yi</i> 疫)	Seasonal and epidemic disorders associated with lurking pathogens Heat and other toxins	Strategies for resolving lurking pathogens Strategies for the treatment of toxins and epidemic disorders
<b>Module 8</b> <b>Channels and Networks</b>	The body as a network Channels, networks and extraordinary networks	Channel patterns Network patterns Extraordinary network patterns	Strategies for promoting free flow ( <i>tong</i> 通) in the channels, networks and extraordinary channels in disorders like block ( <i>bi</i> 痺), limpness ( <i>wei</i> 痿), pain and loss of function of various kinds
<b>The Networked Body: Promoting Free Flow (<i>tong</i> 通) Module 9</b>			
<b>Module 9</b> <b>Channels and Networks</b>	The body as a network Channels, networks and extraordinary networks	Channel patterns Network patterns Extraordinary network patterns	Strategies for promoting free flow ( <i>tong</i> 通) in the channels, networks and extraordinary channels in disorders like block ( <i>bi</i> 痺), limpness ( <i>wei</i> 痿), pain and loss of function of various kinds

Module	Concepts & Physiology	Pathologies	Treatment Strategies
<b>Vital Substances Blood and Body Fluids</b>			
<b>Module 10 Physiology and Pathology of the Jin Fluids</b>	Physiology and pathology of the jin fluids Jin fluids and protective qi Water qi	Water qi disorders Tan-yin disorders Oedema	Strategies for treating the fluids Strategies for treating <i>tanyin</i> disorders Strategies for treating oedema Strategies for treating deficiency of the jin fluids
<b>Module 11 Physiology and Pathology of the Ye Fluids and the Blood</b>	Physiology of the ye fluids Phlegm as healthy and pathological substance Ye fluids, phlegm and blood Blood ( <i>xue</i> 血) and nutritive qi ( <i>ying qi</i> 營氣) Blood and the body fluids	Ye fluid and jin fluid pathologies Similarities between phlegm and blood pathologies Blood and jin fluid pathologies	Strategies to treat phlegm Strategies to treat blood stasis Strategies for treating deficiency of the ye fluids and the blood
<b>The Cosmological Body: Creating Harmony Module 12</b>			
<b>Module 12 Treating the Organs</b>	Disorders of the viscera and bowels ( <i>zang fu</i> 臟腑)  Creating internal harmony	Pathologies of the viscera and bowels ( <i>zang fu</i> 臟腑)	Core strategies for treating disharmony in the organs