

## Summary of Professor Wang Xiaoyan's Experience in Treating Insomnia

Jiao Zhang<sup>1</sup>, Miaomiao Tian<sup>1</sup>, Xiaoyan Wang<sup>2,\*</sup>

1. Shaanxi University of Traditional Chinese Medicine, Xianyang 712046, China.

2. Xi'an Traditional Chinese Medicine Hospital, Xian 710021, China.

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**Abstract:** Professor Wang Xiaoyan applied the theory of "monism of qi" in traditional Chinese medicine to study insomnia, and believed that insomnia was caused by a variety of pathogenic factors, which affected the normal rise and fall of qi in various organs of the human body, and eventually led to the rise of yang, which could not be submerged. Yang did not enter into yin, but became sleepless. By "supporting yang", the yang returned to its place, and this group of vitality moved slowly and orderly in the human body, and yin and yang combined to sleep peacefully.

**Keywords:** Insomnia; Yang Qi; Monism

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### 1. Introduction

Insomnia is a condition caused by various reasons that prevents normal sleep, mainly manifested as insufficient sleep time, depth, and quality, such as difficulty falling asleep, sleeping lightly and waking easily, and excessive dreaming. It is equivalent to insomnia in Western medicine. Long term insomnia patients may be combined with depression, anxiety, and trigger cardiovascular and cerebrovascular diseases<sup>[1]</sup>, affecting normal work and life. Traditional Chinese medicine believes that the overall pathogenesis of insomnia is the loss of communication between yin and yang, and the inability of yang to enter yin. Professor Wang Xiaoyan, based on the theory of monism of qi, proposed that insomnia should be treated by "supporting yang", and attention should be paid to protecting yang qi in clinical medication. She did not use a large number of calming heart and calming nerves herbs, which is as effective as a drum for insomnia. Professor Wang believes that the vitality of human beings is mainly based on Yang, and through "supporting Yang" to restore the circular movement of the human body and the unity of Qi, Yang should be hidden while Yang enters Yin. Water, fire, Yin, and Yang work together to sleep peacefully.

Wang Xiaoyan, a professor at Shaanxi University of Traditional Chinese Medicine, master's supervisor, vice president of Xi'an Traditional Chinese Medicine Hospital, academic leader and chief physician of the Department of Encephalopathy, is a renowned traditional Chinese medicine practitioner in Shaanxi Province and the first renowned traditional Chinese medicine practitioner in Xi'an. She has been engaged in clinical work for more than 30 years and is skilled in treating various brain diseases and internal injuries.

### 2. Theory

#### 2.1 Monism of qi

The "monism of qi" is a theory that explains the generation and nature of the universe from the original qi, which belongs to the category of ancient philosophy. According to the monism of qi, all substances in the world are different forms of qi, and all phenomena in the world originate from the movement and change of qi. The main content of vitality is the movement of the Qi machine, which means ascending and descending in and out. The Inner Canon states, "If one enters or

exits, the divine mechanism will be transformed and destroyed, and if one raises or lowers interest rates, the qi will stand in isolation and danger. Therefore, without entering or exiting, there is no way to generate, grow, strengthen, old, or already, and without ascending or descending, there is no way to generate, grow, transform, collect, or hide.

In Peng Ziyi's "Ancient Chinese Medicine of Circular Movement", it is recorded that: The masculine gender rises directly, while the feminine gender falls directly. Yin and Yang intersect, generating love and following each other, forming a circular motion. The masculine gender moves, while the feminine gender remains static. Quietness sinks, and movement floats. From stillness to movement, it rises, and from movement to stillness, it falls. A cycle of ups and downs generates qi. Qi is also the life of living beings. The origin of this atmospheric circular motion is that humans are born with the energy of the circular motion of heaven and earth, so the human body is said to be a small universe. People are born with the energy of the circular motion of heaven and earth, The ascending and descending method of the human body's qi mechanism is based on nature. The movement of the qi mechanism is circular, and a group of elemental qi undergoes ascending, descending, floating, and sinking changes in the human body. Through gasification, it generates the qi of the five organs. The floating qi is for the heart qi, the sinking qi is for the kidney qi, the left ascending qi is for the liver qi, the right descending qi is for the lung qi, and the qi of the spleen and stomach is located in the middle of the jiao and sends forth the four dimensions. It is the hub for the ascending and descending of the heart, liver, lungs, and kidneys. Therefore, Li Ke said, "Six Qi is the realization of one Qi.

## **2.2 Fuyang**

Professor Wang believes that the establishment of a person's destiny lies in using fire to establish the extreme, and the legislation for treating diseases lies in using fire to eliminate yin. If the disease is in Yang, support Yang and suppress Yin; if the disease is in Yin, use Yang to transform Yin. Li Ke proposed that "a small amount of true yang in the Kan is the foundation of human life." He believed that the origin of life is the Kan hexagram formed by the combination of the innate Qiankun hexagrams, which is a mixture of innate kidney qi and acquired stomach qi. Human vitality is reflected by yang qi. Water and fire are the paths of yin and yang. Professor Wang bases her syndrome differentiation on yin and yang in clinical practice, believing that the symptoms of diseases often manifest as cold and heat. Cold and heat are external phenomena, while yin and yang are the essence; Cold and heat are symptoms, while yin and yang are pathogenesis. In the theory of combining yin and yang, yang is the main body. The ideological roots also come from Zhongjing: cold damages yang as the root of the disease, heat is the transformation of cold, so the treatment should support yang. Fuyang is not just the use of warm yang herbs such as aconite, dried ginger, and cinnamon. As long as it can return the yang qi to its roots, the source of life, and the place of yang root, it is Fuyang, which is Li Ke's proposition that "Fuyang is the truth, and the eight methods cannot be abolished".

## **3. Etiology, pathogenesis, and medication characteristics**

### **3.1 Three Yin Cold Dampness Syndrome**

Cold and dampness fill the triple energizer, with insufficient Yang Qi as a supplement. The haze of cold and dampness steals the position of Yang, and Yang does not enter Yin. It can be vividly likened to "water cold, dragon fire flying". The symptoms of this syndrome are often manifested as difficulty falling asleep, inability to fall asleep within 30 minutes after taking common benzodiazepine drugs, poor mental health, dizziness, good appetite, preference for spicy and spicy foods, irregular bowel movements, frequent urination, pale or dull tongue, thin white or yellow or cloudy fur, shallow lines on the tongue surface, and solid and stagnant veins. Represented by Wen's Benfu Tang.

### **3.2 Upper syndrome of nail gallbladder inversion**

Jueyin subsides, armor and gallbladder reverse, phase fire is detached, Yong blocks the south, evil heat disturbs the heart, or Jueyin transforms too much into fire heat, causing insomnia. At this point, seize the main contradiction of the abnormality of the Shaoyang Cardinal to restore the "less fire vitality" that the Shaoyang Cardinal should have. This

syndrome is often characterized by difficulty falling asleep, excessive dreaming, irritable and irritable temperament, bloating and tightness in the chest and ribs, liking too much rest, bitter mouth and dry throat, dry stool, yellow urine, red tongue, yellow fur, and a few pulse strings. Prescription selection: Shaoyao Gancao Tang combined with Chaihu type formula with addition or subtraction.

### 3.3 Deficiency Fire Inflammation Syndrome

Kidney water deficiency, yin not converging yang, fire losing its restraint, the fire running up and floating outside, disturbing the mind and causing insomnia. The ancient image referred to it as shallow water without nourishing the dragon. This syndrome is often characterized by difficulty falling asleep, shallow sleep and early awakening, restlessness in the heart, dizziness and tinnitus, susceptibility to sores in the mouth and tongue, swelling, pain and bleeding in the gums, and dry stools. The tongue is red with little moss, and the veins are fine. By adding and subtracting the fire igniting soup, one can ignite the fire and return to the original state. Modern pharmacological studies have proved that both Poria cocos and prepared rehmannia root have sedative and inhibitory effects on the cerebral cortex of the central nervous system [2]. All the directions play together to ignite the fire and return to the original state.

### 3.4 Syndrome of Yang Ming Not Descending

The spleen and stomach are the key points for the rise and fall of qi. The stomach belongs to the Yang Ming, and descending is the order. If Yang Ming does not descend, all qi will be reversed. Therefore, the Wei Qi cannot enter Yin from Yang and cause sleep disorders. The "Interpretation of Su Wen" [3] also mentions that "Yang Ming is the stomach pulse, and the stomach is the sea of the six internal organs. Its qi also goes down, and Yang Ming cannot follow its path, so it cannot lie down." The main symptoms are: difficulty falling asleep, accompanied by chest tightness, abdominal distension, hiccup, belching, acid reflux and heartburn, less hunger and poor appetite. Prescription of Banxia Xiexin Tang with added or subtracted ingredients.

## 4. Conclusion

With the increasing pressure of modern life, work, and study, as well as the influence of lifestyle, diet, and other factors, insomnia is one of the common clinical symptoms. Professor Wang has been engaged in the clinical practice of traditional Chinese medicine and western medicine for many years, and believes that insomnia is related to the disorder of the circulation of one qi in the human body. Combining yuan's movement thought of Peng Zi, She uses the monism of qi, through "supporting the yang", to make the yang enter the yin, and restore the normal function of day essence and night sleep of the human body.

Professor Wang's treatment of insomnia has always focused on the circulation of Qi, which refers to the circulation of Qi ascending and descending in a circular and endless state<sup>[4]</sup>. If the idea of monism of qi can be properly applied to restore the circulation of qi and return yang qi, insomnia can be effective. Finally, doctors still need to consider factors such as endowment, solar term, and region in order to improve the efficacy of treating insomnia.

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