

Influence Of Wang Ji's Theory Of “No Fixed Points For Treatment” On The Clinical Practice Of Acupuncture And Moxibustion

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Abstract: Wang Ji opposed the mechanical use of “a certain point for a certain disease” and proposed the theory of “no fixed point for the treatment of disease” in his “Acupuncture and Moxibustion”, believing that the diagnosis and treatment should be investigated into the cause of the disease, the transmission of the disease and the meridians and channels, and the division of qi and blood, in order to obtain the rationale of random adaptation. Wang Ji advocated that the method of acupuncture should be decided according to the specific situation of the patient, and this academic thought is consistent with the main theme of Chinese medicine’s diagnosis and treatment, and the theoretical ideas corresponding to various fields have been developed around the theory of “no fixed point for treating disease”, which has had a crucial impact on the clinical treatment of acupuncture.

Keywords: Wang Ji; Academic Thought; Cure Disease Without Fixed Points; Acupuncture Treatment; Clinical Thinking

Introduction

Wang Ji, a scholar with the name Shi Shan Jushi, applied for the imperial examination in his early years, and then practiced medicine with his father and Zhu Danxi, who was a private scholar, and eventually became famous for his medical practice. Wang Ji spent his whole life in the study of medical theory, and was bold enough to express his views on academics and argue against the opinions of the public. He emphasized the importance of replenishing qi and blood, and was partial to regulating qi. Wang’s popular acupuncture techniques in the Yuan and Ming Dynasties, “meridian flow injection method” holds a different view, “Acupuncture and Moxibustion”^[1] in the preservation of a number of not seen in the “Acupuncture and Moxibustion Dacheng” of the information, both the “Yellow Emperor’s Classic of Internal Medicine” and other ancient medical writings and medical treatments about acupuncture, but also Wang Ji’s personal profile and comments. Wang Ji traces the origin of acupuncture and moxibustion, explains the essence of acupuncture and moxibustion of “Suwen” and “Nanking”, exposes some defects in acupuncture and moxibustion, and dares to express his own opinion, which occupies a certain position in the history of acupuncture and moxibustion academics.

1. Formation of the theory of “no fixed point for treating disease”

Diseases in the clinical manifestations are often intricate, ever-changing, so acupuncture treatment with needles and acupuncture points, can not be the same, do not know how to change. Therefore, Wang Ji pointed out in “Acupuncture and Moxibustion” that “the law of rules is in the teacher, the law of square and round is in the disciple.” Doctors “should know the living method of the round machine, can not keep the power”. Therefore, in the identification of acupuncture points, Wang Ji proposed “no fixed points for treatment”, that the clinic can not be confined to a certain point for a certain disease, denying the clinical many doctors only recognize the dogma, blindly needling the vice. People have suffering called disease, the main cure lies in the elimination of the cause of disease, the ancients divided the cause of disease into three categories: ① external causes: external six; ② internal causes: internal injuries to the seven emotions; ③ not internal and external causes. Thus, “the disease is infinite, moxibustion method is also infinite”, the doctor should know how to adapt, according to the disease etiology and pathogenesis, the law of transmission, the flexibility of the choice of acupuncture points^[2].

2. Theories formed around the “treatment of disease without fixed points” and its influence

2.1 “But depending on the float of the disease, and for the shallow stabbing ... Ya to qi to the period, not to call the number of wait.”

On the depth of acupuncture, Wang Ji pointed out: “but depending on the float and sink of the disease, and for the shallow depth of the prick But the gas to the period, not to call the number of waiting.” That is, the clinical treatment need not be bound by the books on the prescribed inches, should be the patient’s specific circumstances to determine the depth of acupuncture. Needle time should not be determined by the number of exhalations, but should be determined according to the situation of gas to.

2.2 “Depending on the thickness of the flesh of the acupuncture point, the severity of the disease, and for the moxibustion.”

On the appropriate number of acupuncture points of moxibustion, Wang Ji believes that: “depending on the thickness of their acupuncture points and flesh, the severity of the disease, and for the moxibustion of how much, the size of the ear, do not have to abide by its rules.” Moxibustion size, the number of times should be judged according to the condition, flexible, do not have to abide by the rules.

2.3 “Evil guest meridians, for its suffering, moxibustion of necessity, no disease and moxibustion, what is the intention of the matter?”

According to “Huangdi Neijing”, “Difficult Classic”, and Zhu Danxi, Luo Tianyi and other people’s views that moxibustion is suitable for wind-cold-damp paralysis, vegetative yang deficiency, yang qi sinking or yang qi wanting to extinguish and other symptoms, moxibustion treatment of cough disease, head and eye disease, carbuncle and gangrene began to develop and other diseases to put forward their own insights. Wang cited the “Spiritual Pivot” cloud: “trapped under the moxibustion,” the “Medical Compendium” said: “most can not be stabbed, it is appropriate to moxibustion. A sinking cold chronic cold; two is no pulse, know Yang extinct; three is the abdominal skin anxious and sun sinking. Shed these three, the rest are not moxibustion, cover the fear of causing the reverse also.” Wang thus proved that the main function of moxibustion is to warm the cold, support Yang fixed off. Wang Ji also believes that the number of pulse Shen can not moxibustion, summer and floating pulse can not be moxibustion, are because the main moxibustion warm yang, easy to burn the bones and injure the tendons, to the body of the fire, resulting in the surface of the evil can not penetrate out into the body, so do not use moxibustion.

Wang Ji that: “evil guest meridians, for its suffering, moxibustion of necessity, no disease and moxibustion, what do you want to do?” Against the “no disease and moxibustion, to prevent disease” point of view, “if you want the body to be safe, anointing the vital area, the three miles often do not dry” skeptical attitude, that people have a disease such as the country’s theft, not until the last resort, not to soldiers to cut down the. That a point by moxibustion, stabbing a muscle for hard, blood stagnation can not walk. And give an example to illustrate, said a doctor to cure a cripple, take its foot Lin sob, because the patient in the past often moxibustion of various acupuncture points, and doctors want to pass through its meridians to receive gas over the disease, the meridian gas to the moxibustion scar at the end of the not work, only to know that moxibustion fire into the meridian bad. This point of view of no disease avoid moxibustion in later generations of verification, although biased, but Wang’s evidence-based treatment, moxibustion in the study of the contribution made is still indelible ^[3-5].

2.4 Examining the disease in the meridians and channels

Meridian disease is disease, the position of deep in the inside; Luo disease is disease, the position of shallow in the surface. Wang Ji pointed out that: “all diagnostic veins, color green is cold and pain; red is hot. Interfluvial complex green, cold stomach; Interfluvial complex red, hot stomach. The violent black, stay for a long time paralysis. The red, black and green, cold and hot gas. Green short, less gas.” “The disease of the complex, its disease and the meridian muse is also, it is also appropriate to stab the right on the left and the right on the left.” That is, the disease of the collateral veins is manifested as cold, pain, and there are different manifestations of cold and heat ^[6,7]. Also quoted

from the “Nei Jing” cloud “this evil from the skin and hair and enter, extreme in the five Tibet of the second also^[8]. In this way, the treatment of its meridians.” Pointed out that the meridian disease hidden in the five viscera “Acupuncture and Moxibustion” also quoted the scriptures, explaining the liver, heart, spleen, lungs, kidney five viscera have disease clinical manifestations, should be taken to the treatment of meridian disease.

3. Influence on the clinical practice of acupuncture and moxibustion

Wang Ji’s academic view of acupuncture and moxibustion, which is based on the evidence and flexible treatment, has a certain guiding significance to the later generations of acupuncture and moxibustion clinics. The concept of identification and treatment of acupuncture and moxibustion clinics is indisputable, and the two main basic concepts of traditional Chinese medicine should be carried through acupuncture and moxibustion clinics, so that the identification of evidence and treatment can be accomplished under the guidance of the concept of the whole^[9-11]. In the process of identification, the self-characterization of acupuncture treatment is emphasized, and under the guidance of meridian theory, emphasis is placed on the selection of meridians, acupuncture points, and acupuncture treatment methods^[12,13].

4. Summary

In conclusion, Wang Ji’s “treatment of disease without fixed points” brings us not only the summary of his acupuncture theory and its guidance on clinical diagnosis, stabbing method, moxibustion method, and not only the author’s summary and analysis of a few articles, the author believes that it is more of a spiritual connotation of “the rule of law lies in the teacher, and the method of square and round lies in the children! “The spirit of the connotation of the revelation of our acupuncture when the master needle source, to Ling Su, A Yi, Dacheng rules; when the flexible use of clinical variation, randomization to get square and round. In addition still can glimpse its study of Chinese medicine to take the image of the subtlety of the analogies, to stimulate the infinite imagination and creativity of future generations.

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