Yi Jing Xue Pai 医经学派
Medical Classics Doctrine

Daoshing Ni
Doctrine Definition

Narrower

• The exclusive study, elaboration and understanding of the classical text - Huang Di Nei Jing (Yellow Emperor’s Canon) 黄帝内经
Doctrine Definition

Broader

• The study of publications, theories, principles that elaborate, elucidate, clarify or based upon Huang Di Nei Jing (Yellow Emperor’s Canon) 黄帝内经 around the Warring States, Qin, Han, Three Kingdoms, and Jin Dynasty era.
Supporting Cast

• Supporting Publications – Vast Amount – Mostly Lost
  – Main Elaborations:
    • Nan Jing (Classic of Difficulties) 难经
    • Shang Han Za Bing Lun (Discussion of Injury By Cold) 伤寒杂病论
    • Zhong Zang Jing (Classics of Zang Fu) 中藏经
    • Jia Yi Jing (Classics of Acupuncture) 甲乙经
    • Mai Jing (Classics of Pulse) 脉经

• Supporting Doctors and Authors: Many
  – Main Elaborators: Wang Bing 王冰, Wu, Kun 吴崑, Ma, Shi 马莳, Zhang, Zhi Cong 张志聪, etc.
Huang Di Nei Jing

Various Translated Name to English:
- Yellow Emperor’s Inner Classic
- The Inner Canon of Huangdi
- Yellow Emperor's Inner Canon
- Huang Di's Classic of Internal Medicine
- Yellow Emperor's Canon of Traditional Chinese Medicine

Huang Di – Yellow Emperor
Nei - Inner or Internal
Jing – classic or scripture
Yellow Emperor’s Inner Classic
Huang Di Nei Jing
黄帝内经

- Warring State Period (475 BC - 221 BC)
- Author unknown
- The Book is divided into 2 sections: Suwen – The Plain Questions and Ling Shu – The Divine Pivot.
- 162 chapters (81 chapters in each section)
- Earliest documentation of medical knowledge in Chinese history.
Warring States Era
Huang Di Nei Jing and her impact

- All doctrines originates from the fundamentals of Huang Di Nei Jing.
- Therefore Huang Di Nei Jing is considered to be the BIBLE of TCM
Huang Di Nei Jing and other classics

• There are many other “classics” in TCM but all originate and relates intimately to Huang Di Nei Jing
  – Nan Jing 难经 The Classic of Difficulties is an elaboration of fundamentals of Huang Di Nei Jing
  – Shang Han Lun 伤寒论 Injuries by Cold is an elaboration of febrile diseases described in Huang Di Nei Jing
  – Jin Kui Yao Lue 金匮要略 Essential Strategies of the Golden Cabinet discusses treatments for internal medicine and miscellaneous diseases from Huang Di Nei Jing
  – Zhen Jiu Jia Yi Jing 针灸甲乙经 or Jia Yi Jing is the study of acupuncture elaborated from Huang Di Nei Jing
  – Mai Jing 脉经 The Pulse Classic is the study of diagnosis originated from Huang Di Nei Jing
Huang Di Nei Jing 黄帝内经

• Huang Di is a wise leader around 4 to 5 thousand years ago. He is considered to be the originator of the Chinese culture and well revered in history and by its people

• Since it is at the time of shelf bone language era, it is most likely not possible to be written by him or at that time

• 144839 words

• To use Huang Di in its title is to
  – Denotes its importance
  – Prevent burning of this book
Huang Di Nei Jing
Time environment

• There are at least twenty different books that have Huang Di in its title at that time, but mostly have been lost.

• Warring States
  – Sufficient medical experiences
  – Social change, scientific advances, war, anatomy
  – Decline of witchcraft
The Content of Huang Di Nei Jing

• Yang Sheng 养生
• Zang Fu, Jingluo theories
• Diagnostics
• Disease discussions
  – Etiology
  – Pathology
  – Disease Progression
  – Syndrome formation
• Therapies
• Climatology
• Yin Yang and Five Elements
Disease Discussion

- 19 etiologies
- Qi Xue pathology
- Zang Fu pathology
- 6 Qi pathology
- Yin Yang, Biao Li, Han Re, Xu Shi
  - Established foundation for later Eight Principle Syndrome Differentiation, Six Channel Differentiation, Wei Qi Ying Xue Differentiation, Qi-Xue Differentiation, Zang Fu Differentiation
- Specific topics
  - Fever, malaria, cough, pain, atrophy, spasm, swelling, etc.
Main characteristics of Nei Jing

• Oppose witchcraft
• Holistic perspective
• Human is an holistic organism
• Constant movement and change
• Pathogenic force versus anti-pathogenic force
• Yin Yang Balance
Su Wen
The Plain Questions

• 81 chapters
• focused on fundamentals
  – zang fu, diagnosis, etiopathology, treatment principles
• secondary focus on jing luo, point studies, and needling methods
Ling Shu
Divine Core

• 81 chapters
• focused on jing luo, point study, and needling treatments
Contribution to Nei Jing in three distinct ways

- Direct compilation
- Direct translation and elucidation
- Expansion on special topics
Direct Compilation

- Preservation of original language and book
- at least four authors
  - Wang, Bing 王冰
  - Wu, Kun 吴崑
  - Ma, Shi 马莳
  - Zhang, Zhi Cong 张志聪
Direct Translation and Elucidation

• Yang, Shan Shan 杨上善 (the complete follower)
• Zhang, Jie Bing 张介宾 (the complete follower)
• Hua, Sou 滑寿 (the critical editor)
• Li, Zhong Zi 李中梓 (the critical editor)
• Wang, Ang 汪昂 (the critical editor)
• Shen, You Peng 沈又彭 (the critical editor)
Expansion on Special Topics

- Qin, Yue Ren 秦越人
- Zhang, Zhong Jing 张仲景
- Hua, Luo 华佗
- Huang, Fu Mi 皇甫谧
- Liu, Wan Su 刘完素
- Luo, Long Ji 骆龙吉
- Liu, Yu De 刘浴德, Zhu, Lian 朱览
- Chen, Wu Jiu 陈无咎
Nan Jing
Classic of Difficulties
Qin Yue Ren (Bian Qu)
elaboration of pulse diagnosis
Shang Han Za Bing Lun
Treaties on Injury by Cold and Miscellaneous Diseases
Zhang Zhong Jing

Elaboration on Cold Pathology and Treatment
Zhen Jiu Jia Yi Jing
Classic of Acupuncture and Moxibustion
Huang, Fu Mi

- focus on the treatments of acupuncture and moxibustion
Zhong Zang Jing
Classic of Central Viscera

Elaboration on Zang Fu
Su Wen Xuan Ji Yuan Bing Shi
Standards of the Mysterious Inner Workings of the Origins of Illness

• elaborated upon etiopathology, especially in the area of heat pathology
Huang Di said, “The law of yin and yang is the natural order of the universe, the foundation of all things, mother of all changes, the root of life and death. In healing, one must grasp the root of the disharmony, which is always subject to the law of yin and yang.

Chap 5 Neijing Suwen
Each of the five zang organs also has its aversions. The heart is averse to heat, the lungs to dryness, the liver to wind, the spleen to dampness, and the kidneys to dryness.

Chap 23 Neijing Suwen
Qi Bo answered, “In general, the reproductive physiology of woman is such that at seven years of age her kidney energy becomes full, her permanent teeth come in, and her hair grows long…”

岐伯曰：女子七岁，肾气盛，齿更发长。
At fourteen years the tian kui, or fertility essence, matures, the ren/conception and chong/vital channels responsible for conception open, menstruation begins, and conception is possible…

二七，而天癸④至，任脉通，太冲脉盛，月事以时下，故有子。
At twenty-one years the kidney energy is strong and healthy, the wisdom teeth appear, and the body is vital and flourishing…

三七，肾气平均，故真牙生而长极。
Zang Fu

At twenty-eight years the bones and tendons are well developed and the hair and secondary sex characteristics are complete. This is the height of female development…

四七，筋骨坚，发长极，身体盛壮。
Zang Fu

At thirty-five years the yangming channels that govern the major facial muscles begin to deplete, the muscles begin to atrophy, facial wrinkles appear, and the hair begins to thin…

五七，阳明脉衰，面始焦，发始堕。
Zang Fu

At forty-two all three yang channels are exhausted, the entire face is wrinkled, and the hair begins to turn gray…

六七，三阳脉衰于上，面皆焦，发始白。
At forty-nine years the ren and chong channels are completely empty, and the tien kui has dried up, the menstruation ceases and no longer able to conceive…

七七，任脉虚，太冲脉衰少，天癸竭，地道不通，故形坏而无子也。
Zang Fu

In male, at eight years of age the kidney energy becomes full, the permanent teeth appear, and hair becomes long…

丈夫八岁，肾气实，发长齿更。
Zang Fu

At sixteen years of age the kidney energy is ample, the tien kui is mature, and the jing is ripe, so procreation is possible…

二八，肾气盛，天癸至，精气溢泻，阴阳和，故能有子。
At twenty-four years the kidey qi is abundant, the bones and tendons grow strong, and the wisdom teeth come in…

三八，肾气平均，筋骨劲强，故真牙生而长极。
Zang Fu

At the thirty-second year the body is at the peak of strength, and functions of the male are at their height…

四八，筋骨隆盛，肌肉满壮。
Zang Fu

By forty the kidney qi begins to wane, teeth become loose, and the hair starts to fall.

五八，肾气衰，发堕齿槁。
Zang Fu

At forty-eight yang energy of the head begins to deplete, the face becomes sallow, the hair grays, and the teeth deteriorate.

六八，阳气衰竭于上，面焦，发髯颁白。
By fifty-six years the liver energy weakens, causing the tendon to stiffen.

七八，肝气衰，筋不能动。
At sixty-four tian kui dries up and the jing is drained, resulting in kidney exhaustion, fatigue and weakness.

八八，天癸竭，精少，肾脏衰，形体皆极则齿发去。
When the energy of all the organs is full, the excess energy stored in the kidney is excreted for the purpose of conception. But now, the organs have aged and their energies have become depleted, the bones and tendons have become frail and stiff, and movements are hampered. The kidney reservoir becomes empty, marking the end of the power of conception.

Chap 1 Universal Truth
Huang Di said, “In nature there are eight types of wind, and within the body’s channels and collaterals there are five types of wind. What do they mean?”
Qi Bo answered, “The eight types of wind that occur in nature are abnormal and pathogenic winds, which cause diseases. These can affect the body’s channels and collaterals, producing five types of internal wind that damage their corresponding organs. These internal winds are liver wind, heart wind, lung wind, kidney wind, and spleen wind. They are caused by abnormal changes in the four seasons.
Etiopathology

For example, spring overacts on late summer, late summer overacts on winter, winter overacts on summer, summer overacts on autumn, and autumn overacts on spring.

Chap 4 The Truth from the Golden Chamber
Disease and Condition

For example, spring overacts on late summer, late summer overacts on winter, winter overacts on summer, summer overacts on autumn, and autumn overacts on spring.

Chap 4 The Truth from the Golden Chamber
Chapter 1 The Universal Truth

上古天真论
In ancient times the Yellow Emperor, Huang Di, was known to have been a child prodigy. As he grew he showed himself to be sincere, wise, honest, and compassionate. He became very learned and developed keen powers for observing nature. His people recognized him as a natural leader and chose him as their emperor.

昔在黄帝，生而神灵，弱而能言，幼而徇齐，长而敦敏，成而登天。
Define Nature

• the phenomena of the physical world collectively, including plants, animals, the landscape, and other features and products of the earth, as opposed to humans or human creations.
During his reign, Huang Di discoursed on medicine, health, lifestyle, nutrition, and Taoist cosmology with his ministers Qi Bo, Lei Gong, and others. Their first discussion began with Huang Di inquiring, “I’ve heard that in the days of old everyone lived one hundred years without showing the usual signs of aging. In our time, however, people age prematurely, living only fifty years. Is this due to a change in the environment, or is it because people have lost the correct way of life?”

乃问于天师曰：余闻上古之人，春秋皆度百岁，而动作不衰；今时之人，年半百而动作皆衰，时世异耶？人将失之耶？
Symptoms of Aging

- Increased susceptibility to infection
- Greater risk of heat stroke or hypothermia
- Slight decrease in height as the bones of our spines get thinner and lose some height
- Bones break more easily
- Joint changes, ranging from minor stiffness to severe arthritis
- Stood posture
- Slowed and limited movement
- Decrease in overall energy
- Constipation

- Urinary incontinence
- Slight slowing of thought, memory, and thinking (however, delirium, dementia, and severe memory loss are NOT a normal part of aging)
- Reduced reflexes and coordination and difficulty with balance
- Decrease in visual acuity
- Diminished peripheral vision
- Some degree of hearing loss
- Wrinkling and sagging skin
- Whitening or graying of hair
- Weight loss, after age 55 in men and after age 65 in women, in part due to loss of muscle tissue.
Qi Bo replied, “In the past, people practiced the Tao, the Way of Life. They understood the principle of balance, of yin and yang, as represented by the transformation of the energies of the universe. Thus, they formulated practices such as Dao-Yin, an exercise combining stretching, massaging and breathing to promote energy flow, and meditation to help maintain and harmonize themselves with the universe. They ate a balanced diet at regular times, arose and retired at regular hours, avoided overstressing their bodies and minds, and refrained from overindulgence of all kinds. They maintained well-being of body and mind; thus, it is not surprising that they lived over one hundred years.

岐伯对曰：上古之人，其知道者，法于阴阳，和于术数，食饮有节，起居有常，不妄作劳，故能形与神俱，而尽终其天年，度百岁乃去.
These days, people have changed their way of life. They drink wine as though it were water, indulgence excessively in destructive activities, drain their jing - the body’s essence that is stored in the kidneys- and deplete their qi. They do not know the secret of conserving their energy and vitality. Seeking emotional excitement and momentary pleasures, people disregard the natural rhythm and order of the universe. They fail to regulate their lifestyle and diet, and sleep improperly. So it is not surprising that they look old at fifty and die soon after.

今时之人不然也，以酒为浆，以妄为常，醉以入房，以欲竭其精，以耗散其真，不知持满，不时御神，务快其心，逆于生乐，起居无节，故半百而衰也。
Chapter 1-4

The accomplished ones of ancient times advised people to guard themselves against zei feng, disease-causing factors. On the mental level, one should remain calm and avoid excessive desires and fantasies, recognizing and maintaining the natural purity and clarity of the mind. When internal energies are able to circulate smoothly and freely, and the energy of the mind is not scattered, but is focused and concentrated, illness and disease can be avoided.

夫上古圣人之教下也，皆谓之虚邪贼风，避之有时，恬惔虚无，真气从之，精神内守，病安从来。是以志闲而少欲，心安而不惧，形劳而不倦，气从以顺，各从其欲，皆得所愿
“Previously, people led a calm and honest existence, detached from undue desire and ambition; they lived with an untainted conscience and without fear. They were active, but never depleted themselves. Because they lived simply these individuals knew contentment, as reflected in their diet of basic but nourishing foods and attire that was appropriate to the season but never luxurious. Since they were happy with their position in life, they did not feel jealousy, or greed. They had compassion for others and were helpful and honest, free from destructive habits. They remained unshakable and unsway by temptations and they were able to stay centered even when adversity arise. They treated others justly, regardless of their level of intelligence or social position.”

故美其食，任其服，乐其俗，高下不相慕，其民故曰朴。
是以嗜欲不能劳其目，淫邪不能惑其心，愚智贤不肖，不惧于物，故合于道。
Chapter 1-6

Huang Di asked, “When one grows old, one cannot bear children. Is this due to heredity or to the loss of one’s procreative energy?”

Qi Bo answered, “In general, the reproductive physiology of woman is such that at seven years of age her kidney energy becomes full, her permanent teeth come in, and her hair growth long...
Focus on Chapters 1, 3, 5
Nan Jing 难经
Classic of Difficulties
Yellow Emperor’s 81 Classics of Difficulties
81 Difficulties
NAN JING – THE CLASSIC OF DIFFICULTIES 难经

• Published during Warring States era.
• The author is Bian Que 扁鹊.
• It was originally named as Huang Di Ba Shi Yi Nan Jing or Yellow Emperor’s 81 Classic of Difficulties.
• It is written in a format of Questions and Answers.
• It provides answers to 81 medical questions, therefore it is also referred to as the 81 Difficulties.
The Content
Nan Jing 难经

• Questions 1-22 relates to pulse diagnosis
• Questions 23-29 relates to channel and collaterals
• Questions 30-47 relates to Zang Fu
• Questions 48-61 relates to discussion of diseases
• Questions 62-68 relates to acupuncture points
• Questions 69-81 relates to acupuncture therapy
The Content
Nan Jing 难经

• The entire book is on describing the fundamentals of TCM

• Contributions
  – Ming Men and San Jiao
  – 7 "gates" of the digestive system (Qi Chong Men 七冲门)
  – 8 influential points (Ba Hui 八会) – Zang, Fu, Tendon, Marrow, Blood, Bone, Pulse, and Qi
  – 5 types of Shang Han – Zhong Feng (Injury by Wind), Shang Han (Injury by Cold), Shi Wen (Damp Wen Condition), Re Bing (Febrile Diseases), Wen Bing (Warmth Diseases)
  – Discussion of stagnation in Zang organs as well as dysentery

• It has many version and elaborations.
Q&A 31
San Jiao 三焦

- Q: San Jiao, what is its foundation and how is it created? Where is the beginning and where is the end? What is its function and how can I have better understanding of it?
- A: San Jiao is the path for food and water, it is the beginning and the end of Qi. Upper Jiao is in the heart area above the stomach. It dominates reception and treatment of it is CV17. Middle Jiao is in the middle of the stomach, dominates over digestion and fermentation of the food and water and treatment of it is ST25. Lower Jiao is above the urethra. It dominates over separation of clear from turbid. It dominates over excretion. The treatment of it is one cun below the umbilicus. Its house is in Qi Jie (ST 30 Qi Chong)
Q&A 36
Ming Men 命门

• Q: All Zang organs have one, Why does Kidney has two?

• A: Kidney has two because one of them is actually not the Kidney Zang organ. The left one is Kidney Zang organ but the right one is Ming Men. Ming Men houses spirit and essence and provides the foundation for Source Qi. In man, it is a place to store sexual essence. In woman, it is a place to hold pregnancy. That is why Kidney Zang organ is only one.
Q&A 45

Ba Hui - 8 Influential Points

• Q: Nei Jing made a mention of Ba Hui (Eight Influential Points), what are they?
• A: LV 13 - meeting of the Zang organs, SP Mu CV 12 - meeting of the Fu organs, GB 34 - meeting of the sinews/tendons, GB 39 - meeting of the marrow, UB 17 - meeting of the Blood, UB 11 - meeting of the bones, LU 9 - meeting of the Blood vessels, ST Mu CV 17 - meeting of the Qi, If there are febrile diseases, treat these 8 points accordingly.