

Analysis of the Formation of Zhang Yuansu's Idea of "Nourishing Stomach Qi"

Peiyi Li, Yaju Li

Shaanxi University of Chinese Medicine, Xianyang Shaanxi 712046, China

Abstract: Zhang Yuansu's ideology and theory of "Nourishing stomach qi as the foundation" is a concentrated manifestation of Zhang Yuansu's academic thought, which is a combination of the academic treasures of the sages and physicians of past dynasties, as well as Zhang's independent knowledge and innovations in clinical practice. Its view of the spleen and stomach and stomach qi is the fundamental thought content, specifically embodied in: the importance of the care of the nature of the nursery, indicating that "strong stomach qi, the five organs and six bowels are strong"; internal injuries and diseases, the first to supplement the spleen and stomach and then transform its injuries; the use of medicines is prudent, avoiding bitter, cold and harsh ones, in order to prevent damage to the stomach qi. On the basis of this theory, combined with a large amount of literature and historical data, to clarify the formation of its factors: natural climatic factors affecting Zhang Zhongjing attaches importance to the use of the doctrine of the five elements in the treatment of visceral organ identification and treatment, and indicates that the spleen and stomach internal injury disease clinical evidence of medication, it is necessary to combine with the seasonal diagnosis and treatment in order to support the maintenance of the stomach qi; on the social level, Zhang Zhongjing was in the era of wars, the economy and culture have been damaged, social instability and anxiety, the people are tired of running for their lives, and are susceptible to fatigue, worry, hunger, and the need to take care of the stomach. The social level, Zhang Yuansu lived in the era of wars, economic and cultural destruction, social unrest, people were tired of running around, easily suffering from fatigue, worry, hunger, and satiety problems affecting the spleen and stomach, which is to say, internal injuries to the spleen and stomach were more common during this period. At this time, there was the phenomenon of the abuse of doctors and the popularity of a large number of warm and dry medicines, which caused many ills. Therefore, Zhang Yuansu paid particular attention to the internal causes of spleen and stomach diseases and put forward the academic idea of "raising the stomach qi as the foundation. Finally, it is concluded that Zhang Yuansu's view of the spleen and stomach and his academic thoughts are the inevitable development of the era, natural geography, personal understanding, and innovation; and finally formed the treatment idea of "nourishing the stomach and qi as the basis," which is to stabilize and harmonize the spleen and stomach. This therapeutic idea became an important part of The School of Yi Shui and was the foundation for the development of the academic ideas related to the spleen and stomach in later generations.

Keywords: Zhang Yuansu; Nourishing Stomach qi-based; Five Movements and Six Qi.

1. Internal Theoretical Foundation

The idea of "Nourishing Stomach Qi as the foundation" is based on the *Neijing*, which states that the spleen can abrade the five grains and nourish the four sides to nourish the other internal organs, and puts forward the concept that the stomach qi is the foundation of a human being. And then its detailed reference to the "in the Tibetan scripture - on the stomach of deficiency, cold and heat, life and death of the reverse and smooth pulse evidence of the method of the twenty-seventh": "stomach qi strong, the five organs and six bowels are strong", "stomach qi is dead, then five days to die" theory, and combined with Qian Yi's "pediatric medicinal evidence straight" of the formula evidence and combined with the prescription of Qian Yi's "Direct Instructions on Pediatric Medicines" and the treatment method of "removing evil without injuring the stomach qi", Zhang Yuansu integrated his prior knowledge into clinical practice, applying and innovating; and deepened the concept of focusing on the spleen and stomach to maintain and treat the disease on the basis of the understanding of the spleen's and stomach's functions of chemo-generation.

Zhang Yuansu deeply recognizes that the spleen and stomach generate qi and blood, which is the foundation for nourishing the human body, and emphasizes that the spleen and stomach are the roots of the internal organs and the

muscles of the limbs, so he attaches great importance to the warmth and nourishment of the spleen and stomach. Secondly, it is believed that internal injuries, regardless of the cause, can damage the spleen and stomach, such as wind, cold, heat, and humidity, hunger, satiety, water, cold and heat, sadness, fear, joy and anger, wanting to think about the knot, and other internal and external factors, can lead to abdominal pain, abdominal distension, heart palpitations, gastric and epigastric pain, intestinal tinnitus, idleness and lethargy, limb heaviness, such as spleen and stomach disorders, or thirst and deficiency disease [1]. Therefore, Zhang paid attention to the pathology of internal injuries to the spleen and stomach, combined with the system of internal organs and the dialectic details of spleen and stomach diseases appearing in the cold, heat, deficiency, and excess of the clinical symptoms of dialectics. He also believes that dietary indiscretion can cause the stomach and intestines to not be properly absorbed, and the essence of material qi is not as good as it should be, which can injure the spleen and stomach. Later, Zhang Yuansu suggested that regulating the spleen and stomach focuses on raising. Earth is Chong Qi; spleen and stomach are for the grain qi. Chong Qi energetic, the grain gas transportation, the birth of the endless. The strength and weakness of the spleen and stomach directly affect the production of Wei Qi, Rong Blood, and the safety of life. Therefore, combining the physiological characteristics of the spleen and stomach,

Zhang Yuansu also formulated the therapeutic rules of spleen ascension and supplementation of dryness, stomach descending and attack, focusing on the human body's "qi", focusing on the weakness of the spleen and stomach, emphasizing the replenishment of qi and blood, so as to nourish the positive and eliminate the accumulation of blood. Finally, Zhang proposed the use of medicines to protect the spleen and stomach. Firstly, it shows that cold drugs are easy to injure stomach qi, and should be used with caution for those with weak spleen and stomach; those with weak spleen and stomach and internal injuries from diet should not use harsh drugs; chronic diseases should be based on the support of the spleen and stomach; on the concoctions of drugs, the protection of the spleen and stomach should be emphasized, such as Zhi Mu (知母) sprinkled with dip and exposed to dryness, in order to prevent the cold from injuring the stomach qi. Secondly, Zhang Yuansu's "Pharmaceutical Classes and Methods" combines the five modes of transportation and six qi to categorize medicines; among them, most are warm in nature, which are useful for drying dampness, dispelling dampness, benefiting qi, and tonifying blood, reflecting Zhang Yuansu's concept of emphasizing the warmth of the spleen and stomach.

2. External Influences

2.1. Natural Factors

First, from the point of view of natural conditions, the Jin Dynasty (1115 ~ 1234), in its early period, that is, in the 12th century, the history of the Guanzhong region did not see any frost or cold records, and Jingzhao Province, Fengxiang Province was still equipped with a bamboo supervisor [2], indicating that the temperature had slightly rebounded, which was a warm and dry type of climate; but to the late period, such as the Jin Ai Zongzheng Dai five years (1228) in the winter, there had been a severe cold weather, suggesting that by the 13th century, the climate had turned cold again [3]. In other words, the climate in Liao and Jin changed from a warm dry climate to the Little Ice Age. The Yellow Emperor's Classic of Internal Medicine (HUANGDI NEIJING) shows that the climate of the four seasons is based on the stomach qi, which influences the changes in the pulse of other internal organs, and is the key to the reversal of diseases. Large-scale climate change has a profound impact on the geographic environment and human activities, and can intervene in the political and economic situation of the era, as well as production, military, and dietary habits, resulting in numerous changes, which once again affect the development of disease.

Second, geographically, the Jin Dynasty territory is located between the east longitude 120°- 146°, and the latitude 28°- 52°. The terrain from north to south changes from high to low, from cold to warm; from east to west, the humidity gradually changes from wet to dry. Therefore, like the Guanzhong Hebei land which is just dry, their skin is hard, the coupling closed solid, repeated medication, "Qian Jin Fang" said that the use of drugs are appropriate with the land. But the times are different; medication should be adjusted. Such as the Qing Dynasty Zhang Zhicong in the "Materia Medica Chongyuan" on the discussion of rhubarb [4], said, "Northwest of the people, the soil is thick, Yang Qi hidden, heavy use of rhubarb, can nourish the yin without breaking leakage," heavy use of rhubarb is not a problem; and the "Southeast of the people, the soil is weak and floating," Southeast coastal, less soil, more water, so the earth is floating, "Yang leakage, a little

rhubarb will hurt the spleen and stomach", and the face of war and more people with weak spleen and stomach, cannot be one-sided use of medicines. Zhang Zhicong believes that rhubarb must be simmered to take care of the spleen and stomach.

Third, the diet of five flavors. Northern agriculture and animal husbandry, the Jin people often eat more and more food, such as rice, porridge, pasta, and pastries as the main food, especially liking oil and pasta, and also eating more food like sheep, pigs, and fish and game, and often eating dairy food, and liking to drink wine. Like cow's milk for cold and wet things, hurt mutton, noodles, and horse milk for hot and wet things, these are internal injuries to the spleen and stomach that can cause disease, which is an important factor.

2.2. Social Factors

Social level, Zhang Yuansu living in the period of the Jin Dynasty, since the reign of King Taizu and Taizong in power, there politically and economically, took some measures and reforms, which led to the faster completion of the transition from slavery to feudalism, and there was a moment of economic prosperity. Jin Shizong became the throne, and boldly implemented political, economic, and cultural reforms, the academic atmosphere was very active. Zhang Yuansu was in such an era of change. On the one hand, he inherited and summarized the medical experience before the Song Dynasty; on the other hand, according to the former study of the main function of the drug on the organs and reference to the pharmacological theories of successive medical doctors, he summarized and put forward the drug "to the theory of the meridian" [5]. Secondly, Zhang Yuansu lived in the era of the Song and Jin wars, which lasted a hundred years, a long time. Frequent wars made the political economy damaged, the country's fields barren; at this time, the people were easy to strain the spleen, worry about the spleen, hunger and satiety injury to the spleen, the spleen and stomach injury disease increased, the epidemic (mostly in the summer months) epidemic.

2.3. Medical Factors.

Medicine, the period of the "Bureau of Prescription Prevalence", the treatment of medicine, the lack of visceral cold, heat, deficiency and real evidence of identification, regardless of the formula with addition and subtraction, cannot adapt to the clinical needs of a certain degree of harm. At the same time, some doctors have neglected medical science, the rigidity of malpractice ideology, the abuse of prescription drugs, blindly speculated on the occurrence and development of disease, cannot grasp the dialectical treatment of the law of the phenomenon, resulting in a lot of criticism.

3. Conclusion

To summarize, Zhang Yuan's academic thinking is the inevitable development of the era, natural geography and climate, personal understanding, and innovation.

First, affected by natural factors, Zhang Yuan deeply recognized that "luck is not the same, ancient and modern are different in their approach", the clinical approach should be combined with the doctrine of running's qi, flexible identification and treatment; emphasize the treatment of disease from the root, that spleen and stomach internal injuries disease, the clinical use of medicines must be combined with seasonal diagnosis and treatment, in order to nourish stomach's qi, to protect the vitality, in order to raise

the positive accumulations since the elimination of. At the same time, Zhang Yuansu was well versed in former medical science, and was influenced by Cheng-Zhu theory and valued the human body's qi, focusing on the warmth of the stomach qi care. Second, the social factors: Zhang Yuansu is located in the era of war, the occurrence of economic and cultural destruction, social unrest, the summer months prone to disease. Second, the war makes the people tired of running for their lives, susceptible to fatigue, anxiety, hunger, and satiety and other problems, which damage the spleen and stomach, so that the spleen and stomach injury diseases increase. Finally, medical factors, due to the prevalence of the "Bureau of Prescription", the doctor's improper use of drugs is more likely to harm the patient's body, so Zhang Yuansu focused on the internal causes of disease and put forward the idea that treating gastric qi is the basis.

Among them, the natural factors deserve deeper attention, reflecting the philosophical thinking of human law and heaven and earth. It can be said that "the four seasons are all based on the stomach qi, which is called the four seasons of the disease, the key to life and death will also be". The ultimate therapeutic idea of "nourishing stomach qi as the basis" and stabilizing the spleen and stomach is an important component of The School of Yi Shui, which is the foundation of the development of related academic thought in later generations.

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