

# YIN-YANG AND CHI IN ACUPUNCTURE

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YIN-YANG AND CHI IN ACUPUNCTURE

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Do your work, then step back.  
The only path to serenity.

*-Lao-tzu*

## Abstract

The goal of this research paper is to illustrate how the concept of the yin and yang and chi are applied in the traditional Chinese medicine of acupuncture. An acupuncturist has the ability to heal the physical and psychological aspect of a person based on a uniquely prescribed combination of acupuncture and emotional therapy. Acupuncture is an ancient form of treatment that involves the insertion of needles into the skin at acupuncture points, which run along the meridians in a person's body. These acupoints are specific points that can access chi and are regulated by the concept of the yin and yang. As a preventive therapy, acupuncture is an alternative, cheaper, and effective approach to a health care system.

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## Introduction: History of Acupuncture

After a meal, have you ever eaten a dinner mint to aid in digestion? Or when you have had a headache, have you ever rubbed your temples and realized it relieved pain? You may not have been aware of it, but these are two examples of Chinese medicine: herbology and acupressure. Along with herbalism, massage, and other therapies, acupuncture is one of the principle components of a 2000 year old system known as Traditional Chinese Medicine (TCM). In the past two decades, TCM has grown in popularity in the United States. With that I find it to be important to research important underlying theories in Chinese medicine: the yin and yang and chi. More specifically, how the concept of the yin and yang and the concept of chi are applied in traditional Chinese medicine of acupuncture.

The report from a Consensus Development Conference on Acupuncture held at the National Institutes of Health (NIH) in 1997 stated that acupuncture is being commonly practiced by thousands of physicians, dentists, acupuncturists, and other practitioners for relief or prevention of pain and for various other health conditions (Culliton, 1997). According to the 2002 National Health Interview Survey the largest and most comprehensive survey of Complimentary Alternative Medicine (CAM) use by American adults to date, an estimated 8.2 million U.S. adults had used acupuncture, and an estimated 2.1 million U.S. adults had used acupuncture in the previous year (Barnes, 2002).

### Folk Traditions

Originally Chinese medicine was practiced as a folk tradition. This means it was a practice of family traditions that was passed down throughout generations. Most Chinese

doctors in the beginning were referred to as “bell doctors”. Bell doctors were physicians who would roam from door to door, in village to village, helping people in need (Ody, 2000). The doctors would ring a bell at a person’s home to notify that the family doctor had arrived. After the Europeans entered China, traditional Chinese medicine was labeled as primitive. Chinese doctors soon began to travel abroad to study Western medicine. By the time the first Chinese Republic was established in 1911, government ministers were actively trying to suppress traditional medicine in favor of a Western approach (Ody, 2000).

In 1949, everything changed. The communists seized power and improving public health became a key priority (Ody, 2000). Old remedies were revived, and the “bell doctors” were trained in basic health skills and the doctors were determined to improve the rudimentary health care facilities in the countryside. Today, traditional Chinese medicine is readily available throughout China and thousands of newly qualified Chinese doctors have made their way to the West to fuel growing interest in TCM in Europe and North America (Ody, 2000).

#### How old is Acupuncture?

It is believed that the first mighty emperor, *Fu Xi*, who gave the Chinese a universal philosophy to interpret and explain all natural phenomena, reputedly made the first acupuncture needles (Ody, 2000). It is thought that this emperor reigned sometime between 4000 and 2500 B.C.

The third ruler was the next leader to help lay the foundation for acupuncture. His name was *Huang Di*, the Yellow Emperor, the supreme ruler of the universe, who introduced music, medicine, mathematics, writing and weapons (Ody, 2000). *Huang Di*



is considered by some to be the father of Chinese medicine, based on his contribution of literature called, *Nei Jing Su Wen*, the Canon of Internal Medicine. The writings consisted of 81 articles of medical exposition dealing with the physiology, anatomy, pathology, diagnosis, principles of treatment and disease prevention, as well as the yin and yang ideas (Hyman, 2005). *Huang Di's* text contained all of the fundamentals of acupuncture, including the major acupoints, theories of yin-yang and five elements, the twelve channels, principles of diagnosis, physiology, pathology, vital energy, concept of blood, and so on (Ling, 2003).

Not only does acupuncture stem back from these two legendary emperors by means of influential text, but by archaeological evidence. Acupuncture is so old that it can be traced to the New Stone Age (8,000-2,000 B.C.) of the Chinese culture (Ling, 2003). An example would be the frequent assertion that the stone "needles" excavated at different times in various parts of China were remnants of ancient acupuncture (Chuang, 1982; Micozzi, 2001; Wang, 1986). This evidence coincides with reports of ailments that were treated by *bien* (stone needles for acupuncture treatment). There are about one dozen books compiled around the sixth century B.C. that made reference to medical treatments by *bien* (Ling, 2003).

#### Acupuncture as a Secret?

How can the art of acupuncture be preformed for thousands of years and still be relatively unknown to the rest of the Western world? The answer is simple. The Chinese people were not explorers like the British, Spanish, or Portuguese. They remained aloof from the rest of the world until the 16<sup>th</sup> and 17<sup>th</sup> centuries, when Western countries

discovered China and sent many missionaries there (Ling, 2003). It was in the late 19<sup>th</sup> century that China began to allow trade with the West.

CHAPTER ONE: YIN-YANG

## Yin Yang Defined

What does the yin and yang symbol...symbolize? According to Chinese philosophy, the universe and the body can be described by two separate but complementary principles, that of yin and yang (Dupler, 2001). For example, Yin is all things dark, negative, and feminine. Yang is all things light, positive, and masculine. One cannot exist without the other (Levchuck, Kosek, & Drohan, 2000). Watts, author of "Tao- The Watercourse Way," describes the yin and yang as negative and positive energy poles, respectively they are associated with the masculine and the feminine, the firm and the yielding, the strong and the weak, the light and the dark, the rising and the falling, heaven and earth, and they are even recognized in such everyday matters as cooking as the spicy and the bland (1975). The most ancient expression of this idea seems to have been that of the shady and sunny sides of a hill (Unschuld, 1985; Wilhelm, 1967). The sunlit southern side was the yang. The contrast between the bright and dark sides of a single hill portrayed the yang and the yin, respectively (Micozzi, 2001).

Nothing is ever completely yin or yang, but a combination of the two. These two principles are always interacting, opposing, and influencing each other. The goal of Chinese medicine is not to eliminate either yin or yang, but to allow the two to balance each other and for the energies influence to exist harmoniously together (Dupler, 2001). If yin and yang are not in harmony, it is as though there were no autumn opposite the spring, no winter opposite the summer (Lucas, 1977).

## Yin Yang Symbol

The yin-yang symbol is probably one of the most recognized Taoist symbols. Taoism, which will be discussed later in the research paper, is considered to be a Chinese

religious or philosophical way of life. The yin-yang emblem can be found from government to family relations, from music to art, as common tattoos, martial arts, the new age movement, health, healing, etcetera (Lucas, 1977). The concept of the yin and yang can be found within the depiction of the symbol itself. A picture of this can be found in the Appendix A. The yin and yang symbol is a perfect circle that is divided into two equal halves. A wavy line divides the circle with one portion as black and the other as white. The white section (yang) has a black dot in the center and the black section (yin) has a white dot in the center.

There is another yin yang symbol that exists, but so happens to be less popular than the one previously mentioned. This particular yin yang symbol is called the Pentagram and originated about 2900 B.C. It consists of combination of broken lines (yin) and straight lines (yang) surrounding a circle and its two divisions, making a perfect emblem of the balancing of the forces of the universe (Lucas, 1977). See figure B in Appendix.

Why does it look the way it does?

One theory as to why the yin-yang symbol looks the way it does is that it is actually a depiction of the world's celestial phenomenon. It consists of the sun's rotation, the four seasons, the 24 solar segments, the foundation of the I-Ching (a Chinese philosophical/divination book) and the Chinese calendar (Tsai, 2003).

The cycle of the sun was observed by setting up about 8 feet long poles at right angles in the ground. Then, the sun's shadow was recorded based on where it was in relation to the pole (Appendix C). From the sun's rotation around the earth, it was found that the length of a year is about 365.24 days. The year's cycle was divided into 24

segments, including the Vernal Equinox, Autumnal Equinox, Summer Solstice and Winter Solstice. This was accomplished from using the time of the sunrise and position of the Big Dipper (Tsai, 2003). The different lengths of the days and nights affect the position of the sun and moon throughout a 24-hour day. Thus, the circles within the yin-yang symbol are depictions of where the sun and moon are.

To determine the 24 segments, ancient Chinese used six circles that were divided into 24 sectors to observe the shadow of the sun on it. The day that had the shortest shadow was determined to be the day of the Summer Solstice. The longest shadow is found on the day of the Winter Solstice. The ecliptic angle, 23 degrees 26' 19", is the earth's coordinates during the rotation and positioning of the sun during the Winter Solstice. The rotation represents the wavy line in the yin yang symbol. A diagram can be located in the Appendix D. The light colored area of the symbol (yang) indicates more sunlight, and the darker area (yin) indicates more moonlight (Tsai, 2003).

The reason for the two circles that are within the two yin-yang halves are because it represents the beginning of the summer and Winter Solstice. The yin (more moonlight) begins at Summer Solstice and yang (more sunlight) begins at Winter Solstice.

Therefore, one little circle, Yin, is marked on the Summer Solstice position and the other little circle, Yang, is marked on the Winter Solstice position (Tsai, 2003).

The main principle of the *I Ching*, the book of changes, is that of the yin and yang. The book of changes tells of the Great Primal Beginning, which brought about two primary forces (yin and yang), and eight trigrams (Arcarti, 1994). The trigrams are the line segments that are seen around the other yin yang symbol, the pentagram. Refer to Appendix B. The varying combination of line segments represents greater yin or yang,

and lesser yin or yang. It is said that King Wen, a feudal lord who was one of the founders of the Chou dynasty and a student of the Tao, formulated the eight trigrams (Arcarti, 1994).

### Western Yin and Yang

The concept of yin and yang is not solely unique to Asian cultures. There is in fact a Western counterpart that embodies the same idea, but is not directly identical. This is known as the Hegelian Dialectic, founded by the German philosopher Georg Hegel during 1770-1831 A.D. (Ling, 2003). The Hegelian Dialectic is also a philosophical method of inquiry. It is a principle that describes the movement and activity in the universe. According to Hegel, all reality is developed through the continuous process of contradiction from level to level. This is called the dialectical movement (Ling, 2003).

### Yin-Yang Philosophy

As previously mentioned, the yin and yang is an easily recognizable Taoist symbol. The yin-yang is a theme that is predominant in a large amount of Asian philosophical literature. The main Chinese literature, *Tao Te Ching*, will be this paper's focus in regard to the yin and yang philosophical history. The *Tao Te Ching* (pronounced, more or less, Dow Deh Jing) can be translated as *The Book of the Immanence of the Way* or *The Book of the Way and of How it Manifests Itself in the World* or, simply, *The Book of the Way* (Mitchell, 1998). Lao-tzu is credited with writing the *Tao Te Ching* about 2,500 years ago and is considered to be older than the Confucianism way of thinking. Lao-tzu, in English, can be translated as "the Old Master" or "the Old Boy" (Mitchell, 1998).

To begin with, the Tao is an ancient Chinese philosophy/religion found with in the Tao Te Ching, which emphasizes a balance in nature of all things. For example, the Yin (female) and Yang (male) embrace each other to blend into a state of harmonious steadiness (Wang, 2003). Women (yin) in this philosophy are represented as the soft (*rou*) energy of the universe, and their images resonate with the mystic meanings of, for example, valley and water. Men (yang) are recognized as embodying the secret of life, and represent thing such as the rising mountaintops and sunlight.

*Wu wei* embodies the idea of "Do nothing and everything will be done" (Creel, 1956). Many people consider the idea of *wu wei* to be passive, but to Lao-tzu it could not be any further from the truth. Non-action is the purest and most effective form of action. This means that the action that takes place is the action from nature. Therefore, the action is non-egoic. This means that a person must be free of his or her ego and must simply let nature take its course. The game plays the game; the poem writes the poem; we can't tell the dancer from the dance. This "nothing" is, in fact, everything (Mitchell, 1992). Already one can sense the allusion of opposites in balance: non-action is action, nothing is everything, etc., thus, the concept of yin and yang. The following excerpt is an example of how the yin and yang concept is incorporated into Lao-tzu's work:

True perfection seems imperfect,  
yet it is perfectly itself.  
True fullness seems empty,  
yet it is fully present.  
True straightness seems crooked.  
True wisdom seems foolish.  
True art seems artless.  
The Master allows things to happen.  
She shapes events as they come.  
She steps out of the way  
and lets the Tao speak for itself.  
(Tao Te Ching verse 45)



The paired opposites observed in the world gave tangible expression to the otherwise uncontentable Tao of ancient Chinese thought (Micozzi, 2001). The following is another example of writings from Lao tzu, where the purpose of yin and yang are directly expressed:

Out of Tao, One is born;  
Out of One, Two;  
Out of Two, Three;  
Out of Three, the created universe.  
The created universe carries the yin at its back and  
the yang in the front;  
Through the union of the pervading principles it  
reaches harmony  
(Lao tzu in Lin, 1942)

To understand the Tao one must understand the yin and yang, and three into one. One yin and one yang constitutes the Tao (Huang, 1984). One cannot talk about one yin or yang by itself; one must talk about yin and yang together, which is two. It is the idea that each concept or force in nature relies on, connects to and depends on its previous and subsequent counterpart.

The Tao advocates the idea that peace and harmony of the body results in the peace and harmony in the environment (Schipper, 1978). This means that a person's life can be at its best when their body is "balanced," for then, everything else will naturally fall into place. For this to happen, it can be thought that a person's body needs to be following the yin and yang. For in the Tao, the concept of the yin and yang must be embodied otherwise illness will occur.

Another text that describes the Tao and the yin yang relationship is in the Cannon of Internal Medicine. Here, the Yellow Emperor asks an acupuncture master named Qi Bo, why people's lives are so short in comparison to the past where people would live to

about a 100 years of age. Qi Bo reasons it is because people need to maintain an orderly life. In ancient times those people who understood Tao patterned themselves upon the yin and the yang and they lived in harmony with the arts of divination (Veith, 1972).

### Yin Yang Organs

Literally speaking, how can a person's body follow the yin and yang? Or specifically speaking, how can a person's anatomy follow the yin and yang? Without the yin-yang theory, there would not be any classification of the organs in Chinese medicine.

A person's organs are divided into what are known as zang and fu organs. Zang organs are commonly referred to as solid organs, consist of six organs. The solid organs are: heart, liver, lungs, spleen, pericardium and kidney. The organs function is to store nutrition and to store essence. The fu organs are commonly referred to as the hollow organs, also consist of six organs. The hollow organs are: small intestine, large intestine, gallbladder, urinary bladder, stomach, and the "triple burner" (*san jiao*). These organs function in order to transport and transform food in digestion (Appendix E). The "triple burner," is considered alternatively to be the combined expression of the activity of other organs in the body, or a group of spaces in the body (Micozzi, 2001).

Each group of organs corresponds to either the yin or the yang. The solid organs (zang) are considered yin and the hollow organs (fu) are considered yang. As to the yin and yang of the human body, the outer part is yang and the inner part is yin. As to the trunk, the back is yang and the abdomen is yin (Wiseman & Zmieswki, 1993).

Aside from the main zang and fu organs, there are also the extraordinary fu organs. These organs combine an aspect of both zang and fu organs into one. They

consist of brain, marrow, bone, vessel, gallbladder, and uterus. These organs are in a different classification based on the ability to store essence and be hollow.

The classification of the organs came from observing the anatomical features. Anatomy was well developed and explored in China well over 2,000 years ago. As written in *The Yellow Emperors Canon of Medicine* (Huang Di Nei Jing), when a person is living, his or her body can be measured to find out the size of the skin and the muscles. When he or she dies, he or she can be opened to measure the magnitude of the organs and blood vessels (Chen, 1998). For example, when a person has a common cold, their symptoms involve stuffy nose, fever, chills, cough, and/or chest pain. Fever and chills are at the most exterior position of a person, the epidermis. The rest of the symptoms can be attributed to the lung system. For the lung has a pathway that lead to the nose, mouth, and chest. Thus, the connection between the lung and skin has been asserted through an illness, thereby creating the relationship between an organ and tissues of the body (Chen, 1998).

The zang and fu organs follow the yin and yang relationship based on the channels of each organ. For example, the heart is linked with the small intestine, the spleen with the stomach, and so on (Micozzi, 2001). It is the point that every zang organ has a channel that is routed throughout the rest of the body and to its corresponding fu organ and vice versa. Thus, the concept of yin and yang has arrived. With there being 6 zang and fu organs, the number of primary channels or meridians is twelve.

The organs are governed by what is known as the ‘Five Elements’ (*wu xing*). The five phases are earth, metal, water, wood, and fire. In Chinese *wu* means “five” and *xing* expresses the idea of movement, to go (Micozzi, 2001). This theory is combined with

that of yin and yang, so that Wood is called 'young yang', Fire 'great yang', Metal 'young yin', Water 'great yin', and Earth is the element of central harmony (Wildish, 2000). The elements are also influenced by the seasons: Wood governs the east and the spring, Fire governs the south and summer, Metal governs the west and the autumn, and finally Water is ascendant in the north and during the winter (Wildish, 2000). A list of the five phases and most of all their correspondences can be found in Appendix F.

It is believed that the human body is representative of the natural world. The current of energy and fluids of the body are sometimes referred to as channels, seas, rivers, and reservoirs. The liver is "the father of all organs" and the kidneys are "the mother of all organs" (Lake, 2004).

The yin of the body contains the blood and other various fluids. Yang is the body's transformative ability particularly its ability to create and sustain warmth. It also provides activity, libido, appetite, digestion and assimilation. In addition it includes hyper-metabolic qualities and settings. Working together, yin is the material basis, or tissue, for the transforming power of yang (Lesley, 2000). When the organs (body) do not have the appropriate raw materials to function, the consequence is deficiency. Chinese medicine and Chinese philosophy, as we have seen, do not concern themselves very much with cause and effect, or with trying to discover this cause that begets, in linear progression, that effect. Thus, their idea of the way illness begins is very different from the Western view (Kaptchuk, 2000). As previously shown, those who practice TCM believe that illnesses can be attributed to yin-yang imbalances. Not to mention other various components such as nutrition, way of life, sexual activity, physical activity, and other miscellaneous factors.

## Yin-Yang Psychology

As previously stated, the yin-yang theory incorporates everything in the universe. The yin and yang are interdependent. Each part relies on the other part in order to complete the full circle that the yin-yang symbol depicts. So this is very profound psychologically, because it completely changes a person's way of thinking and by default, living. In essence, the yin and yang is significant in psychology because it is the incorporation of mind, and body.

## *Cognitive Psychology*

Some people would agree that a component of psychology is the study of cognitive processes. And that psychology is in part responsible for one's beliefs and feelings, which in return influences a person's actions. So how would the concept of the yin and yang affect a person in relation to cognitive processes? One way is through memory.

The yin yang concept basically concerns what Carl Jung, a famous psychologist, called 'synchronicity,' a way of looking at things that connects one to another in expected ways (Arcarti, 1994). One way the yin and yang affects thought processes can be found in the area of cognitive processing as seen with semantic memory. Semantic memory is a component of long-term memory and is a person's organized knowledge about the world, including knowledge about word meanings and other factual information (Wheeler, 2000). An example of semantic memory could either be encyclopedic knowledge such as: Martin Luther King, Jr., was born in Atlanta, Georgia. It also includes language knowledge, for instance, the word snow is related to the word rain. In addition, semantic memory includes conceptual knowledge, for example, a square has four sides (Matlin,

2005). It is basically a person's mental dictionary, where ideas and concepts are related to one another.

The yin-yang related idea by way of semantic memory entails that no concept and idea can exist in isolation, but only relative to other concepts and ideas. For example, the concept of hard is not meaningful without the complimentary concept of soft. This is very similar to that of the yin and the yang. Both are examples of ways that human's process information in a co-dependent way. One reason as to why this type of processing is significant is because semantic memory helps people to divide up the world into categories in order to make sense of knowledge (Schwarz, 1995). A category is a class of objects that belong together (Matlin, 2005). An example of this could be the word 'transportation,' which could mean truck, boat, wagon, horse, etc.

The relation this has to the yin and yang is that both are components of every day life, where one concept, which is our mental representation of a category, is connected to and influences another concept (Matlin, 2005). For example, consider the following sentence: "When Daniel was on his way back from the store with his toy, he fell down and the toy rolled away." From this simple sentence, there is actually a variety of information that our brains are automatically connecting to that we are sometimes unaware of. For instance, the word toy could consist of anything from an action figure to a Tonka truck. However, a toy that rolls is unlikely to be a square container of silly putty. From the sentence, one probably inferred that Daniel was a child, and not an adult. Furthermore, one might have inferred that Daniel may have gotten hurt in the process, which would allow for the escaping of his toy. All of the previous statements illustrate how a person's mind is like a web of information. Meaning, no word can exist in

isolation. A sentence that initially seemed simple is immediately enriched by an astonishing amount of general knowledge about objects and events in our world (Matlin, 2005).

### *Biological Psychology*

The yin and yang can also be seen in the biological aspect of psychology. For instance, the yin and yang are also important in internal regulation of the body. The human body naturally tries to find a balance and in some cases, it is imperative to find that balance to stay alive. For example, regular physiological conditions of homeostasis call for the averting of the extremes in the yin and yang. Homeostasis, simply defined, refers to temperature regulation and other biological processes that keep certain body variables within a set range (Kalat, 2004). In other words, one's body has to find the right internal balance of temperature in order to stay healthy. Homeostatic processes are typically in a very narrow range that it is referred to as a set point (Kalat, 2004). For example, if calcium is deficient in your diet and its concentration in blood begins to fall below the set of .16 g/L (grams per liter), storage deposits in your bones release additional calcium into the blood. If the calcium level in the blood rises above that number, part of the excess is stored in the bones and part excreted. Analogous mechanisms maintain constant blood levels of water, oxygen, glucose, sodium chloride, protein, fat, and acidity (Cannon, 1929).

### *Abnormal Psychology*

In addition, the contribution of the yin and yang can be seen when the yin and yang are way out of balance, for psychological consequences may occur. The idea of imbalance is what connects the yin and the yang to the division of psychological

disorders. So how does the yin and yang really play a part in determining a disorder? For example, Chinese medicine recognizes that mental disorders are the outcome of poor or inactive energy, or an imbalance of the yin and yang. To help with the symptoms of a disorder, and to help initiate the move towards a more balanced yin and yang, one can undergo acupuncture.

### Yin-Yang and Acupuncture

One of the main principles of acupuncture is the regulation of yin and yang. Acupuncture and the concept of yin and yang are sometimes referred to as the restoration of the universe. As previously stated, the body is like the nature of the universe, where it is constantly changing and moving. When we attempt to lock nature into patterns, we create imbalances (Voyles, 2003). The goal of acupuncture is to restore yin and yang, for acupuncture prompts the energetic body back into a state of movement. In essence, acupuncture therapy is to apply various techniques of manipulation to spots of the body to take care of diseases by balancing the yin and yang.

The point locations for acupuncture follow a yin yang relationship, almost the same way a seesaw functions. For example, points in the upper part of the body are used to treat disorders in the lower part of the body and vice versa. Points on the right side of the body are used to treat the left side and vice versa. Generally, points in the yang section of the body are used to treat diseases affecting the yin section of the body and vice versa.

An acupuncturist can learn a great deal about the yin yang nature of a person based on whether he or she, for example, feel cold excessively, or find hot weather difficult to deal with, or cope well with either extreme (Mole, 1997). Those who find



themselves always wearing sweaters, drinking warm beverages, or dreaming of the winter during summer time are usually deficient in yang (too much yin). To treat this, an acupuncturist would focus on strengthening and warming the yang. One way this can be achieved is by moxibustion, which involves smouldering small quantities of herb on acupuncture points (Mole, 1997).

Another application of the sense of balance can be seen in the example of allergies. When addressing the immune system imbalance, which is thought to be at the root of the person's allergies, the acupuncturist looks for exterior or more deeply rooted signs in each person who presents with allergies (Hangee-Bauer, 2006). The main emphasis is the treatment of the person as a whole. Often people with chronic allergies show signs of Spleen or Kidney Deficiency as well as Lung signs according to TCM (Hangee-Bauer, 2006).

CHAPTER TWO: CHI

## Chi Defined

Originally chi was not a philosophical concept. It meant air, as it is commonly used in the everyday Chinese language (Zhufan, 2000). Like the Western's view point on kinetic energy, chi is believed to be like particles that move back and forth, constantly moving and changing. Chi is a vital substance that generates interconnectedness and is strongly related to the yin and yang. Now chi is generally translated as "breath" or "vital energy" (Ody, 2000). It is the idea that the body is pervaded by subtle material and mobile influences that cause most physiological functions and maintain the health and vitality of the individual (Micozzi, 2001). In essence, chi is faceted into all forms of human life, physical health, mental health, and emotional health. Not only can chi be founding running throughout the human body, it is also seen all throughout the world. Everything we see, or touch or experience is composed of chi and is merely an arrangement of this energy into recognizable form (Ody, 2000). The idea of chi is extremely encompassing. And it is because chi has so many different functions that there are considered to be many different types of chi that can be located based on location and source.

## 7 Types of Chi

Chi can be separated into seven different categories. There is a considerable room for debate in this area, and exploration of a wide range of materials can suggest a variety of different ideas about categories of chi (Micozzi, 2001). But for the purpose of this paper, we will discuss the seven natures of chi.

### *Yuan-chi: The primordial Energy*

Yuan-chi is the innate energy that a person has upon birth. It is like a reservoir of energy that provides a person with energy that a he or she may utilize throughout their lifetime (Wildish, 2000). Yuan-chi is past onto each individual from their parents. So in part, this energy is past on by way of genetics. It must be remembered like any reserve, this Yuan-chi is not limitless, and it requires careful management and replenishment to last the course of a satisfactory, healthy lifetime (Wildish, 2000).

### *Jen-chi: The True Energy of the Day*

Jen-chi is the everyday energy that a person uses up. In short, it is the energy that one has based on the day to day existence. This energy is generated by one's digestive and respiratory system and begins to operate within one's body the moment the umbilical cord is cut and the lungs take over breathing independently from the mother (Wildish, 2000). Jen-chi can be replenished based on daily routine. For example, if a person regularly exercises, eats healthy, or practices breathing techniques or meditation, the jen-chi energy will operate more efficiently compared to a person who does not. By increasing the intake of jen-chi, there is less consumption of yuan-chi (wildish, 2000).

### *Ying-chi: The Energy of Nourishment*

Ying-chi is the energy that is core idea within traditional Chinese medicine. It is what is referred to as 'vital energy' and flows through our blood and through our meridians, the energy channels of the human body (Wildish, 2000). Meridians will be discussed in further detail later. Since ying-chi flows through our blood, this energy is distributed throughout our body to vital organs within us to the smallest cell (Wildish, 2000). Like yuan-chi, ying-chi can be replenished based on diet and exercise. If one

lives on a diet of junk food and stimulants, the vitality of someone's ying-chi will not be able to keep pace with the consumption of prenatal energy (Wildish, 2000). This means that ying-chi depends on the quality of breathing air, food intake, and health of organs.

*Wei-chi: The Protecting Energy*

Wei-chi is like a person's defense guard against external negative energies. It mostly presides in the subcutaneous layer of the skin, which covers the surface of the body (Wildish, 2000). This means that some negative energies such as ultra violet light, transmission of diseases, everyday germs, and harsh climates are being barred by wei-chi. Since wei-chi is found on the outmost layer of our skin, it actually is the distinguishing point between internal and external energies. All the functions of the skin that we are familiar with from Western biology, such as regulation of temperature through perspiration, are affected by the strength of this protecting energy.

*Zang and Fu-chi: The Solid and Hollow Energy of Organs*

As described briefly above, all the organs of the body are believed to contain a yin and yang characteristic and are subjected to the natural cycle associated with the yin and solid (zang) or yang and hollow (fu). The zang and fu chi are the energies that are in the organs and are based on the five elements. For example, the element of fire governs the heart and small intestines, while the element of wood governs the liver and gall bladder. Zang and fu-chi respond to both the influences of the five elements, as they progress through seasonal change and as they affect the quality of our nutrition, and also to internal factors (Wildish, 2000).

### *Jing-chi: The essential Energy*

Jing-chi has a more metaphysical character and function. Jing-chi results from the conversion of energy of the most vital essences of the body. The vital essences can be any hormone being secreted by the glands of the endocrine system. For example, the hormones such as testosterone, estrogen, and progesterone are secreted from the reproductive organs such as ovaries and testes (Wildish, 2000). So when a person's body is secreting hormones, the type of energy being used is the jing-chi.

### *Ling-chi: The energy of the Spirit*

Like jing-chi, ling-chi also has a metaphysical component. It is the energy of the spirit, which expands our consciousness into the universe. It is therefore the most highly prized energy to obtain. One has to obtain perfect control and insight of the previous energies in order to transform them into the pure spiritual energy of ling chi (Wildish, 2000).

The seven types of energies are the theoretical frameworks of which the Eastern understanding of the function and powers of chi is erected (Wildish, 2000). As previously mentioned, chi is highly connected to that of the yin and yang and the cycle of the five elements. It flows the energy channels and by blood and results in ultimately maintaining human life. Chi is the energy of both the mind and the body and when we work on and replenish these, they activate our spirit (Wildish, 2000).

### Meridians

The Chinese have discovered 12 meridians and eight extraordinary vessels, each of which are related to chi. The pathways of chi flow through the meridians, which then connect to a specific location in the body, and is a key component in acupuncture. The

meridians are very much like streams and rivers, where the essential energy flows through a pathway and replenishes the areas of the body that is the closest. Large and small, each meridian is a path of circulation and influence coursing through the organs and between each other, forming a connecting web that supports, vitalizes, and regulates the entire body and all of its functions (Saul, 2002). Although there are many different pathways, it must be remembered that all of these pathways are interconnected, and in essence is one whole flow of energy (Appendix G). Along the pathways of fourteen of these channels (the twelve regular channels and two of the extra channels) lie 361 specific points, of which around 150 are generally used by therapists (Micozzi, 2001 and Ody, 2001). Aside from the 12 main pathways, there are actually fifty-nine known energy channels that are divided into five categories:

1. The 12 main meridians, which are associated with the organs of the body and are associated with the organs of the body and which we see in acupuncture charts as the focus of treatment.
2. The 15 connecting meridians (luo).
3. The 12 muscle meridians, which run on the surface of the body and are almost identical in path to the main meridians
4. The 12 divergent meridians
5. The eight strange flows, or so-called “extra meridians,” are the only meridians that share points with the main meridians throughout the body. (Saul, 2002).

#### Chi/Meridians and Organs

Just as with emotions, fluids, and other parts of the body, this mesh of channels is linked to each of the zang and fu organs, as well as the triple burner (Ody, 2000). Thus, the meridians are also influenced by the yin and yang based on which organs the pathways connect. An understanding in the interconnections between fundamental organs and meridian allows for the assessment of disharmonies in an organ that may manifest themselves in corresponding meridians. For instance, pain along the heart

meridian may reflect congealed blood or stagnant chi in the heart. Excess fire in the liver may follow the meridian and generate redness in the eyes (Kaptchuk, 2000).

### Meridians in Acupuncture

The word meridian as used in East Asian medicine came into the English language through a French translation of the Chinese term *jing-luo*. *Jing* means “to go through” or “a thread of fabric”; *luo* means “something that connects or attaches,” or “a net” (Kaptchuk, 2000). The meridians or channels are seen as a network of conduits, which carry and distribute chi to all parts of the body. The meridians correspond to each of the twelve yin and yang organs. There are also eight extra meridians. This is because they have independent points- points that are not also on any of the twelve regular meridians (Kaptchuk, 2000). In addition there are many small, finer, netlike minor meridians, called *Luo* meridians. The meridians move the chi and blood, regulate yin and yang, moisten the tendons and bones, and benefits the joints (Liu & Ren, 1963).

When this flow of vital energy is disrupted, disease and poor health follows; acupuncture evolved as a way of keeping channels open and energy flowing. The therapeutic objective of acupuncture is to adjust the chi. More specifically, the basic idea behind acupuncture (considered a yang treatment because it moves from the exterior to the interior) is that the insertion of very fine needles into points along the meridians can rebalance bodily disharmonies (Kaptchuk, 2000). Chi may need to be regulated do to various negative internal or external influences that result in a blockage of energy flow. The purpose of acupuncture is to remove whatever the impediment is or to redirect energy where there is an insufficient amount (Micozzi, 2001). The chi in the meridian channels can be penetrated based on differing lengths of acupuncture needles at specific



locations of the body. Therefore, the meridian channels can only be treated where it runs close to the surface of the skin (Mole, 1997).

Classical theory recognizes about 365 acupuncture points on the surface meridians of the body (Shi-zong, 1980). Since then, advancements in acupuncture have been made in research and practice, allowing for the use of about 2000 acupuncture points on the body (Liu, 1963). Each meridian has acupuncture points along its pathway, the longest having 67 points, the shortest just nine (Mole, 1997).

### Psychology in Chi

One aspect of psychology in relation to chi can be found through the internal causes of disease. The main origin of internal disease is accredited to a person's psychological state rooted in emotions. An emotion is the circulation of chi (Larre, 1996). It is important to note that, in Chinese medicine, all life activities, including mental activities such as thought, will, and emotions, are based on the actions and changes of chi (Zhufan, 2000). The importance of emotions can be traced back to one of the most famous Daoist philosophers named Zhuang zi, from fourth century BC. Stated in one of his texts, Zhaung zi gives the idea that we need emotions and feelings because one cannot exist harmoniously as an individual without emotions and feelings (Larre, 1996).

Internal disease is said to be the product of our emotional state episodic or deep-seated conditions that a person has had throughout the years (Wildish, 2000). Emotional states can be transferred throughout a person's lifetime since early life, allowing for the gradual process of blockage in chi and dysfunction in the organs during later years. How do emotions cause and illness in one's body? The answer can best be found in the following acute situation:

When you become frightened your body immediately produces a huge surge of adrenalin. Physiologists have extensively studied the effects of increased adrenalin production upon the body. It is well known that there will be an increase in perspiration, heart rate, urination, circulation of blood to the muscles, etc. In short, it prepares the body for physical action (Mole, 1997).

The emotion of fear and other emotions can also have a profound effect upon the body, which one can feel from within if that person has experienced any emotion intensely enough (Mole, 1997). Five major emotional states are identified with these internal causes of disease: anger, sadness, fear or shock, worry, and joy (Wildish, 2000). This is known as the five-phase model or the five minds, for it links a particular emotion with each of the elements and zang fu organs. These emotions make up the classic “seven emotions,” also known as the seven affects of Chinese medicine (Ody, 2000). The added two emotions are because the heart and lung organs are often associated with two other emotions of fright and grief. The number for emotions is seven. In addition, emotions can have a cognitive psychology component because emotions are responses to our cognitive interpretation of events, which are our perceptions. Perceptions will be discussed in more depth later in the research paper.

### Psychology of Emotions Explained

Understanding “perception” is essential to understanding the role that emotion plays in our thought processes. Like TCM itself, perception and emotions are uniquely individual, stemming from one’s own point of view of how the world appears. Perception is the use of previous knowledge to gather and interpret the stimuli registered by the senses (Matlin, 2005). Once a person has interpreted their sensation based on their goals, expectations, prior experiences, and knowledge, then a perception will be produced. In other words, a person’s interpretation happens during the time of perception. The

interpretation can then cause a physical reaction in the body, which is often called an emotion (Matlin, 2005). Emotion is defined as a reaction to a specific stimulus (Matlin, 2005). For example, a person interprets someone's joke as that person being friendly. This in return makes the listener believe that the joke teller indeed like's the listener, which makes the listener feel joyful or happy in the heart. One important point of the example is that emotion has a major role in perception, as does sensation and cognition.

TCM has always recognized the psychosomatic assumption that psychological and physiological processes are interactive and have shared clinical significance. For example, on a very simple level, oriental medicine can see anxiety and heart palpitations, fear and sweating, revulsion and nausea, anger and changes in metabolism, despair and sighing as being emotional and physical concomitants of a single yin-yang and chi manifestation (Ots, 1990).

Although emotions are constantly changing, diagnosis of which emotions are inappropriate, excessive, or conspicuous by their absence is crucial to the practitioner's understanding of the patient's constitutional imbalances (Mole, 1997). For example, agitated activity as in the case of inappropriate anger such as that characterized by excessive liver activity must be calmed through use of specific acupuncture points (Kaptchuk, 2000). It must also be noted that any type of emotions in excess, an inappropriate reaction, a self-destructive passion, an emotional response to many different life events all can be signs that the human being has lost his or her capacity for harmonious reactivity (Kaptchuk, 2000).

Like the imbalance of yin and yang, the disharmony of chi gives rise to complications in health. Chi discord can be a result of blocked pathways or stagnant chi,

which can result in various types of irregularities. For example, excess worry may result in stagnation of the chi, thereby disturbing the spleen's function of transforming food and leading to such abdominal symptoms as stomach distention or poor digestion. Excess sadness or grief may weaken the lung chi, while great fear can make kidney chi descend, even to the point of causing a person to lose control of urination (Kaptchuk, 2000). Because emotion imbalances, if untreated, may eventually result in physical symptoms, and are considered by the Chinese to be one of the major causes of disease, emotions should be expressed freely; neither suppressed nor over-indulged (Firebrace, 1994).

### *Anger*

Anger has a range of characteristics ranging from a surge of heat throughout the body to clouded negative thinking. Many people have had difficulties with anger. Some people can explode and actually be frightened by the potential of their anger, while some rarely express it. The Chinese regard prolonged or unresolved anger as probably the most destructive emotion to proper health and this view is echoed by many Westerners who work in the area of psychosomatic health and illness (Mole, 1997).

The organ that corresponds to the emotion of anger is the liver. Too much anger makes the chi in the liver rise, leading to headaches, flushed face, dizziness, and red eyes (Ody, 2000). In the West, the liver is traditionally associated with strong emotions, notably love and bravery. Westerners have absorbed some of the Chinese imagery for this in the term of *gung-ho*, with its association of excess activity and military aggression. It is said to derive from the Chinese word for "liver fire" (Ody, 2000).

The liver and anger can also be associated in terms of substances that are toxic to the liver such as alcohol, any drugs and, to a lesser extent, chocolate or rich fatty foods.

For the effect of alcohol, for example, on the liver is notorious for intensifying some people's anger, while some people drink or take other drugs, such as cannabis, to suppress their feelings of frustration and irritability (Mole 1997).

Anger is also expressed in Sun Tzu's 'Art of War' on treatise for military arts. It states, "try to anger the enemy army's general in order to scatter his mind. Then he will be unable to see the situation clearly, and will conceive erratic plans and his army will be defeated" (Sun Tzu, 2002).

### *Joy*

It may seem odd to place a pleasant emotion such as joy as a cause of illness. For Westerners have always viewed joy as a beneficial emotion and is not seen as being damaging. But like anger, joy is also seen as one of the most detrimental to our health in Chinese medicine.

"The emotions of joy and anger are injurious to the spirit. Cold and heat are injurious to the body. Violent anger is hurtful to yin; violent joy is hurtful to yang. When rebellious emotions rise to heaven, the pulse expires and leaves the body. When joy and anger are without moderation, then cold and heat exceed all measure and life is no longer secure" (Huang di nei jing).

The organ associated with joy is the heart. Too much joy damages the heart chi and can lead to an inability to concentrate, while the sort of hysterical laughter associated with some forms of mental disorders is also associated by the Chinese with damaged heart chi (Ody, 2000). The heart is the root of the seven emotions (Larre, 1996).

Perhaps one can imagine joy as a rowdy group of excited teenagers yelling noisily in the street and upsetting elderly passers-by, rather than the happy sense of contentment and light-heartedness associated with the word in the West (Ody, 2000). It has been noticeable in the recent years that many of the most famous comedians, people whose

jollity is infectious enough to make millions of people laugh with them, have died from heart trouble. Jean-Paul Richter, the German satirist, was perceptive enough to write that no one is profoundly sadder than one who laughs too much (Mole, 1997).

### *Fright*

Fright is the lesser emotion that is sometimes associated with the heart organ. In Chinese medicine, fright is like sudden fear or panic from some dramatic external event. This association can be easily understood in the West by a “panic attack,” with corresponding symptoms of heart palpitations, mental restlessness, and cold sweats. Fright is said to send the heart chi wandering about, adhering to nothing (Ody, 2000).

### *Worry*

Worry is the emotion that corresponds with the spleen. In TCM, the spleen is responsible for the transportation and transformation of food. This refers to the digestion and absorption of the nutritional intake into chi and then the transmission of this chi to other parts of the body (William, 2001). Sometimes worry is associated with the emotion of pensiveness, which can therefore be linked to the heart organ. Pensiveness is believed to originate in the heart. The association of two organs is possible because the spleen deals with the mental aspect of concentration, memorization, and studying. But TCM, it is the heart that houses the mind (Berno, 2001).

When worried for an extended period of time, the result is stagnation of spleen chi, which Chinese theory manifests as depression, anxiety, poor appetite, weakened limbs, abdominal bloating, and, in women, menstrual irregularities (Ody, 2000). Furthermore, when the heart chi is in excess, there can be damage that leads to illnesses such as insomnia, irregular heart palpitations, and constipation. One of the commentators

on the I Ching, the ancient Chinese classic of wisdom and divination, summed up this syndrome when he wrote that all thinking that goes further than the current situation only serves to make the heart sore (Mole, 1997).

### *Grief*

Grief manifests itself in the lungs in TCM. There are times when a person is grieving that acts of incessant sighing can be heard. Or maybe even when you have experienced a lump in the throat when there is actually nothing there while grieving, something that is attributed to difficulty in breathing (Berno, 2001).

The function of the Lungs in TCM is that of governing the chi. In this aspect, the Lungs control the Defensive chi which battles against exterior pathogenic factors as they try to enter the body. When this Defensive chi is weak, the other major organs are in jeopardy (Berno, 2001). Since grief is associated with the lungs, and the lungs are responsible for chi circulation, severe grief can affect the entire body (Ody, 2000). Symptoms of grief can result in a sense of suffocation in the chest, as well as a loss in appetite, constipation, and urinary problems (Ody, 2000).

### *Sadness*

In the Western world and in all cultures, it is very well understood that the emotion of sadness can ruin a person's health. Sadness is so powerful, that people can grieve over a loss as acutely as they did years after the fact. Sadness may become most damaging though, when a failure in expression occurs. Sadness is the second emotion that is closely linked to the lungs.

Sadness is associated with the lungs, and excess is considered to consume lung chi and also to lead to respiratory problems such as bronchitis and asthmatic problems, as

well as cause stagnation (Ody, 2000). They frequently seem to follow bereavement, while chesty coughs are common in those who are unhappy (Ody, 2000).

### *Fear*

Fear is the emotion that usually affects the kidney and bladder. This organ/emotion combination is widely exhibited in little children where fearfulness provokes bedwetting at night. The Kidneys in TCM form the foundation for life. They are referred to as the "root of life." The Kidneys store one's "pro-heaven chi." This is the energy a person derives from his or her parents at birth. The Kidneys also store the chi that feeds all the other organs (Berno, 2001). An excess of fear will lead to a reverse in the normal, upward flow of the kidney chi, leading to listlessness, lower back pains, urinary problems, and a desire for solitude (Ody, 2000). In women, fear can also cause irregular menstruations.

Although fear influences the condition of the kidney, prolonged fear is far more destructive for one cannot rationalize things by one's mind. For example, in the case of someone who is phobic about spiders it does not matter how often that person tells him or herself that spiders cannot actually harm, their fear remains just as intense (Mole 1997).

### Chi and Acupuncture

The fundamental advancement that made it possible for the Chinese to develop the practice of acupuncture was the finding of 'points' located on the body in order to manipulate the chi of an individual. There are approximately 365 acupuncture points in the body. The points are generally very small at about 2.5 millimeters in diameter, and for the full effect of intervention to be realized it is necessary to be extremely precise in their location (Mole, 1997).



When this researcher went for acupuncture at the Academy of Oriental Medicine of Austin in August 2006, the moment the acupuncturist inserted the needle into the skin, there was a tingling sensation. It felt as if the tissue was funneling around the inserted needle, forming some type of suction tunnel that seemed to run throughout the body. The feeling was almost magnetic. It was as if the needle was one end of a magnet, and the tissues were the other attracting end of the magnet. Once the needles were in, the needles felt like it was an extension of the body, rather than a foreign object being poking out. The experience was very relaxing and the feeling being felt can be interpreted as the chi being directed throughout the body.

## CHAPTER THREE: ACUPUNCTURE

## Acupuncture Defined

The first of the ancient Chinese healing arts to capture the attention of Western physicians was acupuncture (Lucas, 1977). Acupuncture is the insertion of slender, solid needles into specific points in the skin, and is a technique of Chinese traditional medicine (Bowers, 1973). It falls under what is considered to be a holistic approach to medicine. The World Health Organization (WHO) has referred to traditional medical systems as holistic. In essence, Traditional Chinese Medicine (TCM) is the holistic system of medicine that involves the use of medicinal herbs, restorative exercise, diet, massage, and acupuncture. TCM addresses how an illness may appear in a patient and tries to heal the patient, not the ailment or the disease (Micozzi, 2001).

## Is Acupuncture Safe?

The U.S. Food and Drug Administration (FDA) approved acupuncture needles for use by licensed practitioners in 1996. The FDA requires that sterile, nontoxic needles be used and that qualified practitioners label them for single use only (Food and Drug Administration, 1996). Relatively few complications (such as inserting the needles at wrong places or the insertion of needles too deep in the tissue) have been reported to the FDA even though millions of people are being treated each year and in light of the number of acupuncture needles being used.

## Acupuncture is Preventive Medicine

Acupuncture is not a procedure that is solely done when a person has an illness. The ability of acupuncture is to promote healthy functioning (Mole, 1997). A famous passage in The Yellow Emperor's Classic of Internal Medicine states one of the fundamental axioms of acupuncture:

When medicinal therapy is initiated only after someone has fallen ill, when there is an attempt to restore order only after unrest has broken out, it is as though someone has waited to dig a well until he is already weak from thirst, or as if someone begins to forge a spear when the battle is already underway. Is this not too late? (Ni, 1995).

It is obvious that things such as diabetes, serious organic diseases such as cardiac failure, or cancer do not arise overnight. They are always preceded by a breakdown in healthy function, which has eventually led to the disease reaching the organic stage (Mole 1997).

Such an emphasis on preventive medicine and health maintenance has always been a central feature of acupuncture and, indeed, Chinese medicine in general. By analogy, it is better to take care of a garden when the weeds are small, or even to prevent their growth in the first place, than to wait until they flower and spread their seeds (Firebrace, 1994).

#### Acupuncture as a Holistic Therapy

If someone were to have asked anyone in the West during the 1970's what acupuncture was, not many people would probably know. However in 2006, traditional acupuncture has become widely accepted in the West and throughout the rest of the world. Acupuncture is a detailed diagnosis uniquely individual for the person in need, even if two people are exhibiting the exact same symptoms. This varies with that of Western medicine. Typically, Western physicians will diagnose the illness and provide remedies to all their patients suffering from the same symptoms.

Overall, TCM is considered to be a holistic therapy. This means that a physician would treat the patient as a whole and not based on symptoms, where the entire life is being looked at. This is important because sometimes there can be an emotion that may cause a trigger for a physical ailment. For example, sickness is not understood in terms

of pathology of isolated organs, as though they were merely cogs in a machine, but rather as the dysfunction of a normally harmonious, complete living entity (Mole, 1997).

### Does acupuncture work?

Most of the research on the effectiveness of acupuncture has been conducted in the areas of China and Japan, and not until lately has acupuncture been the focus of Western researchers. According to the National Institute of Health (NIH) Consensus Statement on Acupuncture, promising results have emerged, showing efficacy of acupuncture for example, in adult postoperative and chemotherapy nausea and vomiting and in postoperative dental pain. There are other situations--such as addiction, stroke rehabilitation, headache, menstrual cramps, tennis elbow, fibromyalgia, myofascial pain, osteoarthritis, low-back pain, carpal tunnel syndrome, asthma, and many more, in which acupuncture may be useful as an adjunct treatment or an acceptable alternative or be included in a comprehensive management program (2006). Further research will most likely reveal additional areas where acupuncture interventions will be useful.

### How Acupuncture Works

The question “how does acupuncture work?” is one of the most frequently asked questions, and there is no single answer that is universally accepted. To bring the core concept home, acupuncture a practice that involves the yin-yang, chi, meridians, and acupoints. According to the Chinese acupuncture theory, Chi is the key word that explains how and why acupuncture works (Ling, 2003). The yin-yang forces that run through meridians drive this life energy. The chi can be accessed through acupoints along the meridian that correspond to certain organs and emotions. By accessing chi, one can unblock, move, and/or balance the chi to rid a person of disharmony.

## How Acupuncture Heals in the West

There are many theories as to how acupuncture heals in Western medicine. Five theories will briefly be discussed in this paper and are the following: Neurotransmitter Theory, Autonomic Nervous System Theory, Gate Control Theory, and Vascular-interstitial Theory.

The Neurotransmitter Theory is where acupuncture affects higher brain areas, stimulating the secretion of beta-endorphins and enkephalins in the brain and spinal cord. The release of neurotransmitters influences the immune system and the antinociceptive system (Cho, 2001). Neurotransmitters are chemicals released by neurons that may, upon binding to other receptors of neurons, stimulate or inhibit the neuron (Marieb, 2005). Neurons function to generate and transmit nerve impulses (Marieb, 2005).

The Autonomic Nervous System Theory suggests that acupuncture stimulates the release of epinephrine, norepinephrine, acetylcholine and several types of opioids, affecting changes in their turnover rate, normalizing the autonomic nervous system, and reducing pain (Han, 1997). For example, opioids can have psychological benefits by producing a sense of euphoria (Marieb, 2005). Thus, a person undergoing acupuncture will feel better because of the release of certain opioids from the central nervous system.

The Gate Control Theory is where acupuncture activates non-nociceptive receptors that inhibit the transmission of nociceptive signals in the dorsal horn, “gating out” painful stimuli (Cho, 2001). In other words, a person can have nerves in the body that can be blocked in order to not feel pain. The nerves are seen as the link between the immune system and sensory and cognitive experience. Thus, how one feels, thinks, or interprets information can be altered.

The Vascular-interstitial Theory is where acupuncture manipulates the electrical system of the body by creating or enhancing closed-circuit transport in tissues. This facilitates healing by allowing the transfer of material and electrical impulses between normal and injured tissues (Helms, 1997). The potential importance of this effect is that, once the needle has become mechanically coupled to the tissue, it may pull on collagen fibers, resulting in deformation of extra-cellular connective tissue matrix. The effects range from cell contraction, secretion of exocrine or endocrine factors, and change in sensory input that can lead to therapeutic effects (Helms, 1997).

Another modern scientific explanation is that acupuncture could stimulate the nervous system to release chemicals in the central nervous system (brain and spinal cord) and in the muscles. These chemicals will either modify the experience of pain, or they will activate the discharge of other chemicals and hormones. For example, acupuncture works to lighten stress by discharging natural pain-killing chemicals in the brain called endorphins. In addition, acupuncture enhances circulation of blood, which oxygenates the tissues and cycles out cortisol and other waste chemicals. The calming nature of acupuncture also decreases heart rate, lowers blood pressure and relaxes the muscles. In essence, a person's own natural healing abilities will be stimulated allowing for physical and emotional well-being. What should be noted here and with all of the previous ways of healing, is the fact that, Western researchers have discovered what the Chinese have been advocating, that there are positive physical changes within the body as a result from acupuncture.

#### How Acupuncture Heals in the East

Acupuncture is the involvement of many principles that as a whole, are the

foundations for TCM. The main principles of acupuncture, as already mentioned, are yin-yang and chi. Thus; one can come to the conclusion that acupuncture heals in the East by repairing chi that is imbalanced. The imbalance stems from the imbalance of the yin and yang. It must be noted that sometimes the core concepts of TCM seem to have areas that overlap. For instance, one can refer to an imbalance in the body as an imbalance of the yin-yang, or an imbalance of chi. Both have areas that relate to each other, which is the reason why the yin-yang and chi seem to take on the same properties. In short, the insertion of an acupuncture needle in the correct acupuncture point will stimulate the movement of chi. The chi will then be redirected towards harmony, resulting in the balance of yin and yang.

### The Acupuncture Prescription

Not all acupuncturists prescribe the same acupoints for a given disease because acupuncture therapy is not a very standardized practice. This is highly different from that of the Western physicians. Anyone who has read a few dozen acupuncture books will probably find that the Chinese have tried to use acupuncture treatment for just about every kind of disease or ailment known and that for each disease or ailment, numerous acupoints have been recommended (Ling, 2003). This can be so based on the fact that meridians that connect to organs run along certain areas of the body. For example, an acupuncturist could prescribe an acupuncture point on the hand to heal a headache, or at a different place on the meridian, which ultimately leads to around the temples.

### Acupuncture Needles

There are many different types of needles and different ways to insert each needle. One way one can insert an acupuncture needle is by using the finger



manipulation method. This is where the needle is held with the thumb of the index finger or with the thumb, index, and middle fingers positioned relatively close to the tip, with or without help from the fingers of the other hand (Ling, 2003). In one quick motion the needle is inserted under the skin. After wards, the acupuncturist can slowly move the needle to the desired depth.

Another method is by using what is called a guide tube. This method uses smaller needles, which may cause slightly less pain. The guide tube almost looks like a cap to a pen, which contains a needle inside, that which pushed at one end of the cap; the needle extends out on the other side. The guide tube is first placed on the acupoints and then with a gentle but forceful tap at the end of the tube, the needle goes through the skin (Ling, 2003).

### Acupuncture and Psychology

Acupuncture can treat many psychological disorders that range from mood disorders to anxiety disorders to substance related disorders to the phantom limb phenomenon. For the point of this paper; the focus will mainly be schizophrenia and obsessive compulsive disorders. In order to understand Chinese medical psychiatry, one must first and foremost understand that no such dualism between the body and mind exists in Chinese medicine. The concept of an inseparable body/mind continuum is one of the main characteristics of Eastern thought. In classical Chinese medicine, therefore, mental activity has always been considered to be inseparable from the bodily functions, and mental diseases were generally not treated differently from any other disorders (Flaws, 2001). Because the aspects of body and mind are not clearly defined, many Western psychologists have a hard time understanding how acupuncture can treat

psychological diseases. But recently, some medical pioneers, such as Richard J Castillo, are coming to the conclusion that maybe there should be non-duality:

Cross-cultural studies indicate that somatic symptoms are the most common clinical manifestations of anxiety disorders worldwide. This widespread expression of anxiety in the form of somatic symptoms challenges the classification system in the DSM-IV that places syndromes with category distinct from the anxiety disorders. There is no etiological basis for this distinction, nor does there seem to be much clinical utility in this grouping. Looking at mental illness from a client-centered perspective, separating mental disorders expressing emotional distress into distinct anxiety, somatoform, and mood groupings is questionable (Kirmayer, 1984; Kirmayer & Weiss, 1994).

Probably the most important discussion in the cross-cultural psychiatry literature in relationship to emotions in Asia is the question of somatization. Somatization is defined as communicating or experiencing psychological discomfort through a somatic medium (Sue *et al.*, 2000). It is often the case that illness complexes that are recognized in the West as primarily affective emotional disorders are often experienced as being somatic in the East. This inquiry has mostly been in terms of contemporary Asian people and the applicability of Western-defined psychological symptomology or disease categories. Most cross-cultural studies seem to corroborate the early conclusion that “Chinese patients need to somatize their emotional conflicts” (Tseng, 1975). In essence, acupuncture is in fact used as much for emotional and mental disturbances as for physical. This is primarily because the Chinese do not distinguish between physical and mental problems as people do in the West: both are treated at the same time by the same doctor, as are seen as different manifestation of one pattern of disharmony (Firebrace, 1993).

## *Schizophrenia*

Schizophrenia is a group of disorders characterized by severely impaired cognitive processes, personality disintegration, affective disturbances, and social withdrawal. People thus affected may lose contact with reality, may see or hear things that are not actually occurring, or may develop false beliefs about themselves or others (Sue *et al.*, 2000).

In Western psychiatry, there are considered to be five different types of schizophrenia and a sixth category of other psychotic symptoms. These categories range from paranoid schizophrenia to psychotic disorders once considered schizophrenia. According to the DSM-IV criteria, a diagnosis of schizophrenia should only be given if delusions, auditory hallucinations, or marked disturbances in thinking, affect, or speech are shown. And evidence should be shown that signs of symptoms must be present for at least six months (Keith, 1994).

Persons exhibiting the signs and symptoms of schizophrenia in Western medicine are traditionally categorized as suffering from the Chinese disease categories of *dian kuang*, withdrawal and mania, *kuang zheng*, manic condition, or *chi dai*, feeble-mindedness (Flaws, 2001). According to Chinese medical theory, the causes of schizophrenia are closely connected to damage due to excess of the five minds and the seven affects. For instance, excessive anger, fear, and fright or unfilled thoughts and preoccupations may cause disturbances in the function of the viscera and bowels and loss of regulation in the balance of yin and yang (Flaws, 2001). Because the yin and yang will be altered this will result in a chi depression, which could lead to the loss of psychological normalcy. For the sake of this paper, the type of schizophrenia that this

paper will focus on reducing the symptoms based on acute episodes of schizophrenia. There are two classifications of acute schizophrenic episodes: the yang disease pattern and the yin disease pattern.

The main symptoms of yang disease patterns consist of excitation, agitated stirring, visual hallucinations, delusions, difficulty thinking and disturbed, chaotic thoughts, odd, unusual, eccentric behavior, form exuberant, body replete, a red facial complexion and red eyes, dry stools, a red tongue with yellow fur, and a bowstirring or bowstring, rapid forceful pulse (Flaws, 2001). The above mentioned symptoms can all be related back to the yang, which results in having exuberant yang chi. The chi becomes this way because the habitual bodily exuberance combined with the excess of the five minds lead to a “double yang” which then leads to mania. In mania, the heart spirit is not calm, thus aggravating the chi.

There are two acupuncture points for the yang pattern of disease. The rules regarding the acupuncture points are to alternate the use of these two groups of points using strong stimulation. If yang natured symptoms are pronounced, one can simply needle *Huan Tiao* (GB 30) bilaterally with relatively thick, four *cun* (thumb widths) and strong stimulation. This can create a spirit-quieting effect (Flaws, 2001). Below are the specific points for acupuncture:

A. Zhong Wan (CV 12), Shen Men (Ht 7), San Yin Jiao (Sp 6)

B. Xin Shu (BI 15), Gan Shu (BI 18), Pi Shu (BI 20), Feng Long (St 40)

The second classification of schizophrenia is called the yin disease pattern. The symptoms involve a flat affect, abnormally slow reactions, lack of will, difficulty thinking, fatigued, form vacuous, weak body, chi timidity, lassitude of the spirit, a

somber white facial complexion, a pale tongue, and a deep, fine pulse (Flaws, 2001). All of these symptoms originate from the yin. An analysis of these symptoms indicate that natural endowment insufficiency combined with depression and the imbalance of the seven affects result in having an abundance of yin. An increase to yin can lead to a higher potential of depression (Flaws, 2001). As a result, the blood may become vacuous and the chi may be considered devitalized.

Unlike the acupuncture points for the yang pattern of disease, the yin pattern of disease consists of four acupuncture points. One should choose one set of the below mentioned points at each session, alternating the use of all four sets with even supplementing-even draining technique (Flaws, 2001).

A. Ren Zhong (GV 26), Shao Shang (Lu 11), Yin Bai (Sp 1), Da Ling (Per 7),  
Feng Long (St 40)

B. Feng Fu (GV 16), Da Zhui (GV 14), Shen Zhu (GV 12)

C. Jiu Wei (CV 15), Shang Wan (Cv 13), Zhong Wan (CV 12), Feng Long (St 40)

D. Ren Zhong (GV 26), Fen Fu (GV 16), Lao Gong (Per 8), Da Ling (Per 7)

In order to relieve symptoms of schizophrenia, it must be understood that herbal remedies must also be given in adjunct to the acupuncture treatment. Overall, the combination of acupuncture and herbs will work together. In the case of yang treatment, it will act to flush phlegm, quicken the blood and dispel stasis, and to settle and quiet the mind (Flaws, 2001). And in the case of a yin acupuncture treatment, it will act to nourish the blood and supplement the heart, and to warm and excite the yang (Flaws, 2001).

There are also many other types of acupuncture treatment for schizophrenia, for example, there are also a stage called “liver chi depression and binding pattern”. Chinese psychiatry focuses on the treatment on root symptoms in an illness. When looking at an illness this way, it makes simple symptoms such as feeling timid or tired extremely important for it will lead to other symptoms and these symptoms will lead to even more symptoms, which could ultimately lead to something as severe as schizophrenia. It must be understood though, that acupuncture is not a cure for schizophrenia, and is merely an aid to relieve symptoms.

### *Obsessive-Compulsive Disorder*

Obsessive-compulsive disorder (OCD) is characterized by obsessions that involve intrusiveness, repetitive thoughts or images that produce anxiety, or compulsions: the need to perform acts or dwell on thoughts to reduce anxiety (Sue *et al.*, 2000). Although obsessions and compulsions can occur separately, they may also occur at the same time (Freeston & Ladouceur, 1997).

In Chinese medicine, the symptoms associated with OCD are traditionally categorized under the diseases vexation and agitation (*fan zao*), depression condition (*yu zheng*), impaired memory (*jian wang*) and abject demeanor (*bie die*) (Flaws, 2001). Furthermore, the medical disease causes and/or disease mechanisms depend on the heart and the gallbladder’s relationship to courage and, conversely, timidity and also to the gallbladder’s relationship to decision-making (Flaws, 2001). There are several types of treatments that can be administered based on the types of symptoms exhibited. For this paper, the first treatment will be based on the heart-gallbladder chi vacuity pattern and the second treatment will be based on the chi and blood stasis and stagnation pattern.

The main symptoms of the heart-gallbladder chi vacuity pattern involve compulsive thoughts and actions, tension, worry and anxiety, inability to control oneself, heart vacuity gallbladder timidity, easily frightened by touching things, fear and dread, restlessness, susceptibility to excessive suspicion or paranoia, vacuity vexation, insomnia, dizziness or vertigo, possibly profuse phlegm and/or plum pit chi, a pale tongue with white fur, and a fine or bowstring pulse (Flaws, 2001). An analysis of these symptoms relies on the heart and gallbladder organs. One must remember that emotions and organs have a relationship in order to better understand the analysis. If excessive burden or strain damages the heart, and excessive thought damages the spleen, then the spleen will lose its strength and movement allowing fluids to accumulate resulting in the production of phlegm (Flaws, 2001). This is so because the spleen is involved in transportation, absorption, and movement. Phlegm production will irritate the gallbladder resulting in the loss of ability to make decisions. As a result, one may experience worry and anxiety. If the heart chi is depleted and vacuous, and the gallbladder is not calm, then one sees tension, worry, and anxiety, easy fright due to touching things, fear and dread, restlessness, heart palpitations, and insomnia (Flaws, 2001). Heart vacuity and phlegm obstruction can also be determined based on the examination of the tongue with characteristics of a pale tongue with white fur, in accompaniment of a fine pulse.

In order to treat the symptoms one must then nourish the heart and quiet the spirit, dry the dampness (production of phlegm) and transform the phlegm (get it to become unblocked). One can do this using the following acupuncture treatment:

Shen Men (Ht 7), Nei Guan (Per 6), Feng Long (St 40), Zu San Li (St 36), Dan Zhong (CV 17), Zhong Wan (CV 12), Zu Qiao Yin (GB 44).

One can even use a supplementing-even draining technique (a particular type of twisting of the needle) to dispel the phlegm.

The second type of treatment is based on the chi and blood stasis and stagnation pattern. The main symptoms of this involve compulsive behavior and inability to control one's thoughts, emotional lability, tension and agitation, stirring and fear, a dark, dusky facial complexion, bilateral rib-side distention and pain or generalized body pain, piercing headache, insomnia, profuse dreams, a purplish dark tongue or static spots and macules, and a bowstring, choppy pulse (Flaws, 2001).

An analysis of these symptoms involves the liver and gallbladder. It may also be noted that the liver is a zang organ and connects to the gallbladder, a fu organ. If the emotions are repressed and depressed, disease may reach the liver resulting in liver depression and chi stagnation (Flaws, 2001). As previously mentioned, the gallbladder is involved with the excretion of bodily fluid and the liver is involved in coursing and draining (much like the spleen), so the lack of movement can result in blood and chi stagnation. Thus, the gallbladder will lose its ability to properly induce decision making, which results in compulsive behavior and difficulty in controlling one's thoughts, the emotions are labile, and there is tension and agitation, stirring and fear, insomnia and profuse dream (Flaws, 2001). If static blood obstructs the liver channel and chi and blood coursing and movement become unregulated, then one may see bi-lateral rib pain. If there is static blood obstructing and stagnating, then the clear yang may not be upborne. In that case, one may see a piercing headache. The purplish, dark tongue and the bowstring, choppy pulses are signs of static blood obstructing internally (Flaws, 2001).

In order to treat the symptoms one must then course the liver and rectify the chi,



quicken the blood and transform the stasis. One can do this using the following acupuncture points:

Tai Chong (Liv 3), He Gu (LI 4), Xue Hai (Sp 10), Shen Men (Ht 7), Nei Guan (Per 6), Xin Shu (Bl 15), Ge Shu (Bl 17), Bai Hui (GV 20), Yin Tang (M-HN-3).

#### Acupuncture Research

Compared to other types of medical treatments, acupuncture relatively has the least amount of research. This can be attributed to the fact that most Chinese simply accept that acupuncture works, without putting it under scrutiny to find out scientific reasons as to why or how.

In the past decade, more and more research is being performed in the West and in the East on the performance of acupuncture. Regardless of the mystery, the National Institutes of Health (NIH), in 1997, concluded that there is clear evidence that acupuncture works for a variety of ailments. These proven ailments can even be listed by the NIH, and include problems such as fibromyalgia, myofascial pain, post operative pain, stroke rehabilitation, pain treatment, Bell's Palsy, allergies, menstrual cramps, addictions to nicotine, alcohol, and drugs, and carpal tunnel syndrome, to name a few (Harris, 2006).

At the Department of People's Hospital at Liao Cheng, Shandong, a research was conducted to investigate the effects of acupuncture on severe fatigue. The study consisted of 38 patients where 21 were males and 17 were females. All participants were within the age bracket of 36-72 and were randomly obtained. These participants suffered from severe fatigue that lasted from 2 months to 21 years. The findings of this research concluded that out of the 38 participants, 30 of them had a complete disappearance of the

symptom of fatigue, a marked improvement of the patient's affect, and no re-occurrence of follow-up after one year (Wolfe, 2006).

One research was conducted on chronic musculoskeletal pain. 52 participants were randomly chosen resulting in 70% female and 30% male. The participant's ages ranged from 24-77 years of age. The participants received acupuncture using three acupuncture points (L14, ST44, LR3). The results concluded that 86.8% of the participants experienced a reduction of pain from the use of acupuncture. And overall there was a 73.7% response that there was an improvement of quality of life since starting acupuncture. (Peacock, 2006).

In another research, the effect of acupuncture on temporomandibular dysfunction was conducted. 15 different general dental practices were used in order to test the sum participants of 70 people. The average mean age of the participants was 40.6 years old and had an age range of 14-68 years. Each participant received 3 sessions that lasted 12 minutes each. The dentist used manual stimulation on the acupuncture points on the temporomandibular joint and masticatory muscles. The results indicate that a positive effect occurred in 85% and had a significant average of pain reduction (Rosted, 2006).

#### Acupuncture Testimonials

Acupuncture can also be helpful in a variety of other illnesses, some of which will be highlighted in the following paragraphs from patients who had acupuncture treatments and responded very positively. It must be noted that there are many kinds of diseases for which acupuncture is ineffective.

### *Weight Control*

Acupuncture treatment is a fairly good method for weight loss. A successful weight control treatment will enable one to experience the following:

- (a) The reduction of appetite, making it easier for the person to control what and how much to eat rather than being controlled by the appetite, that is, wanting to eat most of the time.
- (b) The capacity of the stomach to hold food will be reduced, and the person will feel full much sooner. Overeating will inevitably lead to stomach discomfort or vomiting until excess food in the stomach is out.
- (c) Many will experience a diminished craving for sweets
- (d) In some people, body metabolism will be raised (Ling, 2003).

According to Bobbie Gordy, weight control acupuncture was successful in his life. He had successfully stopped smoking (through acupuncture treatment) but noticed he was having a hard time maintaining his weight. So once again he went back to acupuncture. After that, the recovery was speedy and steady and after about ten treatments, his problem was all over. The acupuncture treatments ended up paying for itself in the first month with the money that he would have spent on cigarettes. “Your clinic was referred to me by my friends and I have since sent eight people to see you for smoking or weight loss, all of whom have had great success” (Ling, 2003).

### *Acid Indigestion*

Fifteen years ago Cicero Guerra had been experiencing heartburn and acid indigestion. “Whatever food I ate, indigestion followed, and every hour was like hell. When it was severe I could not sleep, not to mention the heartburn, which was also most unpleasant” (Ling, 2003). In August 1984, Cicero tried different types of medicines and

techniques, all of which had little or no effect. He then tried acupuncture after all over treatments had failed him. After only two acupuncture treatments, he was not only free of indigestion, but he has been able to eat anything he wants. “I really feel it is a pleasure to be able to enjoy food again” (Ling, 2003).

### *Allergies*

For the past couple of years, this researcher has been experiencing bad allergies. Symptoms involve an irritating, itchy cough that could not be suppressed with any type of medicine. Nasal passage ways would sometimes get stopped up or would drain incessantly, and at night, soreness in the throat would result because of all the coughing and from the laboring in breathing. This researcher went to an acupuncturist and told them about my allergy problems. The acupuncturist inserted needles into my hands along the *San Jiao* meridian. Not only that, the acupuncturist showed me certain acupressure spots for allergies that should help relieve the pain. Since then, the negative symptoms associated with allergies have declined and the money that would have been used towards allergy medicine can be saved.

### Modern Acupuncture and Modern Medicine

Where does the Eastern system of medicine and the Western system of medicine meet? On the surface, the goals of these two systems may appear to be very similar. Eastern medicine has the goal of restoring and promoting health and Western medicine has the goal of eliminating diseases. But upon further inspection, the differences between these two health care systems are very diverse.

For example, consider the Western treatment of a person who has a sore throat. A person goes to their physician for inspection of the throat and then the physician will

most likely diagnose an attack by some type of bacterium or virus and will prescribe a course of drugs, commonly antibiotics, as a treatment (Firebrace, 1993).

Now consider the approach that the same patient would receive from an acupuncturist. The patient will be examined for what could last about an hour. Not only will the symptoms be assessed but background information to the case such as general health, emotional state, and frequency of occurrences. Say, for example, that the acupuncturist learns that the patient receives sore throats during the cold seasons, since his father died. The acupuncturist might diagnose that the root cause was the patient's lung chi being weakened with the grief at his father's death. The lung chi is now unable to resist penetration by the cold weather (Firebrace, 1993). In order to prevent further episodes, the acupuncturist has to strengthen the lungs and to make sure the patient is better able to cope with the grief (Firebrace, 1993).

In essence, an acupuncturist tries to build up the bodies natural powers of healing, rather than to bring outside chemicals in. An orthodox medicine practitioner controls the symptoms of a disease and eliminates it, but never cures the root problem. But it must also be understood that there are some areas that an acupuncturist would refer a person to a Western physician. For example, if a person with a broke bone would best be healed through a Western doctor.

Another difference between these two institutions is the effect of each one's practice. Can you recall commercials on television for some type of chemical concoction that has a barrage of side effects such as diarrhea, vomiting, drowsiness, etc.,? In more cases than none, your answer is yes. Penicillin can cause a severe allergic reaction, aspirin can cause the stomach lining to bleed, sedatives can become addictive, certain

drugs that were approved as safe turn out to be fatal, and the overuse of antibiotics has the alarming potential to encourage bacteria to develop resistant strains (Firebrace, 1993). On the other hand, acupuncture treatment will have no harmful side effects.

#### Acupuncture and Insurance

Acupuncture is one of the CAM therapies that are more commonly covered by insurance. The Washington State Department of Health reports that the number of acupuncturists practicing has increased 50% since 2000 and there are now 70% more naturopathic physicians in the state than there were six years ago (McCormick, 2006). According to some, this increase in acupuncture can also be attributed to the fact that in 1999, some state regulated health insurance plans had to cover visits to acupuncturists, naturopath physicians, chiropractors, and massage therapists (McCormick, 2006). However, one should check with his or her insurer before you start treatment to see whether acupuncture will be covered for your condition and, if so, to what extent. Some insurance plans require preauthorization for acupuncture (National Center for Complimentary Alternative Medicine, n.d.)

## CHAPTER FOUR: CLOSING REMARKS & CONCLUSIONS

## Conclusion: Accepting Acupuncture

Acupuncture, as mentioned before, is one of the oldest forms of practiced medicine and is widely accepted as the main choice of health care in the East. So why is the Western world not as accepting of acupuncture? The answer is mainly because acupuncture contains a metaphysical aspect. Questions such as these are major concerns for a majority of people in the United States. For the Chinese, metaphysics seldom present a problem, and whether something is scientific or not is seldom a matter of concern. Acupuncture has been accepted without the actual proof of how it works, or why it works, but that it simply does. People in the West consider non-scientific things as unreliable, and feel that acupuncture needs to be subjected to more research, preferably at Western university research facilities (Ling, 2003).

Another reason is because, in nations where health care is tolerable, there is less need for alternative medical care (Ling, 2003). In most cases, people are usually satisfied with taking different types of medicines in order to receive the fast relief of discomfort, even if there are side effects. This is extremely important because most Americans want the “fast” fix, where time cannot be wasted.

## Importance of Traditional Medicine

You may be asking yourself, “Why is non traditional medicine important?” The answer is this, there may come a time when there needs to be a change in the way people view and perform healthcare. Some people have had bad experiences at the doctor’s office. With conventional medicine, one may find him or herself sitting in the waiting room for a very long time and when the doctor can finally meet the patient, the consultation generally last about ten minutes. Afterwards, the patient will receive an



expensive bill. So ask yourself, 'where is the care in health care?'

### Acupuncture in the Future

With more and more people switching to TCM, it can only be assumed that in the future, the amount of people switching to TCM will increase. The cause of this increase could be the fact that there needs to be more care in health care. With the advances of Western medicine and technology, it can already be seen that person-to-person interaction is dwindling even more and is being replaced with machines. Not to mention that sometimes, technology can only take healthcare so far. The human body is more than just, metaphorically speaking, a car engine. There are components of people that no machine can understand and no chemically concocted medicine can heal. With that being said, there are some Western physicians that do provide appropriate health care. The challenge is, finding those physicians. And there has been many great advances in “curing” people, many of which even this researcher have taken advantage of.

### Researcher's Perspective

And so the seeds were planted...by writing this research paper, this researcher has established a greater appreciation of Chinese medicine. Acupuncture is still mysterious to many; the myth that acupuncture is "voodoo science" needs to be broken. Even this researcher aspires to be an acupuncturist herself. At the beginning of the research, this researcher wanted to perform acupuncture more as an "in the future" project. Now that the research paper has been written, this researcher wants to learn acupuncture not in the future, but right now.

### Closing Remarks

Thankfully, acupuncture is becoming mainstream, but the research on

acupuncture is just beginning. With continued exploring and education, the ancient wisdom of acupuncture will continue to be reinforced and accepted as an effective practice. With continuous efforts to educate the community, prejudicial views of Oriental medicine will dissolve, and what was once considered mysterious and unknown will become understood and accepted. The important part is for traditional Chinese medicine advocates to stay positive and motivated, and to keep spreading the word.

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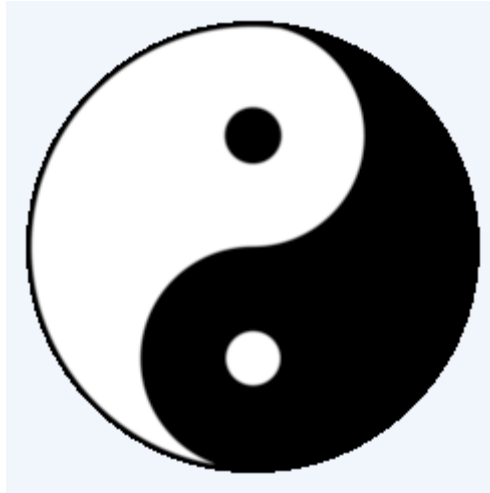
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Appendix A

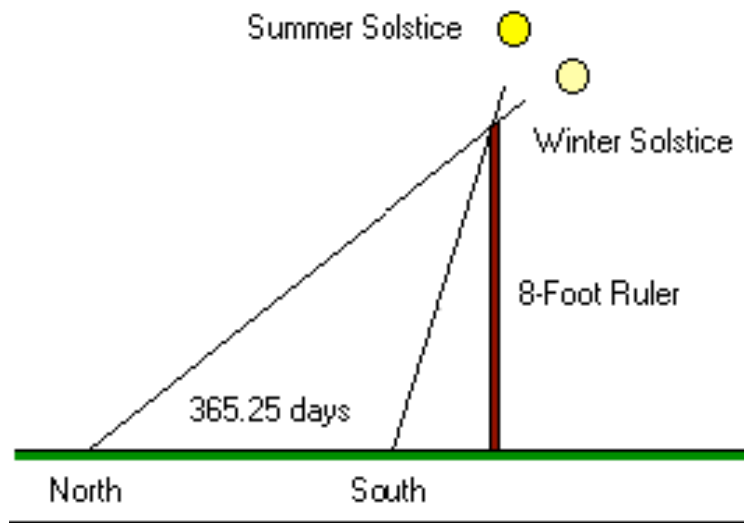




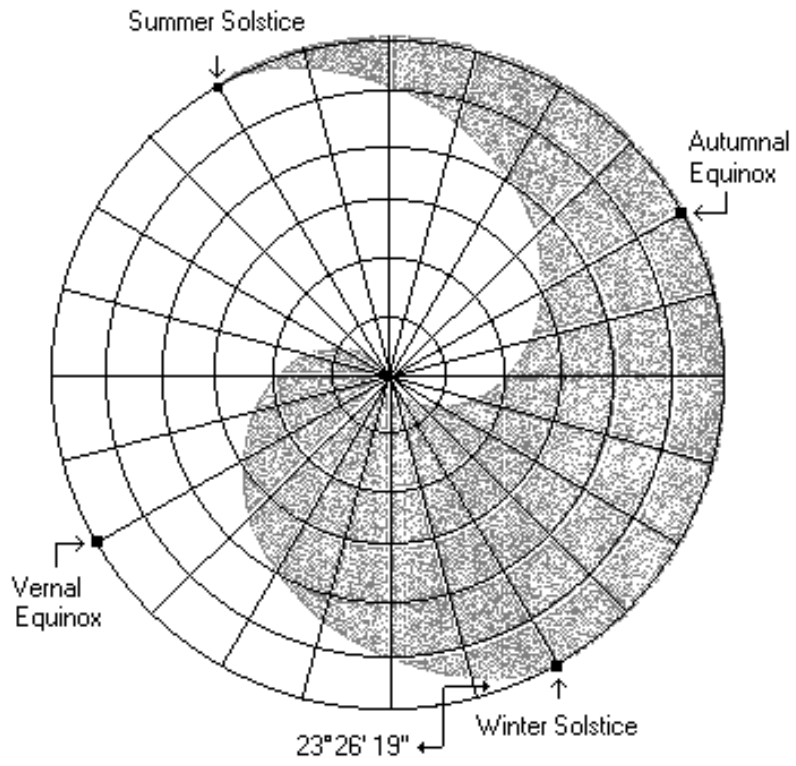
Appendix B



Appendix C



Appendix D



## Appendix E

### Zang Organs

Zang Organ	Related Fu Organ	Main Function	Opens Into:	Manifests On:	Related function
Liver	Gallbladder	Maintaining potency of Qi	Eyes	Nails	Controls Tendons. Stores the blood.
Heart	Small Intestine	Dominates the vessels	Tongue	Face	Houses the Mind.
Spleen	Stomach	Governs digestion	Mouth	Lips	Dominates the four limbs and the muscles.
Lungs	Large Intestine	Dominate Qi and control respiration	Nose		Dominates water dispersing, descending, water passages, hair, skin, and pores.
Kidney	Urinary Bladder	Stores essence, dominates, development and reproduction	Ear	Head hair	Dominates water metabolism, bone, and the anterior and posterior orifices. Manufactures marrow.

### Fu Organs

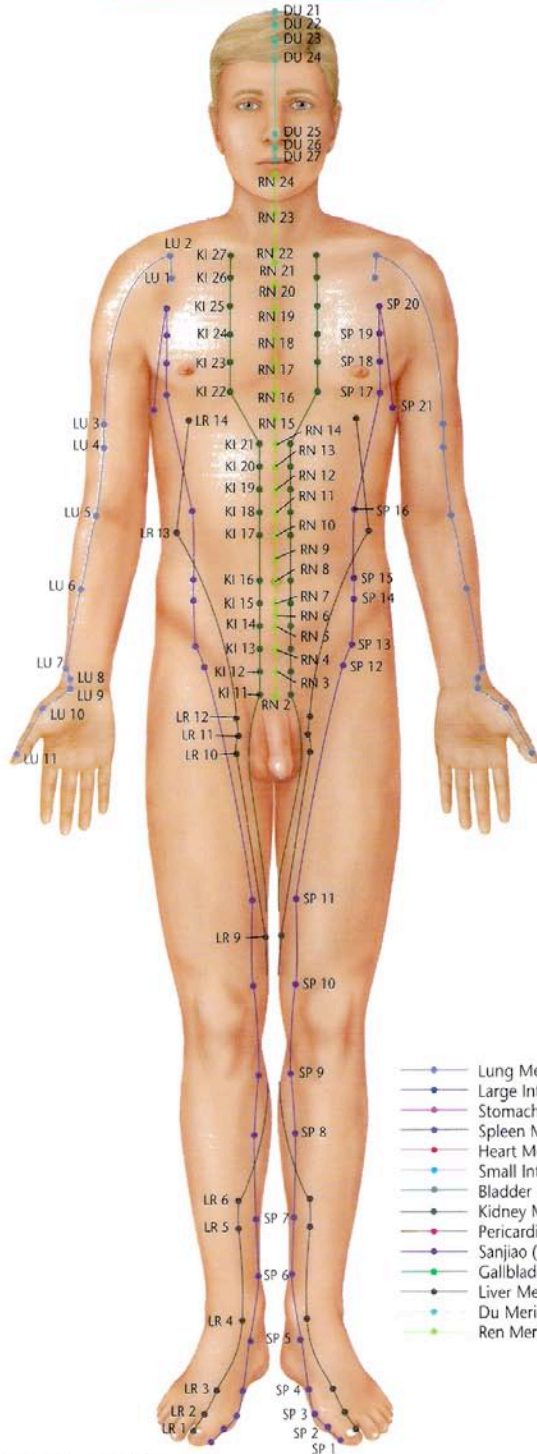
Fu Organ	Related Zang Organ	Main Function
Gallbladder	Liver	Storing bile
Small Intestine	Heart	Separates the pure from the turbid
Stomach	Spleen	Receives and decomposes food
Large Intestine	Lung	Receives waste material sent down from the Small intestine, absorb its fluid content, and form the remainder into feces for excretion
Urinary Bladder	Kidney	Temporary storage of urine
San-Jiao	Pericardium	Govern various forms of Qi and assist in the passage of Yuan Qi and body fluid

## Appendix F

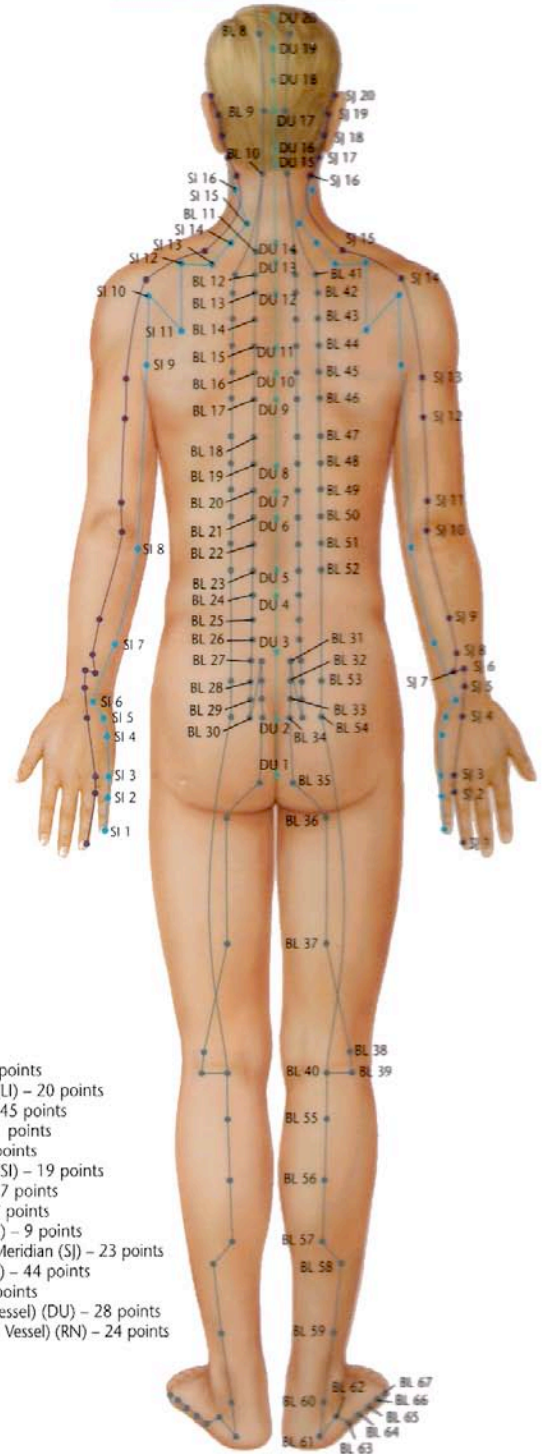
5 Element Theory							
Element	Organ	Bowel	Surface Part	Opening	Trait	Mental Part	Taste
Water	Kidneys	Bladder	Bones	Ears	Fear	Will Power	Salty
Wood	Liver	Gall Bladder	Nerves	Eyes	Anger	Mental Activity	Sour
Fire	Heart & Sexual Glands	Small Intestine	Blood vessels	Tongue	Intuition, Joy, Peace	Moodiness	Bitter
Earth	Spleen & Pancreas	Stomach	Muscles	Mouth	Worry	Pondering	Sweet
Metal	Lungs	Large Intestine	Skin	Nose & Sinuses	Sadness	Sensitive	Spicy

# Appendix G

**FIGURE 1: Anterior View of Meridians**



**FIGURE 2: Posterior View of Meridians**



- Lung Meridian (LU) – 11 points
- Large Intestine Meridian (LI) – 20 points
- Stomach Meridian (ST) – 45 points
- Spleen Meridian (SP) – 21 points
- Heart Meridian (HT) – 9 points
- Small Intestine Meridian (SI) – 19 points
- Bladder Meridian (BL) – 67 points
- Kidney Meridian (KI) – 27 points
- Pericardium Meridian (PC) – 9 points
- Sanjiao (Triple Energizer) Meridian (SJ) – 23 points
- Gallbladder Meridian (GB) – 44 points
- Liver Meridian (LR) – 14 points
- Du Meridian (Governor Vessel) (DU) – 28 points
- Ren Meridian (Conception Vessel) (RN) – 24 points

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