

Yin, Yang, Five Phases, Zang Fu

While some sources vary on the exact time frame, acupuncture had its origin over three thousand years ago¹. Some trace its origins back to the Stone Age, when stone knives and scrapers were used to incise abscesses and drain pus and let blood out for therapeutic purposes.² Others hypothesize that acupuncture theory began in final centuries of the Chou empire when people would run through the streets with spears to expel demons.³ Over the course of thousands years, the Chinese developed the practice of acupuncture around theories of yin-yang, five elements, meridians and collaterals, mentality and spirit, qi and blood, body fluids, five emotions and six exogenous pathogens and zang fu. These acupuncture theories promoted the viewpoint of development and change and emphasized the relationship between the human body and the natural environment.

Many legends about the origin of acupuncture

Fu Xi creation of therapeutic techniques

Huang Di invention of acupuncture and moxibustion

Fu Xi and Huang Di are the representatives of the clan commune of primitive society

The primitive period can be broken down into the Old Stone Age (remote antiquity to 10,000 years ago) and the New Stone Age (10,000 to 4,000 years ago)

Old Stone Age: use of stone knives and scrapers to incise an abscess, drain pus and blood let

New Stone Age: improvement in technique of stone manufacturing, they were able to make stone needles

¹ Chinese Acupuncture and Moxibustion, Foreign Language Press, Beijing, 1987, at 2 (“three thousand years ago in the Shang Dynasty the hieroglyphs of acupuncture and moxibustion appeared in the inscriptions on bones and tortoise shells”), **see also** O’Connor and Bensky, Acupuncture, A Comprehensive Text, Shanghai College of Traditional Medicine, Eastland Press, 1981, at 1, Connelly, Traditional Acupuncture, the Law of the Five Elements, 1994, at 3 (stating the traditional acupuncture began approximately 5,000 years ago), Manaka, Chasing the Dragons Tail, Paradigm Publications, 1995, at 3 (stating acupuncture originated 2,000 years ago).

² Chinese Acupuncture and Moxibustion, Foreign Language Press, Beijing, 1987, at 1

³ Unschuld, Medicine in China, a History of Ideas, University of California Press, 1985, at 37

28th cent. BC

16th cent BC. World view: agricultural

wu Shaman: ancestral medicine

13th cent BC → 3rd cent BC: shift from ancestral to demonic medicine
idea that evil spirits create disease

I Ching: Book of Changes

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— — —
yin yang

trigrams, hexagrams, ba gua, etc.

Warring States Period: 476 BC – 221 BC: economic and cultural development; political turmoil between the states.

Movement to metal needles and 9 classic needles

Doctors during this period treated patients with numerous techniques; for example, Bian Que the famous doctor from 5th to 4th cent BC treated w/ needles, moxa, herbs, massage and hot compression.

During this time doctors began to generalize and summarize medicine and pharmacology, and writing on acupuncture and moxibustion appeared.

2 silk scrolls found in the Mawangdui tomb reflected the earliest outlook on the theory of meridians and collaterals

300 BC – 100 BC: Huang Di Nei Ching (Yellow Emperor's Classic of Internal Medicine)

First acupuncture theory textbook.

Describes circulation of blood, internal organs, etc.

Separated into 2 parts:

1. Ling Shu: Spiritual Axis
 - a. 81 chapters
 - b. more on acupuncture, channels and moxibustion
 - c. Subjects include:
 - i. Jing Luo theory
 - ii. Zang fu functions and pathology
 - iii. 9 needles
 - iv. point functions and indications
 - v. nature and different types of Qi
 - vi. location of 160 acupoints and their names
 - vii. needling techniques (sedation/tonification)
3. Su Wen: Simple Questions:
 - a. Nine volumes w/ 81 chapters, originally. After the Wei Jin dynasties, there were only 8 volumes. In the Tang dynasty, Wang Bing made notes and commentaries divided into 24

volumes and supplemented some of the lost articles. In the northern Song dynasty, Lin Yi read proofs and made additional notes. All later editions were based on this work

- b. Subjects include:
 - i. Anatomy and physiology
 - ii. Causes of disease
 - iii. Pathology
 - iv. Diagnosis
 - v. Differentiation of signs and symptoms (8 Principles)
 - vi. Applications of the theories of the 5 Phases
 - vii. Disease prevention
 - viii. Treatment
 - ix. Health preservation
 - x. Man and nature
 - xi. Application of the theories of yin and yang
 - xii. Flow of Qi

Han dynasty: 206 AD – 220 AD

Herbal Text: Divine Husbandman Materia Medica

Dr. Hua Tou: famous surgeon: used herbal anesthesia for surgeries. He only used 1-2 points and paid close attention to propagation of needle sensation. He is the author of the Canon of Acupuncture and Moxibustion Preserved in Pillow (lost)

Shen Nong

Shang Han Lun: On Cold Damage. Zhang Zhongjing

Cold-induced disorders

Mostly herbal

6 Stages laid out in detail with symptomatology, progression, transmutation, treatment

Nan Jing: Classic of Difficulties (Classic of Medical Problems)

Written around second century AD.

81 chapters elaborate the Nei Jing.

Chapters 23 to 29 discuss the Jing Luo

Chapters 62-69 discuss channels and points

Chapters 69-81 discuss needling methods

Also discussed are:

8 extras

five shu points

mother-son theory in regards to tonification/sedation

Established the practice of feeling pulse at cun position on radial artery (prior, pulses were being felt all over body)

Jin Dynasty: 265 AD – 420 AD

Zhen Jiu Jia Yi Jing: Systematic Classic of Acupuncture, by Huang Fu Mi
Author studied Nei Jing plus others books, compiled experiences from past plus his own knowledge and expertise

128 chapters, including:

- physiology
- pathology
- diagnosis, treatment, prevention
- needle manipulation
- different therapeutic methods for different diseases
- jing luo theory
- qi and blood theory
- zang fu theory
- describes 349 points
- acupoint prescriptions

Southern and Northern dynasties 420 AD – 581 AD: chaos during wartime

Ge Hong, famous doctor wrote Prescriptions for Emergencies

Sui Dynasty 581 AD – 618 AD

Tang Dynasty 618 AD – 907 AD

Qian Jin Yao Fang: Thousand Prescriptions by Sun Si Miao (652 AD)

Mostly an herbal book with 232 prescriptions. Deals w/ febrile diseases and women's diseases. Four chapters deal w/ acupuncture and include very important info which is presently used and pertains to:

- Cun measurements and point location
- Use of a shi points (pain plus soreness, distention and numbness)
- Intro to practice of prevention of disease by use of moxibustion

Five Dynasty Period: 907 AD – 960 AD: printing technique greatly promoted the accumulation of medical literature and dissemination and development of pharmacology.

10-14th cent AD: first university

Ming Dynasty 1368 AD – 1644 AD: extensive collection and revision of acumoxa literature; studies on the methods of manipulation; development of warm moxibustion w/ moxa stick from burning moxa w/ cone; formation of extra points

Ben Cao Geng Mu: Materia Medica by Li Shi Zhen (1578 AD)

Written over the course of 30 years

50 volumes

1892 herbs

one thousand prescriptions

one thousand pages of illustrations

Li Shi Zhen established the pulse positions used today on the wrist

Wrote a book on the 8 extra channels

1644 AD – 1880 AD: herbal medicine considered superior to acumoxa

All forms of Chinese acupuncture, including the 5 element, meridian styles and TCM, share the same origin. The theories of acupuncture channels, qi, blood, body fluids, yin, yang, five elements were laid out in the Nei Jing

and organized and further developed in the Nan Jing.⁴ Herbal medicine, however, does not share the same origin.⁵ Its origin is primarily credited to the daoists.⁶ During the Qing Dynasty, medical doctors recognized herbal medicine as superior to acupuncture and acupuncture continued to lose ground within the medical establishment over the next several centuries, surviving primarily as folk medicine.

1820's acupuncture popularity increases in Europe

Pre 1920 acupuncture less popular in China

Mao Zedong: acupuncture revitalized: TCM. Stripped of spiritual aspects?

In the mid-twentieth century, after a long period of chinese medical subjugation, chinese medicine underwent reform. This reform was sparked in the 1940s by Chairman Mao Zedong's desire to elevate Chinese medicine to the level of western medicine.⁷ Medical doctors trained in Western medicine began to do scientific research, attempting to validate acupuncture within a western framework. The heterogenous nature of the medicine was made homogenous, and theories relating to spirits or superstition were eliminated.⁸ The new theories (TCM) scarcely mention the spiritual aspects of the zang, minimizes the 5 elemental theory, and ascribes traditional herb functions to the acupuncture points.⁹

As a result of the foregoing, TCM acupuncture theory is distanced from the theory from which it emerged. TCM is not concerned, for the most part, with channel theory or energetics. Its focus is on organ patterns, zang fu theory, or herbal theory.¹⁰ Moreover, because acupuncture points were ascribed functions which matched herbs, TCM point prescriptions have become herbalized.¹¹ As a result, TCM acupuncture focuses more on symptomatic relief than on deeper and systemic imbalances.¹²

As previously mentioned, all of the aforementioned systems of acupuncture have the same origin. Thus, all systems rely on yin-yang theory, the 5 elements, qi, blood, body fluids, etc. And all use essentially the same diagnostic methods, i.e., the four examinations. The differences lie in the degree to which these theories are applied, and the relative importance ascribed to each examination. TCM purports to treat all four of the examinations as equal in making a diagnosis. However, the largest part of the TCM exam is the asking of questions. Most TCM practitioners

⁴ Medicine in China, at 76-100.

⁵ Medicine in China, at 114-15.

⁶ Medicine in China, chapter 4.

⁷ Chinese Acupuncture and Moxibustion, at 7; Medicine in China, chapter 9.

⁸ Ellis, Weisman, Boss, Fundamentals of Chinese Acupuncture, Paradigm Publications, 1991, at iii.

⁹ Fundamentals of Chinese Acupuncture, at iv.

¹⁰ Seem, Acupuncture Imaging, Perceiving the Energy Pathways of the Body, Healing Arts Press, 1990, at 32.

¹¹ Acupuncture Imaging, at 32-33 (stating that many acupuncture prescriptions were created which mimic herbal formula, matching point functions for herb functions).

¹² Acupuncture Imaging, at 33.

rely on the information received from this examination over the others. In fact, TCM colleges teach students to ignore the pulse or tongue if it does not coincide with a patient's responses.¹³

The biggest difference between TCM and the other systems is that TCM has simplified its theories. Lists of symptoms have been correlated with lists of zang-fu patterns. TCM practitioners assign rather than formulate diagnoses primarily based on zang-fu disharmonies that have already been defined and categorized. Each zang and fu have functions ascribed to it. When a patient's imbalance can be determined in reference to a particular organ pattern, a treatment principle can be established. This treatment principle is formulated in the same terminology as herbal formulae actions. Once a treatment principle is formulated, a point prescription can be made. However, this point prescription often attempts to mirror the herbal formula, which is prescribed, and is based on the modern point functions.¹⁴ Thus, points are no longer prescribed for their energetic use or 5 element correspondence, but rather for the functions of "tonifying yin" or "invigorating qi," etc. Since these point functions were developed out of the common indications points were used to treat, and since there is no classic literature that recognizes these functions,¹⁵ it would appear that TCM acupuncture's focus is more on the symptoms that a patient reports, and not on root energetic imbalances.

Acupuncture energetics

has been all but supplanted by the TCM, herbalized acupuncture that arose in the People's Republic of China during the Cultural Revolution, which speaks little if at all of the extraordinary and secondary vessels or of the Five Element strategies, replacing them with more localized treatment strategies that focus on specific symptoms or symptom-sign complexes (syndromes).¹⁶

Zang-fu patterns and treatment protocols corresponding to these complexes were designed to simplify the diagnostic process, but enable practitioners to bypass any understanding of acupuncture theory as they apply treatment to patients.

Ultimately, TCM's failure to embody the theories of Chinese medicine, lies not in its emphasis of zang-fu theory, but in its western perspective. Its focus on simplifying and organizing into categories, its adherence to units

¹³ The previous statements are based on the author's own experience at Pacific College of Oriental Medicine.

¹⁴ See notes 8 and 10.

¹⁵ See note 8.

¹⁶ Acupuncture Imaging, at 32. See also Chinese Acupuncture & Moxibustion at 6 (referring to *The Source of Acupuncture and Moxibustion(1817)*, "in which selection of acupuncture points according to differentiation of syndromes was emphasized" and "acupuncture and herbal medication were equally stressed" following the establishment of the Qing Dynasty)

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of measurement and need for “objective” truth are attributable to the western standards by which this modernized form holds itself. It is these standards that isolate the practice from the principles by compartmentalizing ideas that were designed to be holistic. By de-emphasizing the subjective and the spiritual, practitioners learn to trust what they have memorized over what they observe with their senses. Chinese medicine is rooted in intuition and observation. Its theories require the practitioner to use the whole of his or her “bodymindspirit” to treat that of the patient. Accurate assessment and proper treatment of a patient, therefore, relies on the sensitivity of the practitioner’s fingers, eyes, ears, nose and intuition. Without this complete participation, acupuncture is merely a clinical procedure.

Table below is from Heiner Freuhauf’s classicalchinesemedicine.org

CLASSICAL CHINESE MEDICINE

"TCM"

Based on naturalist philosophy (Daoism)	Based on pragmatist philosophy (Confucianism, scientific materialism, communism)
Alchemical (synthetic) approach: scientific endeavor defined as acknowledgement and exploration of the complexity and multi-dimensionality of nature and the body	Analytical approach: scientific endeavor defined as elimination of complicating factors and unpredictable occurrences
Based on traditional parameters of Daoist science (<i>yin/yang, wuxing, bagua, wuyun liuqi, jing-qi-shen, etc.</i>)	Primarily based on parameters of modern science (virus, inflammation, blood pressure, etc.)
Views medicine as a branch of the Daoist mother sciences (<i>HuangLao, zhouyi, fengshui, etc.</i>)	Views medicine as a branch of modern science
Source oriented: reliance on tradition (experience)	Branch oriented: reliance on progress (experiments)
Requires broad base of knowledge due to intimate relationship to other traditional arts and sciences	Technical and highly specialized trade
Body is treated as a microcosm that follows macrocosmic laws and is continually in-formed by macrocosmic influences (totality of cosmic/calendric/seasonal patterns created by conjunctions of sun, moon, and stars)	Body is treated as an independent entity
Based on experience of human “subject” in environment of geocentric universe	Based on “objective” heliocentric world view
Based on dualistic cosmology of becoming (process oriented world view observing	Based on cosmology of being (concept of singular, meta-physical truth,

the continuous change of physical phenomena, symbolized by the changing pattern of the moon)	symbolized by fixed position of the sun)
Impartial view of reality as continuous interplay between heaven and earth, light and shadow, "demons" (<i>gui</i> : lunar influences) and "spirits" (<i>shen</i> : solar influences), birth and death, male and female, yin and yang	Confucian/materialist method of dividing heavenly and earthly spheres and "rectifying the names" (<i>zheng ming</i> : convert the binary symbols of lunar mythology into the immutable and one-sided terminology of the solar perspective, and dignify an absolute position as "right/good/ correct")
"Sexual" world view (life is product of ceaseless intercourse between heaven and earth; human beings are principally sexual beings)	Monistic world view (human sphere is separate from heaven; human beings are principally individuals); astrology, sexuality, and ecstasy taboo
Communicates through symbols which contain and correlate multiple layers of meaning	Communicates through words and terms which refer to narrowly defined contents
Preserves the lunar element of complexity and "obscuring" mystery that defies exacting definition (<i>wuwei</i> maxim: "do not define categorically")	Demystifies and demythologizes the traditional record by "illuminating" aspects of lunar ambivalence, and by creating "clear and simple" textbook definitions (<i>youwei</i> maxim: "define as firmly and precisely as possible")
Views body as field (traditional <i>zang/xiang</i> theory: <i>zang/fu</i> are primarily viewed as functional systems)	Views body as materiality (influence of modern anatomy: <i>zang/fu</i> are primarily viewed as structural organs)
Body—mind—spirit medicine	Body—(mind) medicine
Physician is intermediary to the sacred, cultivating the dual roles of the shaman (master of intuited knowledge) and the sage (master of scholarly knowledge), connecting above and below, inside and outside, energy and matter	Physician is skilled technician who rectifies imbalances between bodily humors and calibrates the structural composition of the body (eliminate viruses, etc.)
Physician aspires to the Dao of medicine, a process which requires the actualization of his/her individual path by working to become a self-realized being (<i>zhenren</i>)	Physician is part of a legally defined profession with standardized ethical standards
Major tools: qigong meditation, music, calligraphy, painting, poetry, ritual journeys	Major tools: mandatory courses/tests on legal responsibility and liability issues
Highly individualized discipleship based training	Highly standardized institutionalized training
Teachers are individual "master" figures	Teachers are assigned to standardized

who emphasize the creation of a lineage inspired atmosphere/culture	curriculum items, and thus in principle exchangeable
Transmission of "understanding" (may include qi transmission from master to disciple)	Transmission of cerebral knowledge through "words" and "terms"
Multi-directional memorization: Memorization of classical texts that are interpreted situationally according to individual circumstances	Mono-directional memorization: Use of standardized textbooks that prepare for testing of knowledge in multiple choice format; classics are placed in museum
Health defined as the active process of refining body essences and cultivating vital forces: concept of "nourishing life" (maximizing physiological functions)	Health defined as the absence of pathology
Clinical diagnosis primarily based on "subjective" experience of the senses Clinical outcome primarily based on patient's subjective feeling of well-being and physician's collation of sensory information (tongue, pulse, etc.)	Clinical diagnosis primarily informed by "objective" instrumental data (as provided by prior Western medicine diagnosis) Clinical outcome primarily monitored through instrumental data (reduction of viral load in blood, disappearance of lump on x-ray, etc.)
Highly individualized diagnosis: emphasizes <i>bianzheng</i> (diagnosis by symptom pattern)	Standardized diagnosis: emphasizes <i>bianbing</i> (diagnosis by disease name)
Highly individualized treatment: favors flexible therapeutic approach which freely chooses from a wide variety of modalities, and within them, favors a flexible usage of prescription items	Standardized treatment: favors fixed modalities (herbs or acupuncture), and within them, promotes fixed herb regimens (patent medicines) and fixed point recipes
Use of wide range of clinical modalities, including the external application of herbs to acupuncture points, umbilical therapy, qigong exercises, waiqi emission, five-phase emotional therapy, alchemical dietetics, <i>ziwu liuzhu</i> acupuncture, etc.	Selective ratification of certain modalities that have a measurable effect on the physical body and that can be explained from the perspective of modern science, such as the internal administration of herbs and <i>ashixie</i> acupuncture
All inclusive scope of practice (includes emergency medicine, bone fractures, serious diseases such as cancer, etc.)	Selective scope of practice (chosen areas in which modern studies have shown an advantage of TCM over Western medicine, such as chronic pain or allergies)
All encompassing training (may lead to clinical specialization in a traditional field, such as external medicine, if inspired by the clinical expertise of a specific teacher)	Progressive clinical specialization according to the model of Western medicine (acupuncture, internal medicine, external medicine, gynecology, pediatrics, tumors, cardiovascular diseases, digestive diseases, etc.)

Combination of Western and traditional modalities, if employed, is performed according to Chinese medicine criteria (i.e., Zhang Xichun's method of energetically classifying aspirin and integrating it as an alchemical ingredient into traditional formulas)

Combination of Western and traditional modalities is recommended in most cases; combination follows Western medicine criteria (i.e., abdominal surgery plus post-operative administration of herbs with anti-adhesive effect such as magnolia bark)

1971 US James Restin (Nixon administration) appendectomy w/ acupuncture anesthesia

1983 Ted Kaptchuk

1996 FDA reclassified acupuncture needles as Class II medical device: no longer experimental; ie insurance reimbursement (oxford, aetna, blue cross blue shield NCCA license

Scholarly tradition

Barefoot Doctors

Fourth Uncle in the Mountain

YIN-YANG

All things are broken down into yin or yang

Yin of earth and yang of heaven merge to create a person

When yin and yang leave body we return to the Dao

Yin: shady side of hill: front, structure, inward, receptive, cold, storing, water, low, dark,

Yang: sunny side of hill: back, function, outward, creative, heat, transport, fire, high, light

Yin and yang are relative

Yin: solid organs (viscera—zang)

Yang: hollow organs (move things) (bowels—fu)

Functions of Yin:

1. cools: by virtue of its fluidity, yin cools the body, allowing body temp to be maintained when yin and yang are in balance
2. nourishes: in the form of Ying Qi, supplies nourishment to the meridians or organs (the body fluids and blood nourish all levels). Provides the material basis for life
3. provides rest/inactivity: helps us reserve and protect our energy, recover easily from fatigue and preserve a good quality of life for a long time.

Functions of Yang:

1. warms: warms the body. Source of metabolic fuel and energy
2. transforms: yang qi catalyzes all reactions and functions in the body (breakdown of foods into qi and blood, fluid transformation, etc.)
3. protection: wei qi defensive qi guards against pathogenic invasions
4. movement: yang qi moves the yin fluids and blood
5. holds: holds blood and organs in their proper places

Rules of Yin and Yang:

1. Opposition: all things have two aspects (yin and yang). Anything can be divided into yin/yang and any yin or yang can be further divided into yin/yang; ie Heart is a yin organ (holds blood) with a yang activity (pumps blood)
2. Interdependence: yin and yang create each other.
 - a. Qi is the commander of the Blood: Blood is the mother of Qi
3. Mutual Consumption: yin and yang control each other
4. Intertransformation: yin and yang transform into each other

Health: balance of yin and yang and the smooth flow of Qi and Blood

Interdependence:

Qi is the commander of the Blood

Blood is the mother of Qi

Qi (yang): matter on the verge of becoming energy and energy on the verge of becoming matter

Qi is responsible for:

1. moving blood
2. holding blood in its vessels

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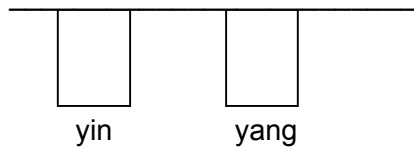
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3. transforming blood, ie metabolism
4. creating blood

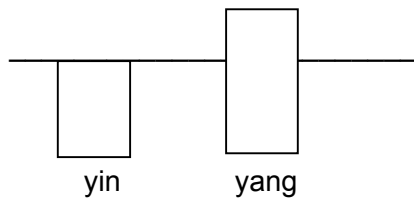
Blood (yin): nourishment

1. nourishes the organs the make the Qi
2. gives Qi something (substance) to move with

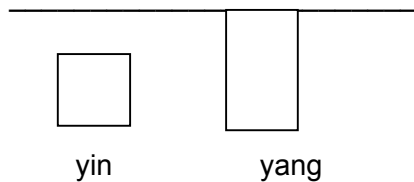
Mutual Consumption/Control:



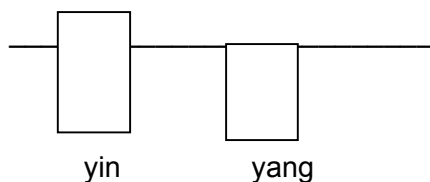
Balance



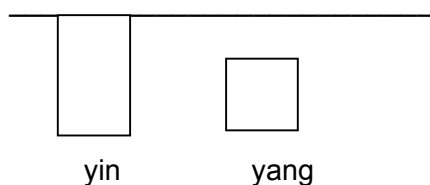
Excess/Replete yang (shi)
Consumes yin (water/blood)
Type A personality
Alcohol, red face, eyes, neck, loud voice
Greasy food
Dryness



Vacuuous/Deficient yin (xu)
Flushed face (malar flush), usually at night
“vacuity heat”, sore throat, night sweats, dry mouth and throat



Replete/Excess yin
will consume yang (fire)
dampness

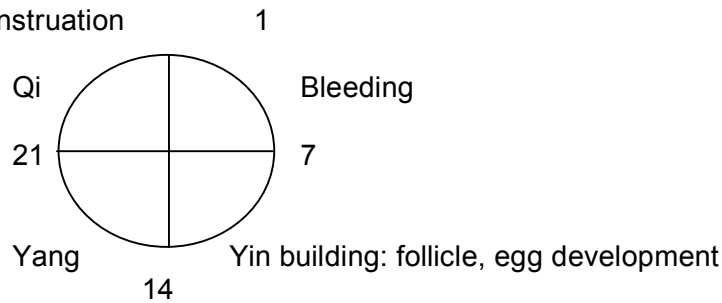


Vacuuous/Deficient yang
not enough fire
mild coldness/persistent
loose watery stools
fatigue, lethargy, depression

If yin and yang are left unbalanced for long time: 3 possibilities

1. illness: resolve by rebalancing w/ acupuncture/herbs, etc.
2. intertransformation: yin becomes yang at its zenith and vice versa

ie, menstruation



3. Yin and Yang separate: severe illness → death

Additional Yin/Yang Correspondences:

YIN	YANG
Passive, apathetic, listless	self confidence
Sadness, discouraged	aggressive
Flaccid muscle tone	firm tone
Pallid complexion	ruddy complexion
Cold	warm
Eyes no luster	bright w/ glitter
Slow speech, weak voice	rapid speech, strong shouting voice
Slow metabolism, dampness	fast metabolism, fire
Somnolence	insomnia
Chronic illness	acute, sudden onset, high fever
Fatigue, drowsiness	restless
Heaviness	lightness
Night	day
Obscured	radiant
Downward, inward, stagnation	upward, outward, movement
Damp, moist	dry

TCM: pattern differentiation; patterns of disharmony

10 Main Patterns:

1. 6 external evils (wind, cold, heat, damp, dryness, summerheat)
2. 5 Phases
3. Zang-Fu
4. Channels and Collaterals (meridians)
5. Qi, Blood and Body Fluids
6. 6 Stages (Shang Han Lun: how cold penetrates and influences)
7. 4 Levels (Wen Bing: how heat affects and penetrates)
8. 3 Burners (San Jiao/Triple Heater)
9. Disease Cause Patterns
10. 8 Principle Pattern Discrimination (Interior/Exterior, Hot/Cold, Vacuous/Repletion, Yin/Yang)

5 Phase Theory: introduced same time as yin and yang by naturalists.



System of Correspondences

WOOD:

1. gives birth and grows
2. associated w/ spring and wind
3. intuition, creativity, unfolding of person's potential
4. plans, decision-making
5. free flow of self-expression
6. children are "woody" (livers are large in proportion to rest of organs)

viscera: liver (military leader)

bowel: gall bladder

tissue: sinews (tendons, ligaments)

sense organ: eyes

sound: shouting

emotion: anger, irritability, frustration, feeling blocked, depression

smell: goatish

taste: sour

direction: east

color: green

climate: windy

when taxed, leads to frustration and depression. Plans and decisions tax wood energy. Wood is associated with intuition. PMS is associated with wood imbalance.

Balanced Wood – independence in harmony with the needs of others; benevolence

Yin – timidity; insufficient; weak sense of personal power

Yang – impatient; irritable; intolerant. Anger due to uncertainty. Easily frustrated; aggressive activity towards power. Big ego without concern for others. (flying off the handle)

FIRE:

1. full growth
2. heat, flaring up
3. summer
4. ripe
5. spirit, consciousness
6. communication
7. spontaneous and social

viscera: heart (emperor) and pericardium
bowel: small intestine (separates pure from impure) and triple burner
tissue: blood vessels
sense organ: tongue
sound: laughter
emotion: joy
smell: burning
taste: bitter
direction: south
color: red
climate: heat

when taxed, leads to lack of spirit or feeling a part of something

Heart; growth towards ripeness; joy; speaking ones truth. Fire represents spirit.
Balance – unity in all things; an ability to communicate; social; spontaneous
Yin – lacking interest in life; sad/melancholic; unloved/unlovable
Yang – manic; talking all the time; overextended/oversexual – in danger of burning out quickly

EARTH:

1. neither yin or yang: it is the center
2. transition b/w all seasons (everything returns to earth for restoration)
3. harvest function; reap maturity
4. solid matter, stability, practical
5. nourishment
6. transformation and transportation
7. caring, concern for others
8. analytical mind and thinking/pensiveness

viscera: spleen
bowel: stomach
tissue: flesh/muscle
sense organ: mouth
sound: singing
emotion: pensiveness, overthinking, worry, melancholy
smell: sweet/fragrant
taste: sweet
direction: center
color: yellow
climate: dampness

when taxed, leads to lack of care for oneself, cloudy thinking, apathy

Grounded, stable, solid, nurturing. Associated with an analytical mind; contemplation; melancholy.

Dampness taxes earth; affects earth organs. Sallow complexion may show disharmony
Yin – preoccupied with endless worries; obsessive thoughts; obsessive compulsive behavior

Yang – Overcaring; clinging, overnourishing. Overstepping personal boundaries
(addition to relationships)

METAL:

1. decay, rotting, turning over, things coming to an end
2. descending
3. autumn
4. becoming molded (forming)
5. withdrawal
6. dryness
7. ability to take in and let go easily: no attachments. If can't let go, can't take in
8. breath and rhythms

viscera: lung

bowel: large intestine

tissue: skin

sense organ: nose

sound: crying/weeping

emotion: grief

smell: rank

taste: spicy, acrid, pungent (makes you sweat, opens pores)

direction: west

color: white (shiny)

climate: dryness

Descending; can be molded; clean; Continuous rhythm in life; maintaining and dissolving bonds

Taxed by too much dryness (can affect lungs dramatically)

Refined, discriminating, discerning; hard edged and precise; very critical

Balanced Metal – has the ability to take truth and let the rest go (analogy to breathing in oxygen, exhaling the rest)

Yin Metal – trouble forming lasting bonds (due to fear of loss); living in the past

Yang Metal – represses grief or “offloads” on others, talking endlessly; “dumping”

WATER:

1. flows downward to its source
2. cold
3. winter
4. dormancy
5. process of storage and conservation of energy
6. focused willpower and ability to achieve goals and fulfill one's destiny
7. inner strength, faith in oneself to achieve goals

viscera: kidney (associated with major developments in life cycle)

bowel: urinary bladder

tissue: bone

sense organ: ears and 2 lower yin (anus/urethra) and external genitalia

sound: groaning

emotion: fear, fright
smell: rancid
taste: salty
direction: north
color: blue/black
climate: cold

Deepest yin; virtue – will power towards goals; developmental changes in life; inner strength; limitations of fear

Yin water – surrendering control; easily discouraged

Yang water – “willing what can’t be willed”; controlling and domineering (seeking safety); aggressive (to fulfill destiny)

Rules Governing the 5 Phases: how they interact



1. Non-Pathological

a. Engendering Cycle: Sheng cycle:

Mother-Son relationship/Generating cycle:

- i. One phase supports next phase and is generated by preceding phase
- ii. Wood engenders fire and is generated by water
- iii. Mother of wood is water; water is son of metal

b. Control or Restraining Cycle: Ke cycle:

- i. Keeps phase in check
- ii. Normal balance; keep in proportion
- iii. Wood is grandmother of earth: grandmother controls: earth dams water; fire melts metal, water quenches fire, etc.

2. Pathological

a. Over-Controlling/Overwhelming Cycle: weakness of phase

- i. Element being controlled is so weak, it invites disproportionate control

b. Rebellion/Humiliation/Insult Cycle: strength of phase

- i. Goes against control cycle

Wood (taxed by emotion, stress, lack of independence) insulting metal (stress-induced asthma). Metal is supposed to control wood. Metal has a downward cycle; wood moves upward and outward. Weak metal allows wood to “fly off the handle”. Too much upward and outward with no downward to balance. Wood attacks metal (lungs)., Eg. Emotionally induced asthma or hyperventilation

Water insults earth (loose undigested stool)

Liver-wood overacting on Spleen-earth (digestive symptoms)

Earth overacting on Kidney (edema, fluid retention, urinary retention)

To strengthen, nourish the mother so it can feed the son; and nourish the grandmother (control cycle)

	WOOD	FIRE	EARTH	METAL	WATER
Season	Spring	Summer	Indian Summer	Autumn	Winter
Direction	East	South	Center	West	North
Color	Green (Qing)	Red	Yellow	White	Black
Taste	Sour	Bitter	Sweet	Acrid/Spicy	Salty
Climate	Wind	Heat	Dampness	Dryness	Cold
Stage	Birth	Growth	Transformation	Harvest	Storage
Number	8	7	5	9	6
Ying/Yang	Utmost Yang	Lesser Yang	Center	Lesser Yin	Utmost Yin
Animal	Fish	Birds	Human	Mammals	Shell-covered
Domestic Animal	Sheep	Fowl	Ox	Dog	Pig
Grain	Wheat	Beans	Rice	Hemp	Millet
Yin Organ (zang)	Liver	Heart	Spleen	Lung	Kidney
Yang Organ (fu)	Gall bladder	Small intestine	Stomach	Large intestine	Bladder
Sense Organ	Eyes	Tongue	Mouth	Nose	Ears
Tissue	Sinews	Vessels	Flesh	Skin/body hair	Bones
Emotion	Anger	Joy	Pensive/though t	Sadness	Fear
Sound	Shouting	Laughing	Sing-song	Weeping	Groan
Smell	Goatish	Scorched	Fragrant	Rank	Rotten
Physical traits	Wiry; limber; long thin	Small; ruddy; balding, short life	Pear shaped; thighs; face is round in the jowls	Sharp edged, clean	Long torso, round face, inset eyes, dark coloring

ZANG-FU THEORY
Visceral Manifestation Theory
Viscera and Bowel Pattern Identification

5/6 Zang/yin/interior/solid/viscera
6 Fu/yang/exterior/hollow/bowel

Pericardium's job is to protect the Heart in Zang Fu theory. Usually inclusive w/ HT and not separate yin organ, but in Channel theory, the PC has its own channel and pathologies

Yin organs are considered more important than Yang organs. The organs are often paired with their exterior-interior related partner

Heart	Small Intestine
Pericardium	San Jiao/Triple Burner
Spleen	Stomach
Lung	Large Intestine
Kidney	Urinary Bladder
Liver	Gall Bladder

Zang organs:

- Produce, transform, regulate and store the vital substances (qi, blood, jing, shen, body fluids)
- They work best when full

Fu organs:

- receive, transport and excrete
- they discharge but do not store. They break down and absorb
- they work best when constantly emptied and filled

6 Curious/Extraordinary Organs: have both yin and yang functions (store and empty)

brain
marrow and bone
blood vessels
uterus
gall bladder (both a yang organ and a curious organ)

Brain/Marrow/Bones: all three related to KI. Jing fills marrow and then fills sea of marrow (brain).

Brain and bones are nourished by marrow. If marrow is strong, bones are strong and brain is healthy

Magical Pivot states brain is like the central nervous system: movement, fluidity
Nei Jing Su Wen: intelligence

Blood Vessels: HT rules and circulates the blood

Most yang organ of the blood: transportation road of blood

SP keeps blood in the vessels

LV stores and controls evenness of blood by ruling Qi function

LUNGS:

1. Rules/Dominates Qi: ingestion of Qing Qi (ginseng is qi tonic (turned to ying qi), goes to LU/SP; astragalus – turned to wei qi)
2. controls respiration (fatigue, lassitude, dislike of speaking, coughing, panting)
3. descends and disperses Qi: qi is to go downwards so you can inhale. Disperses to moisten skin and body hair
4. regulates water passageways (upper source of water)(descends water to KI – UB → urination)(moistens skin/hair: disperses to skin so can sweat (fluid of HT))
5. stores phlegm: (pathological) made by SP
6. controls opening and closing of pores: job of wei qi
7. controls wei qi: wei qi protects from exogenous invaders
8. manifests in skin and body hair (dry skin, rough skin)
9. opens to the nose: gives ability to smell (loss of smell, nasal flaring, difficulty breathing)
10. spirit is the po: animal spirit
11. tender organ: most easily exposed to outside world

LARGE INTESTINE:

1. receives waste and eliminates it as feces
2. reabsorbs the last of the fluids which are pure and excretes the rest

SPLEEN:

1. In charge of transportation (of nutrients) and transformation (of fluids); base of metabolic breakdown of food and fluids; sends sweat to the HT, mucus to the LU, urine to the KI
2. Manages the blood; keeps it in the vessels – maintains tension of arterial walls (bruising easily, low platelets, bloody stool)
3. controls central Qi rising/holds organs in their place; (prolapse, chronic diarrhea w/ undigested food)
4. nourishes the muscles; (atrophy, poor muscle tone)
5. controls the 4 limbs;
6. houses the Yi; thought, analysis, memorization
7. dislikes Dampness; likes dryness. Dampness injures SP and is formed when SP is taxed and not transforming and transporting properly. Dampness causes heaviness, sluggishness, pressure, feeling of a band around the head.
8. SP dislikes cold. (pale lips, loose stools from yang defic)
9. Opens to the mouth and manifests in the lips (pale mouth and lips)
10. controls taste and appetite (poor appetite, inability to taste, bad breath)
11. SP likes consistency of food intake/type/amount. Likes schedules

STOMACH:

1. receives and ripens food and fluids
2. root of acquired/post-natal qi (sea of food and fluids)
3. dislikes dryness and heat
4. ST qi descends

HEART:

1. Rules the blood and blood vessels: regularity of beat, keeps it flowing and vessels open (palpitations, arrhythmias)
2. Odds and ends of blood: excess of blood makes hair: quality of blood and moisture of hair shows state of blood (Kidneys rule graying, losing)
3. Houses the Shen/Ling: active daily function. Heart blood affects mental acuity, consciousness, sleep/wake patterns, sociability, communication, empathy (spirit disturbances, insomnia, forgetfulness)
4. Opens to the tongue: controls speech (irregularities, tongue-tied, stuttering, sores on tip of tongue, pale tongue, ulcers on tongue)
5. Manifests in the complexion
6. Dislikes too much heat
7. Fluid is Sweat: too much exercise can damage HT
8. paired w/ SI: urinary sx (Lin syndrome)

SMALL INTESTINE:

1. separates the pure from the impure/turbid: SI is where everything is dumped (bile from GB, waste from ST)
2. choosing what you need from what you don't need

PERICARDIUM:

1. protects HT from external pathogens; and internal pathogens (trauma, etc.)

SAN JIAO/TRIPLE BURNER/HEATER:

1. function but no form
2. integrates the 3 jiaos: mist, foam, ditch/slucice
3. yuan qi is circulated by SJ pathway. (stored in Kidney)
4. even distribution of warmth

KIDNEY:

1. root of yin and yang (of each organ): any long-term disease will eventually attack/tax the kidneys b/c it is the root
2. stores the Qi (weakness, fatigue)
3. dominates the fire at Gate of Vitality: original fire (warms ministerial fire (PC) and SP yang (metabolism) adrenals....: when fire wanes, yang deficiency, slow metabolism, weakness, fatigue, cock's crow diarrhea, decreased libido, fertility, willpower, etc.
4. warms the Ministerial Fire (fire of PC) (allows us to show the world who we are, communication, sociability, etc.)
5. houses the lumbar (low back pain, spinal stenosis, scoliosis)
6. dominates water metabolism
7. rules reception of Qi/grasps the Lung Qi: KI pulls down diaphragm w/ inhalation (asthma, SOB)
8. stores the Jing-essence
9. Rules growth, reproduction, development (infertility, menstrual issues, delayed development, birth defects)
10. produces marrow (feeds brain, sea of marrow → intelligence) and rules/governs bone (teeth are odds and ends of bone) (tooth decay, brittle bones, poor memory/thinking)
11. opens to the ears → hearing
12. manifests in the head hair (premature graying, losing hair) (dry hair → HT)
13. controls 2 lower yin
14. spirit is the Zhi: willpower

URINARY BLADDER:

1. usually treat KI, unless stoppage of bladder/urine

LIVER:

1. governs the free flow of qi (free coursing of qi) (hypochondriac pain, irritability, anger, depression)
2. maintains physical and non-physical qi, mental, creative, independence
3. qi dynamic makes bile and stored in GB. Controls qi dynamic of GB, Liver's job to control secretion of bile
4. stores blood (fatigue, no second wind, uterine bleeding)
5. governs sinews and tendons. (stiffness, spasms, trembling, parkinsonism)
6. manifests in nails (odds and ends of tendons) (deformed dry nails, brittle nails)
7. ability to contract and distend/extend (spasms)
8. opens into eyes and controls sight
9. time 1-3 am
10. houses the Hun, ethereal soul
11. interiorly-exteriorly connected to GB

GALL BLADDER:

1. yang and curious organ
 - a. yang: secretes
 - b. yin: stores bile
2. strongly connected to LV
3. bitter: bilely taste in mouth

ORGAN RELATIONSHIPS:

Heart and Lungs:

1. both located in upper jiao
2. HT rules the blood and blood vessels and LU rule qi
3. propulsion force of LU qi helps HT rule blood; (qi commands blood; blood mother of qi)
4. Fire controls metal

Heart and Spleen:

1. HT rules/moves blood; SP manages blood (keeps it in vessels)
2. ability of HT to have blood is dependent on SP making blood. Quantity of HT blood is dependent on SP qi. If not enough HT blood, shen can't reside
3. Fire nourishes earth

Heart and Liver:

1. HT rules/moves blood; LV stores blood.
2. if not enough HT blood, blood can get stagnant
3. emotionally, LV governs free coursing of qi (blocked qi causing anger irritability frustration); HT experiences emotions (connection to outside world, social interactions, etc.)
4. wood nourishes fire

Heart and Kidney:

1. HT in upper jiao dominates fire; KI in lower jiao dominates water
2. HT yang physiologically descends and with KI yang, warms KI yin. If not warm enough, water builds-up (edema, dampness, etc.)
3. KI yin ascends and balance HT yang so it doesn't become hyperactive
4. HT houses Shen, KI nourishes marrow which fills sea of marrow. Both have influence on consciousness and thought processes
5. HT rules blood; KI stores jing. Jing and blood have same source/beginning (ie, yin) and they support and engender each other. Blood and jing are both vital substances. If insufficient in jing, hard to make blood; consumption of one leads to deficiency of other.

Spleen and Lungs:

1. production of qi and production of blood depends on dispersion and descending function of LU; qi tonics go to SP and LU; ie ginseng, astragalus, licorice
2. LU rely on SP qi to transport nutrients to nourish so LU can extract Qing qi
3. SP is source of phlegm formation; LU store phlegm
4. earth nourished metal

Spleen and Kidneys:

1. KI is source of SP digestive fire; KI yang fuels SP's ability to transport and transform (failure: edema, loose undigested stool)
2. earth controls water

Spleen and Liver:

1. digestion capacity; when LV is free coursing the qi, SP qi ascends and ST qi descends. If not working, gas, distention, bloating, belching, etc.)
2. metal controls earth

Lungs and Kidney:

1. LU dominate respiration; KI dominate reception of qi; KI grasp LU qi
2. yin of KI and yin of LU nourish each other
3. KI steams LU with finest essence; LU descend fluid to KI
4. metal nourishes water

Lungs and Liver:

1. LU qi pulls down and LV qi ascends and moves outwards and courses through entire body
2. if LV ascends unchecked, must tonify LU; metal controls wood

Liver and Kidney:

1. LV stores blood; KI stores essence (also makes blood via marrow)
2. blood and essence have same source
3. through engendering cycle, if KI jing is weak it will be difficult to engender LV blood; water nourishes wood
4. LV governs free coursing; KI governs storage

Channels and Collaterals