

The Exploration on the Pathogenesis and Treatment of Stroke based on "Qi-monism"

Xianling Ke¹, Furong Lv^{2*}, Zhenbei Zhao¹, Qinrui Liu¹

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

²Xi'an Hospital of Traditional Chinese Medicine, Xi'an 710021, Shaanxi, China

*Correspondence Author

Abstract: *On the basis of inheriting the "Four classics of traditional Chinese medicine", modern famous doctor Li Kelao combined and developed the thoughts of Huang Yuanyu, Peng Ziyi and Zheng Qinan, and put forward the academic theory of "Qi-monism", the author thinks that six qi is the realization of one Qi, and that the congenital kidney qi and the acquired stomach Qi are the root of each other. With the change of the population ageing and the way of production and life of the residents, the cerebrovascular disease of our country as a whole is on the rise and becoming younger. Modern medicine focuses on the cerebrovascular disease of thrombolytic drugs, thrombectomy, ischemic stroke treatment, brain tissue salvage strategies, risk analysis of intracranial hemorrhage, and imaging diagnostic techniques, in fact, it is important to explore new treatment methods that can relieve patients' suffering and protect them from disease. According to Li Ke's academic thought of Chinese medicine, this article will discuss the pathogenesis and treatment of stroke from the whole dynamic angle.*

Keywords: Qi-monism, Li Ke, Stroke, Pathogenesis, Therapeutic.

1. Introduction

Stroke, the Chinese medicine disease name is "stroke", meaning that the wind evil human disease, with hemiplegia, crooked mouth and trance as the main symptoms, the first name of the disease in the Yellow Emperor Neijing [1]. Its symptoms in the "Golden Chamber of Synopsis · Stroke history section disease pulse syndrome and treatment" has been described as early as: "The husband wind is a disease, when half of the body, or but the arm is not paralysed, this is arthralgia, the pulse is small and number, stroke." Before Tang and Song dynasties, the theory of "inner vacuity and evil", that is, the theory of "external wind", was often used. "Question · Wind theory" said: "The wind of the five viscera and six fu-organs of the Shu, also for the viscera of the wind, each into its portal, in which the wind is partial", "Question · Yin and Yang theory": "three Yang three Yin disease, for withered, flaccid, limbs do not lift." After Tang and Song dynasties, "internal wind" was often used as a basis for discussion. "Suq · Regulating the Scriptures" said: "blood and qi, and walk on" the big juke, clearly pointed out that the cause of stroke is liver wind internal movement; Zhang Jingyue emphasizes that stroke is not an external wind, "Jingyue's complete book on the Treatment of blood Qi" said, "All the non-tuyere eye crooked evil, hemiplegia, and limb weakness, shaking and clonus belong to the disease of muscles and bones, which is always caused by the injury of the essence and blood." [2] It is believed that the pathogenesis of stroke is the deficiency of qi, water does not contain wood, liver-yang overactivity, deficiency wind internal movement, qi and blood reverse, resulting in stroke [3]. From the late Qing Dynasty to modern times, Zhang Xichun, based on the research of Zhang Bolong and Zhang Shanlei, clearly pointed out the difference between cerebral congestion and cerebral anemia in stroke [4]. "The main fire in the river is cerebral congestion; The main qi of Dongyuan is cerebral anemia, which is different from a real one [5]." It is emphasized that the theories of cerebral congestion and cerebral anemia all come from Neijing. The Inner Diameter of the Yellow Emperor argues that "the human body has four seas, and the

brain is the sea of marrow... A man's brain is empty... Because the substance of the diseased pulp is the origin of the nerve, its syndrome is especially important than that of cerebral anemia." "Plain ask · Angry Tongtian" "Yang Qi, anger is the form of qi, and blood Wan on, make people thin", that "liver Yang wind", "Qi and blood and reverse", "straight into the brain" can lead to stroke. The concept of "cerebral congestion" and "cerebral anemia" is basically similar to the hemorrhagic stroke and ischemic stroke in modern medicine, and has contributed to the development of the stroke theory of traditional Chinese medicine.

2. "Qi-monism" Theory

2.1 The Meaning of "Qi-monism"

Mr. Li Ke, a famous modern doctor, integrated the academic thoughts of Zheng Qinan and Peng Ziyi, and believed that vitality is the origin of life, "a point of true Yang in the kan is the foundation of human life." It is the driving force of all activities and processes of the human body, therefore, with a four inverse decoction can be used to cure all diseases, this on congenital kidney Qi. At the same time, he believes that the middle qi is the generation of vitality, and the two breed each other. He inherits Mr. Peng Ziyi's theoretical viewpoint of easy to talk about medicine and the river map operation with soil as the center theory, and adheres to the thought and viewpoint of taking the middle Qi as the axis, the meridian Qi as the wheel, the axis of rotation, the axis of stopping the wheel, and the end of life in clinical practice, which is the acquired stomach qi. In addition, Li Ke old traditional Chinese medicine believes that the six qi is the realization of one qi, the innate kidney qi and the acquired stomach Qi are the root of each other, and that "the innate kidney Qi and the acquired stomach qi are actually the mixed yuan and one qi of the universe." "Fire spawning earth" means that a congenital point of true Yang is the driving force, and this fire moves, the four-dimensional rise and fall follow the path, and life can flourish. When this fire goes out, the Yang root is pulled out, and life is about to end. "Earth fire" means that the acquired

stomach qi (middle qi) is the root of congenital kidney qi, whether the kidney qi is sufficient is congenital, and whether the acquired life can continue depends on the nurture and irrigation of the acquired middle qi, soil can produce all things, no soil can not make a world. In the same way, the earth in the human body is the spleen and stomach - middle qi, the middle qi rises on the left and falls on the right, the mediation operation is powerful, the round movement is non-stop, the five viscera are nourished, and the chemical generation is endless, which is the transport of middle-earth, irrigation and kidney Qi. [6]"

2.2 "Qi-monism" Corresponds to the Human Body

In "Plain Question · Six Sections of Zangxiang Treatise", it is recorded that "heaven cannibalism has five gases, and earth cannibalism has five tastes. Five qi into the nose, hidden in the heart and lung, so that the five colors bright, the tone can complement. Five taste entrance, hidden in the stomach, taste is hidden, to nourish the five qi, Qi and life, body fluid complement each other, God is self-born." The Ancient Chinese Medicine of Circle Movement said: "If the five elements of the atmosphere are not round, seasonal diseases occur; If the movement of the five elements of life is not round, the disease of the individual will occur and the gas of prejudice will be acted on.[7]" "Ling Shu · Qi" said: "people have essence, qi, jin, fluid, blood, pulse, I thought of a qi ear, today is distinguished into six." It will all kinds of different forms and functions of matter in the human body come from the understanding of one qi, and the operation of human qi is completely consistent with the law of one qi flowing around heaven and earth. Human disease is the disorder of the above law, based on the law of this day, Li Ke old Chinese medicine using the "Qi-monism" theory, proposed that "every disease becomes the original qi disease, strengthening two days, Juyin, open the sun, Yang Minghe, Kan Shui sufficient" can be flexible in the understanding of the disease, the analysis of the pathogenesis and the use of prescriptions.

3. The Understanding Apoplexy from "Qi-monism"

Based on the discussion on apoplexy by doctors of all dynasties, it can be seen that apoplexy is located in the brain and mainly belongs to the liver, spleen and kidney in the five viscera. The pathogenesis of apoplexy is mainly wind, fire, phlegm, stasis and deficiency, and the disease is mainly characterized by primary deficiency and deficiency and deficiency and insufficiency.[8]" Plain Question · Delicate pulse" said: "The head, shrewd house." "The spirit of all Yang will be on the head, and the essence of all pith will be gathered in the brain, so the head is the quintessence of God." There is a saying in the "Spiritual Pivot": "When people are born, they first become essence, and when essence becomes brain marrow." The formation of the brain depends on the essence in the kidney, and the filling of the kidney essence leads to the filling of the brain. The human body is a process of growth and death, with the growth of age, kidney essence in the continuous loss and accompanied by the brain is not full, so stroke a disease occurs in middle-aged and elderly people. Professor Wu Jitao believes that kidney generates marrow and circulates brain, kidney deficiency leads to insufficient marrow sea, and brain orificum loss leads to stroke, and

tonifying kidney and essence is the basic treatment for ischemic stroke[9]. The head is the highest position in the human body, and the essence of Qi and blood of the five viscera and six organs are gathered here, so there is "Baihui Point". The middle qi is like an axis, and the axis rotates. The human body qi foot, qi Wang spleen and stomach function is strong, left rise right fall, water and grain rot, qi breeding; The spleen rises, the liver and kidney also rise, so Shuimu is not depressed; When the stomach falls, the heart and lungs also fall, so the gold fire is not stagnant; The road is smooth, the fine matter is continuously generated, and the injection is in the head, and the biochemistry is infinite.

Every disease is a disease of qi itself. Each person is born different, the constitution is different, and each person's brain congenital vascular conditions are not the same, and the ability to resist evil is more different. Vitality is the origin of life, is the driving force to promote zang-fu movement. If Shaoyin Qi is insufficient, it is manifested as the insufficiency of Yuan Yang, Yuan Yin insufficiency and Yuan Yin yuan Yang insufficiency. On the one hand, the function of viscera is abnormal, the chemical generation of fine substances is insufficient, and the head is insufficient. On the other hand, when the vitality is insufficient, the mobilization is mostly floating Yang, mixed with the rebellious Qi and blood rushing. The operation of the middle qi is abnormal, the rise of the qi is reversed, the fall of the qi is trapped, and the driving effect of the qi is abnormal. Jueyin liver wood main hair, the human body flow, the completion of this circular movement in addition to the need for strong growth of the force, the other key is whether the budding force is stable [10].

4. To Understand the Pathogenesis of Apoplexy from "Qi-monism"

4.1 Lack of Vitality

4.1.1 Yuanyang deficiency

Yuan Yang insufficient, lost in warm. Yuan Yang is the root of human Yang, the source of human vitality, and plays a warm and promoting role in the functions of human organs. Yuan Yang must fall under the earth Yin, play the role of cauldron fire, kidney storage water, Yang dense, then the water is not cold, gasification can rise temperature. "Huangdi's Inner Classic" said: "May 8, kidney qi failure, hair haggard teeth." Stroke disease in clinical more common in the elderly, at this time, the kidney in the weakening of vitality, kidney Yang deficiency, kidney water cold, liver wood weak, Qi and blood stagnation can not reach the head. In recent years, it can be seen that the occurrence of stroke is gradually younger, mostly because modern people's life adjustment is inappropriate and the vitality is lost. At the same time, this also prompts people to comply with the laws of nature, adjust to the four times, learn to keep healthy, rather than squandering themselves at will.

Yuan Yang is insufficient, fire does not produce earth, then spleen Yang is also insufficient. The spleen likes moistening and hates dryness, while the deficiency of spleen Yang is easy to produce dampness. Wet soil is not transported, the failure of the gas is improper, and the water stops in the wet, such as the axle stops. At the same time, the liver wood is long in the

spleen soil, through the mediation of Qi and rise, soil wet can not carry wood, hair growth is inappropriate, Qi and blood reverse disorder, the head and blood are insufficient; In addition, Yin and Yang are Hehe Yi Qi, if the congenital yuan Yang is insufficient, Yang does not change Yin, Yin is insufficient, brain dystrophy is easy to cause hemorrhagic stroke.

4.1.2 Yuanyang deficiency

Lack of Yuan Yin, lack of true water, and Yin and Yang of liver body, lack of liver body, can not normally play its function of promotion and relaxation, lack of budding power, stagnation of Qi, precision can not be dispersed, and the brain is lost in the treatment of anemia stroke. At the same time, if the patient's emotion is too extreme, the qi of the liver and stomach rises, the blood rises with the qi, and the pulse flow is urgent, filling the brain, the vascular rupture, and the blood overflow outside, that is, congestive stroke [11].

4.1.3 Both Yuan Yin and Yuan Yang are insufficient

Yuan Yin Yuan Yang each other fundamental, Yin and Yang mutual root and mutual use, one party damaged for a long time must accumulate the other party. At this time, the deficiency of Yuan Yang, the evil of cold dampness caused by the decline of Mingmen fire, and the dislocation of the fire caused by the deficiency of kidney Yin and the deficiency of true water cemented each other, causing hot inflammation on the upper side, fumigating and clearing the Qiuqi, the trend of cold dampness, the deficiency of kidney Yin and Yang and the deficiency of the original deficiency, further forming a complex situation of cold heat, deficiency and deficiency of excess. The concept of "taking the brain and marrow as viscera" was discussed as early as the Spring and Autumn Period [12].

4.2 Insufficient Middle Qi

"Spiritual Shu" said: "The lack of qi, the brain is dissatisfied." Zhang Xichun's "Medical Zhongzhongshen Xilu" cloud: "The condition of people's brain nerve, although it depends on blood to nourish it, Yu depends on the atmosphere in the chest to mediate it." Middle qi is rooted in the vitality, the atmosphere of the human body is really mixed a qi, its generation and function play are closely related to the vitality, water and valley of the qi and the five viscera, the distribution of qi and blood subtle depends on the atmosphere to promote, the lack of Qi, and can not promote the flow of a qi, its too rise and fall will lead to brain loss in Rongrong, cause feeling, movement obstacles [13]. Qi and blood deficiency nihilism to help transport blood, blood stasis in the brain hair stroke; Yin blood deficiency deficiency can not make Yang, phase fire rashly, vacuous wind disturbance, jump against the meridians, hair stroke; Phlegm dampness in the middle of the jiao, with the liver wind constant channeling meridians to block the movement of Qi and blood, meridians blocked, stroke.

5. Treatment of Apoplexy from "Qi-monism"

Li Ke used the theory of "Qi-monism" in traditional Chinese medicine, and proposed the treatment idea of "every disease is the original qi disease, and the treatment idea of strengthening

and protecting the two books successively", focusing on restoring the disorder of the circular movement of the patient. To Fuyi Yuan Yang, Yang root deep solid as the fundamental, to take care of the jiao Qi as the premise, so that the qi and blood harmony, blood vein, the brain is fully nourished, it is not easy to have stroke.[14]

5.1 Strengthen the Vitality, Solid Human Fundamental Protection

Yuan Yang is insufficient, the lower coke water is cold, the middle coke earth is wet, and the phase causes depression. Li Ke old Chinese medicine clinic often to support Yin Yuan Yang, Yang root deep solid as the root of treatment. Most of the treatment is based on Sini decoction decoction.

Zheng Qinan's "True Biography of Medical Science" said: "The spleen earth is too weak to hide fire, fire does not hide, the qi of the true Yang is more and more... Knowing that the Yuan Yang is beyond the bounds, and the soil is thin and cannot be buried, that is, the earth is filled with fire [15]". Therefore, the proportion of Radix aconiti and licorice in the prescription is 1:2 to warm kidney Yang, thick earth to fire and warm kidney water. If the patient is in the middle of jiao spleen and stomach deficiency cold, often treat with Lizhong decoction and Fuzi Lizhong decoction, if the spleen and stomach dry and wet are not matched, often treat with fried white art, if the patient has secret stool, it is easy to fry white art for white art, if the patient has loose and unformed stool, it is easy to dry ginger for ginger; If the temper deficiency and decline, often with astragalus four gentlemen decoction. Kidney Yang deficiency, Jueyin liver wood qi rise weak or sink, if the qi deficiency cold, the liver and spleen do not rise, Qi and blood can not reach the head, lost in the nourishing, often with wine Cornel meat, laurel branches, codonopsis to store health bud, build the qi. If the qi is insufficient, the qi lifting is weak, and then the depression, the clinical use of Zhang Xicheng Sheng sinking soup, small doses of cohoshi, Bupleurum, platycodon have the lift of the depression of qi, bupleurum rising left, hopleurum rising right, platycodon rising middle, restore the circular movement of the human body.

Deficiency of kidney Yin and deficiency of true water should be treated to nourish kidney water and tonify kidney essence. Clinically, large doses of cooked Rehmannia are often used as the king medicine, and fire decoction can be used as the main prescription. Cooked Rehmannia is processed by nine steaming and nine drying, and its nature is sticky like "fat paste". Its application point is the drying of the liquid in the soil and meridians. Kin-fire decoction from the Qing Dynasty famous doctor Chen Shiduo "syndrome differentiation record", its thick local qi, nourishing lung source, by reducing deficiency heat, kin-fire return to Yuan, guide dragon to the sea, strengthen the source of life. If on the basis of adding yam, diarrhea, that is, the meaning of Liuwei Dihuang pills, can help to relieve the jiao three Yin cold dampness. If you add gypsum, Radix achyranthae and Wumei on the basis of kindling soup, it implies the meaning of jade girl decoction.

If the Yin and Yang are insufficient, the four inverse decoction is often used in combination with kinder decoction, and the gun attached tablet is used with cooked Rehmannia. If

Yin and Yang damage will cause cold and heat deficiency and deficiency, six gas knot, often to produce pinellia 45-60g open sticky soil. "On the Unification of Cold and Warm" believes that Pinellia production belongs to Taiyin-yang medicine: "can enter Yin, dry sheng dampness, xin Qi, warm open Yu three Jiao Tong and two convenient [16]." At this time, it is necessary to pay attention to no visible deficiency on the urgent supplement, if the body is closed with dry heat and fire evil, or phlegm and blood stasis, or accompanied by constipation, etc., must first open the road, and then be filled with warm tonifying products to avoid stagnation blocking fire.

5.2 Thick Soil, Solid Protection of the Acquired

Huang Yuanyu believed that all the functions of qi and blood in the viscera of the human body cannot be separated from the nourishment of the spleen and stomach, so the qi of the spleen and stomach is the source of the theory of "one qi flows around [17]". If the soil qi essence body fluid is insufficient, that is, the soil moisture, density, thickness is insufficient, commonly used ginger, jujube, licorice treatment; If the soil deficiency-cold deficiency-heat and in, often with raw, scorched licorice; If the earth's qi Yang is insufficient, dried ginger, ginger charcoal warming Taiyin Yang, on behalf of licorice dried ginger soup, Lizhong soup, Fuzi Lizhong soup, etc., patients with clinical manifestations of poor tolerance, intolerance of cold food, fear of cold wind, rotten stool. If the atmosphere is not lifted, the middle qi sinking, the central axis is not moving, the clinical commonly used astragalus and white art for treatment, but also can be combined with Shengjin decoction to lift Jueyin, Zhongqi, Shengsan earth in the depression fire; Astragalus in the "Shennong Herbal Classic" said: "Smell sweet and warm, the main jaundice, long rancorous sore, discharge pus to relieve pain, wind sickness, deficiency, children all diseases [18]. "Materia Medica Chongyuan" said, "The gasification of fire and earth. Warm the muscles... Invigorating qi and helping Yang."

Astragalus medicine can reach all the five viscera and six organs, and has "transporting atmosphere, determining the central axis, healthy Zhongqi, filling the inner qi, solid meat qi, thick local qi, and supporting rotten qi. [19]" If the heavy dose is used, it is like the power of the Dinghai Shen needle directly to the source of life, and then the nature benefits the congenital. Bai Shu said in "Materia Medica Chongyuan": "The smell of sweet and warm, the quality of fatty liquid, is to harmonize the spleen soil medicine."... Baizhu as fried bait, dry but can moisten, warm but can reconcile." Baizhu focuses on raising Taiyin's own earth's qi, aiming at spleen dampness stomach dryness, dryness and dampness are not equal.

6. Brief Summary

Qi-monism is the theoretical basis of traditional Chinese medicine. It has played a vital role in the treatment of stroke from the perspective of the whole human body. Always focus on restoring the human body one qi flow, through the adjustment of the qi machine to restore the circular movement of the human body, the subtle and gentle and orderly operation of qi and blood, play the role of Rongrong and nourishing, broaden the treatment of stroke. Finally, doctors should combine different physical bias, region, climate and

other factors in clinical practice, and apply drugs reasonably from person to person to improve clinical efficacy.

References

- [1] LUO Genhai, Comment on Annotation and Vernacular Translation on the Plain Question of the Yellow Emperor's Internal Classic[J]. Journal of Tianjin University of Traditional Chinese Medicine, 2012, 31(2): 65-67.
- [2] CAO Liren, LIANG Jianqing, ZHOU Nan, FENG Xin, YANG Yuping, Exploration of the Elderly Health Preservation in Jingyue Quanshu [J]. China's Naturopathy, 2024, 32(1):3-5.
- [3] WANG Xiaoli, LI Huanqin, CAO Kegang, CHEN Xiangyan, FAN Jiping, Theoretical Discussion of Cause and Pathogenesis of Apoplexy[J]. Shandong Journal of Traditional Chinese Medicine, 2014(3):165-167.
- [4] WU Jitao, Analysis on apoplexy academic thinking of Zhang Xichun [J]. China Medical Herald, 2011, 8(30): 120-121.
- [5] DONG Zumu, Discusses of Drug Application of ZHANG Xichun [J]. Clinical Journal of Traditional Chinese Medicine, 2019, 31(6):1023-1024.
- [6] XIANG Lumin, Tang Shenwei and the Preparation of Emergency Materia Medica for Classics and History Syndrome[J]. Henan Traditional Chinese Medicine, 2015, 35(10):2572-2572.
- [7] YANG Xiao-xue, ZHANG Fu-li, Discussion About Ministerial Fire Based on Ancient Chinese Medicine of Circular Movement[J]. Henan Traditional Chinese Medicine, 2022, 42(11):1648-1652.
- [8] HUANG Taoliang, HUANG Zhenqi, LI Jiqiang, The function of adrenal glucocorticoids was investigated by using circular motion Qi-monism[J]. Jiangxi Journal of Traditional Chinese Medicine, 2013, 44(5):15-17.
- [9] WU Jitao, Treatment of ischemic stroke from kidney deficiency[J]. Journal of Liaoning College of Traditional Chinese Medicine, 2003, 5(3):223-224.
- [10] LI Chang, LIANG Hualong, On Qi-monism Theory[J]. Henan Traditional Chinese Medicine, 2009, 29(5): 431-433.
- [11] ZHAO He, WANG Chengyin, Treatment of ischemic apoplexy from Qi-monism[J]. JOURNAL OF BASIC CHINESE MEDICINE, 2024, 30(3):533-536.
- [12] XIANG Lumin, Qiu Qingyuan and the Three Medical Books[J]. Henan Traditional Chinese Medicine, 2015, 35(9):2300-2300.
- [13] LV Ying, LI Aiwu, CHENG Yunshui, Clinical application of Jueyin and Yangming in the treatment of advanced cancer base on the theory of monism of Qi[J]. China Journal of Traditional Chinese Medicine and Pharmacy, 2015, 30(3):782-784.
- [14] ZHANG Xi, ZHAO Manli, CUI Feng, Research progress of the theory of one qi circulating in ischemic stroke[J]. Inner Mongolia Journal of Traditional Chinese Medicine, 2022, 41(11):157-159.
- [15] HUANG Yanyong, HUANG Shiming, ZHENG Qinan, Commentary on Zheng Qinan's True Biography of Medical Science[J]. Journal of Sichuan of Traditional Chinese Medicine, 1989, 7(12):3-5.
- [16] XIAO Shimin, Analysis of clinical over-dose application of pinellia sinensis products by traditional

- Chinese medicine[J]. Inner Mongolia Journal of Traditional Chinese Medicine, 2023, 42(10):117-118.
- [17] ZHANG Xi, ZHAO Manli, Research progress of the theory of one qi circulating in ischemic stroke[J]. Inner Mongolia Journal of Traditional Chinese Medicine, 2022, 41(11):157-159.
- [18] CHEN Hui, Notes on Shennong's Herbal classics [J]. Beijing Journal of Traditional Chinese Medicine, 2002, 21(5):279-280.
- [19] WEI Chun, ZHANG Zhuo-wen, FU Xiao-xuan, ZHU Hai-peng, Pharmacological analysis of Chinese medicinals on Bencao Chongyuan under the guidance of five movements and six qi theory[J]. China Journal of Traditional Chinese Medicine and Pharmacy, 2023, 38(1): 395-397.