The basic theory of Chinese Medicine

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Basic theory of Chinese Medicine

1. Yin and Yang

This is the **Yin-yang symbol** or **Taijitu**, with black representing *yin* and white representing *yang*. It is a symbol that reflects the inescapably intertwined duality of all things in nature, a common theme in Taoism. No quality is independent of its opposite, nor so pure that it does not contain its opposite in a diminished form: these concepts are depicted by the vague division between black and white, the flowing boundary between the two, and the smaller circles within the large regions.
**Appendix  Dynasties in ancient China:**

<table>
<thead>
<tr>
<th>Dynasties</th>
<th>Period</th>
</tr>
</thead>
<tbody>
<tr>
<td>Prehistoric Times</td>
<td>1.7 million years - the 21st century BC</td>
</tr>
<tr>
<td>Xia Dynasty</td>
<td>21st - 16th century BC</td>
</tr>
<tr>
<td>Shang Dynasty</td>
<td>16th - 11th century BC</td>
</tr>
<tr>
<td>Zhou Dynasty</td>
<td>Western Zhou (11th century BC - 771 BC)</td>
</tr>
<tr>
<td></td>
<td>Eastern Zhou</td>
</tr>
<tr>
<td></td>
<td>---- Spring and Autumn Period (770 BC - 476 BC)</td>
</tr>
<tr>
<td></td>
<td>---- Warring States Period (476 BC - 221 BC)</td>
</tr>
<tr>
<td>Qin Dynasty</td>
<td>221 BC - 206 BC</td>
</tr>
<tr>
<td>Han Dynasty</td>
<td>Western Han (206 BC - 24 AD)</td>
</tr>
<tr>
<td></td>
<td>Eastern Han (25 - 220)</td>
</tr>
<tr>
<td>Three Kingdoms Period</td>
<td>220 - 280</td>
</tr>
<tr>
<td>Jin Dynasty</td>
<td>Western Jin (265 - 316)</td>
</tr>
<tr>
<td></td>
<td>Eastern Jin (317 - 420)</td>
</tr>
<tr>
<td>Northern and Southern</td>
<td>Northern Dynasties (386 - 581)</td>
</tr>
<tr>
<td>Dynasties</td>
<td>Southern Dynasties (420 - 589)</td>
</tr>
<tr>
<td>Sui Dynasty</td>
<td>581 - 618</td>
</tr>
<tr>
<td>Tang Dynasty</td>
<td>618 - 907</td>
</tr>
<tr>
<td>Five Dynasties and Ten</td>
<td>Five Dynasties---- Later Liang (907 - 923)</td>
</tr>
<tr>
<td>States</td>
<td>---- Later Tang (923 - 936)</td>
</tr>
<tr>
<td></td>
<td>---- Later Jin (936 - 946)</td>
</tr>
<tr>
<td></td>
<td>---- Later Han (947 - 951)</td>
</tr>
<tr>
<td></td>
<td>---- Later Zhou (951 - 960)</td>
</tr>
<tr>
<td></td>
<td>Ten States (902 - 979)</td>
</tr>
<tr>
<td>Song Dynasty</td>
<td>Northern Song (960 - 1127)</td>
</tr>
<tr>
<td></td>
<td>Southern Song (1127 - 1279)</td>
</tr>
<tr>
<td>Liao Dynasty</td>
<td>916 --- 1125</td>
</tr>
<tr>
<td>Jin Dynasty</td>
<td>1115 --- 1234</td>
</tr>
<tr>
<td>Yuan Dynasty</td>
<td>1271 --- 1368</td>
</tr>
<tr>
<td>Ming Dynasty</td>
<td>1368 --- 1644</td>
</tr>
<tr>
<td>Qing Dynasty</td>
<td>1644 --- 1911</td>
</tr>
</tbody>
</table>
Four aspects of Yin-Yang relationship

A. The opposition of Yin and Yang

B. The interdependence of Yin and Yang

C. The mutual consuming of Yin and Yang

D. The intertransformation of Yin and Yang
2. The Five Elements

A. Generating sequence

B. Controlling sequence

C. Overacting sequence

D. Insulting sequence

Main correspondences of five elements

<table>
<thead>
<tr>
<th></th>
<th>Wood</th>
<th>Fire</th>
<th>Earth</th>
<th>Metal</th>
<th>Water</th>
</tr>
</thead>
<tbody>
<tr>
<td>Zang</td>
<td>liver</td>
<td>heart</td>
<td>spleen</td>
<td>lung</td>
<td>kidney</td>
</tr>
<tr>
<td>Fu</td>
<td>gall bladder</td>
<td>S. intestine</td>
<td>stomach</td>
<td>L. intestine</td>
<td>urinary</td>
</tr>
<tr>
<td>Tastes</td>
<td>sour</td>
<td>bitter</td>
<td>sweet</td>
<td>pungent</td>
<td>salty</td>
</tr>
<tr>
<td>Sense Organ</td>
<td>eye</td>
<td>tongue</td>
<td>mouth</td>
<td>nose</td>
<td>ear</td>
</tr>
<tr>
<td>Tissue</td>
<td>tendon</td>
<td>vessel</td>
<td>muscle</td>
<td>skin</td>
<td>bone</td>
</tr>
<tr>
<td>Emotions</td>
<td>Anger</td>
<td>Joy</td>
<td>Pensiveness</td>
<td>sadness</td>
<td>Fear</td>
</tr>
</tbody>
</table>

3. The vital substance

1. Qi

A. Original Qi
B. Gathering Qi
C. True Qi
D. Nutritive Qi
E. Defensive Qi
F. Central Qi
G upright Qi

2. Essence

A. Pre-birth essence
B. Post-birth essence
C. Kidney essence

3. Blood

4. Body fluid

Jin---Clear, light, thin-watery
Ye---Turbid, heavy, dense

5. Mind (Shen)

4. The transformation of Qi

1. The Original Qi is the motive force for the transformation of Qi

2. The fire of the gate of life (Ming Men) is the warmth for the transformation of Qi

3. The Qi mechanism---The dynamics and physiology of the transformation of Qi

A. Ascending---descending

B. Entering---exiting
5. The functions of internal organs

1. Five Zhang organs

1. Heart
   1. Governs blood and blood vessels
   2. Manifests in the complexion
   3. Houses mind
   4. Opens into the tongue

2. Liver
   1. Store blood
   2. Ensures the smooth flow of Qi
   3. Controls the sinews
   4. Opens into the eyes

3. Lung
   1. Governs Qi and respiration
   2. Controls channels and blood vessels
   3. Controls the diffusing and descending of Qi and body fluid
   4. Opens into the nose

4. Spleen
   1. Governs transformation and transportation of food essence and Qi
   2. Controls the ascending of Qi
   3. Controls blood
   4. Controls the muscles and the four limbs
   5. Opens into the mouth and manifests on the lips

5. Kidney
   1. Stores essence and govern birth, growth, reproduction and development
   2. Produce marrow, fillup the brain and control bones
   3. Govern water
   4. Control the reception of Qi
5. Open into the ears

**Pericardium**

1. Protects heart

2. Six Fu organs

1. Small intestine

   1. Controls receiving and transforming
   2. Separates fluid

2. Large intestine

   1. Controls passage and conduction
   2. Transforms stool and reabsorbs fluid

3. Gall bladder

   1. Stores and secretes bile
   2. Controls decisiveness

4. Bladder

   1. Removes water by Qi transformation

5. Sanjiao (triple burner)

   1. Mobilized the original Qi (Yuan Qi)
   2. Controls the transportation and penetration of Qi
   3. Controls water passages and the excretion of fluid
3. Six extraordinary yang organs

1. The uterus
   1. Regulates menstruation
   2. Houses the fetus during pregnancy

2. The brain
   1. Controls intelligence
   2. It is the sea of marrow and controls sight, hearing, smell and taste

3. Marrow
   1. Fill the bones
   2. Contributes to make blood
   3. Nourishes the brain

4. The bines
   1. Contributes to make blood
   2. Nourishes the brain

5. The blood vessels
   1. House blood and are the vehicle for the circulation of Qi and blood
   2. Transport the refined food essence, Qi and blood all over the body

6. The Gall bladder