

Complimentary and Integrative Dentistry



Introduction to Holistic Medicine:
Traditional Chinese Medicine

1

Nan-in, a Japanese master during the Meijiera (1868 - 1912) period, received a university professor who came to inquire about Zen.

Nan-in served tea. He poured his visitor's cup full and then kept on pouring.

The professor watched the overflow until he no longer could retain himself. 'It is overfull. No more will go in.'

2

'Like this cup', Nan-in said, 'you are full of speculations. How can I show you Zen unless you first empty your cup?'

Zen Flesh, Zen Bones; A Cup of Tea

3

GOAL

To understand the theory of Chinese Medicine (TCM).

To understand TCM, I will reframe it into it's western paradigm to facilitate understanding.

4

OBJECTIVES

- I. Spiritual Components
- II. Philosophy
- III. Etiology
- IV. Pathogenesis
- V. Examination
- VI. Diagnosis
- VII. Treatment
- VIII. Prevention

5

I. SPIRITUAL COMPONENTS

In the beginning...

In the west, we explain phenomena by Aristotelian causation as described in his philosophical treatise; 'physics'.

In China, phenomena occur independently of causation. They believe the universe is constantly changing. Its movement is not the result of a first cause or a creator but rather an 'inner dynamic of cyclical patterns'.

6

Therefore, the Chinese believe patterns, not causation account for nature (reality).

For example:

Earth has 5 seasons

Humans have 5 seasons: Birth, Childhood, Adulthood, Decline, Death

"The constancy of the cosmos is in these patterns of change, which are regular, that is, it is not the weaver but the web. Within this web, all can be defined by its relation to the whole, to search for the cause is transcendental."

7

"Tao produced the one
The one produced the two
The two produced the three
And the three produced the ten thousand
The ten thousand carry the Yin and embrace the Yang and through the blending of Ch'i they achieve harmony."

Tao-te Ching

8

Tao

Def: the 'law'; the 'way'; the 'one'

The health of the material body is dependent upon the spiritual aspect. Disharmony in the spiritual realm will produce an imbalance in the material body.

Therefore, True Health can only be achieved through integrity.

9

Tao: Concept of Oneness

Our purpose in life is to know our spiritual self, to realize our inner nature, to actualize 'oneness'. We perform this by raising our consciousness to transcend the duality of Yin and Yang, heaven and earth, yet at this same time remain grounded to the earth to remind us of our humanity and mortality.

10

II. PHILOSOPHY

The concept of Integrity:

"Any object in nature is both a unified whole and a whole composed of two parts with opposing qualities (termed Yin and Yang)... That is "one dividing into two."

Yanchi

11

Integrity of the Human Body

Guided by the concept of integrity ("one dividing into two...")

The body is divided into organs.

Organs are divided into pairs:

5 Zang: heart, kidney, liver, lungs, spleen

6 Fu: gall bladder, small intestine, stomach, large intestine, bladder and the Triple Burners.

Misc: brain, marrow, bones, vessels, gall bladder and uterus

12

The 5

Zang Organs:

Lung (restrains) Liver (promotes) Heart

The 6

Fu Organs:

Gallbladder

The 5 Tissues:

Tendons

The 5 Sense

Organs:

Eyes

The 5 Outward

Manifestations:

Nails

13

Integrity of Man and his Environment

Man lives in harmony with his environment. Through his senses, changes in the natural environment are communicated to his body at the level of the Zang-Fu organs which adapts to the changes from the organs to the outward manifestation.

14

Pathology occurs when this balance does not occur.

Diagnosis, then, is to find the location of the imbalance.

Treatment, likewise, is to restore the balance.

15

The Study of Relationships

Two theories have arisen to describe the relationship of change and motion in nature:

1. The unity of opposites (Yin and Yang)
2. The Study of Motion (The Five Elements)

16

The Unity of Opposites

Yin and Yang are the opposing aspects existing in nature. There is no single cause because all has been and is always constantly changing.

The one can be divided into Yin and Yang, which are opposites and function in harmony. In opposing each other, they produce unity.

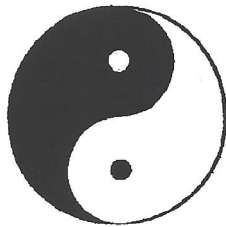
17

Principles of Yin and Yang

1. All things have 2 facets: Yin and Yang aspects
2. Any Yin or Yang aspect can be further divided into Yin and Yang
3. Yin and Yang mutually create each other
4. Yin and Yang control each other
5. Yin and Yang transform into each other, i.e. the relationship is constantly changing.

18

Tai Chi Tu



19

The Study of Motion

“The five elements are water, fire, wood, metal and earth. Water moistens and flows downward. Fire flares upward. Wood is flexible. Metal may be transformed through casting.

And earth serves for sowing and growing of crops.”

“General Regulations” in *The Book of History*

20

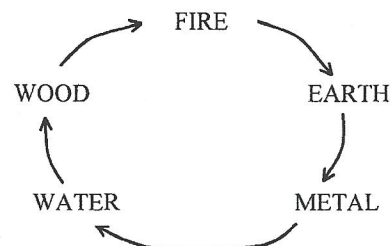
Principles of the Five Elements

1. It is a construct to describe the process of change within a system AND between the system and its environment.
2. Each different element symbolizes and characterizes a particular pattern of motion.
3. The theory describes the relationship among the five elements - how one promotes or controls another; how all interact to maintain constant motion and growth; how an imbalance may occur to produce an abnormal pattern of change.

21

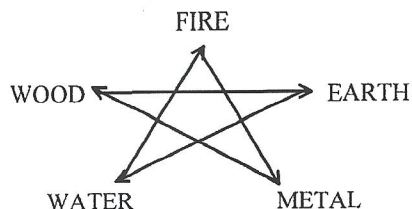
The Mother - Son Relationship

The Promoting Relationship



22

The Controlling Relationship



23

Relationship of Control

“With metal, wood is felled.

With wood, earth is rooted and loosened.

With earth, water is obstructed.

With water, fire is extinguished.

With fire, metal is melted.

This is the relationship among objects, too numerous to mention individually.”

“Treatise on How to Keep Healthy”

in *Plain Questions*

24

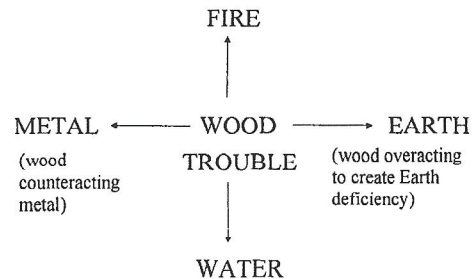
Feedback: Maintaining a Healthy Imbalance
THE FIVE PHASE ENERGETICS

The mother-son promoting relationship and the controlling relationship operate simultaneously to create a feedback mechanism.

Through this feedback, the relationship between all elements becomes reciprocal (either directly or indirectly) to effect a healthy imbalance.

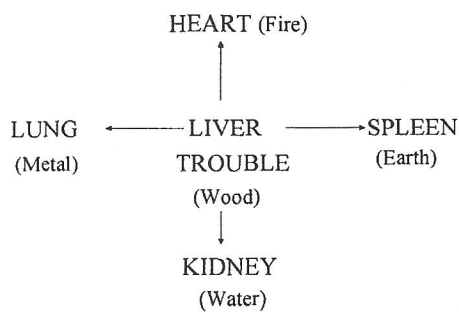
25

(Disorder of mother affecting son element)



(Disorder of mother affecting son element)²⁶

The Zang-Organ Feedback Model



27

The Basic Life Materials

1. ESSENCE - is the source of all living beings.

A. Congenital - inherited from the parents; provides the fundamental building blocks for later development.

B. Acquired essence is derived from food, air and water; nourishes the congenital essence, replenishing and invigorating it.

Essence can be transformed into Chi.

28

2. CHI

- The movement of CHI equates to the activity of life

- CHI has 4 basic movements:

Ascending - Descending

Entering - Exiting

These movements occur in the channels.

- Yang Chi warms the body / Yin Chi cools (As it performs these functions it changes into different Chi)

- CHI is the actual functioning of the organs - channels - tissues

29

3. BLOOD

"Blood and Chi are the basis of mentality"

Treatise on Seasonal Changes & Vitality

Blood is the product of nourishing Chi originating from food essence.

It transports nutrients to the body, especially the brain.

An abundance of Chi in the blood will produce clear and strong thinking.

30

4. BODY FLUID

Refers to all bodily fluids:

Tissue fluids, saliva, mucous, sweat & urine

The purpose of fluids is to keep the body moist.

The regulation of Yin & Yang depends on body fluids.

CONCLUSION:

Together and separately, the 4 Basic Life Materials balance the organism and support the functions of the organs.

31

The Zang-Fu Organs

TCM describes the activities of the body in terms of changes within the Zang-Fu organs:

1. The Zang organs:

Heart, Liver, Spleen, Lung & Kidney (pericardium)

These are solid organs that perform work and are Yin in nature

2. The Fu organs:

Gallbladder, Stomach, SI, LI, Bladder and Triple Burner.

Are hollow organs, used for storage and transfer; are related to consciousness.

Yang in nature

32

The organs and their function:

1. The concept of an organ - not an individual entity, but rather a system of structures and tissues forming an energy network (channel) in the body.
2. Zang-Fu organs interact in pairs and depend upon each other for normal function. Imbalance occurs if one of the pair fails to function properly.
3. Zang-Fu organs interact with other paired organs and follows the relationship described in the five phase energetic.

33

The Channel System

1. The channels, like the organs, represent a construct for describing the flow of vital energy (chi) in the body.
2. Functions of the channels:
 - A. Communication of internal organs to extremities
 - B. Regulation and coordination between Zang-Fu organs and systems
 - C. Distribution channels for chi and blood

34

The 12 Principal Channels

1. Each channel, which runs lengthwise in the form of a cylinder, is associated with either a Zang (yin) or a Fu (yang) organ.
2. Each channel has a communication with its paired opposite.
3. The yin channels (Zang organs) are located more interior whereas yang channels (Fu) are more exterior.
4. "Foot Channels" 6 of the 12 channels communicate with the lower half of the body and the other 6 "Hand" channels communicate with the upper half; run medially and laterally.

35

The Law of Midday and Midnight

Daily cycle of Chi through the 12 Principal Channels

11:30 - 1:30 AM	Gallbladder (Foot / Lateral side)
1:30 - 3:30 AM	Liver (Foot / Medial side)
3:30 - 5:30 AM	Lung (Hand / Medial)
5:30 - 7:30 AM	Large Intestine (Hand / Lateral)
7:30 - 9:30 AM	Stomach (Foot / Lateral)
9:30 - 11:30 AM	Spleen (Foot / Medial)
note: Yin channels (Medial side)	
Yang channels (Lateral side)	

36

Daily Cycle of Chi Through The 12
Principal Channels:

- 11:30 - 1:30 PM Heart (Hand / Medial side)
1:30 - 3:30 PM Small Intestine (Hand / Lateral)
3:30 - 5:30 PM Urinary Bladder (Foot / Lateral)
5:30 - 7:30 PM Kidney (Foot / Medial)
7:30 - 9:30 PM Pericardium (Hand / Medial)
9:30 - 11:30 PM Triple Burner (Hand / Lateral)

note: Yin channels (Medial side)
Yang channels (Lateral side)

37

Additional Channels

1. The Eight Extra Channels (Govern)
2. The Divergent Channels
3. The Connecting Channels
4. The Tendon / Muscle Channels

These supplement and reinforce communication between the 12 principal channels to allow a steady flow of chi and blood and accommodate surplus and deficiency.

38

III. ETIOLOGY

The causes of disease:

1. Exogenous pathogenic factors

The "six excesses":

cold - heat
dampness - dryness
wind - fire
(called evil chi)

39

2. Endogenous pathogenic factors

The "Seven Emotions"

joy - anger
sadness - grief
fright - fear
pensiveness

40

The essential chi of the Zang organs constitute the material basis of emotions:

1. Extreme emotions can impair the Zang-Fu organs.
2. Organ dysfunction can create abnormal emotions.

41

Etiology

Each of the pathogenic factors (i.e. The Six Excesses and The Seven Emotions) affects a particular Zang organ:

1. If the imbalance is known, the location can be determined.
2. If the location is known, the imbalance can be determined.

Once a disorder occurs, other organs will be affected. The pathogenesis, therefore, for everyone will be different.

42

IV. PATHOGENESIS

"A preponderance of the antipathogenic factor in the interior of the body protects the individual from the invasion of the pathogenic factor"

Treatise of Accupuncture

"When the pathogenic factor invades, the anti pathogenic factor is weak"

Treatise on Fevers

"Excess implies preponderance of the pathogenic factor, while deficiency points to a loss of vital energy."

Treatise on Deficiency of Excess

43

Imbalance occurs when the dynamic equilibrium between the body and the environment fails, and results in:

1. Yin / Yang imbalance
2. Chi / blood imbalance
3. Disruption of the ascending and descending functions of the organs.

44

In every imbalance, 2 factors are involved:

1. The pathogenic factor (etiology)
2. The antipathogenic factor (one's resistance)

The imbalance is a result of the struggle between these which produces an imbalance in the Yin and Yang:

"Excess"- excess pathogenic factor / normal antipathogenic

"Deficiency"- deficient antipathogenic

45

The particular character of the excess or deficiency will determine which symptoms will predominate:

1. Yin / Yang imbalance
2. Chi / blood imbalance
3. Organ disruption

46

V. EXAMINATION:

There are 4 principal methods of examination:

1. Looking
2. Listening
3. Asking
4. Feeling

47

Looking

1. The Physique:
 - Obese vs emaciated
 - Strong vs weak
 - Normal vs abnormal gait
 - Motion impairment - (bones & muscles)
2. The Expression indicates:
 1. A vigorous spirit
 2. A lack of vitality
 3. Pseudovitality
3. Complexion
 - Skin - normal color and luster
4. Secretions
 - Especially urine and feces

48

5. Tongue: The most important observation is inspection of the tongue: its color, shape, surface condition and type of coating all provide specific imbalance information.

For diagnostic purposes the tongue can be divided into 4 parts:

The Tip - heart and lung
The Middle - spleen and stomach
The Root - kidney
The Edges - liver and gallbladder

49

Listening

1. Speaking voice:
Energetic vs Feeble
High pitched vs Low pitched
2. Breathing:
Forceful vs Feeble
Loud vs Low
Faint breathing
Coughing - with coarse voice, weak voice, dry cough, wet cough
Hiccups - nature of
Belching - nature of

50

Asking: "The Ten Questions"

1. Chills and fevers
 2. Perspiration
 3. Pain in the head, trunk and limbs
 4. Sensations in the chest and abdomen
 5. Defecation and urination
 6. Appetite
 7. Thirst
 8. Hearing
 9. Previous history of disease
 10. Onset and development of present illness
- Plus: Special questions for women and children

51

Feeling The Pulse

Premise: any imbalance of Zang-Fu organs, The chi and blood, or a Yin - Yang imbalance will be transmitted in the vessels.

Therefore, not only the condition of the heart, but the entire body and location can be diagnosed by the pulse points.

52

Pulse Points

<u>Yang (ext)</u>	<u>Yin (int)</u>	<u>Yin (int)</u>	<u>Yang (ext)</u>
Small Intestine	Heart	Lung	Large Intestine
Gallbladder	Liver	Spleen	Stomach
Bladder	Kidney	Circulation/Sex	Triple Warmer

LEFT HAND
(palm up)

RIGHT HAND
(palm up)

Read: Con (next to thumb)
guan
Chi

53

Pulse Reading

1st reading: press gently to read
2nd reading: moderate pressure
3rd reading: heavy pressure
A normal pulse rate is 4 beats per breath
The quality of the pulse may range:
Floating vs deep
Rapid vs slow
Empty vs full etc.
Most sources agree that 17 pulses can be read, more with combinations.

54

VI. DIAGNOSIS:

Diagnosis proceeds from a process of identification called "differentiation," from which we derive our differential diagnosis.

The goal is to identify pathogenic and antipathogenic factors and the imbalances caused as a result.

55

The "Eight Guiding Principles"

Diagnosis starts here and proceeds in this sequence -

Determination:

Interior or Exterior ?



Cold or Heat



Deficiency or Excess ?



Yin or Yang ?

56

Differentiation

Stage 1:

Exogenous or Edogenous ?

Stage 2:

- A. Exogenous factors are further broken down according to the theories of the Six Channels, the Triple Burner and the Wei, Ying and Xue systems
- B. Endogenous factors are considered using the Chi and blood, The Zang-Fu Theory and The Channel Theories.

57

Dx: Pulse Readings

MALE

FEMALE

F 6 | 7 M

F 5 | 8 M

W0 8 | 5 E

W0 0 | 0 E

Wa 0 | 0

Wa 0 | 0

F

F

(W0)

E

W0

E

Wa M

Wa (M)

Dx: Anger

Dx: Grief

Tx: Water

Tx: Earth (let go)

58

Dx: FIVE PHASE ENERGETIC

Cat: YIN (0-3)	BAL (4)	YANG (5-8)
F / Heart: Sad / Fright	Joy	Pressure
E / Spleen: Unworthy / Pensive / Worry	Nurtured	Egocentric / Controlling
M / Lungs: Sad / grief Lack of control	Order Structure	Refusing to let go
W2 / Kidney: Fear / Anxiety	Centered "Flow of Life"	Will Power
W0 / Liver: Undecisive (no roots)	Leadership (rooted)	Anger (wood burst into flames)

59

VII. TREATMENT

1. To open blocked channels:
 - Acupuncture
 - Moxibustion
 - Shiatsu
2. To balance Yin / Yang and blood:
 - Herbs
 - Emotional release
 - Diet Modification

60

VIII. PREVENTION

There are eight methods available for the prevention and self-treatment of disease:

1. Food - Known to have an effect on Chi; the type of food, how it is prepared and how it is eaten impacts health.
2. Herbs - Many Chinese take herbs in the form of teas for prevention.
For self-treatment, 'patents' may be used.

61

When ordering patents, the full Chinese name must be used:

Eg. Dang Gui Wei

(Wei invigorates the blood).

3. Meditation - There are 2 forms:

1. Relaxation
2. Spiritual enlightenment

Methods to focus (quiet the mind):

1. Breathing exercises
2. Mantra (eg: Om Mani Padme Hum-Buddhist mantra of compassion)

62

4. Exercise - There are 2 forms:

Qi Gong

Tai Chi Chuan - basically Qi Gong with martial arts and longevity.

Qi Gong literally means to develop a skill through focused effort to increase one's energy.

Bodhidharma taught it first to Buddhist monks to keep them strong and healthy.

63

Qi Gong Practices

1. Quiescent Qi Gong - a practice that quiets your mind and allows you to focus your energy in your navel
2. Cleansing: The fusion of The Five Elements - a practice to cultivate goodness and purify negative energy.
3. The Golden Stone Ball - a practice to increase one's energy when tired.
4. Self - Massage - along one's channels to remove obstructions to Chi
5. The Three Tan Tien - a wake up practice to energize, recharge and balance.

64

5. Massage Types:

An Mo ("pressing and rubbing") is a self-applied form of massage used to balance chi, treat children's disorders and for bone setting from war injuries.

Tui Na ("pushing and grabbing")

a clinical, professional massage and is used to treat musculo-skeletal imbalances and joint problems. A Tui Na doctor practices similar to our chiropractors and osteopaths.

65

6. Acupuncture - utilizes fine needles to stimulate channel points when other techniques have failed; used for treatment and prevention.

7. Astrology

I Ching (The Book of Change)

Instructs one on how to act to promote harmonious Chi flow.

The I Ching influenced:

Tao Te Ching (mysticism book)

Sun Tzu's Art of War

Confucius

66

The Formula for the I Ching is given by Confucius as:

“Change has an absolute limit:
This produces two modes;
The two modes produce four forms,
The four forms produce eight trigrams;
The eight trigrams determine fortune and misfortune.”

67

The Eight Trigrams

Sky: strength / creativity
Lake: joy / attraction
Thunder: initiative / action
Fire: attention / awareness
Earth: receptivity / docility
Mountain: stopping / stillness
Water: passion / danger
Wind: penetrating / following

68

Interpretation

Interpretation depends on defining or identifying which particular trigram you manifest, and which trigram your mate, opponent or project represents. Numerical values on consultation charts indicate the predominance of one person over another.

69

8. Geomancy

Known as Feng Shui (“wind and water”)

It is a method to determine the best environment for you to live in harmony with the Chi. Illness, injury and even death can occur if Feng Shui is ignored.

70

THE RECORD OF ACHIEVEMENT

1. The Classic of Internal Medicine - TCM compendium of physiology and function.
2. Surgery - Performed around 300 A.D. with an anaesthetic powder.
3. Preventive philosophy
4. Inoculation - a serum for small pox was used in the 11th century
5. Pharmaceutical Chemistry -
A Treatise on Alchemy (320 A.D.) on pill making.

71

6. Specialities - were developed for stomatology, gynecology, ophthalmology, laryngology, orthopedics, acupuncture and surgery.

7. Forensic Medicine - in the “Instructions to Coroners” by Sang Ci (A.D. 1247)

72

In China, payment is due to your physician for keeping you healthy.

If disease results and you have been following his regimen, it is customary for your physician to treat you gratis until health is restored.

73

REFERENCES

An Outline of Chinese Acupuncture

People's Republic of China

The five Phase Energetic

Diane Connolly

Encyclopedia of Healing Therapies

Woodham and Peters

Natural Health Complete Guide to Integrative Medicine

Woodham and Peters

The Law of Midday and Midnight

Susan Witzel

74

The Web That Has No Weaver:
Understanding Chinese Medicine

Ted Kapchuk, O.M.D.

The Acupuncture Response

Glen Rothfeld M.D.

The Essential Book of Traditional Chinese Medicine Vol 1 and 2

Lui Yanchi

The Chinese Way to Health: A Self-help Guide to TCM

Stephen Gascoigne

75

The Five Phase Energetics

