

## Treatment with modern medicines

according to Chinese methodology

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The main postulates of oriental medicine are: the theory of Wu-hsing (the theory of five elements), the theory of yin-yang (the doctrine of two opposites), the theory of zhan-fu (the theory of the main organs), the concept of jing-lo (the concept of lines or meridians), theory about chi (about the flow of energy).

Tibetan medicine came to us from time immemorial, its concepts are generally quite primitive, because our ancestors, who are at the lowest stage of development, had to understand, assimilate and begin to apply knowledge that most likely came to us from other worlds. Already in the era of the Shan dynasty (16-11 centuries BC) in China, according to the entry in the book "Shan-shu da-chuan", the idea that: "Water and fire are vital, to the food and drink that the people need. Metal and wood exist for entertainment and manufacturing. The earth is the source of all things and serves the benefit of man. "

According to ancient Chinese ideas, all the phenomena of the Universe arose from the movement and change of the five elements of matter: wood, fire, earth, metal and water. The universe as a whole and each individual living being consist of the same 5 primary elements. The laws of transformation and connections between elements are the same for the universe, and for the biosphere, and for every living organism. Space and the human body (microcosm) are similar in essence, in the substances of which they are composed, and in the mechanisms of interaction and development. In addition, it was believed that 5 substances are located in a cyclic relationship, which is expressed in mutual assistance to each other, on the one hand, and in mutual limitation, on the other, they are also in constant motion and change. For this reason they were called hin (movements). Teaching about 5 elements or about 5 movements, forms the basis for dialectical diagnostics and therapy, because serves to explain the physiology and pathology of the human body and its relationship with the outside world. Currently, we have a well-formed theory of five elements, grouped according to several basic concepts, which we will analyze and try to apply when treating a patient with modern medicines.

All 5 elements are in certain relationships with each other, which are regulated by four main functions: mutual generation (shen), mutual suppression (ge), mutual proliferation (chen) and stubbornness (wu).

Mutual generation means assistance and support provided by one element to another, for example, the main element is a TREE, for the growth of which EARTH is needed, in which there are many minerals (METAL) in various concentrations. They can only be absorbed and processed by wood after being dissolved in WATER. On the root system, dissolved mineral (inorganic) substances rise up the trunk and are absorbed by the tree. Some of them, if necessary and with excess of assimilated substances, under the influence of sunlight and air, are converted from inorganic substances into organic substances, which are stored and consumed by the body as needed, during decay, forming organic and inorganic compounds, water and energy (heat), which goes to work of vital organs,

Mutual suppression means limiting, violating, or even eliminating one element by another. Order of suppression: wood suppresses earth, earth suppresses water, water suppresses fire, fire suppresses metal, metal suppresses wood. Overcoming suppression is an opposing tendency: wood overcomes overwhelming metal, metal overcomes overwhelming fire, fire overcomes overwhelming water, water overcomes overwhelming earth, earth overcomes overwhelming wood.

The cycle of 5 elements associated with the spawn function has two sides:

1. Generate;
2. Be begotten.

This is the basis of the mother-daughter rule, the generative element is called maternal, the generated one is called the daughter.

In the cycle of suppression and overcoming, there are also 2 sides of each element:

1. The active side of overcoming (in-ge).
2. Passive line - to be conquered or to be defeated (ge-vo).

The relationship of "mutual proliferation" (chen) and "mutual obstinacy" (y) in the cycle of 5 elements is a consequence of imbalance in the process of development of phenomena. A situation may arise when two elements, actively interacting with each other, affect the third element, for example, the qi of the tree has increased, and the metal is not able to eliminate the strengthening of the tree, in which case a strong tree pushes the ground, causing the earth to weaken. The harmful influence of the tree "grows" ...

In the book "Su-wen" in the chapter on the 5 elements it is said: "If qi (function) is in excess, it overcomes what it cannot (usually) overcome, and shows intransigence in relation to what it can (usually) win. If this Qi is not strong enough, then it will feel unyielding from the side of the fact that it cannot win. This latter grows (uses the weakness and penetrates further), and the fact that can only defeat this qi experiences stubbornness on its part." This is the classic Chinese explanation.

relations of growth and stubbornness between the 5 elements.

Table 1

## 5-element system

Nature						
Five elements	Five kinds taste	Five flowers	Five changes	Five influences ny weather	Five hundred ron of light	Five times of the year
Wood	Sour	Blue	Birth	Wind	East	Spring
Fire	bitter	Red	Growth	Heat	South	Summer
Earth	Sweet	Yellow	Change	Moisture	Middle	Late summer
Metal	Spicy	White	Withering	Dryness	West	Autumn
Water	Salty	Black	Old age	Cold	North	Winter

Man					
Five elements	Five will accumulate. organs	Five hollow organs	Five holes	Structures body	Emotions
Wood	Liver	Bile. bubble	Eyes	Tendons	Rage
Fire	A heart	Thin intestinal	Language	Circulatory vessels	Joy
Earth	Spleen	Stomach	Mouth	Muscle	Meditation
Metal	Lungs	Thick intestinal	Nose	Skin and hair	Sadness
Water	Bud		Ears	Bones	Fear

Since ancient times, Chinese doctors have used the doctrine of 5 elements to systematize knowledge, accumulated experience in various fields of science, and not only in medicine, where this doctrine served to explain the physiological and pathological processes occurring in the human body, as well as for dialectical ( philosophical) diagnostics and therapy. The classification using this method, various things, phenomena, natural relationships was made not because they were directly related to wood, fire, earth, metal or water, as to material substances. The system into which the various processes fit was associated with certain properties that were attributed to each Element. For example, the element TREE was characterized by emergence by growth, malleability, green in warm season, etc .; FIRE - heat and flame rising upward; EARTH - food, fertility, transformation; METAL - clarity, emptiness, purity, fragility, harmony, lightness; WATER - fluidity, coolness (cold), a tendency to move backwards.

The periods of a person's life are also considered in the context of the five elements. Childhood is a phase of a tree, of rapid growth. The fire phase corresponds to adolescence and puberty. Earth is the period of learning and order in life. Metal is maturity and commitment. Finally, water represents the peace of old age and death.

In addition, the doctrine of the 5 elements includes all the basic concepts of Chinese medicine, such as the concept of the movement of energy (chi), which is vital energy and exists both in the macrocosm (external chi) and in the microcosm - a person (internal chi).

Internal chi circulates in the body along permanent meridians - lines (Jin-lo teaching). All major meridians are divided into five elements. The Wood element includes the energy structures of the liver and gallbladder, the Fire element - the meridians of the heart, small intestine, pericardium, three parts of the body, the Earth element - the stomach meridians, the spleen of the pancreas, the Metal element - the lung and thick blood, to the Water element - kidneys and bladder. The doctrine of two opposites is also reflected in this theory, for example, the elements Wood and Fire, which have the character of yang, are ranked as yang, and the elements Metal and Water, which have the character of yin, are to yin, the element Earth is in the middle, forming a turning point between yin and yang. ...

Also, each of the elements corresponds to one storage organ and one hollow organ (zhan-fu theory). The liver and gallbladder correspond to Wood, the heart and small intestine to Fire, the spleen and stomach to Earth, the lungs and large intestine to Metal, the kidneys and bladder to Water.

In Chinese medicine, the number five is very fond of (which is characteristic of the theory of 5 elements). It is used to diagnose processes, for example, 5 research methods: examination (wan), listening, research for smell (wen), interrogation (wen), feeling (che). In the 61st chapter of the book "Nan-ching" it is said: "If you want to establish by examination the presence of a disease, then you need to identify five colors. If you want to analyze the disease by listening, then you need to distinguish between five types of voice. If you want to determine the beginning and localization of the disease with the help of smell, then you need to be able to recognize five smells. When palpating the pulse at the wrist, it is possible to establish by the degree of its filling, in which organs the disease is sitting. "

So, the theory of 5 elements in China is used:

1. To classify the internal and external structures of the human body;

2. To explain the various pathophysiological processes in the body

a person and his relationship with the outside world, through the relationship of birth, suppression, proliferation and stubbornness.

3. For the purpose of clinical diagnosis and therapy.

The third point is interesting for us, since the yin-yang theory is mainly used for carrying out therapeutic measures in China at present, and the theory of 5 elements seems to recede into the background, due to the fact, as our Chinese colleagues say, that it is philosophical and metaphysical in nature, reducing physiological relationships in the body to a mechanical formula. However, one can hardly agree with these statements, analyzing a schematic description of symptoms and little understood by a Western doctor, a more than primitive description of concepts from the angle of the relationship between yin and yang, i.e. their contradictions and simultaneous unity. With regard to yin and yang, the remaining six guidelines are distributed, such as: inner and surface, cold and heat, emptiness and fullness.

Even P.A. Badmaev in the preface to his book "Tibetan Medicine" (translation of the book "Chzhudshi"), where the phenomena occurring in the human body are analyzed in relation to the theory of 5 elements, the main of which is the growth and development of a tree, wrote "Tarni" a whole vast section of Buddhist schismatic literature, containing the doctrine of the phenomena of spiritualism, hypnosis, clairvoyance, spells with well-known formulas, etc. Numerous healing lamas are not seriously familiar with this teaching ... they use only incantatory formulas and ritual side ... the people consider their best lamas to be the successors of the Buddha and place them above the lamas-doctors, that's why very few among Gelung lamas devote themselves to the study of medical science ... the lamas, whose services are used by the people, are engaged in healing according to the established recipe and according to the "tarni", using the needs and ignorance of the latter ... Genuine essays on medicine, anatomy, physiology, embryology, zoology, botany and mineralogy, surgical instruments and various medicines, as well as drawings can only be acquired with the help of knowledgeable people who are not often found in Tibet and neighboring countries. him areas. " Considering the above data of Badmaev, it can be assumed that there are still many closed pages in the medicine of Tibet, which require philosophical understanding and lead to knowledge about the macro- and microcosm (theory of 5 elements) and their interrelationships (man and the world around him) and known only to the initiated. and also drawings can be acquired only with the help of people of knowledge, which are not often found in Tibet and adjacent areas. " Considering the above data of Badmaev, it can be assumed that there are still many closed pages in the medicine of Tibet, which require philosophical understanding and lead to knowledge about the macro- and microcosm (theory of 5 elements) and their interrelationships (man and the world around him) and known only to the initiated. and also drawings can be acquired only with the help of people of knowledge, which are not often found in Tibet and adjacent areas. " Considering the above data of Badmaev, it can be assumed that there are still many closed pages in the medicine of Tibet, which require philosophical understanding and lead to knowledge about the macro- and microcosm (theory of 5 elements) and their interrelationships (man and the world around him) and known only to the initiated.

We will try to apply knowledge about the theory of 5 elements to the treatment of patients with modern drugs, i.e. to combine the knowledge of the ancients with modern science, with the help of devices created in the Center "IMEDIS". Immediately after measurements by the Voll method, preferably all 367 points available in the program, upon entering the section of 5 elements, there is a diagram showing the patient's state at a given time.

It is normal to find the energy star in the shaded circle. If the star is located outside the circle, along the outer edge of the shading, this indicates hyperergy, if inside the circle, it is hypoergy. All five ends of the star must be the same size, in which case the patient's condition, regardless of the energy, is considered stable. When the ends of the star deviate towards any element, which go beyond the norm, there may be an excess of energy along this element or, more precisely, along the meridians that make up the element, which is immediately visible on the diagram, since the measurement data of the points on the basis of which there is a deviation are marked there. And, conversely, if the element is insufficient, the end of the star facing it does not go beyond the boundaries of the circle. Thus, analyzing this diagram, we have an idea of the energy balance of the body. The diagram indicates how the body is functioning at a given moment in time, whether there is pathology in the organs and systems of the body, whether it is worth aligning the patient's energy field or the body is still coping on its own. The information obtained about the patient helps the doctor to easily and quickly stabilize the patient's condition.

To do this, you can apply various methods of treatment, depending on the knowledge and qualifications of the doctor, starting with bioresonance therapy, the individual recipe for which is immediately indicated in the program, where it is also given in% content, how much to add or remove the energy component by elements. Treatment with acupuncture is possible. The recipe, taking into account the concept of 5 elements, which is currently required for the patient, is also included in the program. And it is possible to carry out treatment with drugs, which primarily include food consumed by the patient. The Wu Xing theory takes into account 5 tastes corresponding to 5 pairs of organs (Table 1), in this case, the following should be remembered:

1. Foods high in protein, fat and carbohydrates and other unleavened foods are usually sweet.
2. Herbs and spices are often hot.
3. Foods containing a lot of liquid are usually salty.
4. Of the traditional Western products, there are very few bitter products (perhaps that is why medicines in mostly bitter - for balance).
5. You can even out the balance while preparing food.

table 2

## Five flavors of simple foods

Sour	bitter	Sweet	Spicy	Salty
Apple*	Asparagus	Banana	Chives	Barley*
Apricot*	Celery*	Tofu	Chile	Molluscs
Grape*	Bitter gourd	Beef, chicken	Coriander	Crabs
Grapefruit*	Dried orange zest	Oil	Fennel	Duck
Fruit hawthorn *	Hop	Cabbage	Ginger	Ham
Lemon (especially)	Kohlrabi (spicy and sweet)	Carrot	Garlic	Seaweed
Olives*	Lettuce *	Eggs	Green onions	Mussels
Peach*	Pork and lamb liver*	Fig	Kohlrabi	Oysters
A pineapple*	Tea*	Milk	Leek	Pork*
Plum*	Cocoa	Mushrooms	Marjoram	Marine seaweed
Raspberries*		Potato	Mint	Sea grass
Small red beans (aduki *)		Rice	Pumpkin*	
Mandarin*		Shrimps	Red and Green pepper*	
A tomato*		Sweet potato	Rosemary	
		Watermelon	Sweet basil	

Foods marked with \* also taste sweet

m.

When giving recommendations to the patient on the use of food, it is necessary to take into account the patient's life period.

In childhood, Wood is the dominant element, and we gravitate towards sweet, but the liver needs a sour taste, i.e. Metal. In adolescence, Fire predominates, i.e. heart, so adolescents love spicy food, but it is better for them to eat bitter foods: green vegetables with vinegar additives and drink more water (element Water), then the Fire will be under control, there will be no acne, unnecessary anxiety and other symptoms associated with excess heat. During the Earth phase, we are especially at risk of gaining excess weight, because the stomach and spleen begin to work actively, and the Earth does not grow and does not move, as in the previous phases, so you need to be careful with sweets. As you get older and move on to the metal element, you should be selective, eat less, but it is better to lean on the pungent tastes that penetrate the lungs, because garlic, ginger, chili, and other spices and seasonings. In old age, Water dominates, connected with the kidneys, which are the source of chi - vitality and ching; which is the source of life. Natural salty food is useful here: seaweed, seaweed, seafood. To live long, in old age you should eat more bitter food with healing properties (element Fire).

Treatment with modern drugs according to the Wu Xing system will not cause big problems if we have a patient diagram that determines his condition at a given moment in time. The therapy that should be carried out to correct the patient's condition should take into account not only the pathological element and the problem organ, as well as the course of the meridian, the corresponding organ, but also the need to stabilize the work of other organs and energy systems associated with the main focus according to the system of 5 elements ... With the help of drugs, we must regulate all relations between individual organs and, on this basis, harmonize the general condition of the patient with the aim of a speedy recovery. For example, in the book "Nan-jin" we read: "If a liver disease is established, then it is taken into account that it affects the spleen. Therefore, first of all, it is necessary to fill the qi (function) of the spleen. " Thus, if you translate this statement into the language of conventional medicine, it is necessary when the liver changes, it is imperative to have data on the patient's blood enzymes, and it is also desirable to do a clinical blood test and see the data of erythrocytes and platelets, the blood formula, which, in principle, is known to everyone doctor and is mandatory for the diagnosis of the patient. When treating, we must take into account the state of the enzymatic activity of the pancreas, it is possible to use blood samples (according to the analysis data), as well as a mandatory diet, which includes protein and sweet foods, etc. ... Is there anything new in these appointments? In my opinion, no - they are known to everyone, due to pathophysiological connections, treatment with known drugs is carried out, but that's just the point, that the two medicines approach different ways to treat the same patient and achieve results both with Chinese drugs and with conventional drugs. So what's the difference? The only thing is that ordinary drugs are patented, have passed clinical trials, have a clear chemical formula, some of the drugs have gone through evidence-based medicine (used for more than 25 years) and, most importantly, are sold in every pharmacy. The list of drugs created by various companies in the world, and now available to doctors, would take more than one printed page, but there are main pharmacological groups (17 of them), drugs of which can normalize the patient's condition, because are used to treat various organs and systems of our body. The only thing we can do

Over the centuries, numerous forms of therapy have been developed in China based on the teachings of the 5 elements. At the same time, Chinese doctors proceeded from the idea that metal arises (minerals that are necessary as catalysts for the processes occurring in the body) if the earth is strengthened (more food containing minerals is given), that an increase in water content is favorable for a tree (more liquid blood carries less toxic substances - it is easier for the liver to work), that the tree is suppressed with excessive support from the earth (more food, especially fatty and fried, makes the liver work heavier), that the fire is limited by increasing water (the heart is harder to work with an increase in the amount of circulating fluid in the body) and etc. Thus, when translating the terms of Chinese medicine into an understandable medical language, we get a well-known,

the medicines necessary for the patient, which are available in our arsenal.

Is it possible to combine the treatment of patients with Chinese methods and drugs and conventional medicines? Of course yes. Despite the difference in the description of symptoms and syndromes, as well as in the diagnosis, we treat patients who often suffer from the same diseases. However, within the framework of one article, it is not possible to fully describe the treatment of various diseases and translate the Chinese diagnosis and treatment methods into an understandable language, therefore, a more detailed analysis of treatment methods should perhaps be considered in the next publication.

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T.V. Salnikova Treatment with modern drugs according to Chinese methodology // XVIII

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