

Formation of methods of medical nutrition in ancient China
V.G. Lazarenko
(GOU VPO "Izhevsk State Medical Academy", Izhevsk)

Diet therapy is the oldest part of Traditional Chinese Medicine (TCM). Moreover, it has always had no auxiliary character, but was the basis for the effectiveness of other methods of treatment. Meanwhile, in Russia, there is practically no serious research on this topic, and even few popular materials. This gave rise, given the well-known interest in TCM, a lot of speculation regarding the origin and content of therapeutic nutrition. This state of affairs seems unacceptable when solving the problem of using the achievements of TCM in modern practice.

A study of ancient Chinese sources shows that the emergence of the foundations of therapeutic nutrition in TCM dates back to the time of Shennong, who ruled, according to traditional chronology, in the first half of the 3rd millennium BC. In China, there was never any doubt that it was he who laid the foundations of the world's first pharmacological manual "Shennong ben cao jing" (Canon of Herbal Science of the Holy Farmer) and divided all medicines into three categories. The first of them, the highest, was attributed to the "heavenly means" shan ping, which contributed to the "nourishment of life." In fact, these are food products, because from the text of the Canon it follows that they are non-toxic, their long-term use does not harm the body and "strengthens the body." There is also interesting information about the healing achievements of Yi Yin, the highest dignitary of the beginning of the Shang era (XVIII centuries BC), who made a state career, by the way, thanks to his deep knowledge of medical nutrition: "His concoction aroused the stormy approval of Tan-wang (the founder of the Shang dynasty) and his guests ... Tan-wang talked with Yi Ying on various topics, from the preparation of rare dishes to governing the country" [7, p. 217]. Yi Yin's studies in medicine led to the fact that he "on the basis of the treatise" Shennong ben cao "began to prepare medicinal decoctions and infusions and made the laws of the change of yin and yang substances the main proto-scientific basis - Auth.), which made it possible to save human lives from premature death" [6, p. 40]. It is known that the effectiveness of diagnosis and treatment in TCM is based on the use of the principles of wu Xing (five elements, or rather, five transitions), the doctrine of which was finally formed by the 3rd century. BC. However, its origins have a much older origin, starting with the Neolithic communities, when in many regions of the world, incl. in China, as we have shown earlier [2], shamanic practice led to the emergence of the first classifications of plants and animals. By the end of the Shang era, "... the Ying had, as we learn from the inscriptions on the oracular bones, the concept of the fan (five sides). This concept was undoubtedly a harbinger of the idea of the five elements of the element of Wu Xing" [8, p. 51]. After the Zhui enslaved the Yin people, they adopted the practice of using the principles of the Fang (east, south, center, west, north) in many areas of activity, including nutrition, which grew up based on strict adherence to seasonal rules. shamanic practice led to the first classifications of plants and animals. By the end of the Shang era, "... the Ying had, as we learn from the inscriptions on the oracular bones, the concept of the fan (five sides). This concept was undoubtedly a harbinger of the idea of the five elements of the element of Wu Xing" [8, p. 51]. After the Zhui enslaved the Yin people, they adopted the practice of using the principles of the Fang (east, south, center, west, north) in many areas of activity, including nutrition, which grew up based on strict adherence to seasonal rules. shamanic practice led to the first classifications of plants and animals. By the end of the Shang era, "... the Ying had, as we learn from the inscriptions on the oracular bones, the concept of the fan (five sides). This concept was undoubtedly a harbinger of the idea of the five elements of the element of Wu Xing" [8, p. 51]. After the Zhui enslaved the Yin people, they adopted the practice of using the principles of the Fang (east, south, center, west, north) in many areas of activity, including nutrition, which grew up based on strict adherence to seasonal rules.

sacrifices to the spirits of deceased ancestors: "Palace cooks - paozheni supplied exquisite dishes for sacrifices, delicacies for mourning rites and gifts from birds and animals for guests ... In all cases of using gifts from birds and [animals - paozheni acted as follows]: and receiving guests] used lambs and pigs, and cooked them on beef fat; in the summer they used dried pheasants and dried fish, and cooked them with dog fat; in the fall they used calves and deer, and cooked them on lard; in winter they used fresh fish and geese, and cooked them with lamb fat "[4, v.1, tsz. 7, p. 257-267]. At the same time, particular importance was attached to the ruler's meal, which was compiled in accordance with the season of the year: "In the spring ... the Son of Heaven ... eats wheat and lamb ... In the summer ... - beans and chickens ... In the fall ... - hemp and dog meat ... In winter ... - glutinous millet and boar meat" [3, p. 71, 98, 126, 153]. The dietary rules "according to the seasons" were based, in turn, on ideas about the patterns of energy exchange between the environment and humans:), and as a result, the terrestrial qi begins to develop. At this time, the qi in the human body is activated in liver. During the third and fourth lunar months, the celestial qi becomes healthy and strong, the earth qi stabilizes its development, and the human qi activates the activity in the spleen. During the fifth and sixth lunar months, the celestial qi reaches its peak, the earth qi reaches a high degree of development, and the qi of the human body activates its activity in the head area. During the seventh and eighth lunar months, the yin qi [substance] begins to die, and the human qi is activated in the lungs. During the ninth and tenth lunar months, the qi [substance] yin begins to turn into ice, and the earth qi begins to close. At this time, in the human body, qi is active in the heart. During the eleventh and twelfth lunar months, everything is covered with ice, the action of earthly qi is expressed in complete closure, and the qi of the human body is active in the kidneys "[5, p. 83-84]. During the Western Zhou dynasty (c. 1020-771 BC), doctors specialized in 4 groups, the first of which was Shi and - "nutritionists" who formed "proper nutrition" in accordance with seasonal energy characteristics: " They were in charge of putting together the correct proportions [of raw materials for making] six [kinds of] food, six [kinds of] drinks, six [kinds] of meat dishes, many delicacies, many seasonings / soy gravies, eight [kinds] of gourmet dishes. [They] looked at the springtime in making the proportions for the meal; [they] looked at daylight saving time when calculating the proportions for the soups; in making the proportions for the seasonings, [they] looked at the fall time; [they] looked at winter time when they were proportioning the drinks. [When] adding seasonings to food: more sour [seasonings] were added in the spring, in summer - bitter, in autumn - spicy, and in winter - salty. [Throughout the year] sweet [spices] were mixed in the right proportion. In all cases of selection for meat dishes [that which] suited them best, [shea and were guided by the principles that rice is best for] beef, millet for lamb, gaoliang for pork, millet for dog meat, wheat for goose meat , and for fish - water oats.

The nutrition of the entire aristocracy was invariably based [on these principles] "[4, v.2, tsz. 9, p. 318-323]. It is interesting to note that almost at the same time, when the specialization of doctors and their state certification appeared in China, in Greece of the 7th century. BC. just appeared the cult of the god - the healer Asclepius and his temples (asklepeions), which were of a "medical and sanatorium" character [1, p. 36] on the basis of magic, and there was no talk about the theory of medicine and any health care system. Subsequently, on the basis of centuries-old selection, the most useful food products for each season of the year were identified in China: "The first month of spring (meaning the entire given season - Auth.) ... from domestic animals - this is a dog, from cereals - wheat, from fruits - plum mei-hua, from vegetables - onions; ... The first month of summer ... The domestic animal is a ram, from cereals - this is hemp, from fruits - an apricot, from vegetables - buckwheat ... The first month of autumn ... From domestic animals - this is a rooster, from cereals - millet, from fruits - peach, from vegetables - fluffy onions ... The first month of winter ... From domestic animals - this is a pig, from cereals - beans, from fruits - pear, from vegetables - pea tops "[6, p. 29-36]. An integral (and most important for medicine) part of the concept of Wu Xing that developed in the Zhou era was the doctrine of "five tastes", each of which specifically and specifically affects a specific internal organ-channel: "To improve the condition of the liver, you should eat sweets. Sweet foods include short-grain rice, beef, dates, sunflowers ... to improve heart health, eat acidic foods. Acidic foods are beans, dog meat, plums, allspice ... To improve lung conditions, eat bitter foods. Wheat is considered bitter, lamb, apricot ... To improve the condition of the spleen, you should eat salty foods. Salty foods include soy, pork, millet, and pea tops. To improve kidney health, you should eat spicy foods. Spicy foods include millet, chicken, peaches, and chifon onions. Pungent foods have a scattering effect; products with a sour taste have a concentrating - collecting effect. Products with a sweet taste have a smooth, harmonizing effect. Foods with a bitter taste have a firming effect. Salty foods have a relaxing effect ... Five types of grains nourish the body. Five types of fruits have a supportive effect. Five types of meat products strengthen the body. Five types of vegetables strengthen the internal organs. These five types of food have different tastes, so they should be consumed accordingly to replenish the ching seed (hereditary energy) and strengthen the chi energy. So each of the five tastes, pungent, sour, sweet, bitter and salty, each has its own effect on the body. Through this, either the dispersion or collection of [qi], or [its] deceleration or acceleration, or strengthening or weakening is produced. So, depending on the change of seasons or on the disease of specific organs-tsang (liver, heart, spleen, lungs, kidneys), five types of food should be used correctly "[5, p. 139-140]. In addition to prophylactically directed nutrition, on this basis, ideas about the pathogenetic consequences of eating disorders were developed in detail, recorded in the ancient encyclopedia of TCM "Huangdi nei jing":

consists of five flavors. Five palaces of yin substance (liver, heart, spleen, lungs, kidneys) are damaged by five tastes. Therefore, if a person eats too much sour, then the liver is fed too much, as a result of which the qi of the spleen is depleted. If a person eats too much salty, the qi of the bones and joints becomes overworked, the muscles become short, and as a result the qi of the heart is suppressed. If the sick person eats too much sweets, the qi of the heart becomes difficult, overflows, as a result, the person turns black, and the qi of the kidneys becomes unbalanced. If there is too much bitter, then the spleen qi loses its flexibility-moisture, and as a result, the stomach qi becomes too dense. If there is too much spicy food, then the tendons and canals become soggy and limp, as a result of which the seed-jing and spirit-shen (spiritual energy) are depleted. Therefore, attention should be paid to harmonizing the five tastes. In this case, the bones will be correctly positioned, the tendons will be flexible, the qi and blood will circulate freely in the body, and the holes in the skin will be dense. You should strive to move along the true path - Tao, you need to live according to the correct laws, then you can live a long life, which is intended for you by heaven, like your destiny, ... If there is too much salt, then the patency of blood vessels will be disrupted, and the color will change for the worse faces. If there is too much bitter, then the skin will dry out and hair on the skin will fall out. If there is too much sharpness, then the tendons will contract and the nails will dry out. If there is too much sour, then the muscles will wrinkle and the lips will lift up. If there is too much sweetness then the bones will ache, and the hair on the head will fall out. Thus, the five flavors can be harmful to the body. Therefore, the heart prefers bitter food; the lungs prefer spicy food; the liver prefers sour foods; spleen prefers sweet foods; kidneys prefer salty foods. Thus, the five tastes are combined with the energy-qi of the five organs-tsang "[5, p. 33, 66]. Naturally, then specific prescriptions appeared on how to avoid diseases at different times of the year with the help of correctly constructed (i.e. based on the natural philosophical concepts of yin-yang and wu xing) nutrition. Ancient Chinese sources testify to this in detail: "The second month of spring ... You cannot eat garlic at this time, as this will lead to a disturbance in the circulation of qi. Garlic shoots should also not be eaten, as this harms emotional aspirations (recall that emotional disturbances are considered in TCM almost the main pathogenic factors - Auth.). You should not eat buckwheat and large eggs, as they contribute to the stagnation of qi. The use of hare in this month leads to the fact that the spirit-shen and the soul-hun become restless ... The third month of spring ... At this time, one should not eat onions, as this causes chronic diseases. You should also not eat horse meat, because this breaks the peace of the spirit-shen and the soul-hun, corresponding to the liver. You cannot eat musk deer and deer meat, as as a result of this, spirit-shen and qi are consumed ... The second month of summer ... You cannot eat chicken meat, as this contributes to the appearance of abscesses and boils, which can gradually turn into purulent wounds. You also cannot eat the meat of snakes and worms, as you will damage your longevity,

otherwise, the strength of the spirit-shen and soul-hun will decrease and as a result the memory will weaken. Do not eat fresh sunflower, as this will lead to the formation of watery edema in the internal organs. At this time, the qi of the kidneys is as weak as possible. The spleen alone rules in the body, and therefore one should eat salty and fatty foods in order to strengthen the qi of the kidneys and strengthen the tendons and bones ... The second month of autumn ... You need to eat more sour foods and reduce the intake of salty foods in order to thereby strengthen the qi of the liver. Do not overeat, as this leads to a lack of Qi passage through the channels. You cannot eat fresh honey so that there is no strong metabolic disorder (modern interpretation of the ancient text by the translator - Auth.). You should not eat chicken meat so that there is no excessive consumption of Shen and Qi. You can not also eat seeds of fresh fruits, otherwise ulcers will appear on the body ... The third month of autumn ... It is necessary to eat less raw and cold food in order to avoid intestinal disorders and indigestion. Garlic should not be eaten because this strikes the Shen spirit, shortening the lifespan. You cannot eat the seeds of the mountaineer, because it damages emotional movements and qi. You should also not eat pork liver along with sweet foods in one meal, because by the winter solstice you will have a severe cough, which then will not go away for many years. This month the qi becomes as weak as possible ... so reduce your consumption of spicy foods and increase the amount of acidic foods to strengthen the qi of the liver, help the tendons and tone the blood. Also, you should not eat duck and pheasant meat, because in this case, the shen spirit and qi will be damaged. You cannot eat chicken, because the hun soul will be disturbed, and the soul-po (energy characteristics of the kidneys) will be worried, which will lead to their dispersion ... The second month of winter ... No need to eat jerky. You should reduce your intake of salty foods by increasing your intake of foods with a bitter taste, thereby helping Shen and Qi. Do not eat the meat of small crabs, because this will damage the Shen spirit and the Hun soul. You cannot eat shellfish, snails, turtles, because at this time, they destroy the qi of emotional movements and as a result, blood diseases develop. You can't often eat summer millet with dried and jerky meat, because there will be swelling ... The third month of winter ... No need to eat pork, because it harms the spirit-shen and qi. Do not eat foods that have been covered with frost, because it will ruin the complexion. Fresh onions should not be eaten because this leads to the formation of dampness in the organs, as a result of which there are diseases associated with the sensation of thirst. You cannot eat bear meat, because it harms the Shen spirit and the Hun soul. Do not eat fresh chilli peppers. it harms the blood and blood vessels ... In this month, qi is hidden in the depths of the body and acts very weakly. The buds are in their prime and maximum strength. You need to eat less salty and more bitter, thus you will nourish the spirit-shen, advancing little by little in his work "[6, p. 30–37]. Long before our era in China, the rules of nutrition for those suffering from diseases of specific internal organs were established: "In case of liver diseases ... qi should be dissipated, and for this the patient needs to be given spicy food. So the pungent is used for replenishment, and the sour for emptying. If the disease acts in the heart ... one must refrain from excessive food intake ... With heart disease, relaxation is required, and therefore the patient

it is recommended to eat salty foods, which have a relaxing effect. Salty foods are used for replenishment, and sugary foods are used for emptying. When the disease acts in the spleen, one should beware of eating too much hot food and there is no need to overeat at all ... The spleen strives for a harmonious state, and therefore the patient should be given sweet food, which has a calming and harmonizing effect. Bitter foods are used for emptying, and sweet foods are used for replenishment. When the disease occurs in the lungs ... the patient should avoid cold drinks and do not need to eat cold food ... The function of the lungs is composure, and therefore the patient is strongly advised to eat acidic food, which contributes to the performance of the function of composure of the lungs. Sour food is used for replenishment, and a pungent taste promotes emptying. When the disease affects the kidneys ... one should not eat food that is too hot, cooked on fire ... The kidneys strive for strength, and therefore the patient is advised to give bitter food, which has a strengthening effect. Bitter food is used for replenishment, and salty foods are used for emptying "[5, p. 137-138]. They also identified food contraindications for diseases of specific organs: "What are the prohibitions regarding the five tastes: a spicy taste sets in motion the energy-chi, and therefore, in case of chi diseases, one should not abuse spicy foods; the salty taste sets the blood in motion, and therefore, in case of blood diseases, salty foods should not be abused; bitter taste sets bones in motion, and therefore, in case of bone diseases, bitter foods should not be abused; the sweet taste sets the muscles in motion, and therefore, in case of muscle diseases, sugary foods should not be overused; A sour taste sets the tendons in motion, and therefore, in case of tendon diseases, acidic foods should not be overused. There are such prohibitions regarding five tastes, in each specific case one should not eat too many of any products "[5, p. 141].

Thus, ancient Chinese sources testify to the emergence of therapeutic nutrition in the 3rd millennium BC. and its further progressive development, which reached a significant pro-scientific level on the basis of strict adherence to the natural-philosophical principles of yin-yang and wu xing, already at the end of the Chou era. The creation of the great canon of the TCM "Huangdi nei jing" and the activities of the great Hippocrates date back to the same time (late 5th - early 4th centuries BC). Suffice it to compare the detailed work from the "Hippocratic corpus" - "On ancient medicine" [1, p. 143-169], which uses categories similar to those in China (cold, warm, tastes - bitter, salty, sour), with the above quotations from Huangdi Nei Jing, so that the higher level of development of diet therapy in TCM becomes evident. The reason for this, in our opinion, syn. It was the strict adherence to the principles of Wu Xing that ensured centuries-old effectiveness of TCM and today allows us to successfully use its methods, incl. diet therapy, in the context of integrative medicine.

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