

Institute of International Exchange

TRADITIONAL CHINESE MEDICINE GUIDELINES

Lavinia Fratila



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TRADITIONAL CHINESE MEDICINE GUIDELINES

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PREFACE

Like all Chinese physicians, several editors of this book including me, are committed to making health care services featuring less traumas, less toxic and side effects and higher cost performance available to world people. In years of work and study in Chinese public health, I find that helping traditional Chinese medicine (TCM) go global can not only bring benefits to world people, but also share Chinese traditional culture and philosophical wisdom from all aspects with people throughout the globe. And this year, I am so lucky to know Ms. Lavinia at Institute of International Exchange, friends from Global Cultural Adventures (GCA) as well as graduates and practitioners from Chinese universities and colleges, enabling me to exchange ancient classics of traditional Chinese medicine in an international and modern manner. Through a series of sharing and numerous seminars, a relatively standardized and systematic guideline precursor to this book was formed. In China, a story called “An iron pestle can be ground down to a needle” is widely known. Legend has it that Li Bai, a well-noted Chinese poet often sneaked out of class in his childhood. One day, he happened to see an old woman grinding a thick iron pestle along the river. With curiosity, he asked, “What are you grinding the pestle for?” “With time and patience, the pestle can be ground down to a needle”, replied the old woman. Moved by her will, Li began to study hard and turned out to be one of the most well-known poets in China. For the compilation of the book, the diligence is as essential as instructions from teachers and friends. During exchanges, any mistake in a word or phrase can entail ambiguity. Without knowing Chinese history and traditional culture, one could hardly understand relevant concepts concerning TCM. After discussion with experts and scholars of literature, archaeology and other fields, and given to readers of diverse cultural backgrounds in TCM, each chapter of this book includes the historical evolution corresponding to the main content, to supplement necessary rudimentary knowledge for readers, who thus can study pleasantly while reading these historical stories. Based on teaching and research experience and taking into account the necessity to achieve medical visualization, chapters on acupuncture and moxibustion, and meridians and collaterals also draw support from modern histologic anatomy to contain fine graphics, so that readers can understand these concepts more thoroughly. Furthermore, we would like to extend our heartfelt gratitude to people from all walks of life who have assisted in the compilation and translation of this book. Thanks for the support of the teachers from Institution of International Exchange, Global Cultural Adventures (GCA), Yanbian University High-Level International Talent Training and Innovative Practice Base. Thanks for the steadfast support from the doctors who have been endeavoring on the frontline of their clinical work in Xi'an International Medical Center Hospital, the Affiliated Practice and Teaching Hospital of China Medical University (Chaoyang Central Hospital), the Affiliated Hospital of Yanbian University, etc. Thanks for the academic support from the academic leaders in medical fields— Professor

Zhijun Wang, Professor Chengxin Bai, Doctor An Zhou, Doctor Di Feng, etc. We would like to express our gratitude to the editorial board from different colleges and universities in China: Qiongao Hu, Yuqing Meng, Ji Kong, Can Fu, Junwen Xiong, Hangbin Li, Yuxuan Chen, Leshi Liu, Yilu Zheng, Wenhui Yang, etc., who have assisted in the content collection and bilingual revision during the compilation of this book. Thanks for the educational guidance of Professor Meilan Jin from College of Foreign Languages of Yanbian University and Mr. Qiang Han from Yanbian University English Professional Union at the initial stage of the project. We would like to express our gratitude to GCA international education group for the exquisite artistic design and the embellishment of the illustrations. We would like to express our gratitude to Ms. Lavinia from Institution of International Exchange, who has offered valuable advice for the final review of this book. Here we express our sincere gratitude to you all— Without your endeavor, this book would never come into being. In the end, it is worth mentioning that to some degree, our knowledge is limited, and it is inevitable that there might be some deficiency and faultiness in this book. Therefore, we sincerely hope that specialists and scholars from all fields could offer their precious opinions and suggestions, making it possible for us to promote the international communication and study of Traditional Chinese medicine with joint effort.

Bozhang Shen
October 2022, Xiangshan, Beijing

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INTRODUCTION

ABSTRACT

With the continual development of modern world medicine, a higher level of healthcare has been required by people all over the world. Therefore, Traditional Chinese Medicine (TCM), a method with no side effects has gradually gained popularity among people of all countries and has become one of the most widely applied alternative medicine. TCM shoulders the responsibility to research into physical activities of the human body, prevent and control disease, improve people's health, and expand their life expectancy together with world medicine. In this chapter, we will focus on the theoretical foundation of TCM, and the Origin and historical process of its main concept, which will help readers to understand and study the following chapters.

THE THEORETICAL FOUNDATION OF TCM

TCM was the primary medical experience discovered and concluded by the ancestors of Chinese people, who lived, toiled, and clustered in the ancient land of Asia, accumulating this fruit of wisdom through strenuous practice and exploration. After thousands of years of social development and historical reformation, as well as its interplay with ancient Chinese philosophy and cultural traditions, this medical experience gradually established itself as a distinctive medicine theory system.

In the theory system of TCM, the human body is considered an organic unity, and human health is highly related to the changes in the natural world. The early physicians, in conjunction with philosophical thought, grouped these substances which are essential to human existence into five elements (metal, wood, water, fire, and soil), which provide the basic support for human life and reproduction. In addition, science and technology, astronomy and the emergence of agriculture have all been incorporated into the theory and practice of Chinese medicine's understanding of the activities of life, and disease. For example, it has been found that they can relieve pain by stimulating the skin with a wedge-shaped stone, or by letting out some blood. The roots or stems of some plants can act as antidotes and heal.

At the same time, there are inseparable energy links between different parts of the body (Qi, Blood, and Body fluids) which are constantly changing in response to the body's needs for growth and adjustment. For example, when the natural environment changes drastically and the body is unable to react or adjust in time, physiological and pathological changes can occur. In addition, the social environment and psychological factors of also have a great impact, such as war leading to the uprooting of people from their homes, and catastrophic famine due to climate, which can have a direct negative impact on people's physical and psychological health.

The above is Chinese people's preliminary enlightenment about nature, and also the theoretical foundation of TCM.

ARCHAEOLOGICAL RESEARCH AND ANCIENT MYTHOLOGY ABOUT TCM

In 1964, in the village of Gongwang in Lantian County, Shaanxi Province, the Lantian apes (an early stage of the Palaeolithic) were discovered, which showed traces of stone-breaking tools and the use of fire. This discovery may be the origin of 'moxibustion', the direct use of fire and heat to treat physical ailments. At the same time, people of the

same period began to eat cooked food and drink water that had been boiled, and as a result, the incidence of gastrointestinal diseases fell dramatically and people's average life expectancy increased to a large extent. This is also the time when the legendary inventor of fire, the SuiRen, appeared.

The fossils of the 'Changyang Man' (Middle Palaeolithic) were discovered in 1956 in the village of Zhongjiawan, Changyang Tujia Autonomous County, Hubei Province. Among the remains of the Changyang Man, some thick stone needles were unearthed, which may be the prototype of "acupuncture" in Chinese medicine. According to ancient Chinese mythology, Fuxi was the inventor of the eight trigrams and the ancient nine needles, so he may have lived in the time of the Changyang people.

In the relics of Upper Cave Man (Beijing, Zhoukoudian, 1933) and Ziyang Man (Sichuan, Ziyang, 1951) (Late Paleolithic), some thin stone needles, horn implements, and decorations were found. These tools are probably the prototype of "cupping" therapy in TCM, which is also called "fire cupping" in modern times.

Besides, the pottery pots found in the relics of 7000BC, which were used to collect plants or crops, may accord with one of the ancient Chinese myths, "Shennong tastes herbs". In the relics of Hemudu culture and Majiabang culture (5000-2600BC), people found evidence of agriculture, domestic pigs and dogs, wells, textiles, and grain storage.

These discoveries lay a solid foundation for the formation and development of Chinese society, which may signal the beginning of ancient China's Huangdi Era. Unfortunately, no written records of this period have hitherto been discovered by current research when this book is composed.

THE ORIGIN AND WRITTEN RECORDS OF TCM

The earliest comparatively systematic written records were found in the relics of the Xia, Shang, and Western Zhou dynasties (2070-1300BC). By sorting out the inscriptions on bones, tortoise shells, and pottery and metal artifacts of this period, scholars discovered that some of these hieroglyphs recorded the information about human body and the five sense organs, hygiene habits, and over 40 kinds of medical conditions recorded with combinations of characters. Records on personal hygiene habits include washing the hands, face, and body. Records on environmental hygiene management include cleaning, disinsection, water source protection, etc. Some records are about exercise that can defend people from illness, which is a type of dance that can regulate the rhythm of people's breath and heartbeat through foot movements and gestures.

In 2070 BC, the Xia dynasty was founded. People have mastered the skills to produce wine and believed that wine surpasses many herbs in combating disease, which was prob-

ably the initiation of disinfection. Later, the Shang dynasty displaced the Xia dynasty in 1600 BC. In this period, a cook named Yi Yin invented medicine processing for the King of the Shang dynasty and was later appointed as the prime minister. He was probably the enlightener of traditional Chinese medicine processing. Afterward, King Wu was victorious in his attack on the Shang dynasty. However, these hieroglyph records have still not been complete enough, so we cannot merely depend on them when studying the theories about TCM or the formation of the TCM system.

THE FORMATION AND DEVELOPMENT OF TCM

The formation and development of Chinese medicine can be traced back to the Spring and Autumn periods (770 BC - 221 BC) and the Western and Eastern Han dynasties (202 BC - 220 AD). The main reasons for this are as follows: Firstly, during this period, the written records of Chinese medicine were relatively well documented and supported by sufficient cultural and historical material. Secondly, the successive annexation wars and unstable society of this period kept the academic community in a state of contention and academic thought was unprecedentedly active. Many of the masterpieces of medicine published at the time still guide the theoretical research and clinical practice of Chinese medicine today.

Much literature emerged during this period, the *Nei Jing* being one of the most representative, and later revered as *The Inner Canon of Huangdi*. It incorporates important ideas and principles from astronomy, geography, the humanities, biology, logic, psychology, ancient philosophy, and many other disciplines, including yin and yang, the five elements, the correspondence between heaven and man, regimen, causes of disease, pathogenesis, methods of diagnosis, principles of treatment, acupuncture, pharmaceutical processing, and codes of practice and medical ethics.

Nan Jing said to be written by Bian Que, came out soon after *Nei Jing*. It supplemented and developed *Nei Jing*, mainly discussing organs, meridians, collaterals, pulse diagnosis, acupuncture points, acupuncture, etc. After the Eastern Han Dynasty, the *Sheng Nong's herbal classic* was compiled by many pharmacists having collected and sorted out materials of pharmacology. The book divides medicines into three grades: top grade, medium grade, and low grade. It also records techniques of collecting herbs, methods of taking medicine, the combination principle of different kinds of medicine, as well as the concept of four qi (cold, hot, warm, and cool), five flavors (sour, bitter, sweet, spicy and salty), laying the foundation of the theoretical system of Chinese materia medica. Zhang Zhongjing, an experienced TCM practitioner, wrote *Shang Han* (a book about exogenous miscellaneous diseases), which has an important guiding meaning in all subjects of TCM

in later generations.

THE IMPROVEMENT AND INTEGRATION OF TCM THEORETICAL SYSTEM

The Western and Eastern Jin Dynasties (265-420 A.D.) to the Sui, Tang, and Five Dynasties (581-960 A.D.) witnessed the enrichment, integration, and rapid development of the theoretical system of TCM. During this period, the system was constantly enriched by gradually mature branch disciplines. There were such monographs as Wang Shuhe's *Pulse Classic* and Chao Yuanfang's *The Origins of Various Diseases*.

Besides, in terms of specialty medicine, such as the earliest monograph of acupuncture and Moxibustion *The Systematic Classic of Acupuncture and Moxibustion*, the earliest gynecological monograph *Complete Collection of Prescriptions for Women*, the earliest pediatric monograph *Luxin Jing*, the earliest surgical monograph *Liu Juanzi Gui Yi Fang*, the earliest traumatology monograph *Xian Shou Li Shang Xu Duan Mi Fang* and so on. Meanwhile, the steady social and economic development at that time greatly promoted exchanges between China and foreign countries. According to cultural and historical records, then TCM had been spread to Japan, North Korea and Southeast Asian countries and achieved initial integration with the medical knowledge of India, Persia, and other countries.

Many new schools of TCM emerged against the vicissitudes of dynasties and wars during Song, Jin, and Yuan dynasties. Four different schools represented by Liu Wansu, Zhang Congzheng, Li Gao, and Zhu Zhenheng not only changed the conservative situation of stubbornly sticking to old rules, but also enlivened the academic atmosphere in the medical field, and propelled the new trend of theoretical research.

In this period, there were also some representative medical works, such as Chen Wuze's *Sanyin Ji Yi Bingzheng Fang Lun*, Du Qingbi's *Ao's Shang Han*, Song Ci's *Witness to a Prosecution* and the bronze acupuncture figure as well as *Illustrated Manual of Acupoints of the Bronze Figure*. At the same time, the application of printing and the development of transportation at sea and land gave a strong impetus to the circulation of various kinds of medical books and medical exchanges between Chinese and foreign medicine. Ethnic medicine with Chinese characteristics like Khitan medicine, Mongolian traditional medicine, Yi medicine, Dai medicine, and Zhuang medicine also flourished.

The Ming and Qing dynasties (1368-1911 AD) possessed a relatively complete system of Chinese medicine. The schools of warm fever and infectious diseases were inherited during the Ming Dynasty and then established their own unique systems of academic

thought. In addition, Chinese smallpox inoculation spread from Asia to Europe and the United States, facilitating the invention and adoption of the smallpox vaccine and opening up a new era of immunology for the development of world medicine. During this period, a large number of intellectuals, led by Wu Youxun, author of *The Plague Theory*, and Li Shizhen, author of the *Compendium of Materia Medica*, entered the field of medicine, greatly accelerating the spread of ancient Chinese medical knowledge and exchanges with the rest of the world. From the end of the Qing Dynasty to modern times, the fusion of Chinese and Western medicine arose during this period and continues to this day, as world science entered China.



THE THEORETICAL FOUNDATION OF TCM

ABSTRACT

After an understanding of the origins and development of TCM, this chapter will start with the characteristics and philosophical foundations of TCM, focusing on the holistic concept of TCM, the theory of Qi, the theory of yin and yang, and the theory of the five elements. This will help the reader to gain an in-depth understanding of the theoretical foundations and provide an initial foundation for learning and applying specific treatments.

THE CHARACTERISTICS OF TCM

Holism Concept

Holism concept originates from the thoughts of materialism and dialectics in ancient China. TCM believes that the human body is an organic whole, each component is mutually opposite and unified, indivisible, functional coordination, mutual use, and pathological impact on each other. At the same time, the unified relationship between the human body and the external environment (human body, human, natural environment, social environment) is recognized. The holistic concept of TCM is an academic thought about the human body itself and the unity, integrity, and connection between it and the environment:

- 1. Harmony and unity within the body.** The human body is centered on the Zang(heart, liver, spleen, lung, and kidney). with Fu (large and small intestine, gallbladder, stomach, bladder, and the triple energizer), five body constituents(in the narrow sense, it refers to pulse, tendon, flesh, skin, and bones, generalized it refers to body shape and habitus), five sense organs(tongue, nose, mouth, ear, and eye), nine orifices(seven orifices in the head, external genitalia, and anus), all the limbs and bones and so on, through the connection of the system of meridians and collaterals, the role of the essence, qi, blood, and body fluids to form the five physiological systems: heart, liver, spleen, lung, and kidney. The holism of body and spirit: The combination and unity of human body structure and material foundation with mental consciousness thought activities.
- 2. The unity of man and the natural environment.** Nature is a necessary condition for humans to survive, so its changes must have a direct or indirect impact on the human body and reflect in the organism. All day and night, seasons, and climate will have an effect on the physiological activities of the human body. This is also the reason why outstanding TCM doctors prescribe different prescriptions for the same person and the same disease at different times, which can be understood as the right place at the right time. In other words, the ancient thought of the unity of humans and nature.
- 3. The unity between man and social environment.** Man has not only biological and natural attributes but also social attributes. Everyone is closely associated with social factors such as politics, economy, culture, religion, law, interpersonal relations, marriage, and so on, consequently, has an impact on the human body's various physiological and psychological activities and pathological changes. This part has a great connection with emotions and is related to common mental diseases such as depression, in other words, psychological factors.

The holism concept not only notes that the human body is an organic whole, that the five Zang, the spirit, and the body are one, and that the organs and meridians are interconnected and interact with each other, but also pays close attention to the interaction between

nature, society, and human beings. This holistic concept is often reflected in the process of Chinese medicine diagnosis and treatment: in the treatment of modern diseases, people usually choose chemical drugs with rapid and obvious efficacy as their first choice, however, when the therapeutic ability and effectiveness of chemical drugs are limited, Chinese medicine treatment with multiple compounds and multiple targets acting simultaneously under the guidance of the holistic concept gradually comes into the public eye.

Diagnosis Mode of TCM

Treatment based on pattern identification is the basic principle of understanding and treating diseases in TCM and runs through the process of medical and healthcare practice such as prevention and rehabilitation. In the process of understanding and treating diseases, TCM not only emphasizes treatment based on pattern identification but also emphasizes the combination of pattern identification and disease differentiation. It refers to the thinking and practice process of discriminating relevant clinical data by using TCM theory to clarify the nature of the lesion and establish the syndrome, demonstrating its treatment principles, methods, and prescriptions, and putting them into practice.

- 1. Mode of evidence identification based on the four diagnoses.** Chinese medicine is a process of thinking and practicing in which the information obtained from the Four Diagnoses (looking, smelling, asking and, cutting) is analyzed in a comprehensive manner in order to clarify the nature of the lesion and determine what kind of symptoms it is. As the symptoms are a generalization of the pathology of a particular stage or type of disease process and can only reflect the nature of a particular stage and type of disease, it is necessary to distinguish both the cause, location, nature, and development trend of the disease when identifying the symptoms, that is, to clarify the overall pathogenesis of the disease from occurrence to outcome.
- 2. Identifying Causative Factors.** According to the origin, formation, pathogenic pathways, and pathogenic characteristics of the causes, they are divided into four categories: external etiology, internal etiology, pathological product etiology, and other etiology. The etiology of Chinese medicine is guided by a holistic concept, combining the natural and social environment, the internal structure of the human body, and the physiological functions of the internal organs and meridians to explore the role of the environment, the mind and the body in the pathogenesis. In other words, it is about finding the cause of the disease.
- 3. Determine the Location of The Disease.** In other words, the location of the disease is determined by analysis and identification. Different pathogenic factors invade different parts of the body, causing different diseases and syndromes. For example, exogenous pathogenic factors affecting the interstices of the body's skin and flesh are called "exogenous syndromes"; internal injuries to the emotions, improper diet, and disorders

of labor and rest, which directly damage the internal organs and essence, are called "internal syndromes", etc. Identifying syndromes by identifying disease locations is very important in helping one to deduce the attributes of the causative factors and to understand the severity of the disease and the tendency for it to spread.

- 4. Identify the Nature of the Disease.** Identify the nature of the disease, in other words, to determine the actual situation, cold or heat of the disease. Disease is the result of the pathogenic acting on the human body, and the human body rises up to fight against pathogenic and causes the struggle. The waxing and waning of anti-pathogenic and pathogenic factors determines the deficiency and actual situation of the disease.
- 5. Identify the Condition of Illness.** Identify the condition of an illness, in other words, to identify the development of the disease trend and outcome. Diseases generally have a certain pattern of development and change. Mastering the law of disease transmission and transformation can help us have an insight into the overall changes and outcomes of disease, predict the evolution of disease, and improve the accuracy of differentiation. By distinguishing the cause, location, nature and transmission law of the disease, we can recognize the pathogenesis characteristics of a certain stage or a certain type in the process of the disease, so as to make the diagnosis of the disease and syndrome, and provide the basis for treatment.

The "syndrome" of TCM includes both single "syndrome" and combined "syndrome". "Syndrome" refers to the external symptoms of the human body at a certain stage in the development of a disease, which is further identified based on the physiology and pathology of TCM, and the process of obtaining results is called "dialectical". "Treating by dialectical" is to analyze the cause, mechanism, location, nature and development trend of the disease, find its internal essence through the appearance of "symptom", so as to select appropriate treatment methods. The treatment based on disease differentiation considers the dynamic complexity of the body, emphasizes the "individual" difference, and emphasizes the principle of "different treatment for the same disease". The specific performance is from the perspective of the specificity of the same disease, taking into account the "same" and "different", which should not only seek the action mechanism of "the same", but also pay attention to the angle of entry of "different". TCM scholars hope to explore the basic principle of "different treatment for the same disease" through modern medical means.

The Basic Concept of Disease, Syndrome and Symptom

- 1. The basic concept of disease.** The abbreviation of disease, refers to a complete abnormal life process with specific pathogenic factors, pathogenesis rules and pathological evolution, often with relatively fixed clinical symptoms and signs, diagnostic points, and differential points from similar diseases. Pathogenic acts on the human body, and the human body fights against the pathogenic, causing the imbalance of yin and yang

of the body, bodily damage of the original organs, physiological dysfunction or mental activity disorder, so as to reflect a complete life process. In this process, there is always a conflict between damage, obstacle, repair and adjustment, in other words, the struggle between the pathogenic and the body. Disease reflects the overall attributes, characteristics and rules of the whole process of a disease. Such as cold, etc. These all belong to the concept of disease.

- 2. The Basic concept of “Zheng”.** “Zheng” is a generalization of a certain stage or a certain type of pathology in the process of disease, which is generally composed of a group of relatively fixed and intrinsically related symptoms and signs that can reveal the essence of a certain stage or a certain type of disease. “Zheng” is the external reflection of the pathogenesis; Pathogenesis is the intrinsic nature of syndrome. Since the connotation of the pathogenesis includes the location, cause, nature and the waxing and waning of anti-pathogenic qi and pathogenic factors of the disease, the “Zheng” can reveal the mechanism and development trend of the disease, which is regarded as the basis for determining the treatment and prescription of medicine in TCM. Such as hyperactivity of liver Yang; deficiency of heart blood; and blockage of heart pulse etc., all belong to the concept of syndrome. The “Zheng” reflects the nature of stages of the disease, indicating the phase characteristics of the disease. For example, Lung abscess has different clinical manifestations in different stages of the disease, and different symptoms appear, so corresponding treatment should be adopted. “Zheng” also reflects the nature of different types of diseases, with spatial characteristics. If the cold disease is divided into a few kinds of “Zheng” such as wind cold, wind heat, wind dryness, heat dampness, they can appear in a certain stage of the disease, generally do not express the time phase of disease development. Therefore, the temporal and spatial characteristics of “Zheng” should be fully considered in the process of clinical syndrome differentiation.
- 3. The Basic concept of symptom.** Symptoms and signs, is an abnormal state of the body, including the patient’s own abnormal feeling and the doctor’s perception of various abnormal manifestations. Such as cold fever, nausea and vomiting, irritability, tongue coating, pulse, etc., are all the concept of disease. Symptom is the main basis for judging disease and identifying “Zheng”, but it is only the individual phenomenon of disease, so it may not fully reflect the essence of disease and “Zheng”. The same symptom, can be caused by different pathogenic factors, its pathological mechanism is not the same, also can be seen in different diseases and “Zheng”. Isolated symptoms or signs do not reflect the nature of the disease or syndrome and therefore cannot be used as a basis for treatment.

The Relationship Between Disease, “Zheng” and Symptom

Disease, “Zheng” and symptom are different and related. Although both symptom and “Zheng” are understanding of the nature of disease, the key point of disease is the whole process, while the key point of “Zheng” is at the present stage. Symptoms and signs are the basic elements of diseases and syndromes, disease and syndrome are composed of those. The combination of intrinsically related symptoms and signs together constitutes a syndrome, reflecting the nature of a certain stage or type of disease; Each stage or type of “Zheng” is connected and superimposed, which is the whole process of the disease. A disease consists of different “Zheng”, and the same “Zheng” are seen in different disease processes.

THE PHILOSOPHICAL FOUNDATION OF TCM THEORY

The Theory of Qi

Qi is the highest category of ancient Chinese philosophy. Ancient philosophers believed that qi is the invisible and ever-moving subtle substance that exists in the universe and is the common constituent of all things in the universe, thus forming the idea of qi theory.

The theory of Qi is a characteristic concept of ancient Chinese people’s cognition of the basic substances that constitute life and nature. The theory of Qi takes Qi as the basic substance of the world, and explains the formation, development, change and extinction of all things in the universe through the movement and change of Qi. This kind of philosophical thought of simple materialism plays an important role in the history of ancient Chinese philosophy and has exerted a profound influence on the development of natural science.

Because human life activity is a special form of material movement, the theory of Qi not only gives a materialistic explanation of the creation of the universe and various natural phenomena, but also puts forward simple views on the origin of human life and related physiological phenomena. The understanding of human life based on the theory of Qi is the view of Qi. The view of Qi has greatly promoted the formation and development of traditional Chinese medicine and Qigong theory system.

Yin-yang Theory

Ancient Chinese philosophy holds that everything can be divided into Yin and Yang.

Everything that is in motion, extroverted, ascending, warm and bright corresponds to Yang. Everything that is relatively static, defensive, descending, cold, obscure corresponds to Yin. We attribute the substances and functions that promote, warm and excite the human body to Yang, while attribute the things that have the functions of condensation, nourishment and suppression to Yin. Yin and Yang is something interrelated or two aspects of something. Yin-Yang theory holds that any thing or phenomenon in nature contains two aspects of Yin and Yang which are mutually opposed and mutually rooted. Yin-Yang is the generalization of the relative attributes of related things or phenomena or the opposite attributes within the same thing. Yin-Yang theory holds that the balance between yin and yang is not in a static and unchanging state, but is always in constant motion and change. Yin-Yang theory mainly includes Yin and Yang mutually interact; Yin and Yang mutually oppose; Yin and Yang mutually support; Yin and Yang mutually balance; Yin and Yang mutually transform. Yin and yang mutually interact refers to yin and yang mutually affect and interact with one another. Such interaction is extremely complex. Yin and yang mutually interact is prerequisite for all the things to be produced and changed.

- 1. Yin and Yang Mutually Interact.** Yin and Yang mutually interact refers to yin and yang mutually affect and interact with one another. Such interaction is extremely complex. Yin and Yang mutually interact is prerequisite for all the things to be produced and changed.
- 2. Yin and Yang Mutually Oppose.** Yin and Yang mutually oppose refers to the opposite restriction of Yin and Yang, meaning the nature of Yin and Yang is dialectics and contradictory. For example, up and down, water and fire. On the basis of opposite attributes, Yin and Yang still have the characteristics of mutual restriction. The opposite Yin-Yang two sides inhibit and restrain each other, which shows the complicated dynamic relationship between when Yin shows weakness, Yang appears strong or vice versa.
- 3. Yin and Yang Mutually Support.** Yin and Yang mutually support is the inter-rooted relationship between Yin and Yang. All Yin and Yang are interdependent, neither side of Yin and Yang can exist alone without the other. For example, the upper part is Yang, and the lower part is Yin. Without upper, there would be no so-called lower. On the basis of interdependence, Yin and Yang also reflect the characteristics of mutual convert and mutual reinforce in some categories.
- 4. Yin and Yang Mutually Balance.** Yin-Yang mutually balance, in which “balance” means that if the movement between Yin and Yang is carried out within a certain range, to a certain extent, within a certain limit, within a certain period of time, this movement is often difficult to aware, or the change is not significant, things still present relative stability in general, at this time it is to be called “balance”. The Yin-Yang balance in ancient books is also called Yin-Yang wax and wane, which means that both Yin and Yang are in motion.

- 5. Yin and yang mutually transform.** Yin and yang mutually transform refers to yin and yang can be transformed into their opposite nature respectively under certain conditions. It mainly refers to the change of the total yin-yang attribute of things. There are two aspects of Yin and Yang in anything. The primary and secondary points between yin and yang determines the main characteristics of it at that time. The primary and secondary of Yin and Yang are not changeless in the inner parts of objects. They are in the process of growth and decline. Once the change reaches a certain threshold, it may lead to the transformation of Yin-Yang attributes. The transformation of yin and yang usually occurs at the stage of “material pole” in the change of things, “thing must be reversed”

Yin and Yang are the relative attributes of related things, with infinite separability; The interaction between Yin and Yang is the root cause of the occurrence, development and change of things. The opposite restriction, mutual rooting and mutual transformation of Yin and Yang are the concrete forms of the interrelationship and interaction between Yin and Yang. The interaction between Yin and Yang is realized in the continuous movement of both sides. If various forms of yin-yang movement are within a certain limit, a certain range and a certain time, it shows dynamic balance, the whole thing is in normal state. On the contrary, it tends to fall into an abnormal state.

Five Elements Theory

The application of the Five Elements Theory in TCM is mainly to analyze and summarize various functional activities such as organs and organs of human body, meridians, shapes, organs and mental emotions by the characteristics of the five elements, construct a physiological and pathological system centered on the five viscera, then connect with the natural environment to establish a five-viscera system integrated with the natural environment, and analyze the physiological relationship between the five organs according to the law of restraint of the five elements, explain the mutual influence of the five viscera with the insults of the five elements, mother-child phase and law, and guide the diagnosis and prevention of diseases. Therefore, the five elements theory, as the main thinking method of TCM, plays an important role in the establishment of TCM theory system, and has important guiding significance for TCM clinical practice.

- 1. Basic Concepts of the Five Elements.** The Five Elements, the five material properties of wood, fire, earth, metal and water, and their variations in movement. The “five” refers to the five material attributes of wood, fire, earth, metal and water that make up everything in the universe, as differentiated by the original Qi of the universe. The Five Elements Theory is a worldview and methodology that uses these five types of material attributes and their laws of movement to understand the world, explain it and explore the laws of change in the universe.

2. **The Five Elements of Promotes and Restrains.** The five elements are the self-regulating mechanism of the five element system under normal conditions. The five elements are related to each other in the sense that there is an orderly relationship between wood, fire, earth, metal and water that helps and promotes each other. The order of the five elements is: wood promotes fire, fire promotes earth, earth promotes metal, metal promotes water and water promotes wood. The five elements are mutually exclusive, meaning that there is an orderly relationship of restraint between these five elements. The order of the five elements is: wood restrains earth, earth restrains water, water restrains fire, fire restrains metal, and metal restrains wood.
3. **Physiological Characteristics of Organs.** The five elements theory assigned the organs of human body to the five elements respectively, and explained the physiological functions of the organs according to the characteristics of the five elements. For example, the wood has the characteristics of growth, rising, smoothness, organizedness, the liver prefers to grow freely and dislikes depression, and it has the function of dredging blood, regulating the emotion, so it pertains to wood. Fire is characterized by warmth, upward and brightness. The heart masters blood veins to maintain constant body temperature. The heart is the Lord of the viscera, thereby it pertains to fire. The soil is thick and has the characteristics of creating all things on earth. The spleen is responsible for transforming and transporting cereal nutrients to all parts of the body, thus it pertains to soil. Metal is solemn and convergent. The lungs have the nature of converging and sinking, and lung qi operates well when it converges and sinks. Therefore, the lung corresponds to metal.” Water has the characteristics of nourishing, descending and closed storage. The kidney is in charge of storing essence and governing water, therefore it corresponds to water.
4. **Physiological Connection Between organs.** Illustrate the mutual relationship between the organs through the mutual relationship of the five elements: liver generates heart, wood generates fire, such as the liver to store blood to assist the heart, the liver is relaxed and discharge to assist the heart and blood; The heart generates the spleen, i.e. fire generates earth, such as heart yang warms spleen tu, assists the spleen to transport and transform; The spleen lung, i.e. earth generates metal, spleen qi transports and transforms fill the lung; The lung generates the kidney, i.e. metal generates water. The essence of the lung descends to nourish the kidney essence, the lung qi reduces to assist the kidney to receive qi; Kidney generates liver, water generates wood, kidney stores essence to nourish liver blood, kidney yin assists liver yin to prevent the hyperactivity of liver yang.

The Five Elements Theory for The Significance of The Organs

According to Chinese medicine, the human body is an organic whole. When the inter-

nal organs are sick, abnormal changes in their functional activities and their relationships can be reflected in the corresponding tissues and organs on the body surface, with abnormal changes in colour, sound, shape and pulse.

The Five Elements doctrine links the organs of the human body with the five element classification of the attributes of things and the five element rule, one can determine the location of the disease, deduce its progress and judge its prognosis. However, in order to make a correct diagnosis, one must adhere to the “comprehensive analysis by the diagnoses mode of TCM” and not stick to the inference of the five elements theory, so as to avoid misdiagnosis and mistreatment.

Five elements	Viscera	Bowels	Body Constituents	Colors	Emotions	Flavors	Liquids	Sence organs
Wood	liver	gallbladder	tendon	green	anger	sour	sweating	eye
Fire	heart	Small intestine	vessel	red	joy	bitter	tear	tongue
Soil	spleen	stomach	flesh	yellow	anxiety	sweet	saliva	mouth
Metal	lung	Large intestine	skin	white	sorrow	hot	snot	nose
Water	kidney	bladder	bone	black	fear	salty	saliva	ear

1. **Identifying the Lesion Site.** The five elements theory determines the location of the five visceral diseases according to the five elements attribute classification and the laws of generate, restrict, over-restrict and reverse-restrict, including the diagnosis of the disease by the color, taste and pulse of the original viscera, and the determination of the five viscera with the color, taste and pulse of other organs. Blue face, like eating sour taste, angry pulse, can be diagnosed as liver disease; Red face, bitterness in the mouth, overflowing pulse, is the disease of heart-fire. A spleen-deficiency patient, blue face, is wood over-restricts soil, is liver-Qi offense spleen; Patients with heart disease, black face, is water over-restricts fire, often seen in the kidney-water overflowing the heart and so.
2. **Guiding the Treatment of Diseases.** The five elements theory instructs the treatment of diseases mainly in the following aspects: the medication based on the medicines' colors, tastes, and which one of the five elements they each belong to; to control the progress of diseases and determine the rules and approaches of the treatment according to the mutual promotion, mutual restrain, over-restrain, and counter-restrain principle in the five elements theory; and to instruct the acupoint selections in acupuncture and moxibustion and the treatment of emotional diseases

- 3. Instruct the Medication.** Different medicines have different colors and tastes. According to the colors, medicines can be divided into “five colors”: green, red, yellow, white, and black. According to the tastes, medicines can be divided into “five tastes”: the sour taste, bitter taste, sweet taste, spicy taste, and salty taste. The five colors and five tastes of medicines relate to the organs based on their natural colors and tastes, different properties, affinities, and which one of the five elements they belong to. Namely, medicines with green color and sour taste enter the liver; medicines with red color and bitter taste enter the heart; medicines with yellow color and sweet taste enter the spleen; medicines with white color and spicy taste enter the lung; and medicines with black color and salty taste enter the kidney. For example, *radices paeoniae alba* and *semen corni* have a sour taste and can enter the liver meridian to tonify its essence and blood; *red-rooted salvia* has a bitter taste and red color and can enter the heart meridian to invigorate the circulation of blood and soothe the nerves; *oulopholite* has a pungent taste and white color and can enter the lung meridian to clear the excessive heat; *Rhizoma Atractylodis Macrocephalae* has a sweet taste and yellow color and can tonify the qi of the spleen; *scrophularia ningpoensis* and *Rehmannia Root* have a salty taste and black color and can enter the kidney meridian to nourish and supplement the kidney yin.
- 4. Control the Progress of Diseases.** Based on the principle of mutual promotion, mutual restrain, over-restrain, and counter-restrain in the five elements theory, once diseases occur in one of the organs, the other organs might be infected as well. This process is called the progress of diseases. For instance, diseases in the liver can affect other organs, such as the heart, lung, spleen, kidney, etc. In turn, diseases in the heart, lung, spleen, kidney can also affect the liver. Pathological changes in different organs have different developmental patterns. Therefore, in clinical treatment, aside from treating the diseased organ itself, the other organs should also be fortified according to the progress of diseases so that the diseases can be controlled from further development.
- Matching the five elements with human body is a metaphorical theoretical creation, which, to a large extent, depends on the experience accumulated from the ancient Chinese people’s observation and exploration of the world. Therefore, it has become one of the main ways to verify the scientific value of five elements theory to seek for the connection between the basic theory of world medicine, such as “human anatomy”, “medical biology”, “physiologic pathology”, etc., and the five elements mode of thinking in TCM, explore the core mechanism of five elements theory, and let it be tasted through scientific theoretical practice and shake the shackle of traditionalism, making it easier to understand, communicate, and pass on the five elements theory.



THE FORMATION AND DEVELOPMENT OF TCM THEORY

ABSTRACT

This part will focus on introducing the basic theories of TCM and their respective characteristics. The theories including: The Zang-Xiang Theory, Essence, Qi, Blood, Body Fluids and Spirit, The theory of Meridians and Collaterals and Constitution Theory. And this part also introduces different theories' function and operation when in therapy. In the theory of essence, qi, blood, body fluids and spirit and the constitution theory, in these two parts, we also introduce the specific types and their respectively characteristics.

THE ZANG-XIANG THEORY

The Zang-Xiang is the study of the physiological functions, pathological changes and interrelationships of the internal organs of the human body. It is the core content of the theoretical system of Chinese medicine.

1. **The Basic Concept of Zang-Xiang.** In Zang-Xiang theory, “zang” refers to the five physiological systems centered around the five organs, and “xiang” refers to the outward physiological and pathological symptoms. Therefore, “zang-xiang” can be interpreted as the outward pathological signs generated by the internal physiological function and pathological changes of organs.

Zang- Xiang theory also includes the overall observation method of judging the inside from observing the outside and combines with the epistemology of Qi, Yin, Yang, and the Five-Elements theory, which has been established as a complete theoretical system though the long-term medical practice, summary, and reasoning of the ancient Chinese physicians.

2. **The heart.** The heart is located in the middle of the chest, between the two lungs, above the septum, with an outer envelope. It is round and slightly pointed in shape, like a lotus flower that has not yet opened.

The heart belongs to fire in the theory of the five elements. In the theory of Yin and Yang it belongs to Yang, the Yang of Yang, called the Tai-Yang. In the theory of the Five Organs, the Heart's primarily controls the body's blood vessels. The Heart's Qi controls the heartbeat, and the Heart drives and regulates the movement of blood throughout the body in the blood vessels. In the human body, the heart and the small intestine are a pair of organs that influence each other.

3. **Lungs.** The lungs are located in the chest cavity, one on each side, overlying the heart. In the theory of the five elements, the lungs belong to the metal. In the theory of yin and yang, the lungs belong to yang, the yin of the yang, and are called less yin. In the theory of the five organs, the lungs mainly control the body's breathing, which is the same as the outside air, so they are susceptible to disease-causing factors from the outside world. The lungs transmit the fresh air they inhale, downwards to the other organs. In the human body, the lungs and the large intestine are a pair of organs that interact with each other.

4. **The spleen.** The spleen is located in the upper part of the abdominal cavity, just below the diaphragm.

In the theory of the five elements, the spleen belongs to the earth. In the Yin-Yang theory, the spleen belongs to Yin, a role that bridges Yin and Yang. In the Five Organs theory, the Spleen mainly spreads nutrients from the body's intake of diet to the other organs. Spleen Qi maintains the position of the internal organs and prevents them from sagging. In the human body, the Spleen and the Stomach are a pair of organs that

interact with each other.

5. **The liver.** The liver is located in the abdominal cavity, below the diaphragm, on the right side.

In the theory of the five elements, the liver belongs to wood. In the theory of yin and yang, the liver belongs to yin, the yang of yin. It is called Shao-Yang. In the theory of the Five Organs, the liver mainly regulates one's emotions and also promotes the secretion of bile. Together with the spleen and stomach, the liver coordinates the digestive system. In the human body, the liver and the bile are a pair of organs that interact with each other.

6. **Kidneys.** The kidneys are located in the lower back, on either side of the spine, one on each side.

In the Five Elements theory, the Kidney belongs to Water. In the theory of Yin and Yang, the Kidney belongs to Yin, the yin of yin, and is called Tai-Yin. In the theory of the Five Organs, the Kidney mainly regulates growth and reproduction. The Kidney also regulates the production and excretion of urine. Kidney energy is acquired innately from the parents and later from dietary nutrition. In the human body, the kidney and the bladder are a pair of organs that interact with each other.

ESSENCE, QI, BLOOD, BODY FLUIDS AND SPIRIT

According to traditional Chinese medicine, essence, Qi, blood and body fluids are the important material basis for the human body to maintain life activities and functions. Spirit is the general term for the master of human life activities and its external manifestations. Spirit takes essence, Qi, blood and body fluids as the material basis and in turn regulates the generation and operation of these basic substances.

1. **Essence.** Essence is the most basic substance that constitutes and sustains the life activities of the human body and is the origin of human life.

The innate essence is inherited from the parents; the acquired essence is transformed from water and food.

The functions of human essence include, among others, reproducing life, promoting the growth and development of the body, nourishing other organs and providing the material basis for the human spirit.

2. **Qi.** Qi is a subtle substance in constant motion within the human body and is the basic substance that constitutes and sustains the body's vital activities. Qi comes from the parents, the nutrients provided by diet and the fresh air of nature, and is produced through the combined action of the stomach, spleen and kidneys.

The Kidney is the root of Qi, the Spleen and Stomach are the main sites of Qi produc-

tion, and the Lungs are important for the operation of Qi. The functions of Qi include promoting the physiological functions of the body's organs; maintaining the normal functioning of the body's temperature and blood; preventing the intrusion of curative factors into the body; controlling the excretion of sweat, urine and semen; the stable state of the foetus in the mother's body; and the transmission of signals between the body's organs.

3. Blood. Blood is a liquid substance that runs in the blood vessels.

Blood is produced from dietary nutrients and the energy provided by the kidneys. The spleen and stomach are the source of blood production; the liver is a link to ensure the proper functioning of blood; the spleen controls blood and prevents bleeding; heart qi drives blood flow; and a deficiency in kidney essence affects blood production.

The functions of the Blood include nourishing the whole body; one's muscles, skin and hair all depend on it for nourishment; the Blood is the main material basis for the brain's activities.

4. Body Fluids. Jin is the general term for all the fluids in the body, including fluids from the internal organs, muscles, organs and normal secretions.

Jin is a thin, fluid fluid that is mainly found in the skin, muscles and orifices and serves as a nourishing agent; fluid is a thicker, less fluid fluid that is mainly found in the joints, brain and other parts of the body and serves as a nourishing agent.

The function of fluid is mainly to nourish and moisten.

5. Spirit. The Shen is the master of the body's vital activities and its external manifestations, including the eyes, the expressions in speech, the mannerisms, the mental state, the volume of speech, etc.

The functions of the Shen are to dominate life activities, to dominate mental activities, to regulate essence, qi, blood and fluid, and to regulate the functions of the organs.

THE THEORY OF MERIDIANS AND COLLATERALS

1. The Basic Concept of Meridians. The meridians are the general term for the meridians and microcirculation, which are the pathways through which the body runs its qi and blood, contacting the internal organs, communicating with the organs and the body surface, and linking the upper and lower parts of the body. The meridians are the backbone of the meridian system and the microcirculation are the branches.

2. The 12 Meridians. The 12 meridians are the core of the meridian system, with 12 pathways, and are named after a combination of the hand and foot, yin and yang, and organs. Those that travel in the upper part of the body are the HAND and those that travel in the lower part of the body are the FOOT; those that travel in the front of the

body are YIN and those that travel in the back of the body are YANG; the meridians that link the organs are YIN and the rest are YANG. Therefore, the names of all the meridians are: Lung Meridian of Hand Tai Yin ; Large Intestine Meridian of Hand Yang Ming; Stomach Meridian of Foot Yang Ming; Spleen Meridian of Foot Tai Yin; Heart Meridian of Hand Shao Yin; Small Intestine Meridian of Hand Tai Yang; Bladder Meridian of Foot Tai Yang; Kidney Meridian of Foot Shao Yin; Pericardium Meridian of Hand Jue Yin; Triple Energizer Meridian of Hand Shao Yang; Gall Bladder Meridian of Foot Shao Yang; Liver Meridian of Foot Jue Yin.

3. The Course and Intersection Pattern of the Twelve Meridians. Mutually paired organs meet at the ends of the limbs, for example, the Lung Meridian of Hand Tai Yin and the Large Intestine Meridian of Hand Yang Ming meet at the end of the index finger; meridians of the same yin and yang meet at the head, for example, the Large Intestine Meridian of Hand Yang Ming and the Stomach Meridian of Foot Yang Ming meet next to the nose; meridians related to the hand and foot meet in the chest, for example, the Spleen Meridian of Foot Tai Yin and the Heart Meridian of Hand Shao Yin meet in the heart.

4. Functions of Meridians. The main physiological functions of meridians are as follows: firstly, meridians are able to link the body's organs to the body surface, organs to the five senses, and organs to organs; secondly, meridians have the function of running Qi and blood; thirdly, meridians have the function of conducting signals; fourthly, meridians have the function of regulating the functional balance between organs.

5. Application of Meridian Theory. The meridian theory is also of great value in guiding the diagnosis and treatment of disease.

Firstly, meridians can explain pathological changes. For example, the initial symptoms of a cold patient are a headache, and as the condition progresses over time, the patient will develop a cough, chest pain, and in some cases, diarrhoea or constipation. In the meridian theory, the patient develops this condition because the pathogenic factors felt affect the Lung Meridian of the Hand Tai Yin, and as the condition progresses, it spreads to the large intestine, which is related to the lung, so that the patient with a cold may develop diarrhoea or constipation.

Secondly, the meridian theory can guide the diagnosis of diseases. For example, some patients with headaches have the most pain near the eyebrows, which is part of the Stomach meridian of Foot Yang Ming, and these patients may also have some digestive symptoms.

Thirdly, it guides the use of medicine. In Chinese medical theory, herbs also have their own properties and specialise in treating diseases. In the selection and concoction of medicines, ancient Chinese medical practitioners would treat them differently according to the meridians.

TEMPERAMENT CHARACTERISTICS OF TCM

- 1. Basic Concept of Temperament Characteristics.** Temperament Characteristics is the stable physiological function and mental state characteristics of an individual formed by congenital acquisition from parents and acquired nutritional intake, including environmental factors and other influences.
- 2. Classification and Characteristics of Temperament Characteristics.** Based on long experience, Chinese medicine classifies Temperament Characteristics into nine categories. These include: A. Calm and Harmonious B. Qi Deficiency C. Yang Deficiency D. Yin Deficiency E. Phlegm-Damp F. Damp-Heat G. Blood Deficiency H. Qi Yu I. Idiosyncratic.
- 3. Application of the Theory of Temperament Characteristics.** In Chinese medicine, there are different methods of health care according to different constitutions. For example, people with Yang deficiency constitution are often depressed and have low self-esteem, so they should pay attention to eating less cold food in their health care, and they should pay attention to helping them build up confidence in life in the psychological aspect. Secondly, physical factors can make people susceptible to certain illnesses, for example, people with a yin nature may be susceptible to illnesses caused by cold and humidity.



ACUPUNCTURE AND MOXIBUSTION AND TUINA AND OTHER THERAPIES

ABSTRACT

This chapter is divided into three parts, the first part is acupuncture, we will introduce the development of acupuncture and acupuncture points, as well as acupuncture methods. In the second part, moxibustion, we will introduce the role of moxibustion, the types and cupping. The final part will give a brief introduction to Tui Na.

ACUPUNCTURE THERAPY

This treatment method of acupuncture has the advantages of wide indications, remarkable efficacy and ease of application, and has been popular with the general public for thousands of years.

The Origin and Development of Acupuncture Therapy

Acupuncture therapy is a traditional Chinese medical treatment. The method is to stimulate the human acupoint, in order to achieve the purpose of treating a variety of human diseases. Its origin can be dated back to ancient times, some previous archaeological finds suggest that as early as the Neolithic Age, stones were carved into thick needles which were used as medical instruments, called "stone needle". At that time, in order to reduce the discomfort of the body, people would instinctively use some stone tools or bone tools to stimulate special diseased parts of the body by pressing, beating, rubbing and other ways, hoping to alleviate the discomfort of the body.

The Application of Acupuncture Therapy Worldwide. In the 16th century BC, piercing and bloodletting therapy began to appear in the Nile River and Mesopotamia. The tools used were very similar to those used in China, such as sharp stones, animals' sharp teeth or thorns of plants. Later spread to ancient Rome and Ancient Greece, in Greek "Phlebos" means "pulse", "tome" means cut, so "phlebotomy" means "piercing therapy". Chinese acupuncture spread to Korea and Japan around the 6th century, and then to the Middle East through the Silk Road. In the 13th century, Marco Polo referred to acupuncture for the first time in letters. In the 17th century, Jesuit missionaries returning from China introduced the theory and practice of acupuncture to Europe (for example, in 1681, the French missionary Harviell first introduced acupuncture in France). In the middle of the 17th century, Dutch doctor William Ten Rhyne formed "acupuncture" based on the Latin root "acu" and Punct (root "thorn") +ure (meaning action) ", which has been used up to now.

In 1971, journalist James Reston published a report on his acupuncture treatment in China in the New York Times, which made many Americans start to be aware of and exposed to acupuncture, the research on acupuncture was widely carried out in the world. In 1987, the World Acupuncture Federation was founded. In 1979, the World Health Organization recommended acupuncture for the therapy of 43 diseases. On October 24, 2018, the United States signed H.R. and added acupuncture to its federal health insurance program.

Introduction to Acupoints

Acupuncture points are the parts of the body where the functions of the organs are

manifested on the surface of the body. The acupuncture points on the body are both reaction points to disease and also the site of acupuncture treatment.

1. Classification of Acupuncture Points. Human acupoints are generally classified into fourteen meridian points, special points outside the meridians, and pressure pain points.

The fourteen meridian points are those that have fixed names and locations and are capable of treating diseases related to this meridian and corresponding organs. Special points outside the meridians are those that have a name and a definite location, but are not part of the fourteen meridians. pressure pain points are points that have neither a fixed name nor a fixed location, but are treated by pressing on them and feeling pain or other reactions as the site of treatment.

2. Naming of Acupoints. The naming of acupuncture points is based on

- the location of the point. such as (WanGu,SI4);
- the therapeutic effect. such as (DingChuan,EX-B1);
- the sky, mountains, landforms, etc. such as (YongQuan,KI1);
- animals or plants. such as (YuJi,LU10);
- buildings. such as (DiCang,ST4);
- theories of Chinese medicine. such as (SanYinJiao,SP6).

3. The Main Therapeutic Rules of Acupuncture Points. Firstly, acupuncture points can be used to treat diseases of local tissues or organs. For example, acupuncture of the JingMing(BL1) can treat eye diseases. Secondly, acupuncture points have the effect of treating distant tissues and organs, for example, the HeGu(LI4) point can treat not only diseases of the hands but also diseases of the head that pass through the Large Intestine meridian of hand Yang- Ming. Thirdly, some acupoints have a two-way adjustment effect, for example, when a patient has diarrhoea, acupuncture at the TianShu (ST25) point can stop the diarrhoea, and when a patient is constipated, acupuncture at the TianShu (ST25) point can relaxing the bowels.

Pathway of the Fourteen Meridians

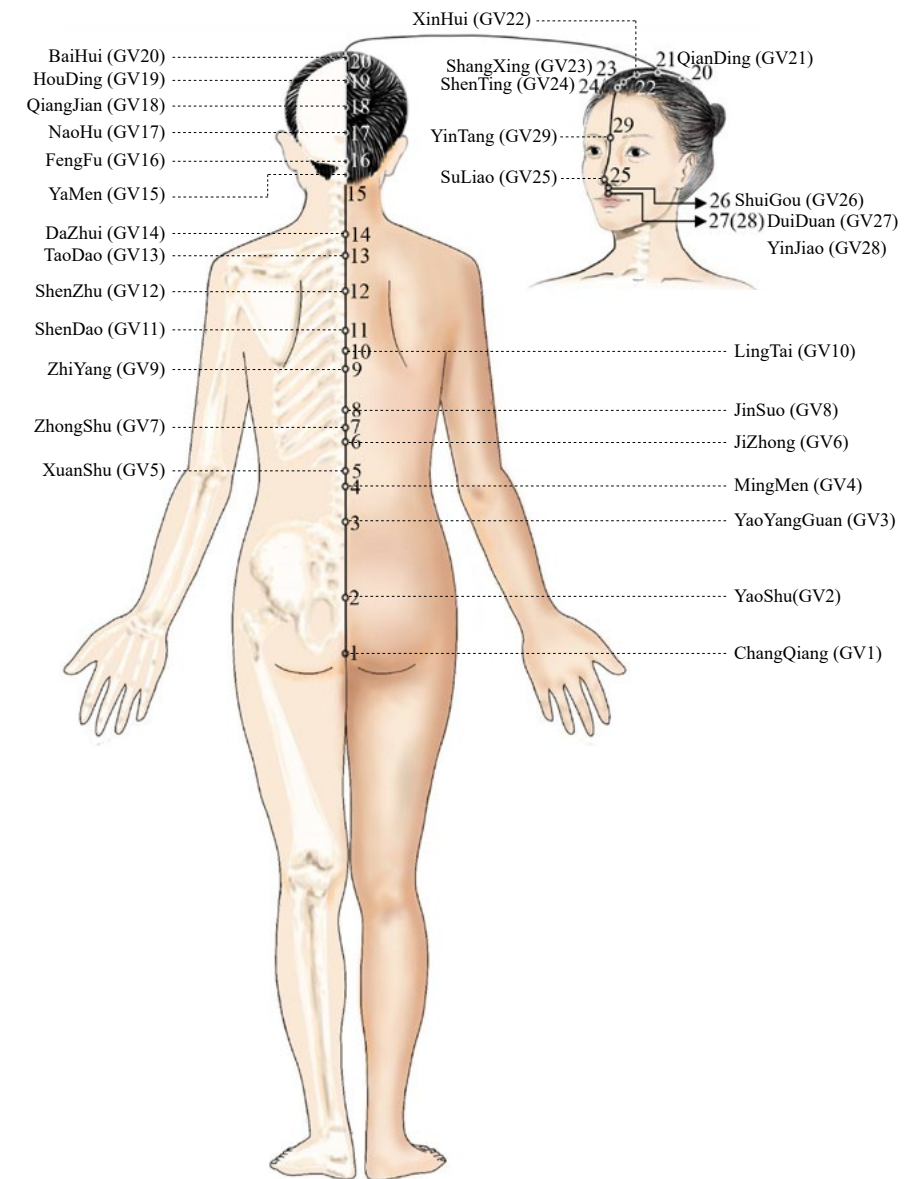
1. The Du Meridian

The Pathway of The Du meridian. The DU meridian from the lower abdominal intracellular palace, under the perineum, back to the changqiang point in the ChangQiang (GV1), back in the middle of the back of the waist, along the spine up, through the neck to Fengfu (GV16) into the brain, then along the middle line of the head, up to the top of the Baihui (GV20), through the forehead down nasal column to the tip of the SuLiao (GV25), finally, it ends at the intersection of the upper teeth gums and Yin-Jiao (GV28).

The indications: It is mainly for treating mental diseases, fever, waist dice, back, head

and local disease syndrome and corresponding visceral diseases. Such as mental disorders, convulsions in children, antinomy, spinal ankylosis, backache and so on. The first point of the Du meridian is changqiang (GV1), and the last point is yinjiao (GV28). A total of 29 points.

Acupuncture points	Main Treatment		
ChangQiang (GV1)	1.Diarrhea	2.Epilepsy.etc	
YaoShu (GV2)	1.Low back pain	2.Diarrhea.etc	
YaoYangGuan (GV3)	1.Low back pain	2.Seminal emission.etc	
MingMen (GV4)	1.Low back pain	2.Seminal emission	3. Diarrhea.etc
XuanShu (GV5)	1.Low back pain	2.Abdominal pain.etc	
JiZhong (GV6)	1.Epilepsy	2.Jaundice.etc	
ZhongShu (GV7)	1.Jaundice	2. Low back pain	3.Vomiting.etc
JinSuo (GV8)	1.Epilepsy	2. Stomach pain.etc	
ZhiYang (GV9)	1.Jaundice	2.Cough.etc	
LingTai (GV10)	1.Cough	2. Back pain	
ShenDao (GV11)	1.Palpitations	2.Insomnia.etc	
ShenZhu (GV12)	1.Headache	2.Epilepsy.etc	
TaoDao (GV13)	1.Cough	2.Epilepsy.etc	
DaZhui (GV14)	1.Cough	2.Epilepsy	3.Rubella.etc
YaMen (GV15)	1.Epilepsy	2.Headache.etc	
FengFu (GV16)	1.Stroke	2.Epilepsy.etc	
NaoHu (GV17)	1.Dizziness	2.Epilepsy.etc	
QiangJian (GV18)	1.Headache	2.Epilepsy.etc	
HouDing (GV19)	1.Headache	2.Epilepsy.etc	
BaiHui (GV20)	1.Dementia	2.Stroke	3.Headache.etc
QianDing (GV21)	1.Headache	2.Epilepsy.etc	
XinHui (GV22)	1.Headache	2.Epilepsy.etc	
ShangXing (GV23)	1.Headache	2.Epilepsy	3. Malaria.etc
ShenTing (GV24)	1.Epilepsy	2.Headache.etc	
SuLiao (GV25)	1.Coma	2. Rhinitis.etc	
ShuiGou (GV26)	1.Coma	2. Rhinitis 3.Epilepsy.etc	
DuiDuan (GV27)	1.Coma	2.Facial neuritis.etc	
YinJiao (GV28)	1.Epilepsy	2.Facial neuritis	3.Haemorrhoids.etc
YinTang (GV29)	1.dementia	2.Headache	3. Rhinitis



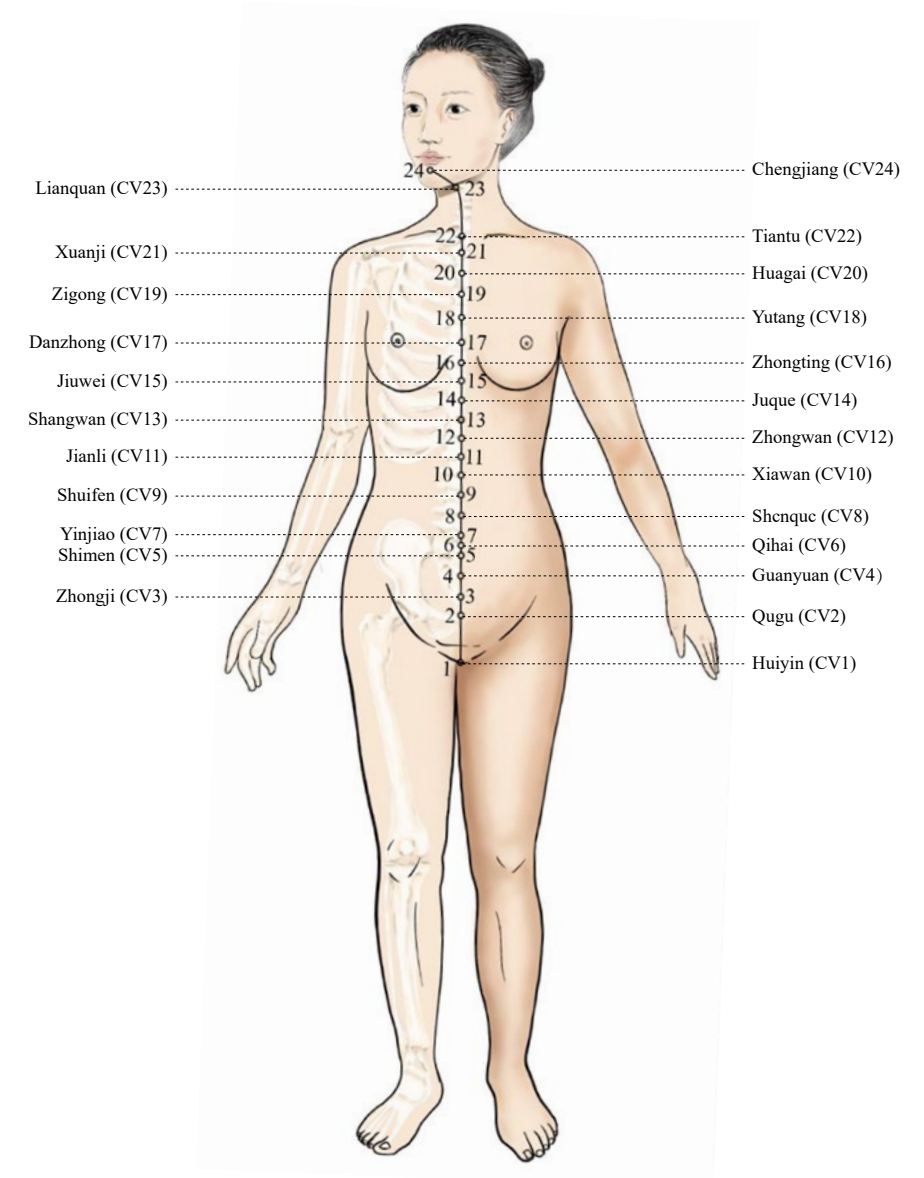
The Du Meridian

2. The Ren Meridian

The Pathway of The Ren Meridian. It was first taken from NeiJing one of the eight extraordinary meridians. Ren meridian runs in the middle of the chest and abdomen, because it has the function of commanding and regulating all the Yin Meridian Qi in the body, so it has the title of The Sea of Yin Meridians.

The indications: The first point of the Ren meridian is the HuiYin (CV1), and the last point is ChengJiang (CV24). A total of 24 acupoints.

Acupuncture points	Main Treatment		
HuiYin (CV1)	1.Coma	2. Urine loss.etc	
QuGu (CV2)	1.Urine loss.etc		
ZhongJi (CV3)	1.Urine loss.etc		
GuanYuan (CV4)	1.Stroke	2. Diarrhea.etc	
ShiMen (CV5)	1.Diarrhea	2.Dysentery.etc	
QiHai (CV6)	1.Constipation	2. Diarrhoea.etc	
YinJiao (CV7)	1.Abdominal pain	2. Oedema.etc	
ShenQue (CV8)	1.Abdominal pain	2.Oedema.etc	
ShuiFen (CV9)	1.Oedema	2.Diarrhoea.etc	
XiaWan (CV10)	1.Abdominal pain	2. Vomiting. etc	
JianLi (CV11)	1.Stomach pain	2.Oedema.etc	
ZhongWan (CV12)	1.Stomach pain	2.Vomiting	3.Epilepsy.etc
ShangWan (CV13)	1.Stomach pain	2.Epilepsy.etc	
JuQue (CV14)	1.Chest pain	2.Epilepsy.etc	
JiuWei (CV15)	1.Epilepsy	2.Chest pain.etc	
ZhongTing (CV16)	1.Vomiting	2.Pharyngeal neurosis.etc	
DanZhong (CV17)	1.Cough	2.Mastitis.etc	
YuTang (CV18)	1.Cough	2.Mastitis	3.vomiting.etc
ZiGong (CV19)	1.Cough	2.vomiting.etc	
HuaGai (CV20)	1.Cough	2.vomiting.etc	
XuanJi (CV21)	1.Cough	2.Sore Throat	3.Indigestion.etc
TianTu (CV22)	1.Cough	2.Pharyngeal neurosis.etc	
LianQuan (CV23)	1. Stroke	2. Mouth ulcers.etc	
ChengJiang (CV24)	1.Epilepsy.etc		



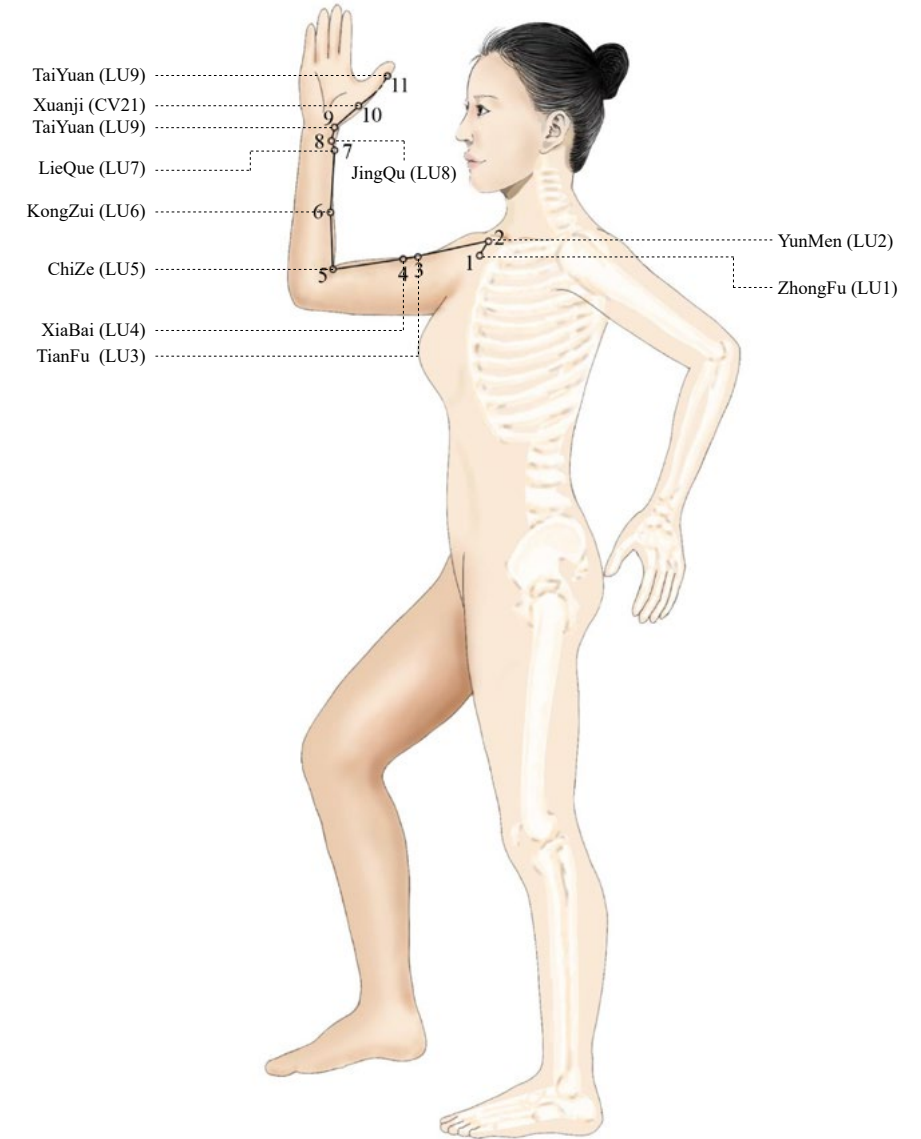
The Ren Meridian

3. The Lung Meridian of Hand-TaiYin

The Pathway of The lung meridian of hand-Taiyin. The Lung meridian begins at the stomach, runs along the top of the stomach, through the diaphragm, into the lungs, from where it runs out of the chest wall, down to the axilla, along the lateral front of the upper arm, through the Heart meridian of the foot and the Heart pericardium meridian of the hand, down to the elbow, along the lateral radial side of the forearm and further down to the pulsating radial artery, and along the outer edge out to the radial end of the thumb. It branches off from the stylized prominence of the posterior radius above the wrist and passes through the tiger's mouth on the back of the hand to the radial end of the index finger.

The indications: The first acupoint of the lung meridian of hand-Taiyin is ZhongFu (LU1), and the last acupoint is ShaoShang (LU11). A total of 11 points.

Acupuncture points	Main Treatment		
ZhongFu (LU1)	1.Cough	2.Shoulder pain.etc	
YunMen (LU2)	1.Cough	2.Shoulder pain.etc	
TianFu (LU3)	1.Cough	2.Shoulder pain	3.Rhinitis.etc
XiaBai (LU4)	1.Cough	2.Shoulder pain.etc	
ChiZe (LU5)	1.Cough	2.Shoulder pain	3. Heat stroke.etc
KongZui (LU6)	1. Rhinitis	2.Cough	3.Sore Throat.etc
LieQue (LU7)	1.Cough	2.Sore Throat	3.Headache.etc
JingQu (LU8)	1.Cough	2.Sore Throat	3.Wrist pain.etc
TaiYuan (LU9)	1.Cough	2.Sore Throat	3.Wrist pain.etc
Yuji (LU10)			
Shaoshang (LU11)			



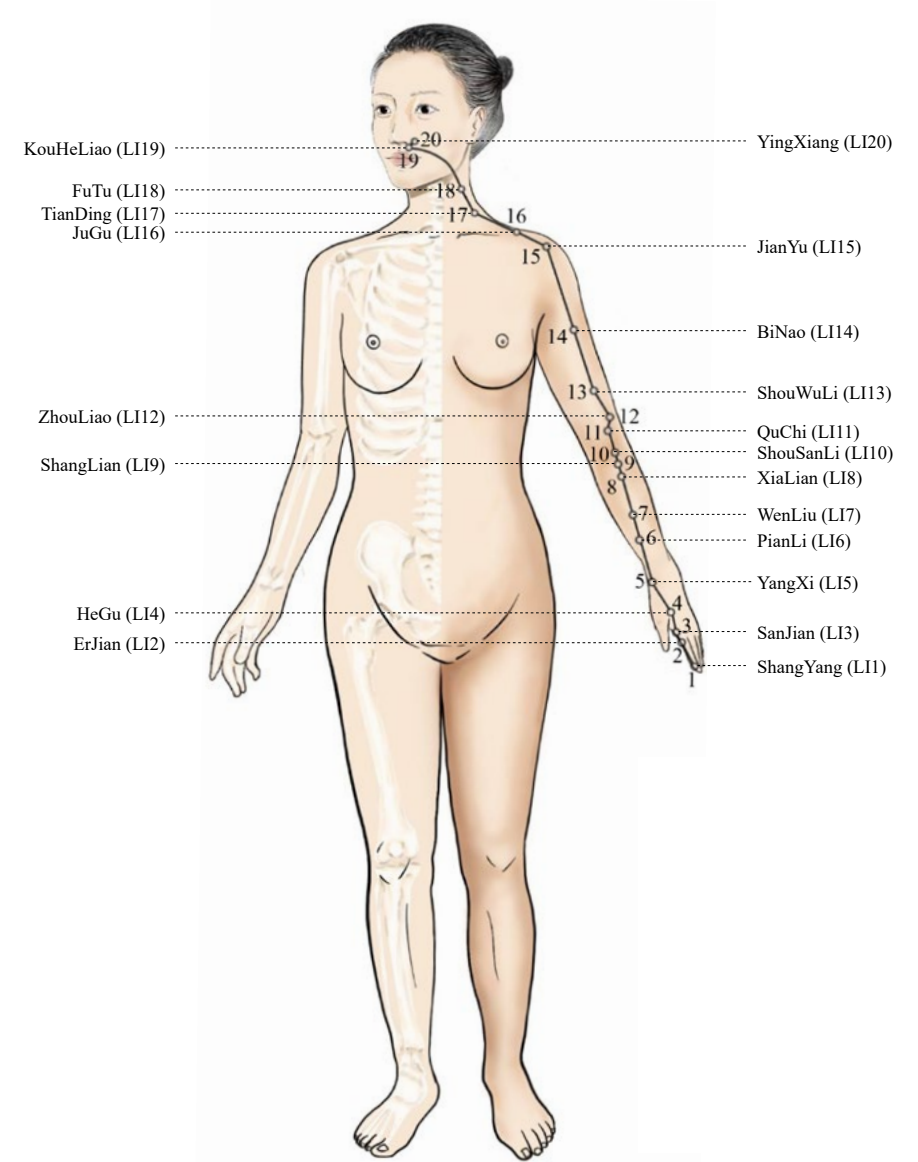
The Lung Meridian of Hand-TaiYin

4. The Large Intestine Meridian of Hand-YangMing

The Pathway of The large intestine meridian of hand-Yangming. The large intestine meridian of hand-Yangming starts from the radial end of the index finger , passes through the first and second metacarpal bones and between the extensor hallucis longus tendon and the extensor hallucis brevis tendon, along the outer front edge of the forearm to the outside of the elbow, then goes up along the outer front edge of the upper arm to the shoulder, passes through the front of the acromion, goes up to the back, meets at the Dazhui(GV14), and then goes forward into the pelvis, connects with the lungs, and goes down through the diaphragm.

The indications: The first acupoint of the large intestine meridian of hand-Yangming is Shangyang(LI1),and the terminal acupoint of it is Yingxiang(LI20).

Acupuncture points	Main Treatment		
ShangYang (LI1)	1.Toothache	2.Coma.etc	
ErJian (LI2)	1.Rhinitis.etc		
SanJian (LI3)	1.Toothache	2.Swelling of the abdomen.etc	
HeGu (LI4)	1.Headaches	2.Facial neuritis.etc	
YangXi (LI5)	1.Headaches	2.Deafness.etc	
PianLi (LI6)	1.Rhinitis	2.Swelling of the abdomen.etc	
WenLiu (LI7)	1.Headaches	2.Shoulder and back pain.etc	
XiaLian (LI8)	1.Headaches	2.Swelling of the abdomen.etc	
ShangLian (LI9)	1.Headaches	2.Swelling of the abdomen.etc	
ShouSanLi (LI10)	1.Swelling of the abdomen	2.Toothache.etc	
QuChi (LI11)	1.Abdominal pain	2.Eczema	3.Epilepsy.etc
ZhouLiao (LI12)	1.Numbness in the elbow.etc		
ShouWuLi (LI13)	1.Numbness in the elbow.etc		
BiNao (LI14)	1.Numbness in the elbow	2.Eye Related Diseases.etc	
JianYu (LI15)	1.Shoulder and back pain	2.Paresthesia.etc	
JuGu (LI16)	1.Shoulder and back pain.etc		
TianDing (LI17)	1.Sore Throat	2.Difficulty swallowing.etc	
FuTu (LI18)	1.Sore Throat	2.Cough.etc	
KouHeLiao (LI19)	1.Rhinitis	2.Facial neuritis.etc	
YingXiang (LI20)	1.Rhinitis	2.Facial neuritis	3.Biliary tract ascariasis.etc



The Large Intestine Meridian of Hand-YangMing

5. The Stomach Meridian of Foot-Yangming

The Pathway of The Stomach Meridian of Foot-Yangming. The Stomach Meridian of Foot Yangming goes up beside the alinasal Yingxiang (LI20), following the nose upward, meeting laterally on the left and right side at the root of the nose.It goes down along the outer side of the nasal bone, entering the upper teeth, and then returns to the side of the mouth clamp, surrounds the mouth lip, downward to the Chengji-ang(CV24), returns and goes out along the facial artery of the mandible Daying (ST5), and then goes up along the mandibular angle(JiacheT6)to preauricular, passes through the zygomatic arch Shangguan (GB3), goes along the hairline, and reaches the forehead. The branch goes down from the front of Daying (ST5), through the carotid artery Renying(ST9), along the throat, into the Quepen(ST12), and down through the diaphragm. It subordinates to the stomach and connects with the spleen. The trunk comes out to the body surface from the Quepen, goes down along the midline of the breast, two cuns from both sides of the belly button , and goes down to the Qijie outside the groin. Another branch goes down from the Youmen to the Qijie along the intra-abdominal, meets the front trunk, and then goes down to the front of the thigh, reaches the knee, follows the anterior edge of the lower extremity tibia to the instep, and goes into the inside of the middle finger. The other branch branches out from 3 cuns below the knee Zusanli(ST36) and descends into the lateral end of the middle toe. Another branch goes out from the dorsal part of the foot and goes forward to the inner end of the big toe, which is Yinbai (SP1).

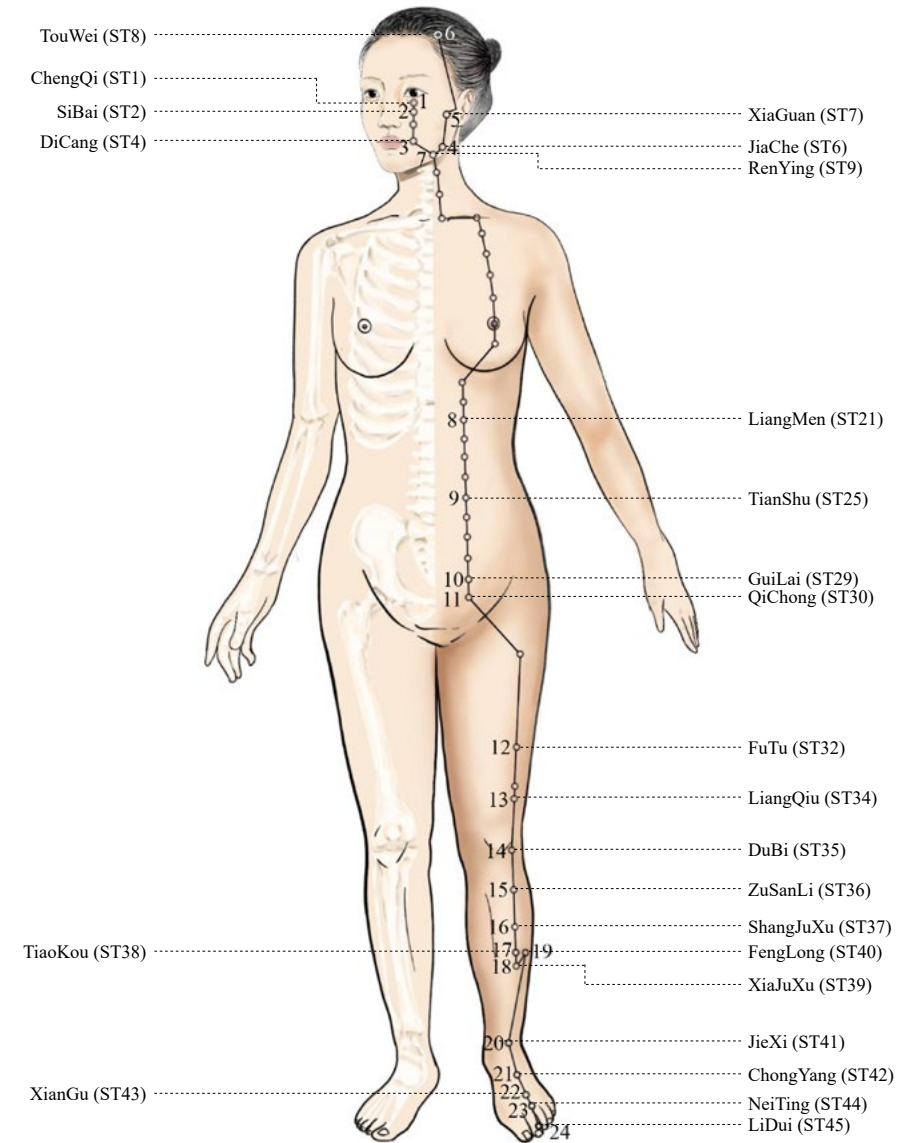
The indications: It mainly treats gastrointestinal diseases, diseases of the five senses, mental illnesses, fever, and other symptoms of the meridians , for example, abdominal distention, obliquity, laryngeal paralysis, palpitation, epilepsy, etc.

The first point on the Stomach Meridian of Foot-Yangming ChengQi (ST1), and the last one is LiTui (ST45), for a total of 45 points.

Acupuncture points	Main Treatment		
ChengQi (ST1)	1.Facial neuritis	2.Eye diseases.etc	
SiBai (ST2)	1.Facial neuritis	2.Eye diseases	3.Headaches.etc
JiLiao (ST3)	1.Facial neuritis	2.Rhinitis.etc	
DiCang (ST4)	1.Facial neuritis	2.Toothache.etc	
DaYing (ST5)	1.Facial neuritis	2.Toothache.etc	
JiaChe (ST6)	1.Toothache	2.Facial neuritis.etc	
XiaGuan (ST7)	1.Toothache	2.Deafness.etc	
TouWei (ST8)	1.Headaches.etc		

RenYing (ST9)	1.Sore Throat	2.High blood pressure.etc	
ShuiTu (ST10)	1.Sore Throat		
QiShe (ST11)	1.Sore Throat	2.Cough.etc	
QuePen (ST12)	1.Sore Throat	2.Cough.etc	
QiHu (ST13)	1.Cough.etc		
KuFang (ST14)	1.Cough	2.Chest pain 3.Mastitis.etc	
WuYi (ST15)	1.Cough	2.Chest pain 3.Mastitis.etc	
YingChuang (ST16)	1.Cough	2.Chest pain 3.Mastitis.etc	
RuZhong (ST17)	1.Mastitis.etc		
RuGen (ST18)	1.Cough	2.Chest pain 3.Mastitis.etc	
BuRong (ST19)	1.Stomach pain	2.Vomiting.etc	
ChengMan (ST20)	1.Stomach pain	2.Vomiting blood.etc	
LiangMen (ST21)	1. Stomach pain	2.Vomiting.etc	
GuanMen (ST22)	1.Pain in the abdomen	2.Diarrhoea.etc	
TaiYi (ST23)	1.Pain in the abdomen	2.Epilepsy.etc	
HuaRouMen (ST24)	1.Pain in the abdomen	2.Vomiting.etc	
TianShu (ST25)	1.Diarrhoea	2.Constipation.etc	
WaiLing (ST26)	1.Pain in the abdomen	2.Hernia.etc	
DaJu (ST27)	1.Hernia	2.Premature ejaculation.etc	
ShuiDao(ST28)	1.Hernia	2.Dysmenorrhea.etc	
GuiLai (ST29)	1.Hernia	2.Dysmenorrhea.etc	
QiChong (ST30)	1.Hernia	2.Dysmenorrhea.etc	
BiGuan (ST31)	1.Low back pain.etc		
FuTu (ST32)	1.Low back pain	2.Hernia.etc	
YinShi (ST33)	1.Low back pain	2.Hernia.etc	
LiangQiu (ST34)	1.Stomach pain	2.Low back pain.etc	
DuBi (ST35)	1.Knee pain.etc		
ZuSanLi (ST36)	1.Stomach pain 3	2.Vomiting	.Fatigue.etc

ShangJuXu (ST37)	1.Abdominal pain	2.Diarrhoea	3.Constipation.etc
TiaoKou (ST38)	1.Lower limb pain	2.Shoulder pain.etc	
XiaJuXu (ST39)	1.Diarrhoea	2.Lower limb pain.etc	
FengLong (ST40)	1.Headaches	2.Cough.etc	
JieXi (ST41)	1. Headaches	2.Diarrhoea.etc	
ChongYang (ST42)	1.Stomach pain	2.Facial neuritis.etc	
XianGu (ST43)	1.Abdominal pain	2.Swelling of the feet.etc	
NeiTing (ST44)	1.Toothache	2.Diarrhoea.etc	
LiDui (ST45)	1.Rhinitis	2.Toothache.etc	



The Stomach Meridian of Foot-Yangming

6. The Spleen Meridian of Foot-Taiyin

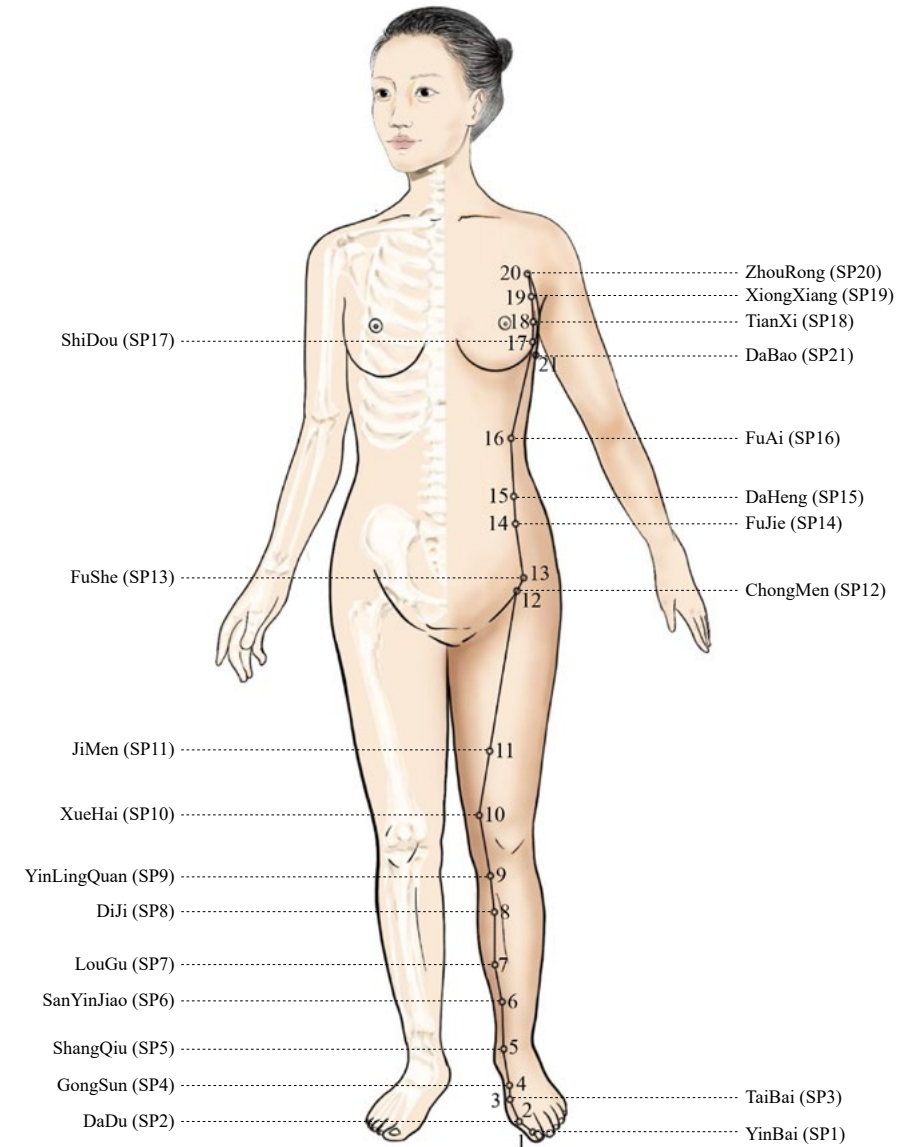
The Pathway of The Spleen Meridian of Foot-Taiyin. The spleen meridian of foot-Taiyin starts at the medial end of the big toe Yinbai (SP1), behind the first metatarsal base and in front of the medial malleolus, runs in the middle of the inner leg, reaches 8cm above the medial malleolus, and then runs along the front edge of the inner leg. It passes through the anterior medial border of the knee femur, enters the abdomen, belonging to the spleen and connecting stomach, passes through the pharynx, and stops at the tongue; Branches flow into the heart from the stomach; The trunk is distributed on the third lateral line of the thorax and abdomen, passing through the subclavian bone and ending under the armpit Dabao(SP21).

The indications: It is mainly used to treat spleen and stomach diseases, gynecological diseases, vulvae diseases, and other diseases and syndromes of other parts along the meridians, such as epigastralgia, abdominal distension, nausea, poor urination, insomnia, worry, heartache, etc.

The first point on The spleen meridian of foot-Taiyin is Yinbai (SP1), and the last one is Da bao (SP21), for a total of 21 points.

Acupuncture points	Main Treatment		
YinBai (SP1)	1. Epilepsy	2. Bleeding.etc	
DaDu (SP2)	1. Stomach pain	2. Vomiting.etc	
TaiBai (SP3)	1. Stomach pain	2. Vomiting.etc	
GongSun (SP4)	1. Stomach pain	2. Vomiting	3. Coronary heart disease.etc
ShangQiu (SP5)	1. Vomiting	2. Jaundice.etc	
SanYinJiao (SP6)	1. Vomiting	2. Insomnia	3. Hypertension.etc
LouGu (SP7)	1. Abdominal distention	2. Lower limb paralysis.etc	
DiJi (SP8)	1. Menstrual pain	2. Hernia.etc	
YinLingQuan (SP9)	1. Edema	2. Menstrual pain.etc	
XueHai (SP10)	1. Menstrual pain	2. Eczema.etc	
JiMen (SP11)	1. Groin swelling and pain.etc		
ChongMen (SP12)	1. Hernia.etc		
FuShe (SP13)	1. Hernia.etc		
FuJie (SP14)	1. Diarrhoea	2. Indigestion etc	
DaHeng (SP15)	1. Diarrhoea	2. Abdominal pain.etc	
FuAi (SP16)	1. Indigestion	2. Constipation.etc	
ShiDou (SP17)	1. Vomiting.etc		
TianXi (SP18)	1. Cough	2. Mastitis.etc	

XiongXiang (SP19)	1. Swelling and pain in the chest.etc		
ZhouRong (SP20)	1. Swelling and pain in the chest.etc	2. Cough.etc	
DaBao (SP21)	1. Cough	2. Fatigue.etc	



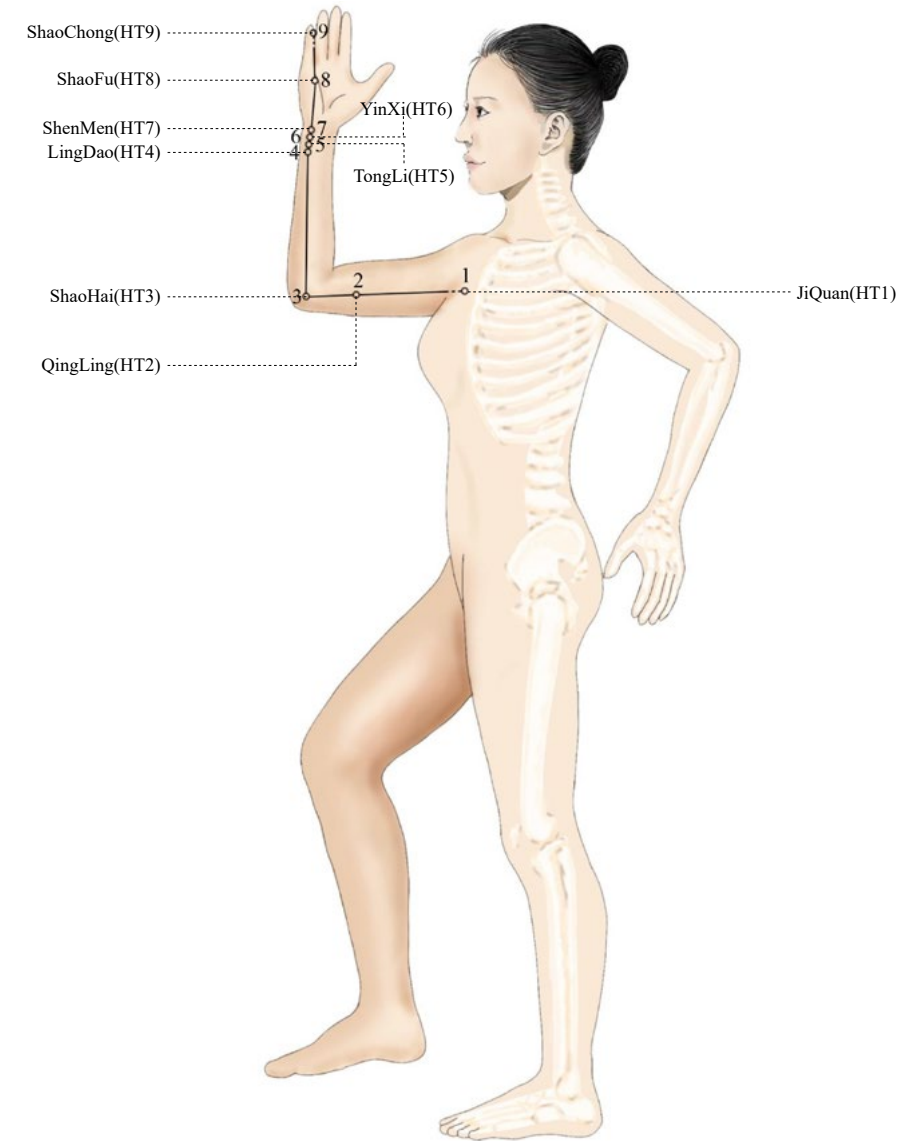
The Spleen Meridian of Foot-Taiyin

7. The Heart Meridian of Hand-Shaoyin

The Pathway of The Heart Meridian of Hand-Shaoyin. The Heart Meridian of Hand-shaoyin starts from the heart and comes out of the heart system (blood vessels around the heart and other tissues). It runs down through the diaphragm and connects with the small intestine. The branch goes up from the heart system, next to the upper esophagus, connecting the order system (the tissue connecting the eyeball and the brain). Its outward trunk, from the heart system up to the lungs, slants out of the armpit JiQuan (HT1), along the front of the upper limb, goes behind “The Heart Meridian of Hand-shaoyin and The Pericardium Meridian of Hand-jueyin, goes down the elbow joint Shaohai (HT3), along the ulnar side of the forearm, to the pea bone protrusion behind the palm Shenmen (HT7), enters the palm, and goes out of its end along the radial side of the little finger Shaohai (HT9), where the pulse Qi is connected with the small intestine meridian of the hand-yang.

The indications: It is mainly used to treat heart, chest, mind diseases, and other diseases and syndromes of the circulation parts of the meridians. Such as heartache, dry mouth, hypochondriac pain, yellow eyes, etc.

Acupuncture points	Main Treatment		
JiQuan (HT1)	1.Palpitations	2.Numbness in the upper limbs.etc	
QingLing (HT2)	1.Headache	2.Shoulder pain.etc	
ShaoHai (HT3)	1.Palpitations	2.Headache.etc	
LingDao (HT4)	1.Palpitations	2.Elbow pain.etc	
TongLi (HT5)	1.Palpitations	2.Wrist pain.etc	
YinXi (HT6)	1.Palpitations	2.Vomiting blood.etc	
ShenMen (HT7)	1.Heart pain	2.Dementia	3.High blood pressure.etc
ShaoFu (HT8)	1.Palpitations	2.Itching of the perineum.etc	
ShaoChong (HT9)	1.Palpitations	2.Coma.etc	



The Heart Meridian of Hand-Shaoyin

8. The Small Intestine Meridian of Hand-Taiyang

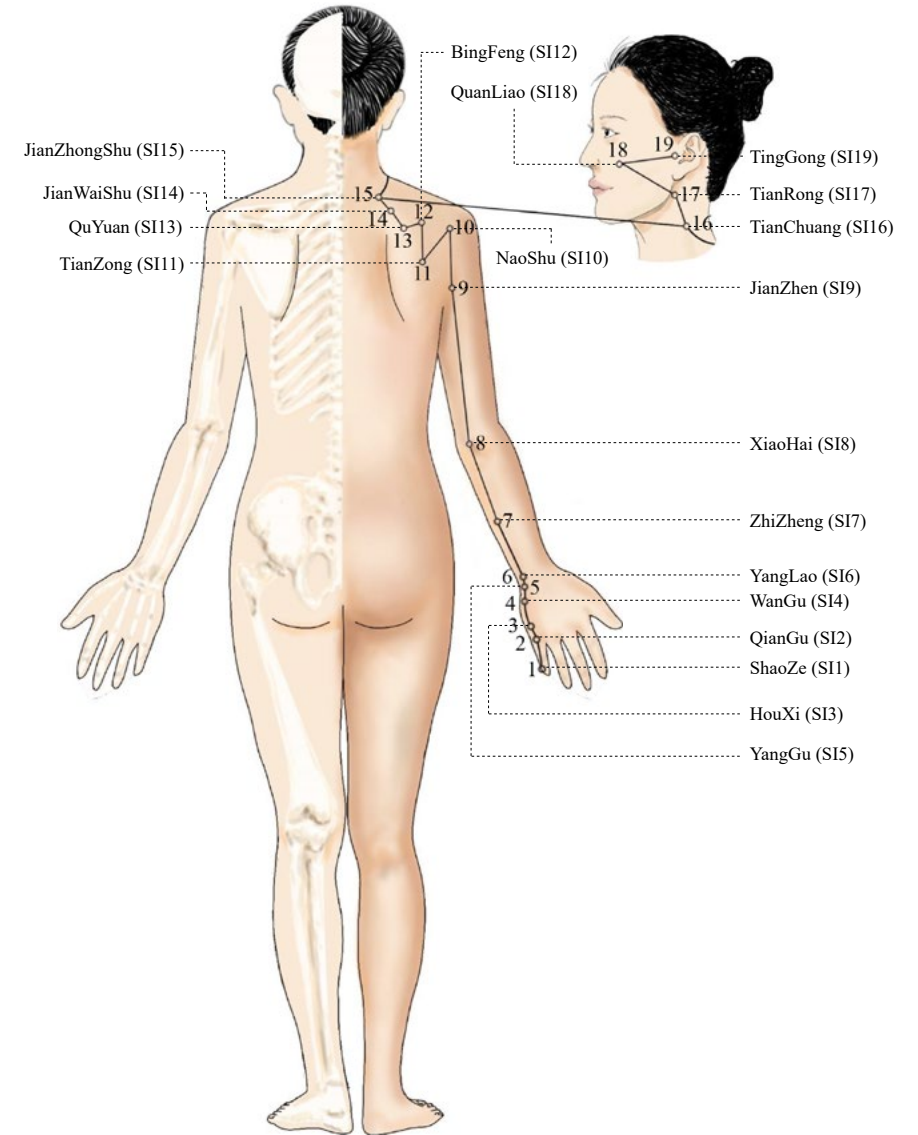
The Pathway of The Small Intestine Meridian of Hand-Taiyang. The Small Intestine Meridian of Hand-Taiyang starts from the ulnar end of the little finger of the hand, moves up along the ulnar edge of the hand, goes out of the styloid process of the ulna, goes straight up along the ulnar side of the back of the forearm, upwards between the ulnar eminence and medial epicondyle of the humerus, travels along the back inner side of the upper arm to the shoulder joint, circles the shoulder blade, and meets the governor vein at the Dazhui(GV14). Then it goes forward into the supraclavicular fossa, goes deep into the body cavity, connects with the heart, goes down the esophagus, through the diaphragm to the stomach, and into the small intestine. Its branches extend from the supraclavicular fossa along the upper cheek of the neck to the outer corner of the eye, and then turn back into the ear. The other branch goes out from the cheek, passing under the orbit, to the inner corner of the nose root, and then goes diagonally to the zygoma, where the pulse qi is connected with The Bladder Meridian of Foot Taiyang.

The indications: It is mainly used to treat head and five sense organs disease, fever, mental disease, and other diseases and syndromes of the parts along the meridians, For example, deafness, yellow eyes, swollen jaw and cheek, shoulder, neck, elbow, and low back pain outside the arm.

The first point on The Small Intestine Meridian of Jand-Taiyang is Shaoze (SI1), and the last one is Ting gong(SI19), for a total of 19 points.

Acupuncture points	Main Treatment		
ShaoZe (SI1)	1.Mastitis	2.Coma	3.Headache.etc
QianGu (SI2)	1.Mastitis	2.Headache	3.Sore Throat.etc
HouXi (SI3)	1.Back pain	2.Deafness	3.Malaria.etc
WanGu (SI4)	1.Headache	2.Jaundice	3.Malaria.etc
YangGu (SI5)	1. Wrist pain	2.Headache	3.Deafness.etc
YangLao (SI6)	1.Shoulder pain.etc		
ZhiZheng (SI7)	1.Headache	2.Warts.etc	
XiaoHai (SI8)	1.Numbness in the elbow	2.Epilepsy.etc	
JianZhen (SI9)	1.Numbness in the elbow.etc		
NaoShu (SI10)	1.Numbness in the elbow.etc		
TianZong (SI11)	1.Numbness in the elbow	2.Asthma.etc	
BingFeng (SI12)	1.Numbness in the elbow.etc		
QuYuan (SI13)	1.Shoulder pain.etc		
JianWaiShu (SI14)	1.Shoulder pain.etc		
JianZhongShu (SI15)	1.Cough	2.Shoulder pain.etc	
TianChuang (SI16)	1.Deafness	2.Sore Throat	3.Sore neck.etc

TianRong (SI17)	1.Deafness	2.Sore Throat	3.Sore neck.etc
QuanLiao (SI18)	1.Facial neuritis	2.Toothache.etc	
TingGong (SI19)	1.Deafness	2.Toothache.etc	



The Small Intestine Meridian of Hand-Taiyang

9. The Bladder Meridian of Foot Solar

The Pathway of The Bladder Meridian of Foot Solar. The pathway of the Bladder Meridian of Foot Solar originates at the inner canthus (Jingming SI3), crosses the forehead, goes to the top of the skull, then follows the occipital bone all the way to the neck, travels down along the medial side of the scapula, on both sides of the spine all the way to the lumbar region and the sacrum, with the entire main line running parallel to the Governor Vessel.

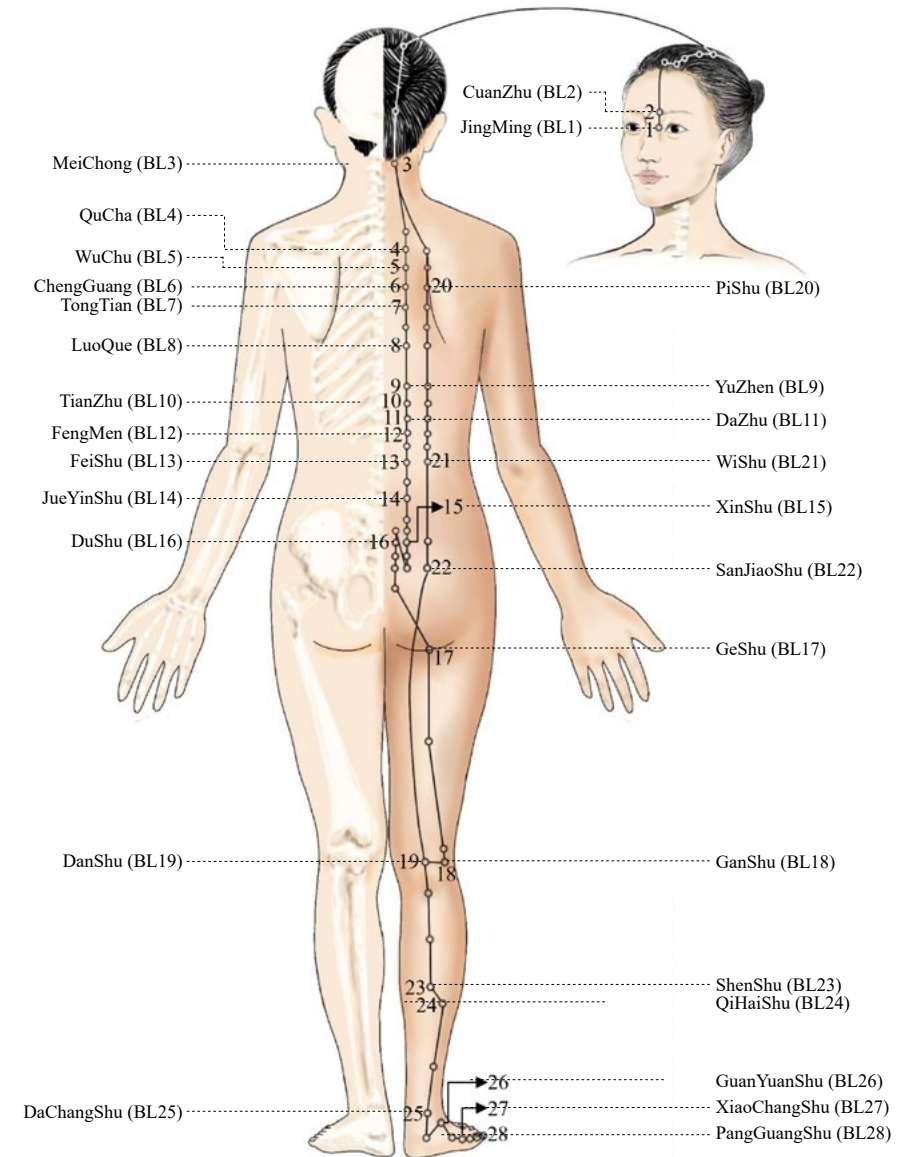
This pathway has three branches, the first running from the top of the skull toward the tip of the ear; the second branch comes from the lower back, about 0.5 cm from the spine, and travels downward, crossing the midpoint of the transverse gluteal line to the popliteal fossa; the third branch comes from the scapula, crossing about 3 cm from the spine, downward to the midpoint of the popliteal fossa, and continues downward to the tip of the external ankle, ending at the tip of the lateral little finger.

The indications: Mainly applied to treat diseases in the head, face, neck, back, waist, lower limbs, and organs, emotional diseases. Include anuria, eye pain, headache, etc. Bladder Meridian of Foot Solar includes 67 acupoints in total; the first acupoint is Jingming (SI3), and the last acupoint is Zhiyin (BL67).

Acupuncture points	Main Treatment		
JingMing (BL1)	1.Night blindness	2.Back sprain	3.Heart palpitations.etc
CuanZhu (BL2)	1.Headaches	2.Facial neuritis.etc	
MeiChong (BL3)	1.Headaches	2.Rhinitis.etc	
QuCha (BL4)	1.Headaches	2.Rhinitis.etc	
WuChu (BL5)	1.Headaches	2.Rhinitis.etc	
ChengGuang (BL6)	1.Headaches	2.Rhinitis.etc	
TongTian (BL7)	1.Headaches	2.Rhinitis	3.Epilepsy.etc
LuoQue (BL8)	1.Dizziness	2.Tinnitus.etc	
YuZhen (BL9)	1.Headaches	2.Eye pain	3.Rhinitis.etc
TianZhu (BL10)	1.Headaches	2.Rhinitis	3.Eye pain.etc
DaZhu (BL11)	1.Cough	2.Shoulder pain	
FengMen (BL12)	1.Colds	2.Cough	3.Neck pain.etc
FeiShu (BL13)	1.Cough	2.Measles.etc	
JueYinShu (BL14)	1.Cardiac pain	2.Cough	3.Vomiting.etc
XinShu (BL15)	1.Cardiac pain	2.Cough.etc	
DuShu (BL16)	1.Cardiac pain	2.Cough	3.Pain in the abdomen.etc
GeShu (BL17)	1.Vomiting	2.Measles	3.Anaemia.etc

GanShu (BL18)	1.Night blindness	2.Jaundice	3.Back pain.etc
DanShu (BL19)	1.Jaundice	2.Tuberculosis.etc	
PiShu (BL20)	1.Vomiting	2.Diarrhoea	3.Oedema.etc
WiShu (BL21)	1.Stomach pain	2.Vomiting	3.Diabetes.etc
SanJiaoShu (BL22)	1.Vomiting	2.Diarrhoea	3.Back pain.etc
ShenShu (BL23)	1.Dizziness	2.Deafness	3.Diabetes.etc
QiHaiShu (BL24)	1.Abdominal distention	2.Dysmenorrhea.etc	
DaChangShu (BL25)	1.back pain	2.Diarrhoea	3.Constipation.etc
GuanYuanShu (BL26)	1.Diarrhoea	2.Back pain.etc	
XiaoChangShu (BL27)	1.Hematuria	2.Diarrhoea	3.Hernia.etc
PangGuangShu (BL28)	1.Diarrhoea	2.Constipation	3.Back pain.etc
ZhongLvShu (BL29)	1.Hernia	2.Diarrhoea.etc	
BaiHuanShu (BL30)	1.Menstrual irregularities	2.Hernia.etc	
ShangLiao (BL31)	1.Menstrual irregularities	2.Hernia	3.Back pain.etc
CiLiao (BL32)	1.Menstrual irregularities	2.Hernia	3.Back pain.etc
ZhongLiao (BL33)	1.Constipation	2.Diarrhoea	3.Irregular menstruation
XiaLiao (BL34)	1.Constipation	2.Back pain.etc	
HuiYang (BL35)	1.Hemorrhoids	2.Diarrhoea.etc	
ChengFu (BL36)	1.Pain in the lower back, hips and lower limbs	2.Hemorrhoids.etc	
YinMen (BL37)	1.Back pain	2.Lower limb paralysis.etc	
FuXi (BL38)	1.Constipation	2.Pain in the hips.etc	
WeiYang (BL39)	1.Back pain	2.Lower limb pain.etc	
WeiZhong (BL40)	1.Back pain	2.Paresthesias.etc	
FuFen (BL41)	1.Neck pain	2.Numbness in the elbow.etc	
PoHu (BL42)	1.Cough	2.Neck pain.etc	
GaoHuang (BL43)	1.Cough	2.Fatigue.etc	
ShenTang (BL44)	1.Cough	2.Asthma	3.Neck pain.etc
YiXi (BL45)	1.Cough	2.Asthma	3.Neck pain
GeGuan (BL46)	1.Vomiting	2.Back pain.etc	
HuMen (BL47)	1.Vomiting	2.Back pain.etc	
YangGang (BL48)	1.Diarrhoea	2.Jaundice	3.Diabetes.etc

YiShe (BL49)	1.Vomiting	2.Diarrhoea.etc	
WeiCang (BL50)	1.Stomach pain	2.Edema	3.Back pain.etc
HuangMen (BL51)	1.Stomach pain	2.Constipation.etc	
ZhiShi (BL52)	1.Edema	2.Back pain.etc	
BaoHuang (BL53)	1.Constipation	2.Back pain.etc	
ZhiBian (BL54)	1.Lower limb paralysis	2.Back pain.etc	
HeYang (BL55)	1.Hernias	2.Back pain.etc	
ChengJin (BL56)	1.Back and leg pain	2.Hemorrhoids.etc	
ChengShan (BL57)	1.Back and leg pain	2.Hemorrhoids	3.Hernia.etc
FeiYan g(BL58)	1.Back and leg pain	2.Headaches	3.Rhinitis.etc
FuYang (BL59)	1.Back and leg pain	2.Headaches.etc	
KunLun (BL60)	1.Occipital pain	2.Back and leg pain.etc	
PuCan (BL61)	1.Lower limb paralysis	2.Epilepsy.etc	
ShenMai (BL62)	1.Headaches	2.Dizziness	3.Insomnia.etc
JinMen (BL63)	1.Headaches	2.Back and leg pain.etc	
JingGu (BL64)	1.Headaches	2.Back and leg pain	3.Eye diseases.etc
ShuGu (BL65)	1.Headaches	2.Back and leg pain.etc	
ZuTongGu (BL66)	1.Headaches	2.Dizziness	3.Rhinitis.etc
ZhiYin (BL67)	1.Fetal malposition	2.Headaches.etc	



The Small Intestine Meridian of Hand-Taiyang

10. The Kidney Meridian of Foot-Shaoyin

The Pathway of The Kidney Meridian of Foot-Shaoyin. The Pathway of The Kidney Meridian of Foot-Shaoyin originates under the little toe of the foot, passes under the sole of the foot to reach the inner ankle, continues up the medial side of the tibia, travels up the medial side of the femur into the abdominal cavity, passes through the liver and diaphragm to reach the lungs, and travels up the throat to eventually reach the root of the tongue.

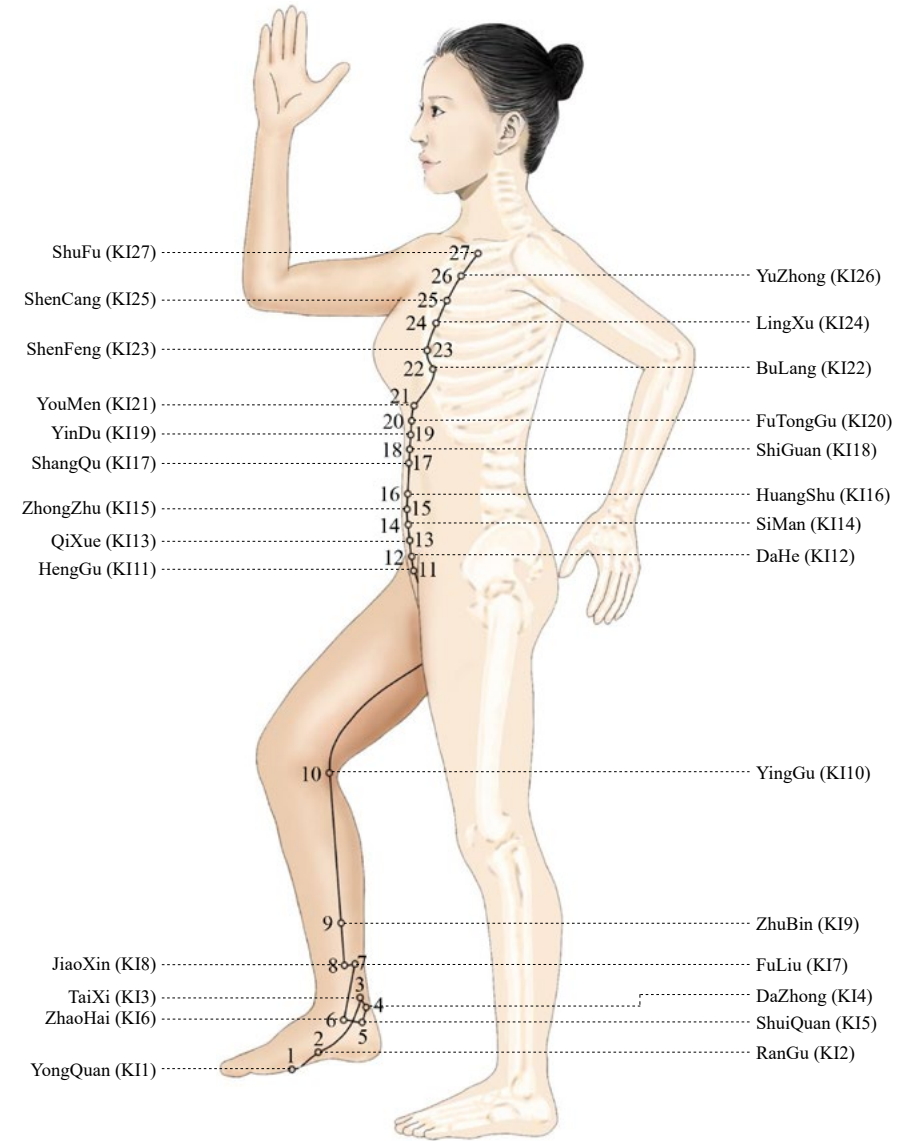
This pathway has a branch that goes from the lungs to the heart.

The indications: Mainly applied to treat of the genitourinary system, digestive system, and circulatory system diseases etc.

The Kidney Meridian of Foot-Shaoyin includes 27 acupoints in total; the first acupoint is Yongquan (KI1), and the last acupoint is Shufu (KI27).

Acupuncture points	Main Treatment		
YongQuan (KI1)	1.Emergency	2.Psychosis	3.Head, facial and facial diseases.etc
RanGu (KI2)	1.Diseases of gynecology	2.Andrology	3.Diseases of urinary system.etc
TaiXi (KI3)	1.Syndrome of kidney deficiency	2.Disease of lung system.etc	
DaZhong (KI4)	1.Enuresis	2.Constipation	3.Hemoptysis.etc
ShuiQuan (KI5)	1.Dysmenorrhoea	2.Blood in urine.etc	
ZhaoHai (KI6)	1.Diseases of gynecology	2.Psychosis	3.Constipation.etc
FuLiu (KI7)	1.Gastrointestinal syndrome	2.Edema	3.Sweating syndrome.etc
JiaoXin (KI8)	1.Menstrual irregularities	2.Hernia.etc	
ZhuBin (KI9)	1.Hernia	2.Vomiting.etc	
YingGu (KI10)	1.Urinary discomfort	2.Epilepsy.etc	
HengGu (KI11)	1.Hernia	2.Urinary discomfort.etc	
DaHe (KI12)	1.Menstrual irregularities	2.Diarrhoea.etc	
QiXue (KI13)	1.Menstrual irregularities	2.Diarrhoea.etc	
SiMan (KI14)	1.Menstrual irregularities	2.Hernia	3.Oedema.etc
ZhongZhu (KI15)	1.Menstrual irregularities	2.Abdominal pain.etc	
HuangShu (KI16)	1.Diarrhoea	2.Constipation	3.Hernia.etc
ShangQu (KI17)	1.Stomach pain	2.Constipation.etc	
ShiGuan (KI18)	1.Stomach pain	2.Vomiting.etc	
YinDu (KI19)	1.Stomach pain	2.Constipation.etc	
FuTongGu (KI20)	1.Stomach pain	2.Vomiting.	3.Constipation.etc
YouMen (KI21)	1.Stomach pain	2.Vomiting.	3.Constipation.etc
BuLang (KI22)	1.Cough	2Asthma.etc	
ShenFeng (KI23)	1.Cough	2Asthma	3.Vomiting.etc
LingXu (KI24)	1.Cough	2Asthma	3.Vomiting.etc

ShenCang (KI25)	1.Cough	2Asthma	3.Vomiting.etc
YuZhong (KI26)	1.Cough	2Asthma.etc	
ShuFu (KI27)	1.Cough	2Asthma	3.Chest pain.etc



The Kidney Meridian of Foot-Shaoyin

11. The Pericardium Meridian of Hand-Jueyin

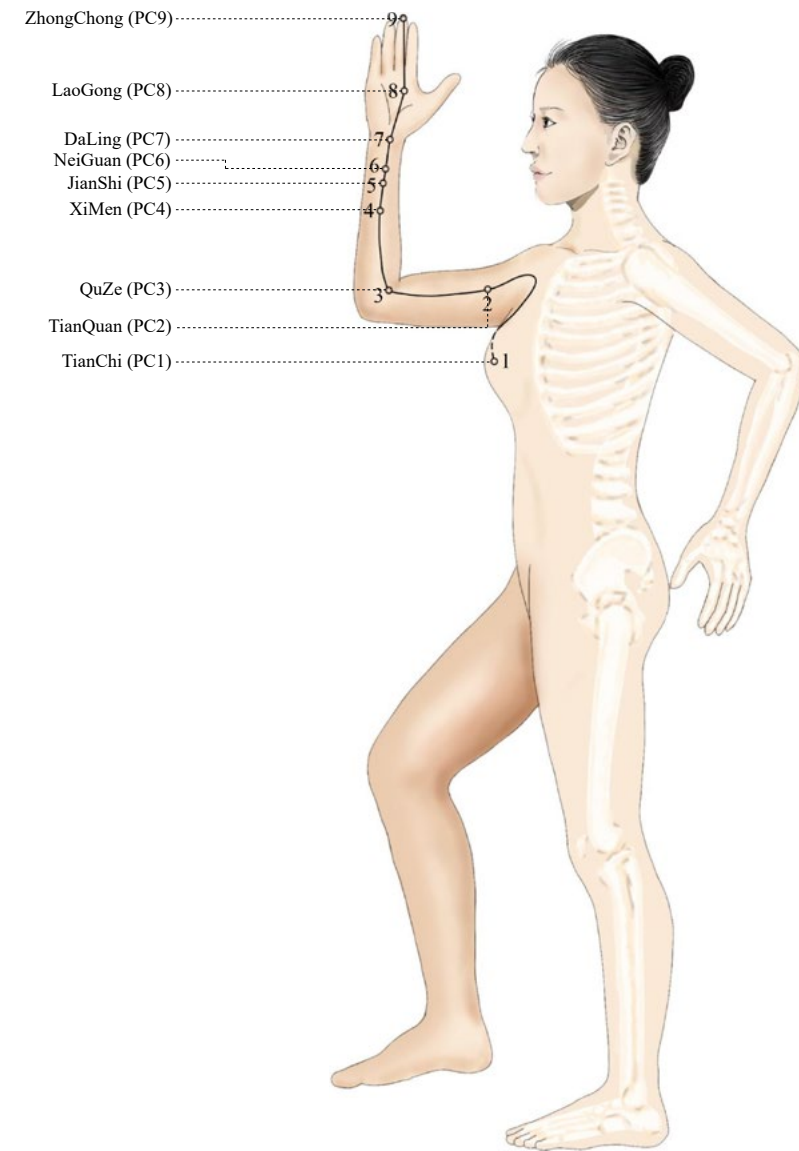
The Pathway of The Pericardium Meridian of Hand-Jueyin. The Pathway of The Pericardium Meridian of Hand-Jueyin originates from the chest, passes down through the diaphragm, and spread throughout the trunk.

This pathway has two branches, the first branch goes from the thoracic cavity to the axilla, down the medial humerus, between the radius and ulna, into the palm of the hand, and finally to the tip of the middle finger; the second branch goes from the wrist to the tip of the ring finger.

The indications: Mainly applied to treat diseases in the heart, chest, stomach, emotional diseases. Include cardiodynia, sense of suppression in the chest, spasm in the elbow and arm, etc.

The Pericardium Meridian of Hand-Jueyin includes 9 points in total; the first point is Tianchi(PC1) and the last point is Zhongchong (PC9).

Acupuncture points	Main Treatment		
TianChi (PC1)	1.Cough	2.Chest distress	3.Short of breath.etc
TianQuan (PC2)	1.Cough	2.Heart system disease.etc	
QuZe (PC3)	1.Heart system disease	2.Stomach pain	3.Numbness in the upper limbs.etc
XiMen (PC4)	1.Heart system disease	2.Thoracodynia.etc	3.Hemoptysis.etc
JianShi (PC5)	1.Heart system disease	2.Gastropathy	3.Malaria.etc
NeiGuan (PC6)	1.Heart system disease	2.Gastropathy	3.Psychosis.etc
DaLing (PC7)	1.Heart system disease	2.Gastropathy	3.Psychosis.etc
LaoGong (PC8)	1.Emergency	2.Heart system disease	3.Psychosis.etc
ZhongChong (PC9)	1.Emergency	2.Hyperpyrexia.etc	



The Pericardium Meridian of Hand-Jueyin

12. The Triple Energizer Meridian of Hand-Shaoyang

The Pathway of The Triple Energizer Meridian of Hand-Shaoyang. The pathway of The Triple Energizer Meridian of Hand-Shaoyang originates at the tip of the little thumb, travels on the back of the hand between the little and ring fingers, then, between the radius and ulna, up from the elbow to the lateral humerus, to the shoulder, and down into the thoracic cavity.

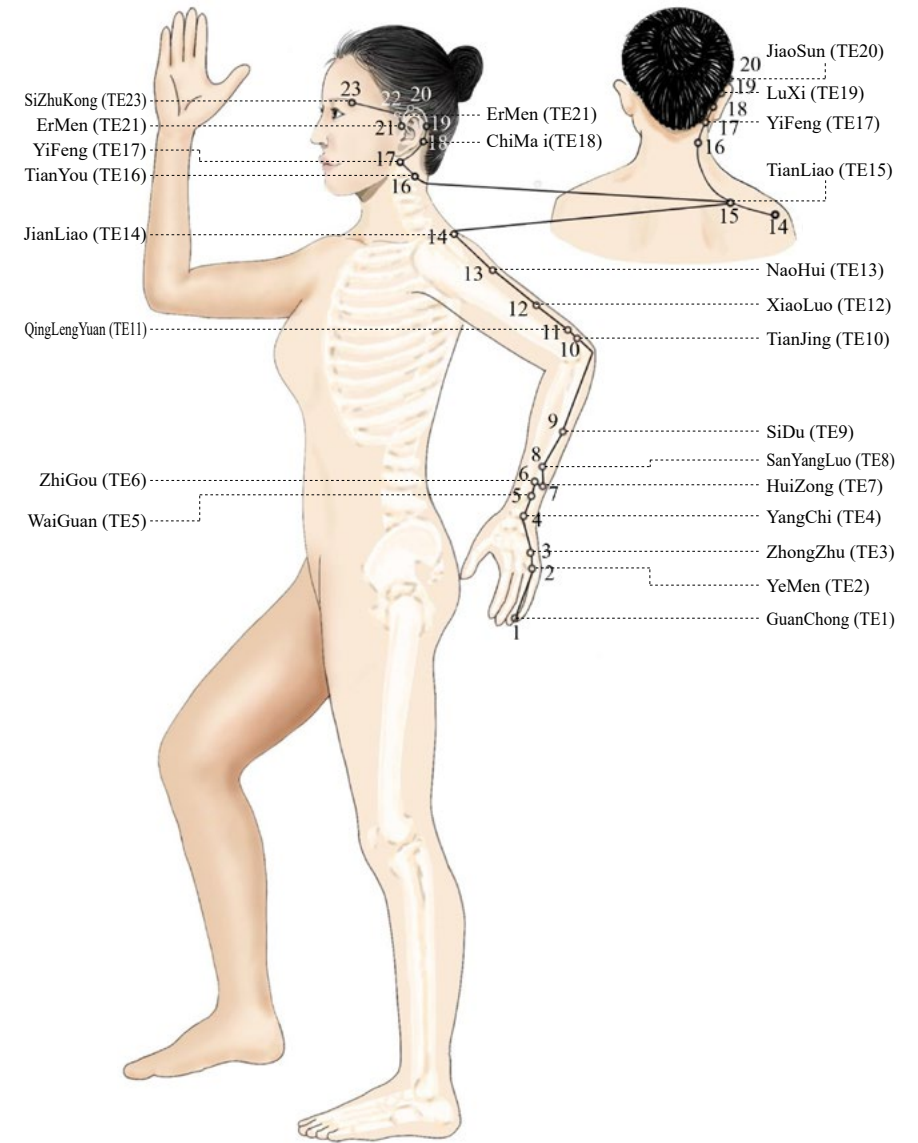
This pathway has two branches, the first branch goes from the thoracic cavity and follows the common carotid artery up to the temporal bone, in the same direction as the Arnold's nerve; the second branching from the location of the facial nerve, crossing the ear and reaching the outer canthus of the eye.

The indications: Mainly applied for the head, ears, eyes, cheeks, throat and chest and rib-side as well as fever and symptoms related to the corresponding internal organs. Include abdominal distension, oedema, enuresis, inhibited urination, tinnitus, deafness, etc.

The Triple Energizer Meridian of Hand-Shaoyang starts from Guanchong (TE1) and ends at Sizhukong (TE23), passing 23 acupoints in total.

Acupuncture points	Main Treatment		
GuanChong (TE1)	1.Headache	2.Deafness.etc	
YeMen (TE2)	1.Headache	2.Deafness.etc	
ZhongZhu (TE3)	1.Shoulder and back pain	2.Headache.etc	
YangChi (TE4)	1.Deafness	2.Diabetes	3.Wrist pain.etc
WaiGuan (TE5)	1.Headache	2. Tinnitus	3. Deafness 4. Upper limb paralysis.etc
ZhiGou (TE6)	1.Tinnitus	2.Deafness	3.Constipation.etc
HuiZong (TE7)	1.Tinnitus	2.Deafness	3.Arm pain.etc
SanYangLuo (TE8)	1.Deafness	2.Toothache	3.Arm pain.etc
SiDu (TE9)	1.Deafness	2.Sore Throat	3.Arm pain.etc
TianJing (TE10)	1.Deafness	2.Headaches	3. Neck pain.etc
QingLengYuan (TE11)	1.Headaches	2.Arm pain.etc	
XiaoLuo (TE12)	1.Headaches	2.Toothache	3.Neck pain.etc
NaoHui (TE13)	1.Arm pain.etc		
JianLiao (TE14)	1.Pain of shoulder and arm.etc		
TianLiao (TE15)	1.Pain of shoulder and arm.etc		
TianYou (TE16)	1.Deafness	2.Headaches	3. Neck pain.etc
YiFeng (TE17)	1.Deafness	2. Facial neuritis.etc	
ChiMa i(TE18)	1.Headaches	2.Deafness.etc	
LuXi (TE19)	1.Headaches	2.Deafness	3.Tinnitus etc
JiaoSun (TE20)	1.Headache	2.Toothache.etc	

ErMen (TE21)	1.Deafness	2.Tinnitus	3.Toothache.etc
ErHeLiao (TE22)	1.Headache	2.Tinnitus.etc	
SiZhuKong (TE23)	1.Headache	2.Epilepsy	3.Toothache.etc



The Triple Energizer Meridian of Hand-Shaoyang

13. The Gallbladder Meridian of Foot-Shaoyang

The Pathway of The Gallbladder Meridian of Foot-Shaoyang. The Gallbladder meridian of the Foot-Shaoyang starts from the outer canthus. It goes up to the corner of the forehead and then descends to the retroauricular area. Then it curves upwards through the forehead to above the eyebrow and turns back to the occipital bone. It travels along the neck to the shoulder and finally enters the supraclavicular fossa. Then it runs down from the supraclavicular fossa to the armpit, along the lateral side of the torso to the greater trochanter of the femur, then it descends along the lateral side of the thigh, the knee and the anterior side of the fibula, directly to the lower end of the fibula and further to the anterior side of the lateral malleolus. Finally arrive outside ankle to little finger.

This pathway has three branches, one running from behind the ear through the inner ear and coming out in front of the ear to the external canthus of the eye; another coming out of the external canthus, going down to the infraorbital area, down through the neck, then down through the diaphragm, into the abdominal cavity, and then along the groin to the hip joint; and a third branch running along the anterior side of the external ankle and finally to the big toe.

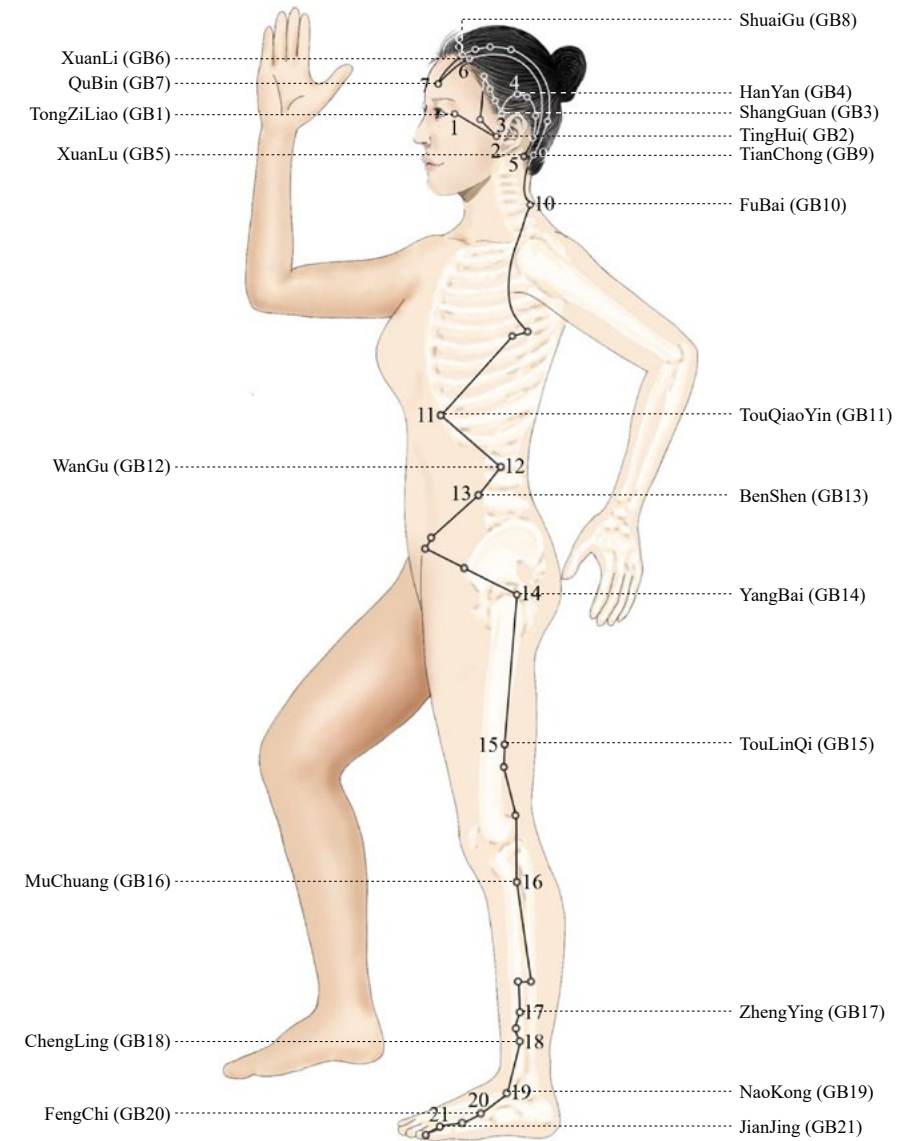
The indications: Mainly applied for diseases related to the lateral aspect of the head, ears, eyes, cheeks, throat, etc.

The Gallbladder Meridian of Foot-Shaoyang from the Tongziliao (GB 1) and terminates at Zuqiaoyin (GB44), involving 44 points in total.

Acupuncture points	Main Treatment			
TongZiLiao (GB1)	1. Eye diseases	2. Headache. etc		
TingHui (GB2)	1. Deafness	2. Tinnitus	3. Toothache. etc	
ShangGuan (GB3)	1. Deafness	2. Tinnitus	3. Toothache. etc	
HanYan (GB4)	1. Headaches	2. Dizziness	3. Facial Diseases. etc	
XuanLu (GB5)	1. Headaches	2. Toothache	3. Rhinitis. etc	
XuanLi (GB6)	1. Headaches	2. Tinnitus. etc		
QuBin (GB7)	1. Headaches	2. Facial Diseases. etc		
ShuaiGu (GB8)	1. Headaches	2. Dizziness	3. Paediatric high fever. etc	
TianChong (GB9)	1. Headaches	2. Epilepsy	3. Toothache. etc	
FuBai (GB10)	1. Headaches	2. Dizziness	3. Tinnitus	4. Deafness. etc
TouQiaoYin (GB11)	1. Headaches	2. Dizziness	3. Tinnitus	4. Deafness. etc

WanGu (GB12)	1. Headaches	2. Neck pain	3. Stroke	4. Toothache. etc
BenShen (GB13)	1. Headaches	2. Stroke	3. Insomnia. etc	
YangBai (GB14)	1. Headaches	2. Droopy eyelids	3. Eye pain. etc	
TouLinQi (GB15)	1. Headaches	2. Eye pain	3. Rhinitis. etc	
MuChuang (GB16)	1. Headaches	2. Dizziness	3. Nearsightedness. etc	
ZhengYing (GB17)	1. Headaches	2. Dizziness	3. Toothache. etc	
ChengLing (GB18)	1. Headaches	2. Dizziness	3. Eye pain	4. Rhinitis. etc
NaoKong (GB19)	1. Headaches	2. Dizziness	3. Nose pain. etc	
FengChi (GB20)	1. Headaches	2. Stroke	3. Dizziness	4. Flu. etc
JianJing (GB21)	1. Shoulder and back pain	2. Mastitis. etc		
YuanYe (GB22)	1. Fullness of the chest	2. Upper limb paralysis. etc		
ZheJin (GB23)	1. Asthma	2. Vomiting	3. Shoulder and back pain. etc	
RiYue (GB24)	1. Jaundice	2. Distending pain in the hypochondrium. etc		
JingMen (GB25)	1. Edema	2. Diarrhoea	3. Back pain. etc	
DaiMai (GB26)	1. Menstrual irregularities	2. Hernias. etc		
WuShu (GB27)	1. Menstrual irregularities	2. Hernias	3. Lower limb paralysis. etc	
WeiDao (GB28)	1. Menstrual irregularities	2. Hernias	3. Lower limb paralysis. etc	
JuLiao (GB29)	1. Hernias	2. Lower limb paralysis. etc		
HuanTiao (GB30)	1. Lower limb paralysis. etc			
FengShi (GB31)	1. Lower limb paralysis	2. Pruritus. etc		
ZhongDu (GB32)	1. Lower limb paralysis. etc			
XiYangGuan (GB33)	1. Knee pain	2. Lower limb paralysis. etc		
YangLingQuan (GB34)	1. Jaundice	2. Vomiting	3. Lower limb paralysis. etc	
YangJiao (GB35)	1. Lower limb paralysis. etc			
WaiQiu (GB36)	1. Swelling and pain in the chest	2. Lower limb paralysis. etc		
GuangMing (GB37)	1. Night blindness	2. Lower limb paralysis. etc		
YangFu (GB38)	1. Headaches	2. Sore Throat	3. Lower limb paralysis. etc	

XuanZhong (GB39)	1.Dementia	2.Neck pain	3.Lower limb paralysis.etc
QiuXu (Gb40)	1.Eye diseases	2.Swollen and painful external ankle.etc	
ZuLinQi (GB41)	1.Headaches	2.Malaria	3.Tinnituse.etc
DiWuHui (GB42)	1.Headaches	2.Deafness	3.Tinnituse.etc
XiaXi (GB43)	1. Headaches	2.Deafness	3.Mastitis.etc
ZuQiaoYin (GB44)	1. Headaches	2.Deafness	3.Insomnia.etc



The Gallbladder Meridian of Foot-Shaoyang

14. The liver meridian of foot-Jueyin

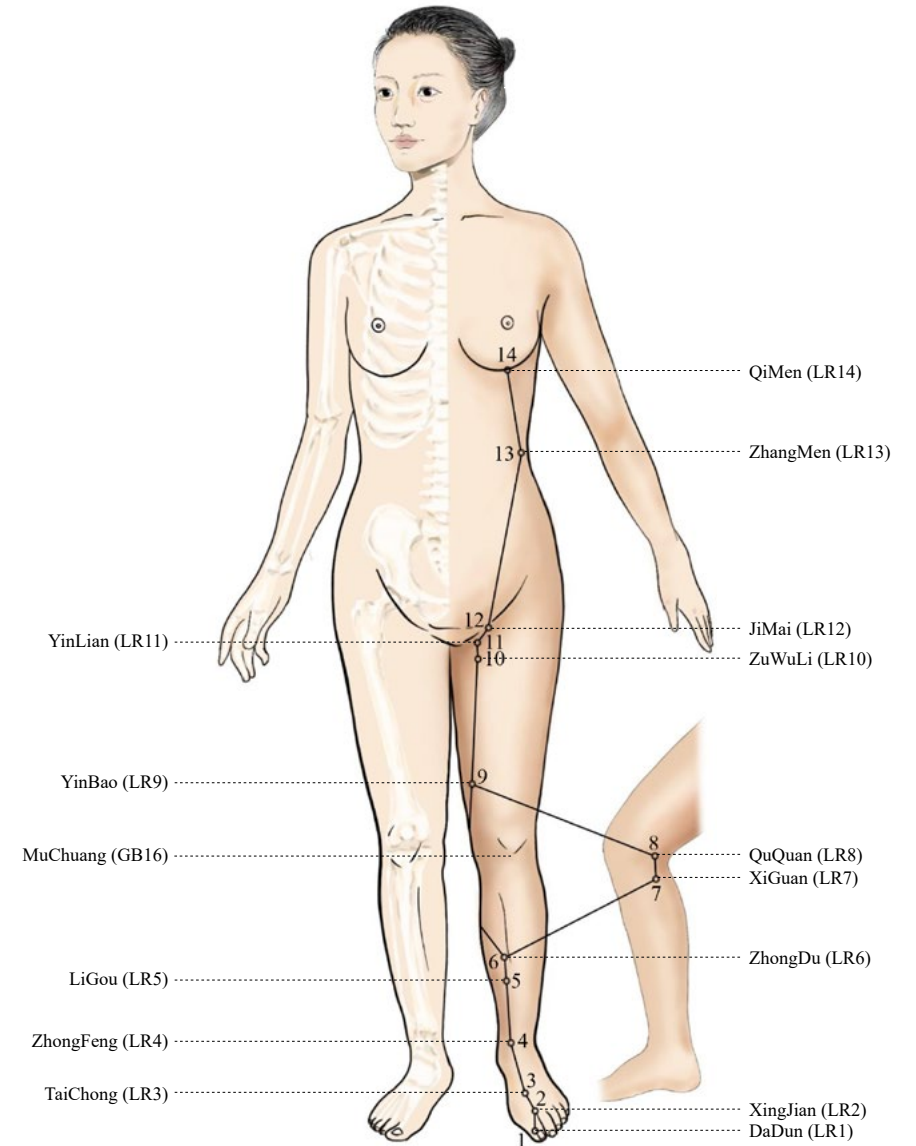
The Pathway of The liver meridian of foot-Jueyin. The liver meridian of foot-Jueyin starts from the big toe. It runs upward along the inner side of the back of the foot to the region from the medial malleolus. From there, it goes up the medial side of the knee, along the inner side of the thigh groin. It curves around the external genitalia and travels to the lower abdomen. It runs upwards through and curves around the stomach, enters the liver to which it pertains and connects the gallbladder. Then it ascends through the diaphragm, distributes over the hypochondrium and rib-side, runs along the posterior side of the trachea, goes upward and enters the throat and connects with the eye system. Then it emerges from the forehead and meets the Du meridian at the vertex.

This pathway has two branches, it starts from the eye system, goes down into the cheeks. The other branches from the liver, flows through the diaphragm and upwards to the lung.

The indications: Mainly applied for diseases related to the Gynecological diseases, liver diseases, etc.

The liver meridian of foot-Jueyin from the Dadun (LR1) and terminates at Qimen (LR14), involving 14 acupoints in total.

Acupuncture points	Main Treatment		
DaDun (LR1)	1. Hernias	2. Menstrual disorders	3. Epilepsy.etc
XingJian (LR2)	1. Headaches	2. Menstrual disorders.etc	
TaiChong (LR3)	1. Stroke	2. Dizziness	3. Jaundice 4. Lower limb paralysis.etc
ZhongFeng (LR4)	1. Hernias	2. Penis pain	3. Back pain.etc
LiGou (LR5)	1. Menstrual irregularities	2. Hernias	3. Swollen and painful testicles.etc
ZhongDu (LR6)	1. Hernias	2. Diarrhoea	3. Lower limb paralysis.etc
XiGuan (LR7)	1. Lower limb paralysis.etc		
QuQuan (LR8)	1. Menstrual irregularities	2. Hernias	3. Lower limb paralysis.etc
YinBao (LR9)	1. Menstrual irregularities	2. Lower limb paralysis.etc	
ZuWuLi (LR10)	1. Swollen and painful testicles.etc		
YinLian (LR11)	1. Menstrual irregularities.etc		
JiMai (LR12)	1. Hernias	2. Swollen and painful perineum.etc	
ZhangMen (LR13)	1. Diarrhoea	2. Vomiting	3. Jaundice.etc
QiMen (LR14)	1. Vomiting	2. Diarrhoea	3. Mastitis.etc



The liver meridian of foot-Jueyin

MOXIBUSTION

- 1. Introduction to moxibustion.** Moxibustion means cauterisation. It means that the acupuncture point or lesion is cauterised by the heat of the moxibustion fire and the action of the medicine to prevent and treat the disease.
- 2. The role of moxibustion.** First of all, moxibustion can play a role in warming the meridians. Secondly, moxibustion can play a role in replenishing Yang energy. Thirdly, moxibustion has the effect of moving Qi and resolving stasis. Fourthly, moxibustion can stimulate the body's positive energy and improve the ability to resist disease. Fifthly, moxibustion opens the pores of the skin, allowing the heat-causing factors in the body to escape to the outside.

CUPPING

Cupping is a method that uses heat, suction and other methods to cause negative pressure inside the jar, allowing the jar to attach to acupuncture points or certain parts of the body surface, causing local congestion or even stasis of blood in the skin, thus achieving the purpose of preventing and treating diseases.

TUINA

- 1. The development of Tui Na.** Tui Na probably sprang from the self-protective response of human beings. In primitive societies, when injuries and ailments often occurred during hard labour and production, human beings would unconsciously stroke or pat the local area of the injury or pain with their hands. When the pain was relieved after stroking or patting, human beings would continue to accumulate experience and it became Tui Na.
By the time of the Tang Dynasty, Tui Na had developed into a professional treatment method that was recognised by the government and occupied an important place in the classification of medicine. In the Ming Dynasty a specialised system of Tui Na for children emerged. Now Tui Na is entering a new era as a separate discipline.
- 2. How Tui Na works.** Tui Na works by manipulating specific parts of the body to regulate the function of the organs and enhance resistance to disease. Tui Na works on the locomotor, nervous, circulatory, digestive, endocrine and immune systems. For example, in the locomotor system, firstly, Tui Na can improve the nutrient metabolism of

the muscles. Secondly, Tui Na can release muscle spasm. Thirdly, Tui Na promotes the repair of damaged tissues. Fourthly, Tui Na promotes the breakdown and dilution of the verified media. Fifthly, Tui Na can promote the absorption of oedema and haematoma. Sixthly, Tui Na can loosen soft tissue adhesions. Seventhly, Tui Na can correct anatomical position abnormalities.

- 3. The treatment of Tui Na.** The treatment of Tui Na depends on three main aspects, firstly, the nature and amount of the action of the Tui Na technique; secondly, the specificity of the site or acupuncture point being stimulated; and thirdly, the functional state of the organism.
- 4. Some Tui Na techniques**
 - (1) Yi Zhi Chan pushing**
 - *Operation:* The movement should be flexible.
 - *Cautions:* Sit up or stand, let the thumb send strength naturally, keep the force-bearing point unchanged, and keep the amplitude of swing and speed consistent all the time. The movement should be practiced while following the meridians slowly or do back and forth motion along a straight line. Speed: 120-160 times per minute.
 - *Application:* Applicable for all parts of the body; common areas in clinical practice include the head, face, chest, abdomen, limbs, etc., to treat disorders like headache, stomachache, arthrodynia, etc.
 - *Function:* Relax the tendons and activate the meridians; regulate and harmonize Ying nutrients and Wei-defense; eliminate extravasated blood and resolve masses; strengthen the spleen and harmonize the stomach.
 - (2) Rolling manipulation**
 - *Operation:* Stand up with the position of "T step", lower the shoulders and elbows, and keep the elbow joints bent at the angle of 130° on the front side of the body. During the therapy, keep the force-bearing point or area unchanged, and send strength evenly and gently with a notable sense of movement. The movement should be practiced while following the meridians slowly or do back and forth motion along a straight line. Speed: 120-160 times per minute
 - *Cautions:* The movements should be coordinated, fluent, and rhythmic.
 - *Application:* Applicable for all parts of the body; common areas in clinical practice include the head, face, chest, abdomen, limbs, etc., to treat disorders like headache, stomachache, arthrodynia, etc.
 - *Function:* Relax tendons and circulate blood; lubricate the joints, and alleviate spasm.
 - (3) Kneading manipulation**
 - *Operation:* Use the palm, heel of the hand, major thenar, minor thenar, thumb, el-

bow point, or other sites to send a force to the targeted area, keep the upper limbs relaxed on the front side of the body, and let the arms send strength and swing to set the subcutaneous tissue of the targeted area into circling motion. The direction of movement can both be clockwise or anticlockwise, and the motion should be slow.

Speed: 120-160 times per minute; reduce the speed accordingly to the targeted area and methods of treatment, such as thenar kneading the stomach and forearm kneading.

- *Cautions:* During the operation, breathe evenly and naturally, sink qi down to dantian, and avoid holding your breath while sending force.

When kneading, keep the force-sending sites on the targeted points or area and avoid sliding or rubbing.

- *Application:* Usually combined with other manipulations; applicable for all parts of the body; usually applied to treat disorders like stomachache, chest and hypochondrium, constipation, diarrhea, etc.
- *Function:* Soothe the chest and circulate qi; resolve masses and eliminate stagnation; strengthen the spleen and harmonize the stomach; tranquilize the heart and calm the mind; activate blood circulation and dissipate blood stasis; eliminate swelling and alleviate pain.

(4) Circular rubbing

- *Operation:* Put the palm or the facies manipulation belly of index finger, middle finger, and digitus annularis on the targeted area, keep the upper limbs relaxed, and let the fingers, palm, wrists, and forearms do gentle and coordinated circular rubbing without moving the subcutaneous tissue.

The movement can both be clockwise and anticlockwise.

Speed: 60-120 rounds per minute.

- *Cautions:* Breathe evenly and naturally; send force in a stable, even, light, and gentle manner; remember to avoid any pressing and stagnation. The key point is to swing the upper arms to bring the forearms and wrists in motion.
- *Application:* Frequently used in the chest, abdomen, and lateral thorax area; usually applied in the treatment of disorders like stomachache, retention of food and abdominal distension, stagnation of the circulation of qi, chest and flank injury, etc.
- *Function:* Regulate qi and harmonize the middle Jiao; resolve retention and channel stagnation; regulate the motion of the stomach and intestine.

(5) Pushing manipulation

- *Operation:* Place the olecranon, 1st distal phalanx, the scaphoid area, or the thenar on the skin and press down and push slowly in a straight line in one direction.
- Speed: 30-60 times per minute.
- *Cautions:* Breathe evenly and naturally, and avoid holding the breath. Keep the

force even and consistent, and follow the straight line during the treatment. Do avoid shrugging the shoulders, sliding around, uneven speed, and pressing heavily.

- *Application:* Applicable for all parts of the body.
- *Function:* Promotes blood flow, soothes muscles, and enhances muscle excitability.

(6) Pressing manipulation

- *Operation:* Take the thumb, palm, elbow, or other parts of the body as the force point, press specific points or areas, gradually increase the strength and depth of the pressure, stay at the target site, and then gradually reduce the strength.

Pressing time: 10s-2min.

- *Cautions:* Breathe naturally, and concentrate the will on the targeted area. Be accurate and send force in a stable way and gradually increase the strength until feeling DeQi, making the strength penetrate the depth. During the pressing, the targeted point should not be changed.

- *Application:* Effective against stomachache, headache, muscular soreness and numbness, etc.

Finger-pressing manipulation is applicable for all points of the body; palm-pressing manipulation is usually applied in the waist, back, and abdomen.

- *Function:* Relaxes muscles, improves blood circulation and stops pain.

(7) Method of kneading

- *Operation:* Take the thumb and the facies digitales of other fingers as the force-sending points grasping and kneading particular area with strength symmetrical.

- *Cautions:* Be precise about the selection of targeted points and sites, and the strength should be stable and gradually increased. Do not hold the breath and send force suddenly. The whole process should be gentle, stable, and rhythmic.

- *Application:* Applicable for the neck, shoulders, limbs, etc.

- *Function:* Eliminates pain and relaxes muscles.

(8) One finger pushing method

- *Operation:* The tip of thumb against the skin, then pushing with the tip of thumb, and the amplitude and speed of the swing should always be consistent. Move slowly through the meridian or make a straight line.

Speed: 120-160 beats per minute.

- *Cautions:* Be flexible in your movements.

- *Application:* It can be applied to all parts of the body, and is commonly used clinically on the head, face, chest, abdomen and limbs to treat headache, stomach pain, abdominal pain and joint pain.

- *Function:* Relaxing the muscles and activating the collaterals, harmonizing the Ying and Wei, removing blood stasis and eliminating stagnation, strengthening the spleen and harmonizing the stomach.

(9) Kneading

- *Operation:* The palm or the root of the palm, thenar, or other parts of the fingers such as the thumb surface and the tip of the elbow are stick to the area of application, the arm is activated and swings, driving the subcutaneous tissues of the area of application together in a circular motion. The direction of kneading can be clockwise or anti-clockwise, and the movement should be slow.
Speed: 120-160 strokes per minute, slowing down as appropriate depending on the actual area or method of application.
- *Cautions:* It is often used in combination with other techniques for all parts of the body, and is often used to treat conditions such as abdominal pain in the hospital, chest pain, constipation and diarrhoea.
- *Application:* When operating, breathe evenly and naturally, do not hold your breath or press down hard. The kneading should be fixed to the skin surface of the point or area, not sliding or rubbing.
- *Function:* Promotes food absorption and blood circulation, eliminates local swelling, relieves pain, and helps with sleep.

(10) Vibratory method

- *Operation:* Using the palm surface of the hand as the area of force, the forearm is forcefully and statically exerted so that the force is concentrated on the palm of the hand, producing a small vibratory movement. The operator gradually transmits the tremor generated by the continuous contraction of the upper arm muscles down to the palm surface, causing a passive tremor in the area of force.
- *Cautions:* Breathe naturally, evenly and deeply. Do not hold your breath and exert force. The amplitude of vibration should be small. When operating, it is divided into finger vibration method, palm vibration method and large fish interval vibration method depending on the area of force.
- *Application:* Suitable for all parts of the body.
- *Function:* Promotes food digestion and relieves dysmenorrhea.

(11) Shake method

- *Operation:* The practitioner holds the distal end of the patient's limb with both hands, flexes the elbow joints at about 130°, and does a slow, continuous, small up and down shake with both hands at the same time, and gradually increasing frequency.
- *Cautions:* Breathe naturally, evenly and deeply, without holding your breath. Ensure that the limb is in a relaxed, straightened position during the procedure.
- *Application:* It can be used on all four limbs, with the upper limbs being the most commonly used. It is often used clinically in conjunction with other techniques to form a combination or as a finishing technique.
- *Function:* Relaxes muscles and relieves pain.

(12) Tapping

- *Operation:* With fingers together and palms bent to form a space, tap rhythmically on certain parts of the body surface, or alternate hands.
- *Cautions:* The wrist is relaxed and the active movement of the forearm drives the palm. The clap should be light, smooth and rhythmic and lifted quickly after the clap. The tapping should be precise and consistent. The strength should be such that it does not cause pain.
- *Application:* It is often used in conjunction with other techniques to treat conditions such as rheumatic aches and pains, localised dullness of sensation or muscle spasm.
- *Function:* Relaxes muscles and meridians and promotes blood circulation.

(13) Rolling

- *Operation:* Using the back of the fist, the root of the palm, the small fissure, and the fifth metacarpal finger as the stressing parts, repeatedly press and knead certain parts of the body or acupuncture points. The force should be smooth and rhythmic. The force and frequency should be based on the need for treatment, generally from light to heavy.
- *Cautions:* The site of point should be precise and consistent and should not be distorted or moved. This technique is a strong stimulus and should be used according to the patient's condition and physical condition and tolerance, and should not be used on certain areas or in certain groups, otherwise accidents may occur.
- *Application:* It is often used in conjunction with other techniques to treat conditions such as rheumatic paralysis, localised dullness of sensation, muscle spasms and headaches.
- *Function:* Relaxes muscles and meridians, promotes blood circulation.

(14) Shaking method

- *Operation:* Hold or clamp the distal limb of the joint with one hand, and hold or fix the proximal limb of the joint with the other hand, so that the three joints of the shoulder, elbow, and wrist move in a coordinated manner and make gentle gyrations.
- *Cautions:* The amplitude of shaking should be within the limits of physiological function and should be adapted to the restricted movement of the joint being shaken. Use smooth and gentle movements, do not use brute force or violent movements.
- *Application:* For the joints of the extremities, neck and waist, for the treatment of stiff joints and unfavourable flexion and extension.
- *Function:* Enhances joint movement.

(15) Back stretch

- *Operation:* The operator stands with the patient back to back, relaxes both shoul-

ders, holds the patient by the elbows, bends both elbows with force, bends the waist, bends the knees, lifts the hips, and holds the patient's 4th and 5th lumbar vertebrae by the hips.

Lift the patient supine, straighten both knees and then perform rhythmic stretches, not too frequently.

- *Cautions:* Breathing should be natural and even, neither the doctor nor the patient should hold their breath, the whole movement should be coordinated and uniform, and the force should be steady. It is not suitable for the elderly, the frail and those suffering from cardiovascular disease.
- *Application:* It is used to treat painful twisting and flashing of the lower back and lumbar disc herniation.
- *Function:* Relieves lumbar muscle spasm, corrects small lumbar joint misalignments and helps to return herniated discs.



TCM REGIMEN

ABSTRACT

TCM Regimen, also known as Nutritional ingestion, is a traditional Chinese medicine theory containing the idea of Preventive Medicine, including both physical health and mental health. It is characterized by "prevention before illness" based on a holistic concept as the basic theory, which advocates that the human body should follow the changing laws of nature, maintain the spirit, strengthen the body, prevent illness, and assist in conditioning. The cost of daily health care activities is much lower than the cost of treatment and can significantly improve quality of life. This chapter covers health care in ancient books, the historical evolution of regimens, and a specific demonstration of TCM regimen through four different health care therapies: diet therapy, Tai Chi, eye exercises, and five-sound therapy.

TCM REGIMEN IN ANCIENT BOOKS

There are many ancient Chinese books on health care, including The Inner Canon of Huangdi, The Treatise on Regimen, The Qian Jin Yi Fang, and The Jing Yue's Encyclopedia, which basically laid the theoretical foundation of Chinese medicine regimen and are the source of health care for later generations. Here we only select the foremost The Inner Canon of Huangdi for a brief explanation.

The Inner Canon of Huangdi

The Inner Canon of Huangdi, also known as the Nei Jing, came out more than 2,000 years ago and is the basis of the regimen theory, marking the stage where Chinese medicine has developed into a theoretical summary. The Nei Jing advocates various methods to achieve the purpose of cultivating the body and nourishing the mind. In addition to adapting lifestyle to different climates and focusing on emotional adjustment, and also emphasizes using Qigong and breathing techniques.

The Nei Jing is rich in ideas on the regimen, including the following: balancing yin and yang, following nature, preventing illness before it occurs, and cultivating the body and mind. The Nei Jing believes that the balance of yin and yang in the human body is the basis of health, and once the balance is disrupted, so is health. The two opposing sides in the human body, Yin and yang, should be in a dynamic state of balance, and this balance ensures that life activities are carried out properly. If yin and yang in the human body cannot harmonize with each other and are separated, people's life activities will stop. Only when everything can adapt to the changes of yin and yang and the climate of the four seasons, or follow the laws of nature and adjust themselves according to the changes of yin and yang, we can achieve a state of health. The Nei Jing suggests: "The sages do not treat diseases that have already formed, but diseases that have not yet formed. Just as they do not control the chaos that has already formed, but the chaos that has not yet formed." For those who are already seriously ill, it is already too late to treat or recuperate. This is not only the basis of ancient regimens but also has important practical significance. The Nei Jing places great emphasis on spiritual cultivation and believes that a joyful spirit and stable emotions are the keys to a healthy body. The Nei Jing says "the mood should be pure and relaxed, excluding distracting thoughts and delusions, so that the healthy state can embody so that disease cannot occur." It also believes that people should not only cultivate the spirit but also exercise the body to achieve a state of work without feeling tired and a combination of movement and stillness in order to achieve a sound and harmonious body and spirit.

THE HISTORICAL EVOLUTION OF REGIMEN

- 1. More than 2,000 years ago.** More than 2000 years ago, the term "regimen" first appeared in the Taoist classic ZhuangZi, marking the birth of the theory of regimen. Taoism advocates that one should limit excessive desires and follow the laws of nature, which brings the idea of maintaining a peaceful mind and following nature into the theory of regimen. During this period, a hundred schools of thought contended, and Confucianism, which focused on harmonious social relations, developed a view of health care that emphasized self-cultivation. In the Nei Jing, the theory of regimen was systematically introduced.
- 2. Tang and Song dynasties.** During the Wei and Jin dynasties (more than 1,000 years ago), health maintenance was prevalent among folk scholar groups, and methods of regimens such as breathing techniques and Qigong were greatly developed. During the Tang and Song dynasties, many poems presented the content of health maintenance, which indicates that regimens have become more popular.
- 3. Ming and Qing dynasties.** During the Yuan period, with the development of Chinese medical theory, the theory of regimens was also broken through. In the Ming and Qing dynasties, traditional Chinese regimens continued to adapt to the needs of the people, and gradually flourished in popular applications, with the emergence of a large number of healthcare books.
- 4. Modern times.** Regimens is a progressive discipline. Today, it is also evolving with the advancement of science and spreading around the world. For example, World Tai Chi Day is established every year on the last Saturday of April by Tai Chi enthusiasts around the world. Various associations for Qigong and martial arts sports have also been established around the world, bringing people's lives and health protection closer together. To this day, health care has evolved to include types of food therapy, exercise for health, acupuncture points for health, and music for health. Let's talk more about this below.

FOOD THERAPY

Food therapy is a kind of health preservation therapy to nourish the body through diet. This diet includes reasonable and moderate daily meals and also includes a medicinal diet in that food and medicine are cooked together. Previous studies have suggested that food therapy may come from "food nourishing" in ancient China. In Classic of Mountains and Seas, it is recorded that some foods or drugs have the effects of "good walking", "Children don't die young", "more strong" and "the face is ruddy and healthy" after eating.

In the Rites of the Zhou, there are many requirements for the matching of food and drink. At the end of the Warring States period, warlocks called it "Eating on purpose" and regarded it as an important means to prolong life. Emperors of the Han Dynasty and before believed in this technique, leading to the popularity of immortal recipes and "Eating on purpose". During the Eastern Han Dynasty, Sheng Nong's herbal Classic divided medicines into three categories: upper, middle, and lower. The upper medicine was considered to have the effect of Qi (invigorating one's spirit), which could "lighten the body and benefit the Qi, and keep one from aging and prolonging one's life," showing the deep and wide influence of "regimens." "Regimens" is divided into taking soup medicine, taking pill medicine, and supplementing Qi. adding Qi, also known as "serving Qi", is a breathing and exhaling exercise characterized by collecting the essence of the sun and moon, green fields, flowing spring essence, and other essentials to replace the turbid Qi in the body.

1. Theory and manufacturing process of food therapy. TCM believes in the "homology of medicine and food", "Five animals, five fruits, and five vegetables are called food when they are used to satisfy hunger, and medicine when they are used to treat diseases." (five is only a symbol, means we eat foods at ordinary times). In the pharmacopeia of past dynasties, there was no shortage of records of daily diet such as jujube, ginger, peanut, mung bean, and pork. It can be seen that food therapy as a lifestyle with the effect of disease treatment, has been used in the treatment of diseases. In order to better play the medicinal value of food, according to the principle of prescription compatibility (compatibility means that two or more drugs are used together selectively according to the needs of the disease and the characteristics of the drug), some foods and drugs were combined to form a rich variety of medicinal diet. Food therapy of regimens needs to follow the theory of Yin and Yang, the theory of medicinal properties, and the principle of compatibility, so as to better achieve the effect of "integrating medicine into food", food like traditional Chinese medicine, has the properties of four Qi (cold, sub-cold, hot, warm,) five flavors (sour, bitter, sweet, spice and saline)and Meridial distribution(attribution of drug effect). Because of the similarity between food and traditional Chinese medicine, it is necessary to apply the Yin-yang theory of traditional Chinese medicine to harmonic the yin-yang balance between the human body and nature, and the yin-yang balance of the human body itself, to apply the way of mutual generation and restraint of the five flavors to the five organs in the theory of five elements.

As with the processing of Chinese medicine, there are various processing procedures for regimen ingredients. The processing and production of regimen food are based on the theory of Chinese medicine and the differences and characteristics of the dietary needs of individual physiques. The processing of ingredients can generally be divided into cooking with food only, cooking with food and medicine separately, and cooking

with a mixture of food and medicine. From each step, it can be subdivided into pre-treatment such as grinding, pounding, blanching, and oiling, cooking methods such as frying, steaming, braising, and boiling, and flavoring techniques such as honey refining and vinegar making. For example, making Yam Red Dates Cake requires steaming yam and red dates in a pot, then pounding them, adding honey, and steaming them again.

2. types of regimen food. There are many forms of regimen foods, including staple foods, dishes, pastries, soups, wines, and teas. In terms of medical functions, they can be divided into daily health care, treatment, and rehabilitation; and in terms of treating diseases, they include various diseases in internal medicine, surgery, gynecology, and pediatrics. The following are the food therapy programs corresponding to the nine common physiques.

Ordinary physiques: these people show smooth breathing, full of vitality spirit, have a cheerful character and healthy body, suitable for eating various foods.

Physiques of Yang deficiency: These people are afraid of cold, easily sleepy, and do not like to be active. These groups of people are suitable for eating Stewed Mutton with Ginger and Braised Venison, as they can make the body's Yang energy flourish.

Yin deficiency physiques: This group is characterized by irritability, insomnia, and sweating when sleeping. This group is suitable for taking foods that nourish Yin and relieve irritability, such as Ligustrum Lucidum wine and Ewe's milk.

Qi deficiency physiques: This group of people shows fatigue, easy dizziness, loss of appetite, etc. These people are suitable for eating Yam Red Dates Cake and Cubilose porridge.

Phlegm and dampness physiques : these people are prone to obesity, easy to sleepy, abdominal feeling bloated, feeling sticky in the mouth, etc. This is because there is dampness stagnation in the body, so Chinese medicine regimens using the method of regulating gas and dry dampness, strengthening the spleen to dispel dampness. Recommended to drink Tangerine peel tea, coix seed porridge.

Damp-Heat Physique: These patients are mainly due to the accumulation of moisture and heat, so they show up with oily faces and scalps, prone to acne, eczema, and yellow urine color. Chinese medicine regimens mainly focus on clearing fever and detoxifying the body and dispelling dampness by aromas herbs. We can choose to apply white tea, and Agastache Rugosa and Fructus Amomi stew pork belly.

Blood stasis body Physique: this group mainly manifests as, dark face, and purple lips, women may have flocculent in their menstruation, which is considered by Chinese medicine to be caused by poor blood flow. Therefore, in the regimen food will be recommended to eat food to invigorate blood circulation and remove blood stasis, such as peach blossom tea, and safflower wine.

Emotional pent-up Physique: these people are prone to dizziness, head swelling and

pain, dry eyes, and frequent sighing, which is considered by Chinese medicine to be caused by emotional pent-up, so more methods are used to de-stress the liver and regulate emotional. In the food therapy, more application of rosebud tea, Wolfberry Polygonatum sibiricum delar stew pigeon.

Special physique: because of congenital or acquired factors, these people are prone to allergies to some foods or pollen, and these people should choose their diet under the guidance of a doctor.

Some medicated diet recipes are shown in the Appendix.

- 3. Part of regimen recipe.** Ginger Angelica Stew Lamb: angelica 15g, lamb 400g, ginger 20g, Huangjiu(fermented wine made from rice), onion, and salt. Wash the lamb, cut it into pieces, add angelica ginger and Huangjiu, and stew for 90 minutes.

Yam Red Date cake: red dates (denucleation), yam, one egg, and sugar. Peel yam, add red dates, and eggs, add the appropriate amount of sugar, put in a mixer, and beat for 3 minutes, grease the mold, brush with oil, pour the batter, cover with plastic wrap, and use a toothpick to make holes, steam on the pot for 20 minutes.

Cubilose porridge: appropriate cubilose (saliva secreted by the swiftlet), rice, sugar, red dates, white sugar (optional). Pour the prepared cubilose into the pot with the rice, add twice the water, cook until the rice is cooked, add the red dates and cook for 20 minutes.

Tangerine tea: dried orange peel, cut into small pieces, and steeped in hot water.

Rosebud Tea: Dry of Rosa rugosa and brew hot water to drink.

Wolfberry Polygonatum sibiricum delar Stew Pigeon: whole pigeon, polygonatum sibiricum delar, wolfberry, salt. Cut the chicken into pieces, add cold water until submerge the pigeon, boil and skim the floating foam, simmer for 2 hours, add the polygonatum sibiricum delar and wolfberry, continue to simmer until the pigeon is soft and rotten, add salt before out of the pot.

TAI CHI

Before introducing Tai Chi, the word "Tai Chi" should be introduced. The term "Tai Chi" appeared in literature more than 2000 years ago, and there are eight references to "Tai Chi" in The Book of Changes. However, at that time, "Tai Chi" was a philosophical term that mainly referred to the origin of the universe and contained the meaning of supremacy. For a long time thereafter, the meaning of the term "Tai Chi" was explained, but the idea of Tai Chi was not developed until the Song Dynasty (over 1000 years ago). Dunyi Zhou, the originator of the Confucian school of philosophy of idealism, combined the strengths of Confucianism and Taoism and introduced the Taoist concept of "infinity"

into Tai Chi. In his Tai Chi Diagram, he proposed that "The universe began as an infinite universe and then evolved into Tai Chi, which means from infinitesimal to Tai Chi. Later, Xi Zhu wrote Explanation of Tai Chi Diagram, and believed that "Tai Chi", as a common principle, is "Ultimate principle"; The changes of yin-yang and five elements cannot be made without following the principle of "Tai Chi".

Tai Chi belongs to the exercise regimen. The origin of exercise regimen is not later than the Warring States Period (more than 2000 years ago). The theoretical knowledge of "exercise for regimen" and "Qigong" can be read in the works such as Lü's Commentaries of History and Zhuang Zi. The theory of Tai Chi integrates the theories of Yin-Yang and the five elements, Zang-Xiang (internal organs function) and meridians, and its boxing method integrates martial art, Qigong as a whole which can not only fight against attack and defense, but also strengthen the body. According to incomplete statistics, nearly 300 million people in 150 countries around the world practice Tai Chi. On December 17, 2020, the 15th Ordinary Session of the UNESCO Intergovernmental Committee for the Safeguarding of the Intangible Cultural Heritage inscribed the item "Tai Chi" on the UNESCO Representative List of the Intangible Cultural Heritage of Humanity, indicating that Tai Chi has been recognized worldwide. At present, Tai Chi not only has the function of health care and body cultivation but also serves as a bridge connecting people and Chinese cultures worldwide. The author will introduce Tai Chi in this section to give readers a deeper understanding of it.

- 1. The formation basis of Tai Chi.** Chengyin Yang said in Tai Chi Philosophy: "The way of thinking of Chinese traditional mainstream philosophy can be summarized by 'Tai Chi thinking'". The maturity of Tai Chi philosophy is the major premise for the formation of Tai Chi Boxing. Tai Chi has a deep foundation of formation, including the theory of Yin-Yang and the Five Elements, the theory of Zang Xiang and Meridians, and the foundation of Qigong, Martial arts, and other techniques. The unity of opposites and the concept of matter in motion in the theory of yin-yang and five elements make every move of Tai Chi contain hard and soft, movement and stillness at the same time and react quickly and unpredictably. In the theory of Zang Xiang and Meridians, the meridians are a network system that circulates throughout the body, playing a role in connecting the internal with the external, as to the whole body, which transporting Qi, blood and body fluid, as well as the coordination of inductive conduction and balance regulation. Inspired by the functions of the meridians, Tai Chi has made corresponding innovations in boxing. For example, according to the function of the meridians to connect the whole body, Tai Chi has produced the theory that "unity of upper and lower"; According to the sensitive and swift conduction of the meridians, the technical pursuit of "launch a preemptive strike if threatened" came into being.
- 2. The characteristic principles of Tai Chi.** Tai Chi Boxing practice first pursues the

integrity of the unity of the whole strength, followed by the pursuit of the "ethereal" martial arts realm, here "integrity" is the "one" of Tai Chi thought, "ethereal" is "infinite", these are highly consistent with the thought of Tai Chi. On the other hand, Tai Chi's adapting to the situation and softening the action, overcoming hardness with softness, and relentless pursuit of "the way of martial arts" are all typical characteristics influenced by Taoism. It should be noted that although there are differences in the strength, speed, structure, and number of actions of each Tai Chi, it also has some common things, such as common movement principles.

Take strength as the core principle. Strength refers to a unique comprehensive quality in Tai Chi that is based on the loosening of the bone seam between the joints, the elongation of the ligaments and tendons, and the moderate strength of the muscles. It is a kind of strength quality generated by the brain's consciousness. This kind of force is extremely flexible and changeable in terms of strength, force direction, force point, and force speed in order to better adapt to changes.

Pull and fight with each other principle. Make a general observation of the various body technical requirements of Tai Chi, it can be found that it is actually the opposite force of up and down, front and back, left and right, inside and outside of various parts of the body, which extends the limbs to help body supports the eight sides, and the strength of Tai Chi is produced Traditional Tai Chi Boxing calls it the paste strength of the whole body elasticity, so as to achieve the purpose of martial arts and fitness, to make the muscles have extension, elasticity, and viscosity.

The principle of a slight movement of one part affects the whole situation. According to Tai Chi theory, "Once any one part of the body moves, all related parts of the body are moving." Tai Chi compares heaven and earth to a large universe and the human body to a small universe. The human being, as the subject of "Tai Chi," cannot remain stationary. This movement is a coordinated movement of the whole body under the control of consciousness, including the internal organs, body surface, and limbs. Therefore, Tai Chi requires as much as possible participation in the movement process, from the intention to the limbs and all parts, and it is a highly coordinated fine movement, not a local movement, nor a separate disorderly movement, which should be constantly understood in practice. The important key to mastering the principle of "local movement, whole movement" is to find the central link of human movement and use it to drive the movement of all joints in the body, so that "local movement, whole movement".

Continuity principle. This is mainly about the transmission process of strength, as Tai Chi theory said, "The energy is rooted in the feet, powers in the leg, controlled by the waist, and manifested through the fingers; from the foot to the leg and to the waist, it must be one harmonious unit" and so on. It requires that the whole body should be loosened successively until the end, with the movement of all joints, the whole body

should be in one breath, among which the waist is the core. And the waist is the hub of the movement of all joints, which is equivalent to a transit station. It conforms to the principle that the big joints drive the small joints in sports biomechanics. Therefore, Tai Chi also highlights the dominant role of the waist, emphasizing the technical requirements that the waist is the core of the power of movement and the unity of upper and lower.

Coordination and unity principle. Coordination refers to the consistency in Tai Chi, such as lifting the knee as lifting the wrists, and lifting the knee and lifting the wrists are connected to each other and have harmony between the upper-lower. Unity, on the one hand, refers to the correspondence in the joint positions of the appearance, such as hand to foot, elbow to knee, and shoulder to crotch; on the other hand, it refers to the combination of mind with forces, such as hand, foot, body to produce resultant force, which is consistent with the looseness of the body.

Combine Yin and Yang principle. This is a general principle. Tai Chi can not be separated from yin and yang. In Tai Chi, there are movements such as up and down, inside and outside, big and small, full and empty, opening and closing, hard and soft, fast and slow, etc. Some people call it "Tai Chi", which is a dialectical movement generated by the internal substance of the human body; Tai Chi and boxing, that is, a dialectical and unified combination of internal form and external form. So Tai Chi is a dialectical movement of the body. On the one hand, it needs to separate yin from yang, on the other hand, there is yang in the yin, and yin in yang, but they can not be separated. Finally, it is a relationship of mutual combination, gradual change, mutual transformation, and mutual complement. For example, in "White Crane Spreads its Wings", it raises its hands, but the body sinks, the head is raised and the elbows drop. The "flexing and stretching" and "bending or raising the head" mentioned in Tai Chi theory are all related to yin and yang. In terms of movement thinking, it is in line with the law of the unity of yin and yang opposites.

3. **The Historical Evolution of Tai Chi.** There are different opinions about the origin of Tai Chi. In December 1973, a silk painting Qigong of the Western Han Dynasty was unearthed from the No. 3 tomb of Ma Wang Dui in Changsha, Hunan Province, China. It has a history of more than 2,100 years. The silk painting has four rows, each with eleven people, representing the four seasons and eleven meridians. From the whole picture, most of the movements are designed for a certain pain or disease. The side of some pictures not only indicated the diseases that could be treated, but the relationship between the action design and the treatment area was also in line with the anatomical structure of the human body. It can be seen that the regimen at that time was mainly used to prevent diseases, and it developed to a high level.

At present, the most likely source is Chenjiagou, Jiaozuo City, Henan Province, China. in the late Ming and early Qing Dynasties (more than 600 years ago) which

was created by Wangting Chen, the ninth generation of Chen's family. According to the records of the Chen's family history, Wangting Chen learned from his ancestors to practice martial arts and dabbled in ancient scriptures. He created Chen's Tai Chi based on the theory of Yin-Yang treatment in The Book of Changes combine principle of traditional Chinese meridians, and the integration of changes such as "Qigong", "breathing", and "yin-yang" on the basis of family handed down martial arts and summarized and wrote relevant discussions.

During the Qing Dynasty (more than 300 years ago), Chen's Tai Chi was already known around the world. Luchan Yang (1799-1872), a native of Yong Nian in Hebei, came to Chenjiagou to study with Changxing Chen (1771-1853), the 14th generation of the Chen family, and practiced Chen's Tai Chi for nearly 20 years. After returning from his studies, he began teaching Tai Chi in Beijing. Luchan Yang became a martial arts teacher at one of the battalions in Beijing. During this period, he deleted the punching, jumping and difficult movements in Chen's Tai Chi and created a set of "Mianquan" with wide postures and round movements, which lowered the threshold of Tai Chi, making it easier to use and weakening its martial arts characteristics, as well as its attributes of health maintenance. Later, another school, Yang's Tai Chi, was gradually derived.

After 1911, as the world landscape changed, culture, education, and martial arts all came under more diverse influences. Martial arts finally shifted from promoting "practicality" to physical and mental exercise and explored more of its sporting significance. At this time, some martial artists categorized Tai Chi as a style that "circulates Qi and blood and strengthens the spirit".

During the Republican period (1912-1949), the development of Tai Chi entered a more prosperous period as people paid more attention to it. Zhiyi Xu's A Brief Treatise on Tai Chi illustrates on the relationship between Tai Chin and psychology, physiology and mechanics. Most of the Tai Chi books published in the same period mentioned the health benefits of Tai Chi for people of all ages. At this time, Tai Chi was no longer just a martial art, but had more fitness and regimen.

After the founding of the People's Republic of China (1949-), the sports form of Tai Chi was clarified and its fitness value was publicized. Since 2001, the International Wushu Federation has designated May every year as the "World Tai Chi Month". More Tai Chi festivals have become an important platform for the international communication of Tai Chi. Relying on Confucius Institutes all over the world, Tai Chi, as the characteristic content of Confucius Institutes, has spread to hundreds of countries overseas.

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