

# A Brief Analysis of Tumors from the Perspective of the Life Gate Theory

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**Abstract:** "Mingmen theory" is the product of the gradual combination of Taoist health theory and medical practice, and it is Zhang Jingyue's important academic thought. Almost all medical books involve it, which is still the subject of heated debate. The theory of true Yin and true Yang of Mingmen plays an important role not only in the treatment of internal injuries, but also in the treatment of exogenous fever; It is the product of the long-term development of the experience of Fuzheng treatment in history. According to the description of "synopsis of the Golden Chamber", it is believed that the Mingmen theory is related to the cachexia of tumors. Most patients with advanced tumors are true Yin deficiency, and can reuse Rehmannia to supplement true Yin deficiency. Clinical treatment should start from warming and Tonifying Kidney Yang. Shenqi Dihuang decoction or other formulas that can supplement true Yin and true Yang can be used to treat malignant pleural effusion and malignant ascites with significant curative effect.

## 1. The Origin of Mingmen

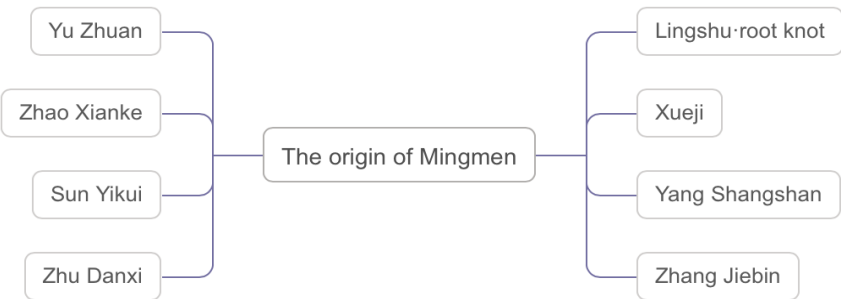


Figure 1: The origin of Mingmen

The word "Mingmen" was first seen in the "Lingshu root knot": "the sun roots in the Zhiming, the Mingmen, the Mingmen, the eyes." here, the Mingmen mainly refers to the "eyes", is shown in

Figure 1. Later, the "difficult classic" proposed that "the left is the kidney, the right is the Mingmen, the spirit of the house, the original Qi of the place." The *difficult classic 39 difficult* said that "He who has a bright door, also gives up his spiritual home. Men should hide the essence, women should cultivate the cells. It's Qi and kidney. "Therefore, there are six viscera", not only clearly points out that the position of the Ming door is in the right kidney, but also points out the close relationship between the Ming door and the kidney, that is, the left kidney is the kidney, the right kidney is the life gate, and the life gate is closely connected in the Qi. As for the essence of the gate of life, it is differentiated from the concept of kidney function. It is believed that the gate of life is an independent viscera, so there are six viscera. In a long historical period after that, Mingmen did not attract people's attention. Mingmen theory flourished mainly in the Ming Dynasty, and the main representatives were Xue Ji, zhaoxianke, Zhang jiebin and others. As a two generation imperial doctor, Xue Ji promoted the formation of the theory of true Yin and true Yang of Mingmen due to his position and great influence. After the development of zhaoxianke, sunyikui, Zhang jiebin and others [1], Mingmen theory became an important part of medical theory at that time.

Xueji [2], as the imperial doctor of two generations, and then the envoy of Taiyuan hospital, promoted the formation of the theory of true Yin and true Yang of Mingmen because of his position and great influence.

Yang Shangshan was the first to clarify the functional division of the left and right kidneys in Taisu: the left kidney contains records and the right kidney contains essence, unifying the theory of upper and lower life gates in Nei and Nan. He was the first to put forward that the Qi between the kidneys is the Qi of life gate, paving the way for the theory of life gate between the kidneys in the Ming Dynasty.

Yu Zhuan of the Ming Dynasty said in the "true story of medicine" that "the two kidneys are originally one viscera", "at the beginning of the wife's life, the husband's two kidneys were named Mingmen, where the original Qi is, and where life is". It advocates that the two kidneys are the gate of life, which is also called the two kidneys. The gate of life is just another name for the two kidneys. The essence of life gate is the essence of two kidneys.

Zhao Xianke [3] argued on the true water and fire of the gate of life, and his book is "medical penetration". According to the viewpoint of Neo Confucianism that "there is one Tai Chi in all things" and "everyone has one Tai Chi, and things have one Tai Chi", Zhao Xian believes that the Tai Chi of the human body is the gate of life, that is, "the innate water and fire originally belong to the same palace, the fire is mainly water, and the water is originally fire, so those who take Yin seek water in the fire, and their essence is inexhaustible; those who take Yang seek fire in the water, and their brightness is never extinguished." at the same time, based on the gate of life, he reconstructs the relationship between the five zang organs and the six Fu organs, "if the kidney has no such, it cannot be strong, and skills cannot be developed; if the bladder has no such, the Qi of the triple energizer will not melt, and water channels will not work; if the spleen and stomach have no such, it cannot steam rotten water and grain, but the five flavors do not come out; without this, the general will not make a decision, but the plan will not come out; without this, the big and small intestines will not change and the two will be closed; without this, the gods will faint, and everything cannot be done. It is the so-called" the Lord is unknown and the twelve officials are in danger. "

Sun Yikui [4] said in the "Yi Zhi Xu Yu": "the gate of life is the movement of Qi between the two kidneys. It is not water or fire, but the hub of creation. It is the foundation of yin and Yang, the innate Tai Chi, from which the five elements are derived, and the Zang Fu organs are then formed." he clearly pointed out that "between the two kidneys is the gate of life". The gate of life is the movement of Qi between the two kidneys, which is the basis for the human body to transform Yin and Yang, and the creation of all things in the universe, that is, "the innate Tai Chi". The gate of life is the original Qi of life, which comes from the inborn, and is formed by the combination of the

essence of parents. With this original Qi, the Zang Fu organs and physiological functions are formed successively. This is the opportunity for human growth and development.

Zhang Jiebin [5] expounded the gate of life with the theory of Tai Chi. In *Lei Jing*, it was stated that "Tai Chi is the heart of heaven, earth and man, that is, the so-called life." he believed that both heaven and man have Tai Chi, which is the gate of life. Heaven's Tai Chi is "the gate of life is the pivot of the North Star (the Big Dipper), and the handle of yin and Yang." human Tai Chi is "the gate of life resides in the two kidneys, that is, the Tai Chi of the human body, from which the two instruments are generated, while the water and fire appliances are, and the growth and decline are. Therefore, at the beginning of life, it is the foundation of life." the function of human life is illustrated by the gate of life. As stated in "*Jing Yue Quan Shu · Chuanzhong Lu*": "there is a fire at the gate of life, that is, the fire of the Yuan Yang, that is, the fire of living things." as stated in "*Jing Yue Quan Shu qiuzheng Lu*": "therefore, all the five fluids belong to the essence, and all the five essence belong to the kidney. The kidney has a seminal chamber, which is called the gate of life. It is the home of heaven, that is, the house of true Yin, from which Qi is transformed."

Zhu Danxi [6], based on the Taiji diagram theory, constructed the relationship between "Xianghuo - liver and kidney", that is, "the kidney is also responsible for closing the reservoir, and the liver is also responsible for discharging."

Weilitong refined the common points of various schools and proposed "the death of the master of the gate of life" as the internal cause of deficiency syndrome.

Chen Xiuyuan pointed out in the "real changes in medicine": "there is the language of the pre pylorus life gate, saying that the life gate is the place of human life."

Modern scholars have also discussed the function and essence of Mingmen, including the theory that the physiological function of "Mingmen" is equivalent to the endocrine system [7], the theory that Mingmen is the adrenal cortex function [8], the theory that Mingmen is the hypothalamus pituitary adrenal cortex system [9], the theory that Mingmen is the autonomic nervous system [10], and the material basis of Mingmen is the cyclic nucleotide theory [11]. Dialectical materialism believes that "the origin of the world is matter, the fundamental attribute of matter is movement, and there is no material or non-material movement that does not move". Zhang Hongmo believed that the "Qi and kidney of Mingmen" were the motive force of human life; Liang believes that the position of the "gate of life" referred to in the theory of traditional Chinese medicine is indeed related to the kidney, but it is not entirely in the kidney. Zhu Xiaolei believes that the gate of life and kidney belong to the same body. From the perspective of vitality, du Guoping believes that the gate of life is vitality and the gate of life is the unity of yin and Yang. Ren Yanling and others believe that the life gate is related to the human life control system. Yu Yang and others believed that the kidney essence should be equated with the life gate. The relationship between the kidney and the life gate was understood as that the life gate was the high-level regulatory center of the kidney, and the kidney was the regulatory center of the body's viscera. The life gate regulated the whole body through the regulation of the kidney. Zheng Yaqin summarized the view of "brain as viscera" school, and believed that the birthplace of human Yin and Yang was the gate of life, which was also the residence of Yuan Yang and Yuan Yin, the sinus of life, and the residence of yin and Yang. Therefore, the gate of life should be located at the head. Zhang Zhifeng believes that the brain (including spinal cord) is what sun Yikui calls "Yang in the middle of the ridge" and "Qi between the kidneys". It is the driving force to promote the development of the human body. "The gate of life" is actually the "gate of life"; and its location is similar to the location and physiological function of the gate of life discussed in the "theory of moving Qi between kidneys" and "theory of the gate of life between kidneys". Therefore, the brain (including the spinal cord) is the gate of life, and the gate of life is actually the brain (including the spinal cord). The difference between traditional Chinese medicine and modern medicine is that it develops on the basis of anatomy and

under the microscope, while the physiology and pathology of the five Zang and six Fu organs in traditional Chinese medicine.

## 2. Relationship between Mingmen theory and tumor

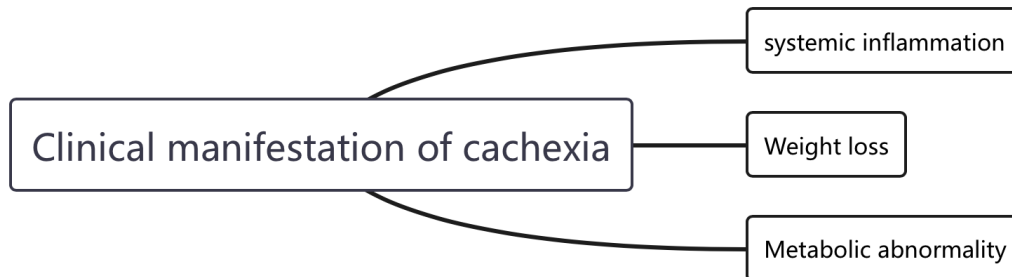


Figure 2: Clinical manifestation of cachexia

Malignant tumors belong to chronic consumptive diseases, which cause the human body to be in a state of malnutrition for a long time. In addition, radiotherapy and chemotherapy and other treatment methods bring many side effects, such as liver and kidney function damage, bone marrow hematopoietic function is inhibited, causing gastrointestinal dysfunction. Patients often present with general weakness, such as nausea, body weight loss, and persistent fatigue, as shown in Figure 2. Cachexia is a cancer-related multi organ syndrome characterized by systemic inflammation, weight loss of at least 5%, and massive consumption of skeletal muscle and adipose tissue. The patients showed abnormal carbohydrate, protein and lipid metabolism, insulin resistance and anorexia; the sequelae of cachexia include muscle atrophy, edema, anemia, fatigue and taste changes, which lead to progressive dysfunction. The original text of synopsis of the Golden Chamber: "the father man is calm, the pulse is large, and the extreme deficiency is also labor." "labor is disease, its pulse is floating, hands and feet are tired, spring and summer drama, autumn and winter pain, Yin cold essence comes out, and acid cutting cannot be done." "Asthenic labor disease" is the overall decline of the five basic substances of human Qi, blood, body fluid and essence, and the overall imbalance or decline of the functions of the five Zang and six Fu organs. Mingmen is "the house of fire and water", "the house of yin and Yang" and "the root of vitality". There are Yuan Yang and Yuan Yin in the gate of life. The gate of life and the kidney are of the same Qi. Yuan Yang and Yuan Yin are kidney yin and kidney yang, which are the basis of yin and Yang of human viscera and can maintain the functional activities of human viscera. There are two connotations of water and fire in the gate of life. The lack of water and fire in the gate of life will lead to the extinction of the biochemical source of the viscera. Malignant tumor is a chronic consumptive disease, which will eventually lead to death, especially in advanced patients. The long-term imbalance of visceral function will lead to the lack of true Yin and true Yang of the gate of life. In the Mingmen theory, Zhang Jingyue believes that [12] the decline of the body is closely related to Yin essence. Patients with malignant tumors can see a large amount of weight loss in a short time, so it can be considered that this clinical manifestation belongs to the category of "true Yin Deficiency" described by Zhang Jingyue.

Zhang Jingyue believes that the key to the treatment of form is to replenish essence and blood, and further puts forward the assertion that "those who are good at replenishing Yang must seek Yang in Yin, then Yang will get Yin help and become infinite; those who are good at replenishing yin must seek Yin in Yang, then Yin will get Yang rise and the spring will never run out". That is to say, true Yin deficiency should replenish Yin, even if true Yang deficiency, it should also replenish fire in water, and cannot lose the material base of true Yin to help Yang. Zhang Jingyue didn't make

clear how to replenish blood essence. He just said, "there is no more than baits with this method, and the baits are most sensitive to this, but between several tastes." for the treatment of Mingmen disease, Jing Yue emphasized the word "replenishment", especially focusing on regulating and tonifying the kidney and the Mingmen. "The treatment of water and fire, all from the kidney qi, this is the focus on the Mingmen." according to this idea, a close look at the prescriptions created by Jing Yue and his understanding of the nature, taste and efficacy of drugs, we can think that the "this" should be the cooked land of "greatly tonifying blood, nourishing kidney water, filling bone marrow, and benefiting real Yin". According to the statistical results, it can also be seen that the treatment of shape and replenishment of essence and blood often depends on the familiar place, reaching the goal that "whoever wants to treat a disease must give priority to the body, and whoever wants to treat a shape must give priority to essence and blood." "saiyinsaiyong" is from the "Suwen Zhizhen Yaoda Lun Pian" One of the anti-governance methods proposed in the discussion of governance principles and methods. In terms of modern medical research on tumor, tumor is a kind of abnormal proliferation of cells. On the surface, this kind of abnormal proliferation of cells, cancer, is manifested as a mass and the sign of "blockage". In fact, there are abundant blood vessels in the tumor, and there are so-called "neovascularization" caused by the tumor. Through these neovascularization, the tumor is constantly provided with nutrients to make it grow and metastasize, which is essentially the sign of "connection". That is to say, many patients may have metastasis soon after surgical resection of the primary tumor, which is one of the reasons for treatment failure. Therefore, traditional Chinese medicine not only uses various "tonic" methods to treat the deficiency of tumor patients as a whole, the so-called "Saiyin Saiyin", but also uses the "Saiyin Saiyin" method to treat the tumor locally, using "Saiyin Saiyin" to treat the superficial "Saiyin" and the substantial "Tong" [13].

### 3. Relationship between Mingmen theory and *Rehmannia glutinosa*

Zhangjingyue believed that the cooked *Rehmannia glutinosa* "tastes sweet, slightly bitter, thick and thin, heavy, and has Yang in Yin". The mature land is all aquatic things, with Yin and Yang rooted in each other. Prepared *rehmannia glutinosa* is produced in the fertile land of Zhongzhou. After processing, it has a mild property, is endowed with the virtue of Yin, and is good at nourishing the true Yin of the five internal organs. Therefore, it is the best product for seeking Yang from Yin. Its "sweet" corresponds to the Yang of the weather, and the Yang Qi has the property of rising and floating, while those who taste sweet have the function of tonifying, harmonizing and slowing, so they can complement the middle, while its "bitter" corresponds to the Yin of the earth Qi, and the negative sedimentation. Under its behavior, while the taste is bitter, it is diarrhea, so it can also diarrhea [14].

Zhangjingyue [15] used ripe earth to seek Yang from Yin. Based on the mutual root of yin and Yang, he proposed the basic method of tonifying yang, namely seeking Yang from Yin. Human Yang Qi depends on the nourishment of true Yin. The two are of the same origin and cannot be biased. To avoid the decline of yin and Yang, we should combine Yin and Yang, or help Yang with Yin, that is, "replenish the source of fire to eliminate the shadow", or nourish yin and contain Yang, that is, "the Lord of water to control the sun". The late stage of malignant tumor is mainly caused by the deficiency of true Yin. Whether it's true Yang or true Yin, the key is cooked *Rehmannia glutinosa*. Prepared *rehmannia glutinosa* is especially good at tonifying the true Yin of the five internal organs and treating various syndromes of true Yin deficiency. It is believed that non prepared *rehmannia glutinosa* is not enough to achieve its effect. However, the Yellow cooked land is nourishing and greasy, which hinders the stomach, and the large dose of cooked land is even worse. Wang Bing said, "if you take less, you will be banked up, and if you take more, you will be

publicized." Inspired by the water and fire theory of the ancient sages and the successful medical cases in the treatment of related diseases, our teacher applied this understanding to the treatment of malignant ascites. On the basis of daily syndrome differentiation, we applied a large dose of cooked earth, self-made jinshuitingling decoction, and used a large number of kidney tonic products, which is a concrete manifestation of "saiyinsai". Jinshui tingling decoction is composed of 12 kinds of drugs, including Rehmannia glutinosa, Angelica sinensis, fried yam, wolfberry fruit, Cornus officinalis, Sea Sands, chennejin, Amomum villosum, Tingli seed, Poria cocos, Polyporus umbellatus and Alisma orientalis. The legislative basis of this prescription is that the core pathogenesis of malignant pleural effusion lies in the lack of true Yin in the gate of life and the rampant evil water. Therefore, the treatment should be rigorous, tonifying the true Yin, promoting hydration and removing dampness. "For those with Yin deficiency and water evil flooding, how can they make their own home by giving up the prepared land" (Zhang Jingyue proposed), so the large dosage should be made of Rehmannia glutinosa as the monarch medicine, supplemented with Lycium barbarum to soothe the liver and kidney, and Cornus fruit to warm and soothe the body, so the fire at the gate of life is hot, and it also has the meaning of seeking Yang from Yin. Yam and Angelica nourish the Yin of the five internal organs; Jinnei chicken and Amomum villosum can invigorate the spleen and stomach, astringe Qi into the kidney, supplement the deficiency of the spleen and stomach, and make the later weather full of blood; Tinglizi purgative lung asthma, diuresis swelling; Poria cocos, Polyporus umbellatus and Rhizoma alismatis can promote water retention and dampness, and regulate Sanjiao; The above eight medicines are all minister medicines, so the water channel is unobstructed. The Sea Sands has a light taste, belongs to the bladder meridian, clears heat and diuresis, seeps evil water from the five internal organs, and makes water drink discharged from the lower coke as medicine. Although the whole prescription is used together with Tonifying the liver and kidney and promoting hydration and eliminating dampness, it is more important to supplement and less important to benefit in dose distribution, which fully conforms to the pathogenesis characteristics of patients with malignant pleural effusion who have been ill for a long time and have deficiency of kidney, essence and Qi, and retention of water. It has achieved good curative effect in controlling malignant ascites and malignant pleural effusion.

#### 4. Conclusions

To sum up, the pathogenesis and symptoms of tumor cachexia and asthenia gravis are very similar, so it is very appropriate to divide tumor cachexia into the category of "asthenia gravis", which provides a certain treatment idea and method of classical prescriptions for the clinical syndrome differentiation and treatment of tumor cachexia. It can be seen that in the diagnosis and treatment of malignant tumors, we can start from the life mending gate, and according to the specific situation of patients, formulate a plan suitable for clinical practice, and finally obtain good curative effect. All diseases with true Yin and true Yang damage can be treated from the gate of life, not limited to tumor diseases.

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