# Foundations Of TCM



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# NEW WAY OF THINKING

- Set aside a lot of the things that you think you know about medicine and even the world and how it works
- Be ready to look at the world from a new perspective using Chinese Theory as the basis
- The world becomes a different place when seen through the lense of Yin-Yang and five phases
- The body is a different place than how it is seen in western anatomy

we include qi, we think about blood and the organs differently

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# What is Holism to you?

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# Holism

- A fundamental concept in TCM
- Practitioner needs to consider the human body and the natural surroundings
- This includes the; physical, biological, chemical, social, economic, mental, etc.) and their properties should be viewed as wholes, not as collections of parts.
- This often includes the view that systems function as wholes and that their functioning cannot be fully understood solely in terms of their component parts.

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# 1. The human body as a whole

- Internal organs (Zang Fu) are the center of the body (roots)
- Outer parts such as limbs, five sensory organs, nine orifices, skin, muscles, tendons, and bones are linked to the Zang Fu through the channels
- Local pathological change may affect the whole body
- Pathological changes of the whole body may reflect locally (on specific acu-points)
- External disorders may penetrate into the interior
- Pathological changes in the roots (organs) can manifest on the exterior of the body

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# 2. The unification of the human body and its surroundings

- Bodies are affected by weather and other environmental influences
- pathology occurs
- → abnormal changes in the natural environmental
- → body fails to adapt to environmental changes
- Health is harmonious interaction of these entities (organs, senses skin muscles, vessels tendons bones etc.) with each other and the outside world

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# Concept of disease

- Deviation from or interruption of the normal structure or function of any body part, organ, or system that is manifested by a characteristic set of signs and symptoms whose etiology, pathology, anatomical location, and prognosis may be known.
- Disease is perceived as a disharmony (or imbalance) in the functions or interactions of yin, yang, qi, xuě, zang-fŭ, meridians and/or of the interaction between the human body and the environment.

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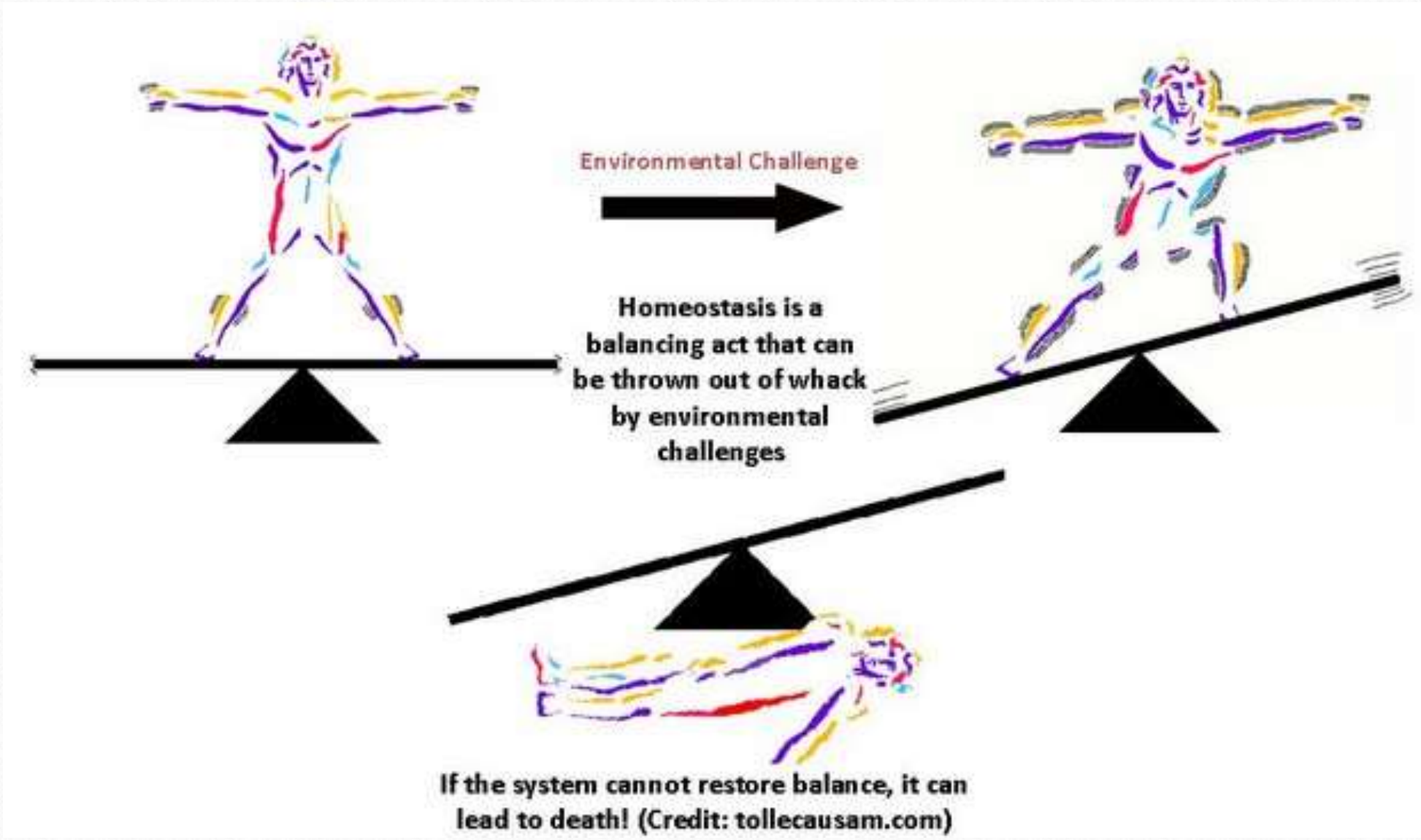




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# “bing“ (病) and ”zheng“(證)

- In TCM, a disease has two aspects: “bing“ (病) and ”zheng“(證).
- Bing → is often translated as "disease", "disease category", "illness".
- Zheng → is usually translated as "pattern"(or sometimes also as "syndrome").
- For example, the disease of a common cold might present with a pattern of wind-cold in one patient, and with the pattern of wind-heat in another.

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# A Brief

# History of Chinese Medicine



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# Qin dynasty (221–206 BC), Han dynasty (202 BC–AD 220)

- Yellow Emperor's Canon of Medicine（黃帝內經）
- Nan Jing （難經）
- Shanghan Zabing Lun（傷寒雜病論）
- Shennong Bencao Jing (神農本草經）

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## Three Kingdoms (AD 220–280), Jin dynasty (AD 265–420), Northern and Southern dynasties (AD 420–589), Sui dynasty (AD 589–618), Tang dynasty (AD 618–907)

- Wang Shu He: Mai Jing (The Pulse Classic)脈經
- Huang Fu Mi: Zhen Jiu Jia Yi Jing (The Systematic Classic of Acupuncture and Moxibustion)針灸甲乙經
- Chao Yuanfang: Zhu Bing Yuan Hou Lun (Treatise on the Pathogenesis and Manifestations of All Diseases)諸病源候論
- Sun Si Miao: Qian Jin Fang 千金方

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"On the Absolute Sincerity of Great Physicians," often called "the Chinese Hippocratic Oath" ：

A Great Physician should not pay attention to status, wealth or age; neither should he question whether the particular person is attractive or unattractive, whether he is an enemy or friend, whether he is a Chinese or a foreigner, or finally, whether he is uneducated or educated. He should meet everyone on equal grounds. He should always act as if he were thinking of his close relatives.

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# Jin dynasty (1115–1234), Yuan dynasty (AD 1271–1368)

- Cold/Cooling School, Led by Liu Wansu (1120-1200)
- Purgation School (or Attacking School), Led by Zhang Congzheng (1156-1228)
- Spleen/Stomach School, Led by Li Gao, (aka Li Dongyuan; 1180-1251)
- Nourishing Yin School, Led by Zhu Danxi (1281-1358)

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# Ming dynasty (AD 1368–1644)
# Qing dynasty (AD 1644–1911)

- Zhang Jing Yue—Ming Men
- The Theory of Warm Diseases:
- Wu You Xing—Yi Qi,
- Ye Tian Shi—Wei, Qi, Ying, Xue
- Wu Tang—San Jiao

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# 20th Century

- Zhang Xi Chun(1860 – 1933)

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# Yin Yang
# 陰陽

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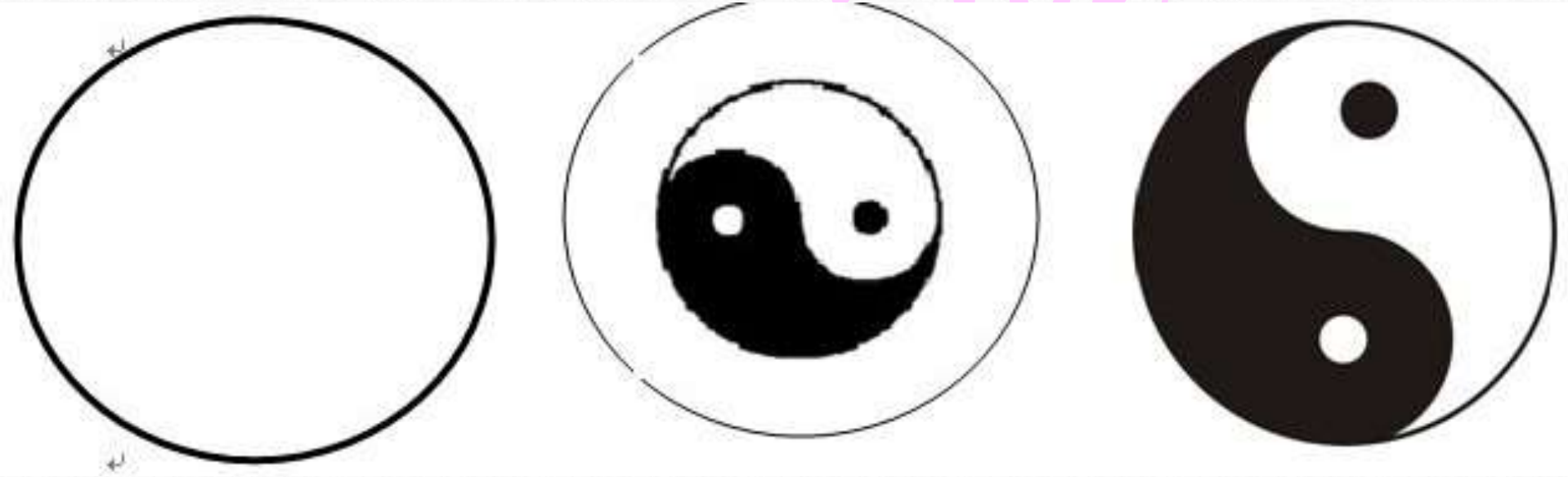
- Yin and yang are thought to arise together from an initial quiescence or emptiness (wuji, 無極), and to continue moving in tandem until quiescence is reached again.





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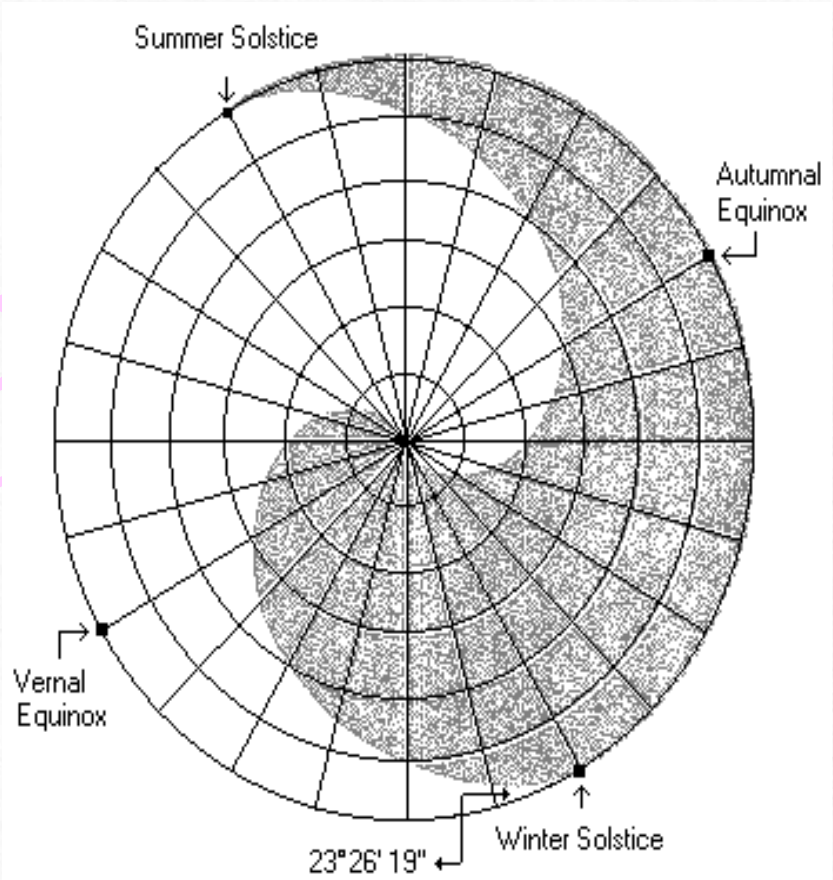
# Where did the Yin-Yang symbol come from

**The Yin-Yang or Tai chi diagram, often used to symbolize Taoism.**




http://www.chinesefortunecalendar.com/yinyang.htm
yin yang latitude



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# Zhou Dunyi
# 周敦頤 (1017–1073 July 24)

- The Taiji Tushuo (太極圖說, Explanations of the Diagram of the Supreme Ultimate or Diagram Explaining the Supreme Ultimate). He fused Confucian ethics and concepts from the Book of Changes (I Ching 易經) with Daoist naturalism.
- He developed a metaphysics based on the idea that "the many are ultimately one and the one is ultimate.“
- This was the first 11th-century Chinese text to argue for the inseparability of metaphysics or cosmology and ethics, as well as the first major Chinese text to explore the concept of the taijitu or "yin-yang symbol".

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- "In the beginning, there was t'ai chi (taiji) (the great ultimate of being), which was fundamentally identical with wu chi (wuji) (the ultimate of non-being). Because of the abundance of energy within t'ai chi, it began to move and thus produced the yang (the positive cosmic force). When the activity of the yang reached its limit, it reverted to tranquility. Through tranquility the yin (the negative cosmic force) was generated. When tranquility reached its limit, it returned to movement (yang). Thus yin and yang generated each other. Then, through the union of the yin and the yang the transformation of both, the five agents (or elements) of metal, wood, water, fire and earth were brought into being. These five agents are conceived of as material principles rather than as concrete things. They can therefore be considered the common basis of all things. The interaction of the yin and yang through different combinations of the five agents generates all things in a process of endless transformation."

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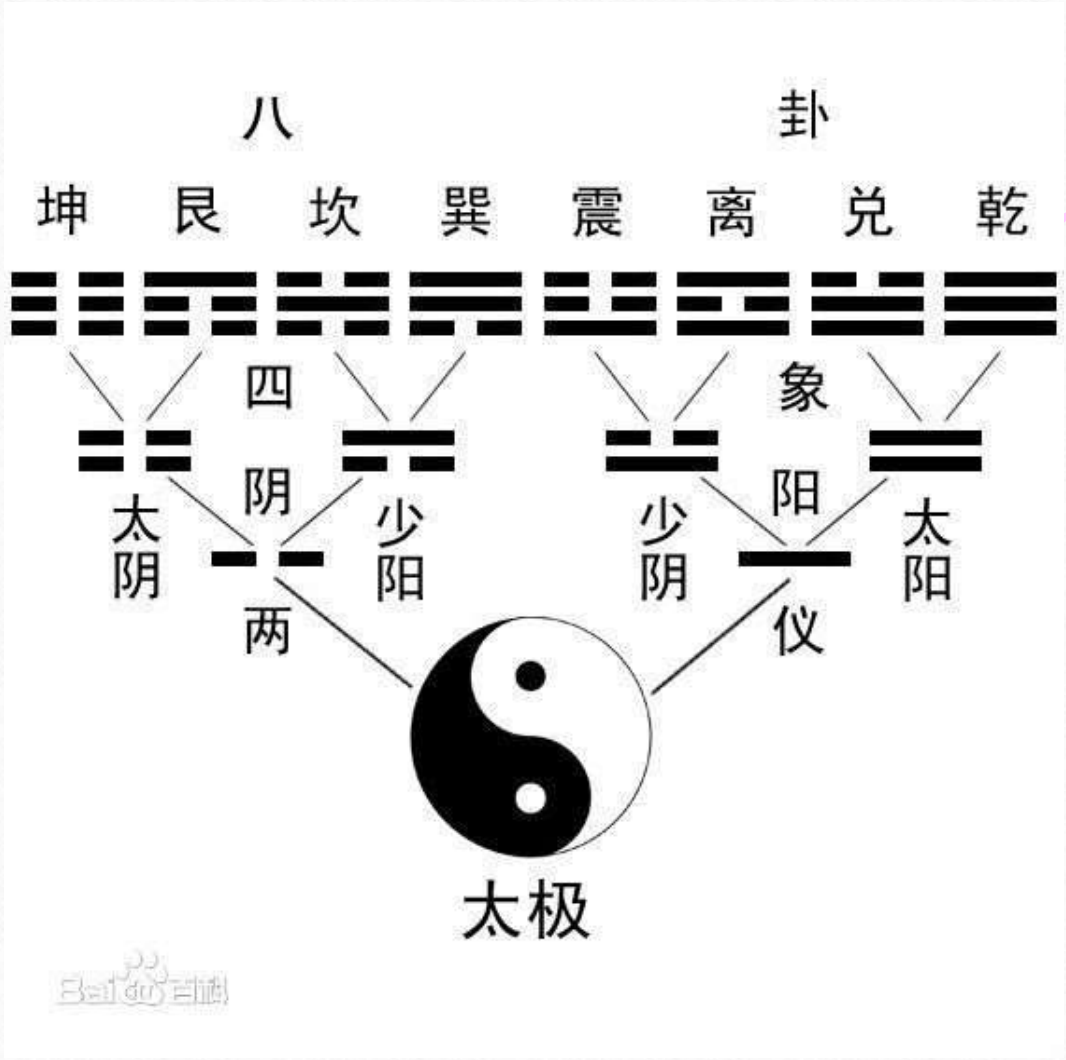




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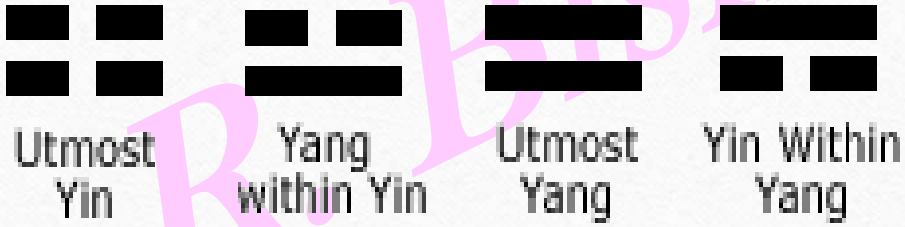
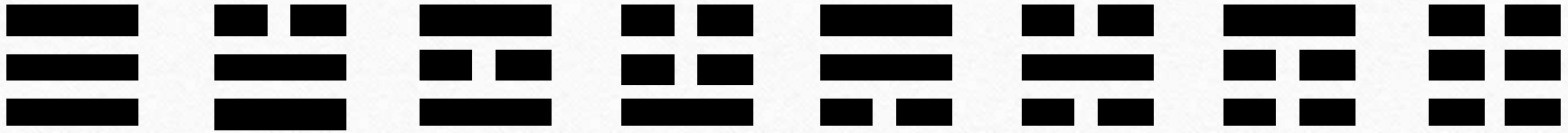
# Yin-Yang Symbols

Yin Yang



Utmost Yin | Yang within Yin | Utmost Yang | Yin Within Yang



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# Yin-Yang Theory 陰陽學說(I)

- The definition of Yin and Yang

  Working with the thought above, the Yin-Yang theory was established to explain the nature, relationships, patterns and changes of the things and phenomena in nature by early naturalist and Taoist in China. On the basis of the logic, Yin-Yang is a general term for two opposite aspects of things or phenomena in nature, which are interrelated with each other.

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# Yin-Yang Theory 陰陽學說(I)

- Basically, the original meaning of Yin and Yang merely refers to the sunny and shady sides that is exposed to sun, namely, the side exposed to the sun is recognized as Yang while the side opposed to the sun is distinguished Yin.

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# Yin-Yang Theory 陰陽學說(I)

- Yin and Yang is abstracted to represent two polar complements in related entity as well as the complementary opposites in a single entity.
- they are convenient labels used to describe how things function in relation to each other and to the universe.
- They generalize the attributes of  two opposite aspects of interrelated things or phenomena in nature.

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# Yin-Yang Theory 陰陽學說(I)

Tai-Ji Symbol which is usually alluded as Yin-Yang symbol which can be dated back to ancient China. The whole big circle implicates Tai Ji. The black tone suggests Yin, while white Yang. The curve divided the circle into two denotes Yin or Yang is constantly motive instead of static. The white spot in the black portion refers to Yang within Yin while the black spot in the white Yin within Yang. The meaning of the Yin Yang symbol encompasses harmony and balance within the universe.

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# Yin-Yang Theory 陰陽學說(I)

- the ideographs of the two characters 陰陽
  - Ideographically, stand for Yin and Yang
  - literal translation resulting in the meaning of “the shady side of a hill” for Yin (陰) and “the sunny side of the hill” for 陽.

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# Yin-Yang Theory 陰陽學說(I)

- The content of Ying and Yang Theory

  Since Yin and Yang are supposed to be the primogenial elements from which the universe was evolved, it was natural that they should be endowed with innumerable qualities, such as Yin and Yang represent two opposite aspects of every object and its implicit conflict and interdependence.

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# Yin-Yang Theory 陰陽學說(I)

- 1. All things in nature comprise the philosophical construct of two polar complements, namely Yin and Yang.
- Yin and Yang were conceived of as one entity and that both together were ever-present.
- They exist in everything around us and are the basis of life as nothing can exist by itself.

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# Yin-Yang Theory 陰陽學說(I)

- The Yin Yang theory holds that all phenomena consist of  two opposite aspects, Yin and Yang, which are variously defined as: up and down, left and right, light and dark, hot and cold, stillness and movement, substance and function, etc.

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# Yin-Yang Theory 陰陽學說(I)

- Because of their original meanings – shady and sunny – and their original functions – that of the creation of heaven and earth – we either directly related to, or at least logically derived from the original concepts.

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# Yin-Yang Theory 陰陽學說(I)

- Yang stands for sun, heaven, life, day, fire, heat, dryness, light, and many other related subjects; Yang tends to expand, to flow, to upwards and outwards.
- Yin stands for moon, earth, death, night, light, water, cold, dampness, and darkness. Yin tends to contract and to flow downwards and inwards.

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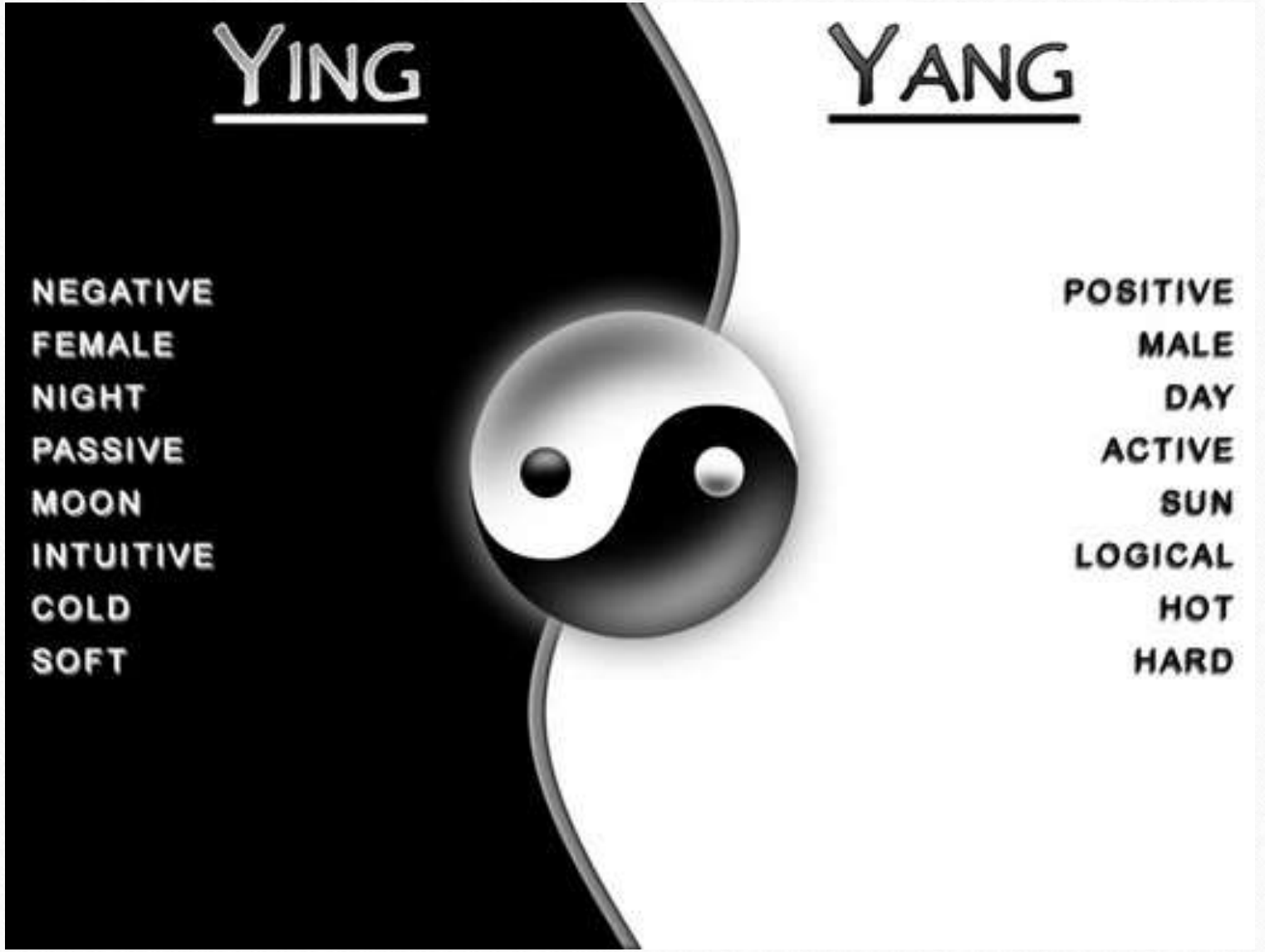




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# Yin-Yang Theory 陰陽學說(I)

- Deductively, anything that is moving, ascending, bright, progressing, hyperactive, including functional disease of the body, pertains to Yang.
- The characteristics of stillness, descending, darkness, degeneration, hypoactivity, including organic disease, pertain to Yin.

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# Yin-Yang Theory 陰陽學說(I)

- The fact that in these contrasts Yang represented the positive and Yin the negative side, must not be interpreted to mean that Yin was a “bad” and Yang a“good”principle.
- Also, it would be impossible to enumerate even a small part of the alternatives Yin and Yang have come to represent.

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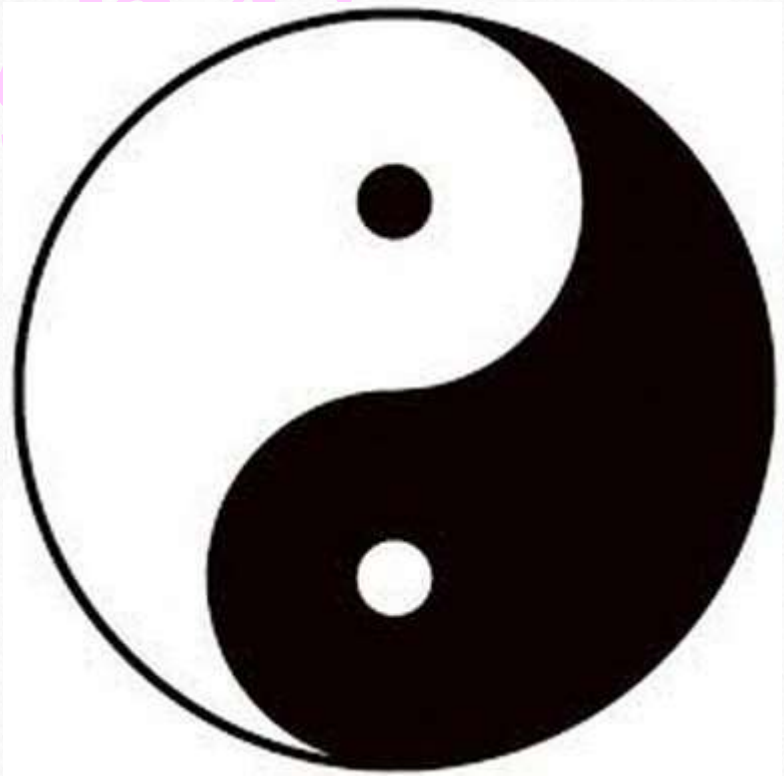
# Properties of Yin and Yang

- Mutually creating one another
- Mutually controlling one another
- Being relative to each other
- Being interdependent
- Not existing without one another
- Eventually becoming one another
- Subdividing infinitely





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# Yin-Yang Theory 陰陽學說(I)

- 2. Each of two opposite objects with Yin-Yang properties and Any Yin or Yang aspect can be further divided into Yin and Yang.

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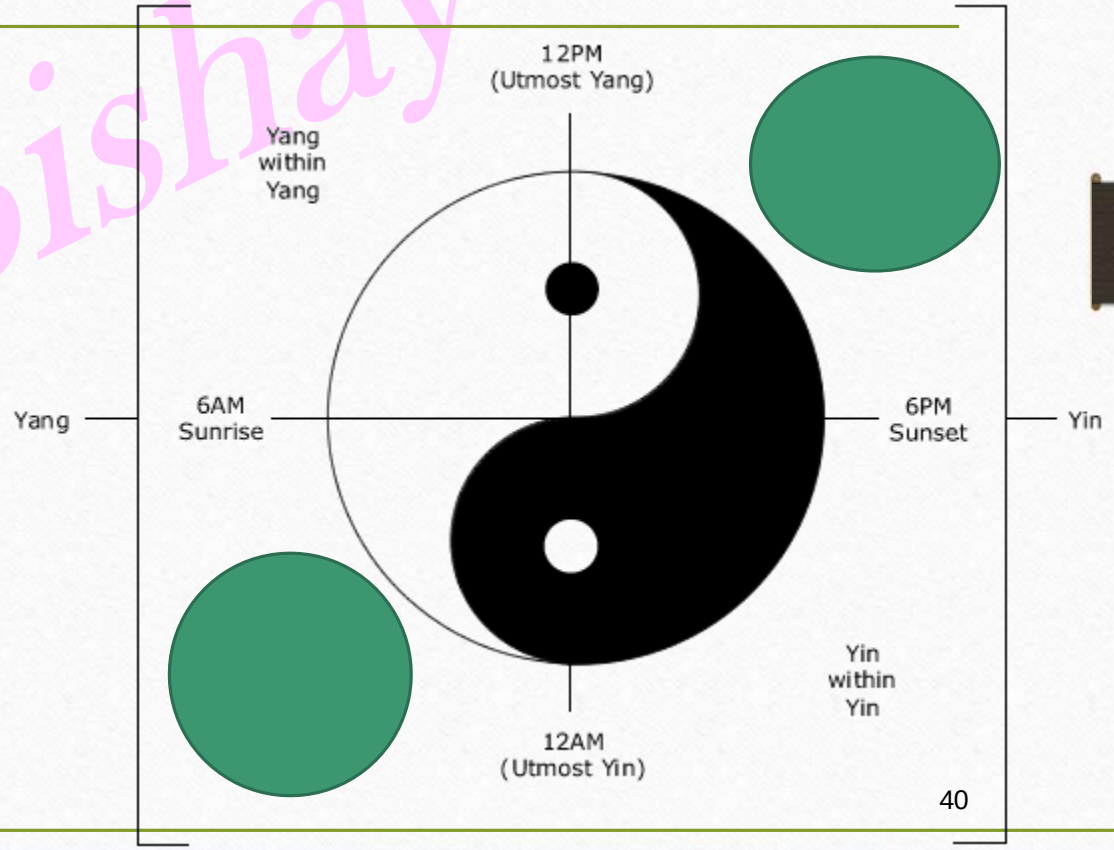
# Yin-Yang Theory 陰陽學說(I)

- And this kind of division can be conducted infinitely, which brings about the so-called "Yang within Yin" and "Yin within Yang".

  For example:

  - morning is understood as yang within yang,
  - afternoon is yin within yang,
  - evening before midnight is yin within yin
  - after midnight is yang within yin.

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# Yin-Yang Theory 陰陽學說(I)

- The nature of Yin and Yang is relative. According to Yin-Yang theory, everything in the universe can be divided into the two opposite but complementary aspects of Yin and Yang and so on ad infinitum.

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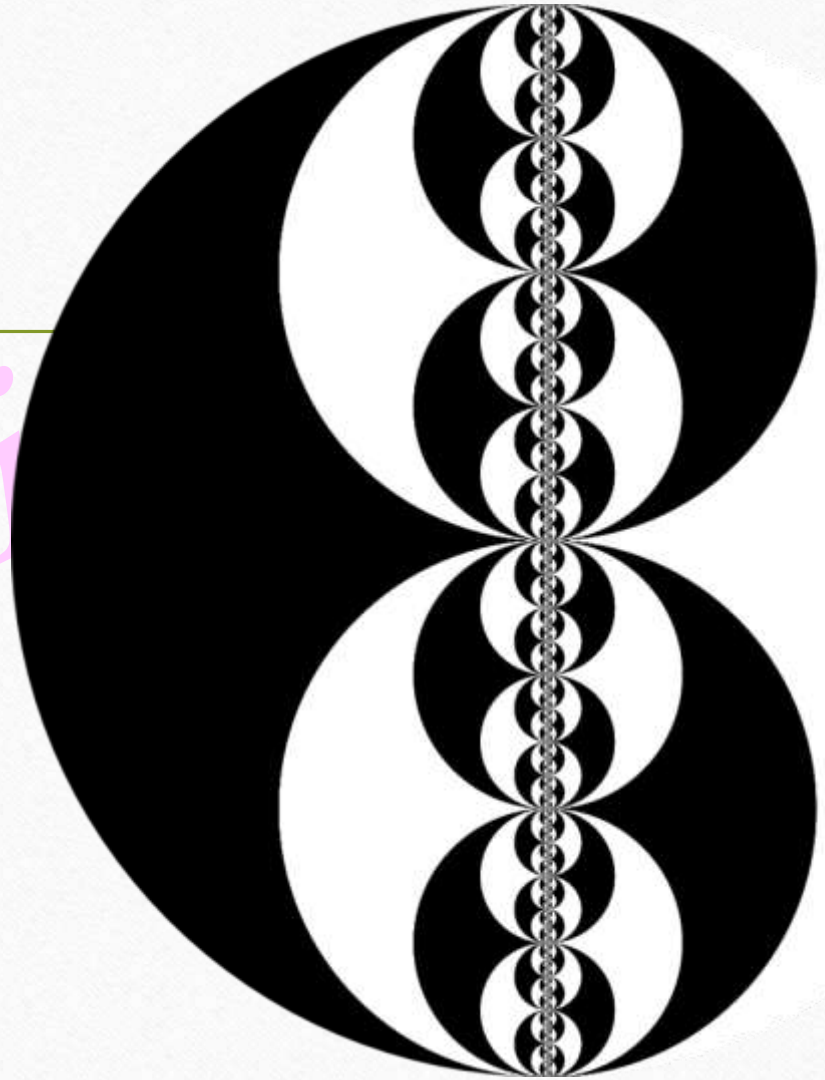
# Yin-Yang Theory
# 陰陽學說(I)



- Suwen: "Yin and Yang could amount to ten in number, be extended to one hundred, to one thousand, to ten thousand and ever to the infinite."

  《素問陰陽離合論》:”陰陽者，數之可十，推之可百，數之可教千，推之可萬，萬之大不可勝數，然其要一也。”

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# Yin-Yang Theory 陰陽學說(I)

- 3. The forces of everything in the universe are in constant motion. The movements and changes of Yin and Yang give impetus to the development of everything. As the movement continues, each of the forces of energy gradually changes to the other, Yin to Yang and Yang to Yin.

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# Yin-Yang Theory 陰陽學說(I)

- The dual power that arose from the primary state was held to be instigation of all change, for change was viewed as expression of duality. The two components of the dual power were designated as Yin and Yang.
- it was deduced that all happenings in nature as well as in human life were conditioned by the constantly changing relationship of these two regulators.

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# Yin-Yang Theory 陰陽學說(I)

- According to Yin Yang philosophy the universe, and everything in it, is both constant and cyclical. One force dominates and then it is replaced by the opposing force. This activity continues constantly and repeats itself over time.
- Suwen, "Yin and Yang are the law of Heaven and Earth, the outline of everything, the parents of change, the origin of birth and destruction...."

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# Yin-Yang Theory 陰陽學說(I)

- 4. Yin and Yang control each other

  The theory of Yin-Yang holds that every object in the universe consists of two opposite aspects which are in continual mutual restriction and interaction. The alternation of the four seasons is an example. The spring is warm and the summer hot. This is due to the rising of Yang qi which restricts the autumn cool and the winter cold. Alternately, the coolness of autumn and cold of winter arise because of the ascendancy of Yin that restricts the spring warmth and summer heat.

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# Yin-Yang Theory 陰陽學說(I)

- 5. Yin and Yang mutually create each other along with Yin and Yang Interdependence

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# Yin-Yang Theory 陰陽學說(I)

- Yin and Yang are at once in opposition and in interdependence. They rely on each other for existence, coexisting in a singe entity. Each of the two aspects is the condition for the other's existence and neither can exist in isolation.

  For example, daytime is Yang, night in Yin, without day there would be no night

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# Yin-Yang Theory 陰陽學說(I)

- , "Yin is installed in the interior as the material foundation for Yang, while Yang remains on the exterior as the manifestation of the Yin function." This is a traditional explanation of the interdependence of Yin and Yang.
- 《素問·陰陽應象大論》：“陰在內，陽之守也；陽在外，陰之使也。”

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# Yin-Yang Theory 陰陽學說(I)

- Yin and Yang transform into each other

  In certain circumstance and at certain stage of development, each of the two aspects of Yin and Yang, within an object, will transform from Yin into Yang and from Yang into Yin. The mutual transformation of Yin and Yang is a process of qualitative change.

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# Yin-Yang Theory 陰陽學說(I)

- The mutual consuming-increasing of Yin and Yang
- It is a process of quantitative change.

  For example, according to Yin-Yang theory, the seasonal cycle is the outcome of the mutually restrictive and mutually consuming-increasing activities of Yin and Yang. Without changes would not occur.

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# Yin-Yang Theory 陰陽學說(I)

- 8. The Yin and Yang aspects within an object are not quiescent, but in a state of constant motion.

  For example: the process of transition from winter cold through spring warmth into summer heat demonstrates the process of a lessening of Yin leading into an increasing of Yang, while the transition from the heat of summer to the cold of winter is the lessening of Yang leading to an increasing of Yin.

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# Yin-Yang Theory 陰陽學說(I)

- Homeostasis of Yin and Yang

  Natural harmony of Yin and Yang refers to that the two aspects of Yin and Yang are able to and tend to automatically maintain and reestablish the state of harmony and equilibrium. Natural harmony of Yin and Yang is the intrinsic feature of Yin-Yang movement. It pushes Yin and Yang to move and develop automatically towards their optimum state so as to maintain Yin-Yang harmony and to renovate Yin-Yang disharmony caused by some reason.

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# Yin-Yang Theory 陰陽學說(I)

- Imbalance between yin and yang陰陽失調
  - Relative Predominance of Yin or Yang陰陽偏盛/
  - Preponderances of Yin and Yang 陰陽偏勝
    - Relative Predominance of Yang陽偏盛
    - Relative Predominance of Yin陰偏盛

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# Yin-Yang Theory 陰陽學說(I)

- Relative decline of Yin or Yang陰陽偏衰/ Declines of Yin and Yang陰陽偏衰
  - Relative Decline of Yang陽偏衰
  - Relative Declines of Yin陰偏衰

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# Yin-Yang Theory 陰陽學說(I)

- Simultaneous impairment of Yin and Yang陰陽互損
  - Deficient Yin affecting yang陰損及陽/ Impairment of Yin involving Yang
  - Deficient Yang affecting yin陽損及陰/Impairment of Yang involving Yin

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# Yin-Yang Theory 陰陽學說(I)

- Repelling of  Yin and Yang陰陽格拒
  - Predomination of  Yin Repelling yang陰盛格陽
  - Predomination of  Yang Repelling yin陽盛格陰

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# Yin-Yang Theory 陰陽學說(I)

- Transformation of  Yin and Yang 陰陽轉化
  - Transformation of  Yang into yin由陽轉陰
  - Transformation of  Yin into yang由陰轉陽

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# Yin-Yang Theory 陰陽學說(I)

- Depletes of  Yin and Yang陰陽亡失
  - Deplete of  Yin亡陰
  - Deplete of  Yang亡陽
- Disrupt of  Yin and Yang陰陽離決

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# Yin-Yang Theory 陰陽學說(I)

- Fig A Schematic Diagram of the Collapse of Yin or Yang



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# Characteristics of *Yin Yang*

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# Yin Yang are opposing

- Yin yang describe opposing qualities in phenomena.
- For instance, winter is yin to summer's yang over the course of a year, and femininity is yin to masculinity's yang in human relationships.
- It is impossible to talk about yin or yang without some reference to the opposite.

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# Yin yang are rooted together

- Since yin and yang are created together in a single movement, they are bound together as parts of a mutual whole.
- E.g. A race with only men or only women would disappear in a single generation, but men and women together create new generations that allow the race they mutually create (and mutually come from) to survive.
- The interaction of the two gives birth to things.

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# Yin yang transform each other

- Yin always contains the potential for yang, and yang for yin.
- Like an undertow in the ocean, every advance is complemented by a retreat, and every rise transforms into a fall.

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# Yin-yang are balanced

- Yin-yang is a dynamic equilibrium.
- They arise together they are always equal
- If one disappears, the other must disappear as well, leaving emptiness.

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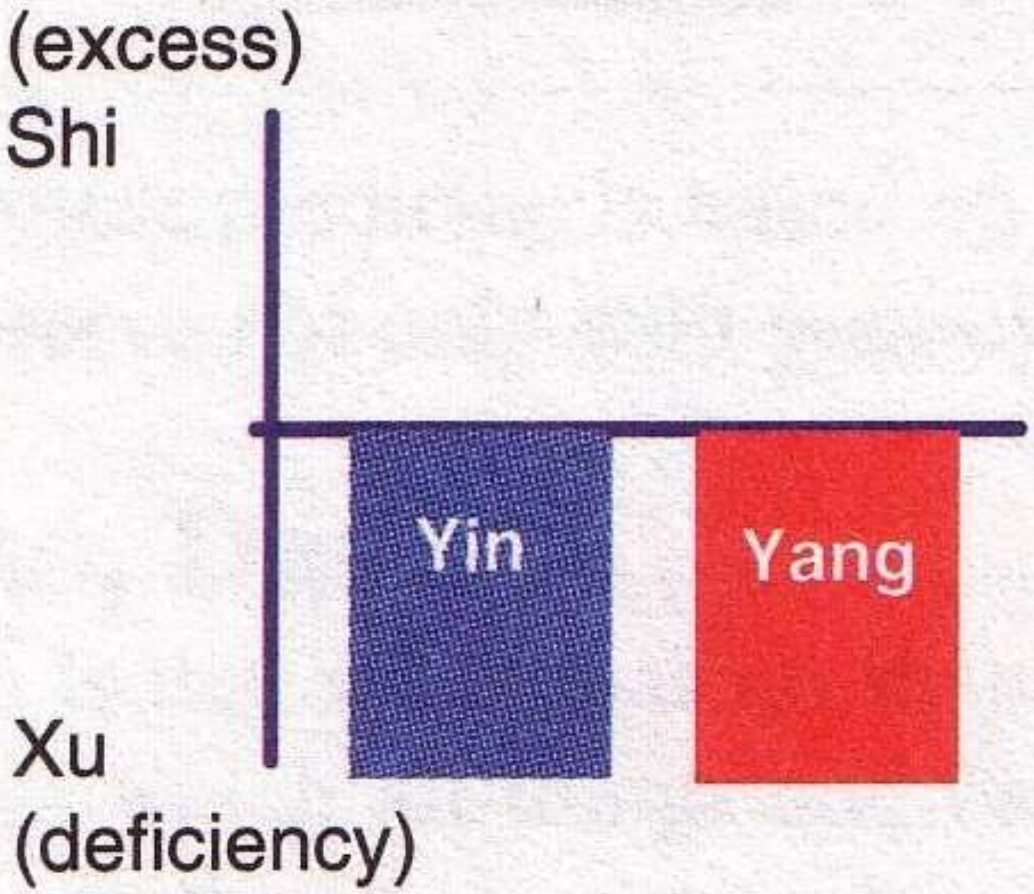


**Ideal state:** Yin/Yang are balanced and plentiful.



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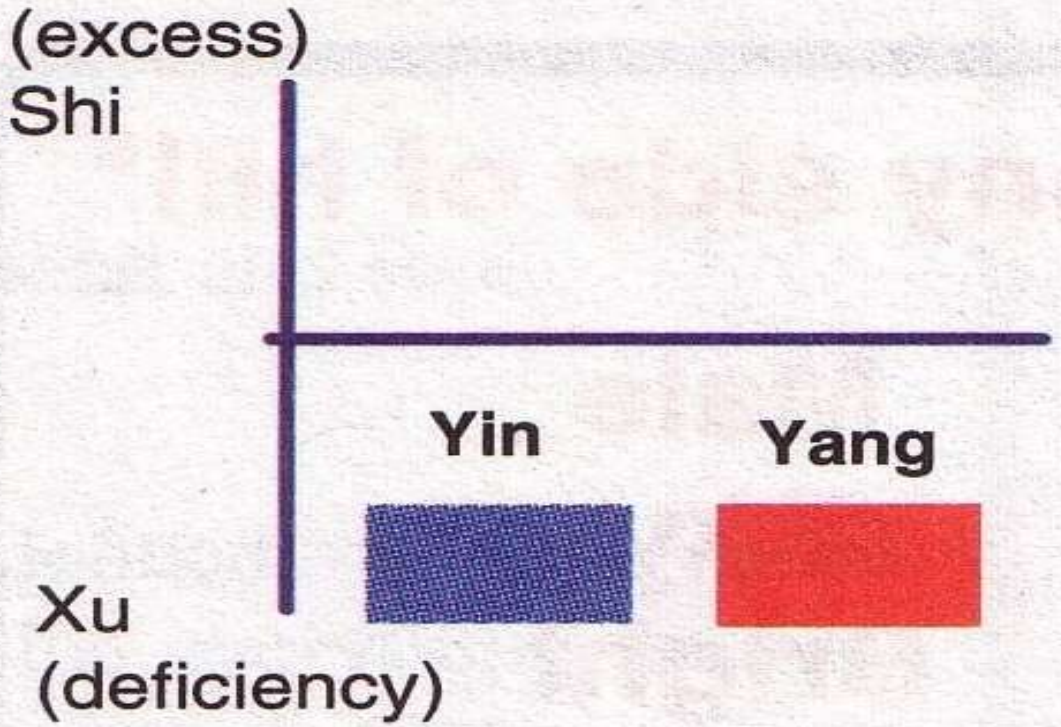


**Deficient state:** Yin/Yang are balanced but insufficient.

Example: Long time heroin users, starvation, emaciated body without energy,



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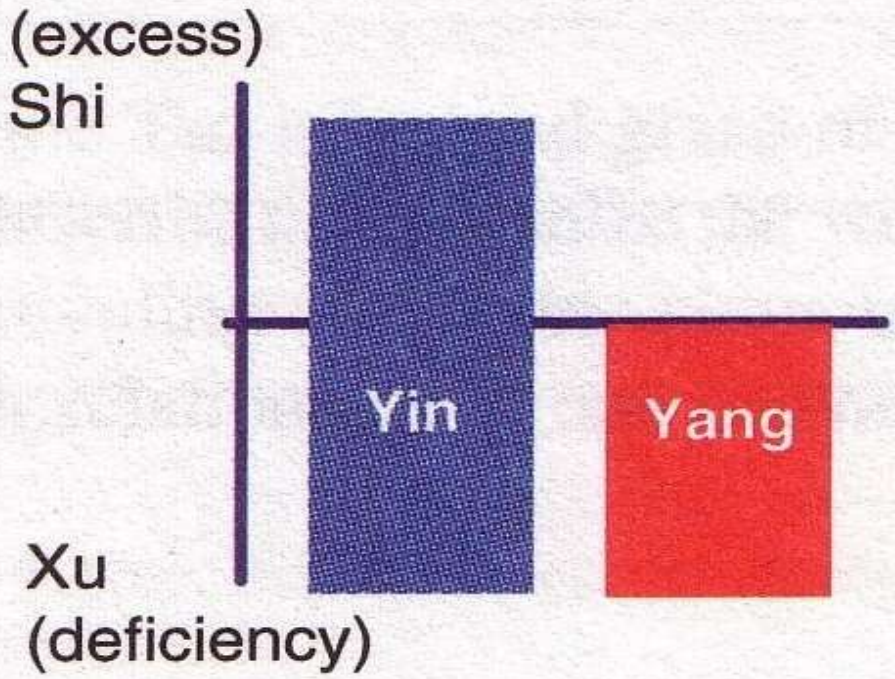


**Too much Yin**: Person has a big or heavy body but normal energy and drive.
Downside: Maintaining status quo is a constant effort.



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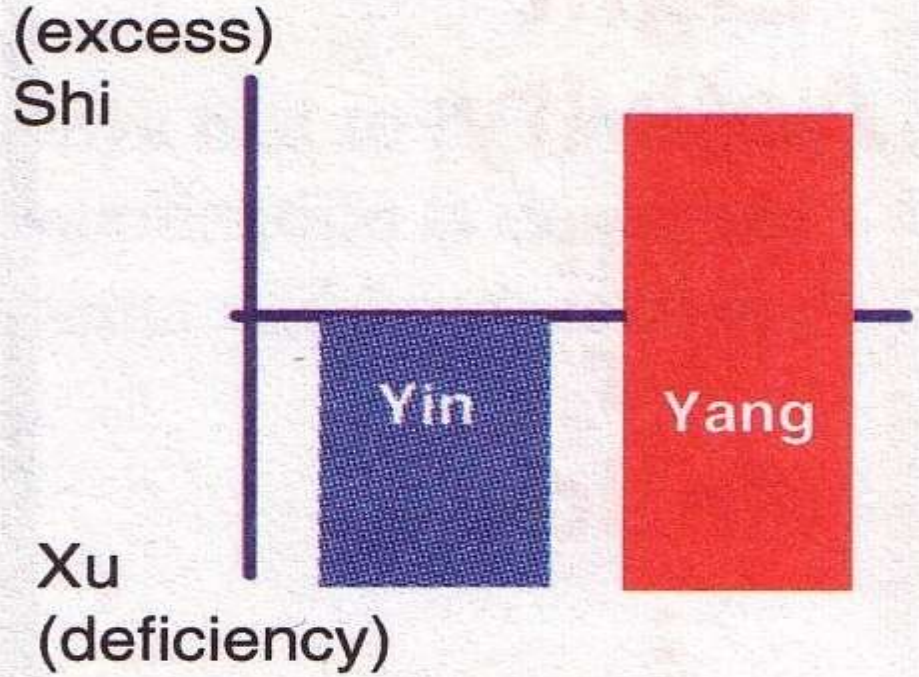


**Too much Yang:** Person has normal body but is a driven, type A personality, gets things done
Downside: If not properly guided they can be aggressive, destructive.



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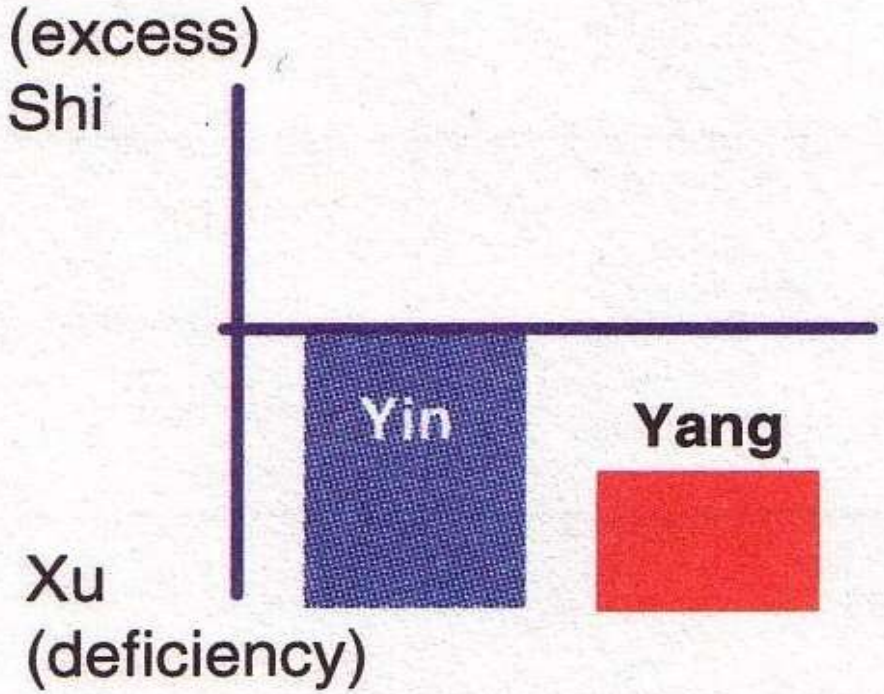


**Not enough Yang:** Person has normal body but low energy and drive.
Example: Beginning stages of chronic fatigue syndrome, marijuana user



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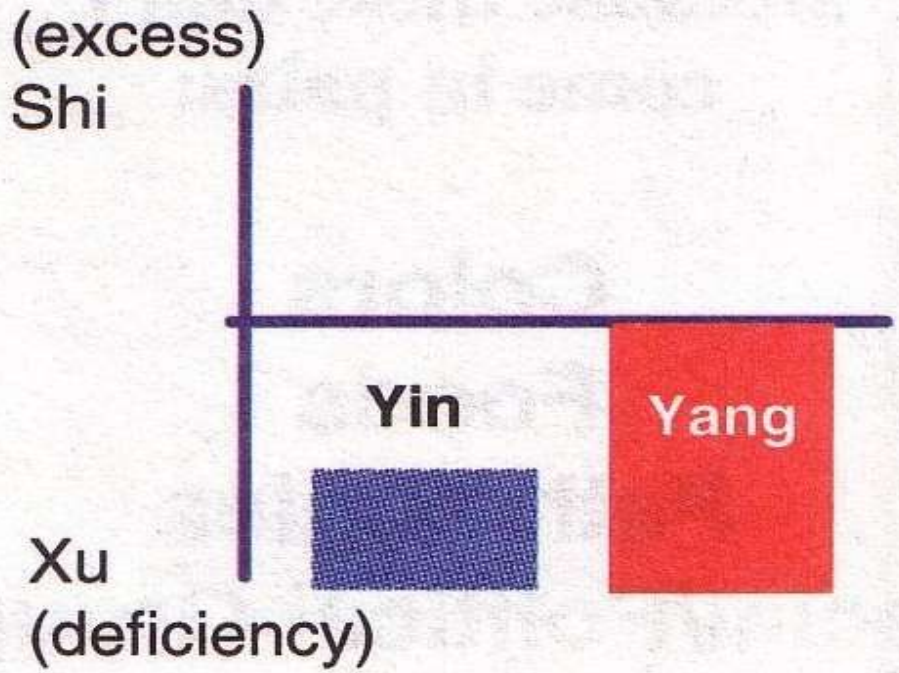


**Not enough Yin:** Person has thin (lean) body and is high strung, driven.
Example: marathon runners, dancers
Pathology: agitation, insomnia, mental instability



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# Number Theory

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- 五 （**wǔ)** ：associated with the five elements in Chinese philosophy
- The doctrine of five phases describes two cycles, a generating or creation (生, *shēng*) cycle, also known as "mother-son"
- and an overcoming or destruction (克/剋, *kè*) cycle, also known as "grandfather-nephew", of interactions between the phases.

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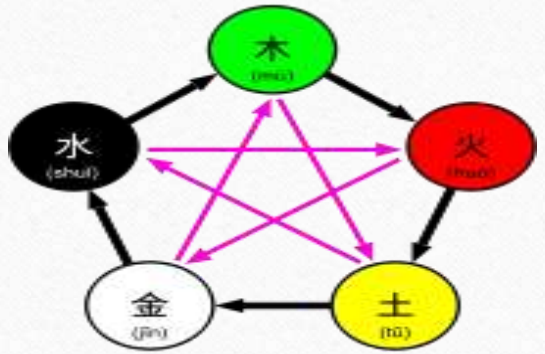
## Generating




- Wood feeds Fire;
- Fire creates/produces Earth (ash);
- Earth bears Metal;
- Metal carries Water (e.g H2O is created by reactions catalyzed by metal oxides when molten volcanoes erupt);
- Water nourishes Wood.
- Other common words for this cycle include "begets", "engenders" and "mothers."

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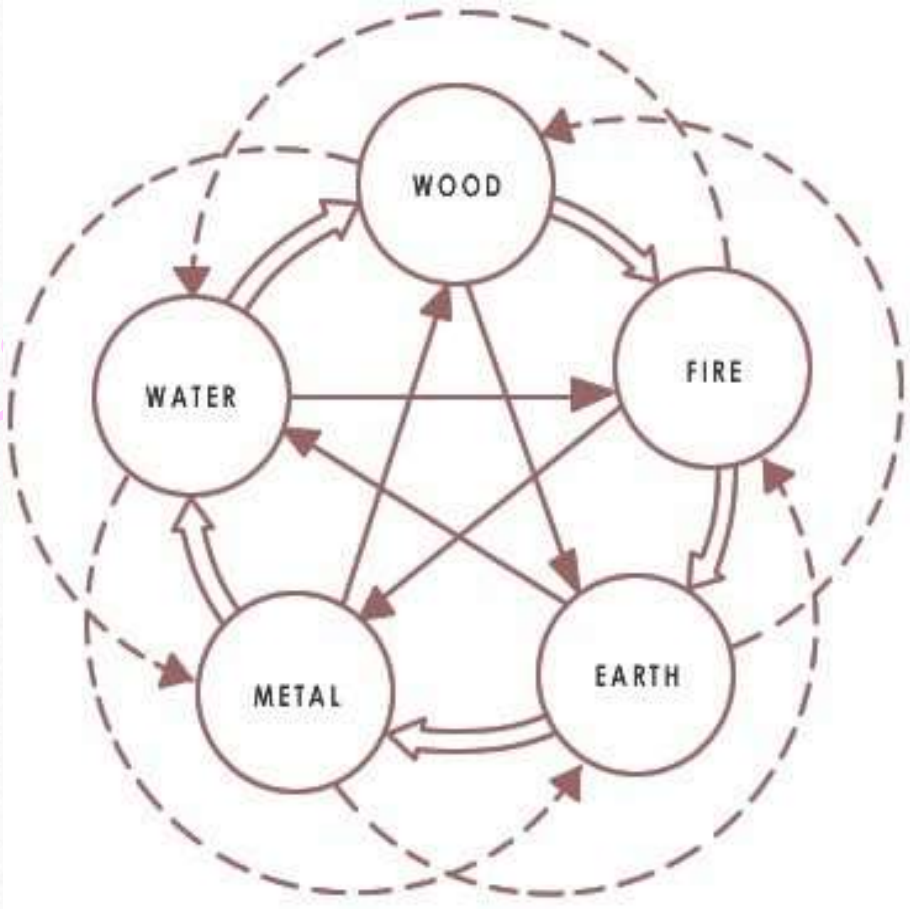
# Overcoming

- Wood parts Earth (such as roots);
- Earth absorbs (or muddies) Water;
- Water quenches Fire;
- Fire melts Metal;
- Metal chops Wood.

Also:

- Wood absorbs Water;
- Water rusts Metal;
- Metal breaks up Earth;
- Earth smothers Fire;
- Fire burns Wood.
- This cycle might also be called "controls",




R. B



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- Forbidden City：5 arches/5 gates

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# Yin-Yang Theory 陰陽學說(I)

- Nevertheless, a few examples showing their extension from the physical to the moral, from the concrete to the abstract, may be instructive.
  - For example: Yang: high, hence, noble; Yin: low, hence common. Yang: good-beautiful; Yin: evil-ugly. Further contrasts are: virtue-vice; order-confusion; reward-punishment; joy-sadness; wealth-poverty; health-disease.

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