These are an ever evolving set of notes for the 10 weeks Fundamentals Class at Emperors College. They draw upon my own class with Chris Ting L.Ac at SAMRA University many years ago as well as notes created by previous Emperors teachers: Irene Heller, Yvonne Farrell, Cyndee Overland and Simon Shapiro. There is nothing new about Chinese Medicine, only ways to think and teach it. These notes come from books such as CAM, Maciocia, Scheid/Bensky Formulas and Strategies and the several basics books from Chinese translations. I will do my best to credit and footnote sources yet there cannot help but be omissions. In addition I have benefitted greatly by the on-line discussion groups including the Chinese Herbal Academy and I thank all in these venues and to my students and colleagues to whom I have turned for answers. All mistakes are my own.
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1. Introduction
   Education
   Philosophy
   History

2. Yin and Yang
   The Vital Substances
   Shen, Qi, Xue, Jin/Ye, Jing

3. 5 Elements

4. The distribution of Qi
   Zang Fu Organs introduction

5. Zang Organs - Fu Organs

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   Pathology and Etiology
   Outcomes to disease

9. Acupuncture
   Meridians
   Extraordinary Vessels

10. Interrelations
• Douglas Eisenstark L.Ac

Education Tips:
• Your classmates, teachers and administrators are your future colleagues.
• Try not to talk in class.
• Don’t talk about your own or family case in class.
• Don’t worry about not knowing everything. Things will come back.
• Don’t be afraid to ask questions. If you have questions, chances are some one else does also. (And speak up so everyone can hear.)
• You will get angry. There are a lot of demands put on you.

The years
• Year one - learning to learn
• Year two - the meat
• Year three - review and expansion
• Year four - focus on the clinic and boards
Chinese religious philosophy comes under Medicine.

- Philosophy generally comes under ethics and governance.
- Therefore there is a confluence of mystical - spiritual - religious practices within the medicine.
- Incorporates
  - Clinical Medicine (curing people)
  - Medical theory
  - Philosophy
  - Chinese Philosophy
- Both binary (2’s)
- AND tripartite (3’s)
- Yin Yang - two’s
- Shen, Qi, Jing or heaven, human, earth
- The Tai Ji - undifferentiated whole
- Yin and Yang balance dynamically creating existence - process
- This interaction creates QI - process and potential within matter
- life
- Conception (yang)
- Activity (Qi)
- Decay (yin)

Clinical Medicine

- Acupuncture
- Herbs
- Tui-na (massage)
- Diet
- Qi Gong & Tai Ji
- Incantations and ceremony
- meditation

形之上学 - Chinese medicine - study above the form
形之下学 - Western medicine - study below the form

Acupuncture &
MOXA

在西方，针灸包括：

- 针
- 艾
- 放血
- 銮痧
- 吸血
- 草药

在中国：中国医学

- 哲学
- 宗教
- 冥想
- 太极/气功
- 按摩
- 草药“内医学”
- 艾
- 针灸

阴阳

- 黄帝说：“阴是对静止的象征，其能量象征大地，而阳是对运动的象征，其能量象征天空。因此，阴和阳是天地的法则。所有事物的诞生、成长、发展、收获和储存都是按照阴和阳的规律进行的，所以阴和阳是所有事物的指导原则。在阳胜阴败和阳胜阴败的过程中，情况会多种多样，所以阴和阳是变化的根源。阴生长，而阳处于活力状态，而阴偏胜，阳偏衰。从出生到死亡，所有事物都遵循阴和阳的原则，所以阴和阳是生死的基础。当阴和阳和谐时，精神就会出现，所以阴和阳是精神的居所。”
History
(Chinese Acupuncture and Moxibustion CAM - 1-11)

• Around 700 BC - First records

Shang dynasty - turtle shells - scabies, tinnitus, diarrhea, insomnia, diseases of head, eye, ear, nose and skin, gynecology, pediatric.

Western Zhou, spring and autumn

Mountain and Sea classic - pathological wind, abdomen masses, epidemic

Mawangdui Tombs - 52 kinds of diseases

The Neijing/ Yellow Emperor’s Classic of Internal Medicine
(200 B.C ?.)
2 parts
Su Wen - Plain Questions
Ling shu - Spiritual Axis

Su Wen
- set up as a conversation between the Yellow Emperor and Qi Bo much like Plato.
Subjects include
Theory of disease
Astrology
5 elements
Yin and Yang
Principles of Treatment
Diagnosis
Health lifestyle
Signs and symptoms

Ling Shu
Acupuncture and moxibustion
Zang Fu
Types of needling and techniques
Types of Qi
160 acupuncture points

Shang Han Lun 200 BC - Treatise on Cold Diseases - began “modern” herbal practices, pattern discrimination, systematic correspondence, 397 diagnostic and treatment principles,

Synopsis of Prescriptions of the Golden chamber - 3 kinds of disease - 250 prescriptions

Systematic Classic on Acupuncture - Huangfu Mi - 250 AD

Pulse classic Wang Shuhe - 24 types of pulse condition -

General Treatise on the Causes and Symptoms of Diseases- Chao Yuanfang during Sui Dynasty - 600 AD

700 AD - Acupuncture Colleges in Japan

Bronze Men - 1027 - Wang Weiji

1949 - Chinese Revolution - modern “TCM”
Wen Bing - warm diseases - 1600's

Taosim

Chinese - 300 AD
Based on Lao Tzu - nature and the individual
Counters Confucianism - family traditions

Buddhism

Certainly within the culture

"indigenous religions and folk medicine"

Most apparent to us in herbology, life style and diet.

Cultures of China and Asia

Basics of TCM includes:
Yin and Yang
Zang fu
Qi, blood, Body fluid
Etiology and Pathogenesis
Pathological Mechanism
Principles of treatment
Meridians

study of Neijing and Nanjing

Week 1/2
CAM - 11-19
Yin and Yang

1. function
2. location
3. time

CAM\(^1\) lays them out into several categories.

1) The structure of the body
2) Physiological functions of the body

\(^1\) Chinese Acupuncture and Moxibustion P. 15 (old edition)
3) Pathologies of the body
4) Clinical diagnosis

In order to appreciate these broad concepts it is imperative to learn that Yin and Yang have 5 laws or rules. I am going to present these 5 rules several times from slightly different perspectives in the following pages.\(^2\)

These Laws are:
1. Yin and Yang are in opposition and constrain each other.
2. Yin and Yang have dependence and independence with and from each other.
3. Yin and Yang are interrelated.
4. Yin and Yang transform into each other.
5. Yin and Yang each can be divided into further divisions of Yin and Yang.

1) In opposition and constraint. Yin and Yang are separate yet they exist only because of their opposition. The sky is Yang yet it only can be Yang because the Earth is Yin in relation. In Nature, Winter would only get colder and colder till nothing would live. Summer would turn into an endless inferno of flame that would eventually burn out to nothing. So Yang is needed to warm and restrict the winter cold. Half a year later Yin will do the same for the Yang of summer. \(^3\)

2) Interdependent In a Yin-Yang world Yin could not exist without Yang. Yin without yang would never move, never be nourished and eventually perish. Yang would forever be spinning out of control. Yang needs to bring functionality to Yin objects and Yin form allows Yang something to hold on to and orient towards. We could also say that we can only know Yin because there is Yang there to compare it to. To those who don’t know what Yin and Yang are there is only a chair. Knowing Yin and Yang allows one to see the legs as Yin and Yang as the chair seat.

3) Relationship (inter-consuming-supporting) Yin and Yang are in a supportive relationship with each other. It is natural that when one grows the other may diminish in size. This diminishment may or should be only temporary and the diminished side will then recover. Think of the tides on the sand. There may be more or less water or sand but eventually it will balance out. In dysfunction however (say: construction on the beach) the body has become imbalanced. It is the doctor’s job to correct this imbalance.

4) Transform Under the right conditions Yin and Yang will transform into each other. We can see that the day will begin in the morning as Yang, growing until the afternoon when it then declines (Yin) into the evening only to return to Yang once again in the morning. We can make the same analogy about the seasons. In the human body an illness often starts as Yin Cold and then transforms into a Yang Heat.

5) Divisibility We also see that this transformation means that Yin always contains the potential for Yang and Yang the potential for Yin. In the above example of the day, the morning is the growth of the day time (Yang within Yang) and afternoon is the decline of the day (Yin within the Yang). The evening then declines deeper into the night (Yin within Yin) and the late night (before daybreak) is the growth towards the day yet still in the night (Yang with Yin).

\[\text{YIN and YANG} \]

\(^2\) Many books present these as 5 laws while others present the first 4 with the addition of a fifth generality, that of divisibility.

\(^3\) Basics page 27
• May be viewed as 2 separate phenomenon with opposing natures
  – Or
• One phenomenon with different and opposing aspects
• A theoretical model but not a description of a concrete reality.

YANG

Yang
Light
Day
Sun
Activity
Heaven

YIN

Night
Moon
Dark
Rest
Inward

YIN    YANG
Still    moves
Form    energy
below    above
Water    fire
Contracts    expands

Heaven and Earth

• Heaven is an accumulation of YANG
• Earth is an accumulation of YIN

Generality and relativeness of Yin and Yang

• Generality means “exists in all things”.
• Relativeness means both exist in everything

Relativity in one of two manners- Yin and Yang:
• Can transform into each other
  • Any aspect of Yin or Yang can be divided into other parts of Yin or Yang

Relationship of Yin Yang

1. Opposition and restriction
2. Interdependence
3. Mutual consuming
4. Transforming
5. Infinite divisibility

Opposition and Restriction

• Opposite
• But relative
• Leaves are more Yang than roots but Yin than clouds
• Allows for development
• Coordination without chaos

Interdependence -

• Mutual dependence and interaction
• Cannot have day without night
• No activity without rest
• No trees without roots
• No clouds without seas
• No production of Yin without blood
• (medically: no qi without blood)

Consuming - equilibrium - relationship

• Always Balancing
• ___NOT always in Balance___
• (or even desirable)
• As yang moves the form of Yin also changes
• “Excess of YIN” = Excess Cold
• “Excess of YANG” = Excess heat
• “Consumption of YANG” = deficient cold
• “Consumption of YIN” = deficient heat
• “Excess of YIN” creates Excess Cold
• “Excess of YANG” creates Excess heat

Mutual Transforming
At its extremes:
– Yin becomes Yang
  • Yang becomes YIN
– Under the right conditions

Divisibility
Every part of Yang has an aspect of Yin within it
Every aspect of Yin has a Yang part to it.

Yang (defensive) Qi grows in the morning and the Evil/Pathological Qi is lowest. As the evening starts the Evil Qi grows and the Yang qi declines until the midnight when the Evil is at its highest and Yang remains resting in the internal organs. - Ling Shu

Yin and Yang and the body

<table>
<thead>
<tr>
<th>YIN</th>
<th>YANG</th>
</tr>
</thead>
<tbody>
<tr>
<td>Front</td>
<td>Back</td>
</tr>
<tr>
<td>Bottom</td>
<td>top</td>
</tr>
<tr>
<td>Inside</td>
<td>outside</td>
</tr>
<tr>
<td>Medial</td>
<td>lateral</td>
</tr>
<tr>
<td>Structure function</td>
<td></td>
</tr>
</tbody>
</table>

Disease

<table>
<thead>
<tr>
<th>YANG</th>
<th>YIN</th>
</tr>
</thead>
</table>
• Acute
• Rapid
• Heat
• Exterior

Organ groups

2 Yin Yang organ groups

<table>
<thead>
<tr>
<th>Zang/Yin</th>
<th>Fu/Yang</th>
</tr>
</thead>
<tbody>
<tr>
<td>Lung</td>
<td>Large Intestine</td>
</tr>
<tr>
<td>Spleen</td>
<td>Stomach</td>
</tr>
<tr>
<td>Heart</td>
<td>Small Intestine</td>
</tr>
<tr>
<td>Kidney</td>
<td>Urinary Bladder</td>
</tr>
<tr>
<td>Pericardium</td>
<td>San Jiao</td>
</tr>
<tr>
<td>Liver</td>
<td>Gall Bladder</td>
</tr>
</tbody>
</table>

• The opposition of Yin and yang

Eg: warmth dipels cold and cooling takes away fever

If mutual opposition gets out of balance then yang excess will create yin deficiency eventually

The opposition of Yin and yang in the clinic:

Yang organ acupuncture channels travel on the back and sides (one exception).

Yin organ acupuncture channels travel on the front of the body.

All yang channels start or end on the head. The Yang channels flow downward.

Yin channels begin or end below head. The Yin channels flow upward.

Upper body more affected by external conditions.

Lower body more affected by internal conditions.
Zang (Yin organs)
“solid” - create and store essences, substance, structure

Fu (Yang organs)
“hollow” - constantly filling and emptying, separating and excreting

Blood and Qi are in constant relation.
Blood in Yin while Qi is Yang.
Qi warms, supports, raises, protects, transforms all Yang.
Blood nourishes and moistens Yin.

THE 5 LAWS OF YIN AND YANG

1) Opposition
Opposition also means restriction to allow for a dynamic balance.
“yin and yang is the one divided into two.”
“Extreme motion must be calmed with stillness, the hyperactivity of yin must be pacified by yang.”

2) The interdependence of Yin and Yang
“if there is Yin, so must there also yang, if there is yang so there also be Yin”

Yin and yang need each other -
Movement (yang) is needed to sustain yin functions
Yin is needed to provide the foundation for Yang
The imagery is that of the wood (yin) which needs to fuel the fire (yang).
Yin is on the inside and acts as the guard to Yang.
Yang stays outside to serve Yin.

In other words, even Yin needs to transform and change with the help of Yang.
It is a Functional relationship.

3) The inter-consuming and supporting relationship
Balance is not fixed - Yang needs to consume some of Yin to move
The changes (nutrients) that Yin needs, also needs Yang in order to do so. (If not cold may turn to heat, for example)

4) The inter-transforming relationship
Yin may become Yang and vice versa at their extremes.
Eg: in response to high fever the body may become cold if not treated.
Treatment is then to transform Yin to Yang and Yang to Yin

PLUS.....

5) Infinite divisibility of Yin and Yang
Yin and Yang can be divided into Yin within Yang, Yang within Yin etc...

Night is Yin
Day is Yang

Right?
Infinite divisibility of Yin and Yang

But morning (before noon) is yang within Yang
And afternoon is yin within Yang

Early evening (before midnight) is Yin within Yin
Late evening (after midnight is yang within Yin)

(note noon itself is not Yang within yang, etc...)
The following are natural and ever changing examples of the inter-consuming relationship. When these processes become extreme, violent or otherwise cannot be recovered then disease occurs.

Equal

1) Excess Heat An Excess condition. Growth of Yang that over time consumes the Yin. This is called **Excess Heat**.

2) Excess Cold An Excess condition. Growth of Yin eventually over time consumes the Yang. This is called **Excess Cold**.

3) Yang deficient cold
Weakness of yang
A Deficient (XU) condition.

Leads to the appearance of more Yin. This is called **“Yang deficient Cold”**

4) Yin deficient (or empty) heat
Weakness of yin. A Deficient (XU) condition. Leads to more appearance of Yang. This is called **“Yin deficient (or empty) heat”**. It can show up as “deficient heat signs” - slight flush to the cheeks, red tongue with no coat (no fluids), hot flashes, insomnia etc...

Weakness of yin is called **“yin deficiency”**. This seems to be the most difficult for students to grasp.

This and the others are **“technical terms”** of TCM. They are not descriptions.

(5) Or than can be a decline of both Yin and Yang.
YIN and Yang and herbal qualities

Nature (4 qi)-
cold cool = Yin
Warm, hot= Yang

Five Flavors -
sour, bitter, salty= Yin
acrid, sweet = Yang

direction -
falling, sinking = YIN,
rising, floating = Yang

Yang scatters and transforms in qi
Yin is tranquil and congeals and so transforms in to physical form
CAM 51-58

The Vital Substances

The Vital substances include

Shen
Qi
Jing

Xue
Body fluids

The first 3 are called
“the 3 Treasures”

– Vital substances are within all living things, it gives them the potential for growth, development, life and death.

All the substances can be seen as forms of Qi but in different degrees of substantiality. Jing is the most dense or “coarse” while Shen is the most “fine” and insubstantial.

- Shen
- Qi
- Blood (Xue)
- Body Fluids (Jin/Ye)
- Essence (Jing)

From the Vital substances we have the 3 Treasures of Shen, Qi and Jing.

Qi

• 气 qi air, vapor; vital energy
• 氣 (traditional character) has 米 (mǐ) ‘rice’ added: 氣 steam rising from 米 rice as it cooks
• 天气 [tānqì]* n. weather
• 汽车 qìchē car
• 氧气 yāngqì - oxygen
• 力气 liqì* n. physical strength; effort
• 脾气 píqì* n. ①temperament; disposition
• 蒸汽 zhēngqì n. steam
• 客气 kèqì* v. be polite

Qi 气

Types of MEDICAL Qi - Many types of Qi - it’s all one Qi.

• Yuan - original [yuán] - “source Qi”
• Gathering - Zong [zòng] ancestor
• Zhen - True; real; genuine
• Nutritive - Ying - [yínɡ] camp
• Wei - defensive  wèi defend
• Zheng - zhèng right, straight, correct

6 Functions of Qi in MEDICINE
1. Transforming
2. Transporting
3. holding
4. raising
5. protecting
6. Warming

Three Treasures
Shen  - heaven - less dense - spiritual
Qi   - humans
Jing (Essence) earth  dense

JING • ESSENCE
• Definition: Yin essence
• Source: Pre heaven Qi
• Yang: transforms, invigorates all organs
• Yin: marrow, bone, blood

– JING has 3 parts
• Pre-heaven Jing
• Post-heaven Jing
• Kidney essence

Pre and Post Heaven Jing
Pre heaven/birth Jing said to be the energies of the Mother and Father at the time of conception.

Pre-natal - > birth - > Post-natal

• Basis of constitutional strength
• To all Zang organs
• Pathology: deficiency, retarded growth, poor development, premature aging, blood deficiency, mental retardation

- Pre heaven Jing: (Congenital/innate/pre-natal/reproductive) essence:
  • received from one’s parents and stored in kidneys.
  • said to be finite but nourished through life
  • Could be called the DNA of Chinese Medicine

JING functions

– 1) Jing controls growth, reproduction, development
– 2) controls 7 and 8 year cycles
– 3) basis of Kidney
– 4) Jing transforms into marrow

– Post heaven Jing comes from food and drink
– Surplus Qi said to return to Essence.
– Essence that is not discharged is gathers as essence in the Liver and transforms into blood.

– Pathology to [xiè] leak, drain; divulge

– Essence is a form of Qi and Yin and so essence can be transformed back into Qi.
– Essence and Qi engender each other.

SHEN

• “Mind “
• entire spirit (emotional, mental , spiritual)
• Mental facility that reside in the Heart
• Reflected in the eyes
• sparks of life - mental capability and capacity
• physical appearance
• shows in the eyes
• clear speech, behavior and attitude

PROBLEMS

– sleep
– eyes are clouded or lusterless
– forgetful
– insomnia
– agitation
– listlessness or lack of motivation
“Good Shen” depends on Essence from the Kidneys and Qi from the Spleen Stomach. Kidney is the source of Jing, the Spleen for Qi and the Heart is the center of Shen.

**TYPES OF MEDICAL QI**

**Yuan** 原
- “Original” •• [yuán] - “source Qi”
- Stored in Kidneys - depends on Kidney Jing
- Flows through the body via the San Jiao
- From San Jiao/Triple Burner flows into organs and out to muscles
- Primary source of energy, for good health

Aka: Gathering Qi, ancestral Qi, Essential Qi, Chest Qi, Da Qi

- Made from clear air of Lungs and Spleen qi
- Goes to throat (breathing) and heart
- Also to lower jiao below naval and down through Stomach meridian
- Promotes blood circulation to the the extremities

**Zong** 宗
- Called the purest and last form of transformed Qi
- Basically the combination of: Nutritive - Ying [-ying] camp and Wei - defensive

Zhen Qi is composed of
1. Ying circulates in the interior and nourishes.
2. Wei Qi circulates on the exterior and protects

“Without stopping, Ying flows in the blood vessels and Wei circulates outside of the blood vessels. Ying and Wei meet after 50 times of separate circulation. Yin and Yang are linked like a ring without beginning nor ending. Wei circulates 25 times in the yin meridians during the day and 25 times in the Yang meridians at night.” Ling Shu

**Ying** 营
- Nourishes internal organs
- "runs with xue/blood"
- Seen as indistiquishable from blood?
- Nourishes the zang-fu
- "acupuncture Qi?"

aka: Nutritive Qi, Camp Qi

**Wei Qi** 卫
- Flows on the most outer aspect of skin.
- Flows into organs at night. (Which is why you need blankets at night.)
- Associated with the Lungs
- Dependent on LJ/Kidney, Spleen and Lung


• Gu Qi 谷
Aka Food, Grain Qi
- What is produced by food and water

Zheng 正
aka: right, straight, correct - very generalized and broad term

· Evil/ xié 邪 -
  • that which attacks the body -
  • Often comes from outside
  • Zheng and evil qi fight each other in illness involving pathogens (but not dysfunction).

Organ Qi
Spleen Qi is Qi that which comes out of the Spleen, Lung Qi which comes out of the Lung etc…. The same qi but organ puts its “spin’ on it.

PATHOLOGY OF QI

• Deficiency
dizziness, tiredness, pale tongue,
symptoms worse with exertion

• Sinking - can be prolapse

usually of the Middle and lower body, worse than deficiency, bearing down sensations in abdomen or Lower Jiao

• Stagnation
Distension and pain, can be from menstruation, emotions, sprains, improper sleeping or sitting positions, overexertion

• Perversion or Rebellion of Qi
When the natural direction of qi is disrupted -
Like Stomach qi that goes up, Spleen qi that goes down, Lung qi which goes up, Liver qi rising too fast and too strongly.

Qi MOVEMENT -

• IMPORTANT:
• Lung qi descends
  • Spleen Qi goes down
  • Liver Qi goes up, out and around
  • Kidney goes up
Origin of Qi

- Food enters the ST
- Air to the Lung
- Action of yuan Qi turns Zong qi into Zhen Qi

6 Functions of Qi

1. **Transforming**
2. **Transporting**
3. **holding**
4. **raising**
5. **protecting**
6. **Warming**

Transforming
- Sp Qi transforms food to Gu Qi
- UB Qi transforms impure fluids to urine
- Ht Qi transforms Qi to Blood

Transporting
- Sp Qi transports Gu to Lung
- Lung Qi transports Fluids to Skin, descends to KI
- Ki Qi transports
- Body Fluids to Lung, impure Body Fluids, reaches to grasp Lung qi
- Liver qi governs flow of qi in all directions

Holding
- Sp qi holds Blood and Body Fluids in the vessels
- KID and UB Qi hold urine in the Bladder
- Lung Qi holds sweat inside the skin

Raising
- Sp qi raises organs
- KID grasps Lung qi
- aids Sp qi in holding up uterus and UB

Protecting
- Lung Qi - Wei Qi

Warming
- SP and K Yang Qi
- Sp digestive fire
- K governs Ming Men fire
Directions of Qi flow

- LU controls descending and dispersing
- LV controls smooth flow of qi in all directions
- K grasps Qi to aid LU in inhaling
- SP Qi ascends
- ST qi descends
- HT and K balance

4 Pathologies of Qi

Qi Xu
Qi Sinking
Qi Stagnation
Qi rebellion

Qi Xu/deficiency/vacuity

fatigue
easily sweats
pale complexion
worse with exertion

QI SINKING

Specific form of Qi Xu
failure of qi to raise
related to SP or K

QI STAGNATION

related to Liver often
pain, distension (bloating), migrates,
better with exercise
Pathology of Qi

QI rebellion

flowing in the wrong direction
LU - cough
ST - nausea, vomiting, belching etc.
Body Fluids

Blood

Blood (xue) 血
- Definition: form of Qi but dense, Yin, fluid
- Source: Spleen, food + fluid into Gu Qi
- Nature: dense, coarse, Yin
- Functions: moistens and nourishes all Zang fu organs, sense organs, tendons, hair, houses the mind.

Blood (xue)
- Distribution: flows with the Ying (nutritive) Qi to all parts of the body
- Pathology:
  - 1) deficiencies
  - Trauma, hemorrhage
  - Malnutrition
  - Spleen deficiency
  - 2) Blood Heat
  - 3) Blood stagnation

PATHOLOGY OF BLOOD

Deficiency of Blood
pale face, dizziness, insomnia, numbness, pale tongue, thready pulse

Stasis of Blood
pain, masses, stagnation of blood can be from deficiency or accumulation, heat, cold, Stagnation is an excess condition. tongue may be dusky, purple or have purple spots

Heat in the Blood
- can affect the Pericardium, can cause the blood to run out of its normal channels, may affect the Shen causing mania, insomnia etc., can cause blood dryness, rapid pulse, red

Body fluids Jin/Ye

2 major types: Jin and Ye
- Definition: liquid, yin, dense
- Source: Stomach
- Nature: Yin and dense

Jin
- Lighter, more yang
- Less dense
- Nourish and moisten
– Muscles and skin
– Sweat, tears etc...

Ye

• Denser
• Yin
• Nourishes and moistens
• Nourishes brain and spinal fluid, bones
• Lubricates orifices of sense organs
• Lubricates joint cavities

JIN YE - Fluids

flows:
• jin with Wei Qi
• Ye with Ying Qi

Fluid metabolism

• Zang organs: especially Lungs, Kidneys, Spleen
• Fu Organs: Small intestine, Urinary Bladder, San Jiao

Distribution of fluids

• Lungs: disperse downward to kidney, rest of body, related to skin
• Kidney: vaporize fluid to Lungs then to UB
• Spleen: send Qi up, transform and transport
(concept: All this through the San Jiao)

Qi and body fluids

• 1 Spleen qi, Lung Qi and Kidney transform body fluid
• 2 qi holds the fluid (sweat and urine)
• 3 qi produces fluids

Blood and Jin Ye

• 1/ mutual nourishment
• 2/ Jin Ye replenish blood constantly

Jin Ye pathology

• Fluid deficiency
• Fluid accumulation
– Example: qi stagnation leads to accumulation leads to damp, leads to heat
= damp heat accumulation
3. FIVE ELEMENTS
CAM 20-26
五行 wǔxíng

FIVE Elements/Phases

often seen as “naive” with limitations but is non-the-less is threaded throughout Chinese medicine and would not be Chinese Medicine without it.

- Philosophy of CM
  - Qualities and classifications of objects and movements
  - Ties Human physiology etc… to Nature
- Organ system - zang fu
  - Shorthand for the organs
  - Movements of the qi and quality of the zang-fu
    - Eg: Describes zang fu pathologies
- Distinguishing points on the body
- Schools of practice
  - Heavily used in Korean, Japanese for example
  - Worsley School - “5 Element Acupuncture”

A way to correlate the natural world to the body.

“The emperors of ancient times mixed Earth with Metal, Wood, Water and Fire to give form to the myriad of things”

Wood bends and straightens
Fire burns and flares
Earth provides sowing and nurturing
Metal adapts and transforms
Water moistens and descends

“The process of nature cannot be without generation nor restriction. Without generation, there would be no birth and growth, without restrain, excessive growth would result in harm”

Five elements because it is circular allows for the concept of the the “dominant qi or phase” (hyperactive) and the “recovery qi”
2 Century BC writing on 5 Element - Confucian view: not only to rules of nature, but to society and individual
5 modalities of the activities of qi

The controlling action of 5 elements is qi of earth. - (dlv)

Heaven has 6 qi, Yin and Yang, wind and rain, dark and light. When they descend they create the 5 tastes, colors and sounds. When in excess they create the 6 diseases.

行 [xíng] go; ok:, movement, elements, phases, 行动 action, behavior, conduct.

Water, in the northern quarter which is yin qi, The north stays below the yellow. the water nourishes the 10 thousand sources. level, equal, does not discriminate

The eastern quarter is the yang qi where the 10 thousand beings begin to appear.
Fire is in the southern quarter - the 10 thousand beings display themselves, change, transform and expand.
Fire means to transform. Here the yang qi are in charge and

Metal is in the western quarter. The western quarter, where yin rises and the 10 thousand are restrained and stopped. The term metal means to restrain

Earth is in the central region. The central region masters containing and ejecting.

north n. 北 běi
west n. 西 xī
east n. 東 dōng
earth n. 土 tǔ
south n. 南 nán

USE
To diagnose disease
To infer the course and cause of the disease
to use in treatment of disease

THE FIVE ELEMENTS/PHASES and the ORGANS

• Lung - Large intestine METAL
• Spleen - Stomach EARTH
• Heart - Small Intestine FIRE
• Liver - Gall Bladder WOOD
• Kidney - Urinary Bladder WATER
• (Pericardium and San Jiao fire)

Cosmological - Earth centered
EarthSp/Stomach in middle,
Liver on Left/East,
Lung on Right/West,
Kidney below/south,
Fire/Heart North above

The Generating Sequence
- Water grows the wood
- Wood grows the fire
- Fire creates the Earth
- Earth creates the Metal
- From Metal comes water

colors
- Wood green
- Fire red
- Earth yellow
- Metal white
- Water back/dark blue

smells
- Wood rancid
- Fire scorched
- Earth fragrant
- Metal rotten
- Water putrid

speech
- Wood shouting
- Fire laughter
- Earth singing
- Metal cry
- Water groan

emotions
- Wood anger
- Fire over joy
- Earth pensive
- Metal sad
- Water fear

“climates”
- Wood wind
- Fire heat
- Earth damp
- Metal dry
- Water cold

tissue
- Wood sinews
- Fire blood vessels
- Earth flesh/muscles
- Metal skin
- Water bone
There are 2 deficient actions and 2 excess actions.

They are:
1. The Mother invades the grandson (the mother is in excess) in a forward motion skipping one generation.
2. The Son Counteracts the Grandfather (the Grandparent is deficient) in a backwards motion.
3. The Son draws from the Mother (the son is deficient and pulls from the mother)
4. The grandson is Deficient and allows the Grandparent to invade it.

5 Elements Generation and restraint

Wood generates fire
“liver wood creates heart fire by storing blood to nourish the heart"

Fire generates earth
Fire from the Heart creates Earth/spleen by warming the spleen.

Earth creates Metal
Earth/Spleen creates Metal/lung by transporting “essence of food (qi and blood) to the lung.

Metal creates Water
The downbearing of lung qi to the kidney allows the inhalation (kidney grasping qi) and thus creating water.

Water creates Wood
Water/kidney moistens wood/liver by transforming kidney essence into liver blood.

Water restrains fire
Water/Kidney moistens the Heart/Fire making sure that the heart fire doesn't grow too large.

Fire Restrains Metal
Fire/Heart keeps Lung Qi from downbearing too strongly

Metal restrains wood
The downbearing of lung qi restrains Liver Yang from becoming hyperactive.

Wood restrains earth
Liver/wood qi keeps spleen qi upbearing and from becoming stagnant.

Earth restrains water
The transformation and transportation of spleen prevents keeps kidney water from accumulating.

Week 4
CAM  27-40
Zang - fu Organs
(Yin - Yang Organs)
Zang Yin Organs

• Tai Yin - Lung and Spleen
• Shao Yin - Heart and Kidney
• Jue Yin - Pericardium and Liver

Fu - Yang Organs

• Tai Yang - Small Intestine - Urinary Bladder
• Shao Yang - San Jiao - Gall Bladder
• Yang Ming - Large Intestine - Stomach

Major components

• Zang Fu organs
Channels and Meridians

also
• Extraordinary Organs
• Extraordinary Channels
• Collaterals

Zang Fu Theory

• “core of TCM”
Arguably slanted to herbology

Zang Organs

<table>
<thead>
<tr>
<th>Lung</th>
<th>Taiyin</th>
<th>Spleen</th>
<th>Shaoyin</th>
<th>Spleen</th>
<th>Kidney</th>
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<td>Liver</td>
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• “solid”,
• stores
• can be full (but generally not excess themselves)
• Makes and stores substances
• Yin - part of the “structure”
• Receives purified substances from the Fu organs
• More prone to deficiency

Fu Organs

• “hollow”
• Receive and discharge but don’t store
• Transforms food and drink to useful substances
• “functional” (not structural)
• More prone to excess

And!
6 “Extraordinary” organs

- Brain
- Bone
- Blood vessels
- Gall Bladder (yes, the same)
- Uterus
- Bone marrow

The beginning...

The Zang Organs (Yin)

Hand Taiyin
Lung

- Health manifests in the skin
- Water metabolism of the upper fluids
- Qi is made here... “sea of Qi”.... from air and Spleen qi*
- Governs Qi
- Regulate water passages
- The “florid canopy”
- Communicates with the outside world
- Disperse and descend fluids
- Open to nose
- Said to “control blood vessels”
- Delicate organ - aversion to cold and heat evils

* food (GU) Qi mix with Air Qi to create Ying (nutritive) Qi and Wei (defensive) Qi

Foot Taiyin
(Spleen)

- Health manifests in the lips
- “Spleen qi passes through to the mouth, if the spleen is functioning harmoniously, then the mouth can feel the five kinds of flavor.” If the spleen qi is abnormal there will be abnormal tastes and lack of appetite.”
- Earth - considered extremely important to the “earth school”.
- Often seen as the pancreas function in Western Medicine

- Governs transformation (food) and transportation (fluids)
- Controls blood
- Controls muscles and 4 limbs
- Controls raising of Qi
- Opens into mouth/lips
"Simply put, the relationship of the spleen to dampness is reflected in the functions associated with spleen qi and those associated with spleen yin. Both are necessary. Spleen qi involved in the transformation (removal) of pathogenic dampness while spleen yin is involved in providing nourishing yin and the nutritive aspect of the blood." Wang Ju ye

dampness removed by spleen qi – fluids provided by spleen yin
The spleen warms the 5 yin organs - moves - provides nourishment

Hand Shaoyin
(Heart)

• Health manifested in face
• The emperor
• Emperor fire
• Shen

• Governs blood and blood vessels
• Houses Mind (Shen + mental facility)*
• Manifests in complexion
• Opens to tongue (stuttering)
• Controls sweat
  – Mental activity (emotions)
  – Consciousness
  – Sleep
  – Memory
  – thinking

Foot Shaoyin
(Kidney)

• Health manifests in head hair
  – (Also clinically in bones, sexual function, fertility etc…)
  – Water
  – Most important to “kidney school”

• Stores Jing (Essence)
• Produce marrow, fills spinal cord, brain
• Controls bone
• Governs water metabolism
• Opens to the ears

Hand Jueyin
(Pericardium)

• Pericardium is also known as:
  – PC
  – Heart Protector
Hand Jueyin
• Last channel - organ to be recognized
• Protects the heart
• Takes the heat of the heart
Foot Jueyin
(Liver)

• Wood
• Health manifested in nails
• Opens to eyes
• Pathologically creates conditions for wind

• Stores blood
• Flow of Qi
  – Emotions
  – Digestion
  – Bowel secretion
Tendons

<table>
<thead>
<tr>
<th>INTERIOR</th>
<th>EXTERIOR</th>
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<tbody>
<tr>
<td>LUNG</td>
<td>3-5AM</td>
</tr>
<tr>
<td>LARGE INTEST</td>
<td>5-7AM</td>
</tr>
<tr>
<td>STOMACH</td>
<td>7-9 AM</td>
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<tr>
<td>SPLEEN</td>
<td>9-11 AM</td>
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<tr>
<td>HEART</td>
<td>11 AM - 1 PM</td>
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<td>SMALL INTEST</td>
<td>1-3 PM</td>
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<tr>
<td>UB</td>
<td>3-5 PM</td>
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<tr>
<td>KIDNEY</td>
<td>5 - 7 PM</td>
</tr>
<tr>
<td>PC</td>
<td>7-9 PM</td>
</tr>
<tr>
<td>SJ</td>
<td>9-11 PM</td>
</tr>
<tr>
<td>GALL BLADDER</td>
<td>11PM - 1 AM</td>
</tr>
<tr>
<td>LIVER</td>
<td>1-3 AM</td>
</tr>
</tbody>
</table>

Take away the times and you have the Interior Exterior Relationship (YIN-YANG/ZANG-FU)

<table>
<thead>
<tr>
<th>INT</th>
<th>EXT</th>
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<tbody>
<tr>
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<td>GALL BLADDER</td>
<td>LIVER</td>
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</table>

The Fu Organs

Small intestine Taiyang UB
San Jiao Shaoyang GB
Large Intest Yang Ming ST
Fu Organs

Foot Yang Ming
Stomach/ Wei

- So tied to Spleen that it thought of as being very Yin organ. The channel is only the Yang organ that runs on front of the body.
- SP/ST relationship
- Receives and digests food - rotting and ripening
- Assists SP with transportation of food
- Descends the Qi
- Fluid origination
  - "The St likes wetness and dislikes dryness"
- With Spleen - acquired essence
- Pathologies:
  - Food stagnation - causing all sorts of problems, including chest congestion
  - Fire - heart burn, dryness, bad breath, toothache and headache
  - Yin Xu - causing unremitting hunger, pain,
  - Rebellious Qi (burping etc)

Hang Yang Ming
Large Intestine

- Connected to Lung - metal
- Receive and excrete waste

- Pathology:
  - Damp heat - causing diarrhea or alternating loose and constipation
  - Dryness - causing constipation or "difficult stool" - often with heat dryness
  - Cold - causing pain
  - Qi stagnation - causing “bitty” constipation and/or pain relieved by bowel movement

Hand Tai Yang
Small Intestine

- "interior-exterior" Connected with heart - fire
- Separates the clear from the turbid - receiving and transforming
- In TCM more connected to the urination
- Often has heat causing UTI's.

pathology

1. small intestine heat
2. Qi pain
3. worms and parasites

Gall Bladder

- Also an “extraordinary vessel” -
because also stores and doesn’t receive food
Qi should descend- “interior- exterior” connected with Liver
- often has effect on emotions along with Liver

• Controls judgement

pathology
• Dampheat - jaundice
• Channel is prone to Qi stagnation as in sciatica, headaches
• deficiency is said to cause
timidity in decision making

Urinary Bladder

• Stores and excretes urine
Interior - exterior related to Kidneys
Also to Du Meridian going up the back.

pathology
Damp heat
Cold Damp

San Jiao
aka: triple heater, burner, warmer

• visceral cavities housing the internal organs
• official of “irrigation” between the 3 jiaos
• pathway of Yuan/original Qi
• also the 3 divisions of the body
• relationship with Fluids and Qi
• Relationship with the PC
• most all San Jiao pathologies involve the Fluids and most all Fluid pathologies involve the San Jiao

The Qi flows in a continuous pattern up and down the body in 6 paired channels.

They are following the "clock"... (You should know this already).

Lung LI
Sp ST
Ht SI
Kidney UB
PC SJ
Liver GB

grouped in their "hand and foot" groups they are (don't worry about the (open, pivot etc...)

Lung/Spleen Hand and foot Taiyin (open)
Ht/Kidney Hand and foot Shaoyin (pivot)
PC/Liver Hand and foot Jueyin (closed)
LI/ST Hand and foot Yang Ming (closed)
SI/UB Hand and foot Tai Yang (open)
SJ/GB Hand and foot Shao Yang (pivot)
The following is a description of what we might called a Pattern of disease. This is a paraphrasing of a writing by Sharon Weitzenbaum L.Ac on CHA Yahoo group. "disease factors" examples include blood stasis, Yin deficiency, Qi stasis etc... "location" = whether upper or lower body, interior or exterior or on a particular channel "symptom" generally what the patient complains about or can describe "person" can be an infinite factors of constitution, emotions, age etc... "presentation" is a group of signs and symptoms "syndrome" is basically a presentation that has been agreed upon and therefore classifiable. "diseases" are classifications of presentations that are agreed upon. They may be Western or Chinese. Generally a disease description is not adequate alone to make a CM (Chinese Medicine) diagnosis or treatment.

Taken all the above into account we come back to the 8 parameters.

**YIN/YANG**
- Cold – heat
- Internal – external
- Deficiency – excess

**INTERIOR AND EXTERNAL**

**EXTERNAL patterns**

- Exterior Cold
- Exterior Heat
- Exterior Deficiency
- Exterior Excess

- External pathogenic factor –
- acute onset, short duration
- SIGNS
- Aversion of cold, wind or heat, fever or chills, headache, nasal congestion, sore throat/itchy throat
- PULSE: Superficial
- TONGUE: No change

- acute onset, short duration
- SIGNS
- Aversion of cold, wind or heat, fever or chills, headache, nasal congestion, sore throat/itchy throat

- PULSE: Superficial
- TONGUE: No change
With cold - severe chills, mild fever, no sweating (pores closed off) -no thirst
INTERIOR PATTERNS

• External pathogen may have gone deeper
  – Internal Zang Fu disharmony
  – Direct invasion of pathogen

• More serious, more chronic, more gradual onset, longer duration, If fever then high, no fear of elements, urine and stool change

• PULSE: Deeper
• TONGUE: Change in coat

• HEAT AND COLD

HEAT PATTERNS

• heat – invasion of external factors, heat, dryness and damp
• transformation of external factors, wind, cold
• internal patterns of deficiency heat – yin

SIGNS AND SYMPTOMS

– Red face, red skin, aversion to heat, fast pulse, reduced secretions, thirst, excitable, rapid, like cold

COLD PATTERNS

– Invasion of wind, cold, damp
– Deficiency of YANG or QI
– Cold limbs, aversion to cold,

white face, clear copious secretions, watery stools, lack of thirst,
– slow movements, like warm drink

EXCESS - 实 shí solid; full; substantial (replete)
DEFICIENCY 虚 xū empty, void (vacuity)

Hyperactivity of pathogenic factor -
Deficiency caused by consumption of antipathogenic qi

• may be fatigue, shallow breathing, insomnia, night sweating, spontaneous sweating (CAM p. 293)

• DEFICIENCY (vacuous - vacuity)
Deficiency of anti pathogenic qi manifests as deficiency of:
1. Yin
2. Yang
3. qi
4. blood
1 - Deficiency of Yin - afternoon fever, slight redness in cheeks, night sweats, dry throat and mouth, dry stools, red tongue with no coat, thready and rapid pulse

2 - Deficiency of Yang - chills, loose stools, spontaneous sweating, no thirst, profuse clear urine, listless, pale tongue with white coat, weak pulse

3 - Qi deficiency -
Corresponds to Organ function - propensity to get ill, weak pulse, may be fatigue, may lead to blood deficiency

4 - Blood deficiency - pale, short or scanty menses, spirit lassitude, insomnia, spirit issues of free floating anxiety.

EXCESS -

Substantial agitation, loud voice, distention and fullness, pain worse with pressure, constipation or tenesmus, dysuria, thick and sticky tongue coating, excess pulse (CAM)

RELATIONSHIP of excess and deficiency

1) syndromes can be both excess and deficiency at the same time. Treatment based on which is most needed and which is syndrome is worse at any moment.

2) deficiencies and excesses can transform into each other much like Yin and Yang.

Examples:
1) excess heat can dry the fluids causing a dryness of fluids and blood (high fever, thirst, sweating, rapid pulse turns to peeled tongue, thready and weak pulse (CAM))

2) Deficiency creates problems for the organs in their functioning. Deficiency of Spleen can cause fluids to build up.

True and False Excesses and Deficiencies

1) True excess and false deficiency

1) True Excess and False Deficiency - example: heat in the body creates qi stagnation that creates symptoms of cold in hands and feet. All other signs however are of heat: rapid, full pulse, red tongue - known as “True Heat - False Cold”

1) example: deficiency of the Stomach Yin creates dryness and pain in the stomach area.

Yin and Yang:
• The designation of Yin and Yang includes Excess and Deficiency, Heat and Cold, Exterior and Interior

\[
\text{YANG} = \text{excess, heat, exterior} \\
\text{YIN} = \text{Deficiency, Cold, Interior}
\]

• There can also be collapses of either that can cause the collapse of the other. Collapse of Yin because Fluids are consumed Collapse of Yang because of exhaustion of Yang Qi.

• YIN collapse
  - sticky sweat, fever, warm hands and feet, irritability, shortness of breath, thirst for cold drinks, red and dry tongue, thready rapid pulse

• YANG collapse
  - profuse Cold sweat (often referred to as oily sweat), cold body, shallow breathing, no thirst or prefer warm drinks, pale and wet tongue, thready and deep pulse

Writing about the 8 Parameters:
Establishing the exact terminology for the 8 parameters presents a problem. Most books establish the 8 parameters as four pairs: Yin/Yang, Excess/Deficiency, Heat/Cold and Exterior/Interior. This creates one issue which we will see later, that of Yin and Yang being so close to Heat and Cold in many ways. Because of this many others have put Yin and Yang above the other three pairs and added Dry/Damp as the fourth pair. I will call this new configuration the 8 Parameters- augmented.

The 8 Principles
• Yin/Yang
• Excess/Deficiency
• Heat/Cold
• Exterior/Interior

The 8 Parameters- Augmented
All the below are considered Yang or Yin
• Excess/Deficiency
• Heat/Cold
• Exterior/Interior
• Dry/Damp

EXCESS AND DEFICIENCY
The struggle between Zheng/righteous Qi and Xie/Evil Pathogen is the primary fight within the body that determines our ongoing health. It influences not only the current illness itself but also the subsequent development of chronic disease patterns and recuperation.

Much has been said about Excess and Deficiency and the proper way to define these seemingly simple terms. Although not often mentioned in the medical literature, another useful term is that of the Chinese word: man⁴. It is often paired with zu to create manzu. Man means full or sufficient in the physical sense. Zu means foot and together they have the connotation of emotional contentment or satisfaction. The suggestion is then that life without excess or deficiency would be one of this contentment. With this understanding we can see that Excess “exceeds” what is comfortable while Deficiency falls below what is needed.

⁴ 滿足 mānzú
Deficiency
Deficiency is the absence of Zheng Qi. Zheng in this case can include those substances and processes such as Blood and Organ function. In the Su Wen, this is summed up simply as “Where Zheng Qi exists inside, Evil cannot enter”.

Excess
Excess is simply the external invasion or the internal presence of a Xie/pathogenic factor.

(However excesses also imply that there is some amount of Zheng Qi, otherwise Xie Qi would instantly cause Deficiency.)

The Struggle between the Evil and Righteous

External and Internal Diseases

External Conditions
External conditions are those that affect the skin and all come from external pathogens.

Interior Conditions
All conditions not exterior are considered interior.

Dryness and Dampness
As the “augmented” pair of the 8 Principles Dryness and Dampness are obvious opposites. Especially in herbal treatments knowing the amount of dryness and dampness is crucial to every formula. Both Dryness and Dampness are described more in depth in the section on Etiology.

SYNDROMES OF QI
SYNDROMES OF BLOOD
WEI, QI YING AND XUE
CAM 296-298

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5 虚 - xū - empty, void - aka vacuity
6 正气存内，邪不可干 - Su Wen
7 aka Repletion, sthenia et al
WEEK 7.
CAM 41-42
The 6 Extraordinary organs

1. Brain
2. Marrow
3. Bones
4. Blood vessels
5. Gall Bladder
6. Uterus

Store Yin essence but hollow. Don’t generally empty. Because of essence they are directly or indirectly connected to the Kidneys.

Brain
“The Sea of Marrow”. Mental functions including memory, and the sense functions of vision, hearing, touch, and smell. Kidney Essence produces Marrow which then nourishes the spinal cord and then the Brain. The Brain is closely related to the Kidneys. Healthy Brains are then dependent on both Kidney Essence and Heart Blood.

Uterus
- Regulates menstruation, conception and pregnancy.
- Closely related to the Kidneys and the extraordinary channels, Ren (Directing) and Chong (Penetrating) Mai (Vessel).
- Both the Ren and Mai originate in the Kidneys and are therefore necessary for healthy menstruation and pregnancy.
- Because the Uterus is closely related to Blood, the Heart, Liver and Spleen have a great deal to do with the Uterus functioning well.
- Closely related to the Stomach via the Chong (penetrating)

Menstruation and the Uterus
- heat in the blood causes menorrhagia or metrorrhagia
- Liver qi stagnant causes blood stasis and therefore painful periods

Marrow
The Marrow according to Traditional Chinese Medicine is the common substance which forms the bone-marrow, and fills the brain and spinal cord. It is produced by the Kidney Essence.

Gall Bladder
both a Yang organ and an extraordinary organ
stores bile as a “refined essence”.

Bones
related to the Kidneys.
store bone-marrow (bone marrow is considered a separate organ in some books)
Deficient Kidney Essence or Marrow creates weakness of the bones.

Blood Vessels
Obviously contains blood.

more about the

6 extraordinary (fu) organs

Brain, Marrow, Bone, Vessels (mai), GB and Uterus

qi heng zhi fu
奇恒 qihéng a.t. extraordinary - irregular but permanent - 之 zhī 's it - 腑 fū bowel.
Act like Zang but called Fu

Zang (store) <---- 6 extras ----> Fu (bowels)

6 extras store essences and distribute essences
Health and illnesses are said to not be dependent on the seasons....
Essences considered "yin" and animated by Yang

Most of our knowledge of the 6 extraordinary come from Su Wen/ Plain Questions chapter 11 and Ling Shu/
Spiritual Axis.

SW 11: 6 Extra are the "qi of earth", falling and descend
Regular Fu receive unclear qi to keep it away from the 5 zang organs - "qi of heaven", outward flow and don't
store.

LS 10 : When the human being starts life, the essences first become perfectly composed. Then the brain
and marrow (nao sui) are produce. The bones make the framework, the vessels (mai) nourishes the body, the
muscles create what is hard. The flesh partitions the body, the layers of skin are firm and the body and the
hair grows. The grains enter the stomach. "Vessels pathways" (mai dao) are established for the circulation of
the blood and qi.

All the 6 Extras are related to the Kidney via the concept of Essence.
Yet the Brain, marrow, bones (vessels-heart) more strongly related strongly to kidneys.
(GB and Uterus - masculine and feminine... Larre/de Vallee)

1) BRAIN and marrow
Brain most related to Kidney, UB organs and Du channel and Yin and Yang Qiao meridians.

SW 10: all marrow is dependent on the brain. "same nature"
"marrow combines to form the brain" (Basic Theories)
Brain is related to mental activities, audio and visual senses and some aspect of body movement. (BT)
Later writer, Wang Qingren: "The spirit and memory are not stored in the heart but in the brain."

Later writings - physiological function and pathology of the brain ascribed to the heart and to the five zang. heart-joy, lung-grief, spleen-intention, liver-anger, kidney-fear.

2) Marrow

formation of marrow related to congenital and acquired (pre and post natal jing).
WM: related to the cerebrospinal fluids

function (all kidney as well)
1) nourish the brain
2) supplement the bones
3) engender the blood

"sea of marrow"

du 20, du 16

If the sea of marrow is insufficient, there may be vertigo, tinnitus, aching in the neck, dizziness, visual blackouts and lethargy.

Brain/marrow and the Ye:
LS 36: When essence and ye come from the 5 grains and make a "gao"/ grease/paste. The paste seeks and penetrates into the hollows of the bone.

A lack, creates back pain, impotence, legs no longer work etc...

Marrow is vulnerable to heat and drying- serious diseases - heat in the meridians, but yin feeling of deep cold, yin and yang are imbalanced and destroying each other.

marrow circulates following the hollows inside the bones to eventually communicate with the brain.

--------------------

Bob Flaws book:
All the marrow homes to the brain.
Fluid pour into the bones and supplement the brain.

The Brain is yin yet the Brain is the uppermost position of yang and the marrow is the deeper in the body (Yin) yet one is not Yang and the other Yin in comparison.
Qi that is not used goes to the Kidney and makes Essence. Essence that is not used makes blood.
3) 脉(脉) mài  vessels: vein; pulse
Mai- circulation of essences (qi and blood) - fire
SW 17: the Mai are the fu (containers) of the blood
network of circulation
heart is the master of the Mai

Mai full and blood full or mai empty and blood empty is good

LS 53: mai empty and blood full = blood heat
Mai full and blood deficient means wind possible

ying flows inside, wei flows outside
Wei is like a mist, lively and quick and therefore cannot enter the mai
Ying is thicker and travels/enbanks the mai

Qi from solid foods enter the stomach the "clear qi" goes to the heart. From there the essences pervade the mai and create the nutrition.

the Mai store blood, ying qi and the spirit.

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<tbody>
<tr>
<td>ren 17, du 15, 14, st 9</td>
</tr>
<tr>
<td>Excess: chest full, red face, lack of breath</td>
</tr>
<tr>
<td>Deficient: shortness of breath, dislike of speaking</td>
</tr>
<tr>
<td>rebel: breathless, full in chest, red face</td>
</tr>
</tbody>
</table>

Therefore when qi of heart is empty (deficient) there is sadness (悲 - bēi s.v. sad; melancholy)

Mai, Blood and qi and inseparable -

Lung masters qi, heart is the master of Mai
Mai are the "fu" of the blood
Mai cannot exist without Qi

Zong Qi - 宗 'zōng - forefathers; ancestors - based on ancestral patterns

4) Bones
1 ) stores the marrow
2) support the body
thus related to the Kidney
teeth are a "surplus of bone"
5) **Uterus** -

**nu zi bao** 女子包 - woman's child wrapper
子宫zigōng - uterus/womb
包络 bāoluò - envelope

**yuèshì** - menses; periods; monthlies

1) Produces menses - 14 to 49-

SW: At the age of fourteen, the tianguí arrives, the ren (controlling) vessel flows, the chong fills, the menses come come and she can bear children.... at 49 the ren vessel empties, the chong vessel weakens, tian gui is exhausted, the passages of the earth are cut and she can no longer bear children.

menses most related to the Chong and Ren Meridian - both start at the uterus.

pathology: well known

2) Cultivating a Fetus -

blood is dominated by the heart, stored by the liver, commanded by the spleen and essence stored by the kidney.

bao mai - 包 - bag; wrap 脉脉 [mài] vein;
"the heart, kidneys and Uterus are linked by the Bao vessel and the bao luo" (Lyttleton)
the bao mai runs from the Heart to the Uterus
the bao luo runs from the Kidney to the Uterus
The uterus opens at ovulation - relies on the Heart
The uterus closes by the Kidney. (when weak, spotting)

The period empties the Chong - The bao vessel and bao channel bring Jing and Tian gui from the Kidneys, and blood from the Heart to the Uterus at ovulation time. The Ren is active after ovulation.

"Essences (both from SP/St and Kidneys) are the very deep source of the transformation of blood." (LiaV)
Therefore it is said that blood is the source of Blood.

6) **the Gallbladder**

considered a "clean organ" because if doesn't receive food or waste products

1) store and excrete bile and aid in digestion
bile formed in the liver and then flows to GB

2) decision making and emotions
deficiency of the GB - scared or frightened state

SW9: the other organs go to the Gallbladder to take decisions from it.

GB - Shao Yang - pivot between zang and fu (larre, de le vallee)

pathology: bitter taste in the mouth, uncontrolled dreams, agitation as if to be arrested,
WEEK 8.
CAM 254 - 264
8 parameters
Root and Branch
Pathology and Etiology
Outcomes to disease

Ben and biao

root = běn root/stem of plant foundation branch
Biāo root = cause syndrome deeper Zheng Chronic
branch = symptom Xie - Acute more urgent more superficial manifestation

Zheng vs. Xie
- Strengthen zheng to dispel xie
- remove xie to benefit zheng
- eliminate xie/excess then tonify zheng
- tonify first then eliminate
- eliminate and tonify in combination

• 1) treat branch in emergencies eg: Woman, 34, has been having uterine bleeding for 6 weeks. Her tongue is pale and she feels dizzy at times.

• 2) treat the root in less urgent cases
   A woman feels dizzy for a few days after her period. Her tongue is slightly pale after her period.

• 3) treat branch and root together
   Every month, a woman has heavy periods and feels dizzy for a few days. Her tongue is pale throughout the month.

• A 84 year old man comes in complaining of sciatica (pain from the gluteus maximus) which radiates down to the foot.
A 48 year old woman comes in complaining of sweating at night. During the day she gets periodic hot flashes.

ETIOLOGY & PATHOLOGY

The Causes of Disease - Etiology
In the Neijing, the Yellow Emperor's Classic of Internal Medicine from 722 B.C. Identified the two pathogenic factors of Yin and Yang. Later in the Golden Cabinet (200 AD) identified 3 Categories including 1) Evil Qi affecting the Channels and collaterals, involving the organs 2)intemperance in sexual life and 3) wounds, bites and stings.

The Pathogenic Factors
The Pathogenic Factors include: Wind, Heat, Fire, Cold, Damp, Dryness and Summerheat. When these are Internal Wind, Internal cold etc, they are usually tied to one of the Zang organs.

The Six External Pathogens
The Six External/Exogenous pathogens or factors are aspects of the natural world. These pathogens may be seasonable, environmental or from the household or place of employment of the patient.

External (Exogenous) Causes
The External/Exogenous Factors enter mainly through the skin, mouth and nose. Upon entering the body they can and often transform from the original pathogen. For example, it is not uncommon for Cold to quickly turn into Heat.

Cause of Disease

INTRODUCTION

"In antiquity men lived according to the Tao, the Way. They observed the law of Yin and Yang, were sober, and led a regular and simple life. For this reason, healthy in body and mind, they could live until they were a hundred years old.

Nowadays, men drink alcohol as if it was water, go in search of every pleasure and give themselves over to intemperance, so that they do not live beyond fifty.

The sages taught that in order to avoid external evils (diseases due to external causes), one should live a simple and peaceful life. Thus holding in reserve all of its energy, the body could not be attacked by illnesses. The wise man guards himself from desires so that his body will be at peace; his body may get tired, but not his spirit. It is by living in this simple manner that man can, still today, live for a hundred years."

Nei Jing

"Diseases arise from an identifiable cause or causes and the ability to identify these in each case is determined by the level of understanding of the practitioner.

1. The doctor who understands neither the cause nor the body condition but only treats the symptoms. In other words they can treat the "biao" or "branches". They will be successful some of the times but often not."
2. The doctor who can identify the symptoms as well as the underlying conditions (such as Zang fu Patterns) which are causing the symptoms.

3. The doctor who understands both the condition and the cause. This is the ‘superior doctor’. Why is this third level so important?

(a) promoting health education on a general level - how to live wisely in order to avoid disease, and
(b) recognizing a pre-disease condition and its cause or causes in a particular patient, and helping the patient rectify the situation through appropriate advice (with or without treatment).

Treat disease in the context of the patient’s lifestyle and character which often involves understanding the patient better than they understand themselves. Very often we simply do not recognize the cause of our own problem, even when it may be quite evident to others. The doctor can hold a mirror to the patient and help him see his own life more clearly.

• Meet the patient on their own terms.
• If they continue then this will (continue) to happen.

Knowledge of all the factors that may in general give rise to ill-health is in itself not sufficient. One must be able to recognize the relevant cause or causes in each case. One may thus avoid two pitfalls:
(1) having to dispense reams of advice on diet, emotions, overwork, exercise, relationships, sex-life etc., in the hope of hitting the mark, and
(2) seeing all problems as deriving from one's own ‘favorite’ cause whether diet, emotions or whatever. As someone said, "When the only tool you have is a hammer, all your problems look like nails". (Excerpted from Peter Deadman article JCM 1981)

The Neijing/ Yellow Emperor’s Classic of Internal Medicine (722 B.C.)

Pathogenic factors: Yin and Yang

Golden Cabinet (219 AD)

3 Categories

1) Evil Qi affect the Channels and collaterals, involving the organs
2) 4 limbs and 9 orifices affect the blood vessels and block them and affect the skin
3) Intemperance in sex life, wound and bites and stings

Golden Chamber - around 1000 AD

1) external invasion
2) internal injury (by emotional factors)
3) diet, traumatic injury, insects
and animal bites - (neither internal or external)

External Causes

six natural factors ("6 Yin/Excess") - too excessive or insufficient, too rapid and violent and Zheng qi is weak

1) may be seasonable or environmental or residential
2) can attack separately or in combination
3) can transform after entering (eg: cold into heat)
4) mainly come through skin, mouth, nose

- External or Exogenous factors include: (Note there is also internal Wind, cold etc... These are usually tied to one of the Zang organs at this point Wind - Liver, Spleen- Damp etc.)

**Wind**

prevails in spring but not limited to it.
moves and tends to rise, disperse upward and outward, considered Yang. Can affect the skin causing aversion to wind and sweating. Usually attacks the upper part of the body, headache, dizziness, deviation of the eyes and mouth (bells palsy)

Wind generally has a sense of movement to it with shaking, tremors, convulsions, vertigo, itchiness on the skin etc...

It is said that wind “is the most important pathogenic factor among the six exogenous factors”. By this it is meant that the other exterior causes: wind, cold, damp and damp can “attach themselves” to the wind component.

**Cold**

prevails mainly in winter a Yin pathogen and impairs the Yang qi it obstructs the Qi and blood in the channels - the pain it produces is usually considered sharp - knife like

Cold causes constriction and can cause spasms. If it hit the channels and collaterals and joints then it can cause cramping.

When it comes in through the pores it causes them to close and stop sweating which impairs the Wei and Ying qi from expelling it.

**Summerheat**

prevails in summer and comes from fire and heat.
It is a Yang pathogen
It produces high fever, upset and a full and rapid pulse

It rises and disperses causing the qi to be exhausted. There can be loss of body fluid by the opening of the pores causing more qi deficiency. This causes thirst, scanty urination, shortness of breath, tiredness and fainting.

**Dampness**

Dampness is a yin pathogen and obstructs the Yang qi.
Dampness is associated with the late summer just before autumn.
Dampness is Yin and is heavy and “turbid”.
Dampness tends to linger and be difficult to cure.
Damp can disturb the Spleen

**Dryness**

Dryness prevails in autumn.
Warm dryness in later summer.
Cool dryness in early autumn.
It goes to Lung and mouth and nose affecting Wei qi.

(Interior dryness from exhaustion of blood and essence by febrile diseases and loss of blood.)

Dryness impairs body fluids.
Dryness impairs the Lung
Lung is related to skin and body
hair - starts in the nose
dry cough with little phlegm,
asthma and chest pain.

FIRE
fire and warmth are of the same nature and only differ in degree
Fire burns and scorches - high fever, flushed face, blood shot eyes, aversion to heat, desire for cold,
constipation, red tongue with yellow coat, rapid pulse
Fire tends to flare upward - first affects the face and upper body.

Heart fire - red tongue Stomach fire - painful swollen gums
Liver fire - swollen eyes, fire attacks the body fluid and consumes qi
forces the body fluid out of the body(sweating), scorches fluids and consumes yin
dryness, constipation, dark scanty urine, thirst

Fire promotes Liver wind and accelerates blood circulation
scorches Liver-yin leading to more Liver wind - high fever, convulsions,
can eventually cause bleeding - nosebleed, from orifices, from veins and arteries, menstruation

may cause other skin problems such as rashes, swelling, ulcerations, macules, pain, itching often irritates the
Shen and the heart.
- irritability and insomnia, mania, restless,
unconsciousness, delirium

2) INTERNAL CAUSES

The SEVEN EMOTIONAL FACTORS

there really is no body-mind duality in Chinese Medicine the body is the mind and the mind the body

Anger injures the Liver
Joy the Heart
Grief/sadness the Lung
Worry the Spleen - thought
Pensiveness - the Spleen
Fear injures the Kidney jing.
startle; alarm
shock injures the Kidneys and Heart

Anger causes qi to rise - Liver
Joy - move slowly/relaxes - Heart
grief/sadness - consumes the qi - Lung
fear - descends/drenas the Qi - Kidneys
fright/shock - be “deranges”?scatters -

SHOCK

sudden - depletes the Heart and Kidneys
PTSD - where the Qi scatters
Sadness
deficiency of Lung qi deep pulse

Anger
rises causes vomiting invades the Spleen - diarrhea red tongue - wiry pulse

Fear and Fright
this means fearful generally over a long period of time

Worry and Pensiveness
excess mental work
also knots Lung Qi

Overjoy (overjoy)
- excess excitement
gloating? “triumphant?
heats up the heart

OTHER CAUSES of Disease
1. constitution
2. diet
3. overstrain
4. stress
5. sexual activity
6. lack of physical exercise
7. Wrong treatment and Qi Gong

Constitution
Constitution is seen as largely determined by the parents Jing or in more contemporary language, genetics.
how much determined by the parents and their health?
ADHD more common in older parents?
shock during pregnancy was said to be cause of epilepsy

Trauma
accidents can cause trouble much later in life
generally qi and blood stagnation

Diet
“chinese diet - small amounts of
many types of food in moderation and eaten leisurely"
cold foods and drink damaging Spleen qi irregular meal times damage the Spleen too much sugar and
carbohydrates damages the Spleen
hot and spicy burning yin overeating causes “food damage” or overburdens Spleen Stomach - eat till 80% full
Greasy rich creates dampness and Phlegm

Parasites
(generally we don’t see this)

Sexual Activity
Loss of Jing - Both amount and the attitude in which it is done.
Men- ejaculation
Women - menses, childbirth, sex
drunken sex - not good

Desire:
too little - Yang xu
too much - Yang excess addicted - Yin xu
frustrated - Liver Qi stagnation

Wrong Treatment
may be from Chinese Medicine but increasingly from Western Medications and treatments.

Treating an exterior condition wrongly

surgeries gone bad medications - cholesterol, high bloodpressure etc...

QI Gong
Can cause mental issues as well as
physical blockages and disturbances
shouldn’t be done by those in distress especially without a teacher

Retention of Phlegm and Fluid

Phlegm in my view is best expressed as “a disturbance of the fluids”

disturbance of water metabolism

Thicker turbid dampness is phlegm
Thinner dampness is fluid (rhuem)

“visible/substantial/concrete” phlegm
and
“invisible/insubstantial/formless” phlegm

A lot of disagreement about this:
My view:
visible is that which can be spat out other wise excreted
invisible is everything else

other view:
visible is that which can be observed either
through sound, touch or sight invisible is that which is shown only by signs and symptoms (although nodules
are often included here [?] )

Phlegm is created by the 6 exogenous factors or the endogenous ones.

Creates dysfunction of the Qi of the Lungs, Spleen, Kidney and the San Jiao.

Phlegm in the Lung causes cough and breathlessness

In the Heart causes palpitation and chest
tightness, mental confusion, coma etc...
Middle Jiao cause fullness, nausea, vomiting and dizziness
phlegm in the channels and collaterals
leads to numbness of the limbs,
hemiplagia (bells palsy or stroke)

Phlegm is the cause of “strange diseases”
Phlegm is both a robber and a victim

Blood Stasis

1) stagnant
2) outside of the vessels
formed by:
1) deficiency of qi, stagnation of Qi, blood cold or heat
   eg: Qi is deficient and then cannot propel blood which then gets stagnant
2) trauma leads blood outside of channels

Stasis
heart - chest tightness, palpitations, pain
Lung - chest pain, cough with blood
Stomach - stabbing pain and blood in stool
Liver - costal pain
heart - mania
uterus - lower jiao pain, dysmenorrhea, ameneorrhea,
clot is the menses, metrorrhagia
extremities - gangrene
locally - swelling, pain,
All cases - stabbing pain, purple spots and purple tongue, tongue, dry skin,
irregular pulse

DISHARMONY OF YIN AND YANG  CAM 262
CONFLICT BETWEEN XIE AND ZHENG

_________________________

_ Special terms of fluids____
(These are rather advanced concepts so don’t worry about them in a basics class,
but I am including them so you will know they exist)

Thin Fluids

1) slowing of fluid transformation and transportation
2) involve the Lung, Spleen and Kidney (&
San Jiao)

Lung - fail to descend the body fluids
Spleen - fail to distribute
Kidney - fail to support UB assimilation of fluids.
Esp: Spleen and Kidney Yang

“when fluids enter the Stomach, its warming steaming action lifts the essential qi of these fluids up to the Spleen”
Su Wen

Spleen Qi up to Lungs, fluids transported to UB, essential Qi of the fluids spreads outwards to the skin and the channels of the organs...

4 types of Thin Fluid (rhuem)

1) tan yin •••• (phlegm-retained fluid)- phlegm fluids in the stomach and intestines “phlegm and thin mucus”
2) Xuan Yin - Phlegm fluids in the hypochondrium - suspended thin mucus
3) yi yin - Phlegm fluids in the limbs - flooding thin mucus
4) Zhi yin - phlegm fluids above the diaphragm - prodding thin mucus
5) also chronic and deep within the body: liu yin - lingering thin mucus
6) fu yin - lurking thin mucus
also others from Sun Si Miao (682 AD)

1) tan yin -phlegm fluids in the stomach and intestines “phlegm and thin mucus” - fullness in the chest and sides, palpitations shortness of breath, throwing up frothy fluid, light head and dizzy, dry mouth with no desire to drink, white tongue coat
2) Xuan Yin - Phlegm fluids in the hypochondrium - gathers in the chest - pulling pain in the chest, coughing, can only lay on one side - rough breathing wiry pulse, shortness of breath - dry retching
3) yi yin - Phlegm fluids in the limbs causes edema, heat may build up, irritability, treat by sweating, edema in the limbs
4) Zhi yin - phlegm fluids above the diaphragm - prodding thin mucus - pushing up above the diaphragm into the lungs, face may swell with edema, severe asthma, “leaning upon something to be able to breathe”, profuse white phlegm, wiry pulse, when bad
-patient cannot lie flat, chills, aching back,

Quotes on the emotions

“Anger raises qi, joy slows it down, sorrow disperses qi, fear sinks it and fright makes qi chaotic” (怒则气上，喜则气缓，悲则气消，恐则气下，惊则气乱) (Plain Questions – Treatise on Pain).

“The liver, the General Minister is where strategy is born. The gallbladder, the minister of justice, is where decisions are born.” (肝者，将军之官，谋虑出焉。胆者，中正之官，决断出焉。
The Spiritual Pivot – The Original Spirit, “Ideas which persist are called will” (意之所存谓之志), and “Non-stop rage impairs the will, 志伤则喜忘其前言”
Basic Questions – Treatise on Pain, “Qi sinks in fear, jing deteriorates in fear and shuts the area above the diaphragm. Below the umbilicus there is swelling and thus qi movement is inhibited”

The Classified Classic (Lèi Jīng, 类经) of Zhang Jing-yue, “The function of the Po is to move and to act. Aches and itchiness are felt because of it” (魄之为用，能动能作，痛痒由之觉也), “The senses and consciousness of babies, as well as body movements, are the creative spark of the po (the Chinese word
used here for creative spark is ling as in the herb ling zhi. It connotes cleverness, wit, intelligence etc… - ed) "

Commentaries and Elaboration of the Profound Meaning of Yellow Emperor’s Internal Classic – Volume One (Huáng Dì Neǐ Jīng Zhēng Fā Wēi – Juàn Yī), “The spleen stores Yi, when the mind is unsettled, Yi is capable to coordinate it, and thus is the consulting minister. All deliberations and thinking, originally come from the Yi. Yi thus generates intelligence”

Wondrous Lantern for Peering into the Origin and Development of Miscellaneous Diseases – Volume Nine (Zá Bìng Yuán Lí Zhú – Juàn Jiǔ), “The form of visions seen in dreams are that of the soul of the liver” (梦中所见之形，既肝之魂)

Essentials of Medical Classic – First Volume (Yī Jīng Jīng Yī – Shàng Juàn,) “The hun is the spirit of the jing qi of yang. Qi is the yang of the human body, and blood the yin. Yang is bound to the yin and qi cannot flow without blood........In daytime the hun travels to the eye and become vision, in nighttime the hun return to the liver to sleep. A restless hun leads to numerous dreams. A weak hun leads to timidity ”

Outcomes to Disease
There are several outcomes to a disease process. The most common is that the Zheng overcomes the Xie and health is restored. This may happen spontaneously in a healthy body or with the help of medicines and/or lifestyle changes.  

If the improper medicinal therapy is not used then there can be a decline in the overall health. Xie/Evil may wear out the Zheng Qi, especially when the Zheng starts out relatively weak or the Xie is particularly virulent. Without the help of either rest, proper diet or medicine, the Zheng begins to be worn down in its battle. What had begun as an excess syndrome then turns into deficiency. The affects can be upon the qi, blood, the zang-fu organs, the fluids or the meridians. Should the process not be interrupted then damage can be permanent with a chronic disease. In a worse case scenario either Yin and Yang can collapse and end in the separation of Yin and Yang of which the result is the death of the patient.

8 In Chinese Medicine these methods include emesis, purging, diaphoresis, tonification, sedation and harmonization.
WEEK 9.  
MERIDIANS  
CAM 59-65  

The Eight Extra Meridians  
CAM 82-88  
12 DIVERGENTS AND 15 COLLATERALS  
88-114  

FUNCTIONS OF THE MERIDIANS AND COLLATERALS  

1. Transports Qi and blood and regulates Yin and Yang  
2. Resists pathogens and reflecting symptoms and signs  
3. Transmitting needling sensation and regulate deficiency and excess  

12 DIVERGENTS AND 15 COLLATERALS  
branch out from the 12 main meridians at the four limbs  
extend the main meridians into the thoracic, abdomen and head  

The Eight Extra Meridians  
also know as the “Secondary vessels”  

• Only Ren and Du have their own points.  
• The 8 extras carry the “extra” Qi of the 12 regular Meridians.  
• Said to be the first channels created in the developing fetus (Ren and Du first)  
• the Extraordinary vessels come from Kidney essence  
• said to warm the organs internally and moisten the space between the skin and muscles  
• generally considered a “deeper” treatment or more generalized  
• “brings essence into play”  

• Du, Ren and Chong regulate the 7 and 8 year cycles.  
• Integrate the 6 extra ordinary Yang organs with the main channels  
• with the Extra ordinary the 8 Extra Meridians are related to the internal organs through the kidneys  
• Integrate the “Four Seas” of Marrow, Qi, Food, Blood  

Du Meridian (Governing Channel)
• “Sea of the Yang Meridians” i.e.
  “governs the qi of all the yang meridians”
• Goes from below sacrum to
  inner, upper lip

Ren (Conception Channel)

• goes from perineum to lower lip
• “sea of the Yin Meridians”
• receives the qi of the yin meridians

Chong Meridian

• Penetrating channel
• the Chong is the center most meridian and is closely aligned to the Ren
• It is also closely related to the blood,
  menstruation and conception
• (fertility issues are often called “disturbance of the Chong and Ren”)

Dai (Belt/Girdle Channel)

• goes around the waist and is said to bind all the channels
  together
• also wraps around the exterior of the limbs
• Comparable to the energies of the Shao Yang

Yangqiao

• Yang Heel/stepping meridian
• controls the legs
• (regulates the opening (Yang-energy) of the eyes)

Yangwei

• Yang Linking
• link all the Yang channels
• balance interior and exterior

Yinwei

• Yin Linking
• link all the Yin channels
• balance interior and exterior

DAI CHANNEL
GB 41 - SJ 5

DU CHANNEL
SI 3 - UB 62
REN
LU 7 - K 6

CHONG
P 6 - SP 4

Chong is the
Sea of Blood
ub 11, st 37, st 39
excess: feeling of body getting bigger

also:

Sea of Yang:
The Du channel

Sea of YIN:
The REN channel

sea of liquid & grains
St. 30, St. 36
same as Stomach
"the Chong and the Yang Ming ascend together"
St. 30 is the meeting point of the Chong and stomach (treats qi rushing to heart)
pathology:
excess: feeling of fullness
deficiency: hungry but no desire to eat
WEEK 10.
CAM 42 -50

Organ
Inter-relationships

Heart and Lung

Heart dominates Blood
Lung dominates Qi

Blood needs Qi to propel it and Qi needs Blood to get distributed.

Qi deficiency leads to blood stagnation

Blood deficiency leads to Qi “scattering” and so becoming deficient.

Zong (pectoral) Qi is involved because of Lung Qi Xu will lead to Blood Xu and stasis. This leads to stuffy chest, shortness of breath, palpitations and purple tongue and lips.

Blood stagnation will lead to Heart Qi deficiency and Heart Yang impairs the Lung leading to cough, shortness of breath, stuffy chest and feeling of suffocation.

Because both heart and Lung are in Upper Jiao so external heat evi invade the Lung and possibly thepericardium/heart/shen as well isdisturbed.

(Western Medicine = pulmonary congestion due to chronic heart disease)

UJ
Lung and Heart - external pathogens may invade directly to the pericardium

Heart and Spleen

Heart “dominates” blood, Spleen“controls” Blood

Spleen depends on Yang Qi from the Heart and Kidney

Heart blood depends on Spleen Qi to provide provide nourishment.

If Spleen Qi is weak then Blood is lost through hemorrhage or menses, causing loss of Heart blood.

Over-thinking (Spleen) consumes theHeart blood causing palpitations, insomnia, poor appetite, tiredness, pale face (Gui Pi Tang) “Deficiency of both Heart and Spleen”

Heart fire warms Spleen earth.
Heart “propels” the blood and the Spleen “commands” it (keeps it in the vessels).
Heart and Liver
Heart dominates blood, Liver stores blood. The Liver makes sure Qi is moving and blood does not become stagnant.

Heart blood deficiency can cause Liver Blood deficiency leading to scanty menses, insomnia, bad vision, dizziness and palpitations.

“Liver Yang Rising” can disturb the Heart giving mental issues, insomnia, dreamed disturbed sleep, headaches

Heart and Kidney
Fire and Water relationship
• Heart Yang (sovereign fire) descends to meet with Kidney Yang (ministerial fire) to warm Kidney Yin and Kidney Water.
• Kidney Yin ascends to cool Heart Yang to prevent it from getting too hot.

• Kidney Yin Xu creates hot flashes, mental issues such as restlessness, insomnia, redness on the cheeks. The tongue will be peeled.

• Heart houses the Shen and Kidneys store the Jing.

• Deficient Jing creates lack of willpower and motivation or “spark” to the Heart.

• The lack of motivation eventually becomes a drag on the Jing

Liver and Lungs
• Liver = blood
• Lung = qi

• Deficient Lung means the qi is not there for the Liver to move. If the Qi does not move then the blood does not move.

• In Lung Qi xu there can be mental depression which will also eventually stagnate the Liver qi.

Liver and Spleen
• Wood and Earth relationship
• When Liver Qi is constrained then the Spleen cannot function well. Distention is one sign of this. If Liver Qi flows too strongly to the Spleen then there may be nausea or “stomach pains”.

• This is the “Qi aspect”. In the Liver blood aspect when the Spleen is not producing proper conditions for Blood then, of course, Liver Blood will become deficient and all of those problems of the Liver will appear.

Liver and Kidneys
• Liver Blood nourishes Post Heaven qi
• “Liver and Kidney have a common origin.”
• Kidney Yin nourishes Liver Blood.”
•Diminished Kidney Jing can create problems of menses... especially seen in menarche (first menses) and in fertility.

Spleen and Lungs
•Spleen Qi rises to the Lungs
•Deficient Spleen qi will cause Lung qi to weaken
•Asthma generally shows up in children when Spleen qi is weak
•Cold foods will stagnate qi causing breathing difficulties

•Food stagnation will not allow Stomach qi descend, nor “clear Qi” to ascend thus causing breathlessness and deficiency and stagnation in the Lungs
•Deficient Spleen will cause more production of damp and phlegm which then can rise to the Lungs and congest there.

Spleen and Kidneys
•Kidneys are pre-heaven Qi and Spleen is Post
•Spleen needs heat from Kidney Yang
•Both Spleen and Kidneys are involved in the management of fluids
•Without the “bank/levee” of earth then water will overflow and not be carried upward to the Lung

Lungs and Kidneys
•Kidney qi needed to ‘grasp’ Lung Qi - this is a type of asthma
•Lung qi sends fluids to Kidneys and Kidneys sends vapor up to Lungs

Spleen and Heart
•Spleen makes Blood
•Spleen Qi transports qi to the Heart and transforms into blood

Zang to Fu relationship
Heart & Small Intestine
•These are two heat organs - generally we think of the small intestine in terms of urination, especially Urinary Tract Infections (UTI’s). Not all “UTI’s” are actually heat however! These will have typical heat signs of rapid pulse, yellow urination and a burning sensation.

•Heat may arise to the Heart from the Small Intestine to create agitation and redness and ulcers on the tongue.
•(Korean - Sa Am - The Small Intestine cools Heart Fire and blood Heat by spreading it throughout the body - therefore treats skin conditions from blood heat)

Liver & Gallbladder
•Very much tied together
•Liver associated with anger, Gall Bladder with lack of decision making (the 2 sides of depression)
Spleen & Stomach

- one of the most important relationships- Spleen Qi should go upward and Stomach Qi go down

- If there is Spleen deficiency, it will stagnate Stomach Qi creating distention.
- The Spleen likes dryness and the Stomach moisture.

- Basically any Middle Jiao complaint is a Sp/St issue
- Deficient Spleen Qi will cause diarrhea and Stomach qi deficiency will cause stagnation in the Middle Jiao.

Lung and Large Intestine

- If Lung doesn’t descend the Qi then the bowels tend not to be free. Stagnation and heat in the Large Intestine can lead to fullness in the chest and cough and fullness in the chest.

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