Traditional Chinese Medicine Unit

Representation of the Five Elements

Yin-Yang Symbol

Bian Que 500 B.C

Content-Based Instruction Unit for ESL

Shaoming Zhou

Content Based Instruction FLA 518

May 18, 2005
Contents

1. Unit Introduction
   Introduction 1
   Web 2

2. Unit Objectives 3

3. Lesson 1 History of Traditional Chinese Medicine
   Lesson 1 Objectives 5
   Lesson 1 Functional Chart 6
   Lesson 1 Narrative 7
   Lesson 1 Revised Lesson Plan 8
   Lesson 1 Original Lesson Plan 10
   Lesson 1 Text - Beginner 11
   Lesson 1 Text - Intermediate 12
   Lesson 1 Text - Advanced 14
   Lesson 1 Text 16
   Lesson 1 Photo Reading – Beginner 19
   Lesson 1 Photo Reading – Intermediate 20
   Lesson 1 Photo Reading – Advanced 22
   Lesson 1 Photo Reading 26
   Lesson 1 Vocabulary 30
   Lesson 1 Chart Organizer 31
   Lesson 1 Assignment 32
   Lesson 1 Checklist 33

4. Lesson 2 Philosophy of Traditional Chinese Medicine
   Lesson 2 Objectives 34
   Lesson 2 Functional Chart 35
   Lesson 2 Narrative 36
   Lesson 2 Revised Lesson Plan 37
   Lesson 2 Original Lesson Plan 39
   Lesson 2 Text – Beginner 40
   Lesson 2 Text – Intermediate 42
   Lesson 2 Text – Advanced 44
   Lesson 2 Text 47
   Lesson 2 Yin-Yang Summary – Beginner 51
   Lesson 2 Yin-Yang Summary – Intermediate 52
   Lesson 2 Yin-Yang Summary – Advanced 53
   Lesson 2 Yin-Yang Summary 54
   Lesson 2 Yin-Yang Labeling Sheet 55
   Lesson 2 Ba Gua Organizer 56
5. Lesson 3 Herbal Therapy
Lesson 3 Objectives
Lesson 3 Functional Chart
Lesson 3 Narrative
Lesson 3 Revised Lesson Plan
Lesson 3 Original Lesson Plan
Lesson 3 Text – Beginner
Lesson 3 Text – Intermediate
Lesson 3 Text – Advanced
Lesson 3 Text
Lesson 3 Listening Guide Beginner-Intermediate
Lesson 3 Listening Guide Advanced-Mainstream
Lesson 3 Puzzle Sheet
Lesson 3 Puzzle Cutting Paper
Lesson 3 Labeling Sheet
Lesson 3 Reading Guide
Lesson 3 Herbs Photos
Lesson 3 Presentation Cutting Sheet
Lesson 3 Herbal Formulas Discussion Guide
Lesson 3 Assignment
Lesson 3 Vocabulary
Lesson 3 Checklist

6. Lesson 4 Acupuncture
Lesson 4 Objectives
Lesson 4 Functional Chart
Lesson 4 Narrative
Lesson 4 Revised Plan
Lesson 4 Original Plan
Lesson 4 Text – Beginner
Lesson 4 Text – Intermediate
Lesson 4 Text – Advanced
Lesson 4 Text
Lesson 4 Listening and Reading Guide
Lesson 4 Photos of Twelve Channels
Lesson 4 Acupuncture Photo
Lesson 4 Vocabulary Sheet
Lesson 4 Assignment 132
Lesson 4 Checklist 133

7. Lesson 5 Integration of TCM to Western Medicine
   Lesson 5 Objectives 134
   Lesson 5 Functional Chart 135
   Lesson 5 Narrative 136
   Lesson 5 Revised Plan 137
   Lesson 5 Original Plan 138
   Lesson 5 Text – Beginner 139
   Lesson 5 Text – Intermediate 140
   Lesson 5 Text – Advanced 142
   Lesson 5 Text 144
   Lesson 5 Venn Diagram 146
   Lesson 5 Vocabulary 147
   Lesson 5 Checklist 148

8. Uint Checklist
   Sheltered Ell Strategies Checklist 149
   Function Checklist 150
   Grammars Checklist 151

9. Original Materials
Introduction

Unit: Traditional Chinese Medicine (TCM)

Students: This unit is designed for adult community cultural-science study that includes ESL of varying levels.

Purpose: Medical science is intimately tied to our view of ourselves and our Bodies. TCM such as herbal therapy and acupuncture are influencing health care in contemporary America, this unit will introduce very basic concepts and knowledge about TCM.

Objectives:

1. Language: All students will learn language skills in English and academy through vocabulary, listening comprehension, reading and writing exercises, to increase social and academic competence.

2. Content: All students will learn basic understanding of Chinese culture, philosophy and Medicine, to increase multicultural and scientific knowledge.

3. Strategies: All students will learn diversity of learning strategies, such as, warming up with prior knowledge; preview and review text; group discussion and activities; listening comprehension; oral presentation; reading and extracting content meaning; asking and answering questions; analyzing data and concepts; information researching and so on, to increase self-learning competence for language and content.

Lesson Plan:  

#1. History of TCM

#2. Philosophy of TCM

#3. Herbal Therapy

#4. Acupuncture

#5. Integration of TCM to Western Medicine

Original Source:


2. Acupuncture (www.holistic-online.com/Acupuncture/acp_home.htm)
## Objectives for TEADITIONAL CHINESE MEDICINE Unit

<table>
<thead>
<tr>
<th>Goals:</th>
<th>ESL language</th>
<th>Language</th>
<th>Content</th>
<th>Strategies</th>
</tr>
</thead>
<tbody>
<tr>
<td></td>
<td>To improve students’ social and academic Competence in English</td>
<td>To improve students’ oral and written academic Language skills</td>
<td>To teach meaningful concepts appropriate to adult level</td>
<td>To develop students’ learning strategies for being independent learners</td>
</tr>
</tbody>
</table>

### Learning Objectives: Awareness and attitude

| Knowledge | By the end of this unit, students should know: 1. High motivation is important for second language acquisition. 2. Interactions and discussion between teacher/student and among students are helpful for English development. 3. Using English to achieve and apply academic knowledge. | By the end of this unit, students should know: 1. The abilities to use academic language skills, especially in reading and writing, will determine their academic successes. 2. Language is a source of learning knowledge and understanding the world. | By the end of this unit, students should know: 1. All people share many similarities and common needs. 2. All people should learn to respect different cultures and other people. | By the end of this unit, students should know: 1. There is a diversity of learning strategies that can be learned. 2. Using appropriate learning strategies to extend their linguistic and academic competence. 3. Observing and modeling appropriate language use and behavior of others. |

<p>| Knowledge | By the end of this unit, students should know: 1. The language functions and notions engaged in class activities to enforce academic knowledge. 2. The language functions and notions to | By the end of this unit, students should know: 1. Vocabulary necessary for this particular unit. 2. The basic knowledge about philosophy and history of Traditional Chinese Medicine | By the end of this unit, students should know: 1. The prior knowledge to help understanding different cultures 2. How to extract important |</p>
<table>
<thead>
<tr>
<th><strong>ESL language</strong></th>
<th><strong>Language</strong></th>
<th><strong>Content</strong></th>
<th><strong>Strategies</strong></th>
</tr>
</thead>
<tbody>
<tr>
<td>content</td>
<td>read to a purpose and to participate in class activities at higher level</td>
<td>2. The general ideas of herbal therapy and acupuncture 3. The recognition of advantage to integrate traditional Chinese medicine to modern western medicine</td>
<td>information from a text. 3. How to summarize main ideas and concepts.</td>
</tr>
<tr>
<td>G2 - S1</td>
<td>2. The language functions and notions to express ideas and information orally and in writing</td>
<td></td>
<td></td>
</tr>
<tr>
<td>G2 - S2, S3</td>
<td>3. The language functions and notions to express themselves in the social sciences</td>
<td></td>
<td></td>
</tr>
</tbody>
</table>

**ESL Standards K9-12:**

**knowledge**

By the end of this unit, Students should be able to:
1. Comprehend listening and reading
2. Use vocabulary learned to participate in class activities
   G1 - S1, S2, S3
   G3 - S1, S2, S3
3. Rewrite text or write essay to improve academic competence
   G3 - S3

**skills**

By the end of this unit, Students should be able to:
1. Listen to stories for understanding
2. Discuss and represent personal experience, stories and concepts learned from text articulately
3. Read and summarize stories, theme and concepts
4. Write an essay about differences between Chinese and western medicine

By the end of this unit, Students should be able to:
1. Take content notes
2. Explain philosophy of Traditional Chinese Medicine simply
3. Indicate 3 kinds of treatment methods of traditional Chinese medicine
4. Discuss advantage and disadvantage of traditional Chinese medicine

By the end of this unit, Students should be able to:
1. Apply previous knowledge and experiences to new learning
2. Use context and support materials to make concepts meaningful and understandable.
3. Compare similarities and differences in concepts
4. Analyze categories of concepts
5. Search Internet for relevant information
Lesson 1
Lesson 1 Objectives

This lesson will introduce history of traditional Chinese medicine. I want all students to know that there are a variety of different cultures in the world, all people can learn from others’ advantages and should respect to each other.

A. Content Objectives

- All students will access prior knowledge of China and Chinese Medicine.
- All students will establish an initial understanding of history of traditional Chinese medicine.
- Intermediated and advanced ELLs will learn some medical vocabulary and medical knowledge.

B. Language Objectives

- All students will figure out the unknown vocabulary from the context.
- All students will read text individually to find main ideals, and are able to share the content concepts by group discussion.
- All students will listen to and discuss stories in groups, and are able to describe or represent the story in class.

C. Materials

- Vocabulary sheet
- Chart organizer sheet
- Reading text, which is simplified from the original materials to make the content more meaningful and understandable for beginner, intermediate and advanced ELLs.
- Photo reading stories, which are appropriate for vary levels
### Lesson 1 Functional Chart

<table>
<thead>
<tr>
<th>Functions</th>
<th>Notions &amp; Topics</th>
<th>Keywords</th>
<th>Formulas</th>
<th>Grammars</th>
</tr>
</thead>
<tbody>
<tr>
<td>Note taking</td>
<td></td>
<td></td>
<td>It is ___</td>
<td>Nouns: single / plural</td>
</tr>
<tr>
<td>Main ideas</td>
<td></td>
<td></td>
<td>I think ___</td>
<td>Verbs</td>
</tr>
<tr>
<td>finding</td>
<td></td>
<td></td>
<td>How ___</td>
<td>Pronouns</td>
</tr>
<tr>
<td>Asking questions</td>
<td></td>
<td></td>
<td>What is ___</td>
<td>Proper nouns</td>
</tr>
<tr>
<td>Extracting</td>
<td></td>
<td></td>
<td>When is ___</td>
<td>Adjectives</td>
</tr>
<tr>
<td>Summarizing</td>
<td></td>
<td></td>
<td>Who is ___</td>
<td>Adverbs</td>
</tr>
<tr>
<td>Describing</td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>Group discussion</td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>Narrating prior knowledge</td>
<td>China</td>
<td>Nature</td>
<td></td>
<td></td>
</tr>
<tr>
<td></td>
<td>Chinese medicine</td>
<td>Herbal Acupuncture</td>
<td></td>
<td></td>
</tr>
<tr>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>Reading to understand</td>
<td>History of traditional</td>
<td>Practice</td>
<td></td>
<td></td>
</tr>
<tr>
<td>Text content describe</td>
<td>Chinese medicine</td>
<td>Theory</td>
<td></td>
<td></td>
</tr>
<tr>
<td></td>
<td>Beginning Growth Present</td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td></td>
<td>state</td>
<td>Combine</td>
<td></td>
<td></td>
</tr>
<tr>
<td>Listening comprehension</td>
<td>Famous doctors Time</td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>Story presentation</td>
<td>Contributions</td>
<td>Famous Doctors</td>
<td></td>
<td></td>
</tr>
<tr>
<td></td>
<td></td>
<td>Contributions</td>
<td></td>
<td></td>
</tr>
</tbody>
</table>

All functions are at beginner, intermediate and advanced levels, respectively.

Advanced ELLs are able to represent text content and stories more elaborately and emotionally. Grammars are for beginner ELLs only.
Narrative

The original lesson was designed for adult community study, which includes mainstream students and English language learners (ELLs). In order to make subject matter more meaningful and understandable to ELLs, I modified my original lesson to implement sheltered instruction observation protocol (SIOP) for improving the academic achievement of ELLs.

A. Preparation

1. Clearly defined content and language objectives for students
   - Write on blackboard (visuals)
   - Read slow (appropriate speech for proficiency level)
2. Supplementary materials
   - Vocabulary sheet (vocabulary development)
   - Photo, chart organizer (visuals, make text comprehensible)
3. Adaptation of content
   - Simplify text (to all levels of students proficiency)

B. Instruction

1. Comprehensible input
   - Frame main ideas, pace speech, simplify sentence structure (make text comprehensible to all levels of students proficiency)
   - Reading and listening guide (explanation of academic tasks clear)
2. Strategies / Interactions / Practice
   - Note taking, main ideas finding (strategies, scaffolding techniques, support student understanding)
   - Group discussion, group configuration, teacher questioning and response strategies (interactions among students and between teacher/student, support language and content objectives)
   - Reading text, listening stories, oral presentation and writing main concepts (activities that integrate all languages skills, and apply content and language knowledge in classroom)
Revised lesson Plan

I. Initiation 20 min

1. Preparation
   • Teacher writes content and language objectives on blackboard before class.

2. Introduction (8 min)
   • Teacher reads objectives for students slow.
   • Teacher introduces class format: warm up, text reading, story listening and cooling down.
   • Teacher instructs notetaking (Echevarria & Graves p 141) and main idea finding (Echevarria & Graves p 99) strategies.

3. Warm up (12 min)
   • 4-5 students group random, brainstorm what they know about China and Chinese medicine to active students’ prior knowledge.
   • Teacher draws a web according to each group’s ideas on projector.

II. Main practice

1. Text reading 25 min
   • Vocabulary, reading text (different levels) and chart organizer sheet to students
   • Teacher assigns groups according to ELLs levels.
   • Teacher instructs reading guide for part 1 of the text. (3min)
     Keywords – nature, herbal, acupuncture for Beginning
     Keywords – practice, theory for Growth
     Keywords – combine, western for Present state
   • Students read text individually. (7 min)
   • Students discuss, describe and share content concepts in groups. (5 min)
   • One student from each group represents to whole class. (10 min)

2. Story listening 30 min
   • Photo story to each group (assigned before)
   • Teacher instructs listening guide, who, when and book / contributions.
   • One or two students read aloud, others listen to in groups (10 min).
   • Group discuss, one students from each group fills out the chart organizer drawn by teacher on blackboard. (5min)
   • One or two representatives from each group tell the story to whole class. (15 min)
Revised lesson Plan

3. *Teacher supporting*
   - Teacher walks around during group activities to make sure that all students are engaged in and turn taking is adapted.
   - Teacher acts as a supporter of student’s central activities, answering questions, remaindering instructions and strategies.

III. Conclusion *15 min*

1. *Review* (10 min)
   - Teacher and students review the keywords and key content concepts together by questioning and response strategies, such as Who__? When ___? How__? What do you think___?

2. *Assignment* (5 min)
Original Lesson Plan

I. Initiation

- Teacher reads objectives for students.
- Random group 4-5 students, brainstorm what they know about China and Chinese medicine.
- Teacher lists each group’s ideas on projector or blackboard.

II. Main practice

1. Text reading
   - Students read text individually.
   - Teacher asks questions such as:
     - What do you learn from the reading?
     - How did herbal medicine and acupuncture therapy be found?
     - Which book is the earliest medical classic in China?
     - How do you think the present situation of traditional Chinese medicine?
   - Teacher summarizes the key content concepts.

2. Story listening
   - Random grouping 4 – 5 students, each group has photo reading material.
   - One or two students read aloud, others listen to in groups.
   - Group discussion.
   - Each group has one student to represent the story to whole class.

III. Conclusion

1. Cooling down
   - Teacher reviews key vocabulary to students.
   - Teacher reviews key content concepts to students.

2. Assignment
Traditional Chinese Medicine Unit

Lesson 1  History of Traditional Chinese Medicine

1. Beginning, Growth and Present State of Traditional Chinese Medicine

Traditional Chinese medicine has a long history. The ancient people created primitive medicine during their struggling against nature.
While searching for food they found that some foods had the specific property of relieving certain diseases. That was the beginning of finding and using herbal medicines.
In the course of using stone tools, they noted that the pain in one part of the body would be alleviated when some other part was pricked. Then treatment with stone needles and bone needles gradually resulted in acupuncture therapy.

The theories of traditional Chinese medicine come mainly from practice and have been continually enriched and expanded through practice.
More than 2,000 years ago Canon of Medicine the earliest medicine classic in China was produced. It is a primary foundation for theories of traditional Chinese medicine.
The Herbal is the earliest classic on pharmaceutical knowledge before Han Dynasty (206 B.C. – 220 A.D.). It discusses 365 kinds of drugs and the pharmacological theories.

During thousands of years practice and development, Chinese medicine established its own theoretical system and therapeutic principle. In the last 100 years, with the widespread use of western medicine in china, a new trend of combining Chinese and Western medicine has gradually developed.

2. Famous Chinese Doctors of the Past

There were many famous Chinese doctors in history. They made great contributions to the development of traditional Chinese medicine. We introduce some of them here.

Li Shizhen for Beginner (see photo reading material)
Huangfu Mi for Intermediate (see photo reading material)
Bian Que for Advanced (see photo reading material)
Hua Tuo for Advanced (see photo reading material)
Zhang Zhongjing for Advanced (see photo reading material)
Sun Simiao for Advanced (see photo reading material)

3. Basic Characteristics of Traditional Chinese Medicine

Characteristics of traditional Chinese medicine can be summarized in two parts: First concept is the unity of human body itself and its relationship with nature; second concept is diagnosis and treatment based on all information collected from four methods, which includes observation, smelling, inquiring and pulse taking.
Traditional Chinese Medicine Unit

Lesson 1  History of Traditional Chinese Medicine

1. Beginning, Growth and Present State of Traditional Chinese Medicine

Traditional Chinese medicine has a long history. In remote antiquity, our ancestors created primitive medicine during their struggles against nature.

While searching for food they found that some foods had the specific property of relieving or eliminating certain diseases. That was the beginning of finding and using herbal medicines.

In the course of using stone implements as tools of production, they noted, by chance, that the pain in one part of the body would be alleviated when some other part was pricked. Then treatment with stone needles and bone needles came into being. This gradually resulted in acupuncture therapy. Afterwards the therapy of channels was born.

The theories of traditional Chinese medicine come mainly from practice and have been continually enriched and expanded through practice.

More than 2,000 years ago Canon of Medicine, the earliest medicine classic in China was produced. The book extensively summarizes and systematizes the previous experiences of treatment and theories of medicine, discusses anatomy, physiology and pathology of the human body, and the diagnosis, treatment and prevention of diseases. It is a primary foundation for theories of traditional Chinese medicine.

The Herbal is the earliest classic on pharmaceutical knowledge before Han Dynasty. It discusses 365 kinds of drugs and the pharmacological theories.

During thousands of years practice and development, Chinese medicine established its own theoretical system and therapeutic principle, i.e., diagnosis and treatment based on an overall analysis of signs and symptoms.

In the last 100 years, with the widespread use of western medicine in China, a new situation has emerged, in which traditional Chinese medicine and western medicine are developing side by side.

Many medical workers have realized that Chinese medicine and western medicine have their own advantages. Efforts have been made to combine them in theory and practice. A new trend of combining Chinese and western medicine has gradually developed.

With the rapid advance of world’s science and technology, it is predictable that traditional Chinese medicine will reach a new stage of development.

2. Famous Chinese Doctors of the Past

There were a lot of famous Chinese doctors in history. They made great contributions to the development of traditional Chinese medicine. We introduce some of them here.

Li Shizhen for Beginner (see photo reading material)
Huangfu Mi for Intermediate (see photo reading material)
Bian Que for Advanced (see photo reading material)
Hua Tuo for Advanced (see photo reading material)
Zhang Zhongjing for Advanced (see photo reading material)
Sun Simiao for Advanced (see photo reading material)

3. Basic Characteristics of Traditional Chinese Medicine

Traditional Chinese Medicine has many characteristics both in the understanding of the human body’s physiology and pathology and in the diagnosis and treatment of diseases. They can be summarized in two aspects:

First concept is the unity of human body itself and its relationship with nature. The human body is made up of viscera, bowels, tissues and other organs. All these different physiological functions are a component part of the entire life process of the body. And these mutual relations and influences determine the unity within the body.

Man is influenced directly or indirectly by the movements and changes in nature, he is bound to make corresponding physiological and pathological responses.

The concept of the organism as a whole provides a necessary method of diagnosis and treatment of diseases. For example, adequate acupoints and acutime are important for effects in acupuncture therapy; some herbal medicine (Zhang Zhongjing 219 A.D.) should be taken on an empty stomach in the early morning.

Second concept is diagnosis and treatment based on an overall analysis of signs and Symptoms

There are four methods of diagnosis in traditional Chinese medicine: observation, smelling, inquiring, and pulse taking. Doctors analyze the relevant information, signs and symptoms collected from the four methods to determine the corresponding therapeutic method.
Traditional Chinese Medicine Unit

Lesson 1  History of Traditional Chinese Medicine

1. Beginning, Growth and Present State of Traditional Chinese Medicine

Traditional Chinese medicine has a long history. In remote antiquity, our ancestors created primitive medicine during their struggles against nature. Three thousand years ago, on oracle bones (tortoise shells and animal bones) from the Shang Dynasty (1766 to 1122 B.C.), records of illnesses, medicines and treatment methods were found inscribed. These represent the earliest medical information.

While searching for food they found that some foods had the specific property of relieving or eliminating certain diseases. That was the beginning of finding and using herbal medicines.

In the course of using stone implements as tools of production, they noted, by chance, that the pain in one part of the body would be alleviated when some other part was pricked. Then treatment with stone needles and bone needles came into being. This gradually resulted in acupuncture therapy. Afterwards the therapy of channels was born.

The theories of traditional Chinese medicine come mainly from practice and have been continually enriched and expanded through practice.

More than 2,000 years ago Canon of Medicine, the earliest of the extant medicine classic in China was produced. The book extensively summarizes and systematizes the previous experiences of treatment and theories of medicine, deals with the anatomy, physiology and pathology of the human body, and the diagnosis, treatment and prevention of diseases, on the basis of the achievements of other natural sciences, the naive materialism and spontaneous dialectics. It is a primary foundation for theories of traditional Chinese medicine.

Classic on Medical problems is the classical medical treatise, which can match Canon of Medicine. It was published before the Han Dynasty (206 B.C. – 220 A.D.).

The Herbal is the earliest classic on pharmaceutical knowledge before Han Dynasty. It discusses 365 kinds of drugs and the pharmacological theories.

During thousands of years practice and development, Chinese medicine established its own theoretical system and therapeutic principle.

In the last 100 years, with the widespread use of western medicine in china, a new situation has emerged, in which traditional Chinese medicine and western medicine are developing side by side in China.

Many medical workers have come to realize that Chinese medicine and western medicine have their own advantages. Efforts have been made to combine them in theory and practice. A new trend combining Chinese and western medicine has gradually developed. With the rapid advance of world’s science and technology, it is predictable that traditional Chinese medicine will reach a new stage of development.
2. Famous Chinese Doctors of the Past

There were a lot of famous Chinese doctors in history. They made great contributions to the development of traditional Chinese medicine. We introduce some of them here.

Li Shizhen for Beginner (see photo reading material)
Huangfu Mi for Intermediate (see photo reading material)
Bian Que for Advanced (see photo reading material)
Hua Tuo for Advanced (see photo reading material)
Zhang Zhongjing for Advanced (see photo reading material)
Sun Simiao for Advanced (see photo reading material)

3. Basic Characteristics of Traditional Chinese Medicine

Traditional Chinese Medicine has many characteristics both in the understanding of the human body’s physiology and pathology and in the diagnosis and treatment of diseases. These characteristics can be summarized in the following two aspects:

First concept is the unity of human body itself and its relationship with nature.
The human body is made up of viscera, bowels, tissues and other organs. All these different physiological functions are a component part of the entire life process of the body. And these mutual relations and influences determine the unity within the body.
Man lives in nature and takes nature as his vital conditions for living, so he is influenced directly or indirectly by the movements and changes in nature, he is bound to make corresponding physiological and pathological responses.
The concept of the organism as a whole provides a necessary method of diagnosis and treatment of diseases. For example, adequate acupoints and acutime are important for effects in acupuncture therapy; some herbal medicine (Zhang Zhongjing 219 A.D.) should be taken on an empty stomach in the early morning. Modern medicine has also noticed that the effect of digitalis is taken by the patient with heart failure at about 4 o’clock in the early morning is 40 times greater than that of it taken at any other time.

Second concept is diagnosis and treatment based on an overall analysis of signs and symptoms.
There are four methods of diagnosis in traditional Chinese medicine: observation, smelling, inquiring, and pulse taking. Doctors analyze the relevant information, signs and symptoms collected from the four methods to determine the corresponding therapeutic method. Doctors focus their main attention on the differences between syndromes. For example, cold has the exterior syndrome, which is caused by wind and cold or by wind and heat; treatment for different kind of cold should be different.
Lesson 1     History of Traditional Chinese Medicine

1. Beginning, Growth and Present State of Traditional Chinese Medicine

Traditional Chinese medicine has a long history. In remote antiquity, our ancestors created primitive medicine during their struggles against nature. Three thousand years ago, on oracle bones (tortoise shells and animal bones) from the Shang Dynasty (1766 to 1122 B.C.), records of illnesses, medicines and treatment methods were found inscribed. These represent the earliest medical information. While searching for food they found that some foods had the specific property of relieving or eliminating certain diseases. That was the beginning of finding and using herbal medicines. While warming themselves around a fire they discovered that the way of local warming with hot stones or earth wrapped in bark or animal skin would relieve or eliminate certain symptoms of diseases. They practiced and improved this method repeatedly and then gradually brought into being the therapies of hot medicated compress and moxibustion. In the course of using stone implements as tools of production, they noted, by chance, that the pain in one part of the body would be alleviated when some other part was pricked. Then treatment with stone needles and bone needles came into being. This gradually resulted in acupuncture therapy. Afterwards the therapy of channels was born.

The theories of traditional Chinese medicine come mainly from practice and have been continually enriched and expanded through practice.

More than 2,000 years ago Canon of Medicine, the earliest of the extant medicine classics in China was produced. The book extensively summarizes and systematizes the previous experiences of treatment and theories of medicine, deals at length with the anatomy, physiology and pathology of the human body, and the diagnosis, treatment and prevention of diseases, on the basis of the achievements of other natural sciences, the naïve materialism and spontaneous dialectics. It is a primary foundation for theories of traditional Chinese medicine.

Classic on Medical problems is a classical medical treatise, published before the Han Dynasty (206 B.C. – 220 A.D.). It also deals with physiology, pathology, diagnosis, treatment and so on. This book can match Canon of Medicine and replenishes what its lacks.

The Herbal is the earliest classic on pharmaceutical knowledge before Han Dynasty. It discusses 365 kinds of drugs and the pharmacological theories.

During thousands of years, Chinese medicine has established its own theoretical system and therapeutic principle, and has gradually reached higher and higher levels by the great efforts of numerous of doctors and medical workers.
In the last 100 years, with the widespread use of western medicine in china, a new situation has arisen in which traditional Chinese medicine and western medicine are developing side by side.

As a matter of fact, Chinese medicine and western medicine are two medical sciences with different theoretical systems developed under different historical conditions. They are both the product of prolonged hard work, intelligence and wisdom of all mankind. And both have human beings as the object of study. A new trend or school of combining Chinese and western medicine has gradually developed, with learning from each other’s advantages.

With the rapid advance of world’s science and technology, it is predictable that traditional Chinese medicine will reach a new stage of development.

2. Famous Chinese Doctors of the Past

There were a lot of famous Chinese doctors in history. They made great contributions to the development of traditional Chinese medicine. We introduce some of them here.

Li Shizhen for Beginner (see photo reading material)

Huangfu Mi for Intermediate (see photo reading material)

Bian Que for Advanced (see photo reading material)

Hua Tuo for Advanced (see photo reading material)

Zhang Zhongjing for Advanced (see photo reading material)

Sun Simiao for Advanced (see photo reading material)

3. Basic Characteristics of Traditional Chinese Medicine

Traditional Chinese Medicine has many characteristics both in the understanding of the human body’s physiology and pathology and in the diagnosis and treatment of diseases. These characteristics can be summarized in the following two aspects:

First concept is the unity of human body itself and its relationship with nature
The human body is made up of viscera, bowels, tissues and other organs. Each of them has its own special physiological functions. All these different physiological functions are a component part of the entire life process of the body. And these mutual relations and influences determine the unity within the body.

Man lives in nature and takes nature as his vital conditions for living. At the same time, he is influenced directly or indirectly by the movements and changes in nature, he is bound to make corresponding physiological and pathological responses to nature
The concept of the organism as a whole provides a necessary method of diagnosis and treatment of diseases. For example, adequate acupoints and acutime are important for effects in acupuncture therapy; some herbal medicine (Zhang Zhongjing 219 A.D.) should be taken on an empty stomach in the early morning. Modern medicine has also noticed that the effect of digitalis is taken by the patient with heart failure at about 4 o’clock in the early morning is 40 times greater than that of it taken at any other time. And insulin, if taken at the time mentioned above, is most effective for the patients with diabetes, too.

Second concept is diagnosis and treatment based on an Overall Analysis of signs and Symptoms.
There are four methods of diagnosis in traditional Chinese medicine: observation, smelling, inquiring, and pulse taking. Doctors analyze the relevant information, signs and symptoms collected from the four methods to determine the corresponding therapeutic method.

In clinical treatment, traditional Chinese medicine physicians do not focus their main attention on the similarities and dissimilarities between diseases but on the different syndromes. Generally speaking, the same syndromes are treated in similar ways. For example, cold has different exterior syndromes caused by wind and cold or by wind and heat. Cold with exterior syndrome caused by wind and cold should be treated with drugs pungent in taste and warm in property to dispel the wind and cold; while cold with exterior syndrome caused by wind and heat should be treated with drugs pungent in taste and cool in property to dispel the wind and heat. This is called ‘treating the same diseases with different methods’.

Sometimes, different diseases have same syndromes in nature, their treatments are basically the same.
Li Shizhen (1518 – 1593 A.D.) is considered to have been China's greatest naturalist. He was very interested in the proper classification of the components of nature. His major contribution to medicine was the forty years project of researching the vast array of herbal lore and writing down the information. His book, the "Bencao Gang Mu; 1596", has been used as a pharmacopoeia. The book contains 1892 different herbs, and is divided into 6 sections, 52 scrolls and 60 different categories.
Huangfu Mi (214 – 282 A.D.) was famous for his skills in acupuncture therapy and his works “Zhenjiu Jiayi Jing”.

This book is one of the prominent acupuncture works in history, which totally has 12 scrolls with 128 chapters. This book summarized the entire knowledge of acupuncture at the time, and in addition added sizeable amount of new
information. Later generations of acupuncturist needed only to learn this book as to understand the secrets of the art. This classic not only influenced the acupuncture art in China but around the world, in countries as Japan, Korea and France.

He also was a literary author. He composed many literatures and was very influential during his time. At his middle age, a severe disease spread in the whole country, he made his decision to study medicine. He studied Chinese medicine by all his life since then and finished this famous acupuncture works by his life end.
Bian Que (500 B.C.) was the most ancient physician in traditional Chinese medical history. He was reputed to be an excellent diagnostician, an expert in pulse taking and acupuncture therapy. He is ascribed the authorship of "Bian Que Neijing". Han Dynasty (206 B.C. – 220 A.D) physicians claimed to have studied his works, which have since been lost.

One day Bian Que heard the queen of Hu state (in today’s Shaanxi province) had died. He felt very sad and decided to go
to the palace. He found the queen’s inner thighs were not yet very cold and diagnosed her as "fake death". Under his care the queen has recovered fully. Thus Bian Que received the title "The doctor who brings back from the dead". From that day on Bian Que became a doctor at a level of a god.
Hua Tuo (110 – 207 A.D.) was the first famous Chinese surgeon. He is the first in the world to develop the use of anesthesia, and the limited Chinese knowledge of anatomy. Unfortunately, the tradition of using surgery was not carried on afterward, as there were apparently no books or direct disciples of Hua Tuo. When using acupuncture and herbs, he preferred simple methods, using a small number of acupuncture points and formulas comprised of only a few
herbs. He practiced *Qi Gong* and taught the "frolics of the five animals," a practice still used today. The five animals are Tiger, Deer, Bear, Ape and Crane.

One day a patient came to see Hua Tuo. Hua Tuo diagnosed the patient with Ulcerative Colitis (bleeding ulcer in the large intestine). He thus decided that surgery was needed. He gave the patient "Anesthetic powder", as the patient lost feeling he performed the operation. He cut the abdomen open and located the ulcer in the intestines. Clearing the infected area he sawed it back and applied "Spirits Lotion". In one month the patient recovered completely.

Later on a famous general named Zao Cao suffered serious headache. The general came to see Hua Tuo and was advised to have an operation. The general suspected Hua Tuo wanted to harm him and thus ordered the death of Hua Tuo. A very loved and respected physician was lost to the world.
Zhang Zhongjing (150 – 219 A.D.) was the most famous herbal doctor in ancient China. He is known for his book, which was later divided into two parts: “Shang Han Lun” and “Jin Gui Yao Lue”.

In particular, the section known as the “Shang Han Lun” became the fundamental text for all of traditional herb prescribing. Not only did it contain over 100 effective formulas (many of them still used today), but also the text implied a
theoretical framework that led to hundreds of books analyzing, explaining, and reforming it.

The other section is best known for some of the formulas, such as the gynecological remedy, which today still applied to infertility, disorders during pregnancy, prevention of miscarriage, and post-partum weakness.

When Zhang Zhongjing was 50 years old, there was a grave plague in China. About two thirds of the population were infected. Zhongjing was very sad. He was devoted to research to find a solution to the problem. After several decades effort he finished his works, which became a milestone in Chinese medicine history.
Sun Simiao (581 – 682 A.D.) was a child genius. He became a well-known medical practitioner by age 20. In 652 he compiled the famous "Qian Jin Yao Fang" with 30 scrolls" and later composed "Qian Jin Yi Fang" with another 30 scrolls.
He helped developing nutritional medicine, for example, recommending seaweed to people living in the mountain regions who suffered from goiter; and recommending liver of ox and sheep for person suffering from night blindness.

He was also a Taoist alchemist, seeking demon-dispelling remedies, including spells, herbal formulas, and toxic alchemical preparations.

In his theory, the virtue of medicine was the essential factor for understanding and treatment of diseases. By later generations he was nicknamed the "Herbal King".
# Vocabulary

<table>
<thead>
<tr>
<th>Beginner</th>
<th>Intermediate</th>
<th>Advanced</th>
</tr>
</thead>
<tbody>
<tr>
<td>ancient</td>
<td>antiquity</td>
<td>oracle</td>
</tr>
<tr>
<td>property</td>
<td>ancestor</td>
<td>tortoise</td>
</tr>
<tr>
<td>relieve</td>
<td>anatomy</td>
<td>inscribe</td>
</tr>
<tr>
<td>herbal</td>
<td>physiology</td>
<td>materialism</td>
</tr>
<tr>
<td>alleviate</td>
<td>pathology</td>
<td>dialectics</td>
</tr>
<tr>
<td>prick</td>
<td>symptom</td>
<td>digitalis</td>
</tr>
<tr>
<td>acupuncture</td>
<td>advantage</td>
<td>syndrome</td>
</tr>
<tr>
<td>therapy</td>
<td>viscera</td>
<td>infertility</td>
</tr>
<tr>
<td>theory</td>
<td>bowels</td>
<td>pregnancy</td>
</tr>
<tr>
<td>practice</td>
<td>correspond</td>
<td>miscarriage</td>
</tr>
<tr>
<td>foundation</td>
<td>acupuncture</td>
<td>post-partum</td>
</tr>
<tr>
<td>pharmaceutical</td>
<td>acupoint</td>
<td>plague</td>
</tr>
<tr>
<td>pharmacology</td>
<td>acutime</td>
<td>anesthesia</td>
</tr>
<tr>
<td>contribution</td>
<td>prominent</td>
<td>disciple</td>
</tr>
<tr>
<td>diagnosis</td>
<td>influential</td>
<td>forlics</td>
</tr>
<tr>
<td>pulse</td>
<td></td>
<td>ulcerative</td>
</tr>
<tr>
<td>nuity</td>
<td></td>
<td>colitis</td>
</tr>
<tr>
<td>characteristic</td>
<td></td>
<td>intestine</td>
</tr>
<tr>
<td>nature</td>
<td></td>
<td>abdomen</td>
</tr>
<tr>
<td>component</td>
<td></td>
<td>ulcer</td>
</tr>
<tr>
<td>scroll</td>
<td></td>
<td>diagnostician</td>
</tr>
<tr>
<td>category</td>
<td></td>
<td>fake death</td>
</tr>
<tr>
<td></td>
<td></td>
<td>practitioner</td>
</tr>
<tr>
<td></td>
<td></td>
<td>nutritional</td>
</tr>
<tr>
<td></td>
<td></td>
<td>goiter</td>
</tr>
<tr>
<td></td>
<td></td>
<td>alchemist</td>
</tr>
</tbody>
</table>
Chart Organizer

1. Development

<table>
<thead>
<tr>
<th>Beginning</th>
<th>Growth</th>
<th>Present state</th>
</tr>
</thead>
<tbody>
<tr>
<td>Struggle Against nature</td>
<td>Theory Practice</td>
<td>Combine</td>
</tr>
<tr>
<td>Food --</td>
<td>Medical classic --</td>
<td>Combine --</td>
</tr>
<tr>
<td>Tools --</td>
<td>Pharmaceutical book --</td>
<td>To --</td>
</tr>
</tbody>
</table>

2. Famous doctors

<table>
<thead>
<tr>
<th>Name</th>
<th>Time</th>
<th>Book / Contributions</th>
<th>Keywords</th>
</tr>
</thead>
<tbody>
<tr>
<td>1.</td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>2.</td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>3.</td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>4.</td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>5.</td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>6.</td>
<td></td>
<td></td>
<td></td>
</tr>
</tbody>
</table>

3. Characteristics

<table>
<thead>
<tr>
<th>Unity</th>
<th>Diagnosis</th>
<th>Treatment</th>
</tr>
</thead>
<tbody>
<tr>
<td></td>
<td>4 Methods:</td>
<td>Analyze ---, ---, --- to determine</td>
</tr>
</tbody>
</table>
Assignment

1. All students read part 3 of Lesson 1 Text.

2. All students go through Vocabulary sheet, confirm the definition and pronunciation, using dictionary if necessary.

3. All students search Internet, magazines or newspapers to get some information about "Qi gong" and "Yin & Yang".

4. Beginner ELLs rewrite part 3 of Lesson 1 Text using simple sentences.

5. Beginner ELLs make 5 sentences using any 5 words from vocabulary sheet.

6. Intermediate ELLs rewrite part 3 of Lesson 1 Text, 100-150 words is required.

7. Advanced ELLs search at least one paper about history of traditional Chinese medicine, from Internet, magazines or newspaper; write a report over 200 words.

8. Mainstream students search at least two papers about history of traditional Chinese medicine, from Internet, magazines or newspaper; write a report over 500 words.
## Sheltered ELL Strategies Checklist

<table>
<thead>
<tr>
<th>Sheltered Features</th>
<th>Present in Lesson</th>
</tr>
</thead>
<tbody>
<tr>
<td><strong>1. Contextualize Lesson</strong></td>
<td></td>
</tr>
<tr>
<td>1a. Visuals (Realia, Manipulatives, Gestures)</td>
<td>✓</td>
</tr>
<tr>
<td>1b. Model (Instructions, Processes)</td>
<td></td>
</tr>
<tr>
<td>1c. Activate Background Knowledge</td>
<td>✓</td>
</tr>
<tr>
<td>1d. Content and language Objectives</td>
<td>✓</td>
</tr>
<tr>
<td><strong>2. Make Text Comprehensible</strong></td>
<td></td>
</tr>
<tr>
<td>2a. Graphic Organizer</td>
<td></td>
</tr>
<tr>
<td>2b. Develop Vocabulary</td>
<td>✓</td>
</tr>
<tr>
<td>2c. Simplify Written Text</td>
<td>✓</td>
</tr>
<tr>
<td><strong>3. Make Talk Comprehensible</strong></td>
<td></td>
</tr>
<tr>
<td>3a. Graphic Organizer; Listening Guides (checklists, etc.)</td>
<td>✓</td>
</tr>
<tr>
<td>3b. Frame Main Ideas</td>
<td>✓</td>
</tr>
<tr>
<td>3c. Pace Teacher’ Speech</td>
<td>✓</td>
</tr>
<tr>
<td><strong>4. Engage: Opportunities of Output</strong></td>
<td></td>
</tr>
<tr>
<td>4a. Teacher Questioning and Response Strategies (wait time for students responses); Instructional Conversations; High-Order Thinking Skills</td>
<td></td>
</tr>
<tr>
<td>4b. Small Group Work (including information gap activities, grouping configurations)</td>
<td>✓</td>
</tr>
<tr>
<td>4c. Meaningful, real-life activities (including 4 skills); Students as researchers</td>
<td>✓</td>
</tr>
<tr>
<td><strong>5. Engage: Appropriate Language Proficiency Levels</strong></td>
<td></td>
</tr>
<tr>
<td>5a. Use questions appropriate for language levels</td>
<td></td>
</tr>
<tr>
<td>5b. Assign appropriate tasks for varying levels</td>
<td>✓</td>
</tr>
<tr>
<td><strong>6. Literacy/Academic Development</strong></td>
<td></td>
</tr>
<tr>
<td>6a. Allow use of L1 for planning and conceptualization</td>
<td></td>
</tr>
<tr>
<td>6b. Lots of real oral and written language</td>
<td>✓</td>
</tr>
</tbody>
</table>
Lesson 2
Lesson 2 Objectives

This lesson will introduce philosophy of traditional Chinese medicine (TCM). In the Western world, reality is "matter." It is solid and it can be touched. In TCM, by comparison, everything is described in terms of nature. The health-care professional works as a "gardener" to maintain homeostasis of the garden.

A. Content Objectives

- All students will access prior knowledge of China and Chinese Medicine.
- All students will learn a basic philosophy of TCM: Yin-Yang, Five elements, and Zang-Fu.
- All students will learn some medical knowledge at different levels.

B. Language Objectives

- All students will figure out the unknown vocabulary from the context.
- All students will learn main ideas finding strategy, and are able to share the content concepts by group discussion.
- ELLs will build up vocabulary at different levels, and are motivated and able to engage in class activities for English development.

C. Materials

- Vocabulary sheet
- Graphic and chart organizer sheet
- Reading text, which is simplified from the original materials to make the content more meaningful and understandable for beginner, intermediate and advanced ELLs, and mainstream students.
- Labeling sheet, puzzles and other handout, that are appropriate for vary levels of ELLs.
## Lesson 2 Functional Chart

<table>
<thead>
<tr>
<th>Functions</th>
<th>Notions &amp; Topics</th>
<th>Keywords</th>
<th>Formulas</th>
<th>Grammars</th>
</tr>
</thead>
<tbody>
<tr>
<td>Main ideas finding Questions and Response Summarizing Small group and partner activities</td>
<td>Chinese medicine</td>
<td><strong>Yin-Yang</strong></td>
<td>Could you find anything that______?</td>
<td>Verb:</td>
</tr>
<tr>
<td></td>
<td></td>
<td></td>
<td>Do you think what are____?</td>
<td>Transitive Verb (vt.)</td>
</tr>
<tr>
<td>Narrating prior knowledge</td>
<td></td>
<td></td>
<td>Do you agree that____?</td>
<td>vt. + Objective</td>
</tr>
<tr>
<td>Reading to understand</td>
<td><strong>Yin-Yang</strong></td>
<td>Opposite Interdependent Mutual Transformation</td>
<td>Could you imagine how____?</td>
<td>Intransitive Verb (vi.)</td>
</tr>
<tr>
<td>Discussing and labeling</td>
<td></td>
<td></td>
<td></td>
<td>Verb Be</td>
</tr>
<tr>
<td>High order thinking questions</td>
<td></td>
<td></td>
<td></td>
<td>(am, are, is)</td>
</tr>
<tr>
<td>Listening comprehension</td>
<td><strong>Five Elements</strong></td>
<td>Fire-Heart</td>
<td></td>
<td>(was, were)</td>
</tr>
<tr>
<td>Discussion Puzzle</td>
<td></td>
<td>Earth-spleen</td>
<td></td>
<td></td>
</tr>
<tr>
<td></td>
<td></td>
<td>Metal-Lung</td>
<td></td>
<td></td>
</tr>
<tr>
<td></td>
<td></td>
<td>Water-Kidney</td>
<td></td>
<td></td>
</tr>
<tr>
<td></td>
<td></td>
<td>Wood-Liver</td>
<td></td>
<td></td>
</tr>
<tr>
<td></td>
<td></td>
<td>Create-Control</td>
<td></td>
<td></td>
</tr>
<tr>
<td>Reading to understand</td>
<td><strong>Zhang-Fu</strong></td>
<td>Elements</td>
<td></td>
<td></td>
</tr>
<tr>
<td>Discussing</td>
<td></td>
<td>Organs</td>
<td></td>
<td></td>
</tr>
<tr>
<td>Organizing</td>
<td></td>
<td>Tissues organs</td>
<td></td>
<td></td>
</tr>
<tr>
<td>Questioning and answering</td>
<td></td>
<td>Sense organs</td>
<td></td>
<td></td>
</tr>
<tr>
<td></td>
<td></td>
<td>Emotions</td>
<td></td>
<td></td>
</tr>
<tr>
<td></td>
<td></td>
<td>Excess</td>
<td></td>
<td></td>
</tr>
<tr>
<td></td>
<td></td>
<td>Deficiency</td>
<td></td>
<td></td>
</tr>
<tr>
<td></td>
<td></td>
<td>Affection</td>
<td></td>
<td></td>
</tr>
</tbody>
</table>

*All functions are at beginner, intermediate and advanced levels, respectively. Advanced ELLs are able to represent text content and answering high-order questions more elaborately and emotionally. Grammars are for beginner ELLs only.*
Narrative

The original lesson was designed for adult community study, which includes mainstream students and English language learners (ELLs). This lesson will introduce philosophy of traditional Chinese medicine (TCM). In the Western world, reality is "matter." It is solid and it can be touched. In TCM, by comparison, everything is described in terms of nature. The philosophy of TCM is abstractive and uneasy to understand even for Chinese people. So I modified my original lesson to use comprehensible input, such as frame main ideas, pace speech, simplify sentence structure, and provide reading and listening guide. I also simplified the text to all levels of students' proficiency, and provided supplementary materials such as vocabulary and labeling sheet, graph and chart organizer, and context handout for different levels of ELLs.

A. Preparation

1. Clearly defined content and language objectives for students
   - Write on blackboard (visuals)
   - Read slow (appropriate speech for proficiency level)

2. Supplementary materials
   - Vocabulary sheet for each ELLs level (vocabulary development)
   - Graph and chart organizer (visuals, make text comprehensible)
   - Labeling and puzzle sheet (make text comprehensible)
   - Contextual summary handout (to all levels of students proficiency)

3. Adaptation of content
   - Simplify text (to all levels of students proficiency)

B. Instruction

1. Comprehensible input
   - Frame main ideas, pace speech, simplify sentence structure (make text comprehensible to all levels of students proficiency)
   - Provide reading and listening guide (explanation of academic tasks clear)

2. Strategies / Interactions / Practice
   - Note taking, main ideas finding (strategies, scaffolding techniques, support student understanding)
   - Group discussion, group configuration, teacher questioning and response strategies (waiting time for students responses)
   - Instructional conversations and High-order thinking skills (making talk comprehensible)
   - Reading and listening text, using questions and assign written homework appropriate for language levels (activities that integrate all languages skills, and apply to content and language)
Revised Lesson Plan

I. Initiation 15 min

1. Preparation
   - Teacher writes content and language objectives on blackboard before class.

2. Introduction (8 min)
   - Teacher reads objectives for students slow.
   - Teacher introduces class format: warm up; Yin-Yang handout reading, discussing, and labeling; Five Elements text listening and puzzle; and Zang-Fu and three theories association organizing and case discussion.
   - Teacher repeats main idea finding (Echevarria & Graves p 99) strategy.

3. Warm up (7 min)
   - 4-5 students group random, brainstorm what they know about Yin-Yang, and other Chinese philosophy (homework) to active students’ prior knowledge.

II. Main practice

1. Theory of Yin-Yang 25 min
   - Vocabulary, Yin-Yang summary handout (different levels) and labeling sheet to students.
   - Teacher assigns groups of four with ELLs beginner, intermediate, advanced and mainstream student mixed.
   - Teacher gives keywords and questions before reading. (3min)
     - Keywords – opposite, interdependent, mutual, and transformation.
     - Question – why Yin-Yang is so important in TCM?
   - Students read Yin-Yang summary handout individually. (5 min)
   - Students discuss and describe Yin-Yang concepts and do labeling in groups. (7 min)
   - Students answer three questions on labeling sheet and share ideas together in same groups. (7 min)
   - Teacher explains Ba Gua and extension knowledge of Yin-Yang using head projector. (3min)

2. Theory of Five Elements 20 min
   - Teacher assigns groups of four with same ELLs level.
   - Puzzle sheet as listening guide, paying attention to keywords and relationships of Five Elements.
   - All students in each group read text of Theory of Five Elements aloud in turns. (6 min)
   - Each group has one column of puzzle words (6 groups); students discuss, cut the puzzle words into pieces, and fill out the puzzle sheet. (6 min)
Revised lesson Plan

- Students from each group together finish the whole puzzle on projector. (4min)
- *Five Elements* Graph handout students and teacher explains the mutual relationship of *Five Elements* on projector. (4 min)

3. Theory of Zang-Fu and association of three theories 20min

- Students read text of *Zang-Fu* part individually. (5min)
- Random group of 4-5, students discuss and summarize the content concepts with the help of handout chart; and figure out the patient’s case using the knowledge learned today and key points on handout. (15 min)

4. Teacher supporting

- Teacher walks around during group activities to make sure that all students are engaged in and turn taking is adapted.
- Teacher acts as a recourse of student’s central activities, responding student’s questions, supporting keywords and key points to drive them reaching high-level thinking.

III. Conclusion 10 min

1. Review (5 min)

   - Teacher and students review the keywords and key content concepts together by questioning and response strategies, such as what is___? what do you think___?
   - Organizer handout to students for fun.

2. Assignment (5 min)
Original Lesson Plan

I. Initiation

- Teacher reads objectives for students.
- Random group 4-5 students, brainstorm what they know about *Yin-Yang*.

II. Main practice

1. **Text reading**
   - Students read text individually.
   - Teacher writes the keywords on the board.
   - Teacher asks questions such as:
     - What do you learn from the reading?
     - What’s the relationship between *Yin* and *Yang*?
     - Could you find anything that relates to *Yin* and *Yang* in your life?
   - Teacher summarizes the key content concepts.

2. **Text listening**
   - Teacher reads text of Theory of *Five Elements*, and students listen.
   - Random group of 4 to 5 students, one group discusses one element.
   - Each group has one student to represent the properties of the element they discussed.
   - Teacher summarizes the relationship of *Five Elements* using a graph on projector.

3. **Group Reading and Discussion**
   - Small group, students read text of *Zang-Fu* aloud taking turns.
   - Students discuss and find main ideals.
   - Students discuss the association of three theories.

III. Conclusion

1. **Cooling down**
   - Teacher reviews key vocabulary to students.
   - Teacher reviews key content concepts to students.

2. **Assignment**
Lesson 2 Philosophy of Traditional Chinese Medicine

With a history of several thousand years, traditional Chinese medicine has formed a unique system to diagnose and cure illness. Fundamentally different from Western medicine, in TCM, the understanding of the human body is based on observation of nature. The philosophy of TCM is composed of Yin-Yang, Five Elements, and Zang-Fu.

The Theory of Yin-Yang

What is Yin and Yang? They are means the two fundamental principles or forces in the universe, ever opposing and supplementing each other in an ancient Chinese philosophy. The direct meanings of Yin and Yang are bright and dark sides of an object. Anything that is moving, ascending, bright, progressing, and hyperactive belongs to Yang. While stillness, descending, darkness, degeneration, and hypo-activity are characteristics of Yin.

The opposites in all objects and phenomena are in constant motion and change. For example, the seed (Yin) grows into the plant (Yang), which itself dies back to the earth (Yin). Also winter (Yin) transforms through the spring into summer (Yang), which in turn transforms through autumn into winter again. TCM holds that human life is a physiological process in constant motion and change. Health is represented as a balance of Yin and Yang. When the balance is broken, disease occurs. Typical cases of disease-related imbalance include excess of Yin, excess of Yang, deficiency of Yin, and deficiency of Yang. TCM doctors find the nature of the imbalance, and then correct it through the use of acupuncture, herbal remedies, exercise, diet and lifestyle.

The Theory of Five Elements

Chinese philosophy recognizes five distinct elements of water, wood, fire, earth, and metal. Each has its own special properties. The Five Elements can also be related to different colors, emotion, taste, voice and various organs. These can also be related to the selection of food and herbs. Each person's physical and mental constitution can be described as a balance of the Five Elements.

The Five Elements assists doctors in tracing the growth, movement, and location of a disease; and in explaining the composition and phenomena between the physiology and pathology of the human body and the natural environment. The characteristics of Five Elements, and their inter-relationships with the body can be defined as:

<table>
<thead>
<tr>
<th>Element</th>
<th>Description</th>
</tr>
</thead>
<tbody>
<tr>
<td>Fire</td>
<td>heat, ascending, lightness, energy, red, joy, bitter, and laughing related to fire.</td>
</tr>
<tr>
<td>Earth</td>
<td>producing, fertile, growth, yellow, worry, and singing related to earth.</td>
</tr>
<tr>
<td>Metal</td>
<td>strength, firmness, cutting, white, sadness, and crying related to metal.</td>
</tr>
<tr>
<td>Water</td>
<td>wet, descending, flowing, black, fear, salty, and groaning related to water.</td>
</tr>
<tr>
<td>Wood</td>
<td>softness, extension, flexibility, green, anger, sour, and shouting related to wood.</td>
</tr>
</tbody>
</table>

<table>
<thead>
<tr>
<th>Create</th>
<th></th>
</tr>
</thead>
<tbody>
<tr>
<td>Wood creates Fire.</td>
<td>The Liver (Wood) is the mother of the Heart (Fire).</td>
</tr>
<tr>
<td>Fire creates Earth.</td>
<td>The Heart (Fire) is the mother of the Spleen (Earth).</td>
</tr>
<tr>
<td>Earth creates Metal.</td>
<td>The Spleen (Earth) is the mother of the Lungs (Metal).</td>
</tr>
<tr>
<td>Metal creates Water.</td>
<td>The Lungs (Metal) are the mothers of the Kidneys (Water).</td>
</tr>
<tr>
<td>Water creates Wood.</td>
<td>The Kidneys (Water) are the mothers of the Liver (Wood).</td>
</tr>
<tr>
<td>Control</td>
<td></td>
</tr>
<tr>
<td>-------------------------</td>
<td></td>
</tr>
<tr>
<td>Wood controls Earth.</td>
<td>The Liver (Wood) controls the Spleen (Earth).</td>
</tr>
<tr>
<td>Fire controls Metal.</td>
<td>The Heart (Fire) controls the Lungs (Metal).</td>
</tr>
<tr>
<td>Earth controls Water.</td>
<td>The Spleen (Earth) controls the Kidneys (Water).</td>
</tr>
<tr>
<td>Metal controls Wood.</td>
<td>The Lungs (Metal) control the Liver (Wood).</td>
</tr>
<tr>
<td>Water controls Fire.</td>
<td>The Kidneys (Water) control the Heart (Fire).</td>
</tr>
</tbody>
</table>

The Theory of Zang-fu

The theory of Zang-Fu is concerning the studies of physiological functions and pathological changes of every organ of the human body, and their interrelationships.

The Zang is made up of the solid (Yin) organs:

- Heart – controlling blood circulation, taking change of mental activities, sweat as the fluid of the heart, and having relations with the tongue and face.
- Lungs – taking change of Qi, activating the flow of Qi, being associated with the skin and hair, and having their special opening in the nose.
- Spleen – transporting, distributing and transforming nutrients, keeping blood circulating within the vessels, and having relationship with muscles, and lips.
- Liver – smoothing and regulating the flow of vital energy and blood, storing and regulating blood, and having relationship with tendons, nails and eyes.
- Kidney – regulating water metabolism, determining the condition of the bone and marrow, and having its manifestations in the hair of the head.

The Fu consists of the hollow (Yang) organs:

- Small intestine – receiving, transforming and absorbing the food content.
- Stomach – receiving, digesting and transforming water and food.
- Large intestine – passing and eliminating waste.
- Gallbladder – storing and excreting bile.
- Urinary bladder - storing and excreting urine.

<table>
<thead>
<tr>
<th>Zang (Yin) organs</th>
<th>Fu (Yang) organs</th>
<th>Body tissues</th>
<th>Sense organs</th>
</tr>
</thead>
<tbody>
<tr>
<td>heart</td>
<td>small intestine</td>
<td>vessel</td>
<td>tongue</td>
</tr>
<tr>
<td>lung</td>
<td>Large intestine</td>
<td>skin</td>
<td>nose</td>
</tr>
<tr>
<td>spleen</td>
<td>stomach</td>
<td>muscle</td>
<td>mouth</td>
</tr>
<tr>
<td>liver</td>
<td>gallbladder</td>
<td>tendon</td>
<td>eye</td>
</tr>
<tr>
<td>kidney</td>
<td>Urinary bladder</td>
<td>bone</td>
<td>ear</td>
</tr>
</tbody>
</table>

Summary

The Theory of Yin-Yang is used to state the two sides of one thing, or the relations of opposition, interdependence and the transformation between two opposite things; the theory of the Five Elements is used to explain the property and correlation among things as well as the law of generation and restriction; and the theory of Zang-Fu is used to describe physiological functions and pathological changes of organs in human body. Three theories are often combined together when used.
Lesson 2 Philosophy of Traditional Chinese Medicine

With a history of several thousand years, traditional Chinese medicine has formed a unique system to diagnose and cure illness. Fundamentally different from Western medicine, in TCM, the understanding of the human body is based on observation of nature. The philosophy of TCM is composed of *Yin-Yang*, *Five Elements*, and *Zang-Fu*.

**The Theory of Yin-Yang**

The mean of *Yin-Yang* is two fundamental principles or forces in the universe, ever opposing and supplementing each other in an ancient Chinese philosophy. The direct meanings of *Yin* and *Yang* are bright and dark sides of an object. Anything that is moving, ascending, bright, progressing, and hyperactive belongs to *Yang*. While stillness, descending, darkness, degeneration, and hypo-activity are characteristics of *Yin*.

The law of unity of the opposites guides the function of *Yin* and *Yang*. In other words, *Yin* and *Yang* are in conflict but at the same time mutually dependent. The opposites in all objects and phenomena are in constant motion and change. For example, the seed (*Yin*) grows into the plan (*Yang*), which itself dies back to the earth (*Yin*). TCM holds that human life is a physiological process in constant motion and change. Health is represented as a balance of *Yin* and *Yang*. When the balance is broken, disease occurs. Typical imbalances include excess of *Yin*, excess of *Yang*, deficiency of *Yin*, and deficiency of *Yang*. TCM doctors find the nature of the imbalance, and then correct it through the use of acupuncture, herbal remedies, exercise, diet and lifestyle.

**The Theory of Five Elements**

Chinese philosophy recognizes five distinct elements of water, wood, fire, earth, and metal. Each has its own special properties. The *Five Elements* describe the energetic transmutation of the universe. Everything in the universe is changing, and moving. Life is a very good example of something that is not stable (birth and death). The *Five Elements* assists doctors in tracing the growth, movement, and location of a disease; and in explaining the composition and phenomena between the physiology and pathology of the human body and the natural environment. The characteristics of *Five Elements*, and their inter-relationships with the body can be defined as:

- **Fire**: heat, ascending, lightness, energy, red, joy, bitter, and laughing related to fire.
- **Earth**: producing, fertile, growth, yellow, worry, and singing related to earth.
- **Metal**: strength, firmness, cutting, white, sadness, and crying related to metal.
- **Water**: wet, descending, flowing, black, fear, salty, and groaning related to water.
- **Wood**: softness, extension, flexibility, green, anger, sour, and shouting related to wood.

<table>
<thead>
<tr>
<th>Create</th>
<th>The Liver (Wood) is the mother of the Heart (Fire).</th>
</tr>
</thead>
<tbody>
<tr>
<td>Wood creates Fire.</td>
<td>The Heart (Fire) is the mother of the Spleen (Earth).</td>
</tr>
<tr>
<td>Fire creates Earth.</td>
<td>The Spleen (Earth) is the mother of the Lungs (Metal).</td>
</tr>
<tr>
<td>Earth creates Metal.</td>
<td>The Lungs (Metal) are the mothers of the Kidneys (Water).</td>
</tr>
<tr>
<td>Metal creates Water.</td>
<td>The Kidneys (Water) are the mothers of the Liver (Wood).</td>
</tr>
<tr>
<td>Control</td>
<td></td>
</tr>
<tr>
<td>------------------</td>
<td></td>
</tr>
<tr>
<td>Wood controls Earth.</td>
<td>The Liver (Wood) controls the Spleen (Earth).</td>
</tr>
<tr>
<td>Fire controls Metal.</td>
<td>The Heart (Fire) controls the Lungs (Metal).</td>
</tr>
<tr>
<td>Earth controls Water.</td>
<td>The Spleen (Earth) controls the Kidneys (Water).</td>
</tr>
<tr>
<td>Metal controls Wood.</td>
<td>The Lungs (Metal) control the Liver (Wood).</td>
</tr>
<tr>
<td>Water controls Fire.</td>
<td>The Kidneys (Water) control the Heart (Fire).</td>
</tr>
</tbody>
</table>

**The Theory of Zang-fu**

The theory of Zang-Fu is concerning the studies of physiological functions and pathological changes of every organ of the human body, and their interrelationships. Zang-Fu is the term used to describe various organs in the body according to the functions of transformation (Yin organs), or transportation (Yang organs).

The Zang is made up of the solid (Yin) organs:

- Heart – controlling blood circulation, taking charge of mental activities, sweating as the fluid of the heart, and having relations with the tongue and face.
- Lungs – taking charge of Qi, activating the flow of Qi, being associated with the skin and hair, and having their special opening in the nose.
- Spleen – transporting, distributing and transforming nutrients, keeping blood circulating within the vessels, and having relationship with muscles, and lips.
- Liver – smoothing and regulating the flow of vital energy and blood, storing and regulating blood, and having relationship with tendons, nails and eyes.
- Kidney – regulating water metabolism, determining the condition of the bone and marrow, and having its manifestations in the hair of the head.

The Fu consists of the hollow (Yang) organs:

- Small intestine – receiving, transforming and absorbing the food content.
- Stomach – receiving, digesting and transforming water and food
- Large intestine – passing and eliminating waste.
- Gallbladder – storing and excreting bile.
- Urinary bladder - storing and excreting urine.

<table>
<thead>
<tr>
<th>Zang (Yin) organs</th>
<th>Fu (Yang) organs</th>
<th>Body tissues</th>
<th>Sense organs</th>
</tr>
</thead>
<tbody>
<tr>
<td>heart</td>
<td>small intestine</td>
<td>vessel</td>
<td>tongue</td>
</tr>
<tr>
<td>lung</td>
<td>Large intestine</td>
<td>skin</td>
<td>nose</td>
</tr>
<tr>
<td>spleen</td>
<td>stomach</td>
<td>muscle</td>
<td>mouth</td>
</tr>
<tr>
<td>liver</td>
<td>gallbladder</td>
<td>tendon</td>
<td>eye</td>
</tr>
<tr>
<td>kidney</td>
<td>Urinary bladder</td>
<td>bone</td>
<td>ear</td>
</tr>
</tbody>
</table>

**Summary**

The Theory of Yin-Yang is used to state the two sides of one thing, or the relations of opposition, interdependence and the transformation between two opposite things; the theory of the Five Elements is used to explain the property and correlation among things as well as the law of generation and restriction; and the theory of Zang-Fu is used to describe physiological functions and pathological changes of organs in human body. Three theories are often combined together when used.
Lesson 2 Philosophy of Traditional Chinese Medicine

With a history of several thousand years, traditional Chinese medicine (TCM) has formed a unique system to diagnose and cure illness. The philosophical origins of Chinese view the human body based on observations of nature. And belief that the human body is a microcosm of the basic natural forces at work in the universe. Practitioners of TCM seek to promote or restore health by diagnosing and treating "disharmonies" or imbalances in the Qi, or natural vital energy of the body. A typical TCM evaluation will include three components:

- **Yin & Yang**: the balance between Yin and Yang are complementary but opposing qualities that represent the natural dualities of the world, such as male/female, day/night, and hot/cold.
- **Five Elements**: the five Chinese elements—wood, fire, earth, metal, and water—are believed that each internal organ and body system is related to an elemental quality and that the body reflects the natural world in this way.
- **Zang Fu**: the explanation of physiological functions and pathological changes of body organ (referred to as Zang-Fu in Chinese) is required to diagnose and cure illness.

The Theory of Yin-Yang

The direct meanings of Yin and Yang in Chinese are bright and dark sides of an object. Chinese philosophy uses Yin and Yang to represent a wider range of opposite properties in the universe: cold and hot, slow and fast, still and moving, masculine and feminine, lower and upper, etc. In general, anything that is moving, ascending, bright, progressing, hyperactive, including functional disease of the body, pertains to Yang. The characteristics of stillness, descending, darkness, degeneration, hypo-activity, including organic disease, pertain to Yin.

Yin and Yang are in conflict but at the same time mutually dependent. The nature of Yin and Yang is relative, with neither being able to exist in isolation. Without "cold" there would be no "hot"; without "moving" there would be no "still"; without "dark", there would be no "light". The opposites in all objects and phenomena are in constant motion and change. For example, the seed (Yin) grows into the plan (Yang), which itself dies back to the earth (Yin). This takes place within the changes of the seasons. Winter (Yin) transforms through the spring into summer (Yang), which in turn transforms through autumn into winter again.

**TCM holds that human life is a physiological process in constant motion and change.** Under normal conditions, the waxing and waning of Yin and Yang are kept within certain bounds, reflecting a dynamic equilibrium of the physiological processes. Health is represented as a balance of Yin and Yang. When the balance is broken, disease occurs. Typical cases of disease-related imbalance include excess of Yin, excess of Yang, deficiency of Yin, and deficiency of Yang. TCM practitioners attempt to determine the exact nature of the imbalance, and then correct it through the use of acupuncture, herbal remedies, exercise, diet and lifestyle. As balance is restored in the body, so is health.
The Theory of Five Elements

The *Yin* and *Yang* philosophy was further refined into the system of the *Five Elements* to gain a deeper understanding of how the body, mind and spirit work and acupuncture. The individual and the world are changing all the time. We can think about these like our economic cycles or agricultural cycles. It is part of a never-ending cycle and each phase has its role to play in maintaining the balance of nature. The same process of change occurs within the body. Cells grow and die to make way for new cells, and body systems depend upon each other to ensure the balanced functioning of the body, mind and spirit.

Chinese philosophy recognizes five distinct elements of cyclical change called water, wood, fire, earth, and metal. The *Five Elements* can be related to different colors, emotion, taste, voice and various organs. These can also be related to the selection of food and herbs. TCM considers the ideal condition as one in which all the *Five Elements* are in balance or in harmony.

The *Five Elements* assists doctors in tracing the growth, movement, and location of a disease; and in explaining the composition and phenomena between the physiology and pathology of the human body and the natural environment. The characteristics of *Five Elements*, and their inter-relationships with the body can be defined as:

- **Fire**: heat, ascending, lightness, and energy; heart and small intestine as main organs; red, joy, bitter, and laughing related to fire.
- **Earth**: producing, fertile, and growth; spleen and stomach as main organs; yellow, worry, and singing related to earth.
- **Metal**: strength, firmness, and cutting; lung and large intestine as main organs; white, sadness, and crying related to metal.
- **Water**: wet, descending, and flowing; kidney and urinary as main organs; black, fear, salty, and groaning related to water.
- **Wood**: softness, extension, and flexibility; liver and gallbladder as main organs; green, anger, sour, and shouting related to wood.

When the *Five Elements* mutually promoting and restraining, functions of the various systems are coordinated and homeostasis maintained; and when encroaching and violating, pathological changes can be explained and predicted.

<table>
<thead>
<tr>
<th>Create</th>
<th>The Liver (Wood) is the mother of the Heart (Fire).</th>
</tr>
</thead>
<tbody>
<tr>
<td>Wood creates Fire.</td>
<td>The Heart (Fire) is the mother of the Spleen (Earth).</td>
</tr>
<tr>
<td>Fire creates Earth.</td>
<td>The Spleen (Earth) is the mother of the Lungs (Metal).</td>
</tr>
<tr>
<td>Earth creates Metal.</td>
<td>The Lungs (Metal) are the mothers of the Kidneys (Water).</td>
</tr>
<tr>
<td>Metal creates Water.</td>
<td>The Kidneys (Water) are the mothers of the Liver (Wood).</td>
</tr>
</tbody>
</table>

<table>
<thead>
<tr>
<th>Control</th>
<th>The Liver (Wood) controls the Spleen (Earth).</th>
</tr>
</thead>
<tbody>
<tr>
<td>Wood controls Earth.</td>
<td>The Heart (Fire) controls the Lungs (Metal).</td>
</tr>
<tr>
<td>Fire controls Metal.</td>
<td>The Spleen (Earth) controls the Kidneys (Water).</td>
</tr>
<tr>
<td>Earth controls Water.</td>
<td>The Lungs (Metal) control the Liver (Wood).</td>
</tr>
<tr>
<td>Metal controls Wood.</td>
<td>The Kidneys (Water) control the Heart (Fire).</td>
</tr>
<tr>
<td>Water controls Fire.</td>
<td></td>
</tr>
</tbody>
</table>
The Theory of Zang-fu

The theory of Zang-Fu is concerning the studies of physiological functions and pathological changes of every organ of the human body, and their interrelationships. Zang-Fu is the term used to describe various organs in the body. A Yin organ is called a Zang, while a Yang organ is called a Fu. The Zang-Fu organs are classified according to the functions of transformation (Yin organs), or transportation (Yang organs).

The Zang is made up of the solid (Yin) organs:
- Heart – controlling blood circulation, taking charge of mental activities, sweat as the fluid of the heart, and having relations with the tongue and face.
- Lungs – taking charge of Qi, activating the flow of Qi, being associated with the skin and hair, and having their special opening in the nose.
- Spleen – transporting, distributing and transforming nutrients, keeping blood circulating within the vessels, and having relationship with muscles, limbs and lips.
- Liver – smoothing and regulating the flow of vital energy and blood, storing and regulating blood, and having relationship with tendons, nails and eyes.
- Kidney – storing the essence of life, regulating water metabolism, determining the condition of the bone and marrow, and having its manifestations in the hair of the head.

The Fu consists of the hollow (Yang) organs:
- Small intestine – receiving, transforming and absorbing the food content.
- Stomach – receiving, digesting and transforming water and food
- Large intestine – passing and eliminating waste.
- Gallbladder – storing and excreting bile.
- Urinary bladder - storing and excreting urine.

<table>
<thead>
<tr>
<th>Zang (Yin) organs</th>
<th>Fu (Yang) organs</th>
<th>Body tissues</th>
<th>Sense organs</th>
</tr>
</thead>
<tbody>
<tr>
<td>heart</td>
<td>small intestine</td>
<td>vessel</td>
<td>tongue</td>
</tr>
<tr>
<td>lung</td>
<td>Large intestine</td>
<td>skin</td>
<td>nose</td>
</tr>
<tr>
<td>spleen</td>
<td>stomach</td>
<td>muscle</td>
<td>mouth</td>
</tr>
<tr>
<td>liver</td>
<td>gallbladder</td>
<td>tendon</td>
<td>eye</td>
</tr>
<tr>
<td>kidney</td>
<td>Urinary bladder</td>
<td>bone</td>
<td>ear</td>
</tr>
</tbody>
</table>

Although the organs are identified by their western anatomical names, TCM views their function on a far broader scope, this is because Zang-Fu organ is not only anatomic unit but also a concept of physiology and pathology.

Summary

The Theory of Yin-Yang is used to state the two components of one thing, or the relations of opposition, interdependence, waxing and waning, and the transformation between two opposite things; the theory of the Five Elements is used mainly to explain the property and correlation among things according to the attribution of things to the Five Elements as well as the law of generation and restriction; and the theory of Zang-Fu is used to describe physiological functions and pathological changes of organs in human body. Three theories are often combined together to diagnose and cure illness.
Lesson 2 Philosophy of Traditional Chinese Medicine

With a history of several thousand years, traditional Chinese medicine (TCM) has formed a unique system to diagnose and cure illness. Fundamentally different from Western medicine, in TCM, the understanding of the human body is based on Daoism, and the treatment of illness is based primarily on the diagnosis and differentiation of syndromes.

The philosophical origins of Chinese medicine have grown out of the tenets of Daoism. Daoism bases much of its thinking on observing the natural world and manner in which it operates, so it is no surprise to find that the Chinese medical system draws extensively on natural metaphors. In Chinese medicine, the metaphoric views of the human body based on observations of nature are fully articulated in the theory that disease is the result of imbalances in the flow of the body's vital energy, or Qi (pronounced "chee"), and that the human body is a microcosm of the basic natural forces at work in the universe.

Practitioners of TCM seek to promote or restore health by diagnosing and treating "disharmonies" or imbalances in the Qi, or natural vital energy of the body. A typical TCM evaluation will include three components:

- **Yin & Yang:** The practitioner first assesses the balance between Yin and Yang complementary but opposing qualities that represent the natural dualities of the world, such as male/female, day/night, and hot/cold.
- **Five Elements:** The second criteria are the correspondence of your ailment to the five Chinese elements--wood, fire, earth, metal, and water. It is believed that each internal organ and body system is related to an elemental quality and that the body reflects the natural world in this way.
- **Zang Fu:** The third criteria determine which organ (referred to as Zang Fu in Chinese) or metabolic system requires the most support from therapy.

The Theory of Yin-Yang

The direct meanings of Yin and Yang in Chinese are bright and dark sides of an object. Chinese philosophy uses Yin and Yang to represent a wider range of opposite properties in the universe: cold and hot, slow and fast, still and moving, masculine and feminine, lower and upper, etc. In general, anything that is moving, ascending, bright, progressing, hyperactive, including functional disease of the body, pertains to Yang. The characteristics of stillness, descending, darkness, degeneration, hypo-activity, including organic disease, pertain to Yin.

The law of unity of the opposites guides the function of Yin and Yang. In other words, Yin and Yang are in conflict but at the same time mutually dependent. The nature of Yin and Yang is relative, with neither being able to exist in isolation. Without "cold" there would be no "hot"; without "moving" there would be no "still"; without "dark", there would be no "light". The most illustrative example of Yin-Yang interdependence is the interrelationship between substance and function. Only with ample substance can the human body function in a healthy way; and only when the functional processes are in good condition, can the essential substances be appropriately refreshed.

The opposites in all objects and phenomena are in constant motion and change: The gain, growth and advance of the one mean; the loss, decline and retreat of the other. For
example, day is Yang and night is Yin, but morning is understood as being Yang within Yang; afternoon is Yin within Yang. Evening before midnight is Yin within Yin and the time after midnight is Yang within Yin. The seed (Yin) grows into the plan (Yang), which itself dies back to the earth (Yin). This takes place within the changes of the seasons. Winter (Yin) transforms through the spring into summer (Yang), which in turn transforms through autumn into winter again. Because natural phenomena are balanced in the constant flux of alternating Yin and Yang, the change and transformation of Yin-Yang has been taken as a universal law.

**TCM holds that human life is a physiological process in constant motion and change.** Under normal conditions, the waxing and waning of Yin and Yang are kept within certain bounds, reflecting a dynamic equilibrium of the physiological processes. Health is represented as a balance of Yin and Yang. When the balance is broken, disease occurs. Typical cases of disease-related imbalance include excess of Yin, excess of Yang, deficiency of Yin, and deficiency of Yang.

It is important to note that the balance of Yin and Yang is not always exact, even when the body is healthy. Under normal circumstances the balance is in a state of constant change, based on both the external and internal environment. For example, during times of anger, a person's mood is more fiery, or Yang, and yet once the anger has subsided, and a quiet peaceful state is achieved, Yin may dominate. TCM practitioners attempt to determine the exact nature of the imbalance, and then correct it through the use of acupuncture, herbal remedies, exercise, diet and lifestyle. As balance is restored in the body, so is health.

**The Theory of Five Elements**

The Yin and Yang philosophy was further refined into the system of the Five Elements to gain a deeper understanding of how the body, mind and spirit work and acupuncture. The microcosm of the body is linked to the universe and is affected by the daily and seasonal cycles of nature. The individual and the world are changing all the time. But Chinese believe that these changes are occurring in certain order and in cycles (We can think about these like our economic cycles or agricultural cycles). It is part of a never-ending cycle and each phase has its role to play in maintaining the balance of nature. The same process of change occurs within the body. Cells grow and die to make way for new cells, and body systems depend upon each other in a similar way to the seasons, working together to ensure the balanced functioning of the body, mind and spirit and the healthy flow of life through the whole person.

Chinese philosophy recognizes five distinct elements of cyclical change called water, wood, fire, earth, and metal. These Five Elements can be related to our four seasons (with a fifth late summer season). The Five Elements can also be related to different colors, emotion, taste, voice and various organs. These can also be related to the selection of food and herbs. Each person's physical and mental constitution can be described as a balance of the Five Elements in which one or more may naturally dominate. The proportion of the Five Elements in a person determines his or her temperament. TCM considers the ideal condition as one in which all the Five Elements are in balance or in harmony.
The *Five Elements* describe the energetic transmutation of the universe. Everything in the universe is changing, and moving. Life is a very good example of something that is not stable (birth and death). In TCM the *Five Elements* assists doctors in tracing the growth, movement, and location of a disease; and in explaining the composition and phenomena between the physiology and pathology of the human body and the natural environment. The characteristics of *Five Elements*, and their inter-relationships with the body can be defined as:

- **Fire**: heat, ascending, lightness, and energy; heart and small intestine as main organs; red, joy, bitter, and laughing related to fire.
- **Earth**: producing, fertile, and growth; spleen and stomach as main organs; yellow, worry, and singing related to earth.
- **Metal**: strength, firmness, and cutting; lung and large intestine as main organs; white, sadness, and crying related to metal.
- **Water**: wet, descending, and flowing; kidney and urinary as main organs; black, fear, salty, and groaning related to water.
- **Wood**: softness, extension, and flexibility; liver and gallbladder as main organs; green, anger, sour, and shouting related to wood.

Between the *Five Elements* there exists close relationships: by mutually promoting and restraining, functions of the various systems are coordinated and homeostasis maintained; and by encroaching and violating, pathological changes can be explained and predicted. Mutual promoting and mutual restraining are two aspects that cannot be separated. If there is no promoting, then there is no birth and growth. If there is no restraining, then there is no change and development for maintaining normal harmonious relations.

<table>
<thead>
<tr>
<th>Create</th>
<th>Control</th>
</tr>
</thead>
<tbody>
<tr>
<td>Wood creates Fire.</td>
<td>The Liver (Wood) is the mother of the Heart (Fire).</td>
</tr>
<tr>
<td>Fire creates Earth.</td>
<td>The Heart (Fire) is the mother of the Spleen (Earth).</td>
</tr>
<tr>
<td>Earth creates Metal.</td>
<td>The Spleen (Earth) is the mother of the Lungs (Metal).</td>
</tr>
<tr>
<td>Metal creates Water.</td>
<td>The Lungs (Metal) are the mothers of the Kidneys (Water).</td>
</tr>
<tr>
<td>Water creates Wood.</td>
<td>The Kidneys (Water) are the mothers of the Liver (Wood).</td>
</tr>
</tbody>
</table>

**The Theory of Zang-fu**

The theory of *Zang-Fu* is concerning the studies of physiological functions and pathological changes of every organ of the human body, and their interrelationships. *Zang-Fu* is the term used to describe various organs in the body. A *Yin* organ is called a
Zang, while a Yang organ is called a Fu. The Zang-Fu organs are classified according to the functions of transformation (Yin organs), or transportation (Yang organs).

The Zang is made up of the solid (Yin) organs:

- Heart – controlling blood circulation, taking change of mental activities, sweat as the fluid of the heart, and having relations with the tongue and face.
- Lungs – taking change of Qi, activating the flow of Qi, being associated with the skin and hair, and having their special opening in the nose.
- Spleen – transporting, distributing and transforming nutrients, keeping blood circulating within the vessels, and having relationship with muscles, limbs and lips.
- Liver – smoothing and regulating the flow of vital energy and blood, storing and regulating blood, and having relationship with tendons, nails and eyes.
- Kidney – storing the essence of life, regulating water metabolism, determining the condition of the bone and marrow, and having its manifestations in the hair of the head.

The Fu consists of the hollow (Yang) organs:

- Small intestine – receiving, transforming and absorbing the food content.
- Stomach – receiving, digesting and transforming water and food
- Large intestine – passing and eliminating waste.
- Gallbladder – storing and excreting bile.
- Urinary bladder - storing and excreting urine.

<table>
<thead>
<tr>
<th>Zang (Yin) organs</th>
<th>Fu (Yang) organs</th>
<th>Body tissues</th>
<th>Sense organs</th>
</tr>
</thead>
<tbody>
<tr>
<td>heart</td>
<td>small intestine</td>
<td>vessel</td>
<td>tongue</td>
</tr>
<tr>
<td>lung</td>
<td>Large intestine</td>
<td>skin</td>
<td>nose</td>
</tr>
<tr>
<td>spleen</td>
<td>stomach</td>
<td>muscle</td>
<td>mouth</td>
</tr>
<tr>
<td>liver</td>
<td>gallbladder</td>
<td>tendon</td>
<td>eye</td>
</tr>
<tr>
<td>kidney</td>
<td>Urinary bladder</td>
<td>bone</td>
<td>ear</td>
</tr>
</tbody>
</table>

Although the organs are identified by their western anatomical names, TCM views their function on a far broader scope, this is because Zang-Fu organ is not only anatomic unit but also a concept of physiology and pathology.

Summary

The Theory of Yin-Yang is used to state the two components of one thing, or the relations of opposition, interdependence, waxing and waning, and the transformation between two opposite things; the theory of the Five Elements is used mainly to explain the property and correlation among things according to the attribution of things to the Five Elements as well as the law of generation and restriction; and the theory of Zang-Fu is used to describe physiological functions and pathological changes of organs in human body. Three theories are often combined together to diagnose and cure illness.
The Theory of Yin-Yang

With a history of several thousand years, traditional Chinese medicine (TCM) has formed a unique system to diagnose and cure illness. The theory of TCM includes three parts: Yin & Yang, Five Elements, and Zang Fu.

Yin and Yang is a law that explains life in the universe. To explain Yin and Yang in simple terms: Yang is related to anything that is moving, ascending, bright, progressing, and hyperactive. Yin is related to stillness, descending, darkness, degeneration, and hypo-activity.

1. Yin and Yang are opposites
They are opposites. Yin and Yang are never static but in a constantly changing balance.

2. Interdependent: cannot exist without each other
The nature of Yin and Yang is relative, with neither being able to exist isolated. Without "cold" there would be no "hot"; without "moving" there would be no "still"; without "dark", there would be no "light".

3. Mutual consumption of Yin and Yang
Relative levels of Yin and Yang are continuously changing. When Yin or Yang is out of balance, disease occurs. Typical cases of disease-related imbalance include excess of Yin, excess of Yang, deficiency of Yin, and deficiency of Yang.

4. Inter-transformation of Yin and Yang
They are opposite and interrelated at the same time and they transform into each other. For example: the seed (Yin) grows into the plan (Yang), which itself dies back to the earth (Yin); winter (Yin) transforms through the spring into summer (Yang), which in turn transforms through autumn into winter again.

TCM doctors try to find the Yin and Yang imbalances, and correct it by using of acupuncture, herbal therapy, exercise, diet and lifestyle. As balance is restored in the body, so is health.
The Theory of Yin-Yang

With a history of several thousand years, traditional Chinese medicine (TCM) has formed a unique system to diagnose and cure illness. The theory of TCM includes three parts: **Yin & Yang, Five Elements, and Zang Fu.**

**Yin and Yang** is the fundamental principle, and the most important theory in TCM to underlie all physiology, pathology & treatment. In general, **Yang** is related to anything that is moving, ascending, bright, progressing, and hyperactive. **Yin** is related to stillness, descending, darkness, degeneration, and hypo-activity.

1. **Yin and Yang are opposites**
   They are either on the opposite ends of a cycle, like the seasons of the year. This opposition is relative, and can only be spoken of in relationships.

2. **Interdependent: cannot exist without each other**
   **Yin** and **Yang** are in conflict but at the same time mutually dependent. The nature of **Yin** and **Yang** is relative, with neither being able to exist isolated. Without "cold" there would be no "hot"; without "moving" there would be no "still"; without "dark", there would be no "light".

3. **Mutual consumption of Yin and Yang**
   **TCM holds that human life is a physiological process in constant motion and change** keeps in a dynamic equilibrium. When balance of **Yin** and **Yang** is broken, disease occurs. Typical cases of disease-related imbalance include excess of **Yin**, excess of **Yang**, deficiency of **Yin**, and deficiency of **Yang**.

4. **Inter-transformation of Yin and Yang**
   The opposites in all objects and phenomena are in constant motion and change. For instance, the seed (**Yin**) grows into the plan (**Yang**), which itself dies back to the earth (**Yin**); winter (**Yin**) transforms through the spring into summer (**Yang**), which in turn transforms through autumn into winter again.

   **TCM doctors attempt to determine the exact nature of the imbalance of Yin and Yan,** and then correct it through the use of acupuncture, herbal remedies, exercise, diet and lifestyle. As balance is restored in the body, so is health.
The Theory of Yin-Yang

With a history of several thousand years, traditional Chinese medicine (TCM) has formed a unique system to diagnose and cure illness. Yin and Yang is the most important theory in TCM to underlie all physiology, pathology & treatment. The direct meanings of Yin and Yang in Chinese are bright and dark sides of an object. Anything that is moving, ascending, bright, progressing, hyperactive, including functional disease of the body. Yin is related to the characteristics of stillness, descending, darkness, degeneration, hypo-activity, including organic disease.

1. Yin and Yang are opposites
They are either on the opposite ends of a cycle, like the seasons of the year, or, opposites on a continuum of energy or matter. This opposition is relative, and can only be spoken of in relationships.

2. Interdependent: cannot exist without each other
The law of unity of the opposites guides the function of Yin and Yang. In other words, Yin and Yang are in conflict but at the same time mutually dependent. The nature of Yin and Yang is relative, with neither being able to exist in isolation. Without "cold" there would be no "hot"; without "moving" there would be no "still"; without "dark", there would be no "light". Nothing is totally Yin or totally Yang. Just as a state of total Yin is reached, Yang begins to grow. Yin contains seed of Yang and vise versa. The classics state: "Yin creates Yang and Yang activates Yin".

3. Mutual consumption of Yin and Yang
TCM holds that human life is a physiological process in constant motion and change. Under normal conditions, the waxing and waning of Yin and Yang are kept within certain bounds, reflecting a dynamic equilibrium of the physiological processes. Health is represented as a balance of Yin and Yang. When the balance is broken, disease occurs. Typical cases of disease-related imbalance include excess of Yin, excess of Yang, deficiency of Yin, and deficiency of Yang.

4. Inter-transformation of Yin and Yang
The opposites in all objects and phenomena are in constant motion and change. For example, the seed (Yin) grows into the plan (Yang), which itself dies back to the earth (Yin). This takes place within the changes of the seasons. Winter (Yin) transforms through the spring into summer (Yang), which in turn transforms through autumn into winter again. Because natural phenomena are balanced in the constant flux of alternating Yin and Yang, the change and transformation of Yin-Yang has been taken as a universal law.

TCM practitioners attempt to determine the exact nature of the imbalance, and then correct it through the use of acupuncture, herbal remedies, exercise, diet and lifestyle. As balance is restored in the body, so is health.
The Theory of Yin-Yang

To understand TCM, it is important to realize that in the body, a constant balancing of Yin and Yang exists, which must be in harmonious balance for wellness to be present. Yin and Yang is the most important theory in TCM to underlie all physiology, pathology & treatment. The direct meanings of Yin and Yang in Chinese are bright and dark sides of an object. Anything that is moving, ascending, bright, progressing, hyperactive, including functional disease of the body, pertains to Yang. The characteristics of stillness, descending, darkness, degeneration, hypo-activity, including organic disease, pertain to Yin.

1. Yin and Yang are opposites
   They are either on the opposite ends of a cycle, like the seasons of the year, or, opposites on a continuum of energy or matter. This opposition is relative, and can only be spoken of in relationships.

2. Interdependent: cannot exist without each other
   Yin and Yang are in conflict but at the same time mutually dependent. The nature of Yin and Yang is relative, with neither being able to exist in isolation. Without "cold" there would be no "hot"; without "moving" there would be no "still"; without "dark", there would be no "light". Nothing is totally Yin or totally Yang. Just as a state of total Yin is reached, Yang begins to grow. Yin contains seed of Yang and vise versa. They constantly transform into each other.

3. Mutual consumption of Yin and Yang
   Relative levels of Yin and Yang are continuously changing. Normally this is a harmonious change, but when Yin or Yang is out of balance they affect each other, and too much of Yin or Yang can eventually weaken (consume) the other.
   **TCM holds that human life is a physiological process in constant motion and change.** Under normal conditions, the waxing and waning of Yin and Yang are kept within certain bounds, reflecting a dynamic equilibrium of the physiological processes. Health is represented as a balance of Yin and Yang. When the balance is broken, disease occurs. Typical cases of disease-related imbalance include excess of Yin, excess of Yang, deficiency of Yin, and deficiency of Yang.

4. Inter-transformation of Yin and Yang
   The opposites in all objects and phenomena are in constant motion and change. For example, the seed (Yin) grows into the plan (Yang), which itself dies back to the earth (Yin). Also winter (Yin) transforms through the spring into summer (Yang), which in turn transforms through autumn into winter again. Because natural phenomena are balanced in the constant flux of alternating Yin and Yang, the change and transformation of Yin-Yang has been taken as a universal law.

Under normal circumstances the balance is in a state of constant change, based on both the external and internal environment. TCM practitioners attempt to determine the exact nature of the imbalance, and then correct it through the use of acupuncture, herbal remedies, exercise, diet and lifestyle. As balance is restored in the body, so is health.
Yin and Yang Labeling

The Yin-Yang symbol

<table>
<thead>
<tr>
<th>Yin</th>
<th>Yang</th>
</tr>
</thead>
<tbody>
<tr>
<td>woman</td>
<td>man</td>
</tr>
</tbody>
</table>

Find following Yin-Yang pairs and fill out the form:
shade; man; head; above; seed; fire; woman; below; contraction;
interior; brightness; sunset; plant; body; deficiency; energy; structure;
exterior; sunrise; water; expansion; function; matter; excess.

Discussion questions:

- Could you find anything that may be explained as Yin-Yang?

- Do you think what are the most important parts of Yin-Yang theory in TCM? balance? interdependent? constant changing and transforming into each other?

- Do you agree that Yin-Yang is a law that explains life in the universe? as the negative and positive energy of the same force, when Yin and Yang are separated, life ceases.
Yin and Yang and Ba Gua

Combining the two, we have the four stages of Yin and Yang:

With addition of an extra line, the Eight Trigrams (Ba Gua) were formed, illustrating all the directions.

The Eight Trigrams were combined to form 64 hexagrams, symbolizing all possible phenomena of the Universe.

Yin and Yang in nature:

<table>
<thead>
<tr>
<th>Yin</th>
<th>Yang</th>
</tr>
</thead>
<tbody>
<tr>
<td>Produces form</td>
<td>Produces energy</td>
</tr>
<tr>
<td>Grows</td>
<td>Generates</td>
</tr>
<tr>
<td>Matter</td>
<td>Energy</td>
</tr>
<tr>
<td>Contraction</td>
<td>Expansion</td>
</tr>
<tr>
<td>Below</td>
<td>Above</td>
</tr>
<tr>
<td>Water</td>
<td>Fire</td>
</tr>
</tbody>
</table>

Yin and Yang in Pathology:

<table>
<thead>
<tr>
<th>Yin</th>
<th>Yang</th>
</tr>
</thead>
<tbody>
<tr>
<td>Deficiency</td>
<td>Excess</td>
</tr>
<tr>
<td>Hypo-activity</td>
<td>Hyperactivity</td>
</tr>
<tr>
<td>Slowly chancing symptoms</td>
<td>Rapid pathological changes</td>
</tr>
<tr>
<td>Wants to be covered</td>
<td>Throws off bedclothes</td>
</tr>
<tr>
<td>Lies curled</td>
<td>Lies stretched out</td>
</tr>
<tr>
<td>Pale face</td>
<td>Red face</td>
</tr>
<tr>
<td>Weak voice, no desire to talk</td>
<td>Loud voice, talkative</td>
</tr>
<tr>
<td>No thirst/wants warm drinks</td>
<td>Thirst esp. for cold drinks</td>
</tr>
<tr>
<td>Pale tongue, white coat</td>
<td>Red tongue, yellow coat</td>
</tr>
<tr>
<td>Empty pulse</td>
<td>Full pulse</td>
</tr>
</tbody>
</table>
Five Elements Puzzle

金 Metal
Internal Organs: Lung (Yin) and Large Intestine (Yang)
Sequence: Metal Generates Water, Controls Wood, and Insults Fire.

水 Water
Internal Organs: Kidneys (Yin) and Urinary Bladder (Yang)
Sequence: Water Generates Wood, Controls Fire, and Insults Earth.

木 Wood
Internal Organs: Kidneys (Yin) and Urinary Bladder (Yang)
Sequence: Water Generates Wood, Controls Fire, and Insults Earth.

火 Fire
Internal Organs: Heart (Yin) and Small Intestine (Yang)
Sequence: Fire Generates Earth, Controls Metal, and Insults Water.

土 Earth
Internal Organs: Spleen (Yin) and Stomach (Yang)
Sequence: Earth Generates Metal, Controls Water, and Insults Wood.
<table>
<thead>
<tr>
<th>Properties</th>
<th>2</th>
<th>Color</th>
<th>4</th>
<th>Taste</th>
<th>6</th>
</tr>
</thead>
<tbody>
<tr>
<td>Heat</td>
<td>Ascending</td>
<td>Red</td>
<td>Joy</td>
<td>Bitter</td>
<td>Shouting</td>
</tr>
<tr>
<td>Producing</td>
<td>Fertile</td>
<td>Yellow</td>
<td>Worry</td>
<td>Salty</td>
<td>Laughing</td>
</tr>
<tr>
<td>Strength</td>
<td>Firmness</td>
<td>White</td>
<td>Sadness</td>
<td>Sour</td>
<td>Singing</td>
</tr>
<tr>
<td>Wet</td>
<td>Descending</td>
<td>Black</td>
<td>Fear</td>
<td>Sweet</td>
<td>Crying</td>
</tr>
<tr>
<td>Softness</td>
<td>Extension</td>
<td>Green</td>
<td>Anger</td>
<td>Pungent</td>
<td>Groaning</td>
</tr>
<tr>
<td>Lightness</td>
<td>Flowing</td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>Cutting</td>
<td>Flexibility</td>
<td></td>
<td>Growth</td>
<td></td>
<td></td>
</tr>
</tbody>
</table>
The theory of **Five Elements** is used to interpret the relationship between the physiology and pathology of the human body and the natural environment. According to the theory, the five elements are in constant move and change, and the interdependence and mutual restraint of the five elements explain the complex connection between material objects as well as the unity between the human body and the natural world.
Questions:

1. Could you imagine how to put *Yin-Yang, Five Elements*, and *Zang-Fu* together?

<table>
<thead>
<tr>
<th>Five Elements</th>
<th>Zang &amp; Yin Organs</th>
<th>Fu &amp; Yang Organs</th>
<th>Body Tissues</th>
<th>Sense Organs</th>
<th>Emotions</th>
<th>........</th>
</tr>
</thead>
<tbody>
<tr>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
</tbody>
</table>

2. In a case of a patient, whose disease related to weak spleen, could explain his pathological changes using *Yin-Yang, Five Elements*, and *Zang-Fu*?

*Yin* or *Yang*? Excess or Deficiency? Which organs will be affected?

Spleen belongs to which element? What kinds of affection will occur?

Spleen creates which organ and controls which organ? etc.
Yin – Yang, Five Elements and Zang-Fu

<table>
<thead>
<tr>
<th>Zang (Yig)</th>
<th>Wood</th>
<th>Fire</th>
<th>Earth</th>
<th>Metal</th>
<th>Water</th>
</tr>
</thead>
<tbody>
<tr>
<td>liver</td>
<td>heart</td>
<td>spleen</td>
<td>lung</td>
<td>kidney</td>
<td></td>
</tr>
<tr>
<td>gall bladder</td>
<td>small intestine</td>
<td>stomach</td>
<td>large intestine</td>
<td>urinary bladder</td>
<td></td>
</tr>
<tr>
<td>Senses</td>
<td>eye</td>
<td>tongue</td>
<td>mouth</td>
<td>nose</td>
<td>ear</td>
</tr>
<tr>
<td>Tissues</td>
<td>tendon</td>
<td>vessel</td>
<td>muscle</td>
<td>hair / skin</td>
<td>bone</td>
</tr>
<tr>
<td>Directions</td>
<td>east</td>
<td>south</td>
<td>center</td>
<td>west</td>
<td>north</td>
</tr>
<tr>
<td>Changes</td>
<td>germinate</td>
<td>grow</td>
<td>transfer</td>
<td>reap</td>
<td>store</td>
</tr>
<tr>
<td>Color</td>
<td>green</td>
<td>red</td>
<td>yellow</td>
<td>white</td>
<td>black</td>
</tr>
<tr>
<td>Sounds</td>
<td>shouting</td>
<td>laughing</td>
<td>singing</td>
<td>crying</td>
<td>groaning</td>
</tr>
<tr>
<td>Flavors</td>
<td>sour</td>
<td>bitter</td>
<td>sweet</td>
<td>pungent</td>
<td>salty</td>
</tr>
<tr>
<td>Emotions</td>
<td>anger</td>
<td>joy</td>
<td>worry</td>
<td>sadness</td>
<td>fear</td>
</tr>
<tr>
<td>Numbers</td>
<td>8</td>
<td>7</td>
<td>5</td>
<td>9</td>
<td>6</td>
</tr>
<tr>
<td>Seasons</td>
<td>spring</td>
<td>summer</td>
<td>none</td>
<td>autumn</td>
<td>winter</td>
</tr>
<tr>
<td>Planets</td>
<td>Jupiter</td>
<td>Mars</td>
<td>Saturn</td>
<td>Venus</td>
<td>Mercury</td>
</tr>
</tbody>
</table>

Diagram showing the relationship between Yin and Yang throughout the day.
## Vocabulary

<table>
<thead>
<tr>
<th>Beginner</th>
<th>Intermediate</th>
<th>Advanced</th>
</tr>
</thead>
<tbody>
<tr>
<td>element</td>
<td>universe</td>
<td>belief</td>
</tr>
<tr>
<td>philosophy</td>
<td>conflict</td>
<td>microcosm</td>
</tr>
<tr>
<td>progress</td>
<td>mutual</td>
<td>restore</td>
</tr>
<tr>
<td>ascend</td>
<td>transmutation</td>
<td>disharmony</td>
</tr>
<tr>
<td>hyperactive</td>
<td>associate</td>
<td>imbalance</td>
</tr>
<tr>
<td>descend</td>
<td></td>
<td>vital</td>
</tr>
<tr>
<td>degradation</td>
<td></td>
<td>complementary</td>
</tr>
<tr>
<td>hypoactive</td>
<td></td>
<td>duality</td>
</tr>
<tr>
<td>opposite</td>
<td></td>
<td>male</td>
</tr>
<tr>
<td>phenomena</td>
<td></td>
<td>female</td>
</tr>
<tr>
<td>transform</td>
<td></td>
<td>internal</td>
</tr>
<tr>
<td>physiology</td>
<td></td>
<td>certain</td>
</tr>
<tr>
<td>excess</td>
<td></td>
<td>restrain</td>
</tr>
<tr>
<td>deficiency</td>
<td></td>
<td>homeostasis</td>
</tr>
<tr>
<td>property</td>
<td></td>
<td>encroach</td>
</tr>
<tr>
<td>emotion</td>
<td></td>
<td>essence</td>
</tr>
<tr>
<td>pathology</td>
<td></td>
<td>attribution</td>
</tr>
<tr>
<td>environment</td>
<td></td>
<td>restriction</td>
</tr>
<tr>
<td>circulation</td>
<td></td>
<td></td>
</tr>
<tr>
<td>spleen</td>
<td></td>
<td></td>
</tr>
<tr>
<td>transport</td>
<td></td>
<td></td>
</tr>
<tr>
<td>vessel</td>
<td></td>
<td></td>
</tr>
<tr>
<td>muscle</td>
<td></td>
<td></td>
</tr>
<tr>
<td>tendon</td>
<td></td>
<td></td>
</tr>
<tr>
<td>kidney</td>
<td></td>
<td></td>
</tr>
<tr>
<td>metabolism</td>
<td></td>
<td></td>
</tr>
<tr>
<td>marrow</td>
<td></td>
<td></td>
</tr>
<tr>
<td>manifestation</td>
<td></td>
<td></td>
</tr>
<tr>
<td>intestine</td>
<td></td>
<td></td>
</tr>
<tr>
<td>stomach</td>
<td></td>
<td></td>
</tr>
<tr>
<td>deigest</td>
<td></td>
<td></td>
</tr>
<tr>
<td>gallbladder</td>
<td></td>
<td></td>
</tr>
<tr>
<td>urinary bladder</td>
<td></td>
<td></td>
</tr>
</tbody>
</table>
Assignment

1. All students review Lesson 2 Text at their levels.

2. All ELLs review Vocabulary sheet, confirm the definition and pronunciation, using dictionary if necessary.

3. All students search Internet (google.com), magazines or newspapers to get some information about “Herbal Therapy”.

4. Beginner ELLs make 5 sentences with vt. or vi. verbs using any 5 words from vocabulary sheet; and write an essay around 100 words about Chinese philosophy.

5. Intermediate ELLs write an essay of 200 words explaining relationship of Yin-Yang, five Elements and Zang-Fu.

6. Advanced ELLs search Internet and write an essay “Philosophy of Traditional Chinese Medicine” no less than 300 words.

7. Mainstream students search at least two papers from Internet, magazines or newspaper; write an essay about Chinese philosophy over 500 words.
<table>
<thead>
<tr>
<th>Sheltered Features</th>
<th>Present in Lesson</th>
</tr>
</thead>
<tbody>
<tr>
<td>1. Contextualize Lesson</td>
<td></td>
</tr>
<tr>
<td>1a. Visuals (Realia, Manipulatives, Gestures)</td>
<td>✓</td>
</tr>
<tr>
<td>1b. Model (Instructions, Processes)</td>
<td>✓</td>
</tr>
<tr>
<td>1c. Activate Background Knowledge</td>
<td>✓</td>
</tr>
<tr>
<td>1d. Content and language Objectives</td>
<td>✓</td>
</tr>
<tr>
<td>2. Make Text Comprehensible</td>
<td></td>
</tr>
<tr>
<td>2a. Graphic Organizer</td>
<td>✓</td>
</tr>
<tr>
<td>2b. Develop Vocabulary</td>
<td>✓</td>
</tr>
<tr>
<td>2c. Simplify Written Text</td>
<td>✓</td>
</tr>
<tr>
<td>3. Make Talk Comprehensible</td>
<td></td>
</tr>
<tr>
<td>3a. Graphic Organizer; Listening Guides (checklists, etc.)</td>
<td>✓</td>
</tr>
<tr>
<td>3b. Frame Main Ideas</td>
<td>✓</td>
</tr>
<tr>
<td>3c. Pace Teacher’ Speech</td>
<td>✓</td>
</tr>
<tr>
<td>4. Engage: Opportunities of Output</td>
<td></td>
</tr>
<tr>
<td>4a. Teacher Questioning and Response</td>
<td>✓</td>
</tr>
<tr>
<td>Strategies (wait time, etc)</td>
<td></td>
</tr>
<tr>
<td>Instructional Conversations; High-Order Thinking Skills</td>
<td></td>
</tr>
<tr>
<td>4b. Small Group Work (including information gap activities, grouping configurations)</td>
<td>✓</td>
</tr>
<tr>
<td>4c. Meaningful, real-life activities (4 skills); Students as researchers</td>
<td>✓</td>
</tr>
<tr>
<td>5. Engage: Appropriate Language Proficiency Levels</td>
<td></td>
</tr>
<tr>
<td>5a. Use questions appropriate for language levels</td>
<td></td>
</tr>
<tr>
<td>5b. Assign appropriate tasks for varying levels</td>
<td>✓</td>
</tr>
<tr>
<td>6. Literacy/Academic Development</td>
<td></td>
</tr>
<tr>
<td>6a. Allow use of L1 for planning and conceptualization</td>
<td></td>
</tr>
<tr>
<td>6b. Lots of real oral and written language</td>
<td>✓</td>
</tr>
</tbody>
</table>
Lesson 3
Lesson 3 Objectives

This lesson will introduce Herbal Therapy, it is an ancient system of balancing the body’s own health-preserving forces and together with acupuncture; herbal medicine is a major pillar of Traditional Chinese Medicine. And Chinese herbal medicine does not distinguish between psychiatric and general medical conditions in the manner of western medicine.

A. Content Objectives

- All students will access prior knowledge of herbs and Chinese Medicine.
- All students will learn some basic knowledge about development of Chinese herbal medicine, diagnosis and causes of disease in TCM.
- All students will learn some medical knowledge of herbs and properties of herbal formulas at different levels.

B. Language Objectives

- All students will figure out the unknown vocabulary from the context.
- ELLs will learn main ideas finding and listening strategies, and are able to share the content concepts by group discussion.
- ELLs will build up vocabulary at different levels, and are motivated and able to engage in class activities for English development.

C. Materials

- Vocabulary sheet
- Graphic and chart organizer sheet
- Reading text, which is simplified from the original materials to make the content more meaningful and understandable for beginner, intermediate and advanced ELLs, and mainstream students.
- Labeling sheet, puzzles and other handout, that are appropriate for vary levels of ELLs.
### Lesson 3 Functional Chart

<table>
<thead>
<tr>
<th>Functions</th>
<th>Notions &amp; Topics</th>
<th>Keywords</th>
<th>Formulas</th>
<th>Grammars</th>
</tr>
</thead>
<tbody>
<tr>
<td>Small groups</td>
<td></td>
<td></td>
<td></td>
<td>Tense of verb:</td>
</tr>
<tr>
<td>Partner</td>
<td>Herbal medicine</td>
<td>Grand Mon Recipe</td>
<td>Who___?</td>
<td>Present</td>
</tr>
<tr>
<td>Activities</td>
<td></td>
<td></td>
<td>Which year___?</td>
<td></td>
</tr>
<tr>
<td>Narrating prior</td>
<td>Introduction</td>
<td>Balance Major pillar</td>
<td>What for ____?</td>
<td>Past (regular and</td>
</tr>
<tr>
<td>knowledge</td>
<td></td>
<td>Who When Books</td>
<td></td>
<td>irregular)</td>
</tr>
<tr>
<td>Reading to</td>
<td></td>
<td></td>
<td>What is____?</td>
<td></td>
</tr>
<tr>
<td>understand</td>
<td></td>
<td></td>
<td>Can you list________?</td>
<td></td>
</tr>
<tr>
<td>Discussing and</td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>labeling</td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>Reading</td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>comprehension</td>
<td>Diagnosis</td>
<td>Observation</td>
<td></td>
<td></td>
</tr>
<tr>
<td>Discussion</td>
<td></td>
<td>Listening and</td>
<td></td>
<td></td>
</tr>
<tr>
<td>Puzzle</td>
<td></td>
<td>Smelling Inquiring</td>
<td></td>
<td></td>
</tr>
<tr>
<td></td>
<td></td>
<td>Pulse Taking</td>
<td></td>
<td></td>
</tr>
<tr>
<td>Labeling</td>
<td>Causes of disease</td>
<td>Six Excesses</td>
<td></td>
<td></td>
</tr>
<tr>
<td>Discussion</td>
<td></td>
<td>Seven Emotions</td>
<td></td>
<td></td>
</tr>
<tr>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>Realia</td>
<td>Herbs</td>
<td>Plant</td>
<td></td>
<td></td>
</tr>
<tr>
<td>Reading</td>
<td></td>
<td>Minerals</td>
<td></td>
<td></td>
</tr>
<tr>
<td>comprehension</td>
<td></td>
<td>Animals</td>
<td></td>
<td></td>
</tr>
<tr>
<td>Discussion</td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>Reading</td>
<td>Herbal Formulas</td>
<td>Combination</td>
<td></td>
<td></td>
</tr>
<tr>
<td>comprehension</td>
<td></td>
<td>Temperature</td>
<td></td>
<td></td>
</tr>
<tr>
<td>Presentation</td>
<td></td>
<td>Taste</td>
<td></td>
<td></td>
</tr>
<tr>
<td>Questioning</td>
<td></td>
<td>Decoction</td>
<td></td>
<td></td>
</tr>
</tbody>
</table>

*All functions are at beginner, intermediate and advanced levels, respectively. Advanced ELLs are able to represent text content and answering high-order questions more elaborately and emotionally. Grammars are for beginner ELLs only.*
Narrative

The original lesson was designed for adult community study, which includes mainstream students and English language learners (ELLs). This lesson will introduce herbal therapy of traditional Chinese medicine (TCM). It is an ancient system of balancing the body's own health-preserving forces, and together with acupuncture, herbal medicine is the major pillar of TCM. I plan to use a lot of visuals, such as real Chinese herbal and photos, to make the content more meaningful and understandable. I modified my original lesson to use comprehensible input, such as frame main ideas, pace speech, simplify sentence structure, and provide reading and listening guide. I also simplified the text to all levels of students' proficiency, and provided supplementary materials such as vocabulary handout; puzzle and labeling sheet; and listening, reading as well as discussion guide.

A. Preparation

1. Clearly defined content and language objectives for students
   - Write on blackboard (visuals)
   - Read slow (appropriate speech for proficiency level)

2. Supplementary materials
   - Vocabulary sheet for each ELLs level (vocabulary development)
   - Real Chinese herbal medicines and photos (visuals and realia, make text comprehensible)
   - Labeling and puzzle sheet (make text comprehensible)
   - Listening, reading, and discussing guide with keywords and key concepts (to all levels of students proficiency)

3. Adaptation of content
   - Simplify text (to all levels of students proficiency)

B. Instruction

1. Comprehensible input
   - Frame main ideas, pace speech, simplify sentence structure (make text comprehensible to all levels of students proficiency)
   - Provide reading and listening guide (explanation of academic tasks clear)
   - Real herbal medicines and photos (realia and visuals to increase sensible knowledge)

2. Strategies / Interactions / Practice
   - Note taking, main ideas finding (strategies, scaffolding techniques, support student understanding)
   - Group discussion, group configuration, teacher questioning and response strategies (waiting time for students responses)
• Instructional conversations and High-order thinking skills (*making talk comprehensible*)
• Reading and listening text, using questions and assign written homework appropriate for language levels (*activities that integrate all languages skills, and apply to content and language*)
Revised lesson Plan

I. Initiation 15 min

1. Preparation
   • Teacher writes content and language objectives on blackboard before class.

2. Introduction (5 min)
   • Teacher reads objectives for students slow.
   • Teacher introduces class format: warm up; Herbal Therapy Introduction reading and listening; Diagnosis puzzle; Causes of Disease labeling; Herbal Medicine photo and realia show and discussion; and Herbal Formulas presentation and discussion.

3. Warm up (10 min)
   • 4-5 students group random, brainstorm what they know about herbal medicine, such as grand mom’s recipe for coughing and cold, and Chinese herbs.

II. Main practice

1. Introduction of Herbal Therapy 15 min
   • Vocabulary sheet and listening guide handout for different levels.
   • Teacher assigns small groups with ELLs beginner, intermediate, advanced and mainstream student respectively.
   • One student reads and others listen to the text. (5 min)
   • Students discuss and describe the concepts and fill out the listening guide sheet in groups. (10 min)

2. Diagnosis 15 min
   • Random groups of 4-5 students.
   • Students individually read the text at his/her own level. (5 min)
   • Puzzle sheet to each group, students discuss the concepts and finish the puzzle together. (10 min)

3. The Causes of Disease 15 min
   • Labeling sheet for each students.
   • Partnership random.
   • Students read the text silence. (5 min)
   • Students do labeling by discussion with partner.

4. Herbal Medicine 20 min
   • Random groups of 4-5 students.
   • Real Chinese herbal medicines and photo to each group, students can watch, smell, touch, and even taste them. (5 min)
   • Students read the text with reading and discussing guide. (8 min)
Revised lesson Plan

- Students discuss and question each other and finish or correct their handout in groups. (7 min)

5. Herbal Formulas 20 min
- Random group of 4-5 students.
- Students read the text at different levels, while higher-level students can help ELLs beginner and intermediate unknown words. (10 min)
- Discuss and summarize the content concepts with the help of discussion guide; and answer the questions with keywords. (10 min)
- Each group has one student to represent the properties of herbs; students can learn all 8 kinds of different herbal properties by only studying one.

6. Teacher supporting
- Teacher walks around during group activities to make sure that all students are engaged in and turn taking is adapted.
- Teacher acts as a recourse of student’s central activities, responding student’s questions, supporting keywords and key points to drive them reaching high-level thinking.

III. Conclusion 10 min

1. Review (5 min)
   - Teacher and students review the keywords and key content concepts together by questioning and response strategies, such as what is____? What do you think____?

2. Assignment (5 min)
Original Lesson Plan

I. Initiation

- Teacher reads objectives for students.
- Random group 4-5 students, brainstorm what they know about *Herbal Medicine*.

II. Main practice

1. Text reading of *Introduction, diagnosis and the Causes of Disease*
   - Students read text individually.
   - Teacher writes the keywords on the board.
   - Teacher asks questions such as:
     - What do you learn from the reading?
     - What are the four diagnostic methods?
     - Could you find relationship of *Yin* and *Yang* to the cause of disease?
   - Teacher summarizes the key content concepts.

2. Text listening
   - Teacher reads text of *Herbal Medicine* and *Herbal Formulas*, and students listen.
   - Random group of 4 to 5 students, half of groups discusses *Herbal Medicine*; and half of groups discuss *Herbal Formulas*.
   - Each group has one student to represent what they learned.
   - Teacher summarizes.

3. Presentations
   - Each group has one student to represent the important concepts they have learned.

III. Conclusion

1. Cooling down
   - Teacher reviews key vocabulary to students.
   - Teacher reviews key content concepts to students.

2. Assignment
Lesson 3 Herbal Therapy

Introduction

What is Chinese Herbal Medicine? It is an ancient system of balancing the body's health and is a major part of TCM. Herbal medicine emphasizes the interconnection of the mental, emotional, and physical components within a person, and the harmony between humanity as a whole and nature.

The Chinese attributed their traditional medicine to three legendary emperors: Fu Si (2852 B.C.), who was credited with authorship of the Book of Changes, the source of the Yin-Yang distinction; Shen Nong (3494 B.C.), who compiled the first treatise on herbal medicine, or Shen Nong's Herbal Classic; and Huang Di (2697 B.C.), regarded as the author of the Yellow Emperor's Inner Classic. This third book is the earliest summary of ancient Chinese medical theories. The first emperor of the Tang dynasty founded the first Chinese medical school in 629 A.D.

The purpose of Chinese traditional herbal medicine is the restoration of health through correction of imbalances within the patient's body or between the patient and nature. Chinese doctors worked out elaborate systems of correlation between Yin-Yang; Five Elements (wood, fire, earth, metal, and water); and Zang-Fu (the ten major organs of the body); and Meridians (invisible three-dimensional pathways that circulate Qi and blood throughout the body). Prescriptions for herbal medicines are formulated to correct excesses of Yin or Yang, blockages or incorrect direction in the flow of Qi, and the emotional problems and physical illness.

Diagnosis

How TCM doctors describe the disharmonies of the body and diagnose diseases? They analyze the information, signs and symptoms through the four diagnostic methods.

1. Observation: Your tongue, body language, and facial color offer strong clues to the location of disharmony, including the appearance of the patient, the posture, bone structure, skin color and condition, tongue coating, the nails and the eyes.
2. Listening and Smelling: Evaluating your voice and smell can help your doctor find the origins of disharmony by listening to the quality of the voice and respiration, and smelling any odors of the mouth and body.
3. Inquiring: No one knows your body as well as you do, so help your doctor learn about you by answering questions, such as the presence or absence of fever; perspiration; sensations of cold or heat, chills, thirst, headaches, dizziness, tinnitus; digestive symptoms, appetite and discomfort; type of excretion, and etc.
4. Pulse taking: Did you know there are 28 different pulses? And your reaction to pressure along acupuncture meridians can provide important information. The pulse is diagnosed as to the following qualities: floating or sinking, slow or fast, long or short, empty or full and soft or tense.
The Causes of Disease in Chinese Medicine

Philosophy of TCM holds that all disease has either an internal or an external cause. External causes are related to the place, weather and environment, called the **Six Excesses**. The internal causes are generated by the mental states, called the **Seven Emotions**. TCM also believes that the **Qi**, blood and body fluid are the basic components of the body to maintain the life activities. Excessive emotional stimulation or emotional suppression will lead to a disturbance of **Qi**, which may injure the organs or the blood and thus lead to the development of a disease.

External causes - **Six Excesses**: wind, dryness, cold, moisture, fire, and heat.
Internal causes - **Seven Emotions**: joy (pleasure), anger, anxiety (worry), sorrow (grief), brooding (depression), fear, and fright (shock).
Associated cause - dietary imbalance

**Effects of the Seven Emotions and Qi**:

<table>
<thead>
<tr>
<th>Emotion</th>
<th>Effect on Qi</th>
<th>Element</th>
<th>Organ affected</th>
</tr>
</thead>
<tbody>
<tr>
<td>Sorrow</td>
<td>Reduces Qi</td>
<td>Metal</td>
<td>Lungs</td>
</tr>
<tr>
<td>Fear</td>
<td>Suppresses Qi</td>
<td>Water</td>
<td>Kidneys</td>
</tr>
<tr>
<td>Fright</td>
<td>Disturbs Qi</td>
<td>Water</td>
<td>Kidneys</td>
</tr>
<tr>
<td>Anger</td>
<td>Stimulates Qi</td>
<td>Wood</td>
<td>Liver</td>
</tr>
<tr>
<td>Joy</td>
<td>Calms Qi</td>
<td>Fire</td>
<td>Heart</td>
</tr>
<tr>
<td>Anxiety</td>
<td>Obstructs Qi</td>
<td>Earth</td>
<td>Spleen</td>
</tr>
<tr>
<td>Brooding</td>
<td>Coagulates Qi</td>
<td>Earth</td>
<td>Spleen</td>
</tr>
</tbody>
</table>

**Herbal Medicine**

Herbs have been relied on healing of illness and creating health and balance for thousands of years. Herbs nourish us physically, mentally, emotionally, and spiritually by supporting the body's self-healing ability. Chinese herbal medicines are mainly plant based, but some preparations include minerals or animal products. They can be packaged as powders, pastes, lotions or tablets, depending on the herb and its intended use. Different herbs have different properties and can balance particular parts of the body. The pharmacopoeia of China lists over 6,000 different medical substances with their properties and medical effects. There are about 600 different herbs in common use today. Herbs are classified in two major dimensions:

- The first dimension refers to the temperature characteristics of the herb, namely hot, warm, cold, neutral, and aromatic.
- The second dimension refers to the taste property of the herb, namely sour, bitter, sweet, spicy (pungent), and salty.
Herbal Formulas

The unique characteristic of Chinese herbal medicine is its formulaic effects. Chinese herbalists create formulas at least four to twenty herbs. Eight conditions (*Yin-Yang*, cold-hot, internal-external, and empty-full) can help us to understand how the herbal formula therapy works. Internal, cold and empty conditions are considered to be *Yin*, while external, hot and full conditions belong to *Yang*. The interactions between *Yin* and *Yang* diseases are complicated, such as a condition that is halfway between external and internal or cold and hot. There also can be empty heat or external cold.

The various combinations give the herb properties to influence the *Yin* and *Yang* energy patterns of the body. For example, sour, bitter and salty tastes are related to *Yin*, whereas acid, sweet are attributed to *Yang*. Some herbs are believed warm, cool, and so on.

- Warm herbs can be used with heat disorders, but must be mixed with cool/cold herbs so that the overall balance of the mixture is on the cool side.
- Cool herbs can be used to cold disorders as long as the overall balance of the mixture is warm.
- Neutral herbs are neither hot nor cold, so considered as gentle herbs.

- Sour herbs are often used in perspiration due to deficiency or cold patterns, such as cough, chronic diarrhea, seminal and urinary incontinences.
- Bitter has the function of clearing heat, purging the bowels, lowering the *Qi* and drying dampness. Bitter herbs are often used in fire-heat, damp-heat or damp-cold patterns, such as acute infectious disease, arthritis or leucorrhoea.
- Sweet possesses the function of improving and harmonizing many of the important systems of the body, including the digestive, respiratory, immune and endocrine systems. They are commonly used for treating deficiency patterns such as dry cough, and spleen and stomach “disharmony”.
- Spicy (pungent) can stimulate the sweat glands to perspire, and can circulate *Qi* and vitalize blood to promote blood circulation. Spicy herbs have effect of enhancing metabolism. They are used in the treatment of external patterns.
- Salty herbs have the function of softening firm masses and fibrous adhesions. They are often used in inflammatory masses, and connective tissue proliferation.

Herbal formulas can be delivered in all manners of preparation. Pre-made formulas are available as pills, tablets, capsules, powders, alcohol-extracts, water-extracts, etc. Most of these formulas are easily taken. Decoction is the traditional method, weighing out a day's dosage of each herb and combines them in a bag. A patient is given a bag for each day the herbal formula will be taken. The herbs are then boiled in water by the patient at home. The boiling process takes from 30-60 minutes and the resulting decoction will be consumed several times during the day.

Another modern way of delivering herbs is through granulated herbs, which are highly concentrated extracts as powder. The powder is then placed in hot water to recreate the decoction.
Lesson 3 Herbal Therapy

Introduction

What is Chinese Herbal Medicine? It is an ancient system of balancing the body’s own health-preserving forces and together with acupuncture; herbal medicine is a major pillar of Traditional Chinese Medicine. Chinese traditional herbal medicine emphasizes the interconnection of the mental, emotional, and physical components within one person, and the importance of harmony between individuals and their social groups, as well as between humanity as a whole and nature.

The Chinese attributed their traditional medicine to three legendary emperors: Fu Si (2852 B.C.), who was credited with authorship of the Book of Changes, the source of the Yin-Yang distinction; Shen Nong (3494 B.C.), who compiled the first treatise on herbal medicine, or Shen Nong’s Herbal Classic; and Huang Di (2697 B.C.), regarded as the author of the Yellow Emperor’s Inner Classic. This third book is the earliest summary of ancient Chinese medical theories. The first emperor of the Tang dynasty founded the first Chinese medical school in 629 A.D.

The purpose of Chinese traditional herbal medicine is the restoration of health through correction of imbalances within the patient’s body or between the patient and nature. Chinese doctors worked out elaborate systems of correlation between Yin-Yang; Five Elements (wood, fire, earth, metal, and water); and Zang-Fu (the ten major organs of the body); and Meridians, or invisible three-dimensional pathways that circulate Qi and blood throughout the body. Prescriptions for herbal medicines are formulated to correct excesses of Yin or Yang, blockages or incorrect direction in the flow of Qi, and the emotional problems that accompany physical illness.

Diagnosis

How TCM doctors describe the disharmonies of the body and perform diagnosis? They analyze the information, signs and symptoms through the four diagnostic methods.

1. Observation: Your tongue, body language, and facial color offer strong clues to the location of disharmony, including the appearance of the patient, the posture, bone structure, skin color and condition, tongue coating, the nails and the eyes.
2. Listening and Smelling: Evaluating your voice and smell can help your doctor find the origins of disharmony by listening to the quality of the voice and respiration, and smelling any odors of the mouth and body.
3. Inquiring: No one knows your body as well as you do, so help your doctor learn about you by answering questions, such as the presence or absence of fever; perspiration; sensations of cold or heat, chills, thirst, headaches, dizziness, tinnitus; digestive symptoms, appetite and discomfort; type of excretion, and etc.
4. Pulse taking: Did you know there are 28 different pulses? And your reaction to pressure along acupuncture meridians can provide important information. The
pulse is diagnosed as to the following qualities: floating or sinking, slow or fast, long or short, empty or full and soft or tense.

The Causes of Disease in Chinese Medicine

Philosophy of TCM holds that all disease has either an internal or an external cause. External causes are related to the place, the weather and environment, called the Six Excesses. The internal causes of disease are generated by the mental states, and are classified into the Seven Emotions. TCM also believes that the Qi, blood and body fluid are the basic components of the body to maintain the life activities. Excessive emotional stimulation or emotional suppression will lead to a disturbance of flow and quality of Qi, which may injure the organs or the blood and thus lead to the development of a disease.

External causes - Six Excesses: wind, dryness, cold, moisture, fire, and heat.
Internal causes - Seven Emotions: joy (pleasure), anger, anxiety (worry), sorrow (grief), brooding (depression), fear, and fright (shock).
Associated cause - dietary imbalance

Effects of the Seven Emotions and Qi:

<table>
<thead>
<tr>
<th>Emotion</th>
<th>Effect on Qi</th>
<th>Element</th>
<th>Organ affected</th>
</tr>
</thead>
<tbody>
<tr>
<td>Sorrow</td>
<td>Reduces Qi</td>
<td>Metal</td>
<td>Lungs</td>
</tr>
<tr>
<td>Fear</td>
<td>Suppresses Qi</td>
<td>Water</td>
<td>Kidneys</td>
</tr>
<tr>
<td>Fright</td>
<td>Disturbs Qi</td>
<td>Water</td>
<td>Kidneys</td>
</tr>
<tr>
<td>Anger</td>
<td>Stimulates Qi</td>
<td>Wood</td>
<td>Liver</td>
</tr>
<tr>
<td>Joy</td>
<td>Calms Qi</td>
<td>Fire</td>
<td>Heart</td>
</tr>
<tr>
<td>Anxiety</td>
<td>Obstructs Qi</td>
<td>Earth</td>
<td>Spleen</td>
</tr>
<tr>
<td>Brooding</td>
<td>Coagulates Qi</td>
<td>Earth</td>
<td>Spleen</td>
</tr>
</tbody>
</table>

Herbal Medicine

Herbs have been relied on healing of illness and creating health and balance for thousands of years. Herbs nourish us physically, mentally, emotionally, and spiritually by supporting the body's self-healing ability. Chinese herbal medicines are mainly plant based, but some preparations include minerals or animal products. They can be packaged as powders, pastes, lotions or tablets, depending on the herb and its intended use. Different herbs have different properties and can balance particular parts of the body. The pharmacopoeia of China lists over 6,000 different medicinal substances in terms of their properties and the disharmonies that they were helpful with. There are about 600 different herbs in common use today. Herbs are classified in two major dimensions:

- The first dimension refers to the temperature characteristics of the herb, namely hot, warm, cold, neutral, and aromatic.
- The second dimension refers to the taste property of the herb, namely sour, bitter, sweet, spicy (pungent), and salty.
Herbal Formulas

The unique characteristic of Chinese herbal medicine is its formulaic effects. Chinese herbalists create formulas at least four to twenty herbs. Eight conditions (Yin-Yang, cold-hot, internal-external, and empty-full) can help us to understand how the herbal formula therapy works. Internal, cold and empty conditions are considered to be Yin, while external, hot and full conditions belong to Yang. The interactions between Yin and Yang diseases are complicated, such as a condition that is halfway between external and internal or cold and hot. There also can be empty heat or external cold.

The various combinations of temperature and taste give the herb its properties that can influence the Yin and Yang energy patterns of the body. For example, sour, bitter and salty tastes are related to Yin, whereas acid, sweet are attributed to Yang. Some herbs are believed warm, cool, and so on.

- Warm herbs can be used with heat disorders, but must be mixed with cool/cold herbs so that the overall balance of the mixture is on the cool side.
- Cool herbs can be used with people with cold disorders as long as the overall balance of the mixture is warm.
- Neutral herbs are neither hot nor cold, so considered as gentle herbs.

- Sour herbs are often used in perspiration due to deficiency or cold patterns, such as cough, chronic diarrhea, seminal and urinary incontinences, leakage or spermatic fluid, and other conditions related to hypo-metabolism.
- Bitter has the function of clearing heat, purging the bowels, lowering the Qi and drying dampness. Bitter herbs are often used in fire-heat, damp-heat or damp-cold patterns, such as acute infectious disease, arthritis or leucorrhea.
- Sweet possesses the function of improving and harmonizing many of the important systems of the body, including the digestive, respiratory, immune and endocrine systems. They are commonly used for treating deficiency patterns such as dry cough, and spleen and stomach “disharmony”.
- Spicy (pungent) can stimulate the sweat glands to perspire, can circulate Qi and vitalize blood to promote blood circulation. Spicy herbs have the overall effect of enhancing metabolism. They are used in the treatment of external patterns.
- Salty herbs have the function of softening firm masses and fibrous adhesions. They are often used in inflammatory masses, and connective tissue proliferation.

Herbal formulas can be delivered in all manners of preparation. Pre-made formulas are available as pills, tablets, capsules, powders, alcohol-extracts, water-extracts, etc. Most of these formulas are easily taken. Decoction is the traditional method, weighing out a day’s dosage of each herb and combines them in a bag. A patient is given a bag for each day the herbal formula will be taken. The herbs are then boiled in water by the patient at home. The boiling process takes from 30-60 minutes and the resulting decoction will be consumed several times during the day. Another modern way of delivering herbs is through granulated herbs, which are highly concentrated powdered extracts. The powder is then placed in hot water to recreate the decoction.
Lesson 3 Herbal Therapy

Introduction

What is Chinese Herbal Medicine? It is an ancient system of balancing the body's own health-preserving forces and together with acupuncture; herbal medicine is a major pillar of Traditional Chinese Medicine.

Chinese traditional herbal medicine emphasizes the interconnection of the mental, emotional, and physical components within each person, and the importance of harmony between individuals and their social groups, as well as between humanity as a whole and nature. Traditional Chinese herbal medicine did not develop in complete isolation. As early as the second century B.C., Chinese merchants contacted with Ayurvedic medicine in India. In the 16th to 17th centuries A.D., Chinese traded with the West and led to exchanges of information and observations about the use of herbs in medical treatment.

The Chinese attributed their traditional medicine to three legendary emperors: Fu Si (2852 B.C.), who was credited with authorship of the Book of Changes, the source of the Yin-Yang distinction; Shen Nong (3494 B.C.), who compiled the first treatise on herbal medicine, or Shen Nong's Herbal Classic; and Huang Di (2697 B.C.), the Yellow Emperor, regarded as the author of the Yellow Emperor's Inner Classic. This third book is the earliest summary of ancient Chinese medical theories.

The first emperor of the Tang dynasty founded the first Chinese medical school in 629 A.D. Its foundation was followed by standardization of medical books and a set of formal examinations for doctors. In the centuries, other medical schools were established, the curriculum was expanded, and the examination and licensing process became more comprehensive. Zhao Xue Min (1765) to 2500 expanded by Li Shizhen (1590) to 1892 medicines, and Shen Nong's original list of 365 herbal remedies.

The purpose of Chinese traditional herbal medicine is the restoration of health through correction of imbalances within the patient's body or between the patient and nature. Chinese doctors worked out elaborate systems of correlation between Yin-Yang, Five Elements (wood, fire, earth, metal, and water); and Zang-Fu (the ten major organs of the body); and Meridians, or invisible three-dimensional pathways that circulate Qi and blood throughout the body. Prescriptions for herbal medicines are formulated to correct excesses of Yin or Yang, blockages or incorrect direction in the flow of Qi, and the emotional problems that accompany physical illness. Chinese herbal medicine does not distinguish between psychiatric and general medical conditions in the manner of western medicine.

Diagnosis

How TCM doctors describe the disharmonies of the body and perform diagnosis? They analyze the information, signs and symptoms through the four diagnostic methods.
1. **Observation:** Your tongue, body language, and facial color offer strong clues to the location of disharmony, including the appearance of the patient, the posture, bone structure, skin color and condition, tongue coating, the nails and the eyes.

2. **Listening and Smelling:** Evaluating your voice and smell can help your doctor zero in on the origins of disharmony, carefully listening to the quality of the voice and the frequency and quality of respiration, and taking notice of any odors of the mouth and body.

3. **Inquiring:** No one knows your body as well as you do, so help your doctor learn about you by answering questions, such as the presence or absence of fever; perspiration; sensations of cold or heat, chills, thirst, headaches, dizziness, tinnitus; digestive symptoms, appetite and discomfort; type of excretion, and etc.

4. **Pulse taking:** Did you know there are 28 different pulses? And your reaction to pressure along acupuncture meridians can provide important information. The pulse is diagnosed as to the following qualities: floating or sinking, slow or fast, long or short, empty or full and soft or tense.

### The Causes of Disease in Chinese Medicine

Philosophy of TCM holds that all disease has either an internal or an external cause. External causes are related to the place, the weather and environment, called the "Six Excesses", and are classified as: wind, dryness, cold, fire, moisture and heat. The internal causes of disease are generated by the mental states, and are classified into the "Seven Emotions": anger, joy (or pleasure), anxiety (or worry), brooding (or depression), sorrow (or grief), fear and fright (or shock). TCM also believes that the Qi, blood and body fluid are the basic components of the body to maintain the life activities. Energy needed by organs, channels, collaterals, and tissues for performing their physiological functions is come from Qi, blood and body fluid. Either excessive emotional stimulation or emotional suppression will lead to a disturbance of flow and quality of Qi, which may injure the organs or the blood and thus lead to the development of a disease.

External causes - **Six Excesses:** wind, dryness, cold, moisture, fire, and heat.
Internal causes - **Seven Emotions:** joy, anger, anxiety, brooding, sorrow, fear, and fright.
Associated cause: dietary imbalance.

### Effects of the Seven Emotions and Qi:

<table>
<thead>
<tr>
<th>Emotion</th>
<th>Effect on Qi</th>
<th>Element</th>
<th>Organ affected</th>
</tr>
</thead>
<tbody>
<tr>
<td>Sorrow</td>
<td>Reduces Qi</td>
<td>Metal</td>
<td>Lungs</td>
</tr>
<tr>
<td>Fear</td>
<td>Suppresses Qi</td>
<td>Water</td>
<td>Kidneys</td>
</tr>
<tr>
<td>Fright</td>
<td>Disturbs Qi</td>
<td>Water</td>
<td>Kidneys</td>
</tr>
<tr>
<td>Anger</td>
<td>Stimulates Qi</td>
<td>Wood</td>
<td>Liver</td>
</tr>
<tr>
<td>Joy</td>
<td>Calms Qi</td>
<td>Fire</td>
<td>Heart</td>
</tr>
<tr>
<td>Anxiety</td>
<td>Obstructs Qi</td>
<td>Earth</td>
<td>Spleen</td>
</tr>
<tr>
<td>Brooding</td>
<td>Coagulates Qi</td>
<td>Earth</td>
<td>Spleen</td>
</tr>
</tbody>
</table>
Other foundations of the progress of the disease include:

- Six paths - penetration of the disease agent
- Eight conditions - classification of symptoms and constitution of the patient (Yin-Yang, cold-hot, internal–external, and empty–full)
- Qi, blood and body fluid - pathogenic circulatory disorders and fluids disorders

**Herbal Medicine**

Herbs have been relied upon for the healing of ailments and creating health and balance for thousands of years. Herbs nourish us physically, mentally, emotionally, and spiritually by supporting the body's self-healing ability. When we take herbs the essence enters the acupuncture meridian and adjusts the vital flow of energy in the body. Herbs are strong foods, so by eating them we enrich ourselves with a vast array of nutrients.

Chinese herbal medicines are mainly plant based, but some preparations include minerals or animal products. They can be packaged as powders, pastes, lotions or tablets, depending on the herb and its intended use. Different herbs have different properties and can balance particular parts of the body. The pharmacopoeia of China lists over 6,000 different medicinal substances in terms of their properties and the disharmonies that they were helpful with. There are about 600 different herbs in common use today. Herbs are classified in two major dimensions:

- The first dimension refers to the temperature characteristics of the herb, namely hot, warm, cold, neutral, and aromatic.
- The second dimension refers to the taste property of the herb, namely sour, bitter, sweet, spicy (pungent), and salty.

Today the medical herbs are further refined by clinical and scientific data in China. Each herb is listed with the properties, acupuncture meridian entrances, functions, clinical use, major combinations, dosages, as well as biological research results, such as antimicrobial, antiviral, or antifungal effect; effects on blood pressure, smooth muscle, endocrine and central nervous systems, etc.

**Herbal Formulas**

The unique characteristic of Chinese herbal medicine is its formulaic effect. Chinese herbalists rarely prescribe a single herb to treat a condition. They create formulas instead. A formula usually contains at least four to twenty herbs. Eight conditions (Yin-Yang, cold-hot, internal–external, and empty–full) can help us to understand how the herbal formula therapy works. Internal, cold and empty conditions are considered to be Yin, while external, hot and full conditions belong to Yang. Even though at first glance this system appears somewhat simplified, the interactions between Yin and Yang diseases are complicated in its real application, such as a condition that is halfway between external and internal or cold and hot. Further, conditions can be mixed, that is, there can be empty heat or external cold.
The various combinations of temperature and taste give the herb its properties that can influence the Yin and Yang energy patterns of the body. For example, sour, bitter and salty tastes are related to Yin, whereas acrid, sweet are attributed to Yang. Some herbs are believed warm, cool, or tonify, and so on. Herbs do not possess one quality. They are always a combination of properties and may reach to many organ systems.

- Warm herbs can be used with heat disorders, but the herb with warm energy must be mixed with herbs with cool/cold energy so that the overall balance of the mixture is on the cool side.
- Cool herbs can be used with people with cold disorders as long as the overall balance of the mixture is warm.
- Neutral herbs are neither hot nor cold, so considered as gentle herbs.

- Sour herbs are often used in perspiration due to deficiency or cold patterns, such as cough, chronic diarrhea, seminal and urinary incontinences, leakage or spermatic fluid, and other conditions related to hypo-metabolism.
- Bitter possesses the function of clearing heat, purging the bowels, lowering the Qi, improving appetite and drying dampness or wetness. Bitter herbs are commonly used in fire-heat patterns, such as the acute stage of infectious disease, and the patterns of damp-heat or damp-cold, such as in arthritis or leucorrhoea.
- Sweet has the function of toning, improving, moistening and harmonizing many of the important systems of the body, including the digestive, respiratory, immune and endocrine systems. They are commonly used for treating deficiency patterns such as dry cough, and spleen and stomach “disharmony”.
- Spicy (pungent) disperses, circulates Qi and vitalizes blood. This group of herbs can stimulate the sweat glands to perspire, circulate Qi, and vitalize blood to promote blood circulation. Spicy herbs have the overall effect of activating and enhancing metabolism. They are used in the treatment of external patterns (catching a cold), when circulation of blood has been impeded.
- Salty herbs have the function of softening firm masses and fibrous adhesions. They are often used in inflammatory masses, and connective tissue proliferation.

Prescribing a particular herb or concoction of herbs means the doctor’s diagnosis has to take into account the state of the patient's Yin and Yang, and the elements that are governing the affected organs. Herbal formulas can be delivered in all manners of preparation. Pre-made formulas are available as pills, tablets, capsules, powders, alcohol-extracts, water-extracts, etc. Most of these formulas are very convenient as they do not necessitate patient preparation and are easily taken.

Decoction is the traditional method of preparing herbal medicine. The practitioner weighs out a day’s dosage of each herb and combines them in a bag. A patient is given a bag for each day the herbal formula will be taken. The herbs are then boiled in water by the patient at home. The boiling process takes from 30-60 minutes and the resulting decoction will be consumed several times during the day. Another modern way of delivering herbs is through granulated herbs, which are highly concentrated powdered extracts. The powder is then placed in hot water to recreate the decoction.
Lesson 3 Herbal Therapy

Introduction

What is Chinese Herbal Medicine? It is an ancient system of balancing the body’s own health-preserving forces and together with acupuncture; herbal medicine is a major pillar of Traditional Chinese Medicine.

Chinese traditional herbal medicine is an alternative system of treatment arising from a holistic philosophy of life. It emphasizes the interconnection of the mental, emotional, and physical components within each person, and the importance of harmony between individuals and their social groups, as well as between humanity as a whole and nature. It should be noted that traditional Chinese herbal medicine did not develop in complete isolation. As early as the second century B.C., Chinese merchants in India came into contact with Ayurvedic medicine. In the sixteenth and seventeenth centuries A.D., Chinese trade with the West -- especially with the Dutch -- led to exchanges of information and observations about the use of herbs in medical treatment.

The Chinese attributed their traditional medicine to three legendary emperors: Fu Si (2852 B.C.), who was credited with authorship of the Book of Changes, the source of the Yin-Yang distinction; Shen Nong (3494 B.C.), who compiled the first treatise on herbal medicine, or Shen Nong’s Herbal Classic; and Huang Di (2697 B.C.), the Yellow Emperor, regarded as the author of the Yellow Emperor’s Inner Classic. This third book is the earliest summary of ancient Chinese medical theories. These books were probably written down around the third or fourth centuries B.C..

The first emperor of the Tang dynasty founded the first Chinese medical school in 629 A.D. Its foundation was followed by standardization of medical books and a set of formal examinations for doctors. In the centuries that followed, other medical schools were established, the curriculum was expanded, and the examination and licensing process became more comprehensive. Zhao Xue Min (1765) to 2500 expanded by Li Shizhen (1590) to 1892 medicines, and Shen Nong’s original list of 365 herbal remedies.

The purpose of Chinese traditional herbal medicine is the restoration of health through correction of imbalances within the patient's body or between the patient and the larger social and natural order. Over a period of centuries, Chinese doctors worked out elaborate systems of correlation between Yin and Yang and the so-called Five Elements (wood, fire, earth, metal, and water); and Zang-Fu, the ten major internal organs of the body; and Meridians, or invisible three-dimensional pathways that circulate Qi and blood throughout the body. Prescriptions for herbal medicines are formulated to correct excesses of Yin or Yang, blockages or incorrect direction in the flow of Qi, disorders located in a specific organ, and the emotional problems that accompany physical illness. Chinese herbal medicine does not distinguish between psychiatric and general medical conditions in the manner of western medicine.
Diagnosis

How Chinese medicine practitioners describe the disharmonies of the body and perform a diagnosis? They analyze the relevant information, signs and symptoms through the four diagnostic methods.

1. **Observation:** Your tongue, body language, and facial color offer strong clues to the location of disharmony, including the appearance of the patient, the posture, bone structure, complexion, skin color and condition, tongue appearance and coating and the nails and the eyes.

2. **Listening and Smelling:** Evaluating your voice and smell can help your doctor zero in on the origins of disharmony, carefully listened to the quality of the voice and the frequency and quality of respiration, and has taken note of any odors of the mouth and body.

3. **Inquiring:** No one knows your body as well as you do, so help your doctor learn about you by answering these questions, such as the presence or absence of fever, perspiration, sensations of cold or heat, chills, thirst, headaches, dizziness, tinnitus, digestive symptoms such as appetite and discomfort, type of excretion and any other related symptoms.

4. **Pulse taking:** Did you know there are 28 different pulses? And your reaction to pressure along acupuncture meridians can provide important information. The traditional pulse diagnosis, which in Chinese Medicine is not only done on the wrist, but also done on a number of other places. The pulse is diagnosed as to the following qualities: floating or sinking, slow or fast, long or short, empty or full and soft or tense. A number of other subtle variations in pulse quality are also observed, and all these pulse diagnostics are used to give further insights into, and verify the nature of the disease.

The Causes of Disease in Chinese Medicine

Chinese Medicine philosophy holds that all disease has either an internal or an external cause. External causes are related to the place or locality, the weather and environment; the external environmental causes are called the *Six Excesses*, and are classified as: wind, dryness, cold, fire, moisture and heat. The internal causes of disease are generated by the mental states, and these are classified into the *Seven Emotions*: anger, joy (or pleasure), anxiety (or worry), brooding (or depression), sorrow (or grief), fear and fright (or shock).

TCM believes that the *Qi*, blood and body fluid are the basic components of the body and maintain the life activities of the human body. Energy needed by organs, channels, collaterals, and tissues for performing their physiological functions is from *Qi*, blood and body fluid. Either excessive emotional stimulation or emotional suppression will lead to a disturbance of flow and quality of *Qi*, which may injure the organs or the blood and thus lead to the development of a disease. The seriousness and duration of the disease will be subject to the strength of body constitution, and will be governed by the site of the symptoms, nutritional status, the physical circulation of fluids and blood, and the strength of *Qi*.
External causes - **Six Excesses**: wind, dryness, cold, moisture, fire, and heat.
Internal causes - **Seven Emotions**: joy, anger, anxiety, brooding, sorrow, fear, and fright.
Associated cause: dietary imbalance.

**Effects of the Seven Emotions and Qi:**

<table>
<thead>
<tr>
<th>Emotion</th>
<th>Effect on Qi</th>
<th>Element</th>
<th>Organ affected</th>
</tr>
</thead>
<tbody>
<tr>
<td>Sorrow</td>
<td>Reduces Qi</td>
<td>Metal</td>
<td>Lungs</td>
</tr>
<tr>
<td>Fear</td>
<td>Suppresses Qi</td>
<td>Water</td>
<td>Kidneys</td>
</tr>
<tr>
<td>Fright</td>
<td>Disturbs Qi</td>
<td>Water</td>
<td>Kidneys</td>
</tr>
<tr>
<td>Anger</td>
<td>Stimulates Qi</td>
<td>Wood</td>
<td>Liver</td>
</tr>
<tr>
<td>Joy</td>
<td>Calms Qi</td>
<td>Fire</td>
<td>Heart</td>
</tr>
<tr>
<td>Anxiety</td>
<td>Obstructs Qi</td>
<td>Earth</td>
<td>Spleen</td>
</tr>
<tr>
<td>Brooding</td>
<td>Coagulates Qi</td>
<td>Earth</td>
<td>Spleen</td>
</tr>
</tbody>
</table>

Other foundations of the progress of the disease include:

- Six paths - penetration of the disease agent
- Eight conditions - classification of symptoms and constitution of the patient (*Yin-Yang*, cold-hot, internal-external, and empty-full)
- Qi, blood and body fluid - pathogenic circulatory disorders and fluids disorders

**Herbal Medicine**

Herbs have been relied upon for the healing of ailments for thousands of years. Herbs nourish us physically, mentally, emotionally, and spiritually by supporting the body's self-healing ability. When we take herbs the essence enters the acupuncture meridian and adjusts the vital flow of energy in the body. Herbs are strong foods, so by eating them we enrich ourselves with a vast array of nutrients.

Herbs play a leading role in creating health and balance. It's important to be discriminating about herbs. Chinese herbal medicines are mainly plant based, but some preparations include minerals or animal products. They can be packaged as powders, pastes, lotions or tablets, depending on the herb and its intended use. Different herbs have different properties and can balance particular parts of the body. The pharmacopoeia of China lists over 6,000 different medicinal substances in terms of their properties and the disharmonies that they were helpful with. There are about 600 different herbs in common use today. Herbs are classified in two major dimensions:

- The first dimension refers to the temperature characteristics of the herb, namely hot, warm, cold, neutral, and aromatic.
- The second dimension refers to the taste property of the herb, namely sour, bitter, sweet, spicy (pungent), and salty.

Today the medical herbal materials are being further refined by clinical and scientific
data in China. Each herb is listed with the properties, acupuncture meridian entrances, functions, clinical use, major combinations, dosages, and biological research—such as antimicrobial effect, antiviral effect, antifungal effect, effect on blood pressure, effect on smooth muscle, endocrine effect, central nervous system effect, use in gynecology, etc.

**Herbal Formulas**

The unique characteristic of Chinese herbal medicine is the degree to which formulation is done. In other forms of herbal medicine, especially western herbal medicine, herbs are often delivered singly or combined into very small formulas of herbs with the same function. In contrast, Chinese herbalists rarely prescribe a single herb to treat a condition. They create formulas instead. A formula usually contains at least four to twenty herbs.

Eight conditions (Yin-Yang, cold-hot, internal–external, and empty–full) can help us to understand the herbal formula therapy. Internal, cold and empty conditions are considered to be *Yin*, while external, hot and full conditions belong to *Yang*. Even though at first glance this system appears somewhat simplified, the interactions between *Yin* and *Yang* diseases are complicated in its real application, such as a condition that is halfway between external and internal or cold and hot. Further, conditions can be mixed, that is, there can be empty heat or external cold.

The various combinations of temperature and taste give the herb its properties that can influence the *Yin* and *Yang* energy patterns of the body. For example, sour, bitter and salty tastes are related to *Yin*, whereas acrid, sweet are attributed to *Yang*. There are herbs that will warm, herbs that will cool, herbs that will tonify, herbs that will move stagnation and so on. It is also important to understand that herbs do not possess one quality. They are most always a combination of properties and temperatures and may reach to many organ systems.

- Warm herbs can be used with individuals suffering from heat disorders, but the herb with warm energy must be mixed with herbs with cool/cold energy so that the overall balance of the mixture is on the cool side.
- Cool herbs can be used with people with cold disorders as long as the overall balance of the mixture is warm.
- Neutral herbs are those that are neither hot nor cold, so they are often considered gentle herbs. There are not too many neutral herbs in the pharmacopoeia.
- Sour constricts or consolidates. Herbs of sour taste are often indicated for use in perspiration due to deficiency or cold patterns, such as protracted cough, chronic diarrhea, seminal and urinary incontinences, leakage or spermatic fluid, and other conditions related to hypo-metabolism (under-performance).
- Bitter possesses the function of clearing heat, purging the bowels, lowering the *Qi*, improving appetite and drying dampness or wetness. Bitter herbs are commonly used in fire-heat patterns, such as the acute stage of infectious disease, and the patterns of damp-heat or damp-cold, such as in arthritis or leucorrhoea.
• Sweet has the function of toning, improving, moistening and harmonizing many of the important systems of the body, including the digestive, respiratory, immune and endocrine systems. Sweet tastes also relieve urgency and inhibit pain due to the constrictive action of muscles. They are commonly used for treating deficiency patterns such as dry cough, and dysfunction of the gastro-intestinal tract such as spleen and stomach “disharmony”.

• Spicy (pungent) disperses, circulates Qi and vitalizes blood. This group of herbs can stimulate the sweat glands to perspire, circulate Qi, activate the function of meridians and organs and vitalize blood to promote blood circulation. As a whole, spicy (pungent) herbs have the overall effect of activating and enhancing metabolism. Spicy (pungent) herbs are commonly used in the treatment of external patterns (catching a cold), when the function of the meridian and organs is weakened and circulation of blood has been impeded. In traditional Chinese medical terminology, this is the stage of Qi stagnation and blood cloudiness.

• Salty herbs have the function of softening firm masses and fibrous adhesions. The salty taste purges and opens the bowels. Salty agents are often indicated in sores, inflammatory masses, cysts, and connective tissue proliferation.

Prescribing a particular herb or concoction of herbs means the doctor's diagnosis has to take into account the state of the patient's Yin and Yang, and the elements that are governing the affected organs.

Herbal formulas can be delivered in all manners of preparation. Pre-made formulas are available as pills, tablets, capsules, powders, alcohol-extracts, water-extracts, etc. Most of these formulas are very convenient as they do not necessitate patient preparation and are easily taken. However, the concentration of the herbs in these products is low and don't allow the doctor to adjust the contents or dosages. These products are usually not as potent as the traditional preparation of decoction.

Decoction is the traditional method of preparing herbal medicine. A decoction is a concentrated form of tea. The practitioner weighs out a day’s dosage of each herb and combines them in a bag. A patient is given a bag for each day the herbal formula will be taken. The herbs are then boiled in water by the patient at home. The boiling process takes from 30-60 minutes and the resulting decoction will be consumed several times during the day.

Another modern way of delivering herbs is through granulated herbs, which are highly concentrated powdered extracts. These powders are made by first preparing the herbs as a traditional decoction. The decoction is then dehydrated to leave a powder residue. Practitioners can then mix these powders together for each patient into a custom formula. The powder is then placed in hot water to recreate the decoction. This eliminates the need to prepare the herbs at home, but still retains much of the original decoction’s potency.
Listening Guide

What is Chinese Herbal Medicine?

Balancing of

Major pillar of

Emphasize the interconnection of

Who are the three legendary emperors and what are the contributions they made?

<table>
<thead>
<tr>
<th>Name</th>
<th>Age</th>
<th>Book &amp; Contribution</th>
</tr>
</thead>
<tbody>
<tr>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td></td>
<td></td>
<td></td>
</tr>
</tbody>
</table>

First Chinese medical school:

Who founded?

Which year?

What is the purpose of herbal medicine?

Restoration of

Correlation between

To correct
Listening Guide

What is Chinese Herbal Medicine?

Balancing of
Major pillar of
Emphasize the interconnection of
Contact with
Trade with

Who are the three legendary emperors and what are the contributions they made?

<table>
<thead>
<tr>
<th>Name</th>
<th>Age</th>
<th>Book &amp; Contribution</th>
</tr>
</thead>
</table>

First Chinese medical school:

Who founded? | Which year? | What for?

<table>
<thead>
<tr>
<th>Who</th>
<th>Age</th>
<th>Herbs</th>
</tr>
</thead>
<tbody>
<tr>
<td>Shen Nong</td>
<td>3494 B.C.</td>
<td>365</td>
</tr>
</tbody>
</table>

What is the purpose of herbal medicine?

Restoration of ____________

Correlation between ________________

To correct ___________________________________________________________________
Diagnosis Puzzle

Observation:

Listening and Smelling:

Inquiring:

Pulse taking:
<table>
<thead>
<tr>
<th>Tongue</th>
<th>Body language</th>
<th>Facial color</th>
</tr>
</thead>
<tbody>
<tr>
<td>Posture</td>
<td>Bone structure</td>
<td>Skin color</td>
</tr>
<tr>
<td>Eye</td>
<td>Tongue coating</td>
<td>Nails</td>
</tr>
<tr>
<td>Voice</td>
<td>Odor of mouth</td>
<td>Respiration</td>
</tr>
<tr>
<td>Fever</td>
<td>Order of body</td>
<td>Perspiration</td>
</tr>
<tr>
<td>Cold</td>
<td>Heat</td>
<td>Chill</td>
</tr>
<tr>
<td>Thirst</td>
<td>Headache</td>
<td>Dizziness</td>
</tr>
<tr>
<td>Tinnitus</td>
<td>Digestion</td>
<td>Appetite</td>
</tr>
<tr>
<td>Excretion</td>
<td>Discomfort</td>
<td>Floating</td>
</tr>
<tr>
<td>Sinking</td>
<td>Slow</td>
<td>Fast</td>
</tr>
<tr>
<td>Long</td>
<td>Short</td>
<td>Empty</td>
</tr>
<tr>
<td>Full</td>
<td>Soft</td>
<td>Tense</td>
</tr>
</tbody>
</table>
Causes of Disease Labeling

Six Excesses: __________; __________; __________;
________; __________; __________.

Seven Emotions: __________; __________;
________; __________;
________; __________;
________.

Associated Cause: ________________________

Effects of the Emotions and Qi:

<table>
<thead>
<tr>
<th>Emotion</th>
<th>Effect on Qi</th>
<th>Element</th>
<th>Organ Affected</th>
</tr>
</thead>
<tbody>
<tr>
<td>Reduced Qi</td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>Suppresses Qi</td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>Disturbs Qi</td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>Stimulates Qi</td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>Calms Qi</td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>Obstructs Qi</td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>Coagulates Qi</td>
<td></td>
<td></td>
<td></td>
</tr>
</tbody>
</table>
Reading and discussing Guide

Herbal medicines heal ____________, creating __________ and __________.

Herbs nourish us __________, __________, __________, and __________ by supporting ________________.

Chinese herbal medicines are mainly __________ based, but also include _____________ or ____________.

Chinese herbal medicines can be packaged as __________, __________, __________, or ______________.

Different herbs have __________, and can balance ________________.

Pharmacopoeia of China lists __________ different medical substances with __________ and __________.

About ______ different herbs in common use today.

Herbs are classified into two major dimensions:

The first dimension refers to the __________ characteristics of herbs, namely __________, __________, __________, and __________.

The second dimension refers to the __________ of the herb, namely __________, __________, __________, and __________.
HERBAL DIETARY SUPPLEMENT
MAXIMUM STRENGTH

威威
YY PRO™
with MAXAZYL®

12 Capsules
• **Warm herbs** can be used with individuals suffering from heat disorders, but the herb with warm energy must be mixed with herbs with cool/cold energy so that the overall balance of the mixture is on the cool side.

• **Cool herbs** can be used with people with cold disorders as long as the overall balance of the mixture is warm.

• **Neutral herbs** are those that are neither hot nor cold, so they are often considered gentle herbs. There are not too many neutral herbs in the pharmacopoeia.

• **Sour** constricts or consolidates. Herbs of sour taste are often indicated for use in perspiration due to deficiency or cold patterns, such as protracted cough, chronic diarrhea, seminal and urinary incontinences, leakage or spermatic fluid, and other conditions related to hypo-metabolism (under-performance).

• **Bitter** possesses the function of clearing heat, purging the bowels, lowering the *Qi*, improving appetite and drying dampness or wetness. Bitter herbs are commonly used in fire-heat patterns, such as the acute stage of infectious disease, and the patterns of damp-heat or damp-cold, such as in arthritis or leucorrhoea.

• **Sweet** has the function of toning, improving, moistening and harmonizing many of the important systems of the body, including the digestive, respiratory, immune and endocrine systems. Sweet tastes also relieve urgency and inhibit pain due to the constrictive action of muscles. They are commonly used for treating deficiency patterns such as dry cough, and dysfunction of the gastro-intestinal tract such as spleen and stomach “disharmony”.

• **Spicy** (pungent) disperses, circulates *Qi* and vitalizes blood. This group of herbs can stimulate the sweat glands to perspire, circulate *Qi*, activate the function of meridians and organs and vitalize blood to promote blood circulation. As a whole, spicy (pungent) herbs have the overall effect of activating and enhancing metabolism. Spicy (pungent) herbs are commonly used in the treatment of external patterns (catching a cold), when the function of the meridian and organs is weakened and circulation of blood has been impeded. In traditional Chinese medical terminology, this is the stage of *Qi* stagnation and blood cloudiness.

• **Salty herbs** have the function of softening firm masses and fibrous adhesions. The salty taste purges and opens the bowels. Salty agents are often indicated in sores, inflammatory masses, cysts, and connective tissue proliferation.
Herbal Formulas Discussion Guide

1. What is Eight Conditions? How Eight conditions can help us to understand herbal formulas?

2. What's the unique characteristic of herbal formulas?

   Combination of temperature and taste
   Combination of properties
   Influence the Yin and Yang energy patterns
   Reach to many systems

3. Can you list pre-made formulas preparation?

4. What is the traditional method of preparing herbal medicine? And how to make it and take it?

   Decoction

5. What is the modern way to deliver herbs:

   Powdered extracts
   Dehydrate
Assignment

1. All students review Lesson 3 Text at their levels.

2. All ELLs review Vocabulary sheet, confirm the definition and pronunciation, using dictionary if necessary.

3. All students search Internet (google.com), magazines or newspapers to get some information about “Acupuncture”.

4. Beginner ELLs choose 3 verbs and sentences using 3 different tense of each verb; and write an essay around 100 words about Herbal Therapy.

5. Intermediate ELLs write an essay of 200 words about Herbal Therapy.

6. Advanced ELLs search Internet and write an essay of Chinese Herbal Medicine” no less than 300 words.

7. Mainstream students search at least two papers from Internet, magazines or newspaper; write an essay about Chinese Herbal Medicine over 500 words.

8. All students collect some herbal recipes from family and friends, allowed use L1 to prepare.
<table>
<thead>
<tr>
<th>Beginner</th>
<th>Beginner</th>
<th>Intermediate</th>
<th>Advanced</th>
</tr>
</thead>
<tbody>
<tr>
<td>harmony</td>
<td>bowel</td>
<td>preserve</td>
<td>curriculum</td>
</tr>
<tr>
<td>legendary</td>
<td>dampness</td>
<td>pillar</td>
<td>expand</td>
</tr>
<tr>
<td>compile</td>
<td>infection</td>
<td>either or</td>
<td>license</td>
</tr>
<tr>
<td>restoration</td>
<td>arthritis</td>
<td></td>
<td>remedy</td>
</tr>
<tr>
<td>elaborate</td>
<td>leucorrhoea</td>
<td></td>
<td>accompany</td>
</tr>
<tr>
<td>dimensional</td>
<td>possess</td>
<td></td>
<td>channel</td>
</tr>
<tr>
<td>prescription</td>
<td>respiratory</td>
<td></td>
<td>collateral</td>
</tr>
<tr>
<td>formulate</td>
<td>immune</td>
<td></td>
<td>ailment</td>
</tr>
<tr>
<td>blockage</td>
<td>endocrine</td>
<td></td>
<td>enrich</td>
</tr>
<tr>
<td>sensation</td>
<td>pungent</td>
<td></td>
<td>vast</td>
</tr>
<tr>
<td>headache</td>
<td>gland</td>
<td></td>
<td>array</td>
</tr>
<tr>
<td>dizziness</td>
<td>perspire</td>
<td></td>
<td>nutrient</td>
</tr>
<tr>
<td>tinnitus</td>
<td>vitalize</td>
<td></td>
<td>biological</td>
</tr>
<tr>
<td>appetite</td>
<td>firm</td>
<td></td>
<td>antimicrobial</td>
</tr>
<tr>
<td>environment</td>
<td>mass</td>
<td></td>
<td>antiviral</td>
</tr>
<tr>
<td>mental</td>
<td>fibrous</td>
<td></td>
<td>antifungal</td>
</tr>
<tr>
<td>stimulation</td>
<td>adhesion</td>
<td></td>
<td>endocrine</td>
</tr>
<tr>
<td>suppression</td>
<td>inflammatory</td>
<td></td>
<td>impede</td>
</tr>
<tr>
<td>disturbance</td>
<td>proliferation</td>
<td></td>
<td>concoction</td>
</tr>
<tr>
<td>anxiety</td>
<td>formula</td>
<td></td>
<td>convenient</td>
</tr>
<tr>
<td>sorrow</td>
<td>deliver</td>
<td></td>
<td>dehydrate</td>
</tr>
<tr>
<td>grief</td>
<td>capsule</td>
<td></td>
<td></td>
</tr>
<tr>
<td>brooding</td>
<td>extract</td>
<td></td>
<td></td>
</tr>
<tr>
<td>nourish</td>
<td>decoction</td>
<td></td>
<td></td>
</tr>
<tr>
<td>spiritually</td>
<td>consume</td>
<td></td>
<td></td>
</tr>
<tr>
<td>powder</td>
<td>granulate</td>
<td></td>
<td></td>
</tr>
<tr>
<td>substance</td>
<td>concentrate</td>
<td></td>
<td></td>
</tr>
<tr>
<td>dimension</td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>perspiration</td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>chronic</td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>diarrhea</td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>seminal</td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>purge</td>
<td></td>
<td></td>
<td></td>
</tr>
</tbody>
</table>
### Sheltered ELL Strategies Checklist

<table>
<thead>
<tr>
<th>Sheltered Features</th>
<th>Present in Lesson</th>
</tr>
</thead>
<tbody>
<tr>
<td><strong>1. Contextualize Lesson</strong></td>
<td></td>
</tr>
<tr>
<td>1a. Visuals (Realia, Manipulatives, Gestures)</td>
<td>✓</td>
</tr>
<tr>
<td>1b. Model (Instructions, Processes)</td>
<td></td>
</tr>
<tr>
<td>1c. Activate Background Knowledge</td>
<td>✓</td>
</tr>
<tr>
<td>1d. Content and language Objectives</td>
<td>✓</td>
</tr>
<tr>
<td><strong>2. Make Text Comprehensible</strong></td>
<td></td>
</tr>
<tr>
<td>2a. Graphic Organizer</td>
<td></td>
</tr>
<tr>
<td>2b. Develop Vocabulary</td>
<td>✓</td>
</tr>
<tr>
<td>2c. Simplify Written Text</td>
<td>✓</td>
</tr>
<tr>
<td><strong>3. Make Talk Comprehensible</strong></td>
<td></td>
</tr>
<tr>
<td>3a. Graphic Organizer; Listening Guides (checklists, etc.)</td>
<td>✓</td>
</tr>
<tr>
<td>3b. Frame Main Ideas</td>
<td>✓</td>
</tr>
<tr>
<td>3c. Pace Teacher’s Speech</td>
<td>✓</td>
</tr>
<tr>
<td><strong>4. Engage: Opportunities of Output</strong></td>
<td></td>
</tr>
<tr>
<td>4a. Teacher Questioning and Response Strategies (wait time, etc)</td>
<td>✓</td>
</tr>
<tr>
<td>Instructional Conversations; High-Order Thinking Skills</td>
<td></td>
</tr>
<tr>
<td>4b. Small Group Work (including information gap activities, grouping configurations)</td>
<td>✓</td>
</tr>
<tr>
<td>4c. Meaningful, real-life activities (4 skills); Students as researchers</td>
<td>✓</td>
</tr>
<tr>
<td><strong>5. Engage: Appropriate Language Proficiency Levels</strong></td>
<td></td>
</tr>
<tr>
<td>5a. Use questions appropriate for language levels</td>
<td>✓</td>
</tr>
<tr>
<td>5b. Assign appropriate tasks for varying levels</td>
<td>✓</td>
</tr>
<tr>
<td><strong>6. Literacy/Academic Development</strong></td>
<td></td>
</tr>
<tr>
<td>6a. Allow use of L1 for planning and conceptualization</td>
<td>✓</td>
</tr>
<tr>
<td>6b. Lots of real oral and written language</td>
<td>✓</td>
</tr>
</tbody>
</table>
Lesson 4
Lesson 4 Objectives

This lesson will introduce Acupuncture. Chinese medicine is an incredible merging of theory and experience, a poem of nature and change. Acupuncture is an amazingly subtle, elegant, and effective therapy which aids the body to heal itself. As an important part of ancient Traditional Chinese Medicine, acupuncture has its own theory, philosophy, and principle. Meridians and Qi system, together with needle manipulating are more like art than just medicine.

A. Content Objectives

- All students will access prior knowledge of acupuncture.
- All students will learn some basic knowledge about history, and Meridians and Qi system of acupuncture.
- All students will learn some medical knowledge of acupuncture and moxibustion.

B. Language Objectives

- All students will figure out the unknown vocabulary from the context.
- ELLs will learn main ideas finding and listening strategies, and are able to share the content concepts by group activities and presentation.
- ELLs will build up vocabulary at different levels, and are able to use academic vocabulary to engage in class activities for English development.

C. Materials

- Vocabulary sheet
- Acupuncture needles
- Photos of Meridians and acupuncture manipulating
- Reading text, which is simplified from the original materials to make the content more meaningful and understandable for beginner, intermediate and advanced ELLs, and mainstream students
- Listening and reading guide for helping ELLs to extract the main ideas and concepts.
<table>
<thead>
<tr>
<th>Functions</th>
<th>Notions &amp; Topics</th>
<th>Keywords</th>
<th>Formulas</th>
<th>Grammars</th>
</tr>
</thead>
<tbody>
<tr>
<td>Configuration groups</td>
<td></td>
<td></td>
<td>Who___?</td>
<td>Degrees of comparison of adjectives and adverbs</td>
</tr>
<tr>
<td>Activities</td>
<td></td>
<td></td>
<td>Which year___?</td>
<td></td>
</tr>
<tr>
<td>Narrating prior knowledge</td>
<td>Acupuncture</td>
<td></td>
<td>Could you tell________?</td>
<td></td>
</tr>
<tr>
<td>Listening to understand</td>
<td>History of</td>
<td>Stone probes</td>
<td>What is_______?</td>
<td>The positives</td>
</tr>
<tr>
<td>Discussion</td>
<td>acupuncture</td>
<td>Needles</td>
<td></td>
<td>The comparatives</td>
</tr>
<tr>
<td></td>
<td></td>
<td>Huang Di</td>
<td></td>
<td></td>
</tr>
<tr>
<td></td>
<td></td>
<td>Earliest model</td>
<td></td>
<td>The superlatives</td>
</tr>
<tr>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>Reading comprehension</td>
<td>Meridians Qi</td>
<td>Meridians Qi</td>
<td>How_____?</td>
<td></td>
</tr>
<tr>
<td>Discussion</td>
<td></td>
<td>Twelve channels</td>
<td></td>
<td></td>
</tr>
<tr>
<td>Real needles Photos</td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>Photos</td>
<td>Acupuncture</td>
<td>Acupoints</td>
<td>What kinds of_______?</td>
<td></td>
</tr>
<tr>
<td>Reading comprehension</td>
<td>therapy</td>
<td>Acupuncture needles</td>
<td></td>
<td></td>
</tr>
<tr>
<td>Discussion</td>
<td></td>
<td>Manipulation</td>
<td></td>
<td></td>
</tr>
<tr>
<td>Presentation</td>
<td></td>
<td>Moxibustion</td>
<td></td>
<td></td>
</tr>
<tr>
<td></td>
<td></td>
<td>Warming moxibustion</td>
<td></td>
<td></td>
</tr>
</tbody>
</table>

All functions are at beginner, intermediate and advanced levels, respectively. Advanced ELLs are able to represent text content and answering high-order questions more elaborately and emotionally. Grammars are for beginner ELLs only.
Narrative

The original lesson was designed for adult community study, which includes mainstream students and English language learners (ELLs). This lesson will introduce acupuncture of traditional Chinese medicine (TCM). Acupuncture is an effective therapy of aiding the body to heal itself for several thousand years. I plan to use a lot of real samples such as acupuncture needles, photos of Meridians, and photos of acupuncture manipulation, to make the content more meaningful and understandable. I modified my original lesson to use comprehensible input, such as frame main ideas, pace speech, simplify sentence structure, and provide reading and listening guide. I also simplified the text to all levels of students’ proficiency, and provided supplementary materials such as vocabulary handout; listening, reading and discussion guide.

A. Preparation

1. Clearly defined content and language objectives for students
   - Write on blackboard (visuials)
   - Read slow (appropriate speech for proficiency level)

2. Supplementary materials
   - Vocabulary sheet for each ELLs level (vocabulary development)
   - Real acupuncture needles and photos (visuials and realia, make text comprehensible)
   - Reading and presentation sheet(make text comprehensible)
   - Listening, reading, and discussing guide with keywords, key concepts, and questions (to all levels of students proficiency)

3. Adaptation of content
   - Simplify text (to all levels of students proficiency)

B. Instruction

1. Comprehensible input
   - Frame main ideas, pace speech, simplify sentence structure (make text comprehensible to all levels of students proficiency)
   - Provide reading and listening guide (explanation of academic tasks clear)
   - Real acupuncture needles and photos (realia and visuals to increase sensible knowledge)

2. Strategies / Interactions / Practice
   - Note taking, main ideas finding (strategies, scaffolding techniques, support student understanding)
   - Group discussion and resentment, group configuration, questions to extract concepts strategies (waiting time for students responses)
Revised lesson Plan

I. Initiation 15 min

1. Preparation
   - Teacher writes content and language objectives on blackboard before class.

2. Introduction (5 min)
   - Teacher reads objectives for students slow.
   - Teacher introduces class format: warm up; History of Acupuncture reading and listening; Theory of the Meridains reading and discussing; Acupuncture discussion and presentation

3. Warm up (10 min)
   - 4-5 students group random, brainstorm what they know about acupuncture and Meridians.

II. Main practice

1. History of Acupuncture 15 min
   - Vocabulary sheet and listening and reading guide handout for different levels.
   - Teacher assigns small groups with ELLs beginner, intermediate, advanced and mainstream students respectively.
   - One student reads and others listen to the text. (5 min)
   - Students discuss and describe the content using listening guide sheet in groups. (10 min)

2. The Theory of Meridians 15 min
   - Random groups of 4-5 students.
   - Photos of 12 channels to each group.
   - Students individually read the text at his/her own level. (8 min)
   - Students discuss the concepts with help of reading guide and Meridians photos. (7 min)

3. Acupuncture Theory 20 min
   - Teacher assigns small groups between ELLs beginner and intermediate, advanced and mainstream students mixed.
   - Different part of reading sheet, and real needles and acupuncture photo to each group.
   - Students read and discuss in groups and answering the questions on listening and reading guide. (10 min)
   - Student presents his/her own reading content in groups and share all concept from each other.
Revised lesson Plan

4. Teacher supporting
   • Teacher walks around during group activities to make sure that all students are engaged in and turn taking is adapted.
   • Teacher acts as a recourse of student’s central activities, responding student’s questions, supporting keywords and key points to drive them reaching high-level thinking.

III. Conclusion 10 min

1. Review (5 min)
   • Teacher and students review the keywords and key content concepts together quickly.
     History
     Meridians and Qi
     Acupuncture

2. Assignment (5 min)

♣ Since last class extended 20 min, this class will be 15 min shorter.
Original Lesson Plan

I. Initiation

- Teacher reads objectives for students.
- Random group 4-5 students, brainstorm what they know about Acupuncture.

II. Main practice

1. Text reading of History of Acupuncture
   - Students read text individually.
   - Teacher writes the keywords on the board.
     - Stone probes
     - Needles
     - Huang Di
     - Earliest model
   - Group discussion.
   - Teacher summarizes the key content concepts.

2. Text listening
   - Teacher reads text of The Theory of Meridians, and students listen.
   - Divide class into four parts, discussing:
     - Meridians
     - Qi
     - Twelve channels
     - Application of meridians
   - Each group has one student to represent what they learned.

3. Text reading
   - Students read text of Acupuncture Therapy.
   - Teacher asks questions for helping students to understand the content.

III. Conclusion

1. Cooling down
   - Teacher reviews key vocabulary to students.
   - Teacher reviews key content concepts to students.

2. Assignment
Lesson 4 Acupuncture

The History of Acupuncture

The history of acupuncture is much longer than the needles. Stone probes were found in prehistoric Chinese caves and tombs over 5000 years ago. Huang Di (Yellow Emperor's Inner Classic 2697 B.C.) set down basic acupuncture theory, philosophy, and principles.

The earliest known bronze acupuncture status was cast in 1027 A.D.. This model was used for teaching and testing. Later models included the names of the acupuncture points and the Meridians.

Theory of the Meridians

Meridians are invisible three-dimensional pathway that circulates Qi through the body. It is an essential part of the basic theory of TCM, as the theory of Yin-Yang, Five Elements and Zang-Fu. It forms the basis of all clinical treatment of TCM, especially acupuncture, maxibustion and massage.

Qi travels along Meridians. Each pathway is associated with a particular physiological system and internal organ. If Qi is blocked or obstructed in its flow, pain will occur. Acupuncture allows Qi to flow to areas where blocked or obstructed.

The system of Meridians consist of twelve regular channels, the eight extra channels, and all channels have one reticular branch conduit each.

The twelve channels:

<table>
<thead>
<tr>
<th>Three Yin Channels of Hand</th>
<th>Three Yang Channels of Hand</th>
<th>Three Yin Channels of Foot</th>
<th>Three Yang Channels of Foot</th>
</tr>
</thead>
<tbody>
<tr>
<td>The Lung Channel of Hand – Taiyin</td>
<td>The Pericardium Channel of Hand – Jueyin</td>
<td>The Spleen Channel of Foot – Taiyin</td>
<td>The Stomach Channel of Foot – Yangming</td>
</tr>
<tr>
<td>The Heart Channels of Hand - Shaoyin</td>
<td>The large Intestine Channel of Hand – Yangming</td>
<td>The Liver Channel of Foot – Jueyin</td>
<td>The Gall Bladder Channel of Foot – Shaoyang</td>
</tr>
<tr>
<td>The Triple Warmer Channel of Hand – Shaoyang</td>
<td>The Small Intestine Channel of Hand - Taiyang</td>
<td>The Kidney Channel of Foot - Shaoyin</td>
<td>The Urinary Bladder Channel of Foot - Taiyang</td>
</tr>
</tbody>
</table>

- Hand: the channels starting from or terminating at the hand
- Foot: the channels starting from or terminating at the foot
- Yin: the channels running in the medial aspect of extremities
- Yang: the channels running in the lateral aspect
Doctors can find the place of pathological changes by tracing the channel running or related organ. For example, the pain in the forehead is probably caused by Yangming Channel disturbance; migraine by Shaoyang Channel disturbance; pains of the back of the head and neck by Yaiyang Channel disturbance; and pain of the top of the head by Jueyun Channel disturbance.

Theory of the Meridians has long been applied to direct clinical treatment, in particular, acupuncture, moxibution, massage, and herbal prescription. For instance, Point Zusanli (S36, below knee) of the Stomach Channel of Foot should be selected for the treatment of stomachache. The selection of regions of message is also based on this theory.

**Acupuncture Therapy**

If there is imbalance in Yin and Yang, then the flow of Qi along the Meridians is interrupted and the body becomes sick. By stimulating certain points of the body surface with needle through Meridians, the flow of Qi and blood can be regulated and diseases are thus treated. These stimulation points are called acupuncture points, or acupoints.

Acupuncture points reside along the Meridians near the body's surface, where Qi can be manipulated by the insertion of acupuncture needles. More than 300 main points are recognized useful in treating diseases and pain. Each point has its own predictable therapeutic effect. For example, placing needles in the head, hands or feet may treat a headache, because the Meridians run throughout the body. Acupuncture needles are made of stainless steel, very thin, smooth and flexible, and vary in length from half an inch to 3 inches. Acupuncture can relieve spasmed muscles, pain, cramps and so on.

In acupuncture clinics, the practitioner first selects appropriate acupoints along different Meridians according to health problems. If the needles are reached to correct point and depth, the patient will experience a feeling of soreness, heaviness, numbness and distention. The needles are usually left for 15-30 minutes. The needles may be manipulated to tonify the Qi by lifting, thrusting, twisting or rotating. Needling may also be activated by electrical stimulation. The effectiveness of an acupuncture treatment is strongly dependent upon an accurate diagnosis. The needleling skills and techniques will also influence greatly the effectiveness of the outcome.

**Moxibustion** is a heat therapy that is usually combined with acupuncture. Moxibustion is the process to ignite moxa sticks and hold an inch above the specific acupoints of patients. Moxibustion is commonly used to expel cold and damp or to tonify the Qi and blood. A single treatment of moxibustion usually lasts 10-15 minutes. Needle-warming moxibustion combines needling and moxibustion by attaching a moxa stub (about 2 cm long) to an inserted needle. This method enhances the effects of needling and is often used to treat chronic rheumatism and rheumatoid arthritis.
Lesson 4 Acupuncture

The History of Acupuncture

The history of acupuncture is much longer than the needles. Stone probes were found in prehistoric Chinese caves and tombs over 5000 years ago. Huang Di (Yellow Emperor's Inner Classic 2697 B.C.) set down basic acupuncture theory, philosophy, and principles.

The earliest known bronze acupuncture status was cast in 1027 A.D.. This model was used for teaching and testing. Later models included the names of the acupuncture points, and also showed the Meridians. The ancient Chinese realized that acupuncture was also very effective on animals, teaching models were also created for the cow, horse and dog.

Theory of the Meridians

Meridians are invisible three-dimensional pathway that circulates Qi through the body. It is an essential part of the basic theory of TCM, as the theory of Yin-Yang, Five Elements and Zang-Fu. It forms the basis of all clinical treatment of TCM, especially acupuncture, moxibustion and massage.

Qi travels along Meridians. Each pathway is associated with a particular physiological system and internal organ. If Qi is blocked or obstructed in its flow, pain will occur. Acupuncture allows Qi to flow to areas where blocked or obstructed.

The system of Meridians consist of twelve regular channels, the eight extra channels, and all channels have one reticular branch conduit each.

The twelve channels:

<table>
<thead>
<tr>
<th>Three Yin Channels of Hand</th>
<th>The Lung Channel of Hand – Taiyin</th>
</tr>
</thead>
<tbody>
<tr>
<td></td>
<td>The Pericardium Channel of Hand – Jueyin</td>
</tr>
<tr>
<td></td>
<td>The Heart Channels of Hand – Shaoyin</td>
</tr>
<tr>
<td>Three Yang Channels of Hand</td>
<td>The large Intestine Channel of Hand – Yangming</td>
</tr>
<tr>
<td></td>
<td>The Triple Warmer Channel of Hand – Shaoyang</td>
</tr>
<tr>
<td></td>
<td>The Small Intestine Channel of Hand – Taiyang</td>
</tr>
<tr>
<td>Three Yin Channels of Foot</td>
<td>The Spleen Channel of Foot – Taiyin</td>
</tr>
<tr>
<td></td>
<td>The Liver Channel of Foot – Jueyin</td>
</tr>
<tr>
<td></td>
<td>The Kidney Channel of Foot – Shaoyin</td>
</tr>
<tr>
<td>Three Yang Channels of Foot</td>
<td>The Stomach Channel of Foot – Yangming</td>
</tr>
<tr>
<td></td>
<td>The Gall Bladder Channel of Foot – Shaoyang</td>
</tr>
<tr>
<td></td>
<td>The Urinary Bladder Channel of Foot – Taiyang</td>
</tr>
</tbody>
</table>

- Hand: the channels starting from or terminating at the hand
- Foot: the channels starting from or terminating at the foot
- Yin: the channels running in the medial aspect of extremities
- Yang: the channels running in the lateral aspect
As the channels differ in their running ways and related organs, doctors can find the place of pathological changes by tracing the channel or organ. For example, the pain in the forehead is mostly probably caused by Yangming Channel disturbance; migraine by Shaoyang Channel disturbance; pains of the back of the head and neck by Yaiyang Channel disturbance; and pain of the top of the head by Jueyin Channel disturbance.

Theory of the Meridians has long been widely applied to direct clinical treatment, in particular, acupuncture, moxibustion, massage, and herbal prescription. For instance, Point Zusani (S36) of the Stomach Channel of Foot should be selected for the treatment of stomachache; Point Qimin (Liv 14) of the Liver Channel of Foot should be punctured for curing liver disease. The selection of regions of message is also based on this theory.

Acupuncture Therapy

If there is imbalance in Yin and Yang, then the flow of Qi along the Meridians is interrupted and the body becomes sick. By stimulating certain points of the body surface by needling through Meridians, the flow of Qi and blood can be regulated and diseases are thus treated. These stimulation points are called acupuncture points, or acupoints.

Acupuncture points reside along the Meridians near the body's surface, where Qi can be manipulated by the insertion of acupuncture needles. More than 300 main points are recognized useful in treating diseases and pain. Each point has its own predictable therapeutic effect. For example, placing needles in the head, hands or feet may treat a headache, because the Meridians run throughout the body. Acupuncture needles are made of stainless steel, very thin, smooth and flexible, and vary in length from half an inch to 3 inches. Sharp, sterile, and single-use, modern acupuncture needles usually leave no trace—no blood, bruises, or holes. Acupuncture can relieve spasmed muscles, pain, cramps, and so on.

In acupuncture clinics, the practitioner first selects appropriate acupoints along different Meridians according to health problems. If the needles are reached to correct point and depth, the patient will usually experience a feeling of soreness, heaviness, numbness and distention. The needles are usually left for 15-30 minutes. The needles may be manipulated to achieve the effect of tonifying the Qi by lifting, thrusting, twisting or rotating. Needling may also be activated by electrical stimulation. The effectiveness of an acupuncture treatment is strongly dependent upon an accurate diagnosis. The needling skills and techniques will also influence greatly the effectiveness of the outcome.

Moxibustion is a heat therapy that is usually combined with acupuncture. Moxibustion is the process to ignite moxa sticks and hold an inch above the specific acupoints of patients. Moxibustion is commonly used to expel cold and damp or to tonify the Qi and blood. A single treatment of moxibustion usually lasts 10-15 minutes. Needle-warming moxibustion combines needling and moxibustion by attaching a moxa stub (about 2 cm long) to an inserted needle. This method enhances the effects of needling and is often used to treat chronic rheumatism and rheumatoid arthritis.
Lesson 4 Acupuncture

The History of Acupuncture

The history of acupuncture is much longer than the needles are. Most scholars agree that stone probes, found in prehistoric Chinese caves and tombs, were the original acupuncture/acupressure instruments. Such stone probes date back to prehistory, over 5000 years ago. Acupuncture using needles and the systematized Meridians is traceable to the Yellow Emperor's Inner Classic (Huang Di 2697 B.C.). He sets down basic acupuncture theory, philosophy, and principles.

The earliest known bronze acupuncture status was cast in 1027 A.D.. This model was used for teaching and for testing. It was accompanied by an illustrated manual that carved in stone. Students made ink rubbings of the manual in order to have a copy for their reference. Later models included the names of the acupuncture points, and also showed the Meridians. The ancient Chinese realized that acupuncture was also very effective on animals, and thus teaching models were created for the cow, horse and dog.

There is a traditional story about the origins of acupuncture techniques. A woman’s husband died. In ancient China, pallbearers would have to carry the body around the house three times. On the third time, they bumped this poor fellow’s foot on a sharp corner, and suddenly the corpse revived and sat up! Apparently, the blow to the acupuncture point (Kidney Channel of Food) had revived him from a coma. His health was pretty good until 3 years later when he died again. When the pallbearers came, his wife, who apparently had gone through her mourning the first time, was sure to tell the pallbearers, "And this time be very careful you don't hit his foot on any corners!"

Theory of the Meridians

The theory of Meridians corners the study of the physiology and pathology of the channels and collaterals and their mutual relations. Meridians are invisible three-dimensional pathway that circulates Qi through the body. It is an essential part of the basic theory of TCM, as the theory of Yin-Yang, Five Elements and Zang-Fu. It forms the basis of all clinical treatment of TCM, especially acupuncture, maxibustion and massage.

Qi travels along Meridians. Each pathway is associated with a particular physiological system and internal organ. Acupuncture allows Qi to flow to areas where it is deficient and away from where it is in excess. If Qi is blocked or obstructed in its flow, pain will occur. TCM holds that Meridians are distributed over the whole body.

The system Meridians consist of twelve regular channels, including three Yin channels of the head and foot and three Yang channels of the head and foot, the eight extra Channels, and all channels have one reticular branch conduit each.
The twelve channels:

<table>
<thead>
<tr>
<th>Three Yin Channels of Hand</th>
<th>The Lung Channel of Hand – Taiyin</th>
</tr>
</thead>
<tbody>
<tr>
<td></td>
<td>The Pericardium Channel of Hand – Jueyin</td>
</tr>
<tr>
<td></td>
<td>The Heart Channels of Hand - Shaoyin</td>
</tr>
<tr>
<td>Three Yang Channels of Hand</td>
<td>The large Intestine Channel of Hand – Yangming</td>
</tr>
<tr>
<td></td>
<td>The Triple Warmer Channel of Hand – Shaoyang</td>
</tr>
<tr>
<td></td>
<td>The Small Intestine Channel of Hand - Taiyang</td>
</tr>
<tr>
<td>Three Yin Channels of Foot</td>
<td>The Spleen Channel of Foot – Taiyin</td>
</tr>
<tr>
<td></td>
<td>The Liver Channel of Foot – Jueyin</td>
</tr>
<tr>
<td></td>
<td>The Kidney Channel of Foot - Shaoyin</td>
</tr>
<tr>
<td>Three Yang Channels of Foot</td>
<td>The Stomach Channel of Foot – Yangming</td>
</tr>
<tr>
<td></td>
<td>The Gall Bladder Channel of Foot – Shaoyang</td>
</tr>
<tr>
<td></td>
<td>The Urinary Bladder Channel of Foot - Taiyang</td>
</tr>
</tbody>
</table>

- Hand: the channels starting from or terminating at the hand
- Foot: the channels starting from or terminating at the foot
- Yin: the channels running in the medial aspect of extremities
- Yang: the channels running in the lateral aspect

As the channels differ in their running courses and pertaining organs, doctors can draw the location of pathological changes by tracing the channel or organ. For example, headache may be diagnosed in terms of distributing of the channels on the head: the pain in the forehead is mostly probably caused by Yangming Channel disturbance; migraine by Shaoyang Channel disturbance; pains of the back of the head and neck by Taiyang Channel disturbance; and pain of the top of the head by Jueyin Channel disturbance.

Theory of the Meridians has long been widely applied to direct clinical treatment, in particular, acupuncture, moxibution, massage, and herbal prescription. For instance, Point Zusanzi (S36) of the Stomach Channel of Foot should be selected for the treatment of stomachache; Point Qimin (Liv 14) of the Liver Channel of Foot should be punctured for curing liver disease. The selection of regions of message is also based on this theory.

**Acupuncture Therapy**

Qi (vital energy) and blood circulate in the body through a system of channels called Meridians, connecting internal organs with external organs or tissues. If there is imbalance in Yin and Yang, then the flow of Qi along the Meridians is interrupted and the body becomes sick. By stimulating certain points of the body surface reached by meridians through needling, the flow of Qi and blood can be regulated and diseases are thus treated. These stimulation points are called acupuncture points, or acupoints.

Acupuncture points reside along the Meridians near the body's surface, where Qi can be manipulated by the insertion of acupuncture needles. More than 300 main points are the ones recognized most useful in treating diseases and pain. Each point has its own predictable therapeutic effect. For example, the point Hegu (LI 4), located between the first and second metacarpal bones, can reduce pain in the head and mouth. The point
Shenmen (HT 7), located on the medial end of the transverse crease of the wrist, can induce tranquilization. And placing needles in the head, hands and feet may treat a headache, because the Meridians run throughout the body.

Acupuncture needles are made of stainless steel, very thin, smooth and flexible, and vary in length from half an inch to 3 inches. At 0.2 mm wide (about the thickness of a human hair), an acupuncture needle is usually barely felt as it is gently inserted into the body. Sharp, sterile, and single-use, modern acupuncture needles usually leave no trace—no blood, bruises, or holes. Acupuncture can relieve spasmed muscles, pain, cramps, or other problems where massage, surgery, drugs, and even time seem powerless to heal.

In acupuncture clinics, the practitioner first selects appropriate acupoints along different Meridians based on identified health problems. Then very fine and thin needles are inserted into these acupoints. If the point is correctly located and the required depth reached, the patient will usually experience a feeling of soreness, heaviness, numbness and distention. The needles are usually left in situ for 15-30 minutes. During this time the needles may be manipulated to achieve the effect of tonifying the Qi by lifting, thrusting, twisting and rotating, according to treating specifications. Needling may also be activated by electrical stimulation, a procedure usually called electro-acupuncture, in which manipulations are attained through varying frequencies and voltages.

The effectiveness of an acupuncture treatment is strongly dependent upon an accurate diagnosis. The needling skills and techniques of the practitioner will also influence greatly the effectiveness of the outcome. Acupuncture can be remarkably effective in many conditions, not only for long-term chronic problems, but also for the approach with acute diseases.

Moxibustion is a heat therapy that is usually combined with acupuncture. Acupuncture in Chinese term is really "Acupuncture & Moxibustion." Moxibustion is the process where moxa sticks, made of dry moxa leaves (Artemisia vulgaris), is ignited and held about an inch above the specific acupuncture points of patients' skin. Moxibustion is most commonly used to expel cold and damp or to tonify the Qi and blood. A single treatment of moxibustion usually lasts 10-15 minutes. Needle-warming moxibustion combines needling and moxibustion by attaching a moxa stub (about 2 cm long) to an inserted needle. This method enhances the effects of needling and is often used to treat chronic rheumatism and rheumatoid arthritis.

For helping to understand the healing results of acupuncture, recent research shows that acupuncture reliably stimulates the release of significant amounts of endorphins, the body's natural painkiller. Acupuncture has been shown to favorably alter blood pressure and circulation, to stimulate the immune system, relax spasmed muscles, trigger the release of anti-inflammatory compounds, and more. The body is an incredibly complex mechanism, and has an amazing capacity for self-repair. Acupuncture can probably best be seen as an aid to trigger the body's self-repair systems when they are not functioning optimally.
Lesson 4 Acupuncture

The History of Acupuncture

The history of acupuncture is much longer than the needles are. Most scholars agree that stone probes, found in prehistoric Chinese caves and tombs, were the original acupuncture/acupressure instruments. Such stone probes date back to prehistory, over 5000 years ago. Acupuncture using needles and the systematized Meridians is traceable to the Yellow Emperor’s Inner Classic (Huang Di 2697 B.C.). He sets down basic acupuncture theory, philosophy, and principles.

The earliest known bronze acupuncture status was cast in 1027 A.D.. This model was used for teaching and for testing. It was accompanied by an illustrated manual that carved in stone. Students made ink rubbings of the manual in order to have a copy for their reference. Later models included the names of the acupuncture points, and also showed the Meridians. The ancient Chinese realized that acupuncture was also very effective on animals, and thus teaching models were created for the cow, horse and dog.

There is a traditional story about the origins of acupuncture techniques. A woman’s husband died. In ancient China, pallbearers would have to carry the body around the house three times. On the third time, they bumped this poor fellow’s foot on a sharp corner, and suddenly the corpse revived and sat up! Apparently, the blow to the acupuncture point (Kidney Channel of Food) had revived him from a coma. His health was pretty good until 3 years later when he died again. When the pallbearers came, his wife, who apparently had gone through her mourning the first time, was sure to tell the pallbearers, "And this time be very careful you don’t hit his foot on any corners!"

Theory of the Meridians

The theory of Meridians corners the study of the physiology and pathology of the channels and collaterals and their mutual relations. Meridians are invisible three-dimensional pathway that circulates Qi through the body. It is an essential part of the basic theory of TCM, as the theory of Yin-Yang, Five Elements and Zang-Fu. It forms the basis of all clinical treatment of TCM, especially acupuncture, maxibustion and massage.

Qi travels along Meridians. Each pathway is associated with a particular physiological system and internal organ. Acupuncture allows Qi to flow to areas where it is deficient and away from where it is in excess. If Qi is blocked or obstructed in its flow, pain will occur. TCM holds that Meridians are distributed over the whole body. They are linked with each other and connect the superficial, interior, upper and lower portions of the human body, making the body an organic whole.

The system Meridians consist of twelve regular channels, including three Yin channels of the head and foot, and three Yang channels of the head and foot; the eight extra
Channels; and all channels have one reticular branch conduit each.

The twelve channels:

| Three **Yin** Channels of Hand | The Lung Channel of Hand – *Taiyin*  
The Pericardium Channel of Hand – *Jueyin*  
The Heart Channels of Hand - *Shaoyin* |
| Three **Yang** Channels of Hand | The large Intestine Channel of Hand – *Yangming*  
The Triple Warmer Channel of Hand – *Shaoyang*  
The Small Intestine Channel of Hand - *Taiyang* |
| Three **Yin** Channels of Foot | The Spleen Channel of Foot – *Taiyin*  
The Liver Channel of Foot – *Jueyin*  
The Kidney Channel of Foot - *Shaoyin* |
| Three **Yang** Channels of Foot | The Stomach Channel of Foot – *Yangming*  
The Gall Bladder Channel of Foot – *Shaoyang*  
The Urinary Bladder Channel of Foot - *Taiyang* |

- **Hand:** the channels starting from or terminating at the hand  
- **Foot:** the channels starting from or terminating at the foot  
- **Yin:** the channels running in the medial aspect of extremities  
- **Yang:** the channels running in the lateral aspect

The *Meridians* have a direct bearing on the occurrence progress of diseases. If a channel is in functional disorder, it is apt to be attacked by exogenous factors; then the exogenous factors will further intrude into the internal organs along the channels. As the channels differ in their running courses and pertaining organs, doctors can draw the location of pathological changes by tracing the channel or organ during the diagnosis. For example, Pains in the hypochondrium probably indicate that the trouble lies in the liver of gall bladder, because the hypochondrium is the region where Liver Channel of Foot – *Jueyin* and the Gall Bladder Channel of Foot – *Shaoyang* running. Another example, headache may be diagnosed in terms of distributing of the channels on the head: the pain in the forehead is mostly probably caused by *Yangming* Channel disturbance; migraine by *Shaoyang* Channel disturbance; pains of the back of the head and neck by *Yaiyang* Channel disturbance; and pain of the top of the head by *Jueyin* Channel disturbance.

Theory of the *Meridians* has long been widely applied to direct clinical treatment, in particular, acupuncture, moxibution, massage, and herbal prescription. For instance, “the method of selecting points along the channels” is a good example. To be more specific, *Point Zusanli* (S36) of the Stomach Channel of Foot – *Yangming* should be selected for the treatment of stomachache; *Point Qimin* (Liv 14) of the Liver Channel of Foot – *Jueyin* should be punctured for curing liver disease. The selection of regions of message is also based on this theory.

**Acupuncture Therapy**

As we already know, the practice of acupuncture is based on the theory of *Meridians*. According to this theory, *Qi* (vital energy) and blood circulate in the body through a
system of channels called **Meridians**, connecting internal organs with external organs or tissues. If there is imbalance in **Yin** and **Yang**, then the flow of **Qi** along its channels or **Meridians** is interrupted and the body becomes sick. By stimulating certain points of the body surface reached by meridians through needling, the flow of **Qi** and blood can be regulated and diseases are thus treated. These stimulation points are called acupuncture points, or acupoints.

Acupuncture points reside along the **Meridians** near the body's surface, where **Qi** can be manipulated by the insertion of acupuncture needles. It is no coincidence that there are 12 **Meridians** and about 365 main points. The Chinese calendar is still known for its astronomical accuracy. Chinese medicine is an incredible merging of theory and experience, a poem of nature and change. Of course there are more than 365 points on the body, but the 365 main points taught in acupuncture are the ones found most useful in treating diseases and pain. Each point has its own predictable therapeutic effect. For example, the point Hegu (LI 4), located between the first and second metacarpal bones, can reduce pain in the head and mouth. The point Shenmen (HT 7), located on the medial end of the transverse crease of the wrist, can induce tranquillization. Problems can be addressed by needling points close to and distant from the problem being treated, because the **Meridians** run throughout the body. For example, placing needles in the head, hands and feet may treat a headache.

Acupuncture needles are made of stainless steel, very thin, smooth and flexible, and vary in length from half an inch to 3 inches. At 0.2 mm wide (about the thickness of a human hair), an acupuncture needle is usually barely felt as it is gently inserted into the body. Sharp, sterile, and single-use, modern acupuncture needles usually leave no trace---no blood, bruises, or holes. However, don't let the smallness of the needles make you think that acupuncture doesn't have big results! Often acupuncture can relieve spasmed muscles, pain, cramps, or other problems where massage, surgery, drugs, and even time seem powerless to heal.

In acupuncture clinics, the practitioner first selects appropriate acupoints along different **Meridians** based on identified health problems. Then very fine and thin needles are inserted into these acupoints. The choice of needle is usually determined by the location of the acupoint and the effects being sought. If the point is correctly located and the required depth reached, the patient will usually experience a feeling of soreness, heaviness, numbness and distention. The manipulator will simultaneously feel that the needle is tightened. The needles are usually left in situ for 15-30 minutes. During this time the needles may be manipulated to achieve the effect of tonifying the **Qi**. Needle manipulations are generally involved with lifting, thrusting, twisting and rotating, according to treatment specifications for the health problem. Needling may also be activated by electrical stimulation, a procedure usually called electro-acupuncture, in which manipulations are attained through varying frequencies and voltages.

The effectiveness of an acupuncture treatment is strongly dependent upon an accurate Chinese medical diagnosis. The needling skills and techniques of the practitioner will also influence greatly the effectiveness of the outcome. Acupuncture can be remarkably
effective in many conditions, but in the West, patients often use acupuncture as the last option for their long-term chronic problems. Therefore we sometimes see the treatment as slow and in some cases of marginal benefit. With the gradual establishment of acupuncture as the treatment of choice for many people, the effectiveness of the approach with acute as well as with more chronic conditions is being recognized.

**Moxibustion** is a heat therapy that is part of Chinese Medicine. It is usually seen as an adjunct therapy to acupuncture. In fact, the Chinese term for acupuncture is really "Acupuncture & Moxibustion." Moxibustion is the process where moxa sticks, made of dry moxa leaves (Artemisia vulgaris) is ignited and held about an inch above the patient's skin over specific acupuncture points. Moxa is available in a loose form that can be used for making moxa cones. Alternatively, moxa is packed and rolled in a long stick like a large cigar, about 15-20 cm long and about 1-2 cm in diameter. The purpose of this process is to warm the **Qi** and blood in the channels. Moxibustion is most commonly used when there is the requirement to expel cold and damp or to tonify the **Qi** and blood. A single treatment of moxibustion usually lasts 10-15 minutes. Needle-warming moxibustion combines needling and moxibustion by attaching a moxa stub (about 2 cm long) to an inserted needle. This method enhances the effects of needling and is often used to treat chronic rheumatism and rheumatoid arthritis.

While scientists openly admit that acupuncture has many unknown ways of working, they have agreed on several things that help to understand the healing results of acupuncture. Much of the research has dealt with endorphins and enkephalins, the body's natural painkillers. Acupuncture reliably stimulate the release of significant amounts of endorphins. Acupuncture has been shown to favorably alter blood pressure and circulation, to stimulate the immune system, relax spasmed muscles, trigger the release of anti-inflammatory compounds, and more. The body does have an energy field and is dependent upon natural electricity for the operation of the nervous system, heart, and other organs.

The body is an incredibly complex mechanism, and has an amazing capacity for self-repair. Acupuncture can probably best be seen as an aid to trigger the body's self-repair systems when they are not functioning optimally. Whether it is seen through the natural metaphors of the Chinese philosophy, or the brain scans of the modern researchers, acupuncture is an amazingly subtle, elegant, and effective therapy which aids the body to heal itself.
Listening and Reading Guide

The History of Acupuncture

1. Stone probes
2. Needles
3. Huang Di
4. Earliest model

The Theory of Meridians

1. What is Meridians?
2. Where is Meridians?
3. Qi
4. The twelve channels
5. Meridians apply to ___________?

Acupuncture

1. What is acupoints? Where are they? How many are they?
2. Could you describe acupuncture needles?
3. Could you give us the procedure of practicing acupuncture?
4. What feeling should have when patients are treated?
5. What kinds of diseases can be treated by acupuncture?
6. What is called moxibustion?
7. How moxibustion is performed?
8. What is needle-warming moxibustion?
Fig. 1 The Lung Channel of Hand-Taiyin

Note: The unbroken line shows the channel with points.
      The broken line shows the internal connections of the channel without points.

Fig. 2 The Large Intestine Channel of Hand-Yangming

注: 实线示本经有穴通路，虚线示本经无穴通路。
Fig. 3 The Stomach Channel of Foot-Yangming

Fig. 4 The Spleen Channel of Foot-Taiyin
Fig. 5 The Heart Channel of Hand-Shaoyin
图 5 手少阴心经

Fig. 6 The Small Intestine Channel of Hand-Taiyang
图 6 手太阳小肠经
Fig. 7 The Urinary Bladder Channel of Foot-Taiyang
图 7 足太阳膀胱经

Fig. 8 The kidney Channel of Foot-Shaoyin
图 8 足少阴肾经
Fig. 9 The Pericardium Channel of Hand-Jueyin

Fig. 10 The Triple Warmer Channel of Hand-Shaoyang
Fig. 11 The Gall Bladder Channel of Foot-Shaoyang
图11 足少阳胆经

Fig. 12 The Liver Channel of Foot-Jueyin
图12 足厥阴肝经
Acupuncture Photos

Acupuncture Model

Meridians

Acupuncture Practice
A patient receives acupuncture on back for chronic pain following a car crash 15 years ago. This was a brief demonstration treatment, yet provided the greatest pain relief since the accident.
<table>
<thead>
<tr>
<th>Beginner</th>
<th>Intermediate</th>
<th>Advanced</th>
</tr>
</thead>
<tbody>
<tr>
<td>Probe</td>
<td>instrument</td>
<td></td>
</tr>
<tr>
<td>prehistoric</td>
<td>systematize</td>
<td></td>
</tr>
<tr>
<td>bronze</td>
<td>reference</td>
<td></td>
</tr>
<tr>
<td>status</td>
<td>corpse</td>
<td></td>
</tr>
<tr>
<td>cast</td>
<td>revive</td>
<td></td>
</tr>
<tr>
<td>meridian</td>
<td>coma</td>
<td></td>
</tr>
<tr>
<td>massage</td>
<td>collateral</td>
<td></td>
</tr>
<tr>
<td>obstruct</td>
<td>therapeutic</td>
<td></td>
</tr>
<tr>
<td>reticular</td>
<td>metacarpal</td>
<td></td>
</tr>
<tr>
<td>conduit</td>
<td>transverse</td>
<td></td>
</tr>
<tr>
<td>forehead</td>
<td>tranquilization</td>
<td></td>
</tr>
<tr>
<td>migraine</td>
<td>in situ</td>
<td></td>
</tr>
<tr>
<td>for instance</td>
<td>endorphin</td>
<td></td>
</tr>
<tr>
<td>stomachache</td>
<td>trigger</td>
<td></td>
</tr>
<tr>
<td>reside</td>
<td>optimal</td>
<td></td>
</tr>
<tr>
<td>manipulate</td>
<td></td>
<td></td>
</tr>
<tr>
<td>insertion</td>
<td></td>
<td></td>
</tr>
<tr>
<td>spasm</td>
<td></td>
<td></td>
</tr>
<tr>
<td>cramp</td>
<td></td>
<td></td>
</tr>
<tr>
<td>soreness</td>
<td></td>
<td></td>
</tr>
<tr>
<td>numbness</td>
<td></td>
<td></td>
</tr>
<tr>
<td>distention</td>
<td></td>
<td></td>
</tr>
<tr>
<td>thrust</td>
<td></td>
<td></td>
</tr>
<tr>
<td>twist</td>
<td></td>
<td></td>
</tr>
<tr>
<td>rotate</td>
<td></td>
<td></td>
</tr>
<tr>
<td>accurate</td>
<td></td>
<td></td>
</tr>
<tr>
<td>ignite</td>
<td></td>
<td></td>
</tr>
<tr>
<td>stick</td>
<td></td>
<td></td>
</tr>
<tr>
<td>stub</td>
<td></td>
<td></td>
</tr>
<tr>
<td>chronic</td>
<td></td>
<td></td>
</tr>
<tr>
<td>rheumatism</td>
<td></td>
<td></td>
</tr>
<tr>
<td>rheumatoid</td>
<td></td>
<td></td>
</tr>
<tr>
<td>arthritis</td>
<td></td>
<td></td>
</tr>
</tbody>
</table>
Assignment

1. All students review Lesson 4 Text at their levels.

2. All ELLs review Vocabulary sheet, confirm the definition and pronunciation, using dictionary if necessary.

3. Beginner ELLs choose 2 adjectives and 2 adverbs from lesson 4 text, and make total of 12 sentences using 3 different degrees of comparison of each adjective and adverb.

4. Intermediate ELLs write an essay of 300 words about Acupuncture Therapy.

5. Advanced ELLs search Internet and write an essay "Miredians, Qi and Acupuncture", require no less than 500 words.

6. Mainstream students write an essay "Acupuncture Therapy in America" 500 to 800 words. (www.google.com is a good reference)
### Sheltered ELL Strategies Checklist

<table>
<thead>
<tr>
<th>Sheltered Features</th>
<th>Present in Lesson</th>
</tr>
</thead>
<tbody>
<tr>
<td><strong>1. Contextualize Lesson</strong></td>
<td></td>
</tr>
<tr>
<td>1a. Visuals (Realia, Manipulatives, Gestures)</td>
<td>1</td>
</tr>
<tr>
<td>1b. Model (Instructions, Processes)</td>
<td>1</td>
</tr>
<tr>
<td>1c. Activate Background Knowledge</td>
<td>1</td>
</tr>
<tr>
<td>1d. Content and language Objectives</td>
<td>1</td>
</tr>
<tr>
<td><strong>2. Make Text Comprehensible</strong></td>
<td></td>
</tr>
<tr>
<td>2a. Graphic Organizer</td>
<td>1</td>
</tr>
<tr>
<td>2b. Develop Vocabulary</td>
<td>1</td>
</tr>
<tr>
<td>2c. Simplify Written Text</td>
<td>1</td>
</tr>
<tr>
<td><strong>3. Make Talk Comprehensible</strong></td>
<td></td>
</tr>
<tr>
<td>3a. Graphic Organizer; Listening Guides (checklists, etc.)</td>
<td>1</td>
</tr>
<tr>
<td>3b. Frame Main Ideas</td>
<td>1</td>
</tr>
<tr>
<td>3c. Pace Teacher’ Speech</td>
<td>1</td>
</tr>
<tr>
<td><strong>4. Engage: Opportunities of Output</strong></td>
<td></td>
</tr>
<tr>
<td>4a. Teacher Questioning and Response Strategies (wait time, etc)</td>
<td>1</td>
</tr>
<tr>
<td>Instructional Conversations; High-Order Thinking Skills</td>
<td>1</td>
</tr>
<tr>
<td>4b. Small Group Work (including information gap activities, grouping configurations)</td>
<td>1</td>
</tr>
<tr>
<td>4c. Meaningful, real-life activities (4 skills); Students as researchers</td>
<td>1</td>
</tr>
<tr>
<td><strong>5. Engage: Appropriate Language Proficiency Levels</strong></td>
<td></td>
</tr>
<tr>
<td>5a. Use questions appropriate for language levels</td>
<td>1</td>
</tr>
<tr>
<td>5b. Assign appropriate tasks for varying levels</td>
<td>1</td>
</tr>
<tr>
<td><strong>6. Literacy/Academic Development</strong></td>
<td></td>
</tr>
<tr>
<td>6a. Allow use of L1 for planning and conceptualization</td>
<td>1</td>
</tr>
<tr>
<td>6b. Lots of real oral and written language</td>
<td>1</td>
</tr>
</tbody>
</table>
Lesson 5
Lesson 5 Objectives

This lesson will learn and compare the differences between Traditional Chinese Medicine and Western Medicine. And we will invite a TCM physician and an acupuncture practitioner to our class to show us how they perform four methods of diagnosis, write a real prescription of herbal formulas, and manipulating acupuncture needles. And students can discuss any kind of questions about Chinese medicine with them.

A. Content Objectives

- All students will learn some basic knowledge of differences between TCM and Western Medicine.
- All students will learn the possibility of new health-care program to integrate TCM to Western Medicine.

B. Language Objectives

- All students will figure out the unknown vocabulary from the context.
- ELLs will learn main ideas finding and listening strategies, and are able to share the content concepts by group activities.
- ELLs will build up vocabulary at different levels, and are able to use academic vocabulary to engage in class activities for English development.

C. Materials

- Vocabulary sheet
- Venn diagram sheet.
### Lesson 5 Functional Chart

<table>
<thead>
<tr>
<th>Functions</th>
<th>Notions &amp; Topics</th>
<th>Keywords</th>
<th>Grammars</th>
</tr>
</thead>
<tbody>
<tr>
<td>Group Activities</td>
<td></td>
<td></td>
<td>The progressive tense of verb:</td>
</tr>
<tr>
<td>Reading comprehension</td>
<td>Differences between TCM and Western</td>
<td>TCM Western Medicine Comparison Integration</td>
<td>Verb be + ing</td>
</tr>
<tr>
<td>Discussion</td>
<td>Medicine</td>
<td></td>
<td>Present</td>
</tr>
<tr>
<td>Venn diagram</td>
<td></td>
<td></td>
<td>Past</td>
</tr>
<tr>
<td>Demonstration Model by</td>
<td>Acupuncture manipulation</td>
<td></td>
<td>Future</td>
</tr>
<tr>
<td>Chinese Doctors</td>
<td>Diagnosis and Prescription</td>
<td></td>
<td></td>
</tr>
</tbody>
</table>

*All functions are at beginner, intermediate and advanced levels, respectively. Advanced ELLs are able to represent text content and answering high-order questions more elaborately and emotionally. Grammars are for beginner ELLs only.*
Narrative

The original lesson was designed for adult community study, which includes mainstream students and English language learners (ELLs). This lesson will simply introduce **Integration of TCM to Western Medicine**. I modified my original lesson to use comprehensible input, such as frame main ideas, pace speech, simplify sentence structure. I also simplified the text to all levels of students’ proficiency, and provided supplementary materials such as vocabulary handout and Venn diagram. After last 4 lessons’ study, I believe that students have already got basic and general ideas about **History and Philosophy of Traditional Chinese Medicine**, and some knowledge of **Herbal Therapy** and **Acupuncture**, though the knowledge and concepts are still abstractive. In order to give students real-life sense and further recognition of TCM, I plan to invite a TCM physician and an acupuncture practitioner from Naturegene Herb Store (the owner is my friend) to join us our class.

A. Preparation

1. Clearly defined **content and language objectives** for students
   - Write on blackboard (*visuals*)
   - Read slow (*appropriate speech for proficiency level*)

2. **Supplementary materials**
   - Vocabulary sheet for each ELLs level (*vocabulary development*)
   - Venn diagram sheet (*make text comprehensible*)

3. **Adaptation of content**
   - Simplify text (*to all levels of students proficiency*)

B. Instruction

1. **Comprehensible input**
   - Frame main ideas, pace speech, simplify sentence structure (*make text comprehensible to all levels of students proficiency*)

2. **Strategies / Interactions / Practice**
   - Group discussion and Venn diagram to extract concepts (*support student understanding*)

C. Model and Demonstration

1. Performing four methods of diagnosis, and writing a real prescription of herbal formulas.

2. Showing acupuncture needles manipulation.
Revised lesson Plan

I. Initiation 10 min

1. Preparation
   • Teacher writes content and language objectives on blackboard before class.

2. Introduction (10 min)
   • Teacher reads objectives for students slow.
   • Teacher introduces class format: reading and listening lesson 5 text, and real show of acupuncture manipulation and diagnostic performance by Chinese doctors.

II. Main practice

1. Comparison of western and Eastern Medicine 20 min
   • Vocabulary sheet and Venn diagram sheet to students.
   • Random groups of 4-5 students.
   • Students individually read the text at his/her own levels, and higher-level students can help other students in groups. (10 min)
   • Students discuss the concepts and fill out the Venn diagram together in groups. (10 min)

2. Show time 60 min
   • Divide the whole class into two big groups.
   • Students watch acupuncture manipulation and diagnostic performance separately in two groups, and ask questions discuss with the doctor, teacher, and each other.
   • Switch the doctor and the show.

3. Teacher supporting
   • Teacher walks around during group activities to make sure that all students are engaged in the group activities.
   • Teacher acts as a recourse of student’s central activities, responding student’s questions, supporting keywords and key points to drive them reaching high-level thinking.

III. Unit Over
Original Lesson Plan

I. Initiation

- Teacher reads objectives for students.

II. Main practice

1. Text reading of Is your body a machine of garden?
   - Students read text individually.
   - Group discussion.
   - Each group has one student to represent what they learned.

2. Text listening
   - Teacher reads paragraph of Western and Eastern Medicine Compared, and students listen to.
   - Teacher asks questions for helping students to understand the content.

3. Text explanation
   - Teacher describes Integration of TCM to Western Medicine to students.

III. Conclusion

- Teacher reviews key vocabulary to students.
- Teacher reviews key content concepts to students.
Lesson 5 Integration of TCM to Western Medicine

Is your body a machine or garden?

In Western medicine, the body is viewed as a "machine." It works as parts that are replaced when they become worn out or break. In the Western world, reality is "matter." It is solid and it can be touched.

In TCM, by comparison, everything is described in terms of nature. For example, the body is viewed as a garden, and the health-care professional works as a "gardener" to maintain homeostasis of the garden. Traditional Chinese Medicine is a medical system that has enjoyed a 5000 year history in China. The objective of TCM is to return the body to its homeostatic balance.

Chinese Medicine consists of:

- Herbal therapy
- Acupuncture
- Dietary therapy
- Exercise
- Lifestyle management.

Western and Eastern Medicine Compared

That's the difference between Western medicine, and Chinese or Oriental medicine. Diagnosing the same patient with tremors in her hands, the Western doctor might perform tests to determine if there is a problem in the brain, a Parkinson's disease. However, a Chinese doctor would quickly know that the wind blowing in the acupuncture channels causes deficiency of blood, body fluids, or Qi energy disturbance.

As applied to Western medicine

<table>
<thead>
<tr>
<th>Yin</th>
<th>Yang</th>
</tr>
</thead>
<tbody>
<tr>
<td>Anatomy</td>
<td>Physiology</td>
</tr>
</tbody>
</table>

As applied to Chinese medicine

<table>
<thead>
<tr>
<th>Yin</th>
<th>Yang</th>
</tr>
</thead>
<tbody>
<tr>
<td>Blood</td>
<td>Qi energy</td>
</tr>
</tbody>
</table>

Integration of Traditional Chinese Medicine to Western Medicine

Same symptoms, same signs, same patient, Western medicine and Chinese medicine take very different ways to organize the information. Some believe that the greatest strength of Western Medicine is in its trauma care and therapies for acute problems, while Chinese medicine excels in the areas of chronic problems and preventive medicine. TCM can be seen to compensate for the weakness of modern medicine, and vice versa, a new health care paradigm, called the integrative East-West paradigm is proposed.
Lesson 5 Integration of TCM to Western Medicine

Is your body a machine or garden?

In Western medicine, the body is viewed as a "machine." It has working parts that are replaced as they become worn out or break. In the Western world, reality is "matter." It is solid and it can be touched. This view is established early in the training of Western medical health-care professionals. For example, the heart is described as a pump, and the nervous system is viewed as an elaborate telephone network.

In TCM, by comparison, everything is described in terms of nature. For example, the body is viewed as a garden, and health-care professionals are analogous to gardeners. As such, gardeners understand that if their garden receives too much water, it becomes soggy and the plants die. Too little water causes plants to wither. Too much shade will stunt growth, etc.

Traditional Chinese Medicine is a medical system that has enjoyed a 5000 year history in China. TCM believes that health is a result of mind and body homeostasis; disease arises due to hyper-functioning or hypo-functioning of the body systems. The objective of TCM is to return the body to its homeostatic balance.

Chinese Medicine consists of:

- Herbal therapy
- Acupuncture
- Dietary therapy
- Exercise
- Lifestyle management.

Western and Eastern Medicine Compared

That's the difference between Western medicine, and Chinese or Oriental medicine. Diagnosing the same patient with tremors in her hands, the Western doctor might perform tests to determine if there is a problem in the brain that gives rise to Parkinson's disease. Perhaps they would look to the spinal column and take MRI to exam. However, a practitioner of Chinese medicine would quickly know that the problem is wind blowing around in the acupuncture channels. Then they would seek to determine the cause of the internal wind, which could be a deficiency of blood, body fluids, or Qi energy. The Chinese doctors would look to the color and shape of the tongue and take the pulse on the wrist to determine the cause of the disease.

So same symptoms, same signs, same patient, Western medicine and Chinese medicine take very different ways to organize the information. Some believe that the greatest strength of Western Medicine is in its trauma care and therapies for acute problems,
while Chinese medicine excels in the areas of chronic problems and preventive medicine.

One concept that is central to Chinese medicine, while the scientific world is still struggling to accept is an internal substance that the Chinese call "Qi" (pronounced "chee", sometimes spelled "Chi"). In the West we could describe this as bioelectric energy. You can't look at it under a microscope, you can't detect it with any scientific instruments, and you can't isolate it from a substrate. This isn't to say that one cannot feel it, or see it, but these are intuitive human qualities that practitioners of Chinese medicine develop over years of practice. Many westerners can also perceive this Qi energy. Martial artists sometimes feel it as heat in the palms of their hands, or warm liquid moving through the body.

Another aspect of the difference between Chinese and Western medicine is Yin – Yang theory.

<table>
<thead>
<tr>
<th>As applied to Western medicine</th>
<th>As applied to Chinese medicine</th>
</tr>
</thead>
<tbody>
<tr>
<td>Yin</td>
<td>Yin</td>
</tr>
<tr>
<td>Yang</td>
<td>Yang</td>
</tr>
<tr>
<td>Anatomy</td>
<td>Blood</td>
</tr>
<tr>
<td>Physiology</td>
<td>Qi energy</td>
</tr>
</tbody>
</table>

**Integration of Traditional Chinese Medicine to Western Medicine**

Modern western medicine emphasizes a reductionism approach, which focuses on the physical and objective bases of disease. In contrast, TCM, a major component of complementary medicine, carries an emphasis on wellness, individuality, self-healing, and mind-body interaction. As the strength of TCM can be seen to compensate for the weakness of modern medicine, and vice versa, a new health care paradigm, called the integrative East-West paradigm is proposed.
Lesson 5 Integration of TCM to Western Medicine

Is your body a machine or garden?

In Western medicine, the body is viewed as a "machine." It has working parts that are replaced as they become worn out or break. In the Western world, reality is "matter." It is solid and it can be touched. This view is established early in the training of Western medical health-care professionals and is exemplified in many common mechanistic analogies to human body parts. For example, the heart is described as a pump, and the nervous system is viewed as an elaborate telephone network.

In TCM, by comparison, everything is described in terms of nature. For example, the body is viewed as a garden, and health-care professionals are analogous to gardeners. As such, gardeners understand that if their garden receives too much water, it becomes soggy and the plants die. Too little water causes plants to wither. Too much shade will stunt growth, etc. In TCM, the health-care professional works as a "gardener" to maintain homeostasis of the garden, and their patients are as integral parts of the Earth.

Traditional Chinese Medicine is a medical system that has enjoyed a 5000 year history in China. It is based on the principle of balance, which states: Health is a result of mind and body homeostasis; disease arises due to hyper-functioning or hypo-functioning of the body systems. The objective of TCM is to return the body to its homeostatic state in which neither the function nor the substance is out of balance.

Chinese Medicine consists of:

- Herbal therapy
- Acupuncture
- Dietary therapy
- Exercise
- Lifestyle management.

Western and Eastern Medicine Compared

There is the difference between Western medicine, and Chinese or Oriental medicine. Diagnosing the same patient with tremors in her hands, the Western doctor might perform tests to determine if there is a problem in the brain that gives rise to Parkinson's disease. Perhaps they would look to the spinal column to explain the neuromuscular problem, a brain lesion might be sought out with an MRI. However, a practitioner of Chinese medicine would quickly know that the problem is wind blowing around in the acupuncture channels. Then they would seek to determine the cause of the internal wind, which could be a deficiency of blood, body fluids, Qi energy. The practitioner of Chinese medicine would look to the color and shape of the tongue to determine what is deficient that is giving rise to the wind, they would feel the pulse on the wrist to determine a specific pulse quality that might lead one to a specific diagnosis.
So same symptoms, same signs, same patient, Western medicine and Chinese medicine take very different ways to organize the information. Some believe that the greatest strength of Western Medicine is in its trauma care and therapies for acute problems, while Chinese medicine excels in the areas of chronic problems and preventive medicine.

One concept that is central to Chinese medicine, while the scientific world is still struggling to accept is an internal substance that the Chinese call "Qi" (pronounced "chee", sometimes spelled "Chi"). In the West we could describe this as bioelectric energy. You can't look at it under a microscope, you can't detect it with any scientific instruments, and you can't isolate it from a substrate. This isn't to say that one cannot feel it, or see it, but these are intuitive human qualities that practitioners of Chinese medicine develop over years of practice. Many westerners can also perceive this Qi energy. Martial artists sometimes feel it as heat in the palms of their hands, or warm liquid moving through the body. It is the invisible substance in mountain air that clears the mind with just one deep breath.

Another aspect of the difference between Chinese and Western medicine is Yin-Yang theory.

<table>
<thead>
<tr>
<th>As applied to Western medicine</th>
<th>As applied to Chinese medicine</th>
</tr>
</thead>
<tbody>
<tr>
<td>Yin</td>
<td>Yin</td>
</tr>
<tr>
<td>Yang</td>
<td>Yang</td>
</tr>
<tr>
<td>Anatomy</td>
<td>Blood</td>
</tr>
<tr>
<td>Physiology</td>
<td>Qi energy</td>
</tr>
</tbody>
</table>

Integration of Traditional Chinese Medicine to Western Medicine

Modern western medicine emphasizes a reductionism approach, which focuses on the physical and objective bases of disease. In contrast, TCM, a major component of complementary medicine, carries an emphasis on wellness, individuality, self-healing, and mind-body interaction. As the strength of TCM can be seen to compensate for the weakness of modern medicine, and vice versa, a new health care paradigm, called the integrative East-West paradigm is proposed.
Lesson 5 Integration of TCM to Western Medicine

Is your body a machine or garden?

In Western medicine, the body is viewed as a "machine." It has working parts that are replaced as they become worn out or break. One 17th century physician even likened the body to a well-made clock. In the Western world, reality is "matter." It is solid and it can be touched. This view is established early in the training of Western medical health-care professionals and is exemplified in many common mechanistic analogies to human body parts. For example, the heart is described as a pump, the lungs are considered bellows and the nervous system is viewed as an elaborate telephone network.

In TCM, by comparison, everything is described in terms of nature. For example, the body is viewed as a garden, and health-care professionals are more closely analogous to gardeners than to craftsmen. As such, gardeners understand that if their garden receives too much water, it becomes soggy and the plants die. Too little water causes plants to wither. Too much shade will stunt growth, etc. In TCM, the health-care professional works as a "gardener" to maintain homeostasis of the garden, and their patients are considered to be an integral part of the Earth. Whatever befalls the Earth befalls us.

Traditional Chinese Medicine is a medical system that has enjoyed a 5000 year history in China. It is based on the principle of balance, which states: Health is a result of mind and body homeostasis; disease arises due to hyper-functioning or hypo-functioning of the body systems. The objective of TCM is to return the body to its homeostatic state in which neither the function nor the substance is out of balance.

Chinese Medicine consists of:

- Herbal therapy
- Acupuncture
- Dietary therapy
- Exercise
- Lifestyle management.

Western and Eastern Medicine Compared

That's the difference between Western medicine, and Chinese or Oriental medicine. Diagnosing the same patient with tremors in her hands, the Western doctor might perform tests to determine if there is a problem in the brain, that gives rise to Parkinson's disease. Perhaps they would look to the spinal column to explain the neuromuscular problem, a brain lesion might be sought out with an MRI. However, a practitioner of Chinese medicine would quickly know that the problem is that there is wind blowing around in the acupuncture channels. Then they would seek to determine the cause of the internal wind, which could be a deficiency of blood, body fluids, Qi energy or perhaps a high fever. The practitioner of Chinese medicine would look to the color and shape of the
tongue to determine what is deficient that is giving rise to the wind, they would feel the pulse on the wrist to determine a specific pulse quality that might lead one to a specific diagnosis that includes both the manifestations and cause.

So same symptoms, same signs, same patient, Western medicine and Chinese medicine take very different ways to organize the information. Some believe that the greatest strength of Western Medicine is in its trauma care and therapies for acute problems, while Chinese medicine excels in the areas of chronic problems and preventive medicine.

One concept that is central to Chinese medicine, while the scientific world is still struggling to accept is an internal substance that the Chinese call "Qi" (pronounced "chee", sometimes spelled "Chi"). In the West we could describe this as bioelectric energy. You can't look at it under a microscope, you can't detect it with any scientific instruments, and you can't isolate it from a substrate. This isn't to say that one cannot feel it, or see it, but these are intuitive human qualities that practitioners of Chinese medicine develop over years of practice. Many westerners can also perceive this Qi energy. Martial artists sometimes feel it as heat in the palms of their hands, or warm liquid moving through the body. It is the invisible substance in mountain air that clears the mind with just one deep breath.

Another aspect of the difference between Chinese and Western medicine is Yin—Yang theory. Everything in the universe can be described in terms of Yin or Yang. This is one of the underlying philosophies of Oriental Medicine.

<table>
<thead>
<tr>
<th>As applied to Western medicine</th>
<th>As applied to Chinese medicine</th>
</tr>
</thead>
<tbody>
<tr>
<td>Yin Anatomy</td>
<td>Yin Blood</td>
</tr>
<tr>
<td>Yang Physiology</td>
<td>Yang Qi energy</td>
</tr>
</tbody>
</table>

**Integration of Traditional Chinese Medicine to Western Medicine**

Modern western medicine emphasizes a reductionism approach, which focuses on the physical and objective bases of disease. In contract, TCM, a major component of complementary medicine, carries an emphasis on wellness, individuality, self-healing, and mind-body interaction. As the strength of TCM can be seen to compensate for the weakness of modern medicine, and vice versa, a new health care paradigm, called the integrative East-West paradigm is proposed.
Western and Eastern Medicine Comparison
# Vocabulary

<table>
<thead>
<tr>
<th>Beginner</th>
<th>Intermediate</th>
<th>Advanced</th>
</tr>
</thead>
<tbody>
<tr>
<td>integration</td>
<td>nervous</td>
<td>neuromuscular</td>
</tr>
<tr>
<td>comparison</td>
<td>elaborate</td>
<td></td>
</tr>
<tr>
<td>professional</td>
<td>soggy</td>
<td></td>
</tr>
<tr>
<td>homeostatic</td>
<td>wither</td>
<td></td>
</tr>
<tr>
<td>dietary</td>
<td>homeostasis</td>
<td></td>
</tr>
<tr>
<td>oriental</td>
<td>spinal column</td>
<td></td>
</tr>
<tr>
<td>tremors</td>
<td>MRI</td>
<td></td>
</tr>
<tr>
<td>Parkinson’s disease</td>
<td>bioelectric</td>
<td></td>
</tr>
<tr>
<td>trauma</td>
<td>microscope</td>
<td></td>
</tr>
<tr>
<td>acute</td>
<td>Intuitive</td>
<td></td>
</tr>
<tr>
<td>chronic</td>
<td>martial</td>
<td></td>
</tr>
<tr>
<td>preventive</td>
<td></td>
<td></td>
</tr>
<tr>
<td>compensate</td>
<td></td>
<td></td>
</tr>
<tr>
<td>vice versa</td>
<td></td>
<td></td>
</tr>
<tr>
<td>paradigm</td>
<td></td>
<td></td>
</tr>
<tr>
<td>Sheltered Features</td>
<td>Present in Lesson</td>
<td></td>
</tr>
<tr>
<td>--------------------------------------------------------</td>
<td>-------------------</td>
<td></td>
</tr>
<tr>
<td><strong>1. Contextualize Lesson</strong></td>
<td></td>
<td></td>
</tr>
<tr>
<td>1a. Visuals (Realia, Manipulatives, Gestures)</td>
<td>✓</td>
<td></td>
</tr>
<tr>
<td>1b. Model (Instructions, Processes)</td>
<td>✓</td>
<td></td>
</tr>
<tr>
<td>1c. Activate Background Knowledge)</td>
<td></td>
<td></td>
</tr>
<tr>
<td>1d. Content and language Objectives</td>
<td>✓</td>
<td></td>
</tr>
<tr>
<td><strong>2. Make Text Comprehensible</strong></td>
<td></td>
<td></td>
</tr>
<tr>
<td>2a. Graphic Organizer</td>
<td></td>
<td></td>
</tr>
<tr>
<td>2b. Develop Vocabulary</td>
<td>✓</td>
<td></td>
</tr>
<tr>
<td>2c. Simplify Written Text</td>
<td>✓</td>
<td></td>
</tr>
<tr>
<td><strong>3. Make Talk Comprehensible</strong></td>
<td></td>
<td></td>
</tr>
<tr>
<td>3a. Graphic Organizer; Listening Guides (checklists, etc.)</td>
<td>✓</td>
<td></td>
</tr>
<tr>
<td>3b. Frame Main Ideas</td>
<td>✓</td>
<td></td>
</tr>
<tr>
<td>3c. Pace Teacher’ Speech</td>
<td>✓</td>
<td></td>
</tr>
<tr>
<td><strong>4. Engage: Opportunities of Output</strong></td>
<td></td>
<td></td>
</tr>
<tr>
<td>4a. Teacher Questioning and Response</td>
<td></td>
<td></td>
</tr>
<tr>
<td>Strategies (wait time, etc)</td>
<td></td>
<td></td>
</tr>
<tr>
<td>Instructional Conversations; High-Order</td>
<td></td>
<td></td>
</tr>
<tr>
<td>Thinking Skills</td>
<td></td>
<td></td>
</tr>
<tr>
<td>4b. Small Group Work (including information gap activities, grouping configurations)</td>
<td>✓</td>
<td></td>
</tr>
<tr>
<td>4c. Meaningful, real-life activities (4 skills);</td>
<td>✓</td>
<td></td>
</tr>
<tr>
<td>Students as researchers</td>
<td></td>
<td></td>
</tr>
<tr>
<td><strong>5. Engage: Appropriate Language Proficiency Levels</strong></td>
<td></td>
<td></td>
</tr>
<tr>
<td>5a. Use questions appropriate for language levels</td>
<td></td>
<td></td>
</tr>
<tr>
<td>5b. Assign appropriate tasks for varying levels</td>
<td></td>
<td></td>
</tr>
<tr>
<td><strong>6. Literacy/Academic Development</strong></td>
<td></td>
<td></td>
</tr>
<tr>
<td>6a. Allow use of L1 for planning and conceptualization</td>
<td></td>
<td></td>
</tr>
<tr>
<td>6b. Lots of real oral and written language</td>
<td>✓</td>
<td></td>
</tr>
</tbody>
</table>
Original Lessons
Chinese Natural Herbs - Chinese Herbal Therapy - 1

Chinese Herbal Therapy

The following is a reference to the theory and practice of Traditional Chinese Medicine. This is used for the sole purpose of educating our customers in order for them to become knowledgeable consumers in the complex and extensive background of Chinese Herbal Therapy. This is only a small part of TCM and its theories. Please click on the sections in the outline below to read more about it.

A. Basic Characteristics of Traditional Chinese Medicine
   1. The Concept of the Organism as a Whole
      a. The Unity Within the Body
      b. The Unity Between Body and Nature
      c. The Guiding Function of the Concept of the Organism as a Whole
   2. Diagnosis and Treatment based on an Overall Analysis of Signs and Symptoms
   3. The Formation of the Theory of Yin and Yang
   4. The Content of the Theory of Yin and Yang
      a. Opposition and Interdependence of Yin and Yang
      b. The Waxing and Waning of Yin and Yang and the Transformation Between Yin and Yang
   5. Uses of the Theory of Yin and Yang in TCM
      a. Using Yin and Yang to Explain the Tissues and Structures of the Human Body
      b. Using Yin and Yang to Explain the Physiological Function of the Human Body
      c. Using Yin and Yang to Explain the Pathological Changes of the Human Body
      d. Using Yin and Yang to Diagnose and Treat Diseases

B. Theory of Five Elements (Page 2)

C. The Theory of Viscera (Internal Organs) (Page 3)

A. Basic Characteristics of Traditional Chinese Medicine
   1. The Concept of the Organism as a Whole

The term "organic whole" means the unity of the human body and its surroundings.
The human body is an organic whole itself and has close relations with its external surroundings. TCM is based on this relationship. This unity between the two is known as an organic whole.

a. The Unity Within the Body

Viscera, bowels, tissues, and other organs make up the human body. Each has their own physiological functions, which make up the life process of the body. The different functions are all related, supplementary, and conditional to each other, and therefore are unified with each other. These relationships are shared between the main five viscera through channels and collaterals: the heart, liver, spleen, lung, and kidney.

b. The Unity Between Body and Nature

As man lives in nature, he is influenced by the changes in nature. For example, as the climate changes within the four seasons, the normal pulse conditions change as well. With this fact, doctors have been able to relate certain diseases with the seasons. For example, epidemic febrile diseases are more likely to occur in the spring. People do physical exercises in order to avoid seasonal diseases.

TCM physicians have also observed relationships between diseases and the time of the day. Diseases may become milder or more severe depending on the whether it is early morning, late afternoon, or night. There are diseases that are mild in the morning and get worse by night. This is because the body has more vital energy, which overcomes the pathogenic factors. By nighttime, the body returns the vital energy to the organs, leaving the pathogenic factors to get stronger. There have been findings that show human pulse conditions, temperature, the amount of oxygen taken in, carbon-dioxide releases and the amount of hormone secreted have a pattern during the 24 hours of the day.

The theory of the circulation of Qi characteristics of TCM tells us that periodic changes of the climate, which come every 12 or 60 years, have an effect on the pathogenesis of the human body. In the cycle of sunspots, the radiation of sunlight effects the magnetic field, which in turn effects the physiology and pathology of the human body.

TCM believes that different geographical locations bring different effects on the human body. People living at a high altitude tend to live long lives, which may be due to the concentration of hydrogen ions at high altitudes.

c. The Guiding Function of the Concept of the Organism as a Whole

The concept of the human body as a whole and its relationship with nature gives TCM the basis for its development of medical methods of treating diseases. This lead to the belief that the appearance of the tongue can determine the health of the heart. A pale tongue indicates blood deficiency in the heart and a purple tongue shows blood stagnation of the heart. With this method, the key pathogenesis is determined.

Acupuncture is another example of methods of treating diseases based on the theories of TCM. Points and time for acupuncture are determined according to the relationship between channels, pulse, vital energy, and blood of the human on two sides. Time is also an important factor when taking herbal medicines. For example, Ten Jujube Decoction (Shi Zao Tang) is best when taken in the morning on an empty stomach, and insulin is best when taken at 4 p.m. There are reasons why the human body has such a precise time rhythm and regularity. Scholars have found that the human body has adapted and accustomed itself to the earth’s rotation, which occur every 24 hours. It has been proved that the nucleus suprachiasmaticus (SCH), epiphysis, pituitary bodies, and adrenal gland are structures that control the time rhythm and regularity. This shows that the concept of Tian Ren Xiang Ying (or the relevant adaptation of the human body to natural environment in TCM) has a scientific backing.
2. Diagnosis and Treatment Based on an Overall Analysis of Signs and Symptoms

The four methods of diagnosis of TCM, which are observation, listening, smelling, inquiring, pulse feeling and palpation, allow us to determine relevant information, signs, and symptoms. The analyzing of these findings is called "Bian Zheng". Determining the corresponding therapeutic method according the conclusion of the data received is called "Shi Zhi".

TCM physicians do not focus on the actual disease itself but rather the symptoms of the disease. Same symptoms are usually treated in similar ways. Some types of the cold are caused by wind and cold, which calls for strong sudorific drugs pungent in taste and warm in property, whereas some colds are caused by wind and heat and should be treated with mild diaphoretics that are pungent in taste and cool in property. This method is referred to as treating the same diseases with different methods. Sometimes different diseases have similar syndromes and are treated similarly. This is called treating different diseases with the same method.

Colleges of medicine and scientific research institutes are recognizing the essence of "Zheng", or the syndrome. They believe that "Zheng" is an extensive manifestation of the disorderly relations within the human body. Further development of this method would contribute to the advancement of modern natural sciences.

3. The Formation of the Theory of Yin and Yang

According to the theory, Yin and yang exists in all things. At first, Yin meant a place not having exposure to the sun, and yang described a place that had exposure to the sun. Now, Yin and yang represent two components that oppose each other. Their interactions and play against each other promote the occurrence, development, and transformation of things. They are used in reasoning things out while analyzing the things that occur in the world. It is believed, according to the Dao (the basic law in the natural world) that all things carry the two components of Yin and yang.

The theory of Yin and yang has an impact on the science of TCM, as it has promoted the development of the theoretical system of TCM.

4. The Content of the Theory of Yin and Yang

The five main components with the theory of Yin and yang are opposition, interdependence, relative waxing and waning, and transformation.

a. Opposition and Interdependence of Yin and Yang

Opposition refers to the idea that all things in the natural world contain two opposite components. The heaven is considered yang and earth is Yin; outside is yang and inside is Yin; day is yang and night in Yin; heat is Yang and cold is Yin.

Not only to they oppose each other, but Yin and Yang also depend on each other. Without the other, neither can exist. For example without outside, there would be no such thing as inside. This relationship of coexistence is referred to as interdependence. TCM holds that "functional movement" belongs to Yang, and "nourishing substance" is Yin. For example, if "nourishing substance" cannot be digested through "functional movement" of the kidneys, the kidneys would cease to move if "nourishing substance" is not provided.
b. The Waxing and Waning of Yin and Yang and the Transformation Between Yin and Yang

The opposition and interdependence of Yin and Yang help to explain the waxing and waning of the two. For example, while Yin wanes, Yang waxes, and vice versa. The changing of the seasons is a good example. The weather gets warm when winter gives way to spring, and hot when spring gives way to summer. These are times when Yin wanes and Yang waxes. However, the change between autumn and summer bring colder weather, which means Yin waxes and Yang wanes.

The transformation of Yin and Yang occur under certain conditions. For example, a patient suffering from a disease has a high fever, has a red complexion, and has a rapid pulse condition. All of a sudden, he feels calmer, his face is pale, and his pulse is almost cut off. This is an example of transformation between Yin and Yang.

The general rule in finding out if something is Yin or Yang is if something is excited, hot, moving, strong, bright, invisible, light, clear, upwards, and outwards it is characterized as Yang. All that are waning, restricted, cold, weak, dark, visible, heavy, downwards, and inwards are characterized by Yin. Yin and Yang property of things is not absolute, but relative, because of the intertransformation between Yin and Yang where Yin may transform into Yang and vice versa. Either characteristic of Yin or Yang can be divided into another pair of Yin and Yang. For example, day is characterized as Yang, but the period from dawn till noon is the Yang aspect of Yang, and the period from noon till dusk is the Yin aspect of Yang.

5. Uses of the Theory of Yin and Yang in TCM

Yin and Yang provided the basis for every aspect of TCM. It helps explain the structure of the human body and also helps to find diagnosis and treatment.

a. Using Yin and Yang to Explain the Tissues and Structures of the Human Body

The opposition and unity between Yin and Yang helps us understand the human body. The upper part of the body is described as Yang, while the lower part is described as Yin. When referring to the internal organs, the five viscera (heart, liver, spleen, lung and kidney) are Yin, because their function of preserving vital substances is stable. The six bowel organs (gallbladder, stomach, large intestine, small intestine, urinary bladder, and triple warmer) are Yang because their function of transmitting and digesting water and food make them active. The five viscera can be split up, making the heart and lung Yang because they are higher. Following this guideline will help to distinguish whether an organ is Yin or Yang: the function is Yang, while the substance is Yin; for channels and collaterals, the channels can be divided into Yin channels and Yang channels, the collaterals may also be divided into Yin and Yang collaterals; for the twelve channels, there are three Yang channels of the hand, three Yin channels of the hand, three Yang channels of the foot, and three Yin channels of the foot; for vital energy and blood, vital energy or Qi is Yang while blood is Yin.

b. Using Yin and Yang to Explain the Physiological Function of the Human Body

The coordinate, opposite, and unitedness of Yin (substance) and Yang (function) are what determines the physiological functions of the body. Yin and Yang are always is a state of balance. Without substance like blood, energy, and body fluid, there would be no source for functions. Yin and Yang must aid each other in order for life to continue. In TCM, "the divorce of Yin and Yang means the end of one's death.

c. Using Yin and Yang to Explain the Pathological Changes of the Human Body

The imbalance of Yin and Yang lead to a disease. For example, dominance of Yang
may lead to hyperfunction and heat manifestations. Dominance of Yin may lead to hypofunction or endogenous cold. Deficiency of each may also lead to different diseases. When one dominates over the other, both are involved and end up getting damaged. In this way, someone with hypofunction (a disease brought on by too much Yin) may have symptoms of hyperfunction (a disease brought on by too much Yang).

d. Using Yin and Yang to Diagnose and Treat Diseases

The knowledge that diseases are brought on by the imbalance on Yin and Yang gives doctors the ability to diagnose and treat that disease. The first step is to determine whether a disease is Yin or Yang. This can be accomplished by looking at the patient’s complexion. Bright patients have a Yang disease while a dark and gloomy complexion shows signs of a Yin disease. Another method is to listen to the patient’s voice. A loud and clear voice has a Yang characteristic while a low and weak voice has a Yin characteristic. Inquiring may also determine the type of disease. Those who have a fever, are thirsty, have constipation, and have a rapid pulse have characteristics of a Yang disease. Those who have a cold, do not feel thirsty, have loose stools, and have a slow pulse have characteristics of a Yin disease. Feeling the patient’s pulse is another method. Pulses that are floating, rapid, large, and slippery are of Yang characteristic. Pulses that are deep, slow, small, and rough are of Yin characteristic. The dominance of Yang leads to a Yang disease called asthenic heat syndrome. This can be cured with drugs of cold nature. The dominance of Yin leads to a Yin disease called cold-asthenia syndrome. Drugs of warming nature will treat it.

Deficiency of Yang is called deficiency-cold syndrome. Drugs of warm and invigorating nature will treat it. Deficiency of Yin is called asthenic heat syndrome. Drugs or nourishing Yin will treat it. Since the deficiency of one can damage the other, both the Yin and Yang of the human body must be replenished. Vital essence (Yin) should be restored as well as vital function (Yang).

TCM’s method of deciding which herbs to use in the treatment of disease comes from knowledge of the property, flavor, and function of different Chinese herbs. Herbs with sour, bitter, and salty tastes belong to Yin, while herbs with pungent, sweet, and bland tastes belong to Yang. Herbs with astringent and subsiding function belong to Yin, while herbs with dispersing, ascending and floating function belong to Yang. Diagnosis is based on whether the Yin or Yang dominates within a human body, or whether the Yin or Yang is weakened.

The following is a reference to the theory and practice of Traditional Chinese Medicine. This is used for the sole purpose of educating our customers in order for them to become knowledgeable consumers in the complex and extensive background of Chinese Herbal Therapy. This is only a small part of TCM and its theories. Please click on the sections in the outline below to read more about it.

A. Basic Characteristics of Traditional Chinese Medicine (Page 1)

B. Theory of Five Elements
1. The Formation of the Theory of Five Elements
2. The Content of the Theory of Five Elements
   a. Attribution of Thing in Light of the Theory of Five Elements
   b. Generation, Restriction, Subjugation and Reverse Restriction among the Five Elements
3. The Application of the Theory of Five Elements in TCM
   a. Explaining the Correlation between the Five Viscera
   b. Expounding Pathological Influence between the Five Viscera
   c. Diagnosing and Treating Diseases

C. The Theory of Viscera (Internal Organs) (Page 3)

1. The Formation of the Theory of Five Elements
   The five elements are wood, fire, earth, metal, and water. In the beginning, the Chinese only knew that the five elements were indispensable things for daily life. Afterwards, they learned the properties of the five elements and their relationship with each other, which gave an understanding the world. They are set at a constant motion of change, leading to the theory of the five elements or the doctrine of the five evolutive phases.

* Too *

2. The Content of the Theory of Five Elements
   a. Attribution of Thing in Light of the Theory of Five Elements
   Viscera, bowels, tissues, and other organs make up the human body. Each has their own physiological functions, which make up the life process of the body. The different
functions are all related, supplementary, and conditional to each other, and therefore are
unified with each other. These relationships are shared between the main five viscera
through channels and collaterals: the heart, liver, spleen, lung, and kidney

b. Generation, Restriction, Subjugation and Reverse Restriction Among the Five
Elements

Within the five elements, there exists the relationships of generation, restriction,
subjugate, and reverse restriction.

Generation can be explained as follows: wood generates fire, fire generates earth, earth
generates metal, metal generates water, and water generates wood. In a relationship, one
is the generator, and the other is being generated. The generator is referred to as the
mother, and the element being generated is referred to as the son. Wood is the mother of
fire and also the son of water.

Restriction can be explained as follows: wood restricts earth, earth restricts water, water
restricts fire, fire restricts metal, and metal restricts wood.

Generation and restriction are very important to the five elements. Without generation,
there would be no birth. Without restriction, elements would grow excessively.
Generation and restriction oppose each other yet depend on each other, creating a
balance.

With excessiveness of the five elements comes subjugation and reverse restriction.

Subjugation means when one element overpowers another, making it weak. For
example, if wood is in excess, metal, which normally would restrict wood, cannot
restrict it, and wood would restrict over earth, making earth weak.

Reverse restriction means when one element is in excess and has the ability to
overpower an element that normally would restrict the one in power. For example, wood
in excess would make metal have the inability to restrict it, and wood would then be able
to restrict metal, making it a reverse restriction. The relationships in reverse restriction
are the opposite of the relationships in normal restriction. Reverse restriction is harmful.

3. The Application of the Theory of Five Elements in TCM

The theory of five elements is used to explain the physiology and pathology of the
human body and to find diagnosis and treatment.

a. Explaining the Correlation between the Five Viscera

The generation relationships found within the five elements also apply to their
respective viscera. The vital essence of the kidney (water) nourishes the liver
(wood). The heart is similar to fire, the spleen is similar to earth, and the lung is similar
to metal.

The same correspondence between the five elements and the five viscera can be found
in restriction. For example, the lung (metal) extends and restrains the liver (wood). The
spleen (earth) transports, distributes, and transforms nutrients and may prevent the
overflow of water of the kidney.

b. Expounding Pathological Influence between the Five Viscera

Pathology of the human body can be explained through the five elements. Subjugation
and reverse restriction leads to harm. When there is lung trouble due to heart trouble, it is
described as fire subjugating metal. If the lung trouble is due to liver trouble, then it is
called wood reversely restricting metal. If it is due to kidney trouble, it is called an illness of a son organ involving the mother organ.

c. Diagnosing and Treating Diseases

The five elements not only relate to the five viscera but to colors (blue, red, yellow, white and black), voices (shouting, laughing, singing, crying, and moaning), five kinds of flavors (sour, bitter, sweet, acrid, and salty), and different pulse conditions. When diagnosing through observation, listening and smelling, inquiring, pulse feeling and palpation, the five elements comes in. For example, a person with a blue face and that prefers sour food may have liver disease. The person is blue because the wood (liver) subjugated earth (spleen).

For treatment, the health of the other viscera should be considered. According to the theory of five elements, when liver disease occurs, it may spread to the spleen, and so the Qi of the spleen should be replenished before it is harmed. If hypofunction is found in the son organ, the mother organ should be tonified.

In acupuncture and moxibustion, the points are found through the theory of five elements. They are chosen according to the law of generation, restriction, subjugation, and reverse restriction.

The theory of Yin and Yang is applied to two opposing components within one thing using the relations of opposition, interdependence, waxing and waning, and transformation. The theory of the five elements is applied to wood, fire, earth, water, and metal and their corresponding things using the laws of generation, restriction, subjugation, and reverse restriction. Both theories are often combined.
The following is a reference to the theory and practice of Traditional Chinese Medicine. This is used for the sole purpose of educating our customers in order for them to become knowledgeable consumers in the complex and extensive background of Chinese Herbal Therapy. This is only a small part of TCM and its theories. Please click on the sections in the outline below to read more about it.

A. Basic Characteristics of Traditional Chinese Medicine (Page 1)

B. Theory of Five Elements (Page 2)

C. The Theory of Viscera (Internal Organs)
   1. Five Viscera (Zang-organ)
      a. The Heart (and the Pericardium)
         - Controlling Blood Circulation
         - Taking Charge of Mental Activities
         - Sweat as the Fluid of the Heart
         - Having Relations with the Tongue and Face
         - Pericardium
      b. The Lung
         - Taking Charge of Qi
         - Operating the Qi of the Whole Body
         - Activating the flow of Qi, food essence and body fluid, clearing the inspired air and keeping it flowing downward and helping maintain normal water metabolism
         - Being associated with the Skin and Hair
         - Being a Delicate Organ leading up to the Larynx
      c. The Spleen
         - Transporting, Distributing, and Transforming Nutrients
         - Keeping Blood Circulating within the Vessels
         - Having Relationship with the Muscles, Limbs, and Lips
      d. The Liver
         - Smoothing and Regulating the Flow of Vital Energy and Blood
         - Storing and Regulating Blood
         - Having Relationship with Tendons, Nails and Eyes
      e. The Kidney
         - Storing the Essence of Life
C. The Theory of Viscera and Bowels

1. Five Viscera (Zang-organ)
   a. The Heart (and the Pericardium)

   The heart is located in the chest to the left. It is believed in TCM that the heart is the most important organ and controls the other viscera and bowels. The heart is divided into Yin and Yang. The Yin refers to the blood controlled by the heart. The Yang refers to the actual function, the heat, and Qi of the heart. The main functions of the heart are controlling blood circulation, taking charge of mental activities, sweat as the fluid of the heart, and having relations with the tongue and face.

   - Controlling Blood Circulation

   Blood vessels are the tubes in which blood is able to flow. They are linked to the heart, creating a closed system. TCM says that it is the Qi of the heart that keeps it beating and sending blood through blood vessels. When the Qi is sufficient, the heart can keep a normal rate and strength. The pulse of the heart tells you if the Qi is sufficient or not and whether or not the blood of the heart is sufficient. A weak and empty pulse shows deficiency of the Qi of the heart. A fine and weak pulse shows deficiency of the blood of the heart. A rough and rhythmic pulse shows decline of the blood of the heart.

   - Taking charge of Mental Activities

   TCM believes nervous activities like thinking depend on the functions of the heart. When the functions of the heart are normal, the person will have a healthy consciousness and healthy mental activities. Abnormalities, like insanity, may be brought on by my insufficiency of blood. Treatment is found through an analysis of the heart condition.

   - Sweat as the Fluid of the Heart

   Body fluid is the most important component of the blood and sweat comes from body fluid. TCM says that profuse sweating means the heart is using a lot of blood and Qi, which may result in palpitations and violent beatings of the heart. Too much sweating hurts the Yang of the heart, and a lot of body fluid is lost. Those who have a lack of Yin in the heart are likely to sweat at night.

   - Having Relations with the Tongue and Face

   TCM believes that the condition of the heart can be represented on the tongue and the face. Because the face has a lot of blood vessels, the face can show the condition of the heart. A bright and red face and tongue shows that the heart is functioning well. The face and tongue and pale and white if the heart is not functioning well. Stagnation of the heart can be represented in a face that is blue and a dark purple tongue. The hair can also show the health of the heart. Healthy hair shows a healthy heart.

   - Pericardium

   The pericardium is the protective tissue of the heart. External pathogenic factors, like a high fever, coma, and a red tongue mostly affect the pericardium before they effect the
heart.

)b. The Lung

The lungs are made up of two lobes and are located in the chest. It connects to the larynx, bronchi, and trachea. It has an opening in the nose. The lung is divided into the Yin of the lung (the material structure) and the Qi of the lung (the functions of the lung). The term "Yang of the lung" is rarely used.

- Taking Charge of Qi

The lungs exchange air between the interior and the exterior of the body. Exchanging carbon dioxide for oxygen enables the metabolism of the body to function smoothly. If the lungs are harmed by external pathogenic factors, breathing becomes difficult.

- Operating the Qi of the Whole Body

The lungs are responsible for the forming of "zong Qi" or pectoral energy. Inhaled air and food mix and accumulate in the chest to form zong Qi. Zong Qi leaves from the larynx and promotes the lung’s respiratory activities. It spreads through the body through heart channels and warms the viscera, bowels and tissues. The lungs control the ascending and the descending of the Qi of the body. If the lungs are not functioning properly, the ascending and descending of the Qi of the body is effected, and is shown in shortness of breath, tiredness, quiet voice, and drowsiness.

- Activating the flow of Qi, food essence and body fluid, clearing the inspired air and keeping it flowing downward and helping maintain normal water metabolism

The lung has the ability to activate the flow of Qi, food, and body fluid. This means that the lungs spread Qi, food, and body fluid throughout the body to nourish the body, warm the muscles, and nourish the skin and hair. When the lungs are not functioning well and are not cleaning the air taken in, the Qi of the lungs cannot spread throughout the body, and this shows in coughing, asthma, and a stuffy sensation in the chest. If the lungs are functioning properly, it is also able to spread water to the kidney and urinary bladder, thus smoothing the metabolism of water. If water does not go smoothly to the kidney and urinary bladder, it results in dysuria, edema, and phlegm-retention diseases.

The lungs have two functions of dispersing and descending that oppose and support each other. If the lungs cannot disperse, then the lungs cannot descend and vice versa. This relationship keeps normal airflow and Qi of the lungs. If this relationship is not functioning well, it shows in coughing, asthmatic breathing, stuffiness in the chest, and hypochondria distension.

- Being associated with the Skin and Hair

The lungs supply the skin and hair with body fluid they need in order to stay moist and bright. When the skin is healthy, it can defend the body from outside pathogenic factors. If the skin is not healthy, it results in profuse sweating and vulnerability to the common cold.

The nose is the opening to the lungs. It depends on the Qi of the lungs to keep breathing easy and to have a better sense of smell. When the lungs are not functioning well, the nose may be blocked, have watery discharge, or have hyposmia. The nose is also the opening for with bacteria can invade the lungs. Diseases like epidemic febrile pathogenic factors attack the lungs through the nose.

- Being a Delicate Organ leading up to the Larynx

The lung is very vulnerable to external air. When the lungs are harmed, the larynx is effected because both organs are connected to each other. Enough Qi results in a loud voice, while deficiency in Qi produces a low voice. Deficiency of Yin in the lung results in a hoarse voice and may even result in aphonia.
c. The Spleen

TCM's ideas of the spleen are different from that of western medicine. TCM says that the spleen is located in the middle portion of the body cavity and is the main organ of the digestive system. The spleen is divided into Yin (the material structure) and Yang (the function and heat). Qi of the spleen is the functions of the spleen. The spleen's functions are transporting, distributing, and transforming nutrients, keeping blood circulating within the vessels, and having relationships with the muscles, limbs, and lips.

- Transporting, Distributing, and Transforming Nutrients

TCM states that after going through the stomach, the stomach and the spleen digest food, and then it travels through the pylorus where it is sent to the small intestine to create waste. Food that is not waste is absorbed by the spleen, which spreads it to all parts of the body, keeping the five viscera nourished. The spleen produces Qi and blood by using water and nutrients it absorbs from food. If the spleen is not functioning properly, it is shown in lack of appetite, indigestion, fullness and distension in the epigastrium, loose stools, lassitude, loss of weight and other diseases.

The spleen also absorbs and transports water. If the spleen cannot absorb or transport water properly and retains water, it results in edema, dampness, and diarrhea. The spleen absorbs both food and water at the same time, and both functions are connected. For example, an abnormal function of one will lead to an abnormal function of the other.

- Keeping Blood Circulating within the Vessels

The spleen controls all the blood in the body and keeps it circulating normally within the vessels. If there is lack of Qi, the blood will not flow normally. When this happens, it results in blood in the stool, purpura, and uterine bleeding. To treat this, the spleen should be invigorated.

- Having Relationship with the Muscles, Limbs, and Lips

The spleen's function is to strengthen muscles and limbs by transforming food and distributing it to muscles and limbs. If the spleen is not functioning well, muscles will be thin and will feel weak. One can tell how healthy the spleen is by looking on the lips and mouth. A strong spleen results in good appetite, normal taste, and red lips. A weak spleen results in poor appetite, abnormal taste, and pale lips. An unhealthy spleen can also result in a sticky and sweet taste in the mouth, which can be treated with eupatorium.

The qi of the spleen sends nutrients from food upward where it can nourish the lungs and other internal organs. If the Qi of the spleen goes downward, it can result in diarrhea. The spleen works better when it is dry instead of damp. When the spleen is damp, it may not be able to transform food and transport nutrients throughout the body.

^ Top ^

d. The Liver

The liver is located in the upper right part of the abdomen. It is connected to the rest of the body through channels in the right and left side of the ribs. The main functions of the liver are smoothing and regulating the flow of vital energy and blood, storing and regulating blood, and having relations with tendons, nails and eyes.

- Smoothing and Regulating the Flow of Vital Energy and Blood

The liver is often compared to wood in TCM, as both trees and the liver tend to “spread out freely”. The liver’s function is to spread qi throughout the body freely. There are three ways in which the liver accomplishes this: regulating mind and mood, promoting digestion and absorption, and keeping qi and blood moving normally.

According to TCM, the heart and the liver control mental activities of humans. When the liver is functioning well, it is able to regulate the flow of vital energy and blood, which
contributes to mental healthiness, resulting in happiness, relaxation, and sensitivity. But when the liver does not function well, it results in anxiety, sighing, sadness, and belching. When the liver is in very bad health, it may result in dizziness, headache, insomnia, and nightmares during sleep.

The liver’s function of regulating the flow of energy in the body aids the spleen in distributing nutrients and water in the body, and therefore, contributes to good digestion. An unhealthy liver can affect the spleen negatively, resulting in poor appetite, belching, vomiting, and diarrhea. The liver’s function of regulating the flow of energy in the body effects the flow of qi. If the liver is not functioning well, the flow of qi is effected negatively, and it may result in pain in the chest or lower abdomen. Qi directly effects the circulation of blood, and so when the liver does not function well, the circulation of blood is obstructed, and it results in pains in the chest and lower abdomen, tumor, abnormal menstruation, dysmenorrhea, and amenorrhea.

- Storing and Regulating Blood

The liver stores and regulates the amount of blood. During sleep, when blood is not needed, most is stored in the liver. But during times of work and labor, the liver’s function is to supply the body with needed blood. The liver can store a lot of blood; it is believed the liver can store 55% of the body’s blood.

- Having Relationship with Tendons, Nails and Eyes

The tendons in the body depend on the liver to aid in distributing nutrients to them. When the tendons are not getting enough blood, it results in numbness in the legs and arms, sluggishness in tendons, and tremors of the hands and feet. TCM believes nails and tendons get nutrients from the same source, and that nails are connected to the liver. When the liver is healthy, the nails are hard and rosy. But when the liver is unhealthy, the nails are thin, withered, and deformed. TCM also believes the eyes are connected to the liver. An unhealthy liver may result in blurred vision, dry, sore, red, and swollen eyes. The liver is also connected to the lower abdomen and genitals. In treating these, the liver should be nourished.

- The Kidney

The kidney is located on either side of the spinal column. The main functions of the kidney are Storing the Essence of Life, Regulating water metabolism, and controlling and promoting inspiration.

- Storing the Essence of Life

There are two ways in storing the essence of life. The first is known as storing the congenital essence of life. It is given at birth and strengthened through food and nutrition. It can be transformed to Qi, and it is called the Qi of the kidney. The Qi of the kidney contributes to the growth, development, and replacement of the body, for example, the growth of teeth, the development of teeth, and the replacement of teeth. The body grows as the Qi is getting richer and richer. By the time the body reaches puberty, the Qi of the kidney is at its highest. It contributes to the development of sperm in boys and eggs and menstruation in girls. When the body is old, the Qi of the kidney is weaker, making reproductive capabilities weaker.

The second type of storing the essence of life is known as the acquired essence of life. It is derived from food essence, in which the spleen and the stomach transform it into acquired essence. It is then transported to the five viscera and six bowels. When there is not enough essence of life for the five viscera and the six bowels, the kidney will supply it with essence of life. Otherwise, the kidney stores the acquired essence of life. So, when any of the five viscera and the six bowels are not functioning correctly, the kidney needs to be nourished.

- Regulating Water Metabolism

The kidney maintains balance of the fluid in the body. Fluid in the body is responsible for
transporting nutrients to organs and tissues, and to aid in getting rid of waste. The kidney plays an important part in both functions. The kidney either releases water or retains needed water. When the kidney is functioning well, urination is normal. When it doesn’t function well, the kidney could release too much, causing diseases like polyuria and frequent urination. When the kidney does not release enough, it can lead to oliguria and edema.

- Controlling and Promoting Respiration

The kidney, along with the lungs, can aid in inhaling air. When the kidney is not functioning well, exhaling will occur more than inhaling, which can result in dyspnea and severe panting.

- Determining the Condition of the Bone and Marrow, Having its Manifestation in the Hair of the Head

The essence of life stored by the kidney can aid in making bone marrow. Bone marrow nourishes the bones. When the kidney is functioning well, bones are strong. When the kidney is weak, the bones are weak also. In babies, a weak kidney can result in underdeveloped bones.

The kidney also nourishes the teeth. A poor kidney can result in slow-growing, weak teeth, and the loss of teeth.

The essence of life can turn into blood, which nourishes the hair. When the kidney is functioning well, the hair is strong and shiny. Withered, balding, or gray hair can be a sign of a weak kidney.

- Having its Specific Openings in the Ears and the Two Yin Urinogenital Orifice and the Anus

A strong sense of hearing is a sign of a strong kidney. A poor kidney can result in a poor urinary bladder, resulting in abnormal urination. Deficiency of the kidney causes the large intestine to not function well, leading to constipation. Deficiency of yang in the kidney causes the spleen to not function correctly, leading to loose stools.

^ Top ^
What is acupuncture?

Acupuncture literally means "needle piercing," the practice of inserting very fine needles into the skin to stimulate specific anatomic points in the body (called acupoints or acupuncture points) for therapeutic purposes. Along with the usual method of puncturing the skin with the fine needles, the practitioners of acupuncture also use heat, pressure, friction, suction, or impulses of electromagnetic energy to stimulate the points. The acupoints (acupuncture points) are stimulated to balance the movement of energy (qi) in the body to restore health.

Acupuncture involves stimulating. In the past 40 years acupuncture has become a well-known, reasonably available treatment in developed and developing countries. Acupuncture is used to regulate or correct the flow of qi to restore health.

To really understand how acupuncture works, it is necessary to become familiar with the basics of Chinese philosophy. The philosophies of the Dao or Tao, yin and yang, the eight principles, the three treasures and the five elements are all fundamental to traditional Chinese acupuncture and its specific role in helping to maintain good health and a person's well-being.

Next Topic: The philosophy of the Dao
Acupuncture and Traditional Chinese Medicine:
The Philosophy of the Dao

Dao is often described as "the path" or "the way of life" in Traditional Chinese Medicine (TCM) and acupuncture, just as its counterpart in ancient India, Ayurveda. The laws of the Dao advocate moderation, living in harmony with nature and striving for balance. Ancient Chinese believed that moderation in all areas of life is essential to a long and fruitful life. We are "fueled" by three treasures: Qi or Chi (pronounced chee), Shen, and Jing. Chi is energy or vital substance, Shen is the spirit, and Jing is our essence. Qi is both the life force (or vital substance) and the organizing principle flowing through all things and establishing their interconnectedness. Chinese believe that every living thing (both human and non-human) has qi. In the body, qi is found in the heart and lungs in circulating blood and oxygen. Shen is the treasure that gives brightness to life and is responsible for consciousness and mental abilities. Sometimes it is compared to soul. Within the individual shen is manifested in personality, thought, sensory perception, and the awareness of self. Jing is responsible for growth, development and reproduction. Jing represents a person's potential for development (comparable to western concept of genetical inheritance). Chinese believed that everyone is born with a finite amount of Jing. As we go through life, we lose or consume our Jing little by little. Once we lose Jing, it cannot be replaced. It is gone for ever. We lose Jing if we live a wrong or careless living. But Jing can be preserved if we live in moderation. Acupuncture can reduce the loss of Jing.

Role of Acupuncturist in Traditional Chinese Medicine

According to the philosophy of Dao, the role of the acupuncturist is to restore your health and enable you to live a little closer to the Dao, thus preserving your Jing and living to a ripe old age. A number of factors can contribute to the depletion of Jing. Living a life of excess, drinking too much, excessive emotional reactions, working too hard, inappropriate sexual behavior, etc. all were believed to result in the depletion of Jing. Balance in all things was considered the key to good health and long life.
In order to increase their understanding of the Dao, the Chinese developed two concepts that together form the basis of Chinese thought: yin and yang and the more detailed system of the five elements.

Next Topic: Yin and Yang
Yin and Yang in Acupuncture and in Traditional Chinese Medicine (TCM)

The idea of harmony and balance are also the basis of yin and yang. The principle that each person is governed by the opposing, but complementary forces of yin and yang, is central to all Chinese thought. It is believed to affect everything in the universe, including ourselves.

Yin-Yang Symbol (Tai Chi symbol)

Traditionally, yin is dark, passive, feminine, cold and negative; yang is light, active, male, warm and positive. Another simpler way of looking at yin and yang is that there are two sides to everything - happy and sad, tired and energetic, cold and hot. Yin and yang are the opposites that make the whole. They cannot exist without each other and nothing is ever completely one or the other. There are varying degrees of each within everything and everybody. The tai chi symbol, shown above, illustrates how they flow into each other with a little yin always within yang and a little yang always within yin. In the world, sun and fire are yang, while earth and water are yin. Life is possible only because of the interplay between these forces. All of these forces are required for the life to exist. See the table below to understand the relationship between yin and yang.

<table>
<thead>
<tr>
<th>Yin Forces/Aspects</th>
<th>Yang Forces/Aspects</th>
</tr>
</thead>
<tbody>
<tr>
<td>Dark</td>
<td>Light</td>
</tr>
<tr>
<td>Moon</td>
<td>Sun</td>
</tr>
<tr>
<td>Water</td>
<td>Fire</td>
</tr>
</tbody>
</table>

http://www.holistic-online.com/Acupuncture/acp_yin_yang.htm
<table>
<thead>
<tr>
<th>Passive</th>
<th>Active</th>
</tr>
</thead>
<tbody>
<tr>
<td>Descending</td>
<td>Ascending</td>
</tr>
<tr>
<td>Female</td>
<td>Male</td>
</tr>
<tr>
<td>Contracting</td>
<td>Expanding</td>
</tr>
<tr>
<td>Cold</td>
<td>Hot</td>
</tr>
<tr>
<td>Winter</td>
<td>Summer</td>
</tr>
<tr>
<td>Interior</td>
<td>Exterior</td>
</tr>
<tr>
<td>Heavy</td>
<td>Light</td>
</tr>
<tr>
<td>Bone</td>
<td>Skin</td>
</tr>
<tr>
<td>Front</td>
<td>Back</td>
</tr>
<tr>
<td>Interior of Body</td>
<td>Exterior of body</td>
</tr>
</tbody>
</table>

The yin and yang is like a candle. Yin represents the wax in the candle. The flame represents the yang. Yin (wax) nourishes and supports the yang (flame). Flame needs the wax for its existence. Yang consumes yin and, in the process, burns brightly. When the wax (yin) is gone, the flame is gone too. Ying is also gone at that time. So, one can see how yin and yang depend on each other for their existence. You cannot have one without the other.

The body, mind and emotions are all subject to the influences of yin and yang. When the two opposing forces are in balance we feel good, but if one force dominates the other, it brings about an imbalance that can result in ill health.

One can compare the concept of yin and yang to the corresponding principle of tridoshas in Ayurveda, the ancient remedy from India. Ayurveda proposes that every person has vata, pitta and kapha. When these are balanced, there is the state of perfect health. When there are imbalances then there is disease.

One of the main aims of the acupuncturist is to maintain a balance of yin and yang within the whole person to prevent illness occurring and to restore existing health. Acupuncture is a yang therapy because it moves from the exterior to the interior. Herbal and nutritional therapies, on the other hand, are yin therapies, as they move from the interior throughout the body. Many of the major organs of the body are classified
as yin-yang pairs that exchange healthy and unhealthy influences.

Yin and yang are also part of the eight principles of traditional Chinese medicine. The other six are: cold and heat, internal and external, deficiency and excess. These principles allow the practitioner to use yin and yang more precisely in order to bring more detail into his diagnosis.

**Related Topic:** The philosophy of the Dao

**Next Topic:** The five elements
The Five Elements in Chinese Philosophy

The yin and yang philosophy was further refined into the system of the five elements to gain a deeper understanding of how the body, mind and spirit work and acupuncture.

The microcosm of the body is linked to the universe and is affected by the daily and seasonal cycles of nature. (Think about the seasonal affective disorder which manifests itself in winter or when the light is not sufficient). The individual and the world are changing all the time. But Chinese believe that these changes are occurring in certain order and in cycles. (We can think about these like our economic cycles or agricultural cycles. A period of growth is always followed by a period of stagnation or unemployment. In the stock market, a bull market is always followed by a bear market etc.) In the same way, a seed planted in spring blooms in summer, seeds itself in late summer to autumn, dies in winter, and a new seed grows again in spring. It is part of a never-ending cycle and each phase has its role to play in maintaining the balance of nature. The same processes of change occurs within the body. Cells grow and die to make way for new cells, and body systems depend upon each other in a similar way to the seasons, working together to ensure the balanced functioning of the body, mind and spirit and the healthy flow of life through the whole person.

Representation of the Five Elements

Chinese philosophy recognizes five distinct elements of cyclical change called water, wood, fire, earth, and metal. These five elements can be related to our four seasons (with a fifth late summer season) as shown in the table below. The elements can also be related to different colors, emotion, taste, voice and various organs. These can also be related to the selection of food and herbs. Notice the correspondence between the Chinese philosophy and the underlying Indian philosophy, which also classifies everything in the universe under earth, water, fire, air, and ether.

<table>
<thead>
<tr>
<th>Season</th>
<th>Element</th>
<th>Yin-Yang Phase</th>
<th>Yin Organ</th>
<th>Yang Organ</th>
<th>Energy Pattern</th>
<th>Color</th>
<th>Emotion</th>
<th>Taste</th>
<th>Voice</th>
</tr>
</thead>
<tbody>
<tr>
<td>Winter</td>
<td>Water</td>
<td>Full yin</td>
<td>Kidney</td>
<td>Urinary bladder</td>
<td>Conserved</td>
<td>Black</td>
<td>Fear</td>
<td>Salty</td>
<td>Groans</td>
</tr>
<tr>
<td>Spring</td>
<td>Wood</td>
<td>New yang</td>
<td>Liver</td>
<td>Gallbladder</td>
<td>Expansive</td>
<td>Green</td>
<td>Anger</td>
<td>Sour</td>
<td>Shouts</td>
</tr>
<tr>
<td>Summer</td>
<td>Fire</td>
<td>Full yang</td>
<td>Heart</td>
<td>Small Intestine</td>
<td>Culmination, completion</td>
<td>Red</td>
<td>Joy</td>
<td>Bitter</td>
<td>Laughs</td>
</tr>
<tr>
<td>Late Summer</td>
<td>Earth</td>
<td>yin-yang balance</td>
<td>Spleen</td>
<td>Stomach</td>
<td>Balance</td>
<td>Yellow</td>
<td>Sympathy</td>
<td>Sweet</td>
<td>Sings</td>
</tr>
</tbody>
</table>

Large | Contraction | Grief
Each person's physical and mental constitution can be described as a balance of the elements in which one or more may naturally dominate. The proportion of the elements in a person determines his or her temperament. Oriental medicine considers the ideal condition as one in which all the five elements are in balance or in harmony. Wood is said to be the mother of fire and the son of water. (Water allows wood to grow, wood provides fuel for the fire). Using these relationships one can describe all possible yin-yang imbalances within the body. The thrust of five element diagnosis is to isolate and treat the imbalanced element, because an imbalanced element is like a weak link in your energetic chain that can undermine the strength of your mind, body and spirit.

How the Five Elements are Manifested Internally andExternally

<table>
<thead>
<tr>
<th>Element</th>
<th>Universe</th>
<th>Individual</th>
</tr>
</thead>
<tbody>
<tr>
<td>Wood</td>
<td>Growing, flourishing, rooted yet pushing upward</td>
<td>Stirring, controlling, flexible strength, self-assured</td>
</tr>
<tr>
<td>Earth</td>
<td>Productive, fertile</td>
<td>Solid, stable, reliable, tenacious, grounded</td>
</tr>
<tr>
<td>Metal</td>
<td>Hard, structured, symmetric</td>
<td>Organized, substantial, strong, durable</td>
</tr>
<tr>
<td>Fire</td>
<td>Dry, hot, ascending</td>
<td>Dynamic, sparkling, enthusiastic</td>
</tr>
<tr>
<td>Water</td>
<td>Wet, cool, descending</td>
<td>Flowing, adaptable, plant</td>
</tr>
</tbody>
</table>

Related Topic:
1. The philosophy of the Dao
2. Yin and Yang

Next Topic: How the Imbalance of the Elements Affect Us?
Channels or Meridians in Acupuncture - The invisible Pathways of Qi

Chinese use the term "jing luo" which means, channels, conduit, meridian etc. According to acupuncture, these are the invisible channels through which qi circulates throughout the body. The acupuncture points (or holes as the Chinese term xue is more aptly translated means) are the locations where the qi of the channels rises close to the surface of the body. There are 12 main meridians, six of which are yin and six are yang and numerous minor ones, which form a network of energy channels throughout the body.

In acupuncture, each meridian is related to, and named after, an organ or function, the main ones are: the lung, kidney, gallbladder, stomach, spleen, heart, small intestine, large intestine, gall bladder, urinary bladder, san jiao (three heater) and pericardium (heart protector or circulation sex meridian).

There are also 8 extraordinary channels in acupuncture that are considered to be reservoirs supplying qi and blood to the twelve regular channels. These are believed to have a strong connection to the kidney. The meridians are shown in the figures.
Location of the meridians and acupoints (acupuncture points) in the body.

Dotted along these meridians are more than 400 acupuncture points, classified by WHO. (There may be as many as 2000 points in use for different treatments.) These are listed by name, number and the meridian to which they belong.

When Chi flows freely through the meridians, the body is balanced and healthy, but if the energy becomes blocked, stagnated or weakened, it can result in physical, mental or emotional ill health. An imbalance in a person’s body can result from inappropriate emotional responses such as: excess anger, over-excitement, self-pity, deep grief and fear. Environmental factors such as cold, damp/humidity, wind, dryness, and heat can also cause imbalance so as factors such as wrong diet, too much sex, overwork and too much exercise.

To restore the balance, the acupuncturist stimulates the acupuncture points that will counteract that imbalance. So, if you have stagnant Chi, he will choose specific points to stimulate it. If the Chi is too cold, he will choose points to warm it. If it is too weak, he will strengthen it. If it is blocked, he will unblock it, and so on. In this way, acupuncture can effectively rebalance the energy system and restore health or prevent the development of disease. The points that the practitioner chooses to stimulate may not necessarily be at the site of the symptoms.

Next Topic: How Does Acupuncture Work?
How Does Acupuncture Work?

Historically, acupuncture points were believed to be holes that allow entry into channels. These holes provide us gateways to influence, redirect, increase, or decrease body's vital substance, qi, thus correcting many of the imbalances. Many studies and research were directed since to understand the mechanism of acupuncture.

Effects of Acupuncture

Acupuncture has been shown to stimulate the immune system. It also has effects on circulation, blood pressure, rhythm and stroke volume of the heart, secretion of the gastric acid, and production of red and white cells. It also stimulates the release of a variety of hormones that help body to respond to injury and stress.

The Gate Control Theory of Pain

According to this theory, pain signals must pass through a number of high-traffic "gates" as they move from the area of injury upward through the spinal cord into the brain. Like a road or highway, these nerves can handle only a limited number of nerve signals at one time. The pain signals travels very slowly. We can generate other signals which move faster. The faster signals crowd out the slower ones because of the limited capacity of the nerves. (Remember the time sitting in traffic near a construction zone, where the two lanes merge into one. The fast cars on the merging lanes go further and merge ahead of the slower ones, making it nearly impossible for the slow traffic on the lane to move forward. Now think about the pain signals are the slow ones sitting there waiting for an opening to move through. If one can produce enough fast signals, it can effectively crowd out the pain signals.) Acupuncture generates competing stimulus and effectively blocks the slow pain signals from reaching the brain. The result: we never "experience the pain".

Electrical Theory of Pain

The body continually generates tiny but detectable electrical discharges. This electrical field influences the growth, maturation, and functioning of some types of cells. It is known that acupuncture points are concentrated in regions of...
low electrical resistance. Studies have shown that there is a correlation between the electromagnetic fields in the body and the channels or meridians. So, this electrical theory of acupuncture suggests that acupuncture works by influencing the body's electromagnetic fields. Acupuncture points have certain electrical properties, and stimulating these points alters chemical neurotransmitters in the body.

Next Topic: Clinical Trials