

A STUDY OF THE PRINCIPLES OF ORIENTAL MEDICINE CONCERNING  
THE DISEASE OF DIGESTIVE SYSTEM

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—消化系疾患에 관한 漢醫學原理의 考察—

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.....>국 문 초 록<.....

消化系疾患이라고 하면 그 範圍가 매우 넓으나 대체로 크게 두가지로 區分할 수 있다. 하나는 消化系統臟器의 器質的 疾患이고 다른 하나는 飲食物의 攝取 消化 吸收 및 榮養化에 關係되는 機能的인 疾患이다.

漢醫學上 消化系疾患은 多分히 後者 即 機能的 疾患쪽을 많이 研究한 傾向이 있으며 이것을 「脾胃內傷」胃腸病이라고 부르고 있다.

漢醫學上 飲食物과 疾病에 관한 觀察은 일찍이 上古時代로부터 매우 高潮되었던 것으로 생각된다. 內經(B. C200)에 依하면 人間이 그 壽命을 다함에 있어 무엇보다도 飲食의 節制를 잘해야한다는 說明이 있고, 千金方(AD682)에는 身體를 強健케하는 基本은 飲食에 있으며 醫者가 疾病을 治療함에 있어 多分히 먼저 食治(食餌療法)를 하되 食治로 낫지 않거던 用藥하라고 하였고, 三因方(AD1174)는 疾病의 三大原因中 飲食으로 일어나는 原因을 가장 重要한 것으로 보았고 1250年代 李東垣은 「脾胃論」을 著述하여 消化系에 관한 理論을 特別히 闡明하였다.

이와 같이 漢醫學은 飲食과 養生, 榮養과 疾病, 그리고 消化機能에 關하여 古代로부터 重要視해온 것이다.

그러나 그 理論들이 多分히 現象的觀察과 驗經의 推理로서 說明되었기 때문에 現代醫學(西洋醫學)과 같은 組織解剖學 및 生化學的인 理論과는 相違한 點이 많다. 더우기 陰陽五行說이라는 多分히 形而上的인 學 思惟로서 觀察推理되었기 때문에 現代醫學과의 比較說明이 거이 不可能하며 또한 漢醫學理論의 科學的 根據提示도 現在로서는 어려운 形便이다.

그러나 이 醫學은 이미 2,000餘年間 東洋에서 傳來한 經驗醫學으로서 東洋人들은 이 醫學으로 消化系疾患을 包含한 여러가지 人間の 疾病을 治療해 왔고 現在도 이 醫學으로 治療을 하고 있고 實際적으로 많은 治效를 보고 있는 것이다. 그러므로 이 醫學속에는 아직도 現代科學으로서 解明되지 못하는 어떤 要素들이 깃드려 있는 것이 確實하며 이것을 밝혀내기 위해서 우리 醫學者들은 이 醫學에 관한 모든 것을 研究해 보아야 한다.

이런 뜻에서 本考察은 漢方의 歷代諸文獻을 涉獵하여 消化系疾患에 관한 諸理論들을 拔萃, 漢方에서 보는 ① 消化器官의 生理 ② 病理, 證候 ③ 治法原理을 調査考察해 본 것이다.

= CONTENTS =

Chapter 1. Introduction  
Chapter 2. Main Subject  
    1. Physiology of Digestive systems  
    2. Cause of Diseases & Pathology  
    3. Symptoms  
    4. Treatment methods  
Chapter III Summary and Review  
Chapter IV. Conclusion.

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CHAPTER 1. INTRODUCTION

The diseases of digestive systems are very broad in their scope, but in general they may be classified largely into two major categories. One is for those of organic diseases related to digestive organs and the other is for those of functional diseases related to the intake of food, digestion and process of nutrition. In the Oriental medicine, it showed the tendency that the study of digestive diseases has been more directed to ward the latter or functional diseases, which in the Oriental medicine is called "BiyviNasang (gastro-enteropathy)." It is believed that in the Oriental medicine they showed from as early as ancient times keen interest in the causes of diseases set in food. According to Naekyong (BC 200), a Chinese authority on medicine, there is a record to the effect that man should, above all, regulate food, and the book of Chonkeum-bang (AD 650), another Chinese classic on medicine, reads that the basic condition for keeping healthy lies in food and thus doctor ought to, when curing a patient, first cure him in food treatment (food therapy) but in case the food treatment fails, then apply medicine. Similarly, the Samin-bang (AD 830) treated, among from the three major causes for diseases" the causes derived from food as the most important one's and Lee Dong Won, a contemporary scholar in the 1230s, developed specially a theory on digestive systems by writing a book titled "Elements of Spleno-Gastrology (Gastroenterology)".

Thus, as described above, the Oriental Medicine has from ancient times thought high of food and preservation of health, nutrition and diseases and function of digestion. However, as such theories were for the most part explained in the respect of phenomenal observations or experiential deductions, they involve many points which are conflicting or contrary to the theories of modern medical sciences (Western medical) such as histology and biochemistry. Furthermore, since things were observed and deduced more or less in the point of metaphysical view based on "Yin and Yang Theory" or Five Principles of Femininity and Masculinity, comparative explanations on them with modern medical sciences are almost impossible,

and also presentation of scientific evidences is not also easy.

However, this medicine has been studied, practised and inherited for some 2,000 years as a from of Oriental civilizations, and naturally Orientals have practised this medicine in curing various kinds of human diseases including the ones related to digestive systems, and actually it has resulted much curing effect.

Therefore, it is certain that some elements, which are yet to be identified by modern sciences, must be hidden in the medicine, and to discover the yet unidentified elements, we students of medical sciences should make research on all matters pertaining to the medicine. For this, this thesis is the result of research on (1) the physiology of digestive organs, (2) causes and pathology of diseases, (3) symptoms and treatment methods etc., viewed from the point of Oriental Medicine, by excerpting and arranging major theories and principles concerning digestive diseases, with extensive reading and research on the authorities and literature of Oriental Medicine. However, though it is regrettable not to be yet able to either present scientific evidences or to make comparison to modern medicine as to the facts revealed conclusively because this thesis was studied and described in the point of Oriental Medicine, I presume a meaning for this thesis can be found in the point that a study first through in inquiries into authorities and literature on medicine on how digestive disetive diseases have been handled in the Oriental Medicine, which have been developed anyway for some 2,000 years and passed down to date centered on Orientals, inially.

## CHAPTER II. MAIN SUBJECT

### 1. Pathology of Digestive Systems

It can be said that the basic requisites for all creation to stay alive are certainly breathing and taking of food. Of the two requisites, the matter of breathing presents little problem to medical sciences of life since it can be provided, by nature, in same quantam and quality. In contrast, in the matter of food and nutrition, however, since it is in that man has to choose voluntarily them by desire, difference in the quantity and nutrition of diets develops according to the capability of the body, the circumstances, and the condition of organs of the body. accordingly, we can easily infer that they must have from old ancient times taken notice of diseases arising from organs which govern the intake of food, digestion and process of nutrition.

First, let's take a look at the records described, in the ahtorities on Oriental Medicine, about organs which govern the diets, digestion physiology.

#### 1) Intake of food and Process of Nutrition

In the first place, we are to look at the process of taking food and the tastes with relation to organs. Records in "Jang sang Lon"(Chapter explaining functions of organs) of "Naekyong" describes: Man is provided with five tastes from the

space and five tastes from the earth. The five energetic enter through the nose into the lungs and the five tastes enter through mouth into the stomach, and then the five energetic and tastes are united therein and formulate sap, which is again purified(sublimated) and makes for soul (life). In the Chapter titled The Outline of the Essentials of Internal Organs (Chapter explaining principles of medicine)" reads: The five tastes are digested in the stomach and each taste is combined respectively with the organ which has an affinity to it, in which the acid taste is astinged into the liver, the bitter taste into the heart the sweet taste into the spleen (pancreas), the sour taste into the lungs, and the salty taste into the stomach.

On the next, as to the process of nutrition of food, the "Nackyong kungwisenghoe" Division (Chapter Explaining on physiology) explains: 'Grain sap' is formulated out of food and the sap is mixed with the gas (air--oxygen) to make for "essence blood (fresh blood) and "essence gas (vigor energy)" whereas the essence blood as "yong"(meaning nutrition) flows through inside of veins and the essence energy as "Wi" (meaning protects) flows through outside of veins'.

## 2) Function and Role of Digestive Organs

Maior records, entereds in the authorities and literature in the Oriental Medicine, on the functions and rolle of digestive organs include the followings:

"Jang sang Lon" (Chapter explaining on the functions of organs) of Naekyong illustrates that spleen (pancreas), stomach, small intestines and large intestines, Samcho (metabolism organ) and bladder are the "Ki" (Organ) which works for digesting the food and excreating its waste.

Spleen (pancreas) --As a primary organ in controlling the digestion and nutrition of food, is seated in the center.

Stomach -- As a primary organ for digestion functioning corelatively with spleen (pancreas), acts for appetite and capability of digestion.

Small Intestines-- Connected on the stomach in the upside and linked to the large intestines in the beneath, seperates, after rceiving "Water grain" (food) from the stomach, nutritive fluids from waste, and makes absorption and excretion.

Large Intestines -- Connected on to the stomach in the upper and linked to the rectum in the beneath, proceeds to excavate waste in excrement while storing up waste and controlling moistness.

Bladder -- Stores up waster inside the body and helps pass urine with the action of "gi" (function).

Samcho -- Divided into three parts of upper, middle and lower, the upper Cho conducts the taking-in and swallowing-up, the middle Cho conducts the function of digesting and absorbing and the lower cho conducts the function of evacuating excrement and urine.

Gall (inclusive of liver) -- In the process of ingestion, digestion and nutrition of food, adjusts and controls the condition of excess or shortage, and advance or retreat.

### 3) Digestion Physiology of Food

In the classic authorities of Oriental Medicine like Naekyong (BC 200) and Nankyong (BC 200) etc., there are records which state only that food is changed into "Gihyol"(energy and blood) in the spleen (Pancreas) stomach, but they have little explanation on the process of digestion or absorption. However, in the later century (AD 1000), theories on digestion physiology were explained by several men of medicine, Here are presented the features of theories advocated by those of well-known scholars of Oriental Medicine such as Lee Dong Won (AD 1250) and Chang Knong Ak (AD 1640) etc.

#### A. Stomach Energy Theory of Lee Dong Won

In his book "Principles of Rittic But Biuilvcisong" (gastroenterology), Lee Dong Won contended that the ability of the intake of food, digestion and absorption is the very stomach energy and this energy is the vital force of body. Food is grounded in the stomach, and directed to intestines where it is seperated into between the clear and the turbid ones, and thereinfrom the clear one or the nutritive fluids is absorbed to become life energy (vigor) and the turbid one or the waste flows downwards to be evacuated out of the body.

And so, the digestion of food or absorption of nutrient are much dependent on the strongness or the stomach energy, he insiited.

#### B. Theory of Myongmun Wonyang (Theory of Birth to Heavenly Energy by Fate)by Chang Kyong Ak (AD 1640)

In his book of Dr. Chang's Medicine Kyong Ak Jhun Seo explaneid: The matter of digestion of food and absorption of nutrients therefrom are the characteristics of being postnatal Human body is not to live only postnatal life energy, but the postnatal life energy (vital element) is only obtainable as the original energy (life energy) is generated from "Myongmun" (origin of energy). Accordingly, the adequate functions of intake of food, digestion, ingestion and absorption of nutrients are made possible when the "original prime energy" is contredo properly To figure them asa simile, as the stomach is likened to a caldron and the original prime energy is likend to the fire, if the Myongmun Wonki(originalprime energy) or the fire is weak, the food in the caldron will be poorly cooked, and if the fire is over-heated, the food will be changed. Thus, the Myongmun Wonki is as being as if it were the battery igniting the engine of a motor, and the proper or improer functions fo ingestion of food, digestion, and absorption of nutrients differ depending on good or poor condition of Myongmun Wonki.

#### C. Theory of Water Fire Dual Energy (Theory of the Control and Functions of Moistness and Dryness) by Yu Chang (AD1950)

In his book "Uimun Bupyul"(A book of Logics of Medicine), Yu Chang theorized:

The digestion of food in gastro-intestinal systems is made by the adjustment and inter-relations (physical and chemical). If moistness is excessive the absorption will be done poorly and if dryness is excessive the nutrition will be lacking, and therefore only when the water and fire are in good harmony, the intake of food, ingestion, digestion and process of nutrition will be made adequately.

## 2. Causes of Diseases and Pathology

Followings are records, shown in the Naekyong", on various causes which either hamper digestion off food or weaken the functions of stomach:

### 1) Causes of Diseases Deriuing from Food itself

Illustrations entered in such books Nakyongbi-ron (Chapters describing causes of diseases), Kyongmak-pyon (Chapters explaining vein systems) and Sangkitongchonron (Chapter explaining inter-relations between human body and Cosmos) etc. describe that eating to excess, failure in eating and eating it deficin(eating of food of poor nourishment) etc. are all causing digestive troubles.

### 2) Causes of Diseases Deriving from Physical Strains

There are records entered in Naeknong bonbyong-ron (Chapter explaining the process of nosegenesis), Taeyang Yangmyong-ron (Chapter explaining on Yin & Yang) and Chokyong-ron (Chapter explaining on the cycle of energy) etc. tell that if the physical straining is too excessive, it causes to bring about discrepancy to digestive organs.

### 3) Causes of Diseases from Excessive Mental Exertion.

According to records kept in such authorities as Laekyong Gatongron (Chapter explaining on pains from a disease), Bonshin-pyon (Chapter explaining on life) and Eumyang Engsangdae-ron (Chapter explaining on the principles of Yin and Yang) etc., emotion and sentiment, and especially in case of excessiveness in indignation, lament, fear, thought and strains will create the causes leading to digestive troubles.

### 4) Causes of Diseases from changes in Weather and Seasons.

Records are also found in Naekyong Baikbyongsisang-pyon (Chapter explaining on causes of a disease), Haik-ron (Chapter explaining on cough), Kikyobon Dae-ron (Chapter explaining on changes of weather related to human health) etc. tell us that sudden changes in weather or climate bring about diseases of digestive systems.

### 5) Causes of a Disease from Helminth

Records shown Naekyong Kutong-ron (Chapter explaining on outbreaks of acute diseases) and Kumun-pyon (A collection of questionnaires) etc. comment that helminth causes digestive diseases.

Most men of medicine after the era of Naekyong had followed only the causes of diseases recorded in the caapters described above but had presented or few new theories.

For the next, I like to present here theories, by men of medicine and also

recorded in Naekyong, on pathology of digestive diseases. Inquiry into Eumyangeung sang Dae-ron (Chapter explaining on Yin and Yang Theory) of Naekyong reveals the records which says: When a disease develops in gastro-intestinal systems due to some cause, it will generate a phenomenon of either "cold" or "heat" depending on the condition of the disease. The phenomenon of "cold" develops as when the normal energy has been weakened owing to a break in the harmony of gastro-intestinal function, and the "heat" phenomenon develops as when metabolic functions fail owing to the continuance of the disharmonious condition of gastro-intestinal functions. The records shown in Chokyong-ron (Chapter explaining on circulation) of Naekyong reads: "The condition developed from the digestive diseases should be identified as to whether it is a condition of false (weakness) or "real" (full). If the cause of a disease was developed owing to weakness of gastro-intestinal functions is a condition identified with "false", and if a disease developed because the cause of the disease was too strong though the gastro-intestinal functions were normal is the case of "real". Though men of medicine after the era of Naekyong had generally regarded the "cold", "heat", "false" and "real", described in chapters of Naekyong above, as the most cardinal phenomena of pathology, a series of new theories like "Dameum-sol" (Theory of water-sac forming in stomach) and Emwha-sol (Theory of Negative Fire) were upheld newly in the later Oriental Medicine (AD 1200).

The "Emwha-sol", which was presented by Lee Dong Won (AD 1250), was a theory of pathology advanced further from the "heat" phenomenon explained in the chapters of Naekyong. The theory goes to show that when a trouble sets in gastro-intestinal organs, it causes a disorder in the metabolic function and brings about pyretogenic phenomenon on the local affected by the disorder. Lee Dong won named such pyretogenic phenomenon as "Emwha".

As a pathology theory first expressed by Chang Jung Kyong (AD 200), "Dameum-sol" was defined as being that the four signs of "Cold, Heat, False and Real" of disorder are developed in gastro-intestinal organs, it makes to hamper the function of digestive systems and formulate abnormal matter, which was called "Dameum". The abnormal matter is the result of degenerated juice in gastro-intestinal organs or half-digested fluids of food.

### 3. Symptoms

A probe into authorities of Oriental Medicine in successive generations including Naekyong finds many descriptions which recorded in evidences, but without certain systematic order, the condition, pains, signs and primary diagnoses. When the names of symptoms related to digestive diseases were selected among from these, they number some 23 kinds. When these are classified into the characteristics of Sangcho (upper), Jungcho (middle) and Hacho (lower), they are as follows:

#### 1) Symptoms of Sangcho Characteristics

Vomiting, queasiness, stomach pains, acid swallowing, steam of breath, dispepsia and mouth voils.

2) Symptoms of jungcho Characteristics

Stomach pains, Biman or a symptom characterized by hard breathing accompanied by false fullness of stomach, Dameum, chronic indigestion, food poison, false stomach fill, unsatisfiable appetite, food indigestion

3) symptoms of Hacho Characteristics

Loose bowels, dysentery, intestinal disorder, hemorrhoids, constipation anal prolapse, ischesis, and indestinal disorder causing bowels

The symptoms of Sangcho is indicative of upper direction, symptoms of Jungcho is indicative of the direction confined to stomach, and the Hacho symptom is indicative of downward direction.

The name of symptoms described above are identified with the name of a disease indicating the signs of the disease, and each indication or symptom of the disease are accompanied by various collateral signs. Namely, there will be such accompanying signs of troubles as cold, heat, false, real, increase or decrease of appetite, condition of nutrition etc. In the Oriental Medicine, as they do not think high of the diagnosis by disease name but of the diagnosis made on combined syndrome, tendency was that likewise in digestive diseases importance has been more put in accurately studying the combined syndrome regardless of the name of diseases involved.

4. Treatment Method

Except for the cases of acuduncture or other physical treatment methods, the treatments adopted in the Oriental Medicine were edible medicine to be taken by mouth. Particularly, as treatments in Oriental Medicine were not designed to remedy a certain single disease but were to take a method of combined treatment under the base of over-all diagnosis of syndrome, a treatment method of general and combined scope was practiced. The general rules of treatment in the Oriental Medicine shown in the Naekyong are as follows:

Jijinyo Dae-ron of Naekyong (Chapter explaining on treatment method) lists the methods:

Hanjayolji (Make what is cold to become hot)

Yoljahanji (Make what is hot to turn cold)

Sanjasuji (What is diffused are to be made astringed)

Kyoljahaeji (What is concentrated is to be made scattered)

Supjakonji (What is wet is to be made dry)

Konjayunji (What is dry is to be made lubricated)

Nojaboji (What is old and weak is to be made reinforced strong)

Siljasaji (What is held up is to be made relieved off)

When the syndrome by over-all observations turns out to be of the charac-



teristics of “cold” “hot”, “diffused”, “concentrated”, “wet”, “dry”, “moist”, “false” and “real”, the way to cure it is by giving the remedy contrary to each characteristics symptom. Accordingly, such cure methods, as by means of medicine matter, acupuncture or other physical methods, of “hot”, “cold”, “strings”, “diffuse”, “dry”, “lubricated”, “reinforced” and “bowels” etc. Such methods are directly applied in the curement of digestive diseases.

A probe into the treatment methods practised by men of medicine by the generations after the Naekyong are shows:

Treatment Method by Chang Jung Kyong (AD 200)—Chang Jung Kyong adopted, as a general treatment method, such ones as by sweat causing, vomiting, bowel loosing, and thermal therapy etc, but for curing digestive troubles the methods of by vomiting, bowel loosing, thermal, and sodo were mainly applied.

Treatment of Lee Dong Won (AD 1250)— For treatment methods for digestive diseases, Lee Dong Won mainly used “reinforced”, “Bowel loosing” and Sodo ones, but in applying the in applying the reinforced and bowel loosing methods, he suggested that exact observation be made to aculately tell the signs of “false” from “real” in order not to make the real signs more reinforced or the false signs more loose.

### CHAPTER III. SUMMARY AND REVIEW

#### 1. Digestion Physiology of Oriental Medicine

Man needs certain “power origin” (vital force) for him to act from the birth to his death. The power origin should be ceasinglesly reinforced and metabolized. Man take edible matter from natural things surrounding him and obtain from it the “power Origin” necessary for his body. Men of medicine of old times in the Orient termed the material of “power origin” as “water grain” (water and grains), and organ which makes power origin through spleen stomach was called as “energy and blood”.

As the line of “water”— “spleen & stomach”—“energy and blood” was regarded as the most basic physiological systems for man to maintain life, the Oriental Medicine has since aient time svalued much of this physiological systems and regarded it as the base of the Medicine. In the Oriental Medicine they believe the “spleen & stomach”, among other organs of the body, is located at a place most to the center and just as plants sprout and grow in the earth it was compared as if the spleen & stomach were the earth of the body.

On the other hand, men of medicine in aient times recorded it as five tastes or five organs or five energies when in explain-ing food, organs or ‘energy’, but this was not limited only to the five kinds but is considered to have been affected by the “Five Columns Theory” (An Oriental philosophical concept regarding all creation as being in five constituents) which dominated the thoughts

of Orientals in the ancient times.

However, the theory that the five tastes of food are selectively absorbed into the five organs of the body is a subject of much interest for research. Though it can be easily assumed that it must of course have been deduced from the concept of Five Columns principles, we should heed to the fact that such deduction has been developed and helped to complete medicinal treatments of the Oriental Medicine and that such treatment methods make efficacious even today. At any rate, the matter the characteristics and tastes of food or medicinal matter is united with or cope with the functions of each organ of the body is a subject of research worthwhile being identified by modern science.

Next to that, as regards digestive functions of food, Lee Dong Won advocated "stomach energy", Chang Kyong Ak "Myongmunwon-yang" and Yu Chang insisted on the theory of "water and fire dual energy", but all of these are of the same conceptual question and in fact they have little difference in the practical point. In other words, the words "energy" or "fire" used in the Oriental Medicine are the relative terms to "blood" or "water", with the "energy" and "fire" belonging to Yang or Negative and the "blood" and "water" belonging to Yin or Positive, and thus it means consequently the harmony between the Yin and Yang.

## 2. Cause of Disease and Pathology

The causes of disease and pathology of disease troubles handled in the classic Oriental Medicine are much multi-fold and broad. First in the aspect of causes of disease, the causes had been studied in very extensive ranges not confining them to only causes coming from food but extending them to the ones related to tiredness and seven emotions. In view of the fact that digestive diseases are not to be blamed only for food but are also resulted from physical strain (excessive work) or from mental strains (excessive mental work), it can be easily found that the Oriental Medicine had heeded to such points from ancient times. Particularly, as for mental causes since it was thought that fear, indignation, strains, sorrow, agony and meditation and other excessive mental work lead to digestive troubles, it is surprising to find that they had already attended to such aspects for some 2,000 years ago.

Now we are to look at pathology for a while. In the Oriental Medicine they regard the "cold", "hot" and "false" and "real" as the most important pathological matter regardless of whatever systems of diseases, and the same goes for digestive diseases. If we take a probe into the conception on cold, hot and false and real:

"Cold", is a phenomenon in which Yin energy (means dwindling and contracted) is dominating, and "hot" is a phenomenon in which Yang energy (rising and expanded) is dominating. Accordingly, it indicates the relative relations of Yin and Yang. Likewise, "false" means the weakening, shortage and failing of normal function, and "real" indicates the pathological factor being solid (real), or the

case in which when the organic functions are normal but as the relative factor is too strong to be managed in the normal function, causing therefore a disease. The false and real in the same point to the relative relations between the two. So to make observations and judgement based on the signs of "cold, hot, false and real" shown from the body can be said the pathological view of the Oriental Medicine.

Next, in his book "Principle of Spleen & Stomach" Lee Dong Won advocated his unique "Eumwha-sol", in which Eumwha means abnormal heat or a phenomenon of sudden break of signs generated by the weakened metabolism when the normal function is debilitated. As to "Dameum", it is regarded as a phenomenon in which the fluids, secreted from digestive organs when an etiological change is developed in the gastro-intestinal organs, degenerated, or result in abnormal secretion.

### 3. Symptoms

The literature of Oriental Medicine mainly handled, in their subjects, the symptoms and treatment methods. This is, I think, because the Oriental Medicine is sort of syndromatic medicine formulated through experiences oriented in direct observation. As the Oriental Medicine, as explained above, observe all symptoms of diseases and determine through symptoms the pathology, signs, treatment methods and application of medicine, the accurate determination of symptoms is most important.

As for symptoms related to digestive diseases, included are the first stage symptom shown in the gastro-intestinal organs, for example, vomiting, stomach pains, swallowing acid, false fill of stomach, extended stomach, dysentery etc. and the second stage symptoms occurring on the over-all body and indirectly, which for example include such symptoms as poor appetite, weakening and loss of weight etc.

However, these symptoms must be identified as new, old, acute, chronic, cold, hot, false and real etc. Therefore, whatever symptom it may be, the important thing is not the symptom itself expressed but the combined syndrome observed diagnostically.

### 4. Treatment

In the Oriental Medicine the treatment method, as they were explained in the Naekyong, makes it a general rule to use the method of relativity. In other words, by making it to match with the symptom indicated, to use reinforced method if it is false, and to use bowel loosing if it is real. Therefore, strictly speaking, there are no certain particular treatment method or medicinal matter for the digestive diseases, but the treatment method or medicinal matter is determined according to the signs or conditions of the individual case. As we have observed in the digestive physiology, it has been deducted that the food or medicinal matter act each on the organs of body according to its characteristics and tastes. Consequently, by way of this deduction method, the function of gastro-intestinal

organs can be reinforced, evacuated, moistened or dry by administering medicine of certain characteristics or tastes.

Next, in the Oriental Medicine, as the method of medicine taking through mouth is exclusively used for the exception of acupuncture and physical therapy, a good consideration has to be given first to the function of gastro-intestinal organs in any treatment method or medicine. Because of this, all medicine matter become first a medicine to act on gastro-intestinal organs and also at the same time makes effect on the function of gastro-intestinal organs. To think it this way, not only the medicine but even all the foods become a medicine which can greatly effect the condition of digestive organs. For this reason, Oriental men of medicine of the ancient times believed that healthy digestive systems is the gate to the life of long longevity in good health and took the right way of food as the first importance for prevention of health. Therefore, to effect good curement on all diseases, they emphasized to, first of all, take action on the treatment method making the function of digestive organs strong and that to choose, medicine which will not impair the function of gastro-intestinal organs.

#### CHAPTER IV CONCLUSION

So far I have made an inquiry into the principles characteristic of the Oriental Medicine on digestive diseases. As the medicine has been handed down from the long ancient times of some 2,000 years ago, the systems of the medicine is not so established by reason and logic as modern sciences. However, from the aspects of principles, very valuable facts listed as below have been discovered.

Firstly, the origin of Oriental Medicine was traced from the food problem natural to all creation, and accordingly the Oriental Medicine was formulated with its academic base more or less pivoted on digestive systems, which have been evidenced by the followings:

1) The Oriental Medicine regarded the spleen (pancreas) & stomach of the representative organ of digestive systems as the most central organ of human body, and compared it to the earth, the base (fundamental) of all creations.

2) The fact that the judgement of not only the curability of a disease but also even of the condition of health of normal persons were made based on the strongness or weakness of "stomach energy" (ability of digestive systems).

3) The fact that the treatment principles of the Oriental Medicine utilized the characteristics and tastes of food, and were resulted from the deduction of the action of them.

Secondly, it was easily found that the Oriental Medicine put much stress on the digestive physiology as shown below:

1) "water grain (food)—Spleen stomach (digestive systems)—energy and blood

Sinmyong (vital force). The medicine was systemized as in the above order.

2) The fact that they viewed the vital force as being replenished in metabolism of "energy and blood" obtained from digestive systems.

Thirdly, they made very extensive and body encompassing study on etiological cause of digestive diseases, as shown below.

1) The investigations into causes of diseases are very wide ranged including not only causes of food troubles but from physical strains (excessive physical work), mental, climatic and parasites etc.

2) All the disharmonious phenomena of each organ of the body effect digestive systems or lead to a digestive disease.

Fourthly, as the the facts listed below, it can be recognized that they observed the pathology of digestive diseases, though vaguely, to the level same as in modern medical sciences.

1) The theory of development of inflammation in digestive diseases was explained by "eumwha-sol" (Developed by Lee Dong Won AD 1250).

2) Abnormal secretion of gastric fluids (examples: hyperacidity; hypoacidity etc.) was explained by "Dameum-sol" (Developed by Dr. Chang Jung Kyong: AD 200).

Fifthly, in the investigation of symptoms of digestive diseases, emphasis was given more to the syndrome encompassing all body rather than to the localized ones.

1) Even in the case in which the symptom was confined to a local one of a certain digestive organ, study was made, with having the symptom associated with the symptoms of all body.

2) Great importance was put on identifying "cold", "heat", "false" and "real" when making all-body and combined study of symptoms.

Sixth, likewise in the treatment methods of digestive diseases, emphasis was on controlling "Yin and Yang" harmony covering all-body.

1) The made it a principal rules of treatment methods in which "reinforced", "evacuating", "warm" and "cool" etc., which are all of weak functions, were reinforced, strong characteristics were to be evacuated, and cold symptom is to be made warm, and hot symptom is to be made cool.

2) Made investigations on the characteristics and tastes of medicine, and these were utilized in controlling the function of organs.