




Centre de médecine intégrative et complémentaire 

Prévention chronique Schmerzen: die Sicht der TCM

Schmerzsymposium Inselspital Bern
04.Mai 2023
Dr. med. Noëmi Zurrón




 

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People had always had inflated expectations about medicine,
and the Chinese doctor can all too easily become a focus for those
who hope for a cure-all, an infallible elixir, a sideshow potion.



Kapchuk Ted, 2000

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Yi Xue Yuan Liu Lun - 1757
Xu Dachun (1693 - 1771)

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3

中医



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4

Leseübung 1



氣



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5

Leseübung 2



氣

气

米




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6

陽


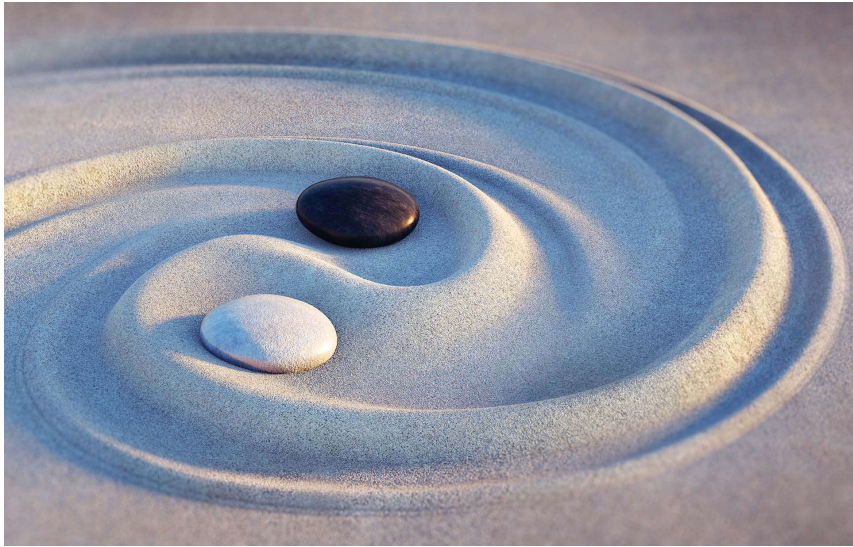




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Fig. 1. Front view of Ou Xi-Fan's 'Five internal organs' 歐希范五臟圖 (visible are the trachea, lung, heart, spleen, liver, gallbladder, kidney, small intestine, large intestine, anal canal) [8].

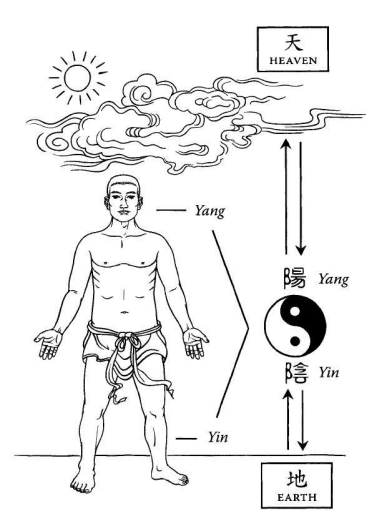
Fig. 2. Dorsal view of a human torso with spleen (blackened on left side), lung, stomach, and left and right kidneys (blackened). Illustration from about 938–943 [8] (many of the labelled Chinese characters in the cited figures are not clearly recognizable, probably due to the quality of the original figures).

Fig. 3. Illustration from the book 'Wan An Fang' 萬安方 (Ten thousand Helpful Prescriptions) published in 1315: The heart with great vessels leading to the viscera, diaphragm, liver, spleen, right kidney (Ming-Men 命門), and stomach [8].

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Schnorrenberger C., Anatomical Roots of Acupuncture and Chinese Medicine, 2013

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天
HEAVEN

— Yang

陽 Yang

— Yin

陰 Yin

地
EARTH

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Wang Juyin

10

Fig. 1.2 Modèle de circulation autonome (adapté de Pirog 1996)

Fig. 1.4 Illustration d'une possible organisation du système des méridiens principaux et secondaires (système des *jing luo*)

The diagrams illustrate the flow of energy through the meridian system. Fig. 1.2 shows a human figure with arrows indicating the flow of yin and yang energy. Fig. 1.4 is a detailed schematic of the meridian system across three levels: superficial, intermediate, and deep. It shows the paths of the main meridians (Yang and Yin) and their branches, including the Luo meridians (xue luo, fu luo, suan luo) and the Zangfu (viscères). The diagram also indicates the points of confluence (he) and the source points (yuan) and Luo points (luo).

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Nahrungs-Qi

oberer Erwärmer

Lunge Herz

ATMUNG

Nachgeburtliche Energie

mittlerer Erwärmer

Milz Magen

NAHRUNG

Vorgeburtliche Energie

unterer Erwärmer

Niere Blase

ESSENZ JING

The diagram illustrates the process of energy transformation. It shows a red pot on a fire, representing the transformation of food and breath into Qi. The upper part of the diagram is labeled 'oberer Erwärmer' (upper warmer) and 'Nahrungs-Qi' (food-Qi). The middle part is labeled 'mittlerer Erwärmer' (middle warmer) and 'Nahrungs-Qi'. The lower part is labeled 'unterer Erwärmer' (lower warmer) and 'ESSENZ JING' (essence Jing). The diagram also shows the flow of energy from the lungs and heart (upper warmer) to the spleen and stomach (middle warmer) and from the kidneys and bladder (lower warmer) to the spleen and stomach. The diagram also shows the flow of energy from the lungs and heart (upper warmer) to the spleen and stomach (middle warmer) and from the kidneys and bladder (lower warmer) to the spleen and stomach.

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San Yin

- | | | |
|--------------------------------------|----------------|------|
| - Äussere Faktoren | Wai Yin | 外因 |
| - Innere Faktoren | Nei Yin | 内因 |
| - Weder äussere noch innere Faktoren | Bu wai nei Yin | 不内外因 |

In the proper treatment of illness we should examine its three possible causes; when the relative contributions of the three causes are clear, then there is no treatment that fails to hit the mark.
Chen Yan, 12th century⁴



Geschichtliches

Song Dynastie (960 - 1279 n JC) - Chen Wuze (al Chen Yan 1131 – 1189)
Sān Yīn Jí Yī Bìng Zhèng Fāng Lùn 三因极一病证方论

Die sechs pathogenen Faktoren sind in Wirklichkeit die normalen Qi des Himmels. Wenn die sechs Pathogene den Körper angreifen, erreichen sie zuerst die Jing Luo und dringen dann in die Organe und Eingeweide ein - das sind die äusseren Ursachen. Die sieben Emotionen sind eigentlich die normalen Emotionen des Menschen. Sind die sieben Emotionen in Aufruhr, stauen sie sich zuerst in den Organen und Eingeweiden und manifestieren sich von dort aus auf der Körperoberfläche - das sind die inneren Ursachen. Alles andere, was gegen die Regeln der Normalität verstößt, wie z. B. ungesunde Ernährung, Verletzung des Qi durch lautes Schreien, Überanstrengung des Shen, körperliche Überanstrengung, sexuelle Überanstrengung, Bisse von Tieren und Insekten, Verletzungen durch Metall, gehören zu den weder inneren noch äusseren Ursachen.



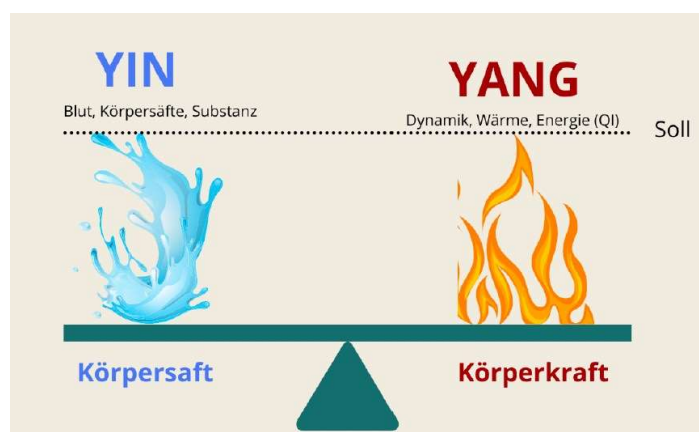
Huang Di Nei Jing, Kapitel 39



Extremes of joy, anger, anxiety, fear, or grief – if these five become part of the spirit, life is harmed.

The Annals of Lu Buwei, 3rd century BCE¹

Wut	lässt Qi steigen
Freude	entspannt Qi
Traurigkeit	zerstreut Qi
Angst	Qi sinkt nach unten
Sorge	Qi verknotet sich



YIN
Blut, Körpersäfte, Substanz

YANG
Dynamik, Wärme, Energie (Qi)

Soll

Körpersaft **Körperkraft**

YIN
Blut, Körpersäfte, Substanz

YANG
Dynamik, Wärme, Energie (Qi)

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Körpersaft **Körperkraft**

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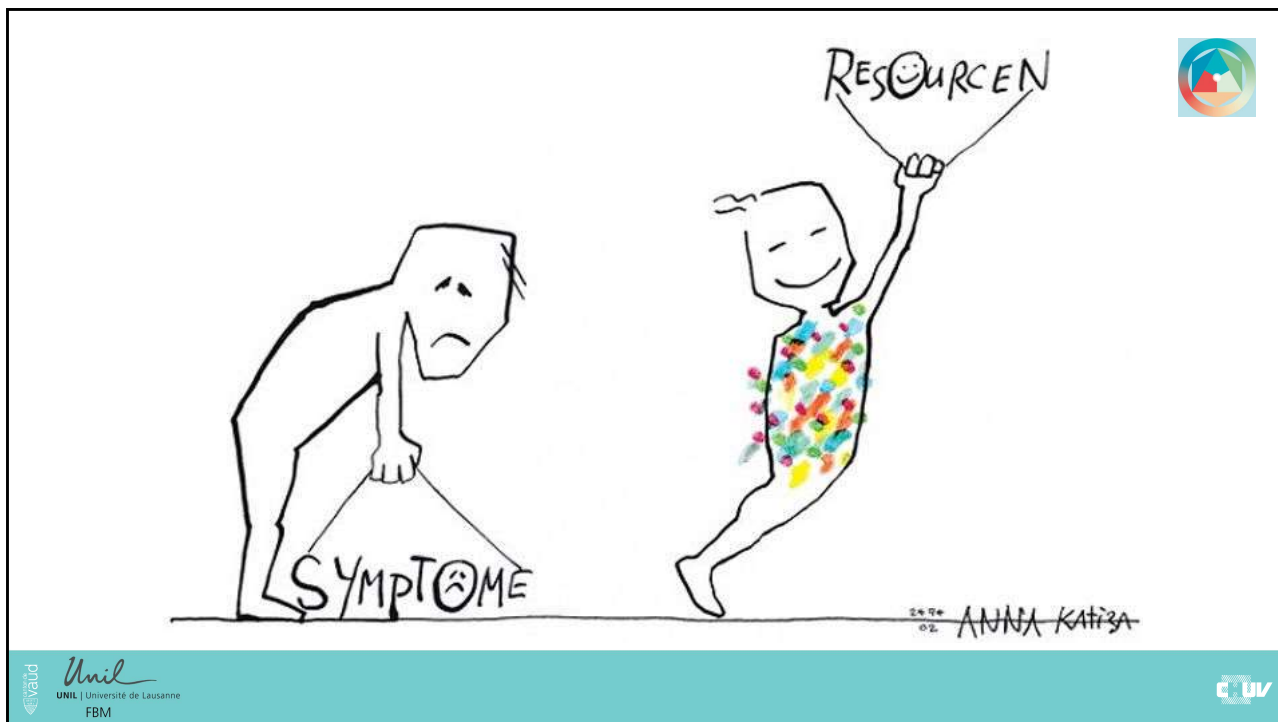
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不通這痛, 痛則不通

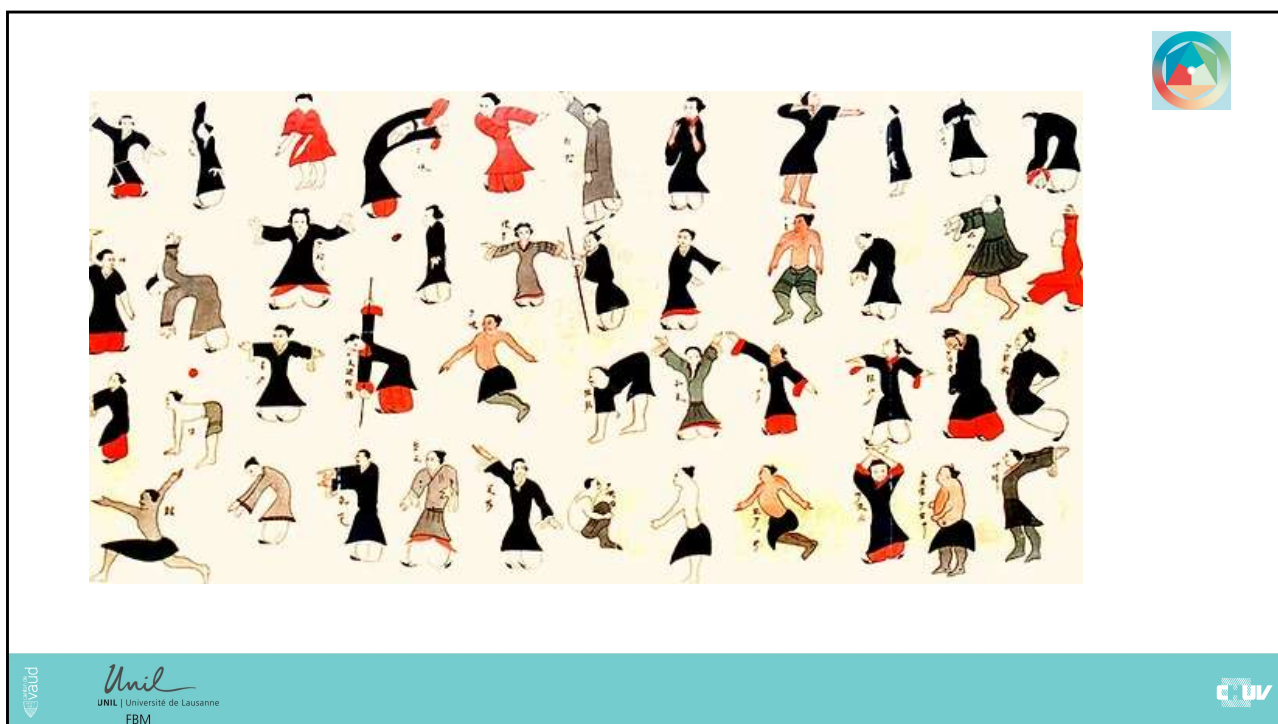
... bu tong ze tong, tong ze bu tong ...

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19



20



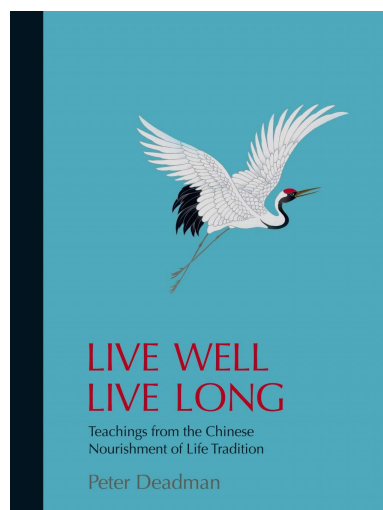
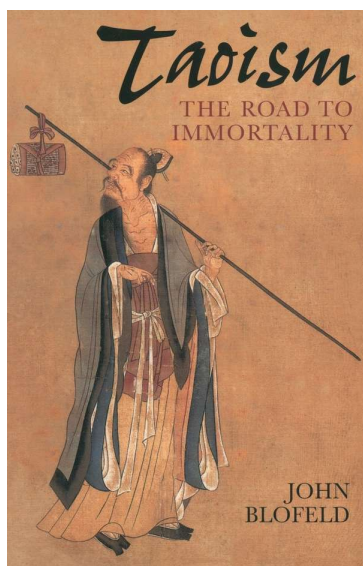
„Ordnung zu halten, statt Unordnung aufzuräumen,
ist das Grundprinzip der Weisheit.



Eine Krankheit zu heilen, nachdem sie aufgetreten ist,

ist wie einen Brunnen zu graben,
wenn man Durst hat,




oder Waffen zu schmieden,
wenn der Krieg bereits ausgebrochen ist.“

Nei Jing, 2. Jh. v. Chr





*Experts at curing diseases are inferior to specialists who warn against diseases.
Experts in the use of medicines are inferior to those who recommend proper diet.
Zhi Chen, 11th century³*

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*People who practise medicine must first thoroughly understand the source of the disorder and know what has been violated. Then, use food to treat it, and if food will not cure it, afterwards apply drugs [medicines].
Sun Simiao, 7th century³*



Prinzipien:

- Jahreszeitengerecht / saisonal
- wenig Transportweg / lokal
- wenig Lagerung / frisch
- wenig Zubereitung
- integriert die 5 Sinne, die 5 Farben und die 5 Geschmacksrichtungen / in jedem Teller

*The body should always be exercised; food should always be minimal. Yet even in exercise do not go to extremes; in minimizing food do not go to emaciation.
Ge Hong, 4th century⁴⁰*




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The reason flowing water does not become putrid and the pivots of a door are not eaten by insects is because they move. The physical body and its qi are like this too. If the body does not move then the essential qi does not flow. If this does not flow then the qi clogs up.

The Annals of Lu Buwei, 3rd century BCE¹

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People should not yearn to indulge in pleasures. Hedonists don't live long. However, they also should not force themselves into exertions beyond their capacity, such as lifting heavy things and pulling with force, digging earth and other hard labour, as well as not resting when tired. These things will simply exhaust them to their sinews and bones.




Daoist Master Azure Ox, 5th century²³

Bewegung



- täglich
- mässig
- jahreszeitengerecht
- altersgerecht

The Way of nurturing life consists of ... never sitting nor lying for a long time ... extended lying down damages the qi ... extended sitting damages the flesh.

Sun Simiao, 7th century⁴⁴



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The fact that people do not live out their full destiny but in many cases die young is because they do not love or cherish themselves. Instead they exhaust themselves with anger and competitiveness, strive for fame and go after profit, accumulate toxins and battle their spirit.

Nourishing Inner Nature and Extending Life, 6th/7th centuries³

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When the mind is in disorder, a disease cannot be healed.

Yellow Emperor's Inner Classic, from 2nd century BCE¹

The Gray Ox Daoist says ... If you are constantly active with something from morning to night and don't plan proper rest periods, you'll get nervous and tense. Just make sure you are aware of your extreme point and take a good rest, then begin your activity anew.



Nourishing Inner and Extending Life, 7th/8th centuries²

Cultivating the Mind


- täglich / stündlich /
- Achtsamkeit
- Dankbarkeit
- Bescheidenheit

In order to cultivate the arts of nourishing life one must first of all practice meditation. During all everyday activities such as walking, standing, eating, drinking, sleeping, and resting, one must continuously meditate. It makes no difference whether it is night or day. One always preserves one's essence and breath in their entirety.

Essentials of Nourishing Life, 4th century CE⁴⁹

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Grain Rain
穀雨 (Gu Yu)


April 19-21 to May 5-7
Dispel Liver Wind & Harmonize
the Spleen and Stomach

1. 立春 <i>Li Chun</i>	Beginning of Spring	February 3-5	L-2
2. 雨水 <i>Yu Shui</i>	Rain Water	February 18-20	L-1
3. 驚蟄 <i>Jing Zhe</i>	Waking of Insects	March 5-7	T-12
4. 春分 <i>Chun Fen</i>	Spring Equinox	March 20-21	T-11
5. 清明 <i>Qing Ming</i>	Clear and Bright	April 4-6	T-10
6. 穀雨 <i>Gu Yu</i>	Grain Rain	April 19-21	T-9
7. 立夏 <i>Li Xia</i>	Beginning of Summer	May 5-7	T-8
8. 小滿 <i>Xiao Man</i>	Grain Full	May 20-22	T-7
9. 芒種 <i>Mang Zhong</i>	Grain in Ear	June 5-7	T-6
10. 夏至 <i>Xia Zhi</i>	Summer Solstice	June 20-22	T-5
11. 小暑 <i>Xiao Shu</i>	Slight Heat	July 6-8	T-4
12. 大暑 <i>Da Shu</i>	Great Heat	July 22-24	T-3
13. 立秋 <i>Li Chun</i>	Beginning of Autumn	August 7-9	T-2
14. 處暑 <i>Chu Shu</i>	Limit of Heat	August 22-24	T-1
15. 白露 <i>Bai Lu</i>	White Dew	September 7-9	C-7
16. 秋分 <i>Qiu Fen</i>	Autumnal Equinox	September 22-24	C-6
17. 寒露 <i>Han Lu</i>	Cold Dew	October 8-9	C-5
18. 霜降 <i>Shuang Jiang</i>	Frost's Descent	October 23-24	C-4
19. 立冬 <i>Li Dong</i>	Beginning of Winter	November 7-8	C-3
20. 小雪 <i>Xiao Xue</i>	Slight Snow	November 22-23	C-2
21. 大雪 <i>Da Xue</i>	Great Snow	December 6-8	C-1
22. 冬至 <i>Dong Zhi</i>	Winter Solstice	December 22-23	L-5
23. 小寒 <i>Xiao Han</i>	Slight Cold	January 5-7	L-4
24. 大寒 <i>Da Han</i>	Great Cold	January 20-21	L-3

Seasonal Node	Start Date	Beijing Time*
Slight Cold	January 5-6	11 pm to 1 am
Great Cold	January 20	5 pm to 7 pm
Beginning of Spring	February 4	11 am to 1 pm
Rain Water	February 19	7 am to 9 am
Waking of Insects	March 6	5 am to 7 am
Spring Equinox	March 21	5 am to 7 am
Clear and Bright	April 5	9 am to 11 am
Grain Rain	April 20	5 pm to 7 pm
Beginning of Summer	May 6	3 am to 5 am
Grain Full	May 21	3 pm to 5 pm
Grain in Ear	June 6	7 am to 9 am
Summer Solstice	June 21-22	11 pm to 1 am
Slight Heat	July 7	5 pm to 7 pm
Great Heat	July 23	9 am to 11 am
Beginning of Autumn	August 8	3 am to 5 am
Limit of Heat	August 23	5 pm to 7 pm
White Dew	September 8	5 am to 7 am
Autumnal Equinox	September 23	3 pm to 5 pm
Cold Dew	October 8	9 pm to 11 pm
Descent of Frost	October 24	1 am to 3 am
Beginning of Winter	November 8	1 am to 3 am
Slight Snow	November 22	9 pm to 11 pm
Great Snow	December 7	5 pm to 7 pm
Winter Solstice	December 22	11 am to 1 pm





Bisio T., Eight Winds in the Heaven, 2022



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Beginning of Summer
立夏 (Li Xia)

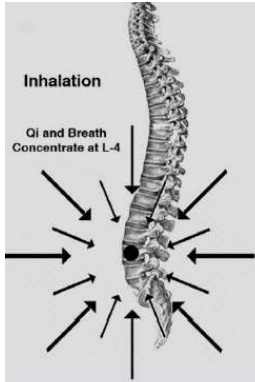


May 5-7 to May 20-22
Strengthen Heart Function & Promote
Blood Circulation

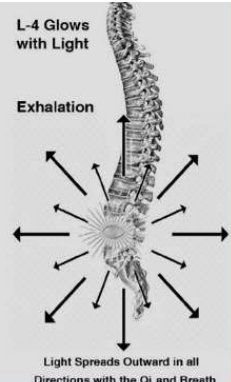
**Beginning of Summer
Health Tea**

12 grams 合歡花 *He Huan Hua* (Albizia Flowers)
10 grams 菊花 *Ju Hua* (Chrysanthemum Flowers)



Pour boiling water over the herbs a steep for 10 minutes. If desired, you can add honey or rock sugar to taste.





Inhalation
Qi and Breath Concentrate at L-4




Exhalation
L-4 Glows with Light
Light Spreads Outward in all Directions with the Qi and Breath

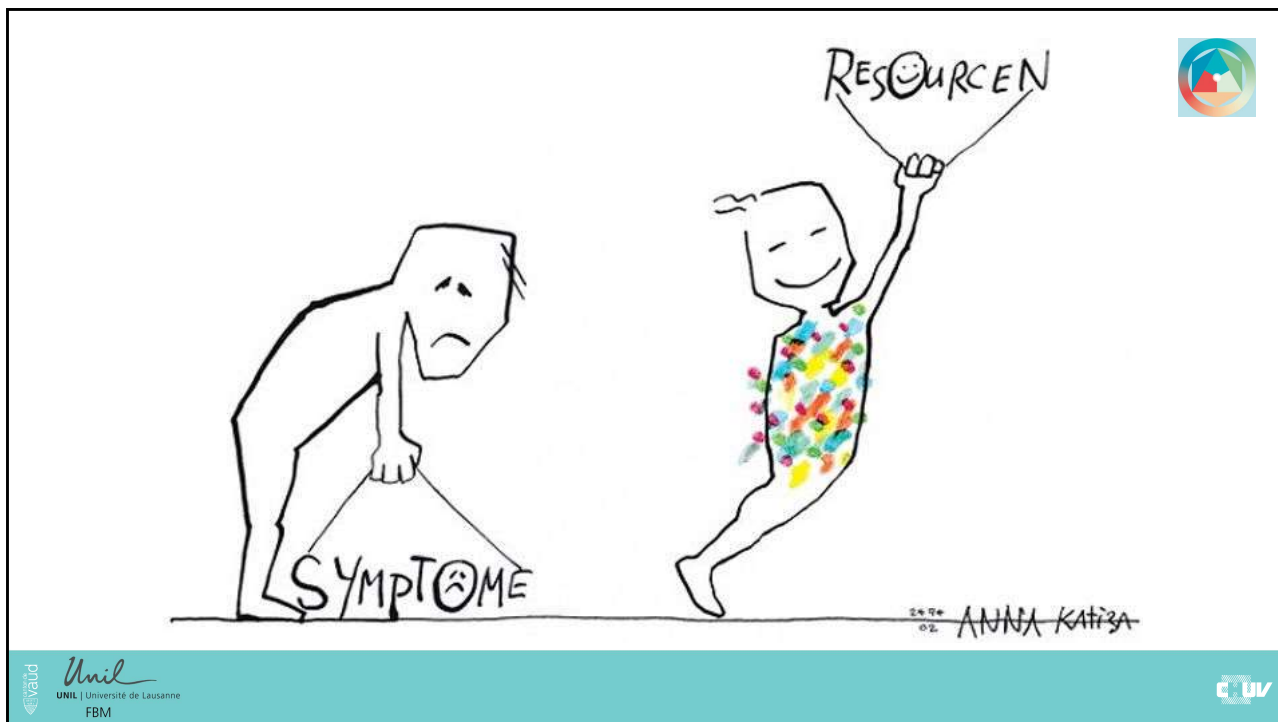



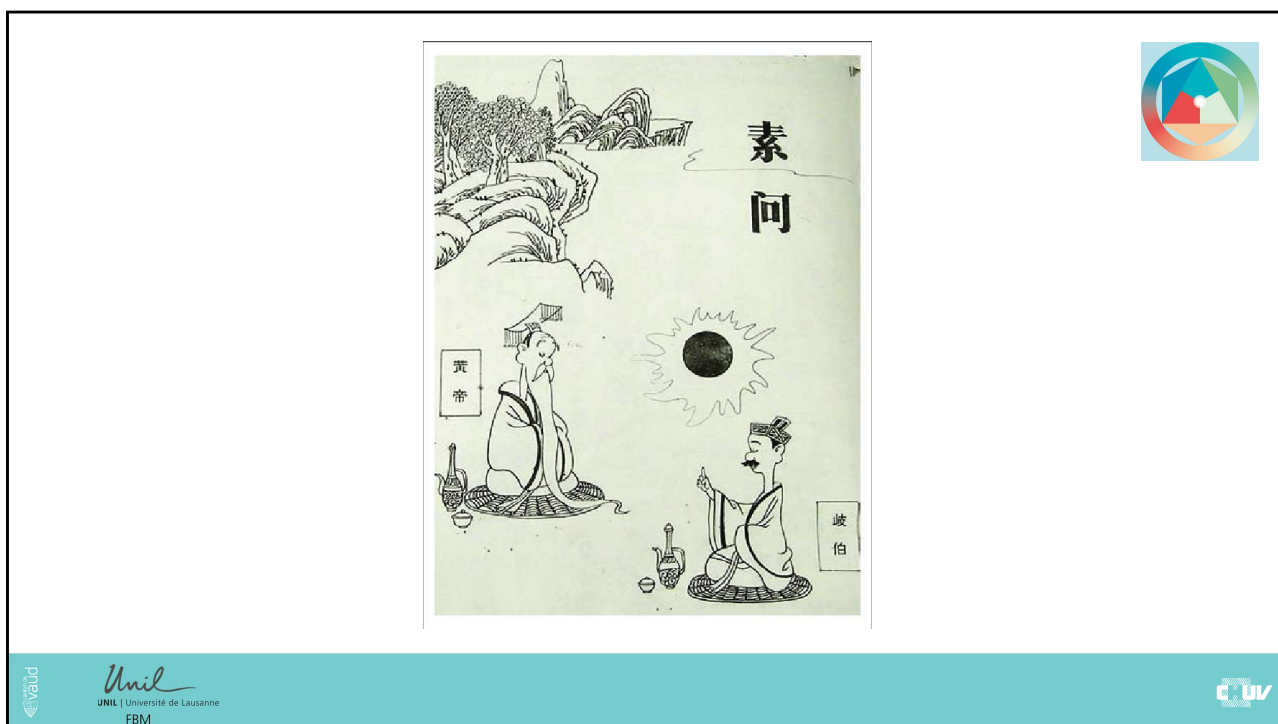
Bisio T., Eight Winds in the Heaven, 2022



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