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Liang Liu
Editors

Essentials of Chinese Medicine

 Springer

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Volume 1

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Essentials of Chinese Medicine

Volume 1

Foundations of Chinese Medicine



Springer

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ISBN 978-1-84882-111-8 e-ISBN 978-1-84882-112-5
DOI 10.1007/978-1-84882-112-5
Springer Dordrecht Heidelberg London New York

British Library Cataloguing in Publication Data
A catalogue record for this book is available from the British Library

Library of Congress Control Number: 2009926514

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Cover design: eStudio Calamar S.L.

Printed on acid-free paper

Springer is part of Springer Science+Business Media (www.springer.com)

Foreword

The Essentials of Chinese Medicine is a text book intended for international students who wish to gain a basic understanding of Chinese Medicine (CM) at the university level. The idea of writing such a text was originated from the Sino-American Consortium for the Advancement of Chinese Medicine (SACACM), which was founded in February 2000. In 1995, the British Hong Kong Administration set up a Preparatory Committee for the Development of Chinese Medicine to look into ways of bringing Chinese medical practice and herbal trade under proper control and regulation. After the reunification of Hong Kong with mainland China in 1997, the Government of the Hong Kong Special Administrative Region continued the efforts to uplift the practice of CM to a fully professional level through legislation.

To help bring up a new generation of professional CM practitioners, the Hong Kong Baptist University (HKBU) obtained approval from the Government's university funding authority to develop a School of Chinese Medicine to prepare students who will meet the future professional requirements through public examinations. In order to establish itself quickly as a rigorous provider of university level CM education, HKBU sought alliance with eight major CM universities in the Chinese Mainland, and one US university which was interested in developing CM education within its medical college. As a result, the Consortium known as SACACM was formed, with ten founding institutions from Beijing, Shanghai, Nanjing, Shandong, Guangzhou, Chengdu, Heilongjiang, Hong Kong, and the United States. (The University of Macau and the Macao University of Science and Technology joined the Consortium 2 years later.)

One of the first projects the Consortium decided to pursue was the writing of a high quality CM text book in English to be endorsed by the member institutions as the foundation for the study of traditional Chinese medicine. The Beijing University of Traditional Chinese Medicine, being one of the oldest and better developed institutions in the field, was nominated to be the coordinating university for the project, with the active assistance of the State Administration of Traditional Chinese Medicine of China (SATCM). The initial funding for the project was provided by the Hong Kong Baptist University and the Ohio University of the USA. An editorial committee was formed to decide on the general coverage and level of the text, and each of the member universities of CM were requested to nominate their senior professors to write the assigned chapters according to their fields of specialty. These

authors were to prepare their scripts in both Chinese and English with the help of the Editor. After the English version of the text was checked against the Chinese version for accuracy and consistency, it was sent to an expert who is well versed in both Chinese and Western Medicine and at the same time fluent in both the Chinese and English languages at the mother tongue level. The expert was invited to go over the entire text line by line to make sure that both the language style and the terms used are understood by the international students whose native language is English.

The above steps looked innocent enough, but the execution of the entire process was extremely time consuming and tedious. It has also proven to be a very meaningful, if not “ground-breaking,” move which makes the text truly different from publications of similar nature. I am happy that after 9 years of hard work and perseverance this text is finally ready for the press. I do hope that when it comes out, it will prove to be a significant contribution to the education of CM internationally.

Founding Chair, SACACM
February 2009

Daniel C. W. Tse

Preface

“Health for all” is still an important task for the World Health Organization (WHO) to accomplish in the twenty-first century. The accomplishment of this task requires mutual cooperation and common efforts of various medical sciences, which includes Chinese medicine. WHO has increasingly emphasized the development of traditional medicine and has made great efforts to promote its development. Because traditional medicine is deeply rooted in history and culture, it is part of the traditions of a country and employs healing practices handed down from generation to generation.

Large portions of the population in a number of developing countries still rely mainly on traditional practitioners, including traditional birth attendants, herbalists, and bone-setters, and local medicinal plants to satisfy their primary health care needs. Although modern medicine is now available in many countries, traditional medicine has maintained its popularity because of its historical and cultural impact. People believe in it, and it is still effective against many common diseases, has few side effects, and is economically preferable to modern medicine.

Nowadays, the modern medical model is changing. It is gradually shifting from its original medical model of biomedicine into a physiological–psychological–sociological–medical model, which emphasizes that the people, the natural environment, ecological conditions and society are all aspects of a united whole. With the transformation into the new medical model, alternative medicine and therapies are developing very rapidly. The study of Chinese Medicine (CM) in the west is both timely and challenging. It is timely because of public demand for traditional medicines to be provided by safe, efficient and competent practitioners. It is challenging because of the greater demand for science-based treatment and evidence-based practice. These perspectives suggest that the integration of orthodox medicine with complementary or alternative medicine is a historical trend in the world medical scene. Therefore, the role of CM in medical treatment and health-care will certainly become even more important in the world medical scene in the twenty-first century.

CM is an integral part of Chinese culture. Over the centuries, various activities and aspects of the practice of CM have made tremendous contributions to the prosperity of the Chinese nation. Its good reputation resulted from its great vitality is

demonstrated by the fact that when compared with other traditional medicine its clinical application has never declined over the past several thousand years.

CM appears to have a bright future in the world. There appears to be a growing reliance on it by people everywhere. This seems to be an irresistible historical trend. Working together to develop CM will not only be in line with the developing trend in the world, but also will fundamentally solve existing problems and increase competitive advantages. Collaboration among universities will benefit cultural exchange, the blending of the East and the West, and the global development of CM. However, much work needs to be done in order to meet the health requirements of human beings and to promote the course of internationalization of CM, especially the compilation of textbooks suitable for medical students in western countries in addition to international readers.

With the encouragement of the State Administration of Traditional Chinese Medicine of China, the compilation of this textbook series was initiated by the Sino-American Consortium for the Advancement of Chinese Medicine which was made up of the Ohio University in Athens, Ohio, Beijing University of CM, Chengdu University of TCM, China Academy of Chinese Medical Sciences, Guangzhou University of TCM, Heilongjiang University of TCM, Hong Kong Baptist University, Nanjing University of TCM, Shandong University of TCM, and Shanghai University of TCM. The Beijing University of CM was the lead institution of this project. It gathered experts from the member institutions to compile the series and translate it into English which is now known as *Essentials of Chinese Medicine*. This textbook series contains three volumes: Volume 1 ***Foundations of Chinese Medicine***; Volume 2, ***Clinical Fundamentals in Chinese Medicine***; and Volume 3 ***Essentials of the Clinical Specialties in Chinese Medicine***. These volumes systematically introduce the basic theories, the diagnostic methods, the therapeutic methods based on symptom differentiation, and the knowledge of principles of health preservation and rehabilitation. They explain the basic methods and theories of acupuncture and moxibustion, as well as expounding upon 154 kinds of Chinese herbs; each Chinese medicinal herb is illustrated. The textbooks also introduce 84 Chinese herbal formulas and 11 associated formulas commonly used in clinical practice. Furthermore, it elucidates treatments of commonly and frequently encountered diseases in internal medicine, surgery, gynecology, pediatrics, ophthalmology and otorhinolaryngology.

In the arrangement of contents and compilation, the following features characterize this textbook series:

1. Emphasis on the basic knowledge of CM

Medical students who want to learn CM, especially students in western countries, need to adapt CM to Western medical terms and conditions, but this adaptation can only take place on the solid foundation of the theories of CM. There can be no mastery of CM without a true understanding of the theories and practice of CM. The first volume introduces the terminology and methodology of Chinese medicine in order to improve the critical thinking of medical students

and practitioners. It also contains a detailed explanation of the basic theories. The second volume covers the fundamentals of clinical practice. The more solid the foundation is, the easier it will be to have a better understanding and mastery of CM

2. Concise and systematic content

On the basis of developments of CM in education and research in the past, great efforts have been made to highlight the essence of CM through accurate exposition and to introduce them to the world. These textbooks systematically introduce the basic theories, diagnostic methods, acupuncture skills, knowledge of Chinese herbs, knowledge of formulas, as well as clinical application. Mastery of these textbooks will lay a foundation for the further study of CM.

3. Suitability for teaching and self-study

In this textbook series, at the end of most chapters guidance is provided on the aims of study, the objectives of study and exercises for review. The structure combines the features of textbooks and modular handbooks. Therefore, it is highly suitable for self-study by medical students.

4. Reinforcing effects of illustrations

To facilitate the understanding of CM, the textbook series contains many illustrations. There are black and white photographs, line graphs, tables in the text with necessary indexes, color photographs of the tongue, and color photographs of 151 Chinese herbs. These illustrations provide a better appreciation of CM and promote its learning.

5. Case studies

In Volume 3 and Part III of Volume 2 each section contains a successful case study. These case studies enhance the understanding of CM.

6. Standardization

This textbook series is reasonable in structure and distinct in categorization. Most of the technical terms of CM have been standardized in translation with an index glossary. Simultaneously, habitual terms used in countries using English as the mother tongue have been considered in the translation and compilation.

In order to ensure academic standards and an accurate English translation of this textbook series, we invited international experts of the CM profession and the English language to review and revise the English translation.

Professor Zheng Souzeng, the former President of Beijing University of Chinese Medicine, was the Director of the Compilation Board. Dr. Warner Fan of the United States is the English Consultant who has gone through the whole text to ensure the language consistency throughout the text.

International advisors invited include Ryan Thompson from Canada, Ioannis Solos from Greece and Georgia Ross from the United States of America. They and others have given much help in the compilation of this series of books. We are grateful to them for very useful suggestions and revisions.

Note on Conventions Used in the Text

Several conventions of usage have been adopted in the English version of this textbook, and are intended to make the students' task easier.

A number of concepts in traditional Chinese medicine cannot be adequately translated. The terms representing them are therefore presented in transliteration, using the *Pinyin* system. Where the term is already in common usage but in this text are used as technical terms, they are capitalized. Examples include Qi, Yin, Yang, the Five Elements (Metal, Wood, Water, Fire, Earth), the six exogenous pathogenic evil (Wind, Heat or Summer Heat, Cold, Phlegm, Dampness, Fire) and their endogenous counterparts, all the acupoints, the four Levels (Defensive, Qi, Nutritive, and Blood), etc. Where there is no risk of confusion between ordinary and technical usage, they are not capitalized. Examples include the zang and fu organs, the sanjiao, etc.

In the discussion of CM *materia medica*, all materials are referred to as "herbs," even though many are derived from animal or mineral sources. This is the time-honored approach, as comparable medieval European books are often entitled "Herbals." In traditional CM, herbs are seldom prescribed alone. A prescription is referred to here as a "formula."

In addition, the name of each formula is given as one word, in *pinyin* transliteration of the Chinese name. In Chapter 7 of volume 2, which contains the main descriptions of the herbs, each entry is headed by the name of the herb in *pinyin* with its botanical name in brackets. The first line then gives the actual Chinese name in characters and the herb's pharmaceutical name (in Latin). When an herb is mentioned in the text elsewhere, at its first appearance it is followed in brackets by its genus name if it is described in Chapter 7 of volume 2 or by its botanical name, both genus and species, if it is not. It is hoped that doing so will make it easier for the student who chooses to look it up in the Appendix III: Herbs or in Chapter 7 of volume 2. When the herb is mentioned again in the same passage, only the name in *pinyin* is given.

Strictly speaking, the clinical manifestations of an illness include both symptoms and signs. The symptoms are supposed to be what the patient feels and perceives subjectively, whereas the signs are what the physician finds objectively. Take fever, for example. The symptom is the hot sensation, especially in the face and head, that the patient feels, whereas the sign is the higher than normal temperature as measured with a thermometer. In accordance with the recent trend towards simplification, however, in this text the word “symptoms” encompasses both symptoms and signs.

Acknowledgements

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Daniel K. C. Shao (HK, PRC)
Edward Gotfried (USA)
Georgia Ross (USA)
Ioannis Solas (Greece)
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Nanjiang University of Traditional Chinese Medicine (PRC)
Ohio University, Athens (USA)
Shandong University of Traditional Chinese Medicine (PRC)
Shanghai University of Traditional Chinese Medicine (PRC)
University of Macau (Macau, PRC)

Institute for the Advancement of Chinese Medicine (A wholly owned subsidiary of Hong Kong Baptist University)

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In grateful acknowledgement to Dr. Daniel C. W. Tse, President Emeritus of Hong Kong Baptist University and Founding Chair of the Sino-American Consortium for the Advancement of Chinese Medicine, who initiated this Textbook writing project in Year 2000 and persevered to keep the project moving until it was completed.

Note on Organization of Volume 1

This volume is composed of two parts. Part I, in six chapters, introduces the basic theories of CM. Part II, in five chapters, introduces the basic knowledge and skills of diagnostics and therapeutic principles of CM.

Part I describes the basic theories of CM. It covers a wide range of contents and is at the very core of the basic theoretical system of CM. It contains six chapters, including the formation of the CM theoretical system and its philosophical basis, CM methodology, the structure and physiological functions of human body, the basic substances of the vital activities, etiology in CM, and pathological mechanisms.

Part II describes diagnostics and therapeutic principles in CM. It elucidates the theory and methods of CM in diagnosing and differentiating pathological conditions, and analyzing clinical manifestations. It covers the concept of diagnostics in CM and the principal diagnostic methods. It closes with two chapters, one on the principles of therapeutics and one on the theories and principles of health preservation.

We hope this volume will assist the student and practitioner in gaining a solid foundation for learning CM.

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Part I
Basic Theories of Chinese Medicine

Chapter 1

Formation of the Chinese Medicine Theoretical System and Its Philosophical Basis

Section 1 Formation and Development of Chinese Medical Theory

Chinese Medicine (CM) has had a history of several thousand years. It is the crystallization of the rich experiences in the Chinese people's long struggle against diseases. The many years have fostered the gradual formation of a unique and systematic medical theory. It is an important component of the people's cultural legacy, and it has made enormous contributions to the Chinese people's healthcare and prosperity. Because of its unique Oriental characteristics and remarkable therapeutic effects, CM enjoys not only a high reputation but has also been spreading to the wider world. It will play an increasing role in promoting the health and well-being, as well as the longevity, of humankind.

I Initial Formation of the CM Theoretical System

The origin of CM can be traced back to remote antiquity in China. From the time humans first appeared on earth there have been medical practice and activities of healthcare. For instance, in ancient times early humans moistened their bruises with saliva, extracted thorns that lodged in their flesh, and applied leaves or mud on their wounds. They tasted herbs, adopting some and rejecting others. They used massage to relieve pain from the body. They splinted their broken bones with tree branches. When bitten by a venomous animal they themselves or others sucked the poison from the wound.

Following the development of productive forces and progress of human society, people began to know more about their own life activities and to accumulate rich medical knowledge day by day. In Chinese history, the period from the Warring States to the Qin and Han dynasties (fifth century BC to first century AD) was a time of essential change, when the politico-economic structure of society transitioned from a slavery system to a feudal one. It was a time of intellectual freedom and political uncertainties, during which “the various schools of thought and their

exponents rose in swarms and contended one against another heatedly.” It was in this atmosphere that astronomy, including the calendar, mathematics, biology, geography, anthropology, psychology, and agricultural technology all began to flourish. Meanwhile, the theories of Yin–Yang and of the Five Elements, as well as the concept of the vital essence, gradually matured and became extensively used to interpret natural phenomena and to express their regularities as laws.

Under the guidance of these natural sciences, there appeared an early medical classic – the *Huangdi Internal Classic*, or the *Internal Classic* for short. The *Internal Classic* explained the laws of life and the unity of the body with the natural world. It provided a systematic discussion of anatomy – the viscera and the meridians – physiology and pathology. It also expounded the diagnosis, prevention and treatment of diseases. In deliberately combining natural science with philosophy, the *Internal Classic* provided a deep interdisciplinary approach toward medicine and medical practice. It is aptly regarded as the initial formulation of CM theory. The *Internal Classic* was considered advanced in its time, and it contributed greatly to medicine in the ancient world. In particular, in the aspect of blood circulation it put forward the viewpoint of “the heart governs the blood vessels,” and realized that “blood travels in the vessels endlessly like a circle.” It may be noted that these descriptions occurred more than 1,000 years before Harvey, who in the 17th century was the first to describe blood circulation in Western medicine.

After the *Internal Classic*, the *Classic on Medical Problems* appeared before the Han dynasty (206 BC–220 AD). It is a very important canon that augments and supplements the difficult questions posed by the *Internal Classic*. It is an important contribution to the development of the basic theory of CM, especially its elaboration of the theories of pulse study, visceral manifestations, meridians and so on, thereby providing a theoretical basis for the principles of treatment and the establishment of prescriptions.

In the last years of the Eastern Han dynasty (25–220 AD), the eminent physician Zhang Zhongjing built upon the foundation of the *Internal Classic*, the *Classic on Medical Problems* and other medical works. Distilling this rich tradition he combined it with his own practical experiences. He wrote an important masterpiece, the *Treatise on Cold-Attack and Miscellaneous Diseases*. Subsequently, the work was rearranged by Wang Shuhe, a famous physician of the Jin dynasty (265–420 AD), and divided into two books, namely the *Treatise on Cold-Attack* and the *Essentials from the Golden Cabinet*. The *Treatise on Cold-Attack* created the framework for the clinical analysis of diseases by the Six Meridians and established the foundation for the differentiation of disease states by the Eight Principles of Diagnostics. The 113 prescriptions in the book further unified the basic theory and bedside experience and led to a deeper understanding of the relationship in the CM medical system among theory, strategy, prescription and herbs. The *Essentials from the Golden Cabinet* used the theory of disease processes in the *zang* and *fu* viscera to formulate the classification and diagnosis of diseases. It recorded over 40 kinds of diseases, and further advanced the study of disease etiology. Both works exerted great influence upon the subsequent development of CM.

Table 1.1 The initial formation of CM theoretical system

Classification	Time	Representative Classics	Relevant Contents
Theoretical foundation	Fourth to first BC	<i>Huangdi Internal Classic</i>	Correspondence between man and Nature; Yin–Yang, Five Elements; organ manifestation theory; etiology and pathological mechanisms; diagnostic methods and treatment rules; principles of health preservation
	First AD	<i>Classic on Medical Problems</i>	Elaboration, supplementation of medical theories of <i>Internal Classic</i>
Clinical medicine model	End Second AD	<i>Treatise on Cold-Attack and Miscellaneous Diseases</i>	Diagnosis, treatment of exogenous diseases according to Six Meridians theory; diagnosis, treatment of miscellaneous diseases; organ manifestation theory
<i>Materia Medica</i>	First to second AD	<i>Shennong’s Herbal Classic</i>	Basic theory of Chinese herbs; properties, flavors and classification of 365 Chinese herbs

During the same era, there was further accumulation in the knowledge of *materia medica*. **Shen Nong’s Herbal Classic** is the oldest monograph on *materia medica* extant in China. This work summarized descriptions of 365 distinct Chinese herbs, and classified them into three grades: superior, medium and inferior. It systematically summed up the knowledge and experiences of the people of the Qin and Han dynasties, and also exerted important influence on the subsequent development in the field of Chinese *materia medica*.

In summary, the era from pre-Qin to the two Han dynasties was a key period in the formation of CM. During this time, the fragmented and isolated experiences were collected and raised to a systematic theory. This activity laid a solid foundation for the development of Chinese medicine (see [Table 1.1](#)).

II Development and Enhancement of CM Theoretical System

Throughout the Jin, Sui, Tang and Song dynasties, the CM theoretic system continued to develop, to deepen and to improve from many sources.

During the Jin dynasty, Wang Shuhe brought together all the knowledge about the pulse, augmented it with new content and wrote his monograph on sphymology, the **Pulse Classic**. He summarized the 24 kinds of pulse profiles relating to the principal

diseases and systematized the theory of the pulse, thereby making an indispensable contribution to sphygmology. Also during the Jin dynasty, Huangfu Mi compiled his *Classic of A's and B's of Acupuncture and Moxibustion*. The oldest extant monograph in China on acupuncture and moxibustion, it summarized all the knowledge attained in the previous ages. During the Sui dynasty (581–618 AD) Chao Yuanfang and his colleagues compiled their *General Treatise on the Causes and Symptoms of Diseases*. This was CM's first monograph of pathology. It described the etiology and pathological mechanisms of 1,739 kinds of symptoms and signs, and was an essential reference for clinical practice.

During the Tang dynasty (618–907 AD) pharmacology in CM made great strides. Su Jing and others compiled the *Newly Revised Materia Medica*. Also known as the *Tang Herbal*, it was the world's first pharmacopoeia, appearing over 800 years before the *Newlonpaw Pharmacopoeia* of Europe. The *Prescriptions Worth a Thousand Gold*, written by Sun Simiao, and the *Medical Secrets of an Official*, compiled by Wang Tao, were both great comprehensive medical references. They collected a large number of therapeutic techniques and effective formulas.

During the Song dynasty (960–1127 AD), Chen Ziming compiled the *Complete Effective Prescriptions for Women*. It was an important work of CM gynecology and obstetrics with rich and comprehensive contents; and it was an important source of information for many generations of physicians. The *Key to Therapeutics of Children's Diseases*, written by Qian Yi, was the earliest monograph on CM pediatrics. It recorded many effective formulas for treating children's diseases.

Throughout the Jin, Yuan, Ming and Qing dynasties, many physicians built their own experiences and understanding, on the foundation of inherited theory and practical experiences, and were able to gain their own individual insights. The situation became one of many physicians putting forth their own theories and methods of treatment from a variety of perspectives. The competitiveness stimulated and strengthened CM theory and produced many breakthrough advances.

Among the many diverse and distinctive schools of medical thought, the most representative are those of Liu Wansu, Li Gao, Zhang Congzheng, and Zhu Zhenheng. Later scholars have honored them as The Four Great Schools of Jin-Yuan (1115–1368 AD).

Liu Wansu extended the theories of pathology and Qi of the *Internal Classic*, and propounded his theory of Fire-Heat. He asserted that most diseases resulted from injury by the Fire evil, so that treatment should be based principally on inducing cooling. Later scholars labeled his teachings as the Cold-Cool School.

Zhang Congzheng postulated that all diseases were caused by exogenous evils. He vigorously advocated basing treatment principally on the expulsion of such disease evils, and opposed the excessive use of herbs that tonify. His teachings became known as the School of Purgation.

Li Gao held that "diseases ensue when the spleen and stomach are injured internally." Treatment should therefore emphasize nourishing the spleen and the stomach. His teachings became known as the School of Earth-Strengthening, or the School of Spleen-Stomach.

Zhu Zhenheng put forward the theory that “Yang is generally excessive while Yin is generally deficient” and described “depression.” In treatment he tended to promote drugs that relieve depression or nourish Yin. Later physicians honored him and called his teachings the School of Yin-Nourishment.

During the subsequent Ming dynasty (1368–1644 AD), Zhang Jingyue advocated the theory of warm-tonification of the spleen and the kidney, and warned that cold or cool drugs should only be used with caution. His teachings became known as the School of Warm-Tonification.

These schools not only enriched CM theory but also expanded the contents of clinical diagnosis and treatment. Their achievements have had a profound and lasting influence upon physicians of later generations.

During the Ming and Qing dynasties, three features characterized the advances in CM.

One was the development in the treatment of diseases caused by exogenous Heat-evil. As a result of Wu Youke, Ye Gui, Wu Tang and many others, this led to the formation of the School of Heat Diseases. In this school, the diagnosis and treatment of diseases caused by Heat were raised to a higher standard. Wu Youke also wrote the *Treatise on Pestilence* and propounded a theory of the pestilence-evil. He was the first to offer a relatively complete study of the etiology and therapeutics of contagious diseases of Heat, and laid the foundation of today’s theory of diseases of Heat. During the Qing dynasty (1644–1911 AD), Ye Gui wrote the *Treatise on Febrile Diseases*, Wu Tang wrote the *Treatise on the Differentiation and Treatment of Febrile Diseases*, Xue Shengbai wrote the *Treatise on Dampness-Heat Diseases*, and Wang Mengying wrote *A Compendium on Febrile Diseases*. These books, and others, systematically brought together all information from the Ming and Qing dynasties concerning contagious diseases caused by external disease evils and their pathology. They significantly enriched the CM theoretical system and enhanced its development (Table 1.2).

The second feature was the marked development in the study of Chinese *materia medica* and pharmacology. The *Compendium of Materia medica*, compiled by Li Shizhen in the Ming dynasty, recorded and annotated 1,892 kinds of herbs, and was the most comprehensive summarization of *materia medica* in the 16th century. It occupied an important place in the world as well as in China. Also in the Ming dynasty, Zhu Su and others compiled the *Prescriptions for Universal Relief*. This monumental work described 61,139 formulas; it is still a treasure-trove for research on prescriptions.

The third feature was the appearance of a very large number of comprehensive treatises, such as Wang Kengtang’s *Standards of Diagnosis and Treatment*, Gong Tingxian’s *Longevity and Life Preservation*, Zhang Jingyue’s *Complete Works of Jingyue*, Wu Qian’s *Golden Mirror of Medical Works*, and others. This tendency toward synthesis was the culmination of the vast progress over many years and in the many fields within CM.

Since the founding of modern China, there has been much further advancements. The achievements can be seen in many aspects. The standards in the diagnosis and treatment of commonly seen diseases have been further raised. The integration of the

Table 1.2 Development and enhancement of theoretical system of CM

Dynasty	Representative Classic	Relevant Contents
Jin dynasty	Wang Shuhe, <i>Pulse Classic</i> <i>A–B classic of Acupuncture and Moxibustion</i> , compiled by Huangfu Mi	Twenty-four kinds of pulse profiles relating to the principal diseases Acupuncture and moxibustion
Sui dynasty	<i>General Treatise on the Causes and Symptoms of Diseases</i> , compiled by Chao Yuanfang	Etiology and pathological mechanisms of 1,739 kinds of symptoms
Tang dynasty	<i>Newly Revised Materia Medica</i> , compiled by Su Jing et al. Sun Simiao, <i>Prescriptions Worth a Thousand Gold</i>	Oldest pharmacopoeia in China Compositions of large number of medicinal herbs and effective formulas
Song dynasty	<i>The Complete Effective Prescriptions for Women</i> , compiled by Chen Ziming Qian Yi, <i>Key to Therapeutics of Children's Diseases</i>	Important work on CM Gynecology and Obstetrics Earliest monograph on children's diseases, including large number of effective herbs and formulas
Ming dynasty	Li Shizhen, <i>Compendium of Materia Medica</i> Zhang Jiebin, <i>Complete Works of Jingyue</i>	1,892 kinds of Chinese herbs Summary of clinical treatments; theory of warming-tonifying spleen-kidney
Qing dynasty	<i>Treatise on Pestilence</i> Ye Gui, <i>Treatise on Febrile Diseases</i> Wu Tang, <i>Treatise on the Differentiation and Treatment of Febrile Diseases</i>	Theory of pestilence-evil; etiology and therapeutics of the febrile diseases Diagnosis by the defensive Qi, nutritive and blood levels Theory of diagnosis and treatment by sanjiao

techniques of differential diagnosis from the Western medical tradition with those of traditional CM has produced new perspectives and enhanced therapeutic effectiveness. Attempts at the objectification and standardization of the Four Diagnostic Methods have produced definite results in the study of fundamental principles, such as in organ manifestations, the meridians, etiology of diseases, and pathological mechanisms. In particular, the application of modern scientific methodology to the essence of CM theories has already yielded many promising leads. For example, research in the nature of Yin deficiency and Yang deficiency, Heat and Cold, the kidney and the spleen, as well as the essence of the meridians, has produced objective advances. These have also aroused much interest among medical researchers both in China and abroad. We firmly believe that the study of the CM theoretical system by modern scientific methodology will bring many breakthrough advances, and facilitate the worldwide spread of CM and contribution to the health of all peoples.

Section 2 Philosophical Basis of Chinese Medicine

The history of scientific development tells us that the development of any science is inextricably linked to philosophy. The systemization and development of the CM theoretical system was deeply influenced by ancient Chinese philosophical thought. To learn and practice CM without understanding this philosophical basis is akin to using antibiotics without understanding physiology, pathology or pharmacology. Doing so will produce only erratic results.

The philosophical background of CM is totally different from that of Western medicine. People in the West are accustomed to the logical mode of thinking, which emphasizes a relationship of clear causality, whereas to learn and practice CM requires a differential mode of approach. The reason is that CM arose out of ancient Chinese society, and its theoretical system was profoundly influenced by the distinctive theories of Qi, of Yin–Yang, and of the Five Elements. These theories not only fostered the formation and development of CM, but also were its philosophical basis. The theories of Yin–Yang and of the Five Elements were the framework used in ancient China to understand and explain natural phenomena.

I Unity of Qi

The unity of Qi is a fundamental concept in ancient Chinese philosophy. It originated before the Qin dynasty, matured during the Qin and Han dynasties, and expanded and deepened during the subsequent ages. In this way, philosophically it became the framework for comprehending nature.

1 Concept of Qi and Its Main Contents

The concept of Qi postulates that Qi is the basic substance that constitutes the universe. All objects in this universe are born of the transformation of Qi. Qi is neither abstract nor beyond sensation. It can be perceived through its various forms of existence. The ancients asserted that Qi have two states of existence: that of dispersion and that of condensation. These two states of existence of Qi determine its two modes of human perception: that of having form and that of being formless.

When Qi is in the state of dispersion it is perceived as being formless. This is the state in which it does not occupy any definite space and does not possess a definite and stable form. When it is in the state of condensation it is perceived as having form. In this state it occupies definable space and possesses the definite and stable form of objects. When objects are generated Qi inheres in them. Qi can transform itself from one state to the other. Formless Qi can transform into objects with form, and Qi of objects with form can revert to formlessness. This is to say that diagnostically speaking Qi and the body are unified. In this way, from the macroscopic

perspective the theory of unified Qi explains the basic existence of the myriad things and their interrelationship through Qi transformation. It provides a tool to comprehend the countless diversity of the physical world.

This basic understanding was brought into the study of CM, and gave rise to the medical concept of Qi and its content. Qi is the basic substance that makes up the human body. When condensed, Qi gives form to the organic body; when it is dispersed, the organic body dies. The *Internal Classic* distinguishes two types of Qi, namely Yang-Qi and Yin-Qi. Yang-Qi is characterized by being light, clear, active, ascending and warming. Yin-Qi is characterized by being heavy, murky, quiescent, descending and cooling. Hence, the immense Heaven is formed through the movement and flight of Yang-Qi, whereas the vast Earth is formed through the congealing of Yin-Qi. Because of the interaction between Yang-Qi and Yin-Qi throughout the universe, all the living things and non-living matters, including human beings, animals and plants, appeared in the natural world. The large variety of living things in the natural world results from the mercurial nature of Qi, and from differences in the quantity and in the combinative modes of the two types of Qi.

For example, the so-called evil Qi is but another name for the substance that can injure the human body and cause disease; it is one aspect of natural Qi. Within the human body, there are defensive Qi, nutritive Qi, thoracic Qi, and many other types of Qi. These all participate in the maintenance of the functions of the body and the preservation of life and activity – they all belong to genuine Qi of the human body.

The CM theory of the unity of Qi clarifies the wholeness of the universe and the immense varieties of things in it. It thus lays a simple but scientific foundation capable of resolving complicated and difficult problems encountered in the clinical practice of CM.

2 Features of Qi Transformation

In the theory of the unity of Qi, Qi possesses extraordinary energy and is the source of all things. It is characterized by ceaseless motion; indeed, it is this ceaseless motion and change that bring about the enormous variety of distinct things. It means that new things continue to emerge, and to grow from small to large and from weak to strong. Simultaneously, old things pass from vigorous to declining and from strong to weak. The entire process in the universe – the emergence of new things to replace old things – is the result of the motion and transformation of Qi. In CM this ceaseless motion and change of nature are known as the concept of eternal motion.

There are two basic kinds of change in the universe. One is quantitative change; that is, change that is gradual or is not obvious is merely a change in quantity, not in quality. The other is qualitative change; that is, when the quantitative change exceeds a certain limit the quality of the thing also changes, and this brings about the transmutation of one thing into another. *Plain Questions*, a part of the *Internal Classic*, points out clearly the distinction and connection between these two kinds of changes. “The generation of a thing is due to transformation; the degeneration

of a thing is due to transmutation.” Furthermore, “there must be quiescence after excessive motion; extreme Yang will become Yin.” This is precisely the meaning of the old saying: “Once a certain limit is reached, a change to the opposite direction is inevitable.”

Though transformation in nature is very complex it has its own laws to obey. Firstly, the movement and change in the nature of a thing depend on the interaction of Yin-Qi and Yang-Qi. That is to say, the simultaneous unity and opposition of Yin-Qi and Yang-Qi provide the impetus to the movement and change of everything. Secondly, in nature time and space characterize all movement and change. Any movement or change must occur at a specific time and in a specific place. Hence, in the diagnosis and treatment of diseases CM particularly emphasizes the effects of seasonal changes upon the vital activities of the human body. CM also attaches much importance to the diversity and particularity of geographic locations and orientations. From this one can see that there is an intimate relationship between the particulars of space-time and the principles of dynamic changes in the universe.

II Theory of Yin–Yang

The Yin–Yang theory in ancient China was a worldview and methodology. It was a rational system used by the ancients to understand and explain nature.

In their origin the concepts of Yin and Yang were very simple; they referred to the orientation toward or away from sunlight. The aspect that faced the sun was Yang, and the aspect that faced away from the sun was Yin. Over the years the ancient philosophers observed that in nature many things existed in opposite pairs – for example, the heaven and the earth, the sun and the moon, day and night, hot and cold, bright and dark, living and dead, male and female, etc. Consequently, the meaning and application of Yin–Yang were extended to the concept of two opposites. Thus, anything partaking of the characteristics of the heaven, the sun, warmth, brightness, daytime, clearness, motion, fire, male, generation, etc. is Yang. Anything partaking of the characteristics of the earth, the moon, cold, darkness, nighttime, murkiness, quiescence, water, female, death, etc. is Yin.

Subsequently, Yin and Yang evolved into abstract philosophical concepts, moving away from their original concrete connotation. The Yin–Yang theory postulates not only that Yin and Yang, in both unity and opposition, inhere in all things in the universe, but also that the emergence and change of these things are the result of the interaction of these two opposite yet unified Qi. So it is stated in *Plain Questions*: “Yin–Yang – it is the law of the heaven and the earth, the guiding principle of everything, the parents of change, the root and source of life and death, and the house of spirit.” What this quote clarifies is that the basis and source of every thing and every phenomenon in the universe is Yin–Yang. Moreover, in addition to explaining things and phenomena the theory of Yin–Yang is also a theoretical methodology for observing and analyzing them (Table 1.3 and Fig. 1.1).

Table 1.3 Classification form for attributes of Yin and Yang

Property	Space	Time	Season	Temperature	Humidity	Weight	Brightness	State of Movement
Yang	Up, outside	Daytime	Spring, summer	Warm, hot	Dry	Light	Bright	Active, ascending, excited, hyperactive
Yin	Down, inside	Night	Autumn, winter	Cool, cold	Moist	Heavy	Dim	Descending, quiet, inhibited, hypoactive

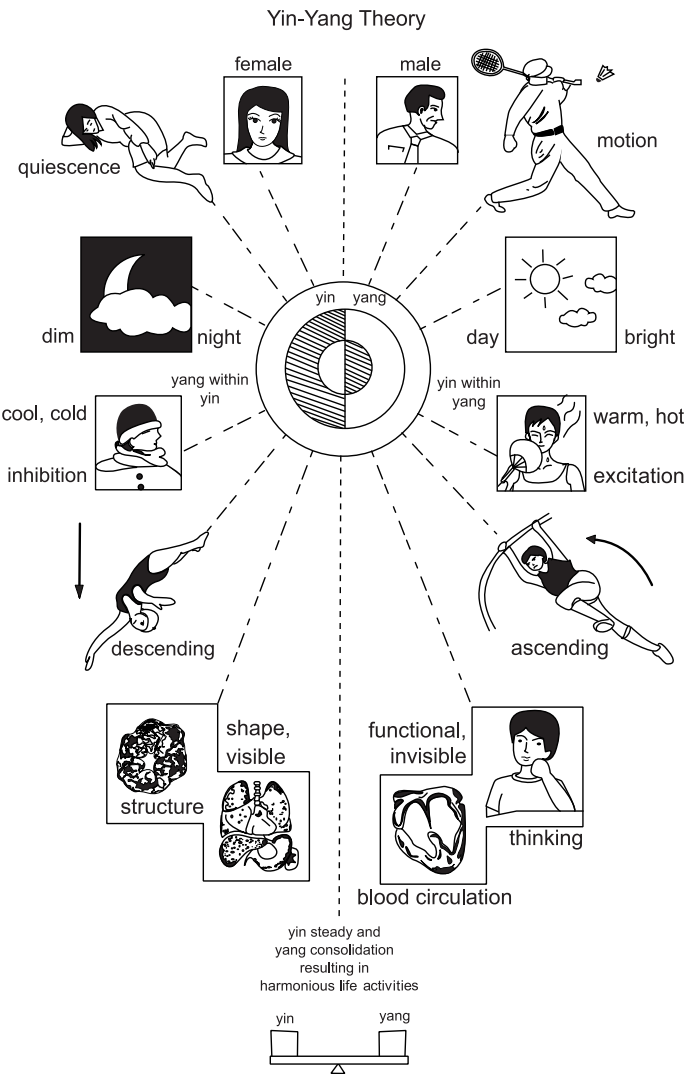


Fig. 1.1 Yin–Yang Theory

1 *Pervasiveness and Changeability of Yin–Yang*

The pervasiveness of Yin–Yang means that it is not restricted to any specific thing, but is present in every thing and every phenomenon in the universe. Throughout, Yin and Yang stand simultaneously in mutual opposition and in mutual interaction. All things and phenomena evolve and change through the mutual opposition and mutual interaction of Yin and Yang. This is so whether it is the movement of celestial bodies, the alternation of day and night, the succession of the seasons, the changes of cold and hot or warm and cool, or the various organization and functional states of the human body. Nevertheless, it is possible to identify each of these with Yin or with Yang, depending on its nature. In general, all things or phenomena that are warm or hot, ascending, bright, excited, light, dynamic, functional, hyper-functional, etc. are Yang. Those that are cool or cold, descending, dim, depressed, heavy, static, material, hypo-functional, etc. are Yin.

The changeability of Yin–Yang means, firstly, that the Yin or Yang of each thing or phenomenon is not absolute or unchangeable, but can change under certain conditions. For example, in the process of the new replacing the old in the human body, substance can develop the capacity for function and function can turn into substance. This interchangeability of substance and function is what ensures normal vital activities. Secondly, the changeability of Yin–Yang refers to their unlimited divisibility. That is, any aspect of Yin or Yang can be further divided into Yin and Yang. For example, daytime belongs to Yang and night to Yin. However, both daytime and night can also be divided into Yin and Yang. In daytime, morning is Yang within Yang, and afternoon is Yin within Yang. In the night, the first half of the night is Yin within Yin, and the second half of the night is Yang within Yin. Furthermore, Yin within Yang can be subdivided into Yin within Yin within Yang and Yang within Yin within Yang, and so forth. Thus, not only do Yin and Yang pervade in all things and phenomena of the entire universe but the Yin or Yang within each can also be further divided into Yin and Yang. *Plain Questions* states, “Yin and Yang can be divided into ten, and then further down to one hundred, to a thousand, to ten thousand, and to a number so great as to defy calculation; yet in essence all these are but one.”

2 *Basic Contents of Yin–Yang Theory*

i *Opposition and Restraint Between Yin and Yang*

The theory of Yin–Yang holds that two mutually opposite aspects of Qi, Yin and Yang, exist in all things and phenomena in the universe, and that all changes in things and phenomena result from the opposition of Yin and Yang. This mutual opposition refers to their having opposite properties; for example, upper versus lower, external versus internal, activity versus quiescence, exiting versus entering, day versus night, and hot versus cold, etc. Yet, even as they are in mutual opposition Yin

and Yang are also united. Without opposition there can be no unity; and without conflict there can be no synthesis.

Mutual restraint refers to the relationship of mutual inhibition and struggle between Yin and Yang. Since they represent two opposites, each tends to overpower the other.

When either of them is stronger it tends to restrict the opposite, resulting in the weakness of the opposite. Simultaneously, the restricted one tends to fight back to preserve its own strength. It is only through their unending mutual attack, struggle and inhibition that a dynamic equilibrium between them can be maintained.

As example, consider the cyclical sequence of the seasons. Spring warmth, summer heat, autumn coolness and winter cold – these principally result from the mutual restraint by cold and heat. In summer Yang-Qi is abundant, but following the summer solstice Yin-Qi begins to grow and to restrain the hot Yang-Qi. In winter Yin-cold is abundant, but following the winter solstice Yang-Qi returns and restrains the cold Yin-Qi. Thus, the variations in weather of the four seasons are a direct result of the mutual antagonism and struggle between Yin and Yang.

In the case of physiological activities of the human body, under normal conditions it is also the simultaneous unity and mutual opposition of Yin and Yang that maintains the dynamic equilibrium of physiological functions. If for some reason this struggle produces deficiency or excess of either Yin or Yang, the equilibrium will be disturbed and disease can result.

ii Mutual Dependence and Support Between Yin and Yang

Neither Yin nor Yang can exist without the other. The existence of each requires the other as condition or precondition. Thus, without Yin there would be no Yang, and without Yang there would be no Yin. Without coldness there would be no hotness, and without hotness there would be no coldness. The *Classification Canon*, by Zhang Jiebin of the Ming dynasty, points out: “Yang is born of Yin, and Yin is born of Yang.” Again, “Unaccompanied Yin cannot be generated, and solitary Yang cannot be formed.”

CM labels these two additional aspects in the interaction between Yin and Yang the relationships of mutual dependence and of mutual support. They are applied extensively, i.e. in physiology, pathology and therapeutics. Consider, for example, the relationship between Qi and blood in the human body. (Note that the term Qi is used in a narrower sense here.) In the body Qi belongs to Yang whereas blood and essence belong to Yin; yet Qi can generate blood and can reside in blood. Qi can generate essence, and essence can generate Qi. From this it can be seen that in the human body the principal manifestation of the mutual dependence and mutual support of Yin and Yang lies in their mutual assistance and augmentation. Though Yin and Yang each has its own province of activities, their actions are neither unrelated nor exclusive; rather, they are cooperative and harmonious. It is as *Plain Questions* states: “Yin resides in the interior and is the reserve for Yang. Yang resides in the exterior and is the manifestation of Yin.” This is the best explanation for

the physiological relationship of interdependence and mutual support between Yin and Yang in the human body.

If the interdependence and mutual support of Yin and Yang are disrupted, both lose their condition for existence and pathological changes will ensue. Suppose, for example, that the relationship between Yang-Qi and Yin-fluid in the body, or between substance and function, is disrupted. In mild cases, there may be disharmony between Yin and Yang, resulting in damage to Yang-Qi or Yin-fluid. In severe cases, there may be “disconnection between Yin and Yang, resulting in the exhaustion of essence and Qi,” and hence the end of vital activity.

iii Equilibrium and Waning–Waxing of Yin–Yang

The waning and waxing of Yin and Yang clarify how things stand in opposition and how opposites change in sequentially rising and declining. The theory of Yin–Yang postulates that things and phenomena standing in opposition are not in a static state, but are in the process of change. CM uses this perspective to explain seasonal changes in nature as well as changes in the physiology and pathology of the human body.

For example, as the year progresses from spring to summer, coldness gradually decreases as hotness increases daily. This is known as “Yin waning as Yang waxes.” From autumn to winter, hotness gradually decreases as coldness increases daily. This is known as “Yang waning as Yin waxes.”

It is because the seasonal changes follow the regular waxing and waning of Yin and Yang that there result the variations in cold, heat, warmth and coolness in weather. Similarly, in the human body, the rise of various functional activities (Yang) inevitably consumes a measure of nutritive substances (Yin); this is a part of the process of “Yang waxing as Yin wanes.” Conversely, the generation of nutritive substances (Yin) inevitably reduces functional capacity (Yang); this is a part of the process of “Yin waxing as Yang wanes.” In the normal physiological state, the waning and waxing of Yin and Yang are in a state of relative dynamic equilibrium. This is known as: “when Yin is steady and Yang is consolidated then the vital activities are harmonious.”

The dynamic equilibrium of the waning and waxing of Yin and Yang is a normal physiological relationship based on the inter-dependence of Yin and Yang. Under normal conditions, owing to the mutually restraining relationship between Yin and Yang the waning and waxing always remain within limits, so that a dynamic equilibrium is maintained in which as one advances the other retreats, and vice versa. Under abnormal conditions, however, this harmonious relationship of mutual restraint is lost. The waxing or waning of Yin and Yang may then exceed physiological limits, so that the mutually opposing dynamic equilibrium between Yin and Yang becomes disrupted. In such circumstances, there may be excessive deficiency or abundance, resulting in disease. CM applies this theoretical perspective of dynamic equilibrium between the waning and waxing of Yin and Yang to explain the seasonal changes of nature and the physiological functions and pathological changes in the human body.

It should be pointed out that under the influence of ancient philosophical thought CM places more emphasis on the harmony between Yin and Yang than on the conflict between them. From this the systemic characteristics of its methodology of diagnosis and treatment are derived. For, it is only when the Yin and Yang in the human body are in harmony and balance that all the bodily functions can be effectively preserved.

iv Mutual Transformation of Yin and Yang

The theory of Yin–Yang asserts that under certain conditions either member of a pair or opposites can transform into the other. That is to say, Yin can transform into Yang and Yang into Yin. Mutual transformation of Yin and Yang is another aspect of their actions.

Every thing or phenomenon encompasses both Yin and Yang. Which of them is the principal or leading factor is what determines the Yin or Yang nature of the thing or phenomenon. But this relative primacy of Yin or Yang is not static. When one or the other exceeds certain limits their relative positions may become reversed; and when that happens, the nature of the thing or phenomenon will change concomitantly. This is the meaning of the old adage, “When extreme, reversal is inevitable.” The “extreme” here refers to the degree or state of Yin and Yang, and also the condition for transformation. Without this condition, transformation cannot take place. If the waning and waxing of Yin and Yang is regarded as a process of quantitative change, then their mutual transformation may be regarded as a process of qualitative change. Practically, however, the waxing and waning and the mutual transformation of Yin and Yang may be regarded as two inseparable stages of development. Waxing and waning are the necessary precondition for transformation, and transformation is the necessary result of waxing and waning.

Plain Questions points out: “when extreme, Cold gives rise to Heat; and when extreme, Heat gives rise to Cold.” This statement points to the transformation of Yin and Yang as well as the condition for such transformation. Thus, clinically a disease of Heat may convert into a disease of Cold, a disease of excess may convert into a disease of deficiency, a disease of Cold may convert into a disease of Heat, and a disease of deficiency may convert into a disease of excess. These kinds of conversion provide both examples and clarification of the mutual transformation of Yin and Yang.

For example, in a patient with pneumonia, there are high fever, flushing of the complexion, agitation, and a rapid and forceful pulse. These manifestations pertain to diseases of Yang, of Heat, and of excess, and should be treated with cooling herbs. But if the disease is left untreated, or is treated incorrectly, it may worsen and become critical. At that point there may be sweating, coldness in the limbs, pallor, hypothermia, hypotension, shallow and rapid respiration, and a pulse that is indistinct or about to collapse. These manifestations pertain to diseases of Yin, of Cold, and of deficiency. Such an overall course is an example of “when extreme, Heat gives rise to Cold.”

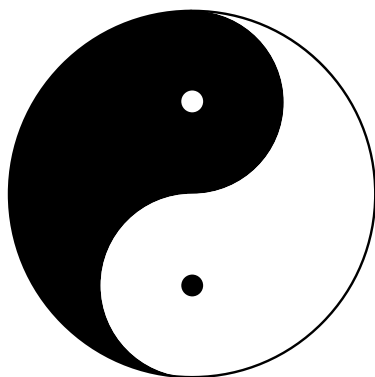


Fig. 1.2 Diagram for Taiji

The basic principle of the theory of Yin–Yang just described is illustrated in the Taiji diagram of [Fig. 1.2](#).

In this illustration, black indicates Yin, and white Yang. Both exist within an entity indicated by the big circle. A curved line is used to divide the circle in order to show the multiple relationships between Yin and Yang – their opposition, their inter-dependence, their mutual support and transformation, as well as their waxing and waning. In the black portion there is white spot, and in the white portion there is a black spot. These indicate that within Yin there is Yang, and within Yang there is Yin. They further emphasize the inter-dependence and mutual transformation of Yin and Yang. Thus, the diagram illustrates that no phenomenon is isolated; rather, all phenomena are inter-connected in development and change. The two aspects of the relationship between Yin and Yang – opposition and unity – work together to maintain a dynamic equilibrium between them, thus bringing stability and orderly normality to all things.

3 Application of Yin–Yang Theory in CM

The theory of Yin–Yang helped the ancient physicians to establish the CM theoretical system, and penetrated all its parts. It is especially important for understanding the body's structure, physiology, pathology, and for guiding clinical diagnosis and treatment, see also [Fig. 1.3](#).

i The Structure of the Body

In CM the human body is an organic whole based on the union of opposites. Every tissue and organ can be assigned to either Yin or Yang, and at the same they are inter-connected and function intimately together. The assignment to Yin and Yang greatly facilitates understanding of the highly complex physiology and pathology ([Table 1.4](#)).

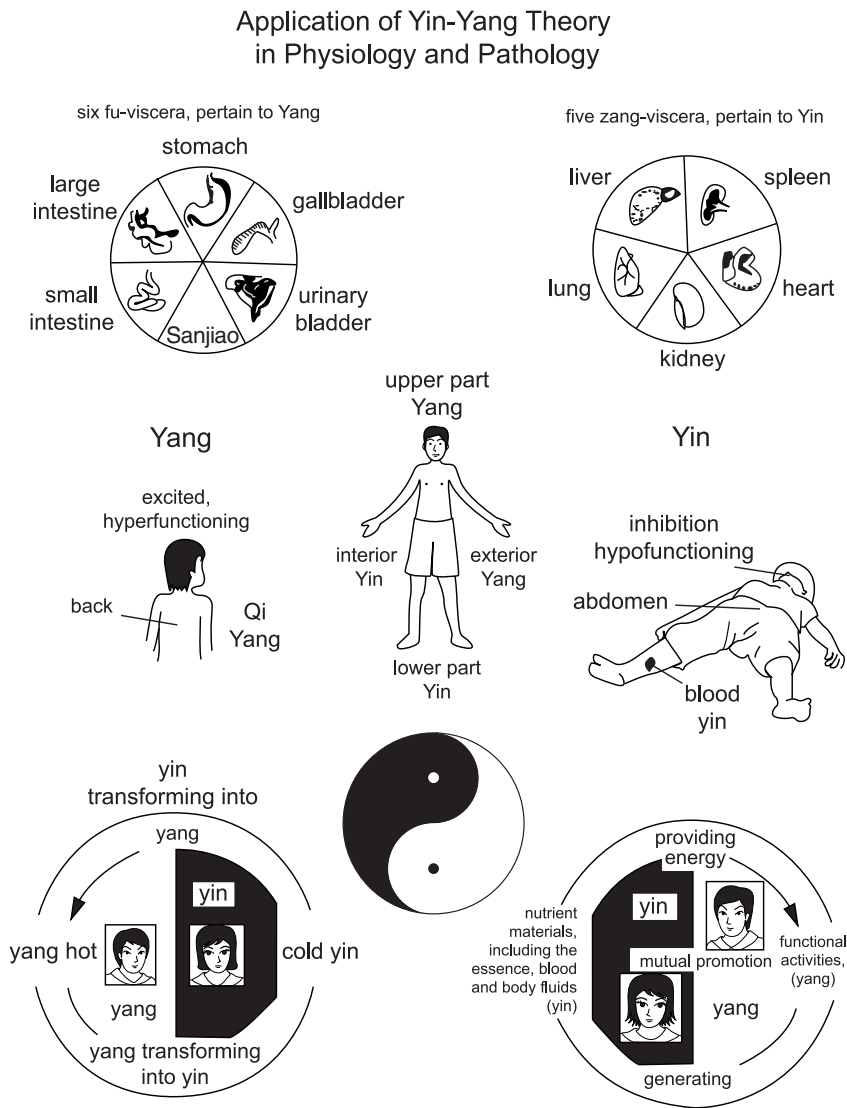


Fig. 1.3 Yin–Yang in physiology and pathology

Table 1.4 Yin–Yang classification of structure of body		
Attribute	Location in Body	Tissue and Organ
Yang	Exterior, head, upper part, back, lateral side of limbs	Skin, muscle, upper orifices, <i>fu</i> viscera, Yang meridians
Yin	Interior, feet, lower part, medial side of limbs	Tendon, bone, lower orifices, <i>zang</i> viscera, Yin meridians, essence, blood, body fluid

ii Physiological Functions of Body

The theory of Yin–Yang postulates that the normal vital activities of the human body depend upon the harmonious cooperation of Yin and Yang through their opposition and unity. The various functional activities of the body belong to Yang, and all material bases for the vital functions, including essence, blood and body fluids, belong to Yin. All the vital functions depend upon the nutritive substances. Without adequate nutritive substances full vital functions cannot be assured. At the same time, the vital functions are the driving force in the generation of the nutritive substances. Put another way, without the normal functions of the *zang* and *fu* organs, food and drink cannot be transformed into nutritive substances. It is because of the harmonious cooperation between the functions and their supporting substances and of the dynamic equilibrium between Yin and Yang in the body that healthy vital activities are maintained.

In regard to the body's resistance to disease, such resistance can be effective only if Yin and Yang within the body are in dynamic balance and if the body's Yin–Yang are harmonious with the Yin–Yang in the environment outside the body. Yang in the exterior of the body is the agent that repels exogenous disease-causing evils and that protects the body's internal structure and organs. Yin in the interior of the body is the material basis for Yang and its continual supply of reserves and capability.

This is but one example of the use of theory of Yin–Yang to explain the interaction between man and nature to preserve balance in functions.

iii Pathological Changes of Body

Disease-causing evil Qi can be classified into Yang evil and Yin evil. For example, disease-causing Wind, Heat and Fire are Yang evils, whereas disease-causing Cold and Dampness are Yin evils.

CM holds that disease may occur when something causes disturbance in the balance of Yin–Yang, resulting in excess or deficiency of one or the other. The occurrence and progression of disease relate to both genuine Qi and evil Qi. The interaction and struggle between these two can be encompassed and explained by the theory of Yin–Yang.

Genuine Qi comprises both Yin essence and Yang Qi. Hence, a disturbance in the balance of Yin and Yang mostly manifests as one-sided excess or deficiency of one or the other. For example, when a Yang evil causes disease it can induce an excess of Yang and injure Yin; consequently, the symptoms of Heat disease appear. When a Yin evil causes disease it can induce an excess of Yin and injure Yang; consequently, the symptoms of Cold disease appear. When Yang Qi is deficient it cannot restrain Yin; then there may appear symptoms of deficiency-Cold disease due to Yang deficiency and Yin excess. Conversely, when body fluids are insufficient Yin cannot restrain Yang; then there may appear symptoms of deficiency-Heat disease due to Yin deficiency and Yang excess.

Thus, though diseases are many, varied and complex and can change in many ways, from the viewpoint of Yin–Yang they nevertheless all fall within four types of pathological processes: Yang excess, Yin excess, Yang deficiency, and Yin deficiency. In general, disturbance in Yin–Yang is the overarching process in human illnesses.

iv Clinical Diagnostics

The fundamental pathology of the onset, progression and changes of disease lies in the disturbance in the balance of Yin–Yang. For this reason, in clinical practice no matter how complex or how variable the many symptoms may be they can all be analyzed and differentiated according to the principles governing changes in Yin–Yang. Hence, *Plain Questions* states: “when observing complexion and palpating the pulse, those who are skilled at diagnosis first ascertain Yin and Yang.” This indicates that in the four diagnostic methods of CM – observation, listening and smelling, questioning, and palpation – the first task is to ascertain Yin and Yang. Take observation, for example. In general, a complexion that is red, lustrous and well hydrated is Yang, whereas one that is pale, sallow and lusterless is Yin. Again, in listening and smelling, coarse respiration and a loud voice are Yang, whereas weak respiration and a soft voice are Yin.

In CM, diagnostics uses Yin–Yang as the guiding principle. The cause, location and character of disease can be ascertained by Yin–Yang. For example, illnesses in the exterior, illnesses of Heat and illnesses of excess are Yang illnesses. Illnesses in the interior, illnesses of Cold and illnesses of deficiency are Yin illnesses. In this way, though illnesses may change in a thousand ways, they are nonetheless within the sphere of Yin–Yang. Application of this technique can reduce complex clinical manifestations to simplicity and make possible accurate diagnosis.

v Clinical Treatment and Herbal Therapeutics

In CM the underlying cause of disease is disturbance in the balance of Yin–Yang. Hence the fundamental principle of treatment is to regulate Yin–Yang by augmenting the deficient and reducing the excessive, thereby restoring proper balance and harmony between Yin and Yang. The clinical theory of Yin–Yang therefore encompasses the treatment principles and the nature and efficacy of CM treatments. In the spirit of restoring proper Yin–Yang balance such rules of treatment as the following have been devised: “if cold warm it”; “if hot cool it”; “if deficient augment it”; and “if excessive purge it.” Also: “in Yang diseases treat Yin” and “in Yin diseases treat Yang.” All these rules share the goal of restoring balance to Yin–Yang.

The primary determinants of the efficacy of a Chinese medicinal herb are its nature and its flavor. In CM herbs exhibit four different natures: cold, cool, warm and hot. Herbs of cool or cold nature are used to treat Heat diseases; they belong to Yin. Herbs of warm or hot nature are used to treat Cold diseases; they belong

to Yang. In CM herbs also exhibit five different flavors: sour, bitter, salty, acrid and sweet. Herbs of sour, bitter or salty flavor belong to Yin, and those of acrid or sweet flavor belong to Yang. Herbs with bland flavor also belong to Yang. In regard to other properties, herbs that are light or have the ability to float, ascend or disperse belong to Yin. Those that are heavy or have the ability to sink, descend or astringe belong to Yang. Hence, in prescribing herbs the physician must pay attention to the relationship between Yin–Yang of the disease and Yin–Yang of the herbs in order to exploit each herb’s efficacy and to achieve the therapeutic goal.

III Theory of Five Elements

1 *Basic Concept of Five Elements*

The theory of the Five Elements concerns the movement and changes of the five basic matters of Wood, Fire, Earth, Metal, and Water. The theory was born when the ancients used the properties and characteristics of these five substances to represent those of all material things in the universe, and to use the interrelationship between them to interpret and describe the evolution and complex interrelationship of all material things.

When this theory was first conceived, the original term was “the five substances.” That term referred to the five substances that were the essentials in the daily life of the people. As the *Shangshu* states: “the people are dependent on water and fire for food and drink, on metal and wood for building and shelter, and on earth to grow life. All five are for the people’s use.” By the era of the Warring States (475–221 BC), the conception of these five substances had undergone significant philosophical development. The Five Elements no longer meant the five basic substances, but had become the fundamental archetypes of matter that constitute the material essence of all things in the universe. The interrelationship between these five archetypal matters then became the explanation for the movement, the transformation and the interrelationship between all material things.

2 *Basic Contents of Theory of Five Elements*

The theory of the Five Elements uses the principle of analogy to classify all things and phenomena in the universe into five categories in terms of the characteristics of Wood, Fire, Earth, Metal and Water. It then proceeds to explore the interconnections between them and their changes. The basic contents of this theory are briefly introduced here.

i Characteristics of the Five Elements

From their observations of the properties of wood, fire, earth, metal and water over a very long time of daily living, the ancients gradually formulated a more abstract conception of the characteristics of the Five Elements. This broader conception has a wide range of application.

Characteristics of Wood: “bending and straightening.” These derive from the ability of trees to grow and to branch, which is then abstracted as the ability to bend, to extend, to break free, to rise and to flourish. These are all characteristics of Wood.

Characteristics of Fire: “blazing upwards.” This derives from the upward mobility of fire, which is then abstracted as the possession of heat, and the ability to rise and to give out light. These are all characteristics of Fire.

Characteristics of Earth: “sowing and reaping.” These derive from the planting and harvesting on a farm, which are then abstracted as the ability to receive, to bear, and to nourish. These are all characteristics of Earth.

Characteristics of Metal: “malleability.” This derives from the ability of metal to conform to external forces despite its strength, which is then extended and abstracted as the ability to astringe and to coalesce and its sonority. These are all characteristics of Metal.

Characteristics of Water: “moistening downward.” This derives from the nature of water to moisten and to flow downward, which is then extended and abstracted as the ability to moisten, to move downward, to cool, and to conceal. These are all characteristics of Water.

ii Classification of Things by the Five Elements

By employing the method of “classifying by analogy” the ancients established extensive connection between the organization of the viscera, the physiology, the pathology, and the like, of the human body, as well as the intimate relationship between human life and nature. On the basis of the properties and appearance of the things and phenomena the theory of the Five Elements classifies them into five categories, each category belonging to one of the Elements ([Table 1.5](#) and [Fig. 1.4](#)).

Three important points about this table should be noted.

1. The characteristics of the Five Elements explain the physiological functions of the five *zang* viscera. For example, the nature of Wood is to grow and flourish. The nature of the liver is to flourish and the liver governs mobilization. Again, the nature of Water is to moisten and flow downward. The nature of the kidney is to store essence and the kidney governs the flow of body fluids. It is similar for the other *zang* organs.
2. The *zang* viscera are the principal organs. Externally, they resonate with the five seasons, the five orientations, the five weather agents, the five colors, the five flavors, etc. Internally, they link with the *fu* viscera, the five sense organs, the

Table 1.5 Partial classification by the five elements

The Natural World								
The Five Elements	The Five Grains	The Five Flavors	The Five Colors	The Five Transformations	The Five Weather Agents	The Five Orientations	The Five Seasons	
Wood	Wheat	Sour	Green	Germination	Wind	East	Spring	
Fire	Foxtail Millet	Bitter	Red	Growth	Heat	South	Summer	
Earth	Sorghum	Sweet	Yellow	Transformation	Dampness	Middle	Late summer	
Metal	Rice	Acrid	White	Reaping	Dryness	West	Autumn	
Water	Soybean	Salty	Black	Storing	Cold	North	Winter	
The Human Body								
The Five Elements	The Five <i>Zang</i> Organs	The Five <i>Fu</i> Organs	The Five Sense Organs	Five Body Tissues	The Five Passions	The Five Fluids	The Five Pulses	
Wood	Liver	Gallbladder	Eyes	Tendons	Rage	Tears	Taut	
Fire	Heart	Small intestine	Tongue	Vessels	Joy	Sweat	Surging	
Earth	Spleen	Stomach	Lips	Muscles	Brooding	Saliva	Moderate	
Metal	Lung	Large intestine	Nose	Skin and hair	Grief	Nasal discharge	Deep and thin	
Water	Kidney	Urinary bladder	Ears	Bones	Fear	Spittle	Deep	

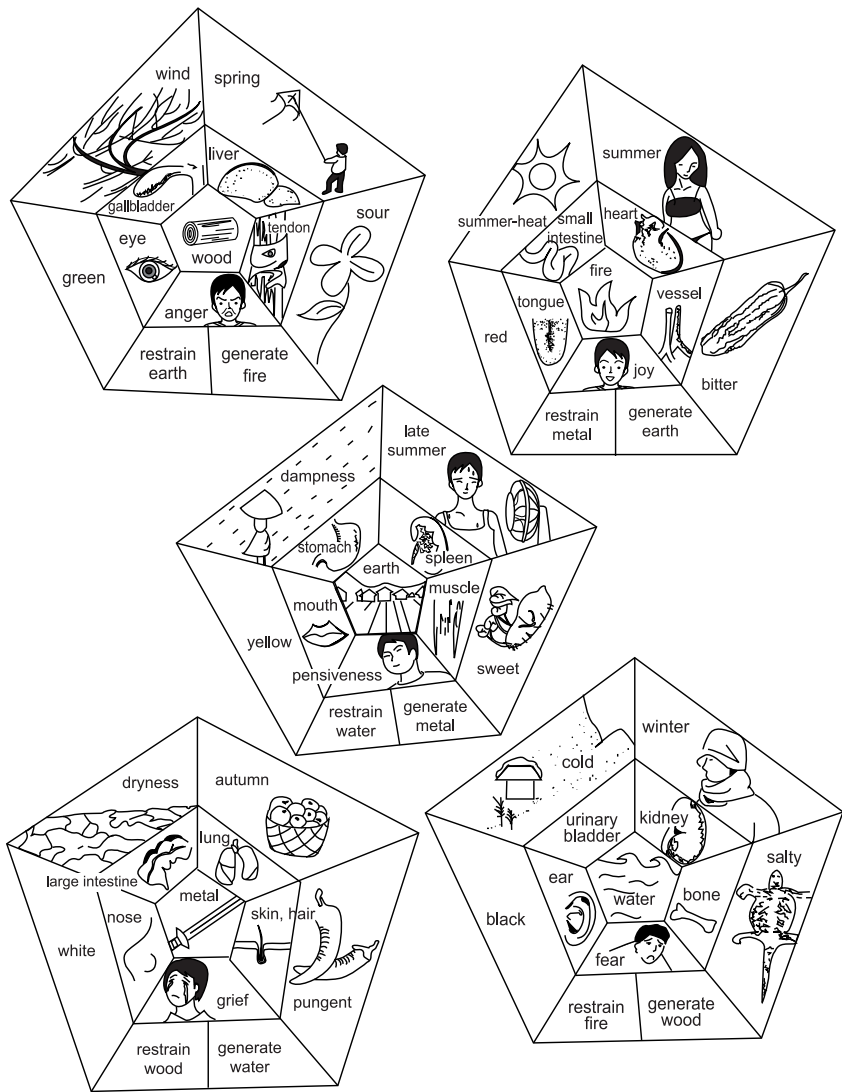


Fig. 1.4 The Five Elements

five body tissues, the five passions, the five fluids, etc., in five functional systems. (Note the designation of late summer as an additional season.)

3. These five functional systems demonstrate that between the internal environment of the body and its external surroundings there is also a relationship of opposition and unity. Take geographic orientation, for example, the sun rises in the east, thus symbolizing the growth and luxuriance of trees; hence the east belongs to Wood. The climate in the south is blazing hot. It accords with the blazing nature of

Fire; hence the south belongs to Fire. The rest can be inferred. In the human body, the liver belongs to Wood. According to CM, the liver governs the tendons and supports the eyes; hence the tendons and the eyes belong to Wood. The heart belongs to the Fire Element. The heart governs the pulse and supports the tongue; hence the pulse, the tongue, etc., belong to Fire. All those with similar properties can all be assigned to the same category.

iii Relationships of Generation and of Restraint among Five Elements

The Five Elements are related to one another in two basic systemic and regulatory ways: generation and restraint. Generation and restraint are together a fundamental principle used by the theory of the Five Elements to encompass and explain the relationships between things, and their development and changes.

Generation: The concept of generation contains the ideas of production, stimulation and augmentation. The cyclic sequence of generation is as follows: Wood generates Fire, Fire generates Earth, Earth generates Metal, Metal generates Water, and Water generates Wood. There are two aspects to the relationship of generation for each Element, those of “being generated” and of “generating.” The generating Element is the “mother” of the generated Element, and the generated Element is the “child” of the generating Element. Hence, the generation relationship is also known as the “mother–child” relationship. Take Fire, for example. Fire generates Earth; thus Fire is the mother of Earth, and Earth is the child of Fire. The other four Elements follow this example.

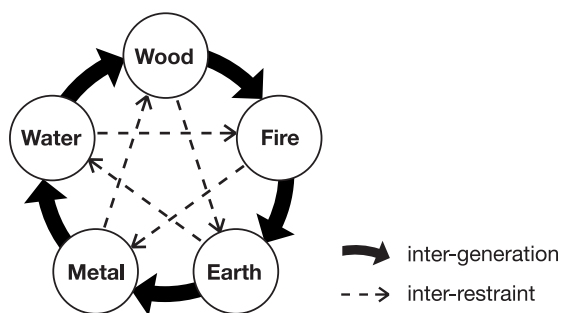
Restraint: The concept of restraint contains the ideas of restriction, check and inhibition. The cyclic sequence of restraint is as follows: Wood restrains Earth, Earth restrains Water, Water restrains Fire, Fire restrains Metal, and Metal restrains Wood. As for generation, there are two aspects to the relationship of restraint for each Element, those of “being restrained” and of “restraining.” The restraining Element is the “suppressor” and the restrained Element is the “suppressed.” Hence, the relationship of restraint is also known as the “suppressor–suppressed” relationship. Again, take Fire for example. Fire is the suppressor of Metal, and Metal is the suppressed of Fire.

In the theory of the Five Elements, each Element has a direct relationship with all the other Elements. For example, Earth is the mother of Metal and the child of Fire, and at the same time it is the suppressor of Water and the suppressed of Wood.

Figure 1.5 graphically presents the relationships of generation and of restraint among the Five Elements.

It should be noted that in CM the two relationships of generation and of restraint are inseparable. Without generation things cannot be born and cannot develop. Without restraint things can grow without limit and cause harm. It is necessary to have both generation and restraint in order to maintain harmonious relationships between things, and to assure their normal development and change. The course of generation and restraint is also the course of the waxing and waning of all things, in which the old balance and coordination break down and a new balance and coordination

Fig. 1.5 Relationships of the Five Elements



are reached through the self-adjustment of their generation and restraint relationships. The course of this cycle of balance–imbalance–balance gives impetus to the ceaseless development and change of things. Hence, the essence of the theory of the Five Elements is the maintenance of the normal regularity of generation and restraint among the Elements.

iv Over-Restraint and Counter-Restraint Among Five Elements

Over-restraint and counter-restraint are abnormal relationships among the Five Elements. They may occur under the influence of certain factors.

Over-restraint: This refers to excessive restraint. Under normal circumstances the restraint relationship has definite limits. If restraint exceeds these limits then abnormal reactions ensue; this is known as over-restraint. Two circumstances can give rise to over-restraint: excessive forcefulness of the restraining Element, and marked weakness of the restrained Element. For example, normally Wood restrains Earth, but if Wood is especially strong or if Earth is especially weak then Wood can over-restrain Earth. Over-restraint is the use of strength to oppress the weak.

The order of over-restraint is the same as that of restraint. It should be noted, however, that restraint and over-restraint are quite different. Restraint is a relationship under normal conditions, whereas over-restraint is an abnormal relationship of excess that obtains when the normal relationship has been disrupted. In the human body, the former is physiology and the latter pathology.

Counter-restraint: This refers to the reversal of restraint, in which the suppressed turns about and suppresses its suppressor. This too can arise in two circumstances. In one, the restrained Element is too strong. For example, normally Metal restrains Wood. If Wood is too strong Metal is unable to restrain it, and Wood can reverse the process and restrain Metal instead. In the other, the restraining Element is too weak. For example, normally Wood restrains Earth. If Wood is too weak Earth can reverse the process and restrain Wood instead. Hence, counter-restraint is the exploitation of weakness in the Element's normal suppressor in order to suppress it. The order of counter-restraint is the reverse of restraint.

Over-restraint and counter-restraint are abnormal relationships among the Five Elements. They are connected, insofar as whenever over-restraint occurs there is also counter-restraint; similarly, whenever counter-restraint occurs there is also over-restraint.

The usefulness of these concepts can be illustrated with a clinical example. Consider the common clinical condition of bronchiectasis of the lung. It often occurs when stagnant liver-Qi turns into Fire, scorching the lung and leading to hemoptysis. This is known as “Wood-Fire impairing Metal” (or “excessive Wood counter-restraining Metal”). If accumulation of liver-Qi impairs the functions of the spleen and stomach in digestion and absorption, it is known as “accumulated Wood over-restraining Earth.” Another example is hypertension due to Dampness-Heat. Dampness-Heat encumbering the spleen often creates dysfunction of liver-Qi and hyperactivity of liver-Yang. This is known as “obstructed Earth counter-restraining Wood.”

3 Application of Theory of Five Elements in CM

The theory of the Five Elements pervades CM. It not only fostered the formation of the CM theoretical system, but also has an important role in explaining the physiological functions of the body and pathological manifestations, as well as in guiding clinical diagnosis and treatment.

i Organization of Human Body and Natural Environment into Five Systems

CM employs the method of analogy of the Five Elements. It regards the five *zang* viscera as the core of the human body and the five seasons of nature as a pivotal point, and uses them to classify physiological and pathological processes as well as the related phenomena in nature and to organize them into five systems. In this way, it formulates the theoretical basis for the holistic outlook and for the functions of the viscera. For the key components see [Table 1.5](#).

Take the Wood Element, for example. In the human body, the theory of the Five Elements first links the *zang* organ liver to Wood, then groups the gallbladder, the eyes, the tendons, tears, rage, and stringy pulses in the same category. The linking and assignment are applied four more times, so that the entire human body is organized into five functional systems. In nature, the Wood Element is first linked with the spring season; then the east orientation, wind, growth, green color, and sour taste, etc. are grouped in the same category. The same process is applied to the other four Elements.

In this way, in accordance with the special properties of the Five Elements, the structures and functions of the human body and all relevant matters in nature are classified into five great systems. All things and phenomena assigned in the same classification are closely connected.

ii Physiological Functions and Interrelationships among *Zang* Viscera

In CM the special characteristics of the Five Elements are used to explain the physiological functions of the five *zang* viscera. For example, Wood can bend and can straighten, and it is soft and smooth. The liver belongs to Wood. Thus, the liver likes to function smoothly and dislikes being blocked, and it has the capacity to guide and to disperse. The nature of Fire is hot and it blazes upward. The heart belongs to Fire, so the Yang-Qi of the heart has the capacity to warm and the Fire of the heart to blaze upward. The nature of Earth is thick and solid, and Earth has the capacity to generate all things. The spleen belongs to Earth; hence the spleen has the function of digesting food and transporting the nutrients to nourish the entire body. The spleen is also the organ that generates Qi and blood. The nature of Metal is to contract and to astringe. The lung belongs to Metal; hence the lung has the capability of depuration and dispersion. The nature of Water is to moisten. The kidney belongs to Water; hence the kidney governs the replacement and excretion of fluids, and also the capacity to store the essence of life.

In CM the five *zang* organs are the center of the body's physiological activities. Each organ has its own vital functions, but they are interrelated and coordinated so as together to fulfill the entire range of physiological activities. That they correspond to the Five Elements illustrates not only some of their functional characteristics, but also their interrelationships of generation and restraint.

For example, the kidney stores the essence of life, and the liver stores blood. The kidney-essence can generate liver-blood; this is the process of "Water generating Wood." The liver stores blood and regulates its volume, and it assists the heart in the governance of the pulses and the vessels and their normal activities; this is "Wood generating Fire." The heart governs the vessels and mental activities, and the spleen governs transportation and transformation and commands blood. Only when the heart performs its functions can blood nourish the spleen, and enable it to perform its function normally. This is the process of "Fire generating Earth." The spleen governs transportation and transformation of water and grain, and the lung governs dispersion and depuration. The spleen can transport the essence of food to reinforce lung-Qi, thus maintaining the lung's function of guiding Qi and ensuring that the lung can carry out dispersion and depuration normally. This is the process of "Earth generating Metal." The lung governs the movement of Qi and has the function of depuration, and the kidney stores essence and receives Qi. Lung-Qi assists the kidney in consolidating kidney-essence and receiving Qi. This is the process of "Metal generating Water."

The restraint relationship can be similarly illustrated. The depuration action of lung-Qi promotes the free flow of Qi and suppresses the excessive rise of liver-Qi; this is the process of "Metal restraining Wood." The smooth flow of liver-Qi can help to disperse any spleen-Qi that is stagnant; this is the process of "Wood restraining Earth." The transportation and transformation of spleen-Qi regulate the function of the kidney in governing the body fluids, preventing the accumulation of Dampness; this is the process of "Earth restraining Water." The moistness of kidney-Water can reach upward to the heart to check the blazing-up of heart-Fire; this is the process

of “Water restraining Fire.” The warming and propelling functions of heart-Yang can limit the cooling and astringent effects of the lung; this is the process of “Fire restraining Metal.”

Owing to the functional links between each *zang* organ and the other four *zang* organs through the generation and restraint relationships, balanced and harmonious relationships can be maintained, and normal life activities of the human body achieved.

iii Pathology and Mutual Influence of *Zang* Viscera

CM uses the theory of the Five Elements to organize the various organs and tissues of the body and the relevant phenomena in nature into five systems. Each system groups together one of the five *zang* organs and one of the five seasons of the year, along with many other things. Because of the connections among members of each of these five systems, CM holds that each *zang* organ can be affected by the evil Qi that is produced by or during its corresponding season. For example, the liver is particularly susceptible to the evil Qi in spring. Since the main evil Qi in spring is that of Wind, the liver suffers mostly from diseases of Wind. Similarly, the heart is often affected in summer and suffers from diseases of Heat. The spleen is often affected in late summer and suffers from diseases of Dampness. The lung is often affected in autumn and suffers from diseases of Dryness. The kidney is often affected in winter and suffers from illnesses of Cold. In addition, excessiveness of a weather factor can impair not only the respective corresponding *zang* organ but also its restrained *zang* organ. For example, excessive dampness in nature can lead not only to a disorder of the spleen, but also easily to impairment and disorder of the kidney.

The mutual pathological influence between the *zang* and *fu* organs is termed transmission. Illnesses of the five *zang* organs resulting from the transmission of pathological influence is mainly manifested through the “mother–child” relationship of generation and the over-restraint and counter-restraint relationships of restraint.

Transmission related to the mother–child relationship is of two patterns: “disorder in the mother affecting the child” and “disorder in the child affecting the mother.” The “disorder in the mother affecting the child” pattern means that disease is transmitted from the mother *zang* organ to its child *zang* organ. For example, this pattern is seen when a kidney disorder affects the liver; similarly when a spleen disorder affects the lung. The “disorder in the child affecting the mother” pattern means that disease is transmitted from the child *zang* organ to its mother *zang* organ. For example, this pattern is seen when a chronic disorder of the lung leads to deficiency of the spleen-Qi (“the child stealing the mother-Qi”); similarly when a heart disorder affects the liver or a kidney disorder affects the lung.

Transmission related to the over-restraint and counter-restraint relationships is also of two patterns. For example, stagnation of liver-Qi creating failure of the spleen to regulate transportation and transformation fits the pattern of “the liver over-restraining the spleen.” Upward blazing of liver-Fire causing the lung to fail in its functions of dispersion and depuration fits the pattern of “the liver counter-restraining the lung.”

It should be pointed out that transmission of either the mother–child or the over-restraint and counter-restraint relationships is not inevitable in clinical practice. In general, transmission occurs when the Qi of a *zang* organ is deficient, but does not occur or is unlikely when the Qi of the *zang* organ is not deficient. It is important to be flexible, not rigid, in assessing such possibilities.

iv Guiding Diagnosis

CM postulates that disorders of the internal organs can also affect the organs in the exterior of the body, and that this effect has its abnormal manifestations that can be linked in accordance with the theory of the Five Elements. For example, red and painful eyes, irritability and emotional liability, and a taut pulse are together recognizable as symptoms of liver illness. Loss of appetite, distention and pain of the abdomen, and diarrhea are together recognizable as symptoms of “hyperactive liver over-restraining the spleen.”

Knowledge of the principles of generation, restraint, over-restraint and counter-restraint can be used to control and prevent transmission of disease. For example, if the liver is diseased, the physician should take care to strengthen the spleen and the stomach in order to prevent transmission of disease to these organs. When the spleen and the stomach are vigorous, transmission of illness to them becomes difficult and the patient will recover more readily.

v Guiding Treatment

The formulation of the principles and methods of treatment is mainly guided by the laws of generation and restraint among the Five Elements. Many illnesses are caused either by strong evil Qi or by deficient genuine Qi of a *zang* organ, which leads to imbalance and disharmony between the *zang* and the *fu* organs. For this reason, “augmenting the deficient” and “purging the excessive” have become the basic principles of treatment in CM. Such a direct approach is very commonly used in clinical practice. For example, the method “purge the south (heart-Fire) and augment the north (kidney-Water)” is applied in illnesses of disharmony between the heart and kidney, with blazing of heart-Fire and deficiency of kidney-Water.

When applying these principles the physician must often regularize the relationship among the Five Elements. For example, the method of “invigorating the spleen to benefit the lung” (an example of “strengthening Earth to generate Metal”) applies the treatment principle “when (an organ is) deficient augment its mother.” In an illness of hyperactivity of the liver due to blazing liver-Fire use the method of “clear the heart by purging the Fire.” This is an application of the treatment principle “when (an organ is) excessive purge its child.” The method “cultivate Earth to generate Metal” is applied in diseases of deficiency of both the spleen and the lung. The method “enrich Water to nourish Wood” is applied in diseases of hyperactivity of liver-Yang due to deficiency of both liver-Yin and kidney-Yin. In addition, in

acupuncture and moxibustion therapy, along each of the three Yin and the three Yang meridians of the hands and feet there are five acupoints – Jing (well), Ying (spring), Shu (stream), Jing (river), He (sea) – that are located in the extremities of the limbs (see Volume 2, Part I, Chapter 2, Section 3, Subsection i). These five acupoints belong respectively to Wood, Fire, Earth, Metal and Water. In clinical practice, different acupoints are selected in different disease conditions in accordance with the principles of generation and restraint among the Five Elements.

The theory of Yin–Yang is an analytic tool that uses the interaction of Yin and Yang to understand the development and changes of things and the human body's vital functions. The theory of the Five Elements uses the method of analogy to explain the nature, characteristics, systemic structure and complex relationships of things. These two theories interpenetrate and supplement each other, and are intimately related. In CM they both provide simple, practical and flexible thinking methods and theoretical tools for exploring and formulating the laws of the vital activities of the human body and for the diagnosis and treatment of diseases. Even today, they still guide clinical practice to a large extent. At the same time, owing to limitations inherent in historical conditions, they are mechanical to some extent. Hence, the physician must take care to apply them intelligently and not use them blindly.

Guidance for Study

I Aim of Study

This chapter covers the formation and development of the theoretical system of CM and its philosophical basis. To acquire an understanding of CM it is important to know its history at least briefly, and to master its philosophical basis as preparation for learning the contents of subsequent chapters.

II Objectives of Study

After completing this chapter the learners will

1. Understand broadly the formation and development of the theoretical system of CM
2. Understand the unity of Qi and its properties
3. Master the basic concepts of the theory of Yin–Yang and its main contents
4. Master the basic concepts of the theory of the Five Elements, and its main contents
5. Become familiar with the application of the theories of Yin–Yang and of Five Elements in CM

III Exercises for Review

1. What are the landmarks for the initial formation of CM theoretical system? And why?
2. What does the unity of Qi mean? What are its features?
3. How does one ascertain the Yin and Yang of things?
4. Describe the relationship between Yin and Yang. How do Yin and Yang affect the movement and changes of things?
5. Describe the waxing and waning and transformation of Yin and Yang. Give examples.
6. Demonstrate the main points of application of the theory of Yin–Yang in clinical practice. Give examples.
7. How was the theory of the Five Elements formed?
8. What is the core content of the theory of the Five Elements? In which respects is its theoretical significance manifest?
9. In CM what is the basis of classification by the Five Elements? Give examples to illustrate it.
10. Give examples to illustrate the clinical application of the theory of Five Elements in CM.

Chapter 2

Chinese Medicine Methodology

Methodology in CM developed in the course of explorations in human physiology, pathology, diagnostics and preventive medicine, as well as the relationships between the human body and the surrounding natural environment. Knowledge of this methodology is essential in the study and mastery of CM theory.

Section 1 View of Life in CM

I Essence is the Basis of Life

CM recognizes that life is a natural phenomenon and is the inevitable outcome of the evolutionary movement of substances in the universe. Medicine can be defined as the scientific study of normal and abnormal life activities, the prevention and cure of disease, and health maintenance. CM therefore opposes any superstition concerning life.

Plain Questions states: “The heaven provides to humans the five Qi while the earth provides to them the five Flavors.” Also: “Humans are born of the joint Qi of heaven and earth, and are shaped by the laws of the four seasons.” In other words, it is only when Yin-Qi and Yang-Qi in the universe cooperate and the Yang-Qi of heaven and Yin-essence of earth merge that life can appear. Thus, *Spirit Pivot*, a part of *Huangdi’s Internal Classic*, states: “When humans are first born, essence is formed first. Vitality is the life-force created by the combination of Yin essence and Yang essence.”

CM regards essence as the basis of life. There is life only after the organic union of the essence and the Qi of Yin and Yang. Hence, essence has the following three layers of meaning. First, a new life is formed when the reproductive essences of male and female combine following sexual union. Second, only then is there a body, including the internal organs and the many systems and tissues, each of which has an essence. These specific essences are all derived from the original essence, and continue to receive sustenance from post-natal nourishment. Third, a person’s life span, from birth to senescence, his health or disease, the fullness of his essence and Qi, and his normality or abnormality are all directly connected.

II Union of Body and Vitality

“Body” refers to the configuration and constitution of the human body. It comprises the *zang* and *fu* viscera, the meridians and their collateral branches, the essence, *Qi*, blood, the body fluids, the five sense organs, the nine orifices, the four limbs as well as the tendons and muscles, the skin and the bones. In CM “vitality” is used in two senses, a broader and a narrower. In the broader sense, vitality encompasses all the observable manifestations of the life processes of the human body. These include the various physiological or pathological signs and symptoms. In the narrower sense, vitality encompasses the human spirit, consciousness and thought, and a whole series of psychological activities such as the passions. The concept of the union of the body and vitality means that the physical body and the mind are unified. This is an important concept in the basic theories of CM as well as the principles of health preservation.

According to CM theory, the body and vitality are interdependent. They influence each other, and cannot be separated. The body is the material basis of vitality, while vitality is the functional manifestation of the body. A strong body indicates vigorous vitality, whereas a frail body indicates weak vitality. From another perspective, vitality dominates the body. *Plain Questions* states: “With (vigorous) vitality the patient will survive. Without (vigorous) vitality the patient will die.” Again: “When vitality dissipates the body dies.” These statements are clear that the body and vitality are separate yet have an interdependent and mutually affecting relationship. The body is the lodging of vitality, and vitality is the functional manifestation of the body. Their union is the fundamental assurance of life.

Proper understanding of this separate yet interdependent relationship of body and vitality is of great importance in clinical diagnostics, treatment and prevention of diseases.

III Vital Qi Connecting with Universe

Huangdi's Internal Classic contains the celebrated thesis on the relationship between man and nature: “Vital *Qi* is connected with nature.” It means that the vital activities of the human body are closely linked to activities in the universe. Firstly, the human body relies on the unceasing exchanges of both substance and energy with the natural environment to sustain life functions – for example, the digestion and absorption of foods, excretion and breathing. Secondly, the human body is capable of continual adaptation to the natural environment. When the days are hot, *Qi* and blood move toward the body surface, as manifested by profuse sweating and decreased urine, in order to regulate the body temperature. When the days are cold, *Qi* and blood move toward the interior, as manifested by scanty sweating and increased urine, in order to keep the body warm. Thirdly, the human body is not completely passive when adapting to changes in the natural environment. Indeed, once familiar with the regularities of the environment, the human body actively

adjusts its activities as appropriate to the changes in the environment. This avoids the body being injured by harmful influences.

In CM appropriate adaptation to the changes in the seasons and in Yin–Yang is the basic process for assuring health and for curing illnesses. CM attaches great importance to how the natural environment affects the human body. When observing and studying the life-maintaining activities of the body it is very important to attend to the effects of the external environment so that diagnosis and treatment can be accurate and the body's health can be maintained.

Section 2 Concept of Illness in CM

I Illness Can Be Studied

There have existed many views regarding the concept, nature and causes of illness in both modern and ancient times, in China and elsewhere. These different views influenced people of different cultures to adopt different approaches toward illness. In ancient China, before CM was established, ghosts and gods were believed to be responsible for illness. Such beliefs led to the adoption of a passive and fatalistic attitude toward illness. When not well patients usually turned to the sorcerer or sorceress and devout prayers for help.

CM counters such superstitious beliefs and argues that illness is a natural, but avoidable, phenomenon. The reason is that as the year has the various weather changes of the seasons so can the human body be in states of health or illness. In other words, a person can take precautions to avoid disease and to apply effective treatment once disease has developed. Already during the Warring States era, the renowned physician Bian Que severely criticized the harmful customs of belief in sorcery and rejection of medicine. He considered such practices a major cause for treatment failures. According to CM theory the manifestations of illness can help the physician understand its pathological changes and course, and from this understanding he can devise principles and methods for treatment. CM also rejects the notion of incurability and considers that if an illness is not cured it is because the physician's knowledge of the illness is not correct, not clear or not adequate, or because an effective therapy has not yet been found.

II Functional Imbalance

The vital activities of the human body are the interactive sum of the activities of the many components of the body system. When observing or determining whether these activities are normal or abnormal, the physician should not limit attention to only a part of the body, but should attend holistically to both the body and its environment. CM believes that in the healthy state there is a balanced and

harmonious relationship not only between the various organs and systems within the body but also between the body and its environment. When this multi-faceted relationship is disrupted disease may ensue.

In general, within a healthy body there is an automatic mechanism that regulates the various vital activities and adaptation to the changes in both internal and external environment, thereby preserving health. When a pathogenic factor overcomes this health-preserving adjustment response, the interactive balance, both within the body and between the body and the environment, cannot be maintained and then illness may ensue. CM has developed many methods of treatment intended to restore this holistic and dynamic equilibrium. This is a fundamental characteristic of CM therapeutics.

III Struggle of Genuine-Qi and Evil-Qi

In CM the development of illness is directly influenced by the functional state of the body. When the body has low resistance against illness, evil Qi can invade easily. The development of illness concerns both genuine Qi and evil Qi. Genuine Qi is the body's capacity to perform its functional activities, to repel illness, to struggle against disease-causing agents, and to restore normal functions. Evil Qi refers to all the agents and factors that can potentially cause illnesses. Examples include the six weather evils, the seven passions, pestilence, Phlegm, fluid retention, stagnation of blood, and retention of food and drink (see Volume 1, Part I, Chapter 5). Therefore, CM considers that the progression of any illness reflects the struggle of genuine Qi and evil Qi.

Disease is the process in which an evil Qi causes an illness and the genuine Qi of the body fights off the disease-causing agent. In this process, the unity within the body and the unity of the body and its environment mean that there are continuous interactions. It is only when the body's genuine Qi is too weak to resist the evil Qi or the intensity of the evil Qi exceeds the genuine Qi's ability to resist that illness occurs. This struggle of genuine Qi and evil Qi persists from the moment of attack through treatment. It continues until the body's genuine Qi has gained sufficient strength to overpower the evil Qi.

In this entire process, changes in the intensity of the struggle of the genuine Qi and the evil Qi directly affect the course and prognosis of the illness. This is a core idea of the CM theory of illnesses. Its thorough understanding is essential to the proper study and mastery of diagnostics and treatment in CM.

Section 3 Holism in CM

Holism in CM is an important philosophical concept for understanding physiology, pathology, diagnostics, and the treatment of diseases. It points to the unity and integrity of the body, and to the relationship between the universe and the human

body. Simplistically speaking, the universe is the macrocosm and the human body is a microcosm within it. Hence, holism encompasses two aspects. Firstly, the body itself is an organic whole. This concept is extended to the study of the physiology and the pathology of the body, and to the diagnosis and treatment of disease. Secondly, man and the universe maintain an opposing yet integrated and harmonious unity.

I Human Body as Organic Whole

In CM the human body is composed of many kinds of viscera, sense organs and tissues, organized into several systems. Each system has its unique physiological functions. Between these several systems there are interactions of mutual restraint and mutual influence, and out of these interactions emerges the modern medical concept of holistic functional system. The last determines the body's organic holistic unity and maintains the equilibrium of its physiological and pathological functions.

Because of the intimate connection and inter-relation among the several component systems of the body, there can emerge the very complex interactions of the physiological and pathological activities. These interactions are centered on the *zang* organs and occur by means of systemic coordination via the meridians. The functions of all the organs are thereby organically integrated into a whole, and this integration can be seen in physiology, pathology, diagnostics and therapeutics in CM. For that reason it may be said that the theory of organ functions, which is centered on the five *zang* organs, is the cornerstone of the concept of holism in CM.

According to the principles of physiology the maintenance of normal functions depends on the one hand on the organs' ability to carry out their functions and on the other hand on the mutual support and restraint among them. The functional division and cooperation among all the body's systems reflect the concept of holism in CM. Each of the *zang* organs has its unique functions. Among them the heart has the leading role, as it is capable of governing and coordinating the activities of the other *zang* organs and the entire body. CM uses the opposition and unity of Yin and Yang and the mutual generation and restraint of the Five Elements to explain the regulated interactions among the *zang* organs and the other organs and tissues.

CM explores not only the laws of the vital functions of the body from the perspective of holism. It also examines the course of the whole body's reactions to illnesses in a region of the body. No region of the body can be functionally separated from the whole body; hence, pathological processes in any region inseparably affect those organs and meridians to which it is systemically connected. In turn, abnormally functioning organs and meridians can affect the functions of other organs and meridians. Here one encounters again the concept of holism in the theory of pathogenesis.

In the process of diagnosis in CM, the main underlying principle is "all internal changes are reflected by external manifestations." This principle makes possible the use of perceptible symptoms and signs of the sense organs, the tongue and the meridians to infer and grasp the abnormalities of the internal organs or the whole body, and further to make a firm diagnosis. This is the clinical application of the principle of unity between a region and the entire body.

For example, a disorder of the ear, with tinnitus and deafness, often results from insufficiency of the kidney or from Dampness-Heat attacking the liver and gallbladder. To obtain satisfactory therapeutic result it is necessary to apply the treatment method of strengthening the kidney or purging Dampness-Heat from the liver and gallbladder. Another is a disorder in the head. In treating with acupuncture the needle may be applied to the foot, on the left side if the disorder affects the right side of the head and on the right side if the disorder affects the left side. These approaches can all achieve satisfactory results because they reach the goal of eliminating the pathogenic evils through restoring the equilibrium of Yin–Yang for the entire body.

II Unity of Human Body and Universe

The human body is an organic whole. It is also a small part of the universe. CM believes that humans live in nature, and in nature there are prerequisites on which humans rely in order to sustain life – such as air, water, sunlight, animals and plants, etc. Furthermore, the activities of nature directly or indirectly affect the human body's vital functions. The body must have the capacity to regulate and restrain itself in order to adapt to the changes in the external environment. If the body's capacity to regulate its own functions is compromised, or if the changes in the environment are excessive beyond the ability of the body to adjust, then illness may ensue.

Nature's influence on the human body is multi-faceted. CM greatly emphasizes the effects of seasonal changes, climate, geography and other natural phenomena on the body's vital functions. *Internal Classic* points out that the visceral functions, physiological equilibrium and the circulation of Qi and blood all change in response to the seasonal variations and the alternation of day and night. These responses help preserve the dynamic equilibrium of the body's Yin–Yang and the Yin–Yang of the environment. For example, in spring and summer the body's Qi and blood flow toward the body exterior; hence the pulses tend to be floating and large. In autumn and winter the body's Qi and blood flow toward the interior; hence the pulses tend to be deep and small. The alternation of day and night also elicits appropriate responses. In daytime the body's Yang-Qi circulates mainly in the body exterior, reaching its greatest extent at noon. Conversely, at night it moves internally, lodging there in a dormant state. The rhythm of these adjustments coincides with that of the movement of Yin–Yang in nature. Unexpected changes in the natural environment can induce illnesses.

To sum up, the human body and its environment are joined in an organic whole. Nowadays we call this chrono-biology. This postulates that in order to adjust to the various changes in nature the body has a regular rhythm, whether in physiological activities or in pathological changes. The changes of Qi, blood and Yin–Yang in the body correspond appropriately to the objective rise and decline of Yin–Yang in nature.

III Unity of the Human Body and Social Circumstances

The human body is not merely a biological entity; it is also a psychological and social being in constant interaction with the external circumstances. Societal position, economic status, occupation, ideology, education background, as well as social relationships with others all influence its health. CM has long recognized this influence and has incorporated it in medical practice.

Internal Classic points out that in ancient China the wealthy people lived a life of indulgence, extravagance and dissipation, eating excessive amounts of fine and sweet grains and fatty meats. In consequence their internal organs tended to be weakened, their tendons and bones frail, and their Qi and blood floating and shallow. In contrast, the poor people lived a simple life, eating coarse foods and vegetables. Yet their internal organs were strong, their tendons and bones vigorous and their Qi and blood full.

The influence of a person's social circumstances on the body is an important part of CM. Violent social changes, a depressed economy, a very low living standard, war, chronic exhaustion, misfortunes, etc. – these can all seriously damage mind and body, and give rise to psychosomatic conditions and obscure disorders and make the course and severity of illnesses more complicated. Since different social circumstances can foster different causes and can induce diseases of different types and natures and even affect their progression, the therapeutic principles and methods to be applied must also differ. Thus, the *Internal Classic* stresses that to be an excellent physician one must cultivate very broad knowledge – that is, astronomy for phenomena above us, geography for phenomena beneath us, and the social sciences for events among us. Modern medicine today has also shifted its paradigm, from its original bio-medical mode to the current psycho-social-medical mode, emphasizing the inseparable connection between the human body and its social environment.

It can be seen from this discussion that CM begins with the viewpoint that the natural environment and social circumstances strongly influence a person's mind and body, so that it is necessary to analyze all aspects of the patient. In the course of treatment, it is essential to bear fully in mind his environmental and social context, including seasonal and local conditions. In regard to mental disorders brought about by social factors, CM aims to help the patient restore the body's physiological functions and his capacity to adapt to and perhaps to improve his social circumstances.

Section 4 Inquiry Methodology in CM

CM uses its distinctive theory and methods to study physiological functions and disease dynamics. This section introduces several commonly used methods.

I Holistic Systemic Method

The holistic systemic method refers to a combination of the holistic and systemic approaches. In CM the internal organs of the body, its Qi and blood, its fluids, its sense organs and orifices, its limbs and bones, as well as the mental activities, are all closely linked and simultaneously influenced by the environment. Therefore, a disorder in one part cannot be separated from the whole body. When diagnosing and treating the patient the physician must consider the localized disorder as part of a disease that affects the whole body.

The holistic method of CM looks at the whole body and its environment instead of viewing various medical problems individually. This organic whole consists of a number of component parts, each with its individual functions, which are interacting and interdependent. Each system is a component part of a bigger system to which it belongs. The first application of this perspective is the theory of the Five Elements, which divides the vital activities of the human body into five functional systems and which then links all the things and phenomena of the universe into these systems. Thus, the human body is not merely an isolated whole, but is part of a much larger ecosystem. It is because of the unique connections between the systems in the body and those in the environment that physiology, pathology, diagnostics, therapeutics and the principles of prescriptions are all effectively established.

It can thus be seen that the holistic method is the guide and the systemic approach is the technique. These two complement each other and blend together organically, thereby becoming the guiding method for study and inquiry in CM.

CM divides the body into opposites along many dimensions, such as exterior and interior, upper and lower, ascending and descending, Qi and blood, nutritive Qi and defensive Qi, Yin meridians and Yang meridians, etc. These opposing constituents and their simultaneous unity together make up the organic whole, but the whole is not merely the sum of the parts. This is an important concept of system theory in modern methodology.

II Classification by Analogy

This is analogy whereby things that are similar in some properties or appearance are assigned to the same classificatory category. All things assigned to the same category are regarded as connected. Appearance or special property may be regarded as reflections of objects, and common features are used to classify those objects not yet ordered or systemized. This assignment is then used to infer new knowledge.

The method of analogy is commonly used as a way for recognizing nature and man, as well as the relationship between them. For example, the functions and characteristics of the five *zang* organs can be classified by means of the Five Elements. The same approach can be used to classify and interconnect the many phenomena and things in both the human body and nature. This provides a theoretical basis for explaining the body's functional activities and pathological changes. For example,

the flow of blood in a vessel may be compared to the flow of water in a river. When water is chilled it freezes, and when heated it boils. Blood should therefore have similar characteristics. This then provides a plain and clear explanation for the symptoms of illnesses of Cold and of Heat.

This method can be applied widely. But it must be noted that there are limits. First, inference by analogy is of probability rather than necessity. All its results must be corroborated by experience. Second, the accuracy of reasoning from analogy is limited by the extent of correlation between the analogized objects. Analogy must not be used when objects have very slim connections.

III Inferring the Interior from the Exterior

This technique refers to using observation of outward appearances in order to infer the changes inside the body. The ancient scholars thought that the essence of illness hidden in the interior of the body was always reflected in its exterior symptoms, so that studying the symptoms can, to an extent, lead to understanding of the interior pathological changes. Indeed, the course of diagnostics illustrates this technique.

In CM, the method of inferring the interior from the exterior is chiefly applied to two situations: in the development of the symptomatology of the internal organs, and in pathogenesis. CM holds that the five *zang* organs (heart, liver, lung, spleen and kidney) and the six *fu* organs (stomach, small intestine, large intestine, gall bladder, urinary bladder and sanjiao) inside the body are linked closely with the external tissues on the body surface. These organs and tissues of the exterior – the five sense organs, the four limbs and the head, and the nine orifices – are linked to the internal organs mainly by way of the meridians and by the activities of Qi and blood. It is because of this linkage that the physiological functions and pathological changes of the internal *zang* and *fu* organs must be reflected in the external tissues and organs. Observation and analysis of the external manifestations then must lead to the functional status of these organs. Many theoretical perspectives and principles have been derived by this method.

Under the guidance of holism CM has established a theoretical system that puts the *zang* organs at the center and further puts the heart at the center of the *zang* organs. This theory is intimately tied to clinical experience. It makes clear that any particular region of the body can to a certain degree provide information on the whole body as well as the region itself. In that way CM has evolved the characteristic features of its diagnostics and therapeutics, as well as its uniquely characteristic methods. Such techniques as diagnosis by the five facial colors, the changes in the tongue, the profiles of the pulse, the appearance of the ear, etc., are all techniques for inferring the processes of the whole body from the changes in a region of the body. Such inferences then lead to knowledge about the pathological changes of the internal organs.

The human body is a living organism. Many of its physiological functions cannot be comprehended from dissection of cadavers or even from animal experiments. The method of inferring the interior from the exterior does not require dismembering

the object of study or disrupting the body's inherent dynamic connections, but only observation of external manifestations in order to infer internal vital processes. It should also be noted that the vital activities of the human body are the most complicated of all living beings, because of the coming together with multi-lateral, multi-channel and multi-form systems. The knowledge derived from the application of the method of inferring the interior from the exterior far exceeds what can be obtained from simple direct regional observation. It has been used habitually over thousands of years of clinical practice. Within the province of CM it will become even more broadly applied.

Section 5 Symptom Analysis in CM

I Treatment Selection Based on Symptom Analysis

Treatment selection based on symptom analysis is a basic principle for recognizing and managing illnesses in CM and is also a fundamental law of clinical practice. It is formed under the guidance of holism, and is the practical application of CM theory at the bedside. It reflects the unique characteristics of the CM theoretical system.

The word symptom points to a clinical manifestation of illness, such as cough, vomiting, or headache. However, each illness presents with a set of symptoms that are linked, and this set varies with the stage of the illness. To identify the specific location of the illness, its cause, its properties and the pattern of interaction between the evil Qi and the genuine Qi, it is essential that the physician should analyze all these symptoms. Careful symptom analysis, to a large extent, can reveal the nature of the pathological changes at any given stage of progression of the illness.

Symptom analysis takes the information about the symptoms gathered through the four diagnostic methods (inspection, auscultation and olfaction, history, and palpation), analyzes and synthesizes them in order to identify the illness producing those symptoms. In a sense, symptom analysis approaches illness in reverse, moving from the clinical manifestations at a specific time to the internal processes.

Treatment selection is the selection of the appropriate principle of treatment and the specific method on the basis of the results of symptom analysis. In CM the appropriate therapeutic principle and treatment method are the most important, whereas the actual prescribed individual herbs are less important. This is so because the former is the prerequisite and guide for the latter. Conversely, the result of treatment reflects what is right or wrong in the analysis of the symptoms and in the selection of treatment method.

Among the basic steps of CM clinical practice, the four examination methods are the skills for collecting clinical information and symptom analysis is the technique for ascertaining the reliability of the symptoms. Symptom analysis is the basis for selecting the treatment method and the treatment method guides the composition of the prescription and the choice of herbs. These five steps – clinical information collection, analysis, treatment selection, prescription, and choice of herbs – are all

indispensable and they affect one another. Treatment based on symptom analysis is different from symptomatic treatment aimed only at relieving pain or another symptom. On the basis of complete clinical information and under the guidance of CM theory, it uses the technique of analytical thinking to ascertain the current condition of the patient, which varies according to the patient's unique characteristics. It then proceeds to determine which treatment method and which prescription to apply. For example, in a patient with chronic diarrhea merely giving an anti-diarrhea and an antispasmodic drug is not aimed at the underlying disease causing the symptoms of diarrhea and abdominal pain; nor is merely giving an antibiotic or an anti-inflammatory agent. It is necessary to ascertain, on the basis of complete clinical information and symptom analysis, that the patient's condition arises from the spleen's inability to perform its transforming and transporting functions. The proper treatment is to use the method of invigorating the spleen and augmenting Qi.

Treatment based on symptom analysis requires the physician to analyze thoroughly each patient's unique circumstances, and in the process of diagnosis and treatment to maintain the connection between and integration of the clinical manifestations, the set of symptoms, the treatment method and the prescription. This shows the special features of CM.

II Treating Same Illness with Different Methods and Treating Different Illnesses with Same Method

Treatment based on symptom analysis is the fundamental principle for clinical diagnosis and treatment of illness. An illness may present several different sets of symptoms; conversely, different illnesses may present the same set of symptoms in the course of their progression. Thus, clinical CM may treat different illnesses with the same therapeutic method or the same illness with different methods.

When different patients contract an illness, because of the differences in their constitution, the weather and the season when the illness is first contracted, and the geographical and social environment, the same illness may manifest different symptoms. Therefore, the treatment must also differ. For example, a particular patient has been diagnosed to have the common cold. A CM physician is still unable to decide on the treatment method or the prescription. Depending on the differences of the pathogenic evils and the patient's individual response, the common cold can be divided into two types; namely, Wind-Heat invading the exterior, and Wind-Cold binding the exterior. The former requires the method of "using acrid and cooling herbs to relieve the exterior," whereas the latter requires the method of "using acrid and warming herbs to relieve the exterior." Thus, the physician must take a further step and accurately identify the type of illness he is managing before determining the treatment method to apply, if he is to obtain a satisfactory outcome.

Moreover, the same illness in the same patient, but at different stages in its course, may manifest different symptoms. Again, the treatment methods needed may differ. For example, consider a patient with peptic ulcer disease. According to the clinical symptoms at various stages, the correct diagnosis may be "deficiency-Cold of the

spleen and the stomach,” “excessive liver-Qi attacking the stomach,” “accumulation of Dampness-Heat in the stomach,” or something else. It is necessary to apply a different treatment method and prescription at these different stages to obtain satisfactory results.

Different illnesses sometimes may manifest the same set of symptoms (or overlapping sets) at various stages in their courses. For example, prolapse of the rectum and prolapse of the uterus are different illnesses, but in their courses of progression they may both exhibit the same set of symptoms related to the sinking of middle Qi (severe Qi-deficiency of spleen and stomach). Therefore, they may both be treated with herbs that augment middle Qi. Another example concerns different patients with chronic lumbago, edema, diarrhea or enuresis. If by symptom analysis they are all found to have deficiency of spleen-Yang and kidney-Yang, they may all be treated by the method of warm tonification of spleen-Yang and kidney-Yang.

It can be seen from this discussion that in CM therapeutics the physician attends not only to the differences or similarities of “illnesses,” but more importantly to the analysis of the whole set of symptoms. If the set of symptoms is the same then the treatment is almost the same with modifications of the prescription according to natures of the affected organs and tissues of disease. If the set of symptoms is different then the treatment is different. This approach of aiming at the changing symptoms in the progression of a illness by using different identification methods reflects the spirit of treatment selection by symptom analysis.

It is worth mentioning that the combination of symptom analysis and illness differentiation will help extend the search for treatment methods and improve therapeutic effectiveness. For example, when treating a patient with bacillary dysentery, adding herbs with anti-bacterial and anti-inflammatory actions to those indicated by symptom analysis will enhance the curative effect.

Section 6 Health Preservation in CM

Prolonging life span and preserving health through prevention of illness and injury are characteristic features of the unique preventive health perspective of CM. As early as 2,000 years ago the discipline of health preservation in CM was already well established, with a wealth of experiences and theoretical knowledge. The theories and principles of preventive health developed in those days are still effectively guiding modern health preservation and medical practice.

I Correspondence between Human Body and Nature; Conforming to Nature

CM holds that as a part of nature the human body is closely connected to changes in the natural environment. The cycle of the seasons in the year, the daily change of day and night from dawn to dusk, the differences of geographical surroundings

and so on – all these exert important influence on the physiological functions and pathological changes of the human body. As the *Spirit Pivot* states: “Man is related to heaven and earth, and corresponds with the sun and moon.”

Guided by this concept CM believes that when a person comprehends and masters the regularities of the seasons and weather patterns and the unique features of different natural environments and can adjust to the changes in those environments, then the person can maintain harmony with nature. By means of this harmony the goal of health preservation and disease prevention can be attained. The *Plain Questions* states: “Yin–Yang and the seasons are the beginning and end of all things.” Again, “The seasons and Yin–Yang are the root of all things. Therefore, the wise man nurtures Yin in spring and summer and nurtures Yang in autumn and winter, in order to conform to the root.”

Hence, the theory of preventive health in CM stresses that the vital activities of the human body must all comply with the objective regularities in the waxing and waning of the seasons and Yin–Yang; otherwise, illness may ensue and may harm bodily functions. The *Spirit Pivot* points out: “In preserving health the wise man will surely follow the seasons and adjust to the cold and heat, modulate joy and anger and live with serenity.” This advises people to regulate appropriately all their mental activities, their daily rising and retiring, the seasonings of their foods and drinks in conformance to seasonal changes. Thus, of the seasons of the year spring and summer belong to Yang and autumn and winter belong to Yin. The timeline of nature follows the cyclic progressions in weather to produce the changes of spring sprouting, summer growth, autumn harvesting and winter storage. Accordingly, people should follow nature and protect their Yang–Qi in spring and summer, and protect their Yin–Qi in autumn and winter.

Nevertheless, though humans and nature correspond in CM man is not passive. Man can know the patterns of change in the natural world and can adapt to nature. More than that man can gradually grasp and exploit these patterns in order to actively modify nature, thereby preserving health and avoid illnesses. The general ethos in society today is to promote health and prevent illness. This accords with the overall thrust of CM.

II Preserving Both Body and Vitality; Nurturing Zang–Fu Functions

The important concept of simultaneous preservation of the body and vitality derives from the theory of the unity of the body and vitality.

Preservation of the body principally means the protection and nourishment of the *zang–fu* viscera, the essence, Qi and blood, the limbs, the sense organs and the orifices, and so on. The body is the residence of vitality. Only if the body is normal can the spirit be normal. The Ming dynasty physician, Zhang Jingyue, repeatedly stressed in his book, *Treatise on Preserving the Body*, the importance of taking good care of the health of the body. He asked: “For a man who is good at keeping himself in good health, how can he not begin with the preservation of the body

to provide a healthy residence for the mind? For a person who is good at curing illnesses, how can he not begin with curing the body of problems to establish a sound basis for recovery and vigor?" The *zang* viscera constitute the center of the functional activities of the body. The first step in preserving the body, then, is the preservation of the Qi and essence of these organs and the regulation of the functions of the *zang* and the *fu* organs. In particular, preservation of the body is first to preserve the heart, in order to assure the health and function of all the visceral organs and to harmonize their activities. Concretely, many activities contribute to the preservation of the body. Examples include proper diet, balance between work and rest, moderate living, avoidance of extreme cold and heat, as well as physical training, Chinese Qi Gong and Tai Ji boxing, and other activities.

Preservation of vitality principally means achieving a balance among the many emotions. In CM the spirit and changes in the emotions are important components of the person's vital activities. In normal circumstances, vitality is a reaction to the various stimuli from the external environment. It is not only the expression of normal psychological activities in the course of life, but also can strengthen the body's constitution and resistance to illness and prolong life. If the spirit and emotional disturbances are excessive or are continued for too long, exceeding the limits of homeostasis, then the *zang* organs may be injured or Qi may be affected; many different illnesses may ensue. This underscores the importance of the spirit and emotional health. The theory of health preservation in CM emphasizes that to preserve the spirit is necessary to keep the mind calm, to reduce emotional stress and to avoid unnecessary joy or anger, in order to avoid injuring vitality or genuine Qi.

In short, the body is the residence for vitality and in turn vitality is the functional activity of the body. Preserving vitality can safeguard a perfect body while ensuring a perfect body can enhance vitality. The two complement each other and neither can exist alone.

III Activity and Quiescence

The CM theory of health preservation maintains that Qi and blood need to be active whereas vitality needs to be calm. Only when activity and quiescence are appropriately balanced can the goal of preserving health and preventing illnesses be achieved.

Activity includes work and exercise. *Lu's Spring and Autumn*, from the Warring States era, points out: "Running water is never stale and a door-hinge never gets worm-eaten, because they are active. This is also true of the body and Qi." If the body is not active, essence and Qi do not move; and the movement of Qi becomes impeded leading to stagnation and illness. Over the course of many years, many effective physical fitness exercises have been devised, such as animal-mimicking boxing, *Taiji* boxing, sinew-replacing exercise, etc. According to the theory of health preservation, one need only persist in such fitness exercises, thereby facilitating the movement of Qi and blood and avoiding stiffness of the joints, in order to strengthen

the body's resistance to illness. Modern medicine corroborates the fact that regular exercise can enhance the body's metabolic functions, invigorate all the organs and defer their senescence.

Quiescence is the opposite of activity. It includes serenity (absence of stress) of the mind and quietness of the body, and occupies an important role in the CM theory of health preservation. The *Internal Classic* points out: "With serenity and quietness the exterior structures of the body become closed; though Wind is strong and harsh, it cannot harm the person." Physicians of subsequent generations have also emphasized the importance of keeping a serene mind and restraining strong desires. For example, certain aspects of Chinese Qi Gong do not involve any movement of the limbs or trunk. By assuming certain well-defined postures and engaging in specified breathing techniques and meditative exercises, the person can carry out self-training and self-regulation and attain the goal of regulating, restoring and improving the body.

In the CM theory of health preservation both activity and quiescence must be carried out to moderation. Any excess or insufficiency will adversely affect one's health, facilitating the development of illness. The *Plain Questions* states: "Protracted use of the eyes impairs blood; protracted lying down impairs Qi; protracted sitting impairs the muscles; protracted standing impairs the bones; and protracted walking impairs the tendons." Therefore, every person should undertake physical training, but regularly and to an appropriate extent; every person should use the brain diligently, but not to the point of mental fatigue. The goal is to be active without exhaustion and quiescent without lassitude. In short, activity and quiescence are opposed yet complementary. To preserve health, avoid illness and extend life span it is necessary to engage in both to an appropriate degree. Neither must be neglected nor taken to excess.

It should be further pointed out that the goal is to nurture and strengthen genuine Qi in order to preserve health. Genuine Qi is the body's capacity to function normally, to resist illness and to recover from illness or injury. In CM the underlying cause of the development of illness and of premature aging is the weakening of genuine Qi of the body. Genuine Qi can determine whether an illness develops or not, its course of progression and the course of the body's recovery. In normal circumstances the body's genuine Qi is abundant, so that evil Qi can invade only with difficulty and the body does not fall ill. But it does not eliminate evil Qi's ability to induce illness, and under certain conditions evil Qi can even take charge. CM advocates taking measures to avoid the attack of evil Qi; this is also an important aspect of health preservation and disease prevention.

In the course of recovery of health from illness, supporting genuine Qi and strengthening the body's constitution are an important principle. Supporting genuine Qi enhances the body's capacity to resist illness and to regain health, and promotes the expulsion of evil Qi. It is therefore a very important part of health promotion. In the light of this theory, the key to health preservation is the preservation of genuine Qi by such practices as physical training, proper diet, regulating mental activities and establishing a science-based lifestyle.

Guidance for Study

I Aims of Study

This chapter introduces the outlook of CM methodology. It attempts to familiarize the learners with the basic approaches of CM and its modes of thinking. It provides them with the necessary tools to build a solid foundation for further studies of CM.

II Objectives of Study

After completing this chapter the learners will:

1. Be familiar with the basic concepts and main contents of the view of life and the view of illness in CM;
2. Be familiar with the basic methods of inquiry in CM and the features of diagnostics;
3. Master the basic concepts and contents of holism in CM and of treatment based on symptom analysis;
4. Be familiar with basic principles of health preservation of CM.

III Exercises for Review

1. What is the view of life in CM?
2. How does CM understand illness? And what significant guidance does this outlook have in clinical practice?
3. How does CM understand the concept of holism of CM? Give examples to explain its applications.
4. What is “classification by analogy?” What is “inferring the interior from the exterior?” Give some facts to explain their application in CM.
5. How do you define symptom analysis? Why is it thought to be the basic processes of diagnosis and treatment in CM?
6. What is the essence of “treating the same illness with different methods” and “treating different illnesses with the same method?” Explain, with examples, how they guide clinical practice in CM.
7. What are the basic principles of health preservation in CM?

Chapter 3

Structure and Functions of the Human Body

Section 1 Visceral Manifestation Theory

I Formation of Visceral Manifestation Theory

The human body is a very complex organic body. It is a functional system composed of many tissues and organs. Its principal components include the *zang* and *fu* viscera, the non-organ structures, the sense organs and orifices, the material bases of vital activities (essence, Qi, blood, body fluids, etc.) and the meridians. Knowledge of the structure and functions of the body systems in CM has been obtained through observation of the manifestations of many physiological functions and pathological phenomena in the body. As this knowledge accumulated, it was taken a step further and became formulated as the visceral manifestation theory.

The foundation established by this theory comprises principally the following three aspects.

- 1. Ancient Anatomical Knowledge.** As early as the eras of the Spring-Autumn and of the Warring States, *Huangdi's Internal Classic* already contained descriptions of findings from the dissection and research of the human body. For example, the *Spirit Pivot* states: "A man is about eight *chi* (about 64 in.) in height. His size is measurable on the skin and flesh, and his body may be dissected and inspected after death. The firmness or fragility of the *zang* viscera, the size of the abdomen, the quantity of the food (in the stomach), the length of the vessels and the clarity or murkiness of the blood . . . they all have measures." The *Internal Classic* further contains a more detailed account of the circulation of blood, describing not only the formation of blood, its nature and functions, but also the source that powers its circulation, the internal organs that it flows through, and its rate of flow. This early anatomical knowledge established the foundation of the visceral manifestation theory.
- 2. Long-Term Observation of Physiological and Pathological Phenomena.** By applying the principle of "inferring the interior from the exterior" the ancient physicians carefully studied, in detail and over a long period of time, the external manifestations of the physiological and pathological phenomena of the

human body; and gradually recognized their rules. For example, when the skin was chilled the common cold could develop easily and manifest such symptoms as nasal discharge, cough, and the absence of sweating. From such observations the ancient physicians inferred the relationship of the nose and skin to the lung. Based on this relationship they formulated the theory that “the lung has its orifice in the nose” and “the lung governs the skin.” Another example was that when people were anxious they often had a poor appetite and dyspepsia, and occasionally abdominal distention. After many years the ancient physicians linked the mental distress of “brooding” to the digestive function of the spleen, leading to the theory that “the spleen controls brooding” and “excessive brooding damages the spleen.” These were concrete examples of inferring physiological function from pathological changes.

3. **Summarization of Practical Experience.** During the long period of struggle against diseases, the ancients observed that certain pathological phenomena were related to the dysfunction of certain viscera. In particular, they learned to infer the functions of the viscera from the results of therapeutic intervention. For example, the relationship between the liver and the eyes was difficult to establish in physiology. However, many types of eye disorders could be cured by techniques that treated the liver. Based on these observations they gradually formulated the theory that “the liver has its orifice in the eyes.” Another example was that the healing of bone fractures and the stimulation of scalp hair growth that resulted from strengthening the kidney. From that the physicians formulated the theory that “the kidney governs the bones” and “the splendor of the kidney is in the hair.”

It is clear that the theory of visceral manifestation in CM is based on definite anatomical knowledge. It principally employs the research method of empirical observation of the people’s daily lives and of bedside clinical activities over many years, formulation of theory from these observations, and followed by refinement through repeated clinical corroboration – finally culminating in the unique theory of visceral manifestation.

II Characteristics of Visceral Manifestation Theory

The term “visceral manifestation” first appeared in the *Internal Classic*. The theory of visceral manifestation is an important component of Chinese medicine, and is basic to the study of the physiological functions of each of the viscera, their pathological processes, and the interrelationship between the viscera. There are three major categories of the viscera: the *zang*, the *fu*, and the irregular organs. There are five *zang* organs: the heart, the lung, the spleen, the liver and the kidney. There are six *fu* organs: the gallbladder, the stomach, the small intestine, the large intestine, the urinary bladder, and the sanjiao. There are five irregular organs: the brain, the bone marrow, the bones, the blood vessels, and the uterus.

The *zang* viscera share two main functional characteristics. The first relates to mental activities. The various mental activities are attributed to the *zang* viscera; for

example, “the heart houses the mind,” “the lung houses the soul,” “the spleen houses intention,” “the liver houses the ethereal soul,” and “the kidney houses the will.” The second is that the *zang* viscera house essence and Qi.

The *fu* viscera share the functional characteristics of receiving, digesting and transforming food and drink. The ***Plain Questions*** states: “The five *zang* viscera house the essence and Qi but do not discharge it; thus they are full but cannot be filled up. The six *fu* viscera transform and digest matter but do not store it; thus they are filled, yet are not full.” This quote not only summarizes the physiological functions of the *zang* and *fu* viscera, but also points out their fundamental differences.

Visceral manifestation theory has its unique characteristics. To understand correctly and master its contents, the learners must pay adequate attention to the following.

The first point is that in CM the *zang* and *fu* viscera are not only morphologic units, but are also the important functional concepts and units including many physiological functions and pathological changes. Take the *zang* organs for example. Though their names – heart, lung, spleen, liver, and kidney – are the same as those used in modern anatomy, in physiology and pathology they are quite different. In the theory of visceral manifestation of CM the functions of a particular *zang* organ can encompass the functions of several organs of modern anatomy; and the functions of a particular organ in modern anatomy may be attributed to several *zang* and *fu* organs. For example, the functions of the heart in CM include not only those attributed to it in modern medicine but also some of the functions attributed to the nervous system. On the other hand, some of the functions of the nervous system of modern medicine are attributed in CM to many *zang* and *fu* organs, such as the heart, the liver, the spleen, the kidney, the gallbladder, etc.

The second point is the fact that CM assigns all the important physiological functions in the human body to five functional systems. These systems are centered on the *zang* viscera, and encompass the *fu* organs, the five sense organs, and the many tissues and non-visceral organs, each system being linked by means of its meridians. At the same time, there are relationships of generation and restraint between these five systems. In fact, these five systems – the heart system, the lung system, the spleen system, the liver system and the kidney system – are aspects of the Five Elements acting in the human body.

The third point is the fact that in discussing the physiological functions and pathological changes of the viscera, in general the *zang* are described in much detail and the *fu* and irregular organs are described only briefly.

Section 2 *Zang* Viscera

The “*zang* viscera” is a collective term for the heart, the lung, the spleen, the liver and the kidney. Although each has its own physiological functions, under the guidance of the heart the functions of these five organs are inter-dependent and cooperate to maintain all the normal vital activities of the body.

I Heart (Including Pericardium)

The heart is located in the thorax above the diaphragm. It is surrounded by the pericardium. The heart is the house of the mind, the master of blood, and the governor of the vessels. Among the Five Elements it belongs to Fire. Complemented by the other *zang* organs it has the function of controlling all the vital activities of the body. Thus, the *Plain Questions* states: “The heart is the lord of all organs; it is where the spirit arises.”

1 *Physiological Functions of Heart*

i Governor of Blood and Governor of Blood Vessels

Mastery over blood has two meanings. First, the heart takes part in the formation of blood. Secondly, the heart promotes the circulation of blood. The heart beats continually, propelling the blood through the vessels so that all the organs and tissues receive nutrients and can maintain their normal vital activities. This is why the heart is known as the organ of motive force for blood circulation. In CM it is the heart's Qi that enables its normal beating and that provides the motive force for the circulation of blood. The blood that is controlled by the heart is called heart-blood. By the theory of Yin–Yang Qi belongs to Yang and blood to Yin. This is the reason for the terms “heart-Yang,” and “heart-Yin.” Coordination of Qi, blood, Yin and Yang of the heart maintains a relative equilibrium of normal physiological activities in the body.

Mastery over the blood vessels also has two meanings. First, structurally the heart is connected to the blood vessels. Second, the vessels are the passages through which blood is propelled by the heart. These vessels deliver the blood to all parts of the body. The heart controls the vigor of this flow and the degree of this vigor can be judged directly from changes in the pulse profile.

These two functions of the heart are intimately and inseparably related. Only when the heart-Qi is sufficient can the heart keep the blood flowing normally within the vessels.

Whether the heart's function is normal or not can be examined objectively by the pulse profile, the complexion and other findings. For example, when the heart-Qi is abundant and the blood full, so that the heartbeat is strong, then the blood will flow smoothly. This is manifested as a regular pulse that is forceful, at an even rate (4–5 beats per breath), and a red and lustrous complexion. Conversely, if heart-Qi and heart-blood are insufficient, so that the heartbeat is weak, then the pulse is irregular and thread-like or feeble, and the complexion is pallid and lusterless. If the heart-blood is stagnant, then there may be such symptoms as dusky complexion, cyanotic lips, palpitation of the heart, tightness in the chest, precordial pain, and a pulse that is hesitant and intermittent (see [Fig. 3.1](#)).

The Heart

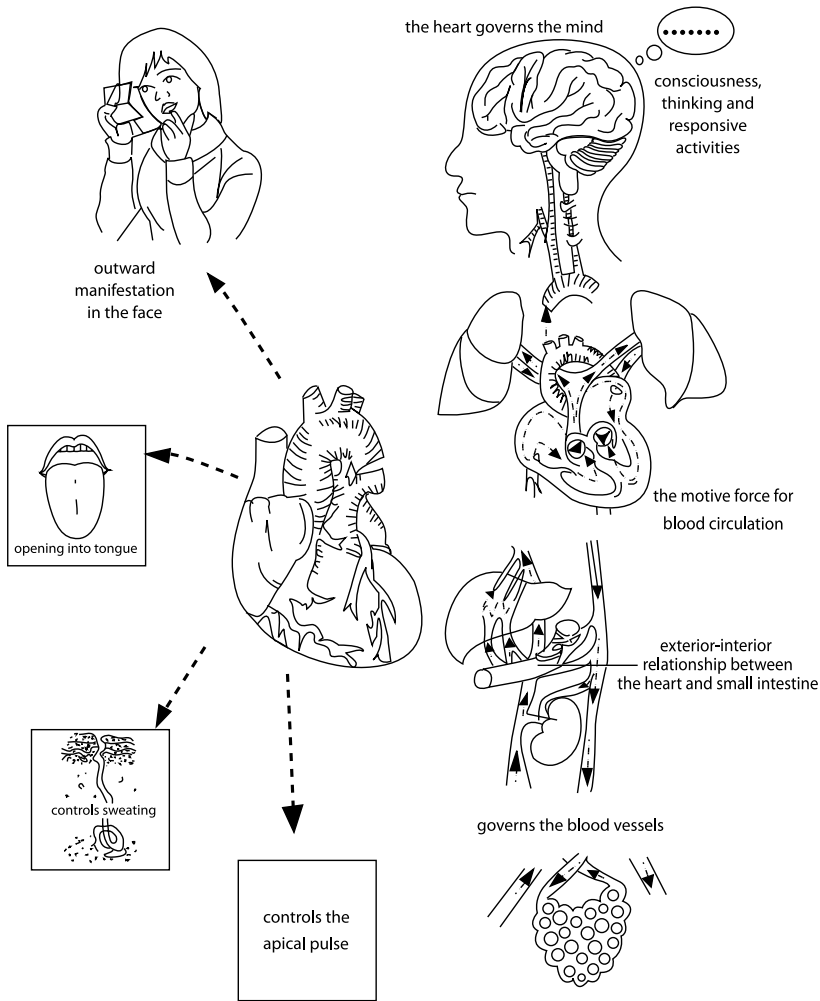


Fig. 3.1 The Heart

ii Governor of Mind

This function is also known as “the heart housing the mind.” In CM the term vitality has a broader meaning and a narrower meaning. In the broader meaning it is the outward activities of the life of the whole body. It encompasses the body’s complete form and function, including its complexion, expression of the eye, speech, response, movement of limbs and trunk, etc. In the narrow sense, vitality is the mind that is governed by the heart. It encompasses the spirit, consciousness, thinking and related activities.

Modern physiology holds that all these mental activities are attributed to the physiological functions of the brain; and these are a response of the brain to the external objective environment. In CM these mental activities are attributed to the physiological functions of all five of the *zang* viscera. The *Plain Questions* states: "The heart houses the mind. The lung houses the soul. The liver houses the ethereal soul. The spleen houses intention. The kidney houses the will." Though the activities of the mind have to do with all five of the *zang* organs, principally they are controlled by the heart. Apart from the influence of ancient philosophical thought this conclusion is mainly based upon clinical experience. First, blood is the material support for mental activities. Second, mental disorders are usually cured by methods of treating the heart.

The heart's physiological functions of governing the mind and governing the blood and blood vessels are closely interrelated. Because blood is the material support for mental activities, when blood is full the mind is nourished. Only then are the mental activities normal, so that the person is alert, consciousness is healthy, thinking is quick, and responses are prompt. The body then maintains a healthy balance with the external world. Conversely, if blood is insufficient the mind loses its nourishment. This may be manifested as dispiritedness, slowed responsiveness, insomnia and excessive dreaming, forgetfulness and restlessness, and related symptoms. If there is Heat in the blood the mind may become deranged, manifesting agitation, delirium, and even loss of consciousness.

The heart's functions depend upon the coordinated actions of heart-Qi, heart-blood, heart-Yin and heart-Yang. In general, the heart's control over blood and the blood vessels depends upon heart-Qi for motive force and upon heart-Yang for warmth. Heart-Qi promotes blood circulation and prevents blood stagnation, and heart-Yang warms and activates blood to avoid stasis due to Cold. The heart's control over the mind depends upon an adequate supply of heart-blood and heart-Yin. If heart-blood and heart-Yin are insufficient, Yin-blood fails to nourish the mind, resulting in such symptoms as agitation, delirium and dream-disturbed sleep. If heart-Qi and heart-Yang are injured, heart-blood may become static, resulting in such symptoms as tightness in the chest, palpitation of the heart, pain in the heart, and cyanotic lips and tongue.

2 Relationship of Heart to Other Organs and Tissues

i Governance of Blood Vessels Manifests in Face

As mentioned above the heart controls the flow in the blood vessels, which are the pathways for the movement of Qi and blood, so that both move in an orderly fashion and following designated routes in order to deliver nutrients to the entire body. Only when heart-Qi is strong can the normality of the physiological functions of heart-blood be maintained.

CM believes that the fullness or deficiency of the essential Qi of the viscera can be revealed in the organs in the exterior of the body. This is known as the “outward appearance of quintessence, the five *zang* organs each having its manifestation.” Manifestation in the face means that changes in the color and luster of the complexion reflect the fullness or deficiency of Qi and blood. If heart-Qi and heart-blood are abundant, the complexion will be lustrous and moistened. Conversely, if heart-Qi and heart-blood are deficient, the complexion will be pallid and lusterless. If heart-blood is static, then the complexion will be cyanotic. If there is Heat in the blood, the complexion will be red. If heart-blood has collapsed, the complexion will be pallid and withered.

ii Opening Orifice in Tongue

This is known as “the tongue is the sprout of the heart.” The tongue is like a mirror that can reflect the heart’s condition and functional state. A collateral meridian of the Heart Meridian of Hand-Shaoyin extends into the root of the tongue. The heart’s Qi and blood pass through the meridians and reaches the tongue, thereby maintaining the tongue’s normality and functions. The tongue has two main functions: taste, and assisting in the production of speech. Both functions depend upon the heart’s functions of governing blood vessels and governing the mind. For example, if the heart’s Qi and blood are abundant, the tongue will be supple and agile, speech clear and fluent and taste keen. If Qi and blood are insufficient, the tongue will be pale and taste blunted. If heart-Fire flames up, the tip of the tongue will be bright red and the tongue may have ulcers or sores. If heart-blood is static, the tongue will be dusky or covered with sores. If Heat invades the pericardium or Phlegm obstructs the orifices of the heart, the tongue will be stiff and speech stammering.

Appendix: Pericardium

The pericardium is a membranous envelope of the heart. Its main physiological function is to protect the heart from injury and to promote the circulation of Qi and blood. In the CM theory of visceral manifestation, the heart is the master *zang* organ and therefore must not be invaded by evil Qi. Because the pericardium is the shield for the heart, CM believes that when evil Qi invades the heart it must first attack the pericardium. Hence, severe warm diseases manifested such mental symptoms as high fever, fainting, delirium, which are induced by the Heat evil, are ascribed to “Heat entering the pericardium.” Similarly, such symptoms as loss of consciousness and impeded tongue, which are induced by Phlegm-Heat, are ascribed to “Phlegm obscuring the heart-orifices.” It is thus clear that the symptoms of disorder of the pericardium are actually manifestations of disturbances of the spirit. They can therefore be cured by methods of treating the heart.

Hence, the pericardium is not an independent organ, but is really an appendage to the heart.

II Lung

The lung contains two main divisions, one each on the left and right, and both within the thorax. It is connected above with the trachea, which opens into the nose. Among the *zang* organs, the lung has the highest anatomical position; because of that it is sometimes called the “splendid canopy.” Since the lobes of the lung are delicate, intolerant of cold or heat, and highly susceptible to invasion by external disease evils, the lung is also known as the “delicate organ.” The lung is the chief organ for the regulation of respiration and for managing gas exchange between Qi and the body. It also has the capability of depuration and dispersion.

1 *Physiological Functions of Lung*

i Regulation of Qi

The lung regulating Qi means that Qi of the entire body is under the control of the lung. Thus, regulation of Qi by the lung has two meanings: the lung regulates respiration, and the lung regulates Qi of the entire body.

- 1. Regulating Respiration.** The lung is the respiratory organ through which the gases from inside and outside the body are exchanged. During the processes of metabolism, an enormous amount of fresh air is consumed and simultaneously an enormous amount of spent air is produced. The lung's respiratory function ensures that the fresh air is inhaled and the spent air is exhaled, thereby enabling the metabolic processes to proceed normally. This is “expelling the stale and taking in the fresh.” If the lung's respiratory function is normal, air moves smoothly through the passages and the respiration is rhythmic and even. Invasion of the lung by evil Qi may cause tightness in the chest, cough, dyspnea, and impendance. If the respiratory function is lost, then fresh air cannot be inhaled and stale air cannot be exhaled, leading to cessation of all vital activities (see [Fig. 3.2](#)).
- 2. Regulating the Entire Body's Qi.** This function is mainly seen in the following two aspects. First, the lung helps in the formation of Qi, especially thoracic Qi. Thoracic Qi is formed when the essential nutritious substances of food and drink, extracted by the stomach and transported by the spleen, is combined with fresh air inhaled by the lung. Assistance from the lung is also necessary for thoracic Qi to be distributed to the entire body through the blood vessels. Thus by controlling the formation and distribution of thoracic Qi the lung acts to control Qi of the entire body. Second, the lung controls the basic movement of Qi throughout the body, which includes exiting and entering, and ascending and descending. The respiratory action of the lung is precisely the movement of Qi in the body. Only the lung's incessant, rhythmic and even respiration can ensure the harmonious balance of Qi's in-out and up-down movement in the body, and

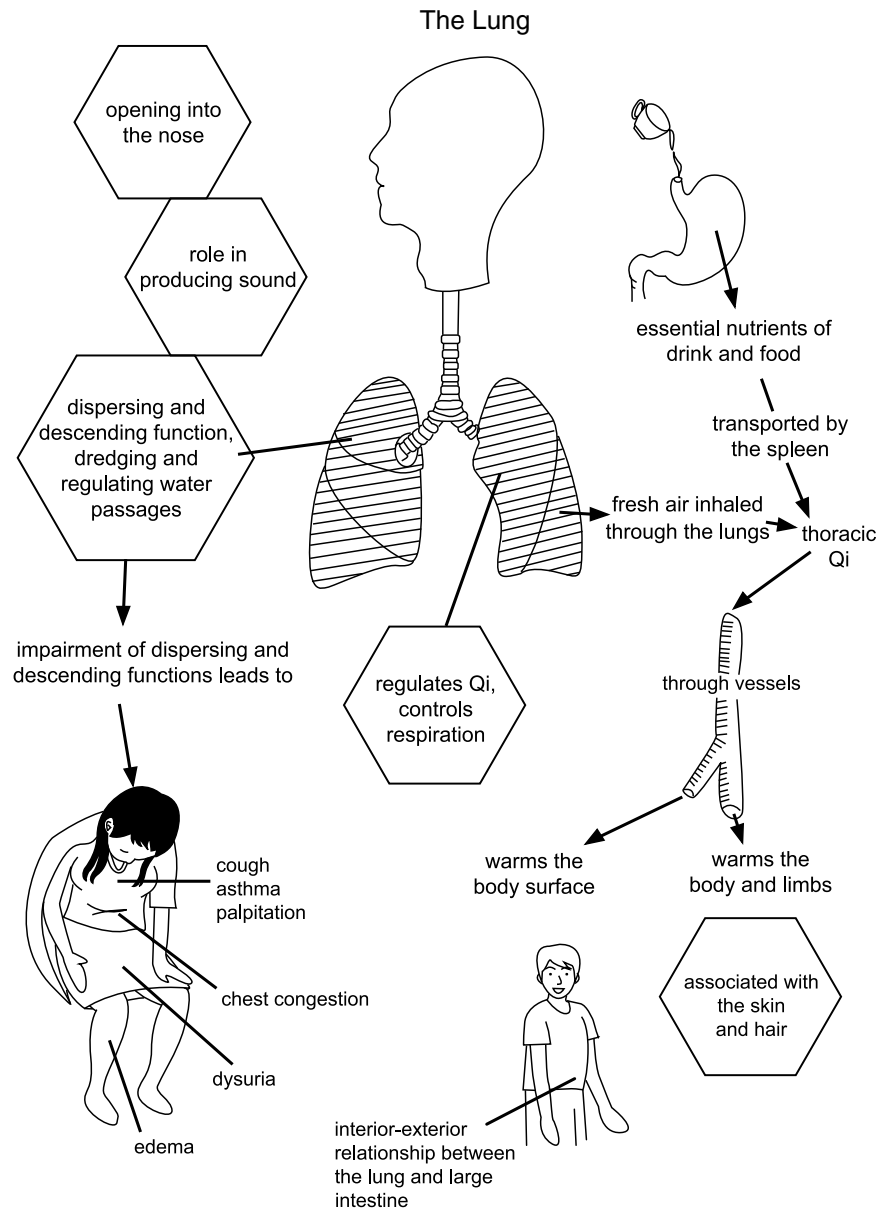


Fig. 3.2 The Lung

further to maintain the body's normal physiological functions. If this function of the lung is abnormal, then the formation of thoracic Qi and the activity of the entire body's Qi will be affected, giving rise to such symptoms as shortness of breath, a weak and low voice, tiredness and weakness.

ii Confluence of All Vessels; Assisting Heart to Circulate Blood

Confluence of all the vessels has two aspects. On the one hand, the vessels converge as they flow into the lung. On the other hand, several of them link the lung and the heart together structurally. The physiological significance is that blood from the entire body flows into the lung, where by means of the lung's respiratory function it engages in gas exchange. It then flows back to the entire body. The **Plain Questions** states: "The lung is like a ministerial official; with it comes functional coordination." This metaphorically compares the lung to the premier of a state and the heart to the king. The lung controls Qi of the entire body and regulates respiration. Since the circulation of blood depends upon the motive force from Qi, the lung assists the heart to drive blood circulation. For example, in chronic cough caused by lung-Qi deficiency, deficient Qi is unable to push the blood to flow properly. This Qi deficiency can lead to stasis of blood, giving rise to such symptoms as a forceless cough, dyspnea, a tightness in the chest, palpitation of the heart, and cyanotic lips and tongue.

It can be seen that blood circulation results from the cooperation of the heart and the lung. Heart-Qi provides the motive force for the flow and lung-Qi provides assistance.

iii Dispersion; Depuration; Unclogging Water Pathways

Dispersion, one of the lung's main physiological functions, has three aspects. It disperses and distributes defensive-Qi to the surface of the body, where it can carry out its warming and protective actions. It distributes Qi, blood and body fluids to the entire body, where they nourish and moisten all organs and tissues. It disperses and expels from the body the stale air produced by metabolism in order to complete gas exchange, and it discharges fluids through the sweat pores.

Depuration means purifying and descending. This function also has three aspects. The lung inhales fresh air from the natural environment and conveys it downward to the kidney, so as to maintain deep, even and smooth breathing. After the essential substances of drink and food have been transformed by the spleen, the lung distributes them throughout the body; in this way it has an important role in the metabolism of fluids and in the maintenance of the proper balance of metabolism. The lung also eliminates the pathogenic poisons, keeps the respiratory tract clear, and assists the large intestine in the excretion of wastes.

The unclogging function of the lung enables it to carry out its dispersing and purifying functions. The excretion of an appropriate amount of sweat helps regulate water balance and metabolism. When Qi moves so does water. When lung-Qi moves downward fluids also move downward to reach the kidney, where they are converted into urine. The urine is stored in the urinary bladder to await excretion. These functions are the basis for the sayings, "the lung regulates the passage of water" and "the lung is the upper source of water."

The two main functions of the lung, dispersion and depuration, complement each other. Under physiological conditions, they act together to maintain normal respi-

ration. Under pathological conditions, they also affect each other. Without normal dispersion there cannot be normal depuration, and without normal depuration there cannot be normal dispersion. If these two functions are unbalanced there may be tightness in the chest, cough, dyspnea, edema, and Phlegm retention.

2 Relationship of Lung to Other Organs and Tissues

i Association with Skin and Hair

The skin and hair refer to the entire organ that covers the body, including the dermis, the hair and the sweat glands. The skin and hair must be warmed and moistened by defensive Qi and body fluids. Physiologically, the main functions of the skin and hair are to secrete sweat, protect the exterior of the body from exogenous evils and regulate the body temperature. These functions are closely tied to those of the lung. First, the lung controls defensive Qi. It distributes defensive Qi and essential nutrients to the skin and hair and by doing so warms and moistens them. Second, the skin and hair work closely with the lung to regulate respiration by opening or closing the sweat pores. The *Plain Questions* terms the sweat pore the “portal of gas.” In pathology the lung and skin and its hair also affect each other. For example, when wind and cold attack the body surface they generally enter by the skin and hair, then proceed to affect the lung’s dispersion function. This often results in aversion to cold, nasal blockage, fever, and cough. If lung-Qi is deficient and fails in its dispersion function, it is unable to distribute defensive-Qi and fluids to the body surface. This reduces the skin’s ability to ward off disease. There may then be profuse sweating and increased susceptibility to disease. The skin may appear pallid and wan, and the hair may show withering. Hence, in CM there is the saying: “The lung has its outward manifestation in the skin and hair.”

ii Opening in Nose

The nose is an organ of ventilation and is the external orifice for the lung. Its physiological functions are principally ventilation and olfaction. In CM the nose’s capability depends upon the functions of the lung. If lung-Qi is harmonious the nasal passage is unobstructed so that breathing is smooth and the sense of smell effective. Thus the *Spirit Pivot* states: “When lung-Qi permeates the nose the lung and the nose can know fragrance and foul odor.” In pathology, lung diseases and nose diseases often influence one another. For example, when evil Qi attacks the lung the lung may lose its ability to disperse. This leads to dysfunction of the nose and may result in nasal blockage, nasal discharge, anosmia, and nosebleed. Conversely, when exogenous evils injure the person they mostly enter through the nose or mouth and can directly affect the lung. In clinical practice the physician often approaches disorders of the nose by treating the lung.

3 *Throat as Gateway for Lung*

The throat is the passageway through which the air of respiration exits and enters. It is also the organ for generating voice. The Lung Meridians pass through the throat, linking the passage of air and the generation of voice to lung function. If lung-Qi is in equilibrium then the passage of air and the voice are normal. If lung-Qi is deficient then the voice is weak. If Wind-Cold invade the lung, so that the movement of lung-Qi becomes impeded, then the passage of air through the throat becomes coarse and the voice high-pitched, or the voice becomes hoarse or absent. This is known as “solid metal does not sound.” The hoarseness or aphonia resulting from deficiency of lung-Qi is known as “cracked metal does not sound.”

III Spleen

The spleen is located in the middle-jiao, underneath the diaphragm. It is one of the main organs in the digestive system. Its meridians connect it to the stomach, in an interior–exterior relationship. The spleen belongs to the Earth Element.

1 *Physiological Functions of Spleen*

i Transportation and Transformation

This phrase means that the spleen has the functions of digesting food and drink, transforming them into the nutritive substances, and absorbing and distributing the essential nutrients to the entire body. In carrying out these processes the spleen must work with the stomach and the small intestine; but the spleen is the lead organ in this system. There are two main aspects to the spleen's role.

1. **Transporting and transforming the essential substances of drink and food.**

The activities of digesting food and absorbing the nutritive substances are carried out jointly by several *zang* and *fu* organs. Food and drink are taken into the stomach. Following decomposition and fermentation by the spleen and the stomach, the sludge is transported into the small intestine. In the small intestine the clear is separated from the turbid, and the two are propelled down separate paths. The nutritive substances, which are in the clear portion, are absorbed and are conveyed by the spleen to the heart, the lung and the rest of the body, providing nourishment to all the organs and tissues. This entire process is the transporting and transforming function of the spleen.

2. **Transporting and transforming water-Dampness.** This refers to the important function of the spleen in absorbing, distributing and excreting fluids. In the process of water metabolism and the delivery of fluids throughout the body, the lung, the spleen, the kidney, the liver and the other visceral organs are all closely in-

volved. However, the spleen has the pivotal role; and this role has two principal aspects. First, the spleen takes the absorbed water, transforms it into body fluids and delivers it to the lung. The lung and heart then distribute it throughout the body to carry out its tasks of nourishing and moistening. Second, after the various organs and tissues have extracted nutrients from the delivered fluids, the spleen delivers the waste fluids to the appropriate organs to be excreted from the body as sweat or urine.

The transporting and transforming functions mainly depend upon the actions of spleen-Qi. If spleen-Qi is abundant then the absorption, the transformation and transportation, and the delivery of nutrients all proceed normally. This results in a strong physical constitution, vigorous vitality, and enhanced resistance against diseases. Conversely, if spleen-Qi is deficient its ability to transport and transform becomes compromised, resulting in a poor appetite, loss of taste, abdominal distention, diarrhea, and other symptoms. These may lead further to malnutrition, manifested by emaciation, fatigue and lassitude (see [Fig. 3.3](#)).

After birth, food and drink are the principal source of nutrition required by the body. They are also the material basis for the generation of Qi and blood. At the same time, the digestion of food and drink, the absorption of nutritive substances, and their distribution cannot take place without the spleen. For this reason, the spleen is said to be the “foundation of postnatal (acquisition)” and the “source for the generation of Qi and blood.”

It should be emphasized that the transforming and transporting functions of the spleen not only depend upon spleen-Qi but also are intimately linked to spleen-Yang and spleen-Yin. Spleen-Yang has the capacity to warm the body, to digest food and drink, and facilitate the production and conveyance of the nutrients and body fluid. Deficiency of spleen-Yang can lead to failure of transformation and transportation, resulting in pain with coldness in the abdomen, mucoid feces, cold limbs, even edema, and other symptoms. Spleen-Yin is the essential nutritive substance for nourishing the spleen and the stomach and for restraining spleen-Yang. Deficiency of spleen-Yin can lead to emaciation, with pallid complexion, poor appetite, a dry mouth, a dry and red tongue, constipation, and other symptoms. The mutual relationship of restraint and support between spleen-Yin and spleen-Yang is a basic requirement for the maintenance of Yin–Yang equilibrium in the spleen and the stomach.

ii Raising of the Clear

This is a characteristic function of the spleen, and refers to both raising clear Qi upward and stabilizing the internal organs in their original locations.

Controlling the raising up of the Clear. Here, the “clear” means the nutrients that are extracted from drink and food, and raising the clear means propelling them upward and distributing them. After food and drink have been digested by the stomach, the spleen extracts the nutrients and, through its function of raising the clear, delivers them upward to the heart and the lung, and thence to the entire body.

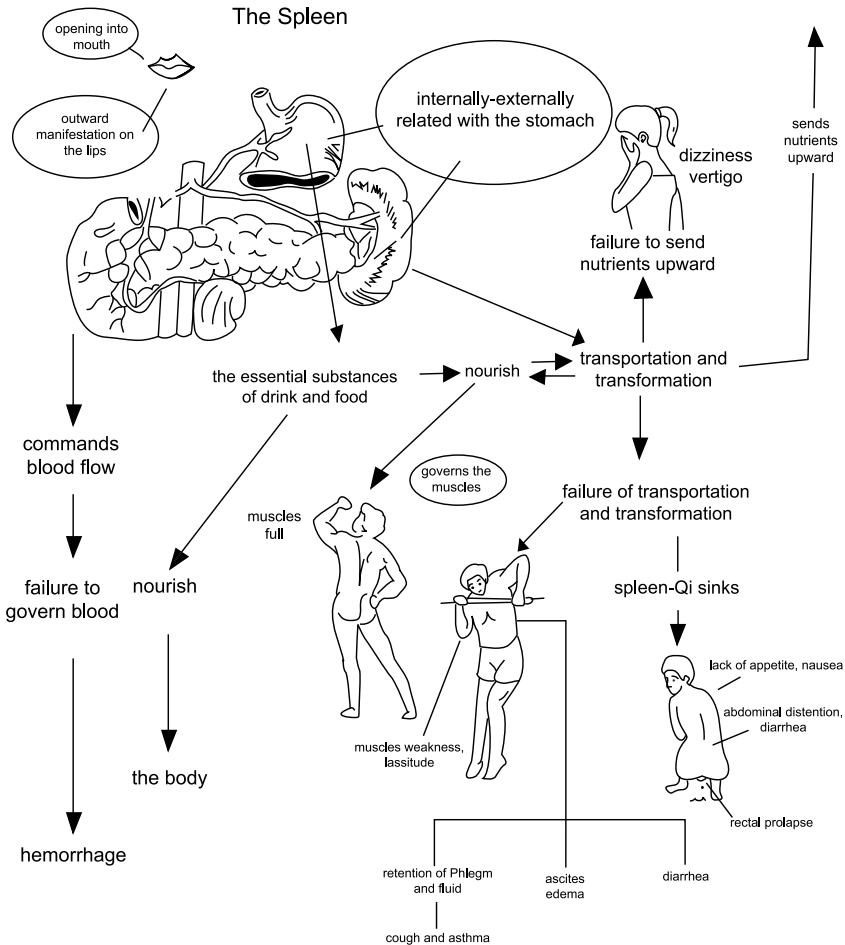


Fig. 3.3 The Spleen

If this function of the spleen is normal, all the internal viscera and tissues will obtain enough nutrients and function well. If it is abnormal, there may appear such symptoms as dizziness, blurred vision and fatigue. If clear-Yang fails to ascend, the clear and the turbid may remain intermixed and sink downward. This may be manifested by such symptoms as spermatorrhea, vaginal discharge, abdominal distention, and diarrhea.

Stabilizing the normal locations of the various organs. All the visceral organs have their own normal fixed locations, and this location for each organ is dependent upon the spleen's ability to raise the clear. The reason behind this is that the muscles, ligament and fasciae that hold and support the internal organs in their locations also depend upon nourishment by nutrients transported and distributed by the spleen. If spleen-Qi does not rise, but actually sinks, then the stomach, the liver, and the kidney

may all become ptotic, and the uterus and the rectum may prolapse. Clinical experience suggests that the degree of ptosis or prolapse of these organs is proportional to the degree of spleen deficiency. Thus, the function of spleen-Qi in raising the clear and the function of the spleen in transforming and transporting are inter-connected and mutually supportive under both normal and abnormal conditions.

iii Commanding Blood Flow

This function indicates that the spleen participates in controlling blood and causing it to circulate only in its proper passages and not outside them. In reality this function reflects the governance of blood by spleen-Qi. Because the spleen is the source of the growth and development of Qi and blood, if spleen-Qi is abundant then the fullness of Qi and blood in the body can be assured, and Qi is able to command blood to flow within its vessels without extravasation. But if spleen-Qi is deficient it is unable to command blood. Blood can then flow outside of its vessels, leading to such manifestations as hematochezia (blood in the feces), hematuria (blood in the urine), metrorrhagia (uterine bleeding), and purpura (bleeding under the skin). Common features shared by these manifestations are longer duration of bleeding, a light color to the blood, and bleeding in the lower parts of the body. In clinical practice, these conditions are often treated by the method of “invigorating the spleen to augment Qi.”

2 Relationship of Spleen to Other Organs and Tissues

i Controlling Muscles and Limbs

The intimate relationship between the muscles of the entire body and the spleen is a direct consequence of the transforming and transporting function of the spleen.

The muscles depend upon the nutrients derived from food and drink, whose delivery is directed by the spleen. When spleen-Qi is abundant, transformation and transportation are normal. Qi and blood, fluids and essence are also abundant and can be supplied to the entire body without interruption. The muscles can then develop fully and become strong and thick. If spleen-Qi is deficient, transformation and transportation are reduced. The muscles lose their nourishment and become flaccid and weak, even atrophied.

The four limbs of the body must be nourished with the essential nutrients from food and drink and transported under the control of spleen-Qi. Abundant spleen-Qi ensures adequate supply of nutrients, so that all four limbs become well developed, agile and strong. Deficiency of spleen-Qi, on the other hand, leads to inadequacy of nutrients, so that the limbs become weak with flabby muscles, or pseudohypertrophy, sometimes to the point of losing the ability to stand.

ii Opening into Mouth; Outward Manifestation in Lips

The mouth is located at the upper end of the digestive tract and is the place of entrance for drink and food. The chief organ for receiving and digesting foodstuff is the stomach, and the chief organ for producing and transporting nutrients is the spleen; hence both the spleen and the stomach are closely connected with the mouth. If spleen-Qi is normal then appetite will be hearty and tastes normal. As the *Spirit Pivot* states: “Spleen-Qi passes through to the mouth. If the spleen is functioning harmoniously, then the mouth can taste the five kinds of flavor.” Conversely, if the spleen is abnormal, there may be impaired appetite and altered taste. If the Dampness evil encumbers the spleen, then there may be a viscous and sweet taste in the mouth. If spleen-Yin is deficient there may be dryness in the mouth and proneness to hunger.

“The spleen has its outward manifestation in the lips” signifies that the color and luster of the lips can reflect the state of the spleen’s functionality. The reason is that the spleen is the source of Qi and blood and controls the muscles, and the lips are formed of muscles. If spleen-Qi is vigorous, Qi and blood are abundant and the lips are red, moist and lustrous. But if spleen-Qi is deficient, Qi and blood are also deficient and the lips become pale and dry, or sallow.

From the foregoing description, it is clear that spleen-Qi has the leading role in the physiological activities of the spleen. Only when spleen-Qi is ample can the spleen function normally in transportation and transformation, in raising the clear, in stabilizing the locations of the internal organs, in commanding the flow of blood, and in conveying nutrients to the whole body.

IV Liver

The liver is located underneath the diaphragm, on the right side behind the ribs. Its meridian connects it to the gallbladder, with which it forms an interior–exterior relationship. The liver is one of the most important organs in the body. Its main functions are storage of blood, regulation of the total quantity of circulating blood, regulation of the emotions, promotion of the circulation of Qi and blood, promotion of the metabolism of fluids and regulation of menses. The ancient physicians grouped these functions in two broad categories, that of storage of blood and that of conduction and facilitation.

1 *Physiological Functions of Liver*

i Storage of Blood

The liver has the capacity to store blood and to regulate the volume of circulating blood. Blood is generated from the essential nutritive substances of drink and food

transported and transformed by the spleen and the stomach. Following generation, a portion of the blood is placed in circulation to convey nourishment to the entire body and another portion is placed in storage in the liver. Thus, the liver is the principal organ for the storage of blood. It is essential that there is a reserve store in the liver should there be need for additional blood.

Under general conditions the volume of blood in circulation through the viscera, the tissue and the other organs of the body is relatively constant. But it must respond to changing requirements depending upon the body's functional state and to the influences of changes in the weather, so that it may be regulated appropriately. For example, when a person is at rest or asleep the requirements of the various organs and tissues are reduced, and a portion of the blood is removed from circulation by the liver for storage. During physical activity or when the person is under emotional upheaval, the requirements for blood are increased. The liver now releases its stored blood to enter the circulation. Because it has this function of storing blood and the ability to regulate the volume of blood in circulation, "the liver is the sea of blood."

The functional activities of all parts of the body are closely linked to the liver. Dysfunction of the liver in storing blood manifests two principal types of pathological changes. The first type is due to insufficient stores of blood, so that the amount of blood in circulation cannot meet the requirements of the body. This may give rise to dizziness, blurred vision, night blindness, numbness in the limbs, oligomenorrhea (decreased menses), and even amenorrhea (cessation of menses). The second type is due to the liver not storing unneeded blood, leading to bleeding of various types, such as hematemesis (vomiting of blood), hemoptysis (coughing of blood), epistaxis (nosebleed), metrorrhagia (heavy uterine bleeding), metrostaxis (slight uterine bleeding), etc.

ii Conducting and Facilitating

This phrase points to the liver's ability to facilitate the movement of Qi throughout the body, so that it can carry out its actions smoothly. This particular function has a vast scope. In a narrow sense, it affects the suppleness or hardness of the liver and the level and ease of its activities. In its broader sense, it affects all the actions of Qi and the very complex metabolism throughout the body. These effects are manifested in the following aspects.

1. Controlling the Emotional States. The emotional states of the human being are normal responses of the brain to stimuli from the external world. CM believes that the emotional states develop on the foundation of the physiological functions of the *zang* viscera. If the liver's conducting and facilitating function is normal, then Qi will act smoothly. The mental outlook will be optimistic, the mind at ease and open, Qi and blood harmonious and the *zang* viscera in equilibrium. Conversely, if the liver's conducting and facilitating function is abnormal, Qi is impeded and leads to abnormalities of the mental state. This is manifested in one of two ways. If the liver's conducting and facilitating function is impaired,

then Qi cannot act smoothly. Emotional depression, unhappiness, moodiness, insecurity with excessive worrying, and much sighing may ensue. This is known as “stagnation of liver-Qi.” If the conducting and facilitating function is excessive, then manic excitement, pressure pain in the head, flushed face and eyes, irascibility, insomnia with much dreaming may ensue. This is known as “irrepressible liver-Fire (Yang).”

- 2. Aiding Digestion and Absorption.** The spleen and stomach are the main digestive and assimilative organs, but the conducting and facilitating function of the liver gives them assistance. This function is expressed in two main aspects. First, the liver smooths the way for Qi’s functional activity in maintaining the normal functions of the spleen and the stomach to raise the clear and lower the turbid. Second, it promotes the secretion of bile to help with the digestion and assimilation of food. Therefore, disturbance in this liver function will affect the raising and lowering function of the spleen and bile secretion by the gallbladder. If liver-Qi attacks the spleen, spleen-Qi cannot raise the clear. This may lead to such symptoms as abdominal distention and diarrhea with loose feces. If liver-Qi attacks the stomach, stomach-Qi cannot descend. This may lead to such symptoms as stomach pain, nausea, vomiting, and much belching. If the liver loses its conducting and facilitating function, causing the gallbladder to stop secreting bile, then flank pain, a bitter taste in the mouth, reduced appetite, and even jaundice may appear (see [Fig. 3.4](#)).
- 3. Promoting the Circulation of Qi and Blood.** This function of the liver directly affects the normal movement of Qi. As Qi moves normally so will blood. Loss of this liver function can impede Qi and cause blood stasis, giving rise to distention and pain in the chest, flank and breasts, cutaneous swellings, and disturbance of the menses. If this liver function is excessive, liver-Qi rises abnormally and can cause such symptoms as headache, pain and pressure in the eyes, flushed face and red eyes, hematemesis and epistaxis.
- 4. Assisting Water Metabolism.** The entire process of water metabolism, from absorption to distribution to excretion, is carried out by the coordinated actions of the spleen, the lung, the kidney and the sanjiao. The liver affects it in two important ways. The conducting and facilitating function helps to promote water metabolism. At the same time, it helps the sanjiao in smoothing the pathways for Qi and for water. Loss of this liver function can lead to impeded Qi movement and abnormal water metabolism, and in turn lead to accumulation of Phlegm or water and edema.
- 5. Regulating the Chong and Ren Meridians.** The Chong and Ren Meridians are connected with the liver Meridian of Foot-Jueyin, and are subordinate to the liver. Therefore, normality of the conducting and facilitating function of the liver ensures the regulation of their physiological functions by making the Chong Meridian ample and the Chong Meridian unobstructed. Women then have normal menstruation, and men normal ejaculation of semen. But if these functions of the liver and the two meridians are abnormal, women may have reduced or absent menses, or painful menstruation, and infertility, while men may have reduced semen or difficulty with ejaculation.

The Liver

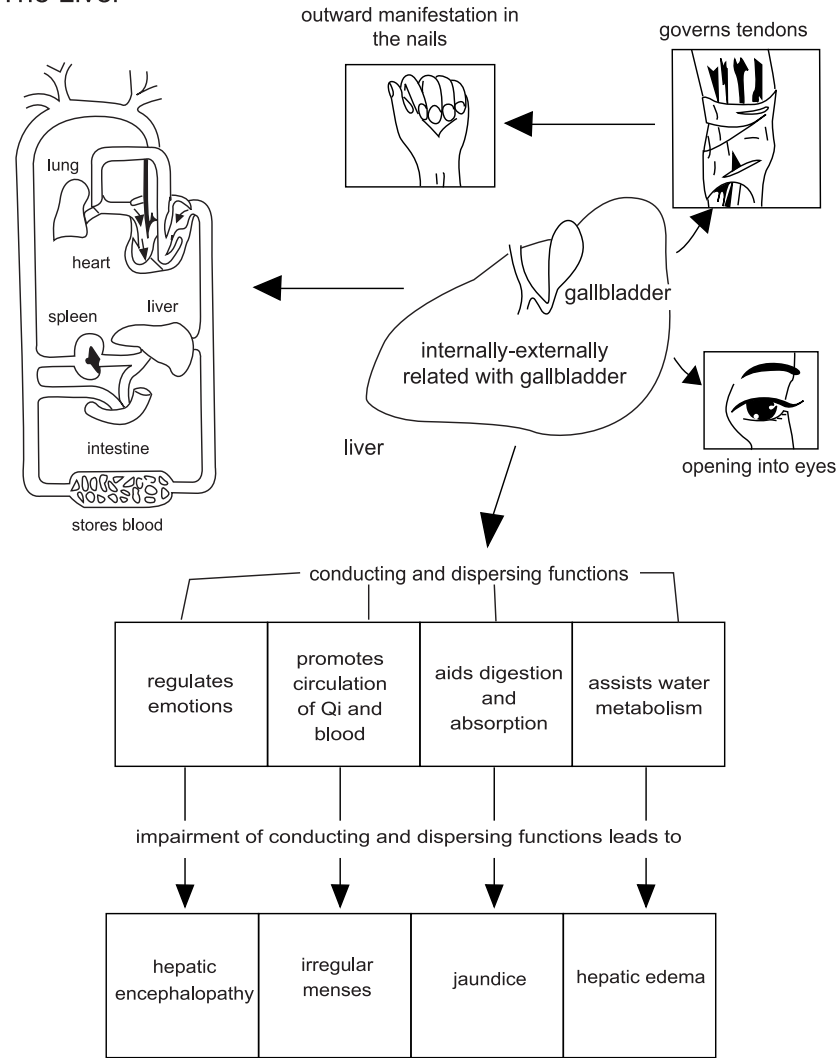


Fig. 3.4 The Liver

The liver's physiological functions are enabled by the combined actions of liver-Qi, liver-blood, liver-Yin and liver-Yang. Liver-Qi ensures the free movement of Qi, which stimulates blood circulation. Liver-blood nourishes the liver itself and the connected organs and tissues, and restrains liver-Yang preventing its excessive activity. Liver-Yin, like liver-blood, nourishes and restrains; and these two cannot be separated. Liver-Yang warms, and stands in opposition to and mutual dependence with liver-Yin. Their interaction in turn preserves their dynamic balance.

2 *Relationship of Liver to Other Organs and Tissues*

i **Tendons; Outward Manifestation in Nails**

The tendons attach to the bones and gather at the joints. They link together the joints and the muscles, and they aid in controlling movement. The liver controlling the tendons means that the relaxation or contraction of all the tendons in the body is related to liver function. In CM the liver is the source of nutrients for the tendons. If liver-blood is full then the tendons are nourished. This strengthens them so they can act forcefully and the joints can flex and extend with ease. The *Plain Questions* states: "Having received blood the feet can walk. Having received blood the palms can hold. Having received blood the fingers can grasp." If liver-blood is insufficient the tendons lose their nourishment. This can impair the limbs' ability to flex or extend, and cause spasm in the tendons and tremors in the hands and the feet. If there is severe injury to liver-Yin and liver-blood there may be tetany in the limbs, opisthotonos and stiffness in the neck. This is known as "liver-Wind stirring in the interior." Hence the *Plain Questions* states: "All syndromes of shaking, dizziness and vertigo belong to the liver." It is also said: "The liver is the *zang* organ of Wind and Wood."

The liver controls the functions of the tendons and a person's ability to move involves the tendons. These facts have led to another saying: "The liver is the source of stamina." Stamina refers to the capacity to resist fatigue. Since the liver stores blood and is the control over the tendons, it is also the source of the body's capacity for motion.

The nails include both fingernails and toenails. In CM the nails are external extension of tendons; hence the saying: "The nails are the surplus of the tendons." The status of the liver-blood is often reflected in the nails. When liver-blood is adequate the nails are well nourished and are strong, bright and lustrous. When liver-blood is insufficient the nails lose their nourishment and are pale, thin and soft, lusterless, easily deformed and brittle. Therefore, diseases affecting the nails are usually treated by methods for treating the liver.

ii **Opening into Eyes**

The liver meridians link with the eye system. Visual acuity and eyesight depend upon nourishment by liver-blood. The *Plain Questions* states: "Having received blood the eye can see." The *Spirit Pivot* also states: "Liver-Qi reaches the eyes. When the liver is in harmony the eyes can distinguish the five colors." Because of the close relationship between the liver and the eyes, the physiological and pathological states of the liver can be reflected in the eyes. For example, deficiency of liver-Yin or liver-blood may lead to blurred or impaired vision, dry and scratchy eyes, and night blindness. Flaming up of liver-Fire may lead to painful inflammation of the eyes. Dampness-Heat in the liver may lead to jaundice and other symptoms.

Though the eyes are the windows for the liver, the essential Qi of all *zang* and *fu* viscera can flow into them, so that they all have connection with the eyes. These various connections have all been corroborated in clinical practice.

V Kidney (Including the Vital Gate)

There are actually two kidneys. They are located in the posterior part of the abdomen, one on each side of the spinal column. The kidney and the urinary bladder are linked by meridians and have an interior–exterior relationship. Because the kidney houses the innate essence, it is the foundation of the Yin–Yang of the viscera and the source of life. For this reason it is also known as the “innate foundation.”

1 *Physiological Functions of Kidney*

i Storing Essence

The kidney has the physiological functions of storing and preserving essence. In CM essence has two meanings. In the broader meaning it is the basic substance which constitutes the body and maintains all its vital activities. It encompasses the body’s Qi, blood and fluids, as well as the nutritive substances extracted from the diet. In the narrower meaning it is specifically the generative essence, both that which comes from the parents and that which is engendered following maturation of the body.

Essence that is stored in the kidney has two sources. One source is the parents, who provide the generative essence, also known as “innate essence.” The other source is the diet, from which the viscera extract the essential nutritive substances and metabolically transform into essence. This essence is also known as the “acquired essence.” Although the sources of innate essence and acquired essence are different, both types of essence are stored in the kidney and are in fact inseparable. They supplement and promote each other. Innate essence relies on the continual re-supply by acquired essence in order to express fully its potential. Acquired essence relies on the assistance of innate essence in order to continue to absorb and to transform. The two types of essence are merged in the kidney and together form kidney-essence and kidney-Qi. Kidney-essence and kidney-Qi are together often referred to as the kidney’s essential Qi. Essential Qi of the kidney acts to maintain the vital activities of the body and its reproductive capacity. The main functions of kidney’s essential Qi are as follows (see [Fig. 3.5](#)).

- 1. Controlling Reproduction.** The reproductive function of the kidney has two aspects: one is sexual functionality, and the other reproductive capacity. In CM reproductive capacity is principally controlled by the state of kidney-essence.

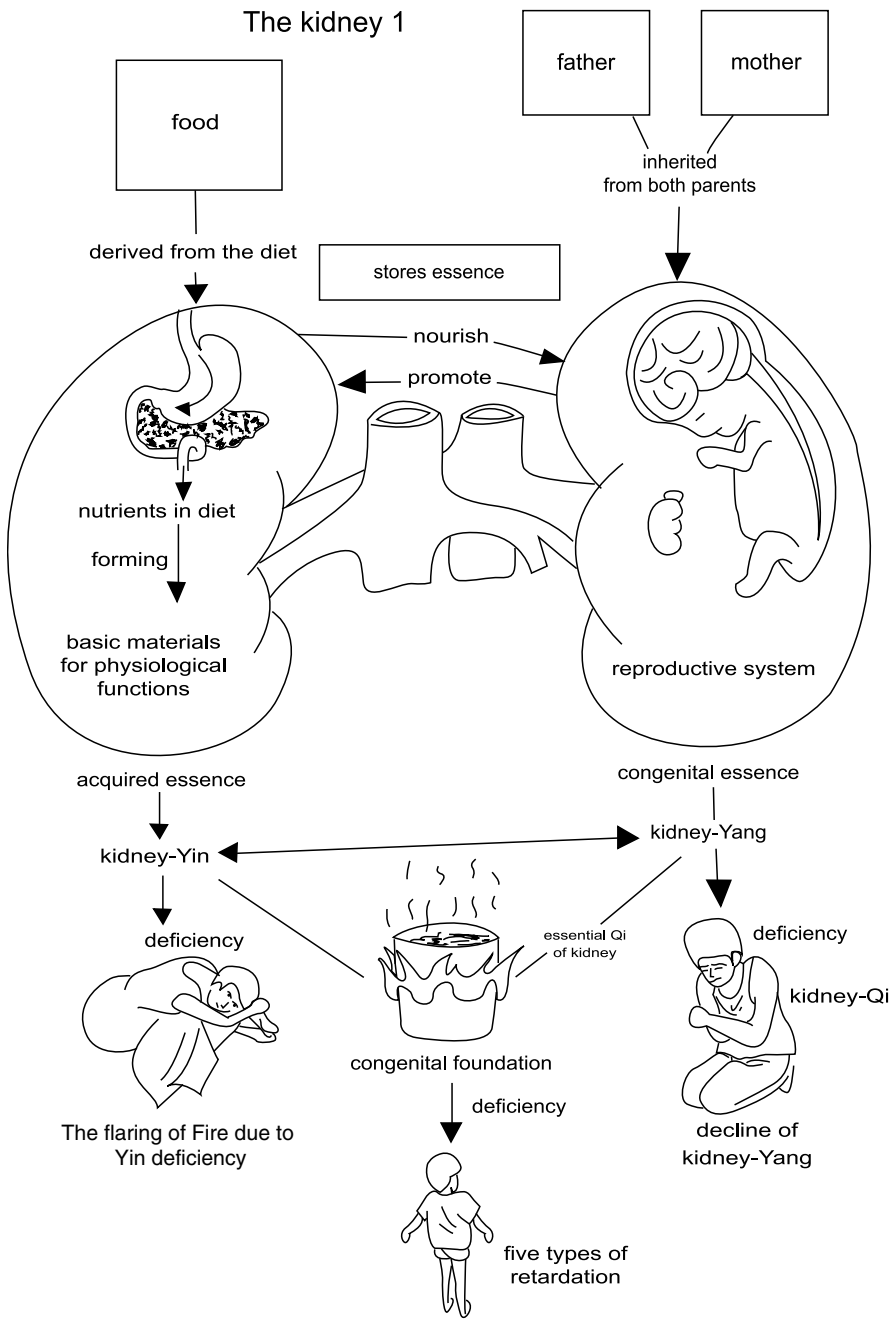


Fig. 3.5 The Kidney 1

Kidney-essence provides the original substance for the embryo and is the material foundation of the vital activities. The kidney's essential Qi continues to accumulate as the person grows. As it reaches fullness, the body enters into puberty and begins to produce a substance that stimulates the maturation of reproductive function. This substance, necessary for promoting the development and maturation of the gonads and for maintaining their reproductive capacity, is known as *tiangui* (there is no translation for this term). As *tiangui* reaches a certain level the body shows a very important change. A man is now able to produce sperm and a woman capable of menstruation. At this stage of maturation, during sexual intercourse the essence of the man combines with the essence of the woman, and pregnancy may result. Thereafter, as the person moves through middle age into old age, the kidney's essential Qi also moves from fullness into gradual decline and eventually fades all together. It is clear that the rise and fall of *tiangui* depends on the fullness or decline of the kidney's essential Qi; and the human body's reproductive capacity is expressed through *tiangui*.

2. **Promoting Growth and Development.** All the stages in a person's life – including birth, childhood, prime, senescence and death – are closely tied to the fullness or deficiency of the kidney's essential Qi. Beginning in childhood it rises exuberantly, enabling the body to grow and develop rapidly. By the age of seven or eight, permanent teeth replace baby teeth and hair grows longer. By the age of fourteen or fifteen, *tiangui* reaches a threshold and the reproductive organs approach maturity. Both boys and girls now possess the capacity for reproduction. By early prime, the essential Qi of the kidney is especially abundant. The body is now stout, with strong sinews, bones, and teeth, the spirit is vigorous, and the hair is shiny. In old age, because the essential Qi of the kidney now declines the body also begins to degenerate. The reproductive capacity and sexual function fade, the hair turns gray, the teeth become loose, the back becomes humped, the gait becomes unsteady, hearing becomes impaired, and the complexion becomes haggard and lusterless.

It is thus clear that the state of kidney-essence determines the body's growth and development. Insufficiency of the essential Qi of the kidney often leads to abnormal growth or development. For example, insufficiency of essential Qi of the kidney during childhood can cause delayed growth and development, including mental development. The main manifestations are "the five delays" and "the five weaknesses." The five delays are delayed standing, delayed walking, delayed tooth eruption, delayed talking, and delayed hair growth. The five weaknesses are weak hands and feet, weak head, weak neck, weak muscles, and weak mouth.

3. **Resisting Disease and Delaying Senescence.** Kidney-essence is important for the resistance against disease and the postponement of senescence. When it is ample the body has a strong constitution, great vitality, and longevity. Conversely, its deficiency causes poor growth and development, a weak constitution, premature senescence, and diminished capacity to resist disease. The result is that external evils can take advantage of this weakness and invade the body, inducing many illnesses. Therefore, physicians of every generation have emphasized the importance of strengthening and nourishing the kidney in order to prevent or

postpone senescence. Most of the herbs used to fight senescence have the ability to strengthen the kidney.

- 4. Facilitating the Production of Blood.** In CM the production of blood is closely tied to the kidney, as well as to the heart and the spleen. Kidney-essence can transform into blood, and this has given rise to two sayings: “essence and blood share their source” and “the source of blood is in the kidney.”

The full expression of the kidney’s functions relies on the cooperation of kidney-essence, kidney-Qi, kidney-Yin and kidney-Yang. The kidney stores essence, and kidney-essence transforms into kidney-Qi. If kidney-essence is ample so will kidney-Qi be ample; and conversely, if kidney-essence is deficient so will kidney-Qi be deficient. Hence the two together are often called essential Qi of the kidney.

Essential Qi is the foundation of all vital activities. By the theory of Yin–Yang, essential Qi can be subdivided into kidney-Yin and kidney-Yang. Kidney-Yin, also known as primordial Yin, is the ultimate source of all Yin-fluids of the human body, and is necessary to moisten and nourish all the visceral and other organs and the many tissues. Kidney-Yang, also known as primordial Yang, is the ultimate source of all Yang-Qi of the human body, and is necessary to warm and activate all the visceral and other organs and the many tissues. Since the kidney houses Yin and Yang together, it is also known as the “house of Water and Fire.”

Under normal conditions, kidney-Yin and kidney-Yang restrict, promote and depend on each other in order to maintain the dynamic balance of Yin–Yang. Deficiency of kidney-Yin can lead to the flaring of Fire, manifested as hotness in the palms, afternoon fever, and night sweats. Males may have nocturnal semen emission, and females may have sexual dreams. Deficiency of kidney-Yang can lead to diminished capacity to warm and activate. This is manifested as coldness and pain in the lumbar region and knees, polyuria with light color, and a pale and puffy tongue. Males may have premature ejaculation or impotence, and females may have infertility because of coldness in the uterus.

The mutual opposition and mutual dependence of kidney-Yin and kidney-Yang is necessary for the dynamic equilibrium of Yin–Yang for the entire body. Because the kidney has such an important role in growth, development, reproductive capacity and postponement of senescence, it is regarded as “the innate foundation” of the human body.

ii Governing Water–Fluid Metabolism

The kidney has the function of controlling and regulating the metabolism of water and body fluids; hence the saying: “the kidney is the water organ.” The lung, the spleen, the liver, the kidney, the sanjiao and other visceral organs all are involved in the metabolism of water and fluids. Under normal conditions, the process cannot be completed without the dispersing and lowering function of the lung, the transporting and transforming function of the spleen, the conducting and facilitating function of the liver, the water-passage dredging function of the sanjiao, as well

The Kidney 2

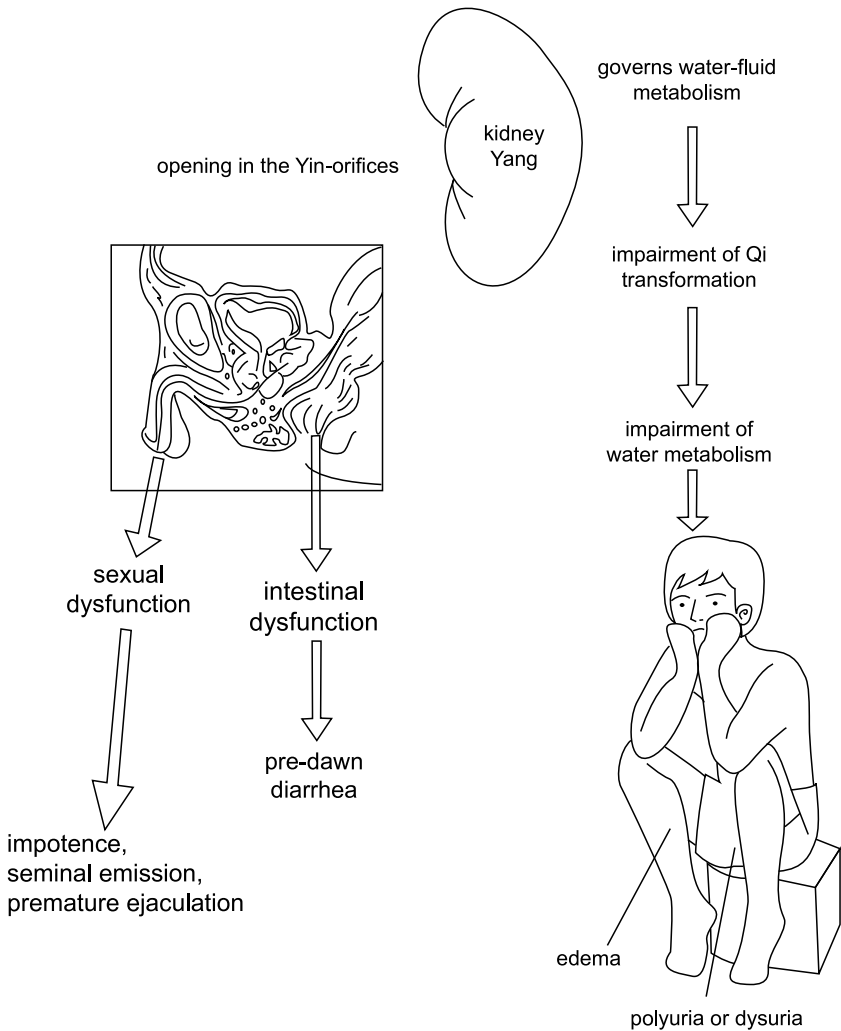


Fig. 3.6 The Kidney 2

as the transforming function of the kidney. Of these organs the kidney has the most important and controlling role, and it requires the transformation function of kidney-Yang for expression (see Fig. 3.6).

The kidney’s role has three aspects. First, kidney-Yang is the motive power for water and fluid metabolism. Kidney-Yang is the root of Yang-Qi of the entire body. Although the lung, the spleen, the liver and the sanjiao all participate, it is the warming and evaporating function of the kidney that provides the basic motive power.

Second, the kidney sends the Clear to the lung for dispersal to the body and the turbid to the bladder as urine, to be excreted. This function of raising the clear and lowering the turbid is important for maintaining water balance. Third, the kidney controls the opening and closing of the urinary bladder. Opening the bladder enables it to excrete the stored urine, while closing it enables the body to retain the fluids needed by the organs and tissues. The opening and closing of the bladder depend upon the contracting action of kidney-Yin and the transforming action of kidney-Yang.

If the transforming action of the kidney-Yang fails, there may appear such symptoms as oliguria or anuria and edema. If the contracting action of kidney-Yin fails, there may appear such symptoms as polyuria, incontinence or enuresis.

iii Acceptance of Qi

The kidney has the function of accepting Qi that has been inhaled by the lung. The kidney's acceptance of Qi prevents respiration from becoming shallow, thus ensuring normal exchange of gases between the body and the external environment. Although the lung controls respiration, it is the kidney that maintains its regularity. More specifically, the depth, the smoothness, and the evenness of respiratory movement can be maintained only if Qi inhaled by the lung has descended into and has been accepted by the kidney. If the kidney's capacity to accept Qi is diminished, there may appear shallow respiration, shortness of breath on light exertion, wheezing with prolonged expiration and shortened inspiration, or labored breathing. In clinical practice, chronic bronchitis, pulmonary emphysema, and lung-induced heart disease often show symptoms of "the kidney failing to accept Qi." These can be treated with good results by the method of "supporting the kidney to accept Qi." The acceptance of Qi is one aspect of the storing function of the kidney.

2 Relationship of Kidney to Other Organs and Tissues

i Controlling Bones; Engendering Marrow and Connecting with Brain

The bones form the skeleton of the human body, which functions to maintain the body's shape and to protect the visceral organs. In CM the kidney stores essence and essence engenders marrow. Marrow develops within the bone cavities and promotes bone growth, which in turn stimulates growth of the body. Thus, the kidney, its essence, marrow and bones form an interconnected system. If kidney-essence is ample then marrow is richly produced. The bones in turn are well nourished and grow solid and strong. Conversely, if kidney-essence is insufficient, marrow lacks its source and the bones are poorly nourished. In children it will lead to bone dysplasia, manifesting as soft and weak bones and delayed closure of the fontanel. In adults

it may cause weakness and aches in the lumbar region and the knees, difficulty walking, and weakness or even atrophy of the lower limbs. In the elderly the bones may become brittle, fracturing easily.

There are three kinds of “marrow”: bone marrow, spinal cord and brain. All three are derived from the kidney’s essential Qi. The state of the kidney’s essential Qi therefore determines the fullness of marrow. Because the spinal cord is connected above to the brain and accumulates there, the brain is also known in CM as “the sea of marrow.” Thus, if kidney-essence is abundant, the sea of marrow will be full. The full brain in turn brings vim and vigor, clear thinking, acute hearing and vision, and good memory. Conversely, if kidney-essence is deficient, “the sea of marrow” becomes depleted. In children this may manifest as mal-development of the brain and low intelligence. In adults it may manifest as slow thought processes, dizziness, tinnitus, insomnia and forgetfulness, diminished memory, and even senile dementia.

In CM “the teeth are an extension bone.” Since the teeth and the bones share the same sources they also require nourishment by kidney essence. Abundance of kidney-essence results in firm, strong and healthy teeth. Deficient kidney-essence results in looseness or loss of teeth (see [Fig. 3.7](#)).

In recent years the effects of the kidney on bones have been corroborated by experimental study. A number of herbs have been discovered that can strengthen bones. The method of treating fractures by strengthening the kidney has contributed to more effective treatment of fractures, with faster healing.

ii Outward Manifestation in Hair

This means that the state of kidney-essence is reflected in the condition of hair. The growth and loss of hair and its luxuriance or withering depend not only on the state of kidney-essence, but also on nourishment by blood. This has given rise to the saying: “hair is the surplus of blood.” The reason is that the kidney stores essence, kidney-essence engenders marrow, and the blood that comes from marrow nourishes hair. In children the kidney’s essential Qi develops and hair grows longer and faster. In adults the kidney’s essential Qi flourishes and the hair is lustrous and jet-black. In the elderly the kidney’s essential Qi declines and hair turns gray and withered, and falls out easily. These are all physiological changes. In pathology, premature graying, withering or loss of hair may result from deficiency of essence and blood.

iii Opening in Ears and Two Yin-Orifices

The ears are the organs for hearing. The acuity of hearing is closely related to the state of kidney-essence. Only when kidney-essence is abundant can hearing be acute. If kidney-essence is insufficient hearing may be diminished; there may even be deafness. The decline in hearing or deafness in the elderly is usually due to physiological decline of kidney-essence.

The Kidney 3

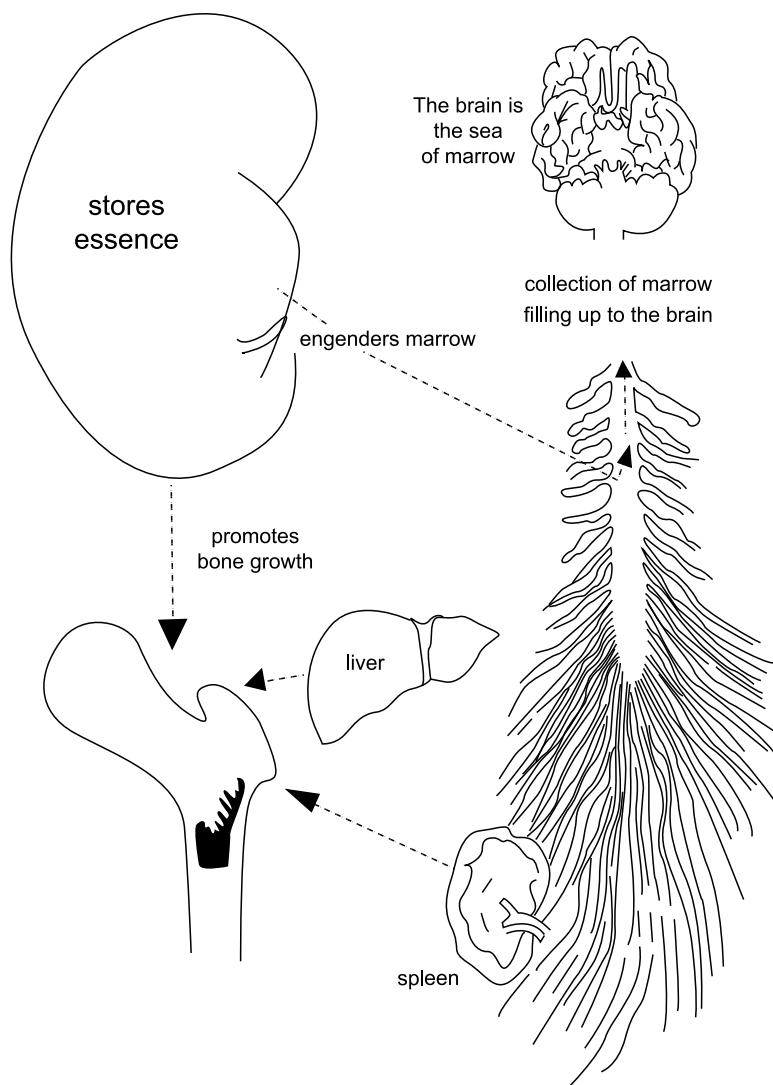


Fig. 3.7 The Kidney 3

There are two Yin-orifices, the anterior and the posterior. The anterior Yin-orifice is the external genitalia, which serves both urination and reproduction. The discharge of urine is under the control of the bladder, but functionally it depends on the kidney's ability to transform. If kidney-Qi is insufficient there may be disturbance of micturition, such as polyuria, oliguria or anuria, enuresis or urinary incontinence, or dribbling of urine. Disorders of the reproductive system, such as impotence, premature ejaculation or spermatorrhea, are also usually caused by defi-

ciency of the kidney's essential Qi. The posterior Yin-orifice is the anus. Defecation is mainly under the control of the large intestine and the spleen; but it also depends upon the transforming, warming and holding functions of the kidney. For example, deficiency of kidney-Yin can lead to constipation. Deficiency of kidney-Yang can lead to mucoid diarrhea. Insecurity of kidney-Qi can lead to prolonged diarrhea and rectal prolapse.

Appendix: The Vital Gate

The term “vital gate” appeared for the first time in the *Internal Classic*. At that time, it referred to the eyes and the acupoint Jingming. It was the *Classic of Medical Problems* that for the first time spoke of the vital gate as a visceral organ. What exactly does “vital gate” mean? Is it an organ with form and substance, or a kind of function? How is it related to the kidney? Where is it located? In the literature of traditional CM there are many opinions. The main viewpoints are as follows.

1. **Right Kidney is Vital Gate.** In its 39th medical problem, the *Classic on Medical Problems* states: “The left is the kidney and the right is the vital gate. The vital gate is the house of essence, spirit and vitality. In the male it stores essence; in the female it maintains the uterus. Its Qi communicates with the kidney.”
2. **Vital Gate Resides Between Kidneys.** This viewpoint was first put forward by the Ming dynasty physician, Zhao Xianke. He held that the function of the vital gate was to provide “genuine Fire,” which controlled the Yang-Qi of the entire body. This viewpoint influenced physicians well into the Qing dynasty.
3. **Both Kidneys Are Vital Gate.** Hua Shou, a physician of the Yuan dynasty, stated: “The Qi of the vital gate communicates with the kidney. There are two names, but only one entity.” Following him, Zhang Jingyue of the Ming dynasty, asserted that Yin and Yang, and Water and Fire, both resided in the Vital Gate. Yin and Yang mutually restrain and mutually support each other, as do Water and Fire.
4. **Vital Gate Is Motive Force of Qi.** Sun Yikui of the Ming dynasty held that though the Vital Gate was located between the two kidneys it was a perpetual generative force, a pivot of vitality. Though this force between the two kidneys is the foundation of the visceral organs and the source of life, it should be thought of as Fire.

Though these opinions differ there has not been any dispute that the physiological effects of the Vital Gate remain fundamentally the same. Most importantly, the Vital Gate is the source of genuine Qi, the birthplace of the body's warmth and energy. It warms all the internal organs and tissue and promotes their functional activities. In addition, it plays a part in the reproductive and sexual functions of the human body. In clinical practice, deficiency of Fire in the Vital Gate has the same manifestation as deficiency of kidney-Yang. In treatment, herbs that strengthen Vital Gate Fire all have the ability to warm and strengthen the kidney.

In short, for these reasons the Fire of the Vital Gate is fundamentally the same as kidney-Yang. It has been called the Vital Gate principally to emphasize its importance.

Section 3 *Fu* Viscera and Irregular Organs

I *Fu* Viscera

There are six *fu* viscera: the gallbladder, the stomach, the small intestine, the large intestine, the urinary bladder and the sanjiao. Their main physiological functions are to receive and decompose food and drink, and to pass and discharge waste. Their main functional characteristics are to digest and transform matter but not to store it, and to function well when unobstructed. When *fu* organs are disordered the main method to restore their functions is by restoring their patency.

1 *Gallbladder*

The gallbladder is a sac-shaped organ that is attached to the underside of the liver. It has two principal physiological functions.

i Storing and Excreting Bile; Aiding Digestion

The liver produces and secretes bile. The bile then flows into the gallbladder, where it is stored. Bile has a yellow-green color and is bitter in taste. It is important in promoting digestion. For this reason, bile is also called “the essential juice” and the gallbladder “the house of the essential juice.”

The storage and excretion of bile are regulated by the liver function of conducting and facilitating. If this liver function is normal the gallbladder excretes bile properly. The bile then flows into the intestinal tract, where it helps the spleen and the stomach to carry out normal digestion. Diseases in the liver will affect the production and excretion of bile, and impair digestion. Such symptoms as epigastric distention and pain, anorexia, aversion to greasy foods, abdominal distention and mucoid diarrhea may appear. Upward flow of bile can lead to a bitter taste in the mouth, nausea and vomiting. If bile overflows into the skin, there may be jaundice, with yellowing of the sclera, and dark yellow urine. If Dampness and Heat accumulate in the liver and gallbladder and cause blockage, the liver loses its function of conducting and facilitating and the gallbladder its ability to excrete bile. This may lead to the formation of bile stones (see [Fig. 3.8](#)).

The Gallbladder

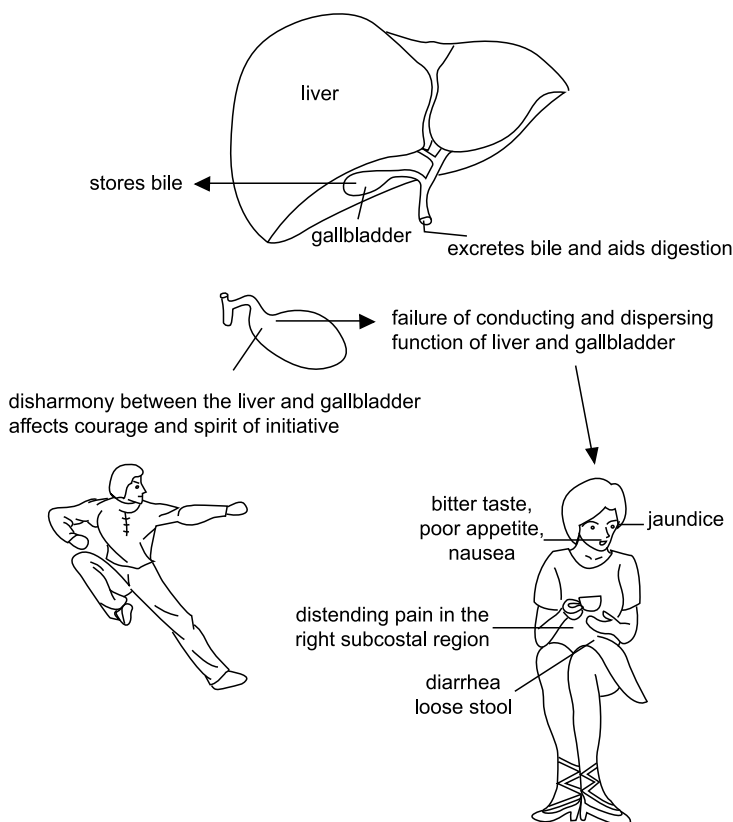


Fig. 3.8 The Gallbladder

ii Ability to Decide; Courage

The *Plain Questions* states: “The gallbladder is the ‘upright official’ in charge of decision-making.” This explains the relationship between the gallbladder and the person’s ability to decide. Courage is also closely linked to the gallbladder. Deficiency of gallbladder-Qi may appear as fearfulness, insomnia and dream-disturbed sleep. In this function the gallbladder is closely linked to the liver. These two organs cooperate to regulate the emotions. The normal functioning of all mental activities, such as careful thinking, judgment, determination, and decision-making, requires cooperation between the liver and the gallbladder. Thus, in clinical practice, treatment of the liver and the gallbladder is the approach to many disorders involving the emotions.

2 *Stomach*

The stomach is located under the diaphragm. Its upper outlet, named the cardia, connects with the esophagus. Its lower outlet, named the pylorus, connects with the small intestine. The stomach has two main physiological functions.

i **Receiving and Decomposing Drink and Food**

Food and drink enter by the mouth, pass through the esophagus and are received by the stomach. This is why the stomach is known as “the sea of food and drink.” The food and drink are reduced to chyme by the decomposing and grinding action of the stomach. The chyme is then passed on to the small intestine, where it is further digested.

Although the stomach governs reception and decomposition of food and drink, it is only with cooperation of the transforming and transporting functions of the spleen that the digestive process can be completed smoothly, and the essential substances, from which Qi, blood and fluids are derived, be extracted. Thus, the spleen and the stomach together serve as “the foundation of acquired constitution.”

The digestive function of the stomach is carried out under the joint effort of stomach-Yin and stomach-Yang. Disturbance in this function can lead to poor appetite, distention and pain in the epigastrium, and acid regurgitation.

ii **Descending Transportation**

The chyme that has been formed by the stomach must continue to proceed downward into the small intestine, where it undergoes further digestion and absorption. That is to say, the stomach harmonizes by descending. Only when stomach-Qi can flow downward freely can the stomach and the small intestine alternate between emptiness and fullness, and the digestive function remain normal. If stomach-Qi cannot flow downward freely there may be retention of food in the stomach, resulting in distention, fullness and pain in the abdomen, halitosis, and constipation. If stomach-Qi rises adversely there may be much eructation, nausea, vomiting and hiccups.

In CM the stomach's functions are often briefly referred to as stomach-Qi. But “stomach-Qi” has a narrower and a broader meaning. In the narrower meaning it is the physiological function of the stomach. In the broader meaning it is the entire digestive system, which includes the spleen and the sanjiao in addition to the stomach. CM attaches great importance to stomach-Qi, and believes that “stomach-Qi is the foundation of the human body.” Ampleness of stomach-Qi ensures that all five *zang* viscera are full of vigor, whereas its deficiency may lead to weakness of all five *zang* viscera. Where there is stomach-Qi there is life; where stomach-Qi is absent there is no life.

The Stomach

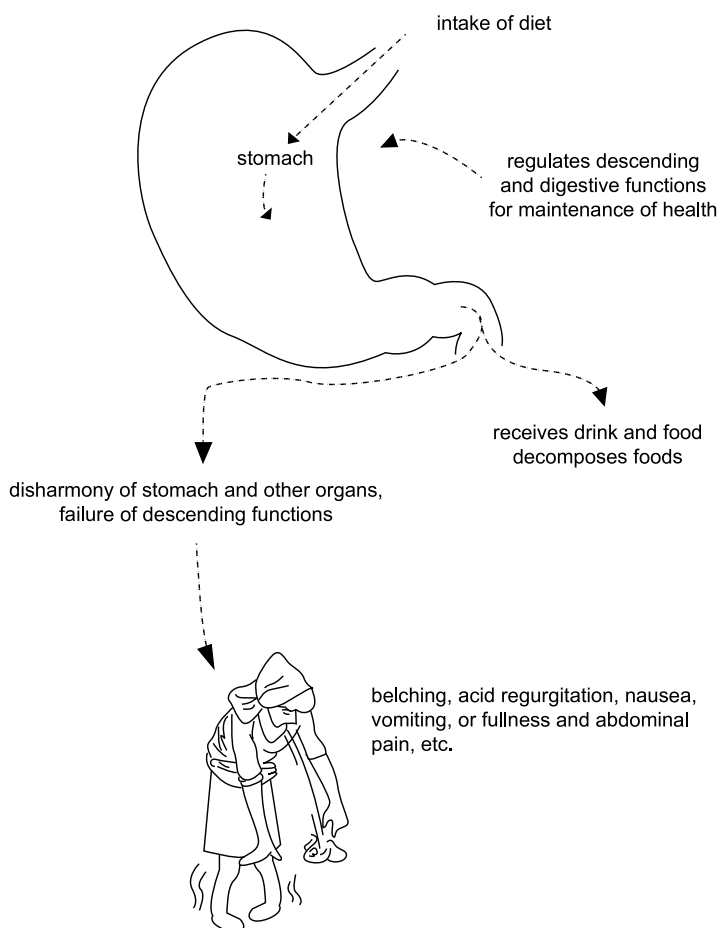


Fig. 3.9 The Stomach

In addition, normal functioning of the spleen and stomach are reflected in the pulse. This is a pulse that is smooth, even, and forceful, and it is neither fast nor slow. It is known as the “pulse of stomach-Qi” (see [Fig. 3.9](#)).

3 *Small Intestine*

The small intestine, a rather long tube-like organ, is located in the abdominal cavity. Its upper end connects with the pylorus of the stomach, and its lower end

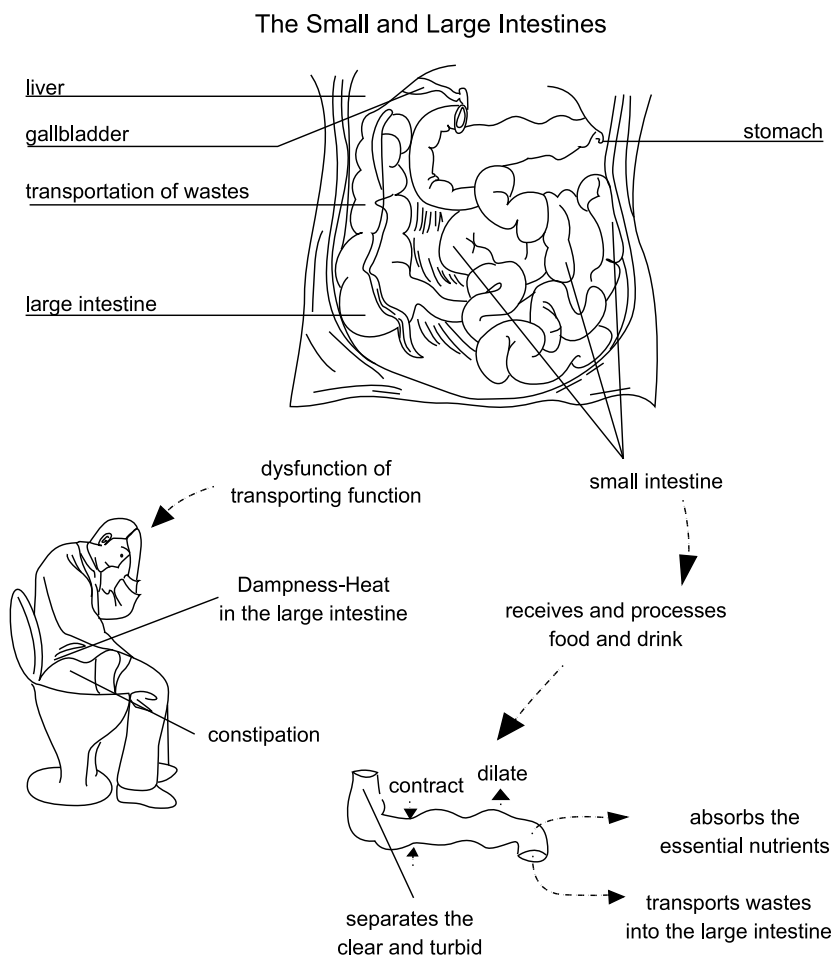


Fig. 3.10 The Intestines

connects to the cecum, which is the beginning portion of the large intestine. The main physiological functions of the small intestine include the following two aspects (see Fig. 3.10).

i Reception and Absorption

The *Plain Questions* states: “The small intestine is a receiving organ; it transforms matter.” This has two meanings. First, the small intestine receives the partially digested chyme from the stomach. Second, the chyme remains in the small intestine for a while, for further digestion and transformation into the nutritive substances necessary for nourishing the entire body.

If the functions of the small intestine are abnormal, disruption of digestion and absorption may ensue. This may cause such symptoms as abdominal distention, and diarrhea with loose feces.

ii Separating the Clear from the Turbid

The “clear” refers to the essential substances while the “turbid” refers to the waste left by digestion. The separating function of the small intestine separates the chyme into three parts and sends each part on its proper path. The essential nutritious substances are conveyed to the spleen to be distributed to the entire body. The detritus is conveyed to the large intestine. The unusable fluid is conveyed to the urinary bladder, eventually to be excreted. If this separating function is disrupted, there may be mucoid diarrhea and turbid urine.

4 Large Intestine

The large intestine is also located in the abdominal cavity. Its beginning portion, the cecum, is connected to the small intestine, and its lower end terminates as the anus (also known as the “Yin-orifice”).

The large intestine’s important physiological function is to receive the chyme sent down from the small intestine, further absorb some fluid from it, transform the remainder into feces, and finally to discharge the feces from the body through the anus (see [Fig. 3.10](#)). Thus the *Plain Questions* states: “The large intestine is the transporting official in charge of transforming and passing the matter.” This process depends on the normal functioning of the large intestine, and also requires participation by the stomach (descending transportation), the lung (dispersion and depuration) and the kidney (Qi-transformation).

Failure of large intestinal function can lead to borborygmus, diarrhea and abdominal pain. If the large intestine absorbs too much fluid, the waste matter becomes dry and hard, resulting in constipation and a dry and red tongue. Accumulation of Dampness-Heat in the large intestine can cause stagnation of Qi and blood, resulting in diarrhea and dysentery.

5 Urinary Bladder

The urinary bladder is a *fu* organ located in the lower abdominal cavity. It is a hollow sac-shaped organ. Its upper end is connected to the kidneys by the ureters, and its lower end to the urethra, which opens into the external genitalia. Its main function is to store and discharge urine.

The Urinary Bladder

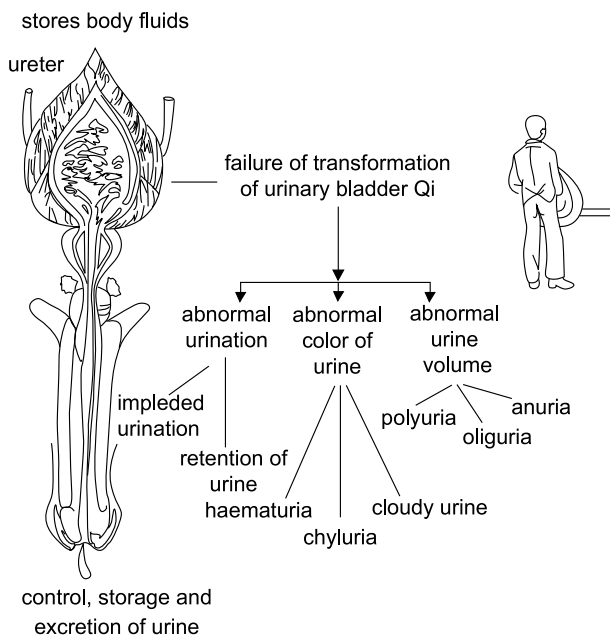


Fig. 3.11 The Urinary Bladder

The metabolism of water is carried out by the joint actions of the lung, the spleen and the kidney. After water has been transformed into body fluids, it is distributed to the entire body to nourish all the organs and tissues. The fluid that remains after the metabolic processes is transported back to the kidney, whence it is conveyed to the urinary bladder as urine. The urine is stored in the bladder until it reaches a certain volume. At that point, by means of the transformation of kidney-Qi, it is excreted under voluntary control. Thus, the *Plain Questions* states: “The urinary bladder is the reservoir official in charge of the storage of body fluid. When bladder-Qi is transformed the urine is discharged.”

If the transformation of bladder-Qi fails, the opening and closing of the bladder become uncontrolled. If bladder control is lost, there may be very frequent urination or incontinence of urine. Clinically this is managed by treating the kidney. If Dampness-Heat obstructs the bladder there may be urinary urgency, frequency and painful urination (see Fig. 3.11).

6 Sanjiao

The “sanjiao” is the collective term for the upper-jiao, the middle-jiao, and the lower-jiao. These together constitute one of the six *fu* viscera. They are located in the thorax and the abdomen. There have been many explanations of what it is, and

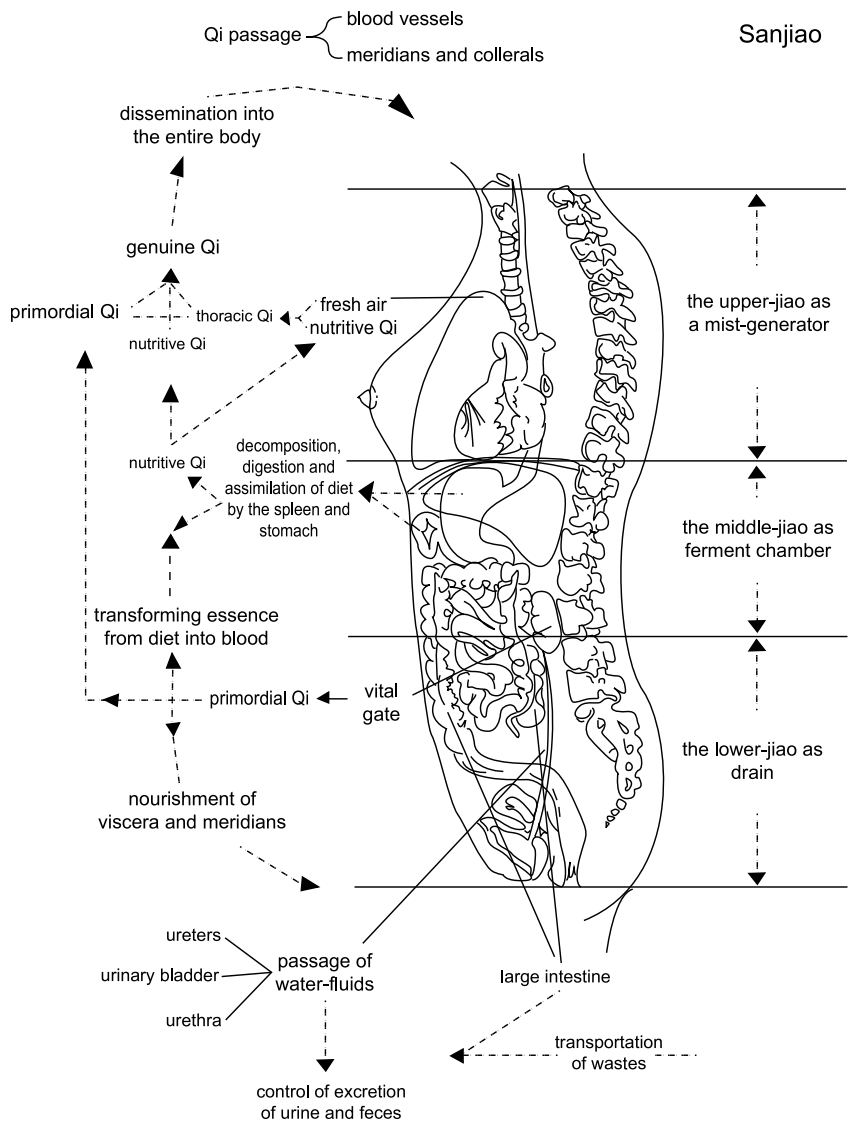


Fig. 3.12 The Sanjiao

even now there is no consensus regarding its form or substance. Nevertheless, the functions of the sanjiao may be summarized as follows (see [Fig. 3.12](#)).

i Pathway for Genuine Qi

Genuine Qi is the motive power of the vital activities of the human body. It is rooted in the lower-jiao, and originates from the kidney. It is transformed from innate

essence. Genuine Qi must use the pathway of the sanjiao in order to move properly and reach the entire body, in order to carry out its action of stimulating and promoting the physiological activities of all the organs and tissues. CM believes that because the sanjiao is the thoroughfare for the movement of Qi it controls all Qi of the body, including Qi of the *zang-fu* viscera and the meridians, as well as nutritive Qi and defensive Qi.

ii Controlling Qi Transformation

Transformation of Qi refers to the complex changes of all types of substances. Transformation of Qi takes place through the joint actions of many viscera, and among them the sanjiao has a very important part. It is the pathway for the transportation of food and drink and for the elimination of wastes. The reason is that the sanjiao is the pathway for the movement of genuine Qi, and genuine Qi is the motive power for the transformation of Qi, which stimulates and promotes the metabolism of the human body.

iii Passage for Water-Fluids

The *Plain Questions* states: “The sanjiao is the waterway-dredging official in charge of waterways.” Thus, it has the function of maintaining the patency of the waterways and of moving fluids. The metabolism of the body fluids is the joint action of the lung, the spleen, the kidney and other organs, but the sanjiao is the essential pathway. If the sanjiao functions normally the waterways are clear and the metabolism of water and fluids proceeds smoothly. If the sanjiao is obstructed, the movement of Qi and the fluids is impeded. That may lead to such symptoms as oliguria, edema and ascites.

iv Sectional Division of the Body

In CM “sanjiao” is also a concept used for dividing the body into three sections. Each section contains its own visceral organs. The upper-jiao contains the heart and the lung. The middle-jiao contains the spleen and the stomach. The lower-jiao contains the liver, the kidney, the large and the small intestines, the urinary bladder, the uterus, and other organs. In terms of anatomical location the liver should belong in the middle-jiao; but because in CM the liver shares the same source as the kidney and the two are closely inter-connected in physiological functions it is assigned to the lower-jiao. The functional characteristics of the three jiao are as follows.

1. **“The upper-jiao is like mist.”** The upper-jiao governs dispersion and distribution. In other words, the heart and the lung work together to convey and distribute the essential substances throughout the body to warm and nourish – like the sprinkling of mist and dew.

2. **“The middle-jiao is like ferment.”** The principal functions of the middle-jiao are those of the spleen and the stomach. These functions include the reception and digestion of food and drink, absorption of the essential substances, evaporation of the body fluid, and transformation of the essential substances into blood and other fluids – like fermenting.
3. **“The lower-jiao is like a drain.”** The principal functions of the lower-jiao are to separate the clear from the turbid and to excrete urine and feces – like wastewater pouring through a drain.

II Irregular Organs

The brain, the marrow, the bones, the vessels, and the uterus together are known as the irregular organs. Morphologically they resemble the *fu* organs in being hollow; but they do not directly receive the essential substances from food or drink. Functionally they resemble the *zang* organs in storing essential Qi; but they do not have the complex functions that the *zang* organs do. “Irregular” means these organs differ from the *zang* and *fu* viscera.

The marrow, the bones and the vessels have been described before. Here, only the brain and the uterus are introduced.

1 Brain

The brain is contained in the cranial cavity, and is formed from the marrow collecting there. In CM “the brain is the sea of marrow.” Its physiological functions are as follows.

i Mental Activities

From very early times CM has believed that the mental activities are closely associated with the brain. The *Plain Questions* states: “The head is the house of mental activities.” The *Compendium of Materia Medica* states: “The brain is the house of primordial mind.” It is thus clear that generations of CM physicians understand the brain to be the source of mentality, consciousness, thinking and other mental activities. If brain functions are normal then vitality is full, consciousness clear, thinking quick and sharp, and memory good. Conversely, if brain functions are deficient then listlessness, dizziness, tinnitus and poor memory may result.

In the theory of visceral manifestation the physiological functions and pathological changes of the brain are all ascribed to the heart, since the heart is the chief of the *zang* organs. The emotions are further assigned severally to the five *zang* organs. Thus, the heart houses the mind and controls joy; the lung houses the soul and

controls grief; the spleen houses intention and controls brooding; the liver houses the ethereal soul and controls rage; and the kidney houses will and controls fear.

In clinical practice, many syndromes attributed to the brain are treated by methods that treat the visceral organs.

ii Sensory Perception

The brain governs sensory perception by the body. As early as the era of the *Internal Classic* CM held that hearing, vision and other sensory perceptions were closely associated with the brain. If the sea of marrow is replete then vision, hearing, smell and speech are all normal. If the brain is diseased then these sensory functions are disrupted. There may then be blurred vision, impaired hearing, impaired smell and impaired touch perception.

2 Uterus

The uterus is located in the lower abdominal cavity of the female, and is the female reproductive organ. Its lower opening is connected to the vagina. Its main physiological functions are as follows.

i Menses

The uterus is the organ that produces menses. In general, from about 14 to 49 years of age, females menstruate roughly every month; that is, “the menses come on schedule.”

In the development of the female body regulated changes take place in accordance with the rise or decline of kidney-Qi. When essential Qi of the kidney reaches a certain level the substance *tiangui* is produced. When *tiangui* reaches a certain level the two meridians Ren and Chong become patent, and regular menses result. Both Ren and Chong Meridian start from the uterus. When *tiangui* arrives Qi and blood flow smoothly through these two meridians and become abundant. They pour into the uterus, ensuring both menstruation and preparation for pregnancy. Hence there are the sayings: “the Chong Meridian is the sea of blood” and “the Ren Meridian controls the nourishment of the fetus.”

In the elderly, as the kidney’s essential Qi declines so does *tiangui*. Qi and blood that course through the Ren and Chong Meridians decrease, and the woman enters into menopause.

Clinically, dysfunction in the Ren and Chong Meridians can lead to disorders of menstruation, even amenorrhea.

ii Gestating Fetus

Once a woman's uterus matures and her menses have become regular, she has the capacity to conceive and to give birth. The uterus must supply the nutrition for the fetus. In CM the physiological activities of the uterus is closely linked to all the visceral organs, especially the kidney, the heart, the spleen, the liver and the Ren and Chong Meridians. The reason is that the production of menses and the gestation of the fetus rely on nourishment by blood. The kidney stores essence, the heart governs blood, the liver stores blood and the spleen commands blood. Hence it is only when the *zang-fu* viscera and the Chong and Ren Meridians function well that the uterus is able to supply enough nutrients for the growth and development of the fetus.

Dysfunction of these organs and meridians can lead to irregular menses or infertility. In CM the treatment method is usually to regulate and strengthen the visceral organs and meridians mentioned above.

Appendix: Sperm Chamber

The sperm chamber is the reproductive organ unique to the male. Its physiological function is to produce and store sperm. The *Essence of Medical Classic* states: "The uterus in the female and the sperm chamber in the male – these are the places where blood and vital energy converge and where essential Qi of Yin and Yang transforms into the fetus."

This function of the sperm chamber derives from the kidney. In CM the domain of the kidney, which governs the reproductive capacity of the body, extends to include all the reproductive organs, including the testes. Hence the testis is also known as "the external kidney" or "the outward manifestation of the kidney."

Section 4 Relationships between the *Zang* and *Fu* Viscera

The human body is an organic whole. The actions of any one organ or tissue cannot be considered in isolation, but are an inseparable part of all the functions. The organs restrain one another, depend upon one another and support one another. For example, digestion of food and drink and absorption of essential nutritive substances from them are carried out mainly by the spleen and the stomach. But they cannot be completed without the conducting and facilitating functions of the liver, the warming by kidney-Yang, the nourishing by kidney-Yin, the separating by the small intestine and the transforming by the large intestine. For this reason, under abnormal conditions, diseases of the visceral organs also interact.

I Relationships among *Zang* Viscera

The relationship among the *zang* organs is intimate. It is generally evident in the integration of the organs' characteristic functions.

1 *Heart and Lung*

The heart controls blood and the blood vessels, and the lung controls Qi. Qi and blood depend upon each other. Hence, the relationship between the heart and the lung can be seen in two aspects.

i Qi Aids Flow of Blood

The heart controls blood vessels. The normal circulation of blood depends upon the motive power of Qi, especially of thoracic Qi. Thoracic Qi is formed when clear Qi inhaled by the lung merges with essential nutritive substances extracted from food and drink, and is stored inside the chest. Hence there are the following sayings in CM: "Qi is the commander of blood," "blood flows when Qi moves," and "if Qi becomes stagnant blood gels." If the lung is diseased then thoracic Qi becomes deficient and loses its motive power. This can lead to stasis of blood, manifested by tightness in the chest, shortness of breath, palpitation of the heart and cyanosis of the lips.

ii Blood Transports Qi

Blood serves as the carrier for Qi and the nutrients. The distribution of thoracic Qi throughout the body depends upon blood for transportation; hence, "blood is the mother of Qi" and "when blood arrives so does Qi." If the heart is diseased then lung-Qi cannot be dispersed. This can lead to tightness in the chest, shortness of breath, coughing, and labored breathing. Pulmonary heart disease and pulmonary congestion due to cardiac failure in modern medicine are concrete examples of diseases of the heart and of the lung affecting each other (see [Fig. 3.13](#)).

2 *Heart and Spleen*

The heart controls the blood vessels, and the spleen controls transportation and blood flow. The relationship between the heart and spleen is seen most importantly in the formation and the circulation of blood.

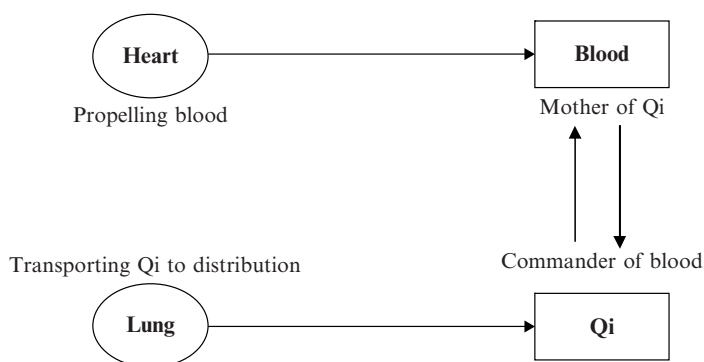


Fig. 3.13 Relationship between the heart and the lung

i Formation of Blood

The spleen's ability to transport and distribute the essential nutritive substances and its ability to generate blood both depend upon heart-Yang's warming action for completion – that is, the Fire Element generates the Earth Element. When spleen-Qi is plentiful the source of blood is abundant, the heart is well nourished and the heart's functions are normal. In pathology, deficiency of spleen-Qi can lead to deficiency of heart-blood. Deficiency of heart-blood can diminish the spleen's nourishment. This eventually results in deficiency of both the heart and the spleen, manifested by palpitation of the heart, insomnia, excessive dreaming, poor appetite and lassitude. Treatment usually involves the method of strengthening the heart and augmenting the spleen.

ii Circulation of Blood

The circulation of blood through the vessels depends not only upon heart-Qi for propelling force, but also on the spleen in keeping the blood flowing within the vessels. In pathology, failure of the spleen in managing blood flow can bring about erratic blood circulation and excessive consumption of heart-blood. Such symptoms as nosebleed, blood in the feces, vaginal bleeding and subcutaneous bleeding can result. Deficiency of heart-Qi, and concomitant loss of propelling force, can weaken the spleen's ability to control blood flow. This can result in bleeding or blood stasis (see [Fig. 3.14](#)).

3 Heart and Liver

The relationship between the heart and the liver is mainly demonstrated in blood circulation and in mental and emotional activities.

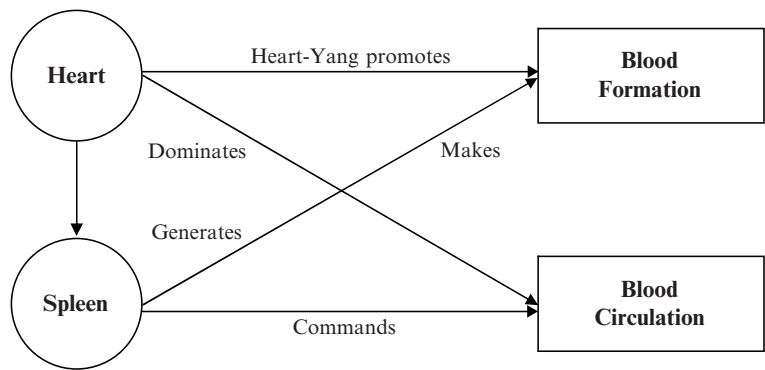


Fig. 3.14 Relationship between the heart and the spleen

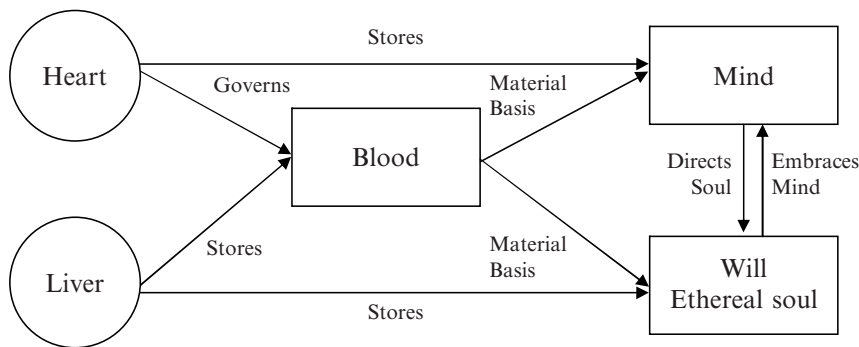


Fig. 3.15 Relationship between the heart and the liver

i Blood Circulation

The heart governs blood. The liver stores blood and regulates the amount of blood in the circulation. These two physiological actions must be integrated in order to meet the needs of the entire body for blood supply. Only if heart-blood is plentiful can the liver have blood to store, be adequately nourished and ensure a normal amount of blood in the circulation. Deficiency of heart-blood can lead to deficiency of liver-blood, and vice versa, so that deficiency of heart-blood and deficiency of liver-blood tend to develop together. The usual symptoms are tightness of the chest, palpitation of the heart, a pallid complexion, dizziness, blurred vision, withered nails, and scanty or delayed menses (see Fig. 3.15).

ii Mental and Emotional Activities

The heart houses the mind and controls mental activity, and the liver regulates the emotions. Thus the mental, conscious and thinking activities are intimately

associated with both the heart and the liver. Blood is the material basis for mental and emotional activities, and it is controlled by the heart and stored by the liver. These two organs cooperate and work in harmony to maintain a normal mental and emotional state. Deficiency of both heart-blood and liver-blood causes the mind to lose its nourishment, and such symptoms as palpitation of the heart, insomnia, and dream-disturbed sleep may appear. Loss of the conducting and facilitating functions of the liver may lead to Qi stagnation and production of endogenous Fire, which transforms fluids into Phlegm. The Phlegm-Fire can rise upward and disturb the mind, causing restlessness, insomnia, irascibility, erratic behavior and incoherent speech.

4 Heart and Kidney

The heart governs Fire and is a Yang organ. The kidney governs Water and is a Yin organ. The relationship between the heart and the kidney is therefore one of harmony between Fire and Water. The heart is in a higher position and the kidney lower. In normal conditions heart-Yang descends to the kidney, where together with kidney-Yang it warms kidney-Yin, so that kidney-water does not become overproductive. Kidney-Yin ascends to the heart, where together with heart-Yin it moistens (moderates) heart-Yang, so that heart-Yang does not become excessive. This reciprocating interaction of Yin and Yang ensures that the functions of the heart and the kidney are harmonious. This is known as “the harmony between the heart and the kidney,” and “the mutual support of Water and Fire.”

Disruption of this relationship can lead to “disorder between the heart and the kidney,” manifesting as agitation, insomnia, dreams-disturbed sleep, and nocturnal emission in men or sexual dreams in women. If heart-Yang is deficient, heart-Fire cannot descend to assist kidney-Yang. Instead of flowing normally kidney-Water can then rise and attack the heart, leading to “Water-Qi insulting the heart.” The symptoms are palpitation of the heart, edema and dyspnea (see [Fig. 3.16](#)).

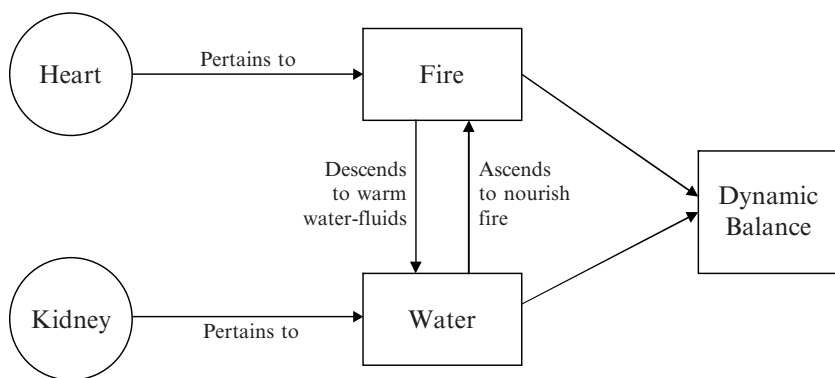


Fig. 3.16 Relationship between the heart and the kidney

5 *Spleen and Lung*

The relationship of the spleen to the lung mainly centers on the formation of Qi and the metabolism of water.

i Qi Formation

The formation of Qi, especially thoracic Qi, depends mainly upon the cooperation of the spleen and the lung. The fresh air inhaled by the lung and the food-essence derived by the spleen combine in the chest, resulting in the formation of thoracic Qi. With the help of the lung's dispersion and depuration, the spleen can perform its transformation and transportation of nutrients to the entire body. On the other hand, the spleen can ensure that the lung works normally by continually delivering food-essence upward to the lung. Thus, "the spleen is the source for forming Qi" and "the lung is the key for controlling Qi."

Deficiency of spleen-Qi can cause insufficiency of lung-Qi. Prolonged insufficiency of lung-Qi can adversely impact Qi formation and lead to deficiency of spleen-Qi. Eventually there will be deficiency of both spleen-Qi and lung-Qi. Clinically this is manifested as poor appetite, loose feces, emaciation, and debility.

ii Water Metabolism

The lung has the functions of dispersion and depuration and of regulating the water passages; and these functions assist the spleen's functions. The spleen transports fluids and nutritive Qi to the lung, which help the lung in its functions. Cooperation between the lung and the spleen ensures that water metabolism remains in equilibrium.

If the spleen fails in its functions of transportation and transformation, water and Dampness may accumulate. They may then gel into Phlegm, which in the lung can cause obstruction. The obstructed lung loses its functions of dispersion and depuration, and produces such symptoms as tightness in the chest and cough with much sputum. Thus, "the spleen is the source of Phlegm formation," and "the lung serves as the container of Phlegm." If the lung loses its functions of dispersion and depuration, water and Dampness may also accumulate, in this case blocking the middle-jiao. Since the spleen is one of the two main organs in the middle-jiao, its functions also become disrupted. The result is edema, lassitude, abdominal distention and loose feces (see [Fig. 3.17](#)).

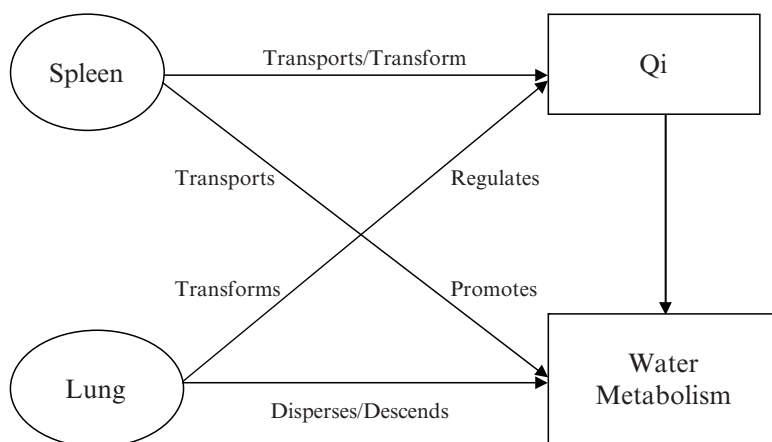


Fig. 3.17 Relationship between the spleen and the lung

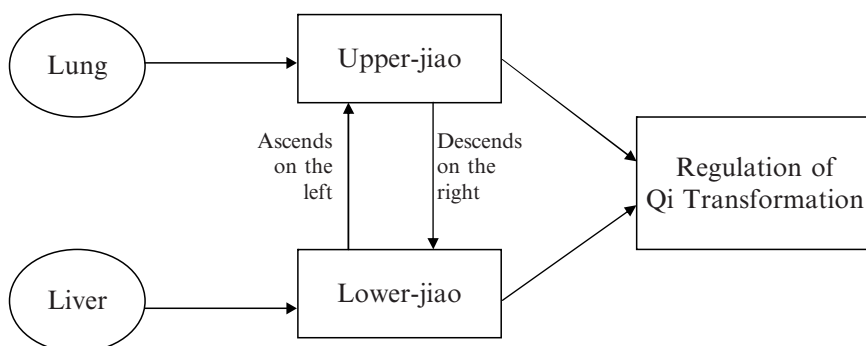


Fig. 3.18 Relationship between the lung and the liver

6 Lung and Liver

The relationship between the lung and the liver is demonstrated mainly in the regulation of Qi. The lung is in the upper-jiao and its Qi moves downward. The liver is in the lower-jiao and its Qi moves upward. Thus, “liver-Qi ascends on the left, whereas lung-Qi descends on the right.” Both organs must function normally for Qi to be regulated properly and for the vital activities of the body to be maintained.

If the liver is blocked, Fire is generated. Fire then moves upward along the meridians and injures lung-fluid, leading to flank pain, irascibility, and coughing up of sputum and blood. This is “Wood-Fire punishing Metal.” Conversely, prolonged disease of the lung disrupts its depuration function. The Dryness and Heat evils then move downward and cause the liver to fail in its dispersion function. This may cause coughing, subcostal pain, impatience and irascibility, headache and dizziness (see Fig. 3.18).

7 Lung and Kidney

The relationship between the lung and the kidney is demonstrated mainly in two aspects.

i Respiration

The lung controls Qi and respiration, and the kidney stores Qi. These two organs work together to ensure that respiration is carried out completely (see Fig. 3.19).

When the kidney's essential Qi is vigorous the lung can send inhaled fresh air to the kidney and the kidney can receive it. Only then can respiration be even and deep. Thus, "the lung is the governor of Qi, while the kidney is the root of Qi." If the kidney fails to accept Qi, Qi will remain floating above. There may then be coughing, shortness of breath, and rapid breathing; even the slightest exertion may exacerbate the labored breathing.

ii Water Metabolism

The lung is the upper source of water. It has the functions of dispersion and depuration and of the regulation of the water passages, so that water in the upper-jiao can descend to the kidney. The kidney is the organ that controls water metabolism. Its functions are to transform Qi and to raise the clear and send down the turbid. Thus, these two organs work together to maintain equilibrium in water metabolism. Any abnormality in either organ can affect the other. If the lung loses its ability of dispersion and depuration and its regulation of water metabolism, the kidney's functions are also disrupted; in this state there may be such symptoms as edema and oliguria. Loss of control over water by the kidney can lead to water attacking the lung; this is known as "Cold-water shooting at the lung." There may be edema, severe coughing and labored breathing.

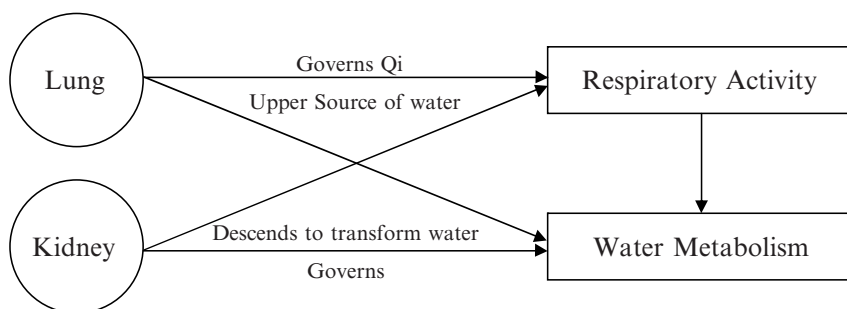


Fig. 3.19 Relationship between the lung and the kidney

8 *Liver and Spleen*

The relationship between the liver and the spleen is demonstrated mainly in two areas, the digestion of food and the circulation of blood (see Fig. 3.20).

i Digestion of Food

The spleen governs transportation and transformation, and the liver governs conduction and dispersion. The normal ascending–descending of the spleen and the stomach depends upon the movement and regulation of liver-Qi. The close cooperation between the liver and the spleen ensures the proper digestion of food and drink and the absorption and distribution of the essential nutrients. If stagnant liver-Qi compromises the spleen’s ability to transport and transform, there may be chest and epigastric tightness, loss of appetite, abdominal distention, mucoid feces, and heartburn with eructation. If the spleen is deficient and fails to transport and transform, water and Dampness can accumulate and engender endogenous Heat. When Dampness-Heat overpowers the liver and the gallbladder, bile can overflow into the skin causing jaundice.

ii Circulation of Blood

The spleen is the source of Qi and blood and their accumulation and movement depend upon the spleen’s ability to transform. If spleen-Qi is abundant then blood production is ample, and the liver has to store blood and the circulation of blood is normal. If spleen functions are impaired, the source of Qi and blood becomes inadequate, or if the spleen is unable to command blood, then there will be deficiency of liver-blood. This manifests as loss of appetite, emaciation, and oligomenorrhea or amenorrhea.

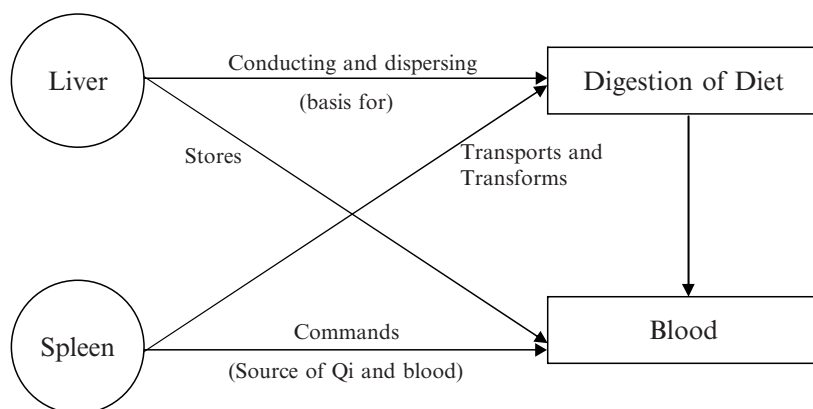


Fig. 3.20 Relationship between the liver and the spleen

9 Liver and Kidney

The relationship between the liver and the kidney is demonstrated mainly in two aspects: the fact that “essence and blood share a common source” and the mutual nourishment of liver-Yin and kidney-Yin.

i Common Source of Essence and Blood

The liver stores blood and the kidney stores essence. Essence can generate blood and blood can transform into essence. Liver-blood depends upon kidney-essence for nourishment; if kidney-essence is abundant then liver-blood is ample. Kidney-essence depends upon liver-blood for nourishment; if liver-blood is ample then kidney-essence is abundant. Liver-blood and kidney-essence both derive from the essential substances extracted from food and drink. Thus, “essence and blood share a common source” and similarly “the liver and the kidney share a common source.”

Deficiency of kidney-essence can lead to deficiency of liver-blood, and vice versa. In either case eventually both liver and kidney become deficient. This is manifested as emaciation and lumbar and knee aches and weakness. In males there may be impotence; in females there may be diminished or absent menses (see [Fig. 3.21](#)).

ii Mutual Nourishment of Liver-Yin and Kidney-Yin

The kidney stores essence and belongs to the Water Element. Kidney-Yin nourishes liver-Yin and prevents excessive activity of liver-Yang. Liver-Yin also nourishes kidney-Yin. Insufficiency of kidney-Yin can lead to deficiency of liver-Yin, which in turn can give rise to excessive liver-Yang. Injury to liver-Yin can induce injury to kidney-Yin, causing deficiency of kidney-Yin. Both conditions can eventually lead to deficiency of Yin and excess of Yang. Clinically, this is seen as dizziness,

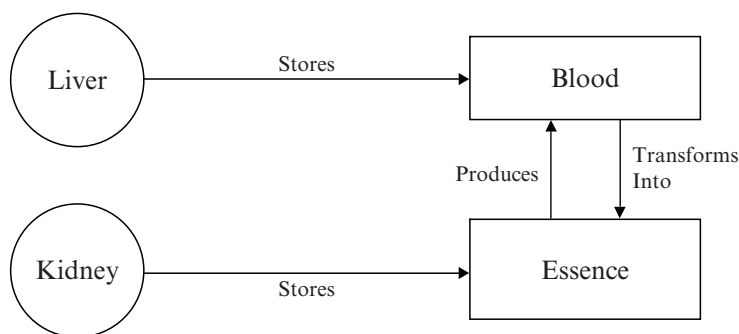


Fig. 3.21 Relationship between the liver and the kidney

fainting, tinnitus, agitation and irascibility, lumbar and knee aches and weakness, and feverishness in the five centers. In males there is nocturnal seminal emission, and in females reduced menses.

10 *Spleen and Kidney*

The spleen is the foundation of acquired constitution and the kidney is the foundation of innate constitution. The relationship between the spleen and the kidney is demonstrated mainly in the interaction between acquired constitution and innate constitution.

Physiologically, the spleen can function well in transportation and transformation only when it is warmed by kidney-Yang. At the same time maintenance of the abundance of kidney-essence depends upon a continual supply of the essential substances transported by the spleen. This relationship is known in CM as “the innate augments the acquired, and the acquired nourishes the innate.”

In physiology the spleen and the kidney promote each other, and in pathology they affect each other. For example, when kidney-Yang is deficient and unable to warm spleen-Yang, then spleen-Yang becomes deficient. Prolonged deficiency of spleen-Yang can injure kidney-Yang. Both can lead to diseases of deficiency of spleen and kidney Yang, which is manifested as abdominal distention, cold limbs, cold-aversion, lumbar and knee aches and weakness, or pre-dawn diarrhea (see Fig. 3.22).

II Relationships between *Zang* and *Fu* Viscera

The *zang* organs belong to Yin and are of the interior; the *fu* organs belong to Yang and are of the exterior. Thus the relationship between a *zang* organ and its corresponding *fu* organ is a relationship between Yin and Yang, interior and exterior. The

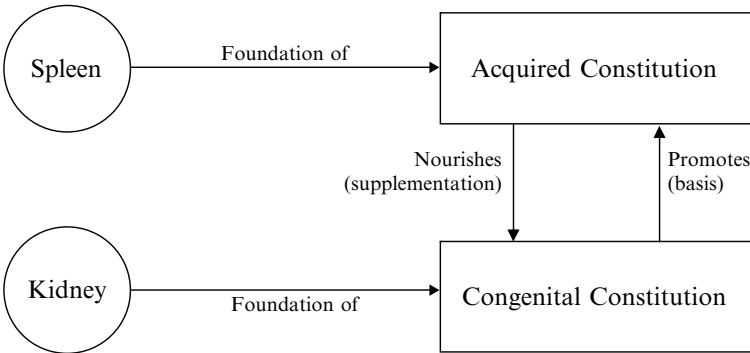


Fig. 3.22 Relationship between the spleen and the kidney

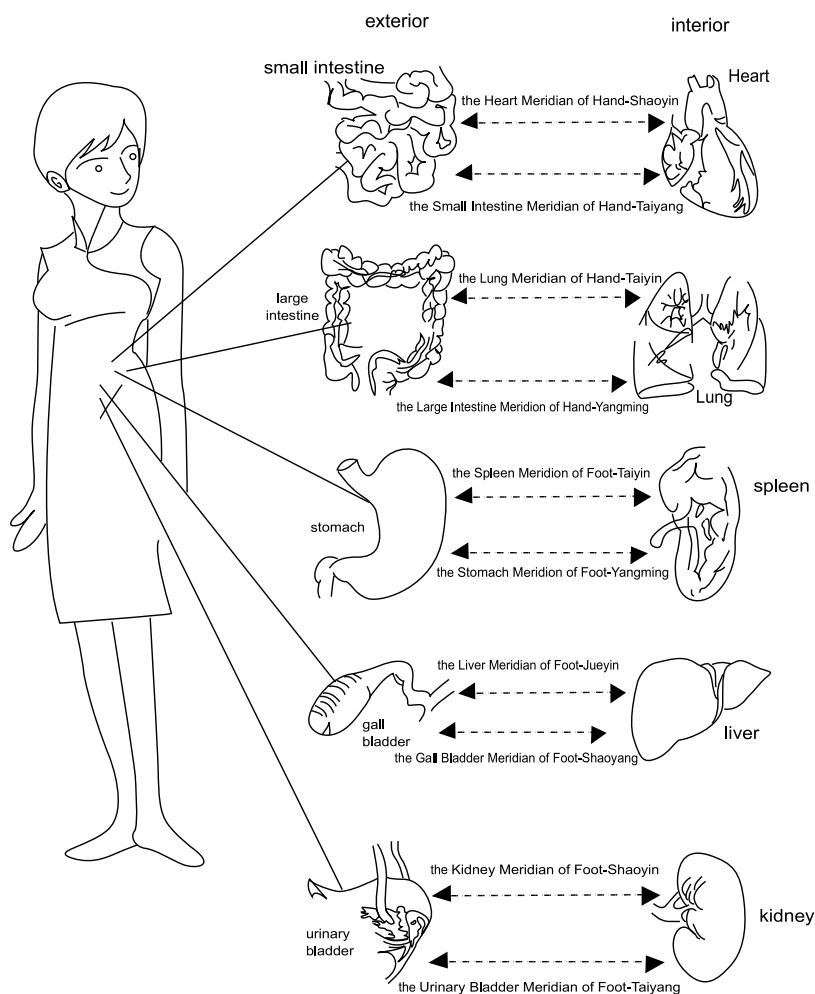


Fig. 3.23 Interior–exterior relationships

meridians link each *zang* organ with its corresponding *fu* organ, forming dyads of interior–exterior. The members of each dyad act complementarily and cooperatively, but they also affect each other in pathology (see [Fig. 3.23](#)).

1 Heart and Small Intestine

The Heart Meridian pertains to the heart and connects with the small intestine, while the Small Intestine Meridian pertains to the small intestine and connects with the heart, thus uniting them in an interior–exterior dyad.

Excessive Fire of the heart can transmit by the meridians to the small intestine, causing Fire in the small intestine. This may manifest such symptoms as oliguria with dark or red urine and dysuria. Conversely, if Heat in the small intestine is excessive, it can be also transmitted through the meridians to the heart and cause Fire to flare up in the heart. This may manifest such symptoms as agitation, a red tongue and sores in the mouth.

2 Lung and Large Intestine

Meridians link the lung and the large intestine in an interior–exterior dyad. The depuration function of the lung helps to enable the large intestine’s function of transmission; and the normal functioning of the large intestine’s transmission helps depuration by lung-Qi.

If depuration by the lung fails then fluids may not descend, leading to constipation. Conversely, if the large intestine’s transmission fails then the lung’s depuration may be affected and lung Qi may fail to descend, giving rise to tightness in the chest, coughing and labored breathing. When treating diseases of the lung and the large intestine, the physician must bear in mind this relationship between them in order to enhance the therapeutic effect.

3 Spleen and Stomach

The spleen and the stomach are both located in the middle-jiao. They are linked in an interior–exterior dyad by meridians. There are three aspects to this relationship.

i Digestion, Transportation and Transformation

The stomach governs the receiving and digesting of food and drink into chyme, and in so doing provides the material for the spleen to transform and transport. The spleen transforms and distributes the essential substances to the entire body, and the nutrients enable the stomach to receive and digest. These two organs’ functions must work in concert if the digestion of food and drink and the extraction and transportation of essential nutrients from them are to be accomplished. If the stomach cannot receive, the spleen cannot transform and transport; and if the spleen fails to transform and transport, the stomach cannot receive properly. Thus, pathologically they affect each other and their clinical symptoms generally also appear together, such as abdominal distention, loss of appetite, eructation and loose feces.

ii Raising and Lowering

The spleen governs raising; it raises clear-Yang-Qi and essential substances and distributes them to the heart and the lung. Stomach-Qi governs lowering; it sends chyme down into the small intestine. If the spleen can raise and the stomach can lower, then Qi moves smoothly and ensures normal digestion. If the spleen does not raise the clear then the stomach does not lower the turbid; and vice versa. Clinically, abnormality of raising and lowering manifests as nausea, vomiting, abdominal distention and diarrhea.

iii Dryness and Dampness

As a *zang* organ the spleen belongs to Yin. It likes dryness and dislikes dampness. As a *fu* organ the stomach belongs to Yang. It likes moistness and dislikes dryness. Only when the spleen and the stomach cooperate can dryness and dampness be adjusted and the Yin and Yang of the spleen and the stomach be balanced. Only then can the digestive functions be maintained at a high level. Invasion of the spleen by external Dampness and deficiency of spleen-Yang can both cause disruption of the functions of the spleen and the stomach. Invasion of the stomach by Dryness-Heat evils and deficiency of stomach-Yin can both cause Dryness-Heat in the interior. This too can disrupt the functions of both the spleen and the stomach.

4 Liver and Gallbladder

The liver is located on the right side of the lower-*jaio* and the gallbladder is attached to the liver. They are linked by meridians and form an interior–exterior dyad. Bile originates in the liver, and its storage and excretion depend upon the liver's conducting and facilitating functions. Unimpeded excretion of bile facilitates the expression of normal conducting and facilitating functions of the liver. Disruption of the conducting and facilitating activities of the liver can impede the excretion of bile, as in obstruction by gallstones also. Stagnation of gallbladder-Qi impairs the functional activity of liver-Qi, as well as the free-flow of Qi and blood. Therefore, the liver and the gallbladder cannot be completely separated in physiology or pathology.

In clinical practice, diseases of the liver and the gallbladder frequently appear together. For example, flaring of liver and gallbladder Fire can give rise to the syndrome of subcostal pain, impatience, irascibility, a bitter taste and a dry throat. Dampness-Heat in the liver and the gallbladder can give rise to the symptoms of jaundice, a bitter taste in the mouth and flank pain.

In addition, the liver governs deliberation and the gallbladder governs decisiveness. These two work closely together to maintain normal mental activity and judgment.

5 *Kidney and Urinary Bladder*

The kidney and the bladder are both located in the lower-jiao. They are linked by their meridians to form an interior–exterior dyad. The kidney is a *zang* organ that governs water metabolism. The bladder is a *fu* organ that stores and excretes urine. The bladder's functions of opening and closing are dependent upon the transforming functions of kidney-Qi. If kidney-Qi is ample, the bladder's retentive power will be normal and it will open and close regularly to maintain normal urination. If kidney-Qi is deficient so that Qi transformation is abnormal, there may be dysuria, incontinence of urine, enuresis and frequent urination.

III Relationships among *Fu* Viscera

The principal physiological function of the *fu* viscera is to transform and convey matter. Their roles in the processes of digestion of food and drink, absorption of essential substances and discharge of waste are related and complementary.

Food and drink enter the stomach. After the initial decomposition and preliminary digestion, they are transformed into chyme. The chyme is sent down to the small intestine. At the same time the gallbladder excretes bile into the small intestine to aid in digestion. After further digestion of the chyme the small intestine separates the clear from the turbid. The clear is composed of the essential substances and fluids, and the turbid the unwanted fluids and the waste products. The essential substances of the clear are transported and distributed by the spleen and other organs to nourish the entire body. Any unneeded water or fluid is conveyed to the bladder and transformed into urine by kidney-Qi. The urine is stored in the bladder until discharged by the action of kidney and bladder Qi. The turbid is passed to the large intestine, where the large intestine absorbs some more fluid and transforms the remainder into feces and conveys it further downward, eventually to be discharged. This process of digestion, absorption, and excretion is also dependent upon the liver's function of conducting and facilitating and the sanjiao's function of distributing and circulating.

In this entire process the *fu* organs must continually receive, digest, transport and excrete, so that fullness and emptiness alternate appropriately. They function well if there is no obstruction and poorly when there is. That is to say, “the six *fu* viscera require patency to function” and “in disorder of the *fu* organs removal of obstruction is the same as strengthening.”

In pathological conditions the *fu* organs also affect one another. For example, if there is excessive Heat in the stomach, which consumes fluids, the large intestine may not be able to transport properly, with resulting constipation. Disruption of the transporting function of the large intestine can cause the stomach to fail in its lowering function. This can lead to abnormal rise of stomach-Qi, resulting in eructation, nausea and vomiting. If Fire blazes in the gallbladder it can injure the stomach,

resulting in vomiting of bitter fluid. Accumulation of Dampness-Heat in the spleen and stomach can injure the liver and the gallbladder, causing overflow of bile and resulting in jaundice.

In therapeutics, CM emphasizes that the method of unblocking the *fu* organs and purging the stagnated pathogenic evils is an important principle of treatment. In recent years, integrated treatment methods from both CM and Western medicine have

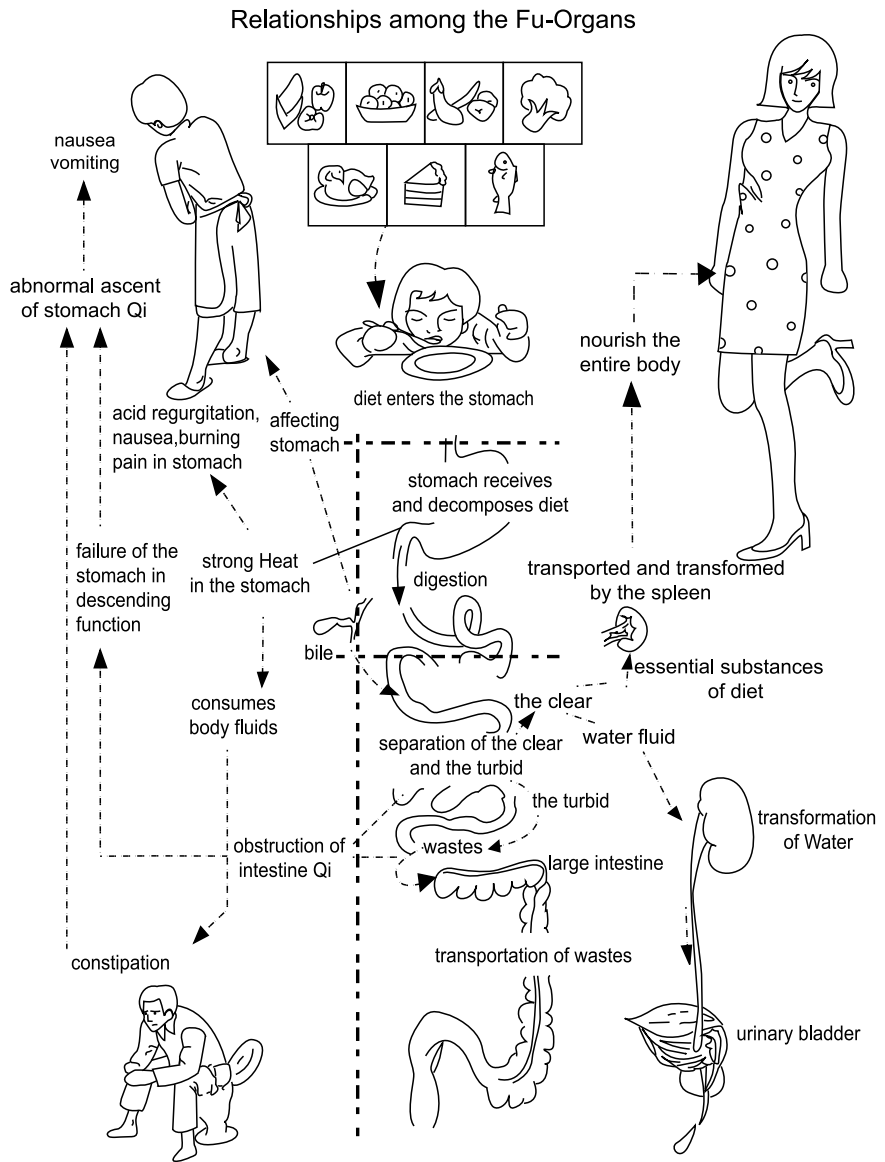


Fig. 3.24 Relationships among *Fu* organs

been used in acute abdominal diseases. Such flexible application of the principle that “the six *fu* viscera require patency to function” – which favors such methods as “laxatives and purgatives to remove retained water” and “dissipation of blood stasis and elimination of accumulations” – has produced good results. Much clinical experience has shown that these methods can enhance therapeutic effect, shorten the course of treatment, rapidly resolve the symptoms of acute inflammation, and alleviate the patients’ suffering. This integrated approach has opened new prospects for treatment of acute abdominal diseases (see [Fig. 3.24](#)).

Guidance for Study

I Aims of Study

The theory of visceral manifestation is a core component of the theoretical system of CM. By studying this chapter students should know and master the characteristics and contents of visceral manifestation theory, and form a holistic concept of the structure and functions of the human body. It aims to set up a solid foundation for the diagnosis of illnesses, syndrome analysis and clinical practice.

II Objectives of Study

After completing the chapter the learners will:

1. Understand the formation of the visceral manifestation theory and how it lays the foundation for clinical practice;
2. Understand the similarities and differences between the basic concepts of *zang-fu* viscera in Chinese and Western medicine;
3. Master the basic concepts of *zang-fu* viscera and the classification of the internal organs;
4. Master the main physiological functions of the *zang* organs and the significances of Qi, blood, Yin and Yang in each *zang* organ;
5. Master the main physiological functions of the *fu* viscera;
6. Master the physiological functions of the brain and the uterus;
7. Master the relationships among the *zang* viscera, between *zang* and *fu* viscera, and among the *fu* viscera;
8. Understand the relationships between the *zang* viscera and the body constituents, openings, fluids, and emotions;
9. Understand the pericardium and the Vital Gate in general.

III Exercises for Review

1. What is the theory of visceral manifestation? How was it formed? And what are its contents?
2. How does the heart govern the blood vessels? What is the physiological relationship between “governing the blood vessels” and “housing the mind?”
3. How does the lung govern Qi? What are its dispersion and depuration functions? Give examples.
4. How does the spleen govern transportation and transformation? What does it mean to say that the spleen is “the foundation of acquired constitution” and “the source of Qi and blood?”
5. What is the conducting and dispersing functions of the liver?
6. How would you define “essence” in CM? What important functions does the kidney-essence have?
7. Why it said that the kidney is “the foundation of innate constitution?”
8. What are the relationships between the *zang* viscera and their corresponding tissues and organs?
9. Describe the physiological functions of all six *fu* viscera.
10. Which *zang* and *fu* viscera are related to blood circulation? Give examples.
11. What *zang* and *fu* viscera are related to water metabolism? Give examples.
12. What *zang* and *fu* viscera are related to the receiving, digestion, absorption and excretion of drink and food? Give examples.
13. Elaborate the physiological relationships between the organs in each of the following:
 - (a) The heart and the lung.
 - (b) The heart and the spleen.
 - (c) The heart and the liver.
 - (d) The heart and the kidney.
 - (e) The lung and the spleen.
 - (f) The lung and the liver.
 - (g) The lung and the kidney.
 - (h) The liver and the spleen.
 - (i) The liver and the kidney.
 - (j) The spleen and the kidney.
14. What is the physiological relationship between the spleen and the stomach? And how do the spleen and the stomach promote and complement each other?

Chapter 4

Basic Substances of Vital Activities

Essence, Qi, blood and body fluids are among the basic substances that constitute the human body. They are also the basic substances for maintaining its vital activities, and, in turn, they are the products of metabolism by the viscera. Both physiologically and pathologically there is a reciprocal causal relationship between essence, Qi, blood and body fluids, on the one hand, and the viscera, tissues and meridians, on the other. Consequently they are of major importance in guiding the clinical analysis of symptoms and therapeutics. Essence is discussed in the chapter on the visceral organs (see Volume 1, Part I, Chapter 3).

Section 1 Qi

I Concept of Qi

In ancient China Qi represented a simple understanding of natural phenomena. Already during the Spring–Autumn and the Warring States eras philosophers held that Qi was the most basic substance that constituted the world and that everything in the world was produced by the action of Qi. This conception was introduced into medical theory and became a fundamental tenet for explaining the vital activities of the human body.

Today Qi is conceived as the most basic substances that constitute the human body and maintain its vital activities. In order to sustain the vital activities the body needs to extract nutritive substances from the environment to replenish Qi in the *zang* viscera. Without Qi these viscera would simply cease to function.

II Formation of Qi

The formation of Qi is a very involved process in which a number of *zang-fu* viscera play important parts. Qi in the human body comes from three sources: innate essential Qi is inherited from the parents; essential Qi is derived from the essence of

drink and food, transported and transformed by the spleen and stomach; and clear Qi (fresh air) is inhaled by the lung from the natural world. From the previous chapters, it is clear that the formation of Qi is not only related to innate inheritance, acquired nutrition and condition of the environment, but also closely to the kidney, the spleen, the stomach and the lung. When the functions of these internal organs are normal, Qi in the body is replete. Conversely, if they function abnormally the actions of Qi will be affected, and pathological changes, such as Qi deficiency, may ensue.

III Physiological Actions of Qi

Qi is the basis for the maintenance of the body's vital activities. It has many different actions. In general, these actions may be grouped in the following five categories.

1 Promoting Action

Qi belongs to Yang and is full of vigor. It can propel the circulation of blood and the distribution and metabolism of body fluids. Simultaneously, it can also stimulate the physiological functions of the *zang-fu* viscera and the meridians, so that the viscera can continue to produce new Qi, blood and body fluids to meet the needs of growth and development of the body. Any reduction in this motive force of Qi can lead to diminished function of the *zang-fu* viscera, resulting in disordered and uneven blood circulation or disordered water metabolism.

2 Warming Action

This refers mainly to the warming and evaporative actions of Yang-Qi. The maintenance of the body's normal temperature, the physiological activities of all the organs and tissues, and the normal movement of blood and fluids all depend upon Qi's warming action.

Deficiency of Qi, especially Yang-Qi, will lead not only to such cold symptoms as cold-aversion, preference for warmth, cold limbs and low body temperature, but also to slower blood circulation and disturbances of fluid metabolism.

3 Defending Action

This action is demonstrated mainly in two aspects. One is to defend the body surface against attack by exogenous evils. The other is to combat exogenous evils that have penetrated the body's defenses and to expel them from the body. When

the defending action of the body is strong the person is less likely to suffer from illnesses, and should the person become ill the illness is more readily treated. But if the defensive capability is weakened, the body is more susceptible to attack by pathogenic evils and any illness is more difficult to treat.

4 *Stabilizing Action*

By this function Qi stabilizes the liquid systems of the body, preventing the liquids from flowing out of their vessels without cause. It is marked by the actions of keeping the blood flowing in the vessels and of controlling the amount of the secretion or excretion of sweat, urine, saliva, gastric juice, intestinal juices, and semen, so as to prevent their abnormal loss. Failure to control blood flow in the vessels may result in bleeding. Failure to control body fluids may cause spontaneous perspiration, polyuria or excessive salivation. Failure to stabilize sperm may lead to spermatorrhea or premature ejaculation.

By this function Qi also maintains the internal organs in their designated locations. Failure in this action may lead to their ptosis or prolapse.

5 *Transforming Action*

This refers to the various kinds of changes in the body induced by the movement of Qi. Mostly it encompasses such actions as the metabolism of essence, blood, and body fluids, and their transformation into one another. For example, essential substances are extracted from food and drink, and these are transformed into essential Qi. Essential Qi, in turn, is transformed into Qi, blood or fluids. Metabolism of the fluids further transforms them into sweat or urine, and the wastes. These are all effects of the transforming action of Qi.

If this function is disturbed, it may affect the turnover of Qi and blood, the metabolism of body fluids, the digestion of food and drink, the absorption of essential nutrients from them, the excretion of sweat and urine, and the defecation of feces. Disturbances in these processes can result in many kinds of illnesses.

IV Patterns of Qi Movement

Qi can move in many ways, but these ways can be grouped in four basic patterns: ascending, descending, exiting and entering. The *zang-fu* viscera, the meridians, the tissues and other organs are all places for Qi movement, and Qi movement is basic to the body's vital activities. Once Qi moving stops the life comes to an end.

Qi is the motive force that propels and stimulates many vital activities of the body, but its actions can be seen concretely only in the activities of the organs, tissues and meridians. For example, the lung's respiratory exhalation reflects Qi's exiting, and inhalation its entering. The lung's dispersion action reflects Qi's ascending, and depuration descending. The spleen and stomach are in charge of digestion. The spleen raises the clear, so it is healthy when its action is ascending. The stomach lowers the turbid, so it is harmonious when its action is descending.

The coordination and equilibrium between these four basic types of movements is called the "harmony of the Qi mechanism." When this harmony of Qi is disturbed the situation becomes one of "disharmony of the Qi mechanism." There are many types of disharmony of the Qi mechanism. For example, failure of the lung in dispersion, depuration and descending may lead to the sinking of spleen-Qi, adverse ascent of stomach-Qi, stagnation of liver-Qi, or disharmony between the heart and kidney.

Many examples of Qi movement and of the effects of its failure are cited in Volume 1, Part 1, Chapter 3.

V Classification and Distribution of Qi

Owing to the complexity of Qi in the human body, there are a variety of classifications of Qi in CM. For example, it can be classified by source: innate Qi and acquired Qi. It can be classified by location: Qi of the *zang-fu* viscera and Qi of the meridians. Of *zang-fu* Qi there are heart-Qi, lung-Qi, stomach-Qi, spleen-Qi, liver-Qi, kidney-Qi, and so on.

In this section, four kinds of Qi are discussed, namely genuine Qi, thoracic Qi, nutritive Qi and defensive Qi.

1 Genuine Qi

Genuine Qi is also called original Qi or primordial Qi. It is the most fundamental and important Qi of the human body, and the primary motive force for the vital activities.

i Formation and Distribution

Genuine Qi originates from the kidney through transformation of the kidney's innate essence. It also depends upon acquired essence from drink and food for supplemental nourishment. Following formation it flows throughout the body via the *sanjiao*, in the interior to the *zang-fu* viscera and in the exterior to the muscles and skin. It has actions in all parts of the body.

ii Physiological Actions

The principal actions of genuine Qi are to promote growth and development of the body, and to warm and stimulate the physiological activities of the viscera, the meridians, the tissues and the organs. If genuine Qi is ample then the *zang-fu* viscera, the meridians and the organs are vigorous in their activities, and the body has a strong constitution and is relatively free of disease. If genuine Qi is deficient – because of insufficient innate endowment, inadequate postnatal acquisition, or damage by prolonged illness – many illnesses may ensue.

2 Thoracic Qi

i Formation and Distribution

Thoracic Qi is a mixture of fresh air inhaled by the lung and essential Qi transformed by the spleen and stomach from the essence of drink and food. Following formation it accumulates in the chest; hence the chest is called “the upper sea of Qi.” After being acted upon by the lung (dispersion) it moves up to the throat and sideways into the heart meridian. After being acted upon by the lung (depuration) it moves to and is stored in *Dantian*, which is located in the pelvic abdomen about an inch and a half below the umbilicus. *Dantian* is the starting point of the Ren, Du and Chong Meridians and the confluence of the entire body’s Qi; hence it is also known as “the (lower) sea of Qi.” From *Dantian* it further enters, via the acupoint Qijie (ST-30), the Stomach Meridian of Foot Yangming and into the feet (see Volume 2, Part I, Chapter 1 and 3). The abundance or deficiency of thoracic Qi directly affects the functions of the lung, the spleen and the stomach.

ii Physiological Actions

Thoracic Qi has two main actions. One is to facilitate respiration by coursing through the respiratory tract. This also relates to the strength of the voice and of speech. The another is to course through the heart meridian to energize the beating of the heart and regulate the heart rate and rhythm.

In clinical practice, the physician generally assesses the ampleness of thoracic Qi by palpating the pulse of the apex of the heart, just below the left nipple.

3 Nutritive Qi

Nutritive Qi is that Qi which flows with blood in the vessels. It is closely related to blood; indeed, though conceptually they can be distinguished they are inseparable

in reality. Hence, they are often referred to as “nutritive blood.” Because it belongs to Yin, it is also called “nutritive Yin.”

In some respects, nutritive Qi stands in opposition to defensive Qi.

i Formation and Distribution

Nutritive Qi derives mainly from essential Qi that is transformed from food and drink by the spleen and stomach. It resides in the blood vessels and is an important component of blood, and it circulates throughout the body via the meridians.

ii Physiological Actions

Aside from becoming a component of blood the principal function of nutritive Qi is to nourish the body. It supplies the nutrients necessary for the *zang-fu* viscera, the meridians and other organs and tissues, to function normally.

4 Defensive Qi

Unlike nutritive Qi, defensive Qi flows outside the vessels. Because it belongs to Yang, it is also known as “defensive Yang.”

Thus, it stands in opposition to nutritive Qi.

i Formation and Distribution

Like nutritive Qi, defensive Qi also derives mainly from essential Qi that is transformed from food and drink by the spleen and stomach. Innate Qi in the kidney plays an activating role in its formation.

Defensive Qi is characterized by vigor, smooth and fast flow, and great power. It is not confined to the vessels but flows throughout the body, especially the skin and the flesh. It is conveyed upward by the spleen and dispersed by the lung.

ii Physiological Actions

Defensive Qi has three actions. One, it guards the body surface against attack by exogenous pathogenic evils. Two, it warms and nourishes the *zang-fu* viscera, muscles, skin and hair, and other tissues. Three, it controls the opening and closing of the orifices and pores and the excretion of sweat, thereby maintaining a stable body temperature.

iii Comparison with Nutritive Qi

Both nutritive Qi and defensive Qi derive mainly from essential Qi that is transformed from food and drink by the spleen and stomach. However, nutritive Qi courses in the vessels whereas defensive Qi courses outside them. Nutritive Qi is Yin whereas defensive Qi is Yang. It is only when these two work together harmoniously that they can both act normally.

5 Summary

[Table 4.1](#) provides a summary of these four types of Qi.

Section 2 Blood

I Basic Concept of Blood

Blood is a red liquid laden with rich nutrients and flowing in the vessels. It is one of the basic substances that constitute the body and maintain its vital activities. In order to carry out its normal actions it has to flow within the vessels. If blood circulation is impeded or there is bleeding from the vessels, its normal actions will be impaired and blood insufficiency can become a cause of disease.

II Formation of Blood

Blood originates from two sources: essence of drink and food, and kidney-essence.

1 Food Essence

Blood derives from nutritive Qi and body fluids. These are both generated from the essential substances that principally the spleen and stomach extract from drink and food after digesting them. In that sense, the spleen and the stomach are sources of blood. Prolonged inappropriate diet or impairment of stomach and spleen functions can lead to blood deficiency.

Table 4.1 Comparison of genuine Qi, thoracic Qi, nutritive Qi and defensive Qi

Classification of Qi	Common Point	Formation	Distribution	Actions	Feature
Genuine Qi	Food essence as their respective composition	Derived from innate Qi	Throughout the body by <i>sanjiao</i>	Promotes growth and development	The primary motive force for vital activities
		Supplemented by acquired Qi		Stimulates functions of <i>zang-fu</i> viscera and meridians	
Thoracic Qi		Combination of essence from food and fresh air	Upward to the throat, running through the heart and lung, going own to the <i>Dantian</i> , pouring into the Stomach Meridian	Promotes lung respiration, energizes the heartbeat, regulates heart rate and rhythm	
Nutritive Qi	Derived from essence of drink and food	Derived from essential Qi of food and drink	Circulates within blood vessels	Nourishes the whole body	Cream and softness
Defensive Qi			Circulates outside blood vessels	Protects and warms body, maintains body temperature	Vigorous, smooth, strong, rapid flow

2 *Kidney-Essence*

Essence stored in the kidney generates bone marrow, and marrow in turn is transformed into blood. In CM, essence and blood can be transformed into each other. In general, if kidney-essence is ample the liver has its nourishment and blood has its replenishment. If liver-blood is ample the kidney has its store and essence has its supply. Thus, it is said: “Essence and blood have a common source.”

III Physiological Actions

Blood flows in the blood vessels. In the interior it reaches the *zang-fu* viscera, in the exterior the skin, muscles, tendons and bones. It unceasingly nourishes and moistens the organs and tissues in the entire body, thereby maintaining their normal activities. This physiological state is reflected in a rosy and lustrous complexion, well-developed and strong muscles, well-moistened skin and hair with sheen, and keen perception and agile movement. If blood is deficient there may be dizziness, blurred vision, lusterless complexion, dry skin and hair, and numbness of the limbs.

Blood is also the material basis for mental activities. If blood and Qi are both abundant and smoothly flowing then the mind is sharp, perception keen and movement nimble. Abnormal circulation due to any cause – deficiency of blood, Heat in the blood, or abnormal flow patterns – can lead to mental disorder. In mild cases there may be listlessness, insomnia, dream-disturbed sleep, and restlessness. In severe cases there may be confusion, dementia, delirium and coma.

IV Blood Circulation

Blood circulates incessantly in the vessels throughout the body to supply nourishment to all the organs and tissues. Normal circulation of blood requires coordination and balance circulation. The lung controls the entire body's Qi and is the convergence of all the vessels; it assists the heart in promoting circulation. The spleen commands the blood flowing within the vessels and prevents extravasation. The liver stores blood and regulates the volume of blood in circulation. It also helps to keep blood flowing smoothly.

It can be seen that the circulation of blood is accomplished jointly by the physiological actions of the heart, the lung, the spleen and the liver. If the function of any of these organs is impaired, blood circulation may be affected. Such abnormalities as hemorrhage, poor circulation or blood stasis may result. In addition, Cold or Heat in the blood can directly influence the rate of blood circulation (Fig. 4.1).

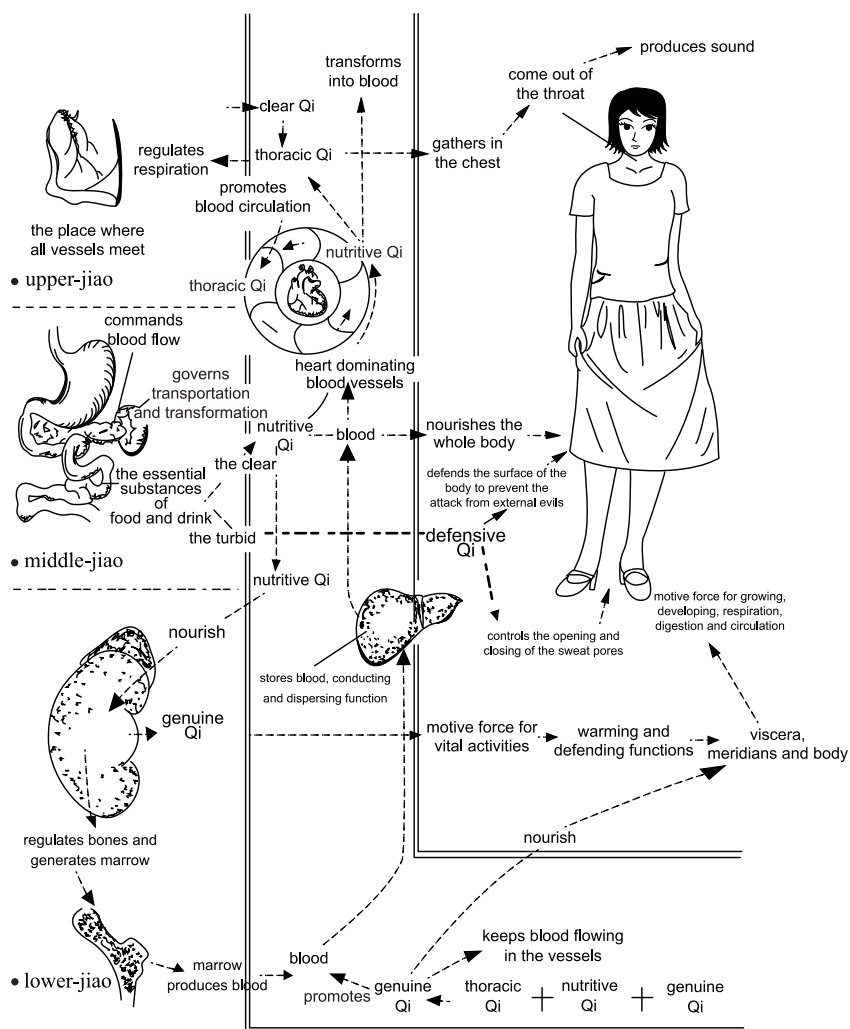


Fig. 4.1 Qi, blood and the Sanjiao

Section 3 Body Fluids

I Basic Concept of Body Fluids

“Body fluids” is a general term for all the normal fluids in the body. It includes the various kinds of fluids existing in all the organs and tissues as well as the normal liquid secretions, including gastric juice, intestinal juice, nasal discharge, saliva and tears. Like Qi and blood, body fluids are one of the basic substances constituting the human body.

CM distinguishes two general varieties of body fluids: *jin* and *ye*. These differ in their characteristics, actions and distribution. In general, the *jin* type of fluids is clearer and thinner, moves more freely and is principally distributed through the superficies, including the skin, the muscles and the orifices. It also enters the blood vessels readily and has the actions of nourishing and moistening. The *ye* type of fluids is more viscous and does not move as freely. It permeates the bones and joints, the visceral organs, the brain and the marrow, where it acts to moisten these structures. Each of these two types of fluids readily transforms into the other; hence they are generally referred to together as *jin-ye*, that is, body fluids.

In clinical contexts concerning “body fluids,” it is usually clear which type of fluid, *jin* or *ye* or both, is under consideration.

II Formation, Distribution and Excretion of Body Fluids

1 Formation of Body Fluids

Body fluids derive from drink and food, through digestion by the stomach, separation of the clear from the turbid by the small intestine and transformation by the spleen. Thus, the abundance and adequacy of body fluids is closely tied to the physiological actions of these viscera.

2 Distribution and Excretion of Body Fluids

The distribution of body fluids is accomplished mainly through the joint action of the spleen (transportation and transformation), the lung (dispersion and depuration), the kidney (transformation) and the sanjiao (regulation of waterways). Following transformation by the spleen fluid is first conveyed upward to the lung, which then distributes it. Part of the fluid is delivered to the body surface to moisten it. Following its further metabolism the pores secrete the surplus as sweat. Another part is delivered downward, following depuration by the lung, to all the organs and tissues to nourish and moisten them. A portion is conveyed by the sanjiao to the bladder, where by the transforming action of the kidney its essential part is further distributed to the entire body and the residual part becomes urine to be discharged.

Other viscera also affect the distribution of body fluids. The liver's conducting and facilitating action enhances the distribution of body fluids. The sanjiao acts to keep its flow unimpeded. The large intestine partially absorbs the water from the wastes of food and drink for reutilization.

In summary, the metabolism of body fluids depends upon the functional coordination and balance of many viscera. Of them, the lung, the spleen and the kidney

play the main roles, and the action of kidney-Yang provides the motive power for the whole metabolic process. Dysfunction of any of these three organs can lead to disturbance in the metabolism of body fluids and can result in illnesses of stagnation and retention of water (Fig. 4.2).

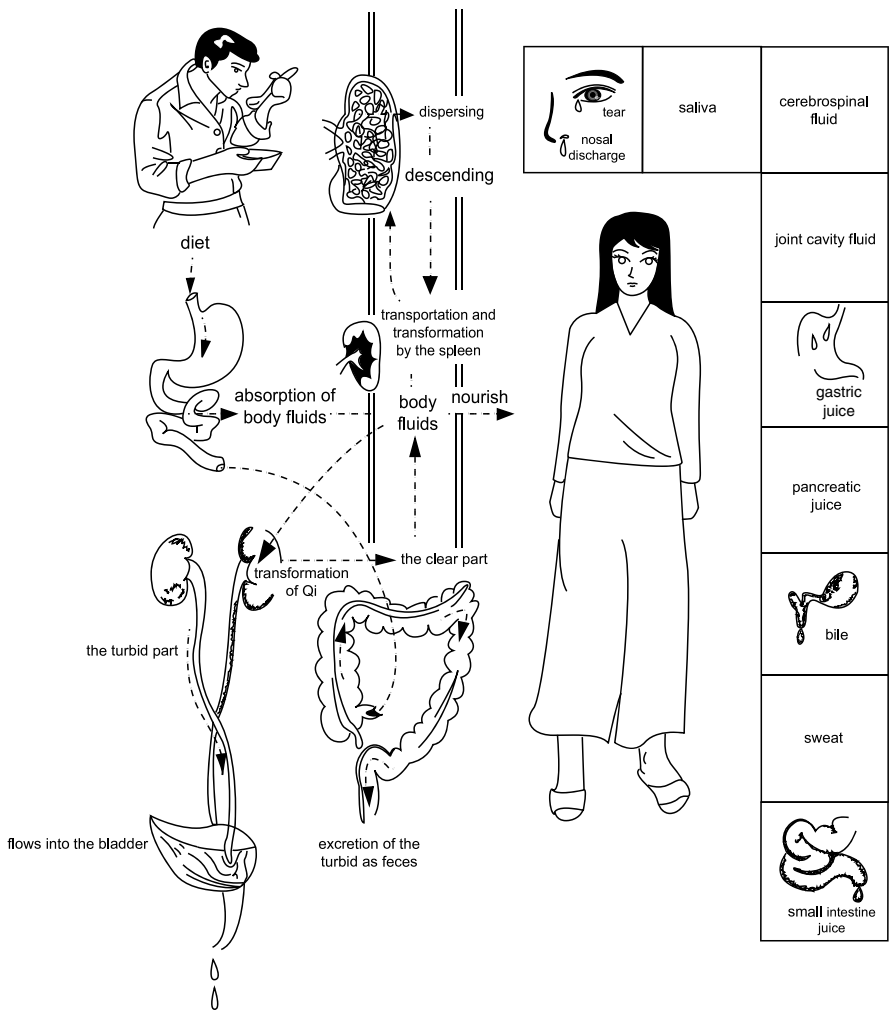


Fig. 4.2 Body fluids

III Physiological Actions of Body Fluids

1 Moistening–Nourishing Action

The fluid distributed to the body surface moistens and nourishes the skin and hair, the muscles, the eyes, the nose, the mouth and others. The fluid transported to the internal organs, the bones and marrow, the spinal cord and the brain nourishes and moistens these parts, enabling them to express their many physiological functions fully.

2 Component of Blood

Within the structure of the human body the fluids continually enter the blood vessels by means of minute collateral vessels. Thus, body fluids are a basic component of blood. At the same time, through the confluence of fluids both from outside and from within the vessels they adjust the thickness and the volume of the blood.

Section 4 Relationship Among Qi, Blood and Body Fluids

I Relationship between Qi and Blood

Qi belongs to Yang and has a warming action, while blood belongs to Yin and has a nourishing action. The relationship between them can be concisely summarized as “Qi is the commander of blood” and “blood is the mother of Qi.”

1 Actions of Qi on Blood

The actions of Qi on blood are centered mainly on three aspects, as follows.

i Promoting Blood Production

Qi is very important in the process of blood formation. Both nutritive Qi and body fluids are principal components of blood. From digestion of drink and food and extraction of essence from them, to transformation of this essence into nutritive Qi and fluids, to further transformation of nutritive Qi and fluids to blood – every step depends upon Qi and its movement and transformation. This is the reason for saying that Qi can generate blood. If Qi is abundant its ability to generate blood is

strong. If it is deficient its ability to generate blood is weak; and this state can lead to blood deficiency. Hence, clinical treatment of blood deficiency often includes augmenting Qi.

ii Powering Blood Circulation

The circulation of blood depends upon Qi. Most importantly, heart-Qi provides motive force, lung-Qi provides dispersion and depuration, and liver-Qi provides conduction and facilitation. If Qi moves freely so does blood. If Qi stagnation or deficiency impedes its movement then blood flow is impeded by stasis. This is known as “blood stasis due to Qi deficiency,” or “Qi stagnation leading to blood stasis.” If Qi movement becomes erratic then blood circulation follows the ascending, descending, entering or exiting of Qi and shows erratic behavior as well. For example, if Qi ascends inappropriately blood also rises inappropriately, producing such symptoms as flushed complexion, inflamed eyes, headache and even bleeding. If Qi descends inappropriately blood also sinks, producing abdominal distention with rigidity or melena (black, tarry feces) and metrorrhagia (uterine bleeding).

iii Stabilizing Blood Flow

For blood to circulate in its vessels without extravasation the stabilizing effect of Qi is indispensable. If Qi fails in this stabilizing action a variety of bleeding disorders can arise. In clinical therapeutics these are usually treated by invigorating Qi so that its stabilizing action can conduct blood back into the vessels, thereby stopping the bleeding.

2 *Actions of Blood on Qi*

Blood is the carrier for Qi and conveys it to the entire body. At the same time, blood continually supplies the nutrients Qi needs to carry out its activities. This is known as “blood is the mother of Qi.” Because Qi is very active and can easily escape it must attach to blood or fluids in order to remain inside the body. When blood is deficient or massive blood loss occurs, Qi may lose this attachment and may scatter. This is known as “Qi collapsing following massive bleeding.”

II Relationship between Qi and Body Fluids

1 *Actions of Qi on Body Fluids*

The actions of Qi on body fluids are quite similar to those of Qi on blood.

i Promoting Fluid Production

The movement of Qi provides the generative power for the production of fluids. Body fluids derive from essential Qi of drink and food transformed by the spleen and the stomach. Their formation and distribution are closely related to the spleen, the stomach and the small intestine. If Qi of the involved *zang-fu* viscera is plentiful, body fluids will be plentiful. Conversely, they will be insufficient.

ii Powering Fluid Movement

The distribution and excretion of body fluids depend on Qi's movements of ascending, descending, exiting and entering. The metabolism and distribution of body fluids and the excretion of sweat and urine all depend upon the coordinated actions of the lung, the spleen, the kidney and other organs. If Qi moves so do body fluids. If the ascending, descending, entering or exiting of Qi is impeded then the distribution or excretion of fluids is also disturbed. This may lead to water retention, Phlegm accumulation, or Dampness obstruction that result from the stagnation of water.

iii Stabilizing Fluid Movement

Qi regulates and controls the movement and excretion of fluids, and prevents their excessive loss. For example, defensive Qi controls the opening and closing of pores and helps to prevent damage to body fluids from excessive sweating. Kidney-Qi causes the fluid stored in the bladder to be transformed by metabolism into urine, and its discharge.

Deficiency of Qi can lead to spontaneous sweating. Deficiency of kidney-Qi can lead to frequent urination, polyuria, enuresis and incontinence of urine.

2 Action of Body Fluids on Qi

Like blood, body fluids are a carrier for Qi, and Qi must be attached to fluid (or blood) to act. If body fluids are depleted – for example, by diaphoresis, polyuria, vomiting or diarrhea – Qi loses this attachment and may scatter. This gives rise to “Qi collapse following heavy loss of body fluid.”

III Relationship between Blood and Body Fluid

Both blood and body fluid belong to Yin, and both act to nourish and moisten. They supplement each other in physiology and affect each other in pathology.

Since they both derive from the essence of drink and food “body fluid and blood share the same source.” When infused into a blood vessel body fluid becomes a component of blood. Some components of blood may also seep out of the vessels and become part of body fluids.

Under abnormal conditions, when there is massive loss of blood body fluid enters the vessels to make up for the volume of blood. This in turn leads to insufficiency of body fluid and such symptoms as thirst, oliguria and dehydrated skin. Conversely, if there is massive loss of body fluid some components of blood can come out of the vessels, resulting in insufficiency of blood. The *Internal Classic* states: “Those who have lost much blood do not sweat. Those who have sweated profusely lack blood.” This is the practical application in clinical practice of the theory that “body fluid and blood share the same source.”

Section 5 Transformation of Qi

The theory of Qi transformation is also an important component of CM. It is reflected in every phase, from the basic theories to all aspects of clinical practice. An accurate and thorough understanding of Qi and its transformation is necessary for the mastery of the CM theoretical system and its application.

I Basic Concept of Qi Transformation

Qi transformation in philosophy refers primarily to its changes and transformation under certain conditions. In CM it applies principally to the metabolism and transformations of essence, Qi, blood and body fluid. As a matter of fact, the course of Qi transformation is the course of transformation of the materials and the functional capability in the body. The concept is a high level abstraction of the actions and transformations of Yin–Yang and of their responses to disease evils.

By the theory of the unity of Qi, when Qi is in a state of condensation it has form and is Yin. When Qi is dispersed it is formless and active, and is Yang. In CM the Yin and Yang aspects of Qi together constitute the foundation of human physiology. The normal movement and changes of Qi give rise to the regular changes from generation to growth and development, to reaping (essence) from the natural world and storing it. Qi transformation and its proper direction of movement are the physiological basis for many processes. These include the transformation of essence, the circulation of blood, the distribution of body fluid, the digestion of food, the absorption of nutrients, the excretion of waste, the moistening of tendons and bones, the moistening of skin and the resistance to external disease evils. The body’s physiological activities depend upon Qi transformation because it is their primary motive force.

In the broader sense, Qi transformation encompasses all the physiological activities as well as the movement patterns of Qi. In the narrower sense, it is the *sanjiao* harmonizing and regulating the metabolism of body fluid.

II Motive Force for Qi Transformation

1 *Kidney's Primordial Yang as Source of Motive Force*

In the human body Qi transformation reflects the courses of the mutual transformation of essence, blood and body fluids, on the one hand, and the visceral organs and tissues. CM believes that primordial Yang of the kidney is the source of the motive force for Qi transformation. The *Classic on Medical Problems* states: "The active Qi between the kidneys determines a person's life. It is the root of the twelve meridians, and is termed primordial Qi." As this quote indicates, the active Qi between the kidneys is related to genuine Qi and is also related to the Fire of the Vital Gate. According to the Ming dynasty physician, Zhang Jingyue, "the Vital Gate is the root of primordial Qi and the house of functional Water and Fire. The Yin-Qi of the five *zang* viscera needs it in order to receive nourishment; and the Yang-Qi of the five *zang* viscera needs it in order to develop." He stressed that the Vital Gate contains Yin-Qi and Yang-Qi, Water and Fire, and these two forms of Qi are the root of innate Qi and the source of postnatal acquired Qi. He thus clarified that the essence of active Qi between the kidneys is the key of vitality.

Though physicians may differ in their opinions regarding the Vital Gate there is no dispute regarding its main physiological functions. The Vital Gate's most important function is to be the root of genuine Qi. It is the source of the body's warming capacity, and it warms all the internal organs and tissues and promotes their functional activities.

The kidney is the foundation of innate constitution of the human body and the root of Yin and Yang. As the foundation of innate constitution it has two meanings. The first is that the kidney houses essence, including both innate and acquired essence; and essence is the basic substance of life. The second is that the kidney contains the functional Fire of the Vital Gate; and this Fire is the motive force behind the vital activities and material transformations of the body. The relationship between essence and the Vital Gate is characterized as follows: "Qi generates essence" and "essence is transformed into Qi." The Fire of the Vital Gate depends upon essence as the basic biological substance for all the physiological activities. Essence depends on the functional Fire of the Vital Gate as the motive force for the warming transformation and distribution of all vital nutrients. If there is no Fire of the Vital Gate the body's essence will become a mere inert substance without the capability of nurturing life.

2 *Motive Force for Qi Transformation Is in Qi Itself*

The process of Qi transformation is a natural biological process. What the theory of Qi transformation insists upon is that one Qi embodies both Yin and Yang. The myriad things in the universe are generated through the opposition and mutual support

of Yin and Yang. Thus the motive force for Qi transformation resides within Qi itself. As the *Spiritual Pivot* states: “The upper-jiao is open and permits effusion. It assimilates and diffuses the flavors of the five grains; it warms the skin, nourishes the body; and it keeps the hair moist, like the sprinkling from fog and dew. Such are the actions of Qi.”

This quote shows that Qi itself possesses two entirely different tendencies and actions: ascending versus descending, and warming–evaporating versus moistening–nourishing. The Ming dynasty physician Wang Kentang said: “The one Qi contains within itself Yin and Yang, Heat and Cold, ascending and descending, and activity and quiescence.” This clearly indicates that Yin and Yang are both contained within Qi and that the interaction between Yin-Qi and Yang-Qi is the fundamental cause of Qi transformation.

III Dynamics of Qi Transformation

The direction of movement of the various types of Qi in various physiological activities is the key for preserving normal Qi transformation. For certain physiological activities Qi needs to ascend, for others to descend. In ancient China, people often expressed these two movements in relation to “heaven” and “earth” – heaven pertains to Yang and Yang descends; earth pertains to Yin and Yin ascends. The *Plain Questions* states: “The ascent–descent of Qi is manifested in the alternation between heaven-Qi and earth-Qi.” Again: “Descent comes after ascending to the zenith, and the one that is descending pertains to heaven. Ascent comes after descending to the nadir, and the one that is ascending pertains to earth. Heaven-Qi descends and flows on earth. Earth-Qi ascends and soars in heaven. Hence the high and the low call each other; and ascent and descent cause each other, in so doing giving rise to all changes and transformations.” Again: “Clear Yang becomes heaven, turbid Yin earth. Earth-Qi ascends and becomes cloud; heaven-Qi descends and becomes rain. Rain comes from earth-Qi and cloud comes from heaven-Qi. Therefore, clear Yang exits the upper orifices and turbid Yin exits the lower orifices. Clear Yang diffuses into the interstices (of the body exterior) and turbid Yin flows into the *zang* viscera. Clear Yang invigorates the four extremities and turbid Yin returns to the *fu* viscera.” This quote uses the ascent, descent and mutual transformation of Water and Qi between heaven and earth as analogy for the metabolism and Qi transformation in the human body.

Whether Qi ascends or descends, or moves otherwise, is determined by the functional characteristics of the *zang-fu* viscera. The ascent–descent of Qi, and its entering–exiting, is a unity of opposites; but each visceral organ has a special effect on the ascent or descent of Qi. From the local point of view, it is not necessary that each physiological activity must have both ascent and descent, or entering and exiting; instead, each has its own pattern. For example, liver-Qi and spleen-Qi ascend, lung-Qi and stomach-Qi descend, heart-Yang descends, and kidney-Yin ascends. From the point of view of the totality of physiological activities of the

body, however, there must be dynamic equilibrium between ascent and descent, and between entering and exiting. Only then can normal physiological functioning be maintained. Thus, the ascending, descending, exiting and entering of Qi are an important factor in the regulation and balancing of the many physiological capabilities.

IV Main Patterns of Qi Transformation

The main patterns of Qi's transformation of the body are as follows.

1 *Influence of Spleen and Stomach on Qi Transformation*

The movement of spleen-Qi and stomach-Qi is crucial for many processes in physiological metabolism. The spleen and the stomach are at the “center” in several ways. They are at the center physiologically since they are the generative source of Qi and blood and they supply nourishment to all the visceral organs. They are at the center anatomically since they are located in the middle-*jiao*, where many physiological activities and Qi on many specific missions converge. Hence, normal spleen and stomach functions affect the direction of Qi movement, and are crucial for the proper physiological functioning of the body. The spleen and the stomach serve as the pivot for Qi transformation in the body.

In their physiological capabilities the spleen and the stomach complement each other. The spleen is a Yin *zang* organ. Its Qi ascends, and it sends the essential nutrients from drink and food upward to the lung and the heart, where they are further transformed into Qi and blood. The stomach is a Yang *fu* organ. Its Qi descends, and it sends chyme from drink and food downward to the small intestine, where it is a source of body fluids, and it maintains normal digestion. Thus the ascent–descent of spleen-Qi and stomach-Qi is crucial in the production of Qi and blood and for the harmonious crossing of Qi in the middle-*jiao*. As the *Plain Questions* states: “Drinks enter the stomach. They are churned and their essential Qi is extracted. Essential Qi is then carried to the spleen and further distributed by the spleen-Qi. It goes up to the lung, where it regulates the water passages, and goes down to the bladder. In this way, water-essence is distributed throughout the body and the meridians.”

In pathology, if spleen-Qi fails to ascend, the pure essences cannot be transported upward to the lung and the heart to generate Qi and blood. Abdominal distention and diarrhea will result. If the diarrhea persists both Qi and blood may become deficient. When spleen-Qi fails to ascend it becomes trapped below, and this may cause ptosis or prolapse of such organs as the stomach, the liver, the kidney, the uterus, the vagina and the rectum. If stomach-Qi fails to descend, chyme cannot be delivered to the intestines. When stomach-Qi fails to descend, it may also rise abnormally, and this may cause nausea, hiccup, eructation and vomiting. As the *Plain Questions* states: “If clear Qi is trapped below there will be diarrhea. If turbid Qi rises abnormally there will be abdominal distention.”

2 *Influence of Lung and Liver on Qi Transformation*

In CM there is a saying: “Liver-Qi ascends on the left, and lung-Qi descends on the right.” “Left” and “right” are not used anatomically, however, but in the context of the theory of the Five Elements – Wood (liver) on the left and Metal (lung) on the right. The liver is in the lower-*jiao* and its Qi ascends and extends. The lung is in the upper-*jiao* and its Qi purifies and descends. The liver and the lung acting together ensure the smooth and balanced flow of Qi between the upper and lower *jiao* and among the *zang-fu* viscera. As the Qing dynasty medical expert Ye Tianshi said: “The human body corresponds with the natural world. The liver is on the left and its Qi rises; the lung is on the right and its Qi descends. When their ascent and descent are appropriate Qi moves evenly and smoothly. . . . The liver sends its Qi upward to the head and the upper orifices; the lung sends its Qi downward to the internal organs and sinews. When the two cooperate both Qi and blood flow smoothly and both organs (lung and liver) are harmonious.”

In pathology, failure of liver-Qi to ascend and spread is the main cause of its stagnation. Stagnation of liver-Qi can be expressed in many areas of the body, such as the chest, the epigastrium, the abdomen, the head, the throat and others. For example, when liver-Qi attacks the stomach there may be such symptoms as gastric pain, nausea and vomiting. When liver-Qi attacks the spleen there may be such symptoms as abdominal distention and diarrhea. Abnormal rise of liver-Qi can interfere with the lung’s depuration function, giving rise to coughing and labored breathing. The depuration action of the lung can induce Qi and fluids to move down to the kidney and bladder. If lung-Qi does not descend but becomes trapped in the chest there may be coughing and labored breathing. If lung-Qi cannot convey fluids downward there may be retention of urine and edema in the face.

3 *Influence of Heart and Kidney on Qi Transformation*

The heart is located in the upper-*jiao*; it houses the mind and its nature pertains to the Fire Element. The kidney is located in the lower-*jiao*; it stores essence and its nature pertains to the Water Element. The polarity of the heart and the kidney is the fundamental polarity between Fire and Water. Physiologically, heart-Fire descends into the kidney and, together with kidney-Yang, warms kidney-Water to prevent it becoming cold. Kidney-Water rises to the heart and, together with heart-Yin, moistens heart-Fire to prevent it from hyperactivity. The relationship between the descent of heart-Fire and the ascent of kidney-water must maintain the same balance as that seen between Water and Fire, between Yin and Yang, and between above and below. In CM this is known as “the harmony between the heart and the kidney” or “mutual support of Water and Fire.”

What is the mechanism underlying the balanced relationship between the heart and the kidney? The heart pertains to Fire but there is Water within Fire. The kidney pertains to Water but there is Fire within Water. When Water fails to ascend, it is due

to deficient kidney-Yang being unable to raise Water. When Fire fails to descend, it is due to deficient heart-Yin being unable to lower Fire. Consequently, there appears “disharmony between the heart and the kidney,” or “discordance between Water and Fire.” The development of disharmony between the heart and the kidney is usually due to kidney-Yin not being able to augment heart-Yin. If heart-Yin is unable to restrain heart-Yang then heart-Fire may blaze, causing insomnia, agitation and impatience.

The harmonious interaction between the heart and the kidney is pivotal to Qi’s ascent and descent, since the heart and the kidney directly affect the actions of Qi in other *zang* organs. On the one hand, the kidney and liver share a common source. If kidney-Yin cannot nourish liver-Yin liver-Yang will rise and become hyperactive, giving rise to headache, impatience and irascibility. On the other hand, the heart and the lung are both located in the upper-*jiao*. Deficiency of heart-Qi can impair the lung’s functions of dispersion and depuration and cause lung-Qi to become stagnant in the chest. This can give rise to tightness in the chest, coughing and labored breathing. The normal functioning of the spleen and the stomach is also dependent upon the balance between ascent and descent of heart-Qi and kidney-Qi. The heart and the kidney provide Fire and Water, which constitute the foundation for the stomach’s ability to receive and absorb and for the spleen’s ability to transform and transport the essence of drink and food.

4 Transformation of Sanjiao-Qi

The sanjiao is one of the *fu* viscera; at the same time it encompasses all the internal organs (see Volume 1, Part I, Chapter 3, [Section 3, Subsection I](#), Sub-subsection 6). Its basic function is to ensure that all passages remain open, so that Qi can flow without impedance, water metabolism can proceed smoothly and wastes can be excreted properly. The sanjiao can facilitate the flow of genuine Qi, thereby providing the motive force for Qi throughout the body and for all the processes of metabolism. Hence, the *Classic on Medical Problems* states: “The sanjiao is the ambassador of genuine Qi. It controls the circulation of the three kinds of Qi and distributes them to the five *zang* and the six *fu* viscera.”

The sanjiao is the highway for the circulation of water-fluids. The *Plain Questions* states: “The sanjiao is the official in charge of dredging. From its action the waterways are cleared.” This explains that its main function is to enable the entire process of Qi-transformation of the body’s fluids and to ensure free passage through the waterways. If this function is impaired, Qi stagnates and so does water, resulting in edema and ascites. Every part of the sanjiao has its own functions, particularly concerning Qi movement.

In summary, the sanjiao controls the correct movement of every type of Qi and in this way ensures its proper actions. As Hua Tuo points out in the *Classic of the Secret Transmission*: “If the sanjiao is patent then all pathways are patent in the interior, in the exterior, on the left, on the right, above and below. In the task of irri-

gating the entire body, harmonizing the interior, regulating the exterior, nourishing the left and the right, and dispersing and conducting the upper and the lower, there is nothing more important than this.”

Guidance for Study

I Aim of Study

To understand and master the basic substances of the body’s vital activities and their actions, as well as the principles and patterns of functional activities and metabolism.

II Objectives of Study

After completing this chapter the learners will

1. know the basic concept, the formation, the circulation, the actions and the classification of Qi;
2. understand the actions of genuine Qi, thoracic Qi, nutritive Qi and defensive Qi;
3. be familiar with the basic concepts of the formation, the circulation and the functions of blood;
4. know the concept, the formation, the distribution and the excretion of body fluids;
5. be familiar with the relationships among Qi, blood and body fluid;
6. be familiar with the basic concept, the mechanism and the movement patterns of Qi transformation.

III Exercises for Review

1. What is Qi? What does its formation involve? What are its main actions?
2. Describe the formation, the circulation and the actions of genuine Qi, thoracic Qi, nutritive Qi and defensive Qi.
3. Describe the similarities and differences between nutritive Qi and defensive Qi with regard to their formation, circulation and actions?
4. How is blood generated? And what are its functions?
5. What are body fluids? Which internal organs are involved in their formation, distribution and excretion?
6. What is the relationship between Qi and blood in physiology and in pathology? What is the relationship between Qi and body fluids in physiology and in pathology?

7. What important roles do the spleen and the stomach play in the process of formation of essence, Qi, blood and body fluids?
8. What does Qi transformation mean? How does one understand the motive force of Qi transformation of the human body?
9. How are the patterns of Qi transformation mainly manifested?
10. In what way are the spleen and the stomach the pivot of the ascent and descent of Qi?
11. In what way is the interaction between the heart and the kidney the root of the ascent and descent of Qi?

Chapter 5

Etiology in Chinese Medicine

The human body is an organic whole. At the same time there is an intimate relationship between the human body and its environment. This relationship is one of dynamic balance of opposition in unity between the internal environment of the body and its external environment. It is by maintenance of this dynamic balance that the body's vital activities are assured. Should this dynamic balance be disturbed, for any reason, and the body unable to restore it spontaneously, illness can result. The factors that lead to such disturbances are the causes of illnesses.

There are many causes of illness in CM. Examples include unusual climatic conditions, contagious pestilence, inappropriate diet, fatigue or exhaustion, passion, traumatic injury, and injury by animals and insects. In order to comprehend the nature and pathogenic characteristics of these causes ancient physicians made a number of attempts to classify them. The *Internal Classic* was the first to classify causes of illness by Yin–Yang. Thus, the *Plain Question* states: “(Disease-causing or pathogenic) Evils are born of either Yin or Yang. Those born of Yang derive from wind, rain, cold or heat; those born of Yin derive from inappropriate drink and food or improper living accommodations. Joy and rage are also Yin or Yang.” The Han dynasty physician Zhang Zhongjing pointed out, in the *Essentials from the Golden Chest*, that there were three mechanisms for illness to develop. “The thousand illnesses can all be subsumed in three groups. The first group comprises interior illnesses caused by external evils attacking the meridians and invading the *zang-fu* viscera. The second group comprises exterior illnesses caused by blockage of meridians, hence blood stasis, in the four limbs and the nine orifices. The third group comprises injuries caused by intemperate sexual activity, and wounds from weapons, animals and insects. All causes are accounted for by this classification.” The Song dynasty physician Chen Wuzhe advocated the Theory of Three Causes; namely, external causes (invasion by the climatic pathogenic evils), internal causes (injury by the passions), and causes that are neither external nor internal (inappropriate diet, exhaustion, trauma, animal and insects). These classificatory attempts by the ancients to combine pathogenic factors and the courses of illnesses are highly significant in clinical diagnostics.

In CM there is no illness that does not have a cause. Every illness reflects the body's response to its causative factor and its actions. In the course of any illness cause and effect interact, so that what may be an effect at one phase may in another

be a cause. Phlegm accumulation and blood stasis, for example, are effects of the dysfunction of Qi-blood of the *zang-fu* viscera, yet they can induce certain pathological changes.

In addition to understanding the nature and properties of the causes of illness, the study of etiology is mainly the attempt to determine the natural course of illness on the basis of clinical manifestations. This approach is known in CM as “seeking the cause through syndrome analysis.” Thus, the study of etiology in CM attends not only to the nature and pathogenic characteristics of the causes of illness, but also the clinical manifestations they induce. In this way it provides the basis and guide for treatment and herbal prescription.

Section 1 External Causes of Illness

The external causes of illness are factors that originate from the natural world and that invade the body mainly by means of the exterior of the body, the mouth and the nose. The external causes include the climatic pathogenic evils and the pestilential pathogenic evils.

I Climatic Pathogenic Evils

1 Introduction

There are six climatic pathogenic evils. They are Wind, Cold, Heat, Dampness, Dryness, and Fire. Under normal conditions they are known as the “six Qi” and are six different kinds of climatic conditions of the environment. These six Qi are necessary for all things to grow, and as such are quite harmless to the human body. However, when the weather changes in abnormal ways and when the body’s genuine Qi (primordial Qi) is insufficient, with reduction in the body’s ability to resist disease, then these six Qi can turn into the six evils. Weather changes may be abnormal when they are excessive or deficient; or they may occur out of season (such as exceptionally cold spring or hot autumn); or they may be very abrupt (such as a sudden heat wave or a sudden cold spell).

The characteristics of these six climatic pathogenic evils can be described as follows.

1. **Exogenous Contraction.** In general, when the six pathogenic evils cause disease they do so by attacking the exterior of the body, or by invading through the mouth or nose. For this reason, they are also known as “the six external evils.”
2. **Season Dependence.** The illnesses caused by these climatic pathogenic evils are correlated with the seasons. For example, Wind illnesses are particularly common in spring, Heat illnesses in summer, Dampness illnesses in mid-summer, Dryness illnesses in late autumn, and Cold illnesses in winter.

3. **Locale Dependence.** The propensity of the six pathogenic evils to cause illness is intimately related to the locale and environment of the person. For example, Cold or Dryness illnesses are common in the northwestern highlands. Dampness or Heat illnesses are common along the southeastern seaboard. People who live in damp areas frequently contract Dampness illnesses. People who work in very warm areas frequently contract Dryness-Heat or Fire illnesses. (Note that this discussion is specific to China, though applicable to other regions that are on the eastern seaboard of continents in the northern temperate zone.)
4. **Concurrent Attack.** Each of the six pathogenic evils can assail the body individually, but in most situations two or three attack the body concurrently. For example, the common cold is due to Wind and Cold; diarrhea is often due to Dampness and Heat; and rheumatism is often due to Wind, Cold and Dampness.
5. **Changeability.** During the course of pathogenic caused by these evils, not only can the evils affect one another, but they can also under certain conditions transform into one another. For example, when the Cold evil enters the interior of the body it can transform into Heat; and prolonged Dampness-Heat can transform into Dryness and injure Yin.

In modern clinical practice the external pathogenic evils encompass not only climatic factors but also biological (bacteria, viruses), physical and chemical factors. Thus using the six evils to capture all exogenous pathogenic evils and to study the course and progression of diseases through the interaction of causes and responses may not be very detailed; but it is a relatively correct approach.

2 *Nature and Pathogenic Characteristics of Climatic Pathogenic Evils*

i Wind

Wind is the dominant climatic factor in spring, but is present in all four seasons. Hence, although Wind-induced illnesses are most common in spring they can be seen in other seasons as well. In CM the Wind evil is a very important cause of illnesses due to exogenous factors.

The nature and pathogenic characteristics of Wind are as follows (see [Fig. 5.1](#)).

1. Wind is a Yang evil. Its nature is to open and permeate, and it has great ability to invade the Yang sites in the body. Wind evil is swift and does not rest. Its characteristics are to rise, to permeate and to move outward; hence it is a Yang evil. The opening and permeating ability of Wind means that it can easily penetrate the skin and enter the interstices. It often attacks the head, the Yang meridians, and the superficies; and it often induces such symptoms as headache, sweating and aversion to wind.
2. Wind is mobile and changeable. Wind being mobile means that when causing disease it can move quickly from site to site without being tied to any one.

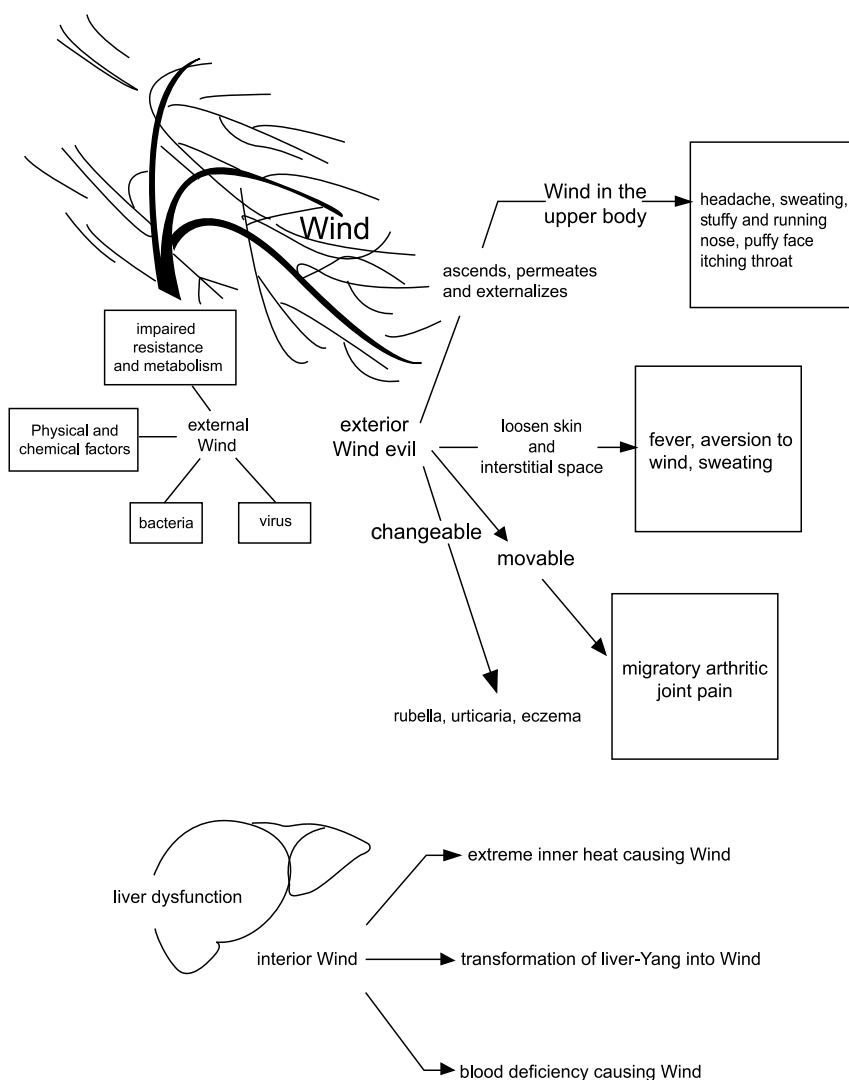


Fig. 5.1 Wind evil

For example, in rheumatic and rheumatoid arthritis induced by Wind, Cold and Dampness, migratory pain of the joints is a symptom of Wind; because of this the condition is often called “migratory rheumatism” or “Wind rheumatism.” Wind being changeable means that diseases it induces are fast changing and unpredictable. For example, Wind-induced urticaria (hives) is characterized by wheals that are itchy and evanescent and that can appear unpredictably in different areas.

3. “Wind is the chief of all illnesses.” (*Plain Questions*) It is the most important of the climatic pathogenic evils, since the other climatic pathogenic evils all invade the body with its help, as in illnesses caused by Wind-Cold, or Wind-Heat,

or Wind-Dampness. Thus, Wind is often the vanguard for the other external pathogenic evils. Indeed, ancient physicians even used Wind as the general name for external causes of illness.

ii Cold

Cold is the main climatic pathogenic factor in winter. In the cold temperature of winter, or when the temperature abruptly drops, measures for preserving body warmth may be insufficient and people are often susceptible to the Cold evil.

There are two types of Cold illnesses: exogenous and endogenous Cold illnesses. Exogenous Cold illnesses are those caused by the Cold evil attacking from the outside. They can be further grouped into “Cold injury,” due to Cold attacking the exterior of the body and being confined there by defensive Yang-Qi, and “Cold invasion,” due to Cold directly attacking the interior and damaging the *zang-fu* viscera. For endogenous Cold diseases see [Section 3, Subsection III, Sub-subsection 2](#).

The nature and pathogenic characteristics of Cold are as follows (see [Fig. 5.2](#)).

1. Cold is a Yin evil; it is the expression of abundant Yin. Hence, Cold easily injures Yang-Qi in the body. When Yang-Qi is injured it loses its normal warming action and Cold illnesses due to Yang deficiency and Yin abundance may develop. If external Cold attacks the superficies and defensive Yang is checked then there is cold-aversion. If external Cold invades the spleen and the stomach causing injury then there are coldness and pain in the abdomen, vomiting and diarrhea.
2. The nature of Cold is to gel and stagnate. Once Yin-Cold evil becomes strong it can damage Yang-Qi, and deficiency of Yang-Qi can cause stasis of Qi and blood in the meridians. Such impedance causes pain; hence in most diseases of Cold there is the symptom of pain. It is as the *Plain Question* states: “Pain is caused by Cold-Qi; hence where is Cold there is pain.” If the Cold evil enters the interior directly there will be cold pain in the abdomen, even colicky pain.
3. It is the nature of Cold to contract. When it attacks the body Cold can restrain Qi, so that the interstitial spaces, the meridians, their collateral vessels, and the sinews all contract or go into spasm. When Cold attacks the superficies the pores and interstitial spaces become closed and defensive Yang is unable to spread. There will then be cold-aversion and fever without sweating. When Cold invades the meridians, Qi and blood will gel and the blood vessels will become constricted, and there will be headache, generalized body aches and a tight pulse. If Cold enters the meridians and the joints they go into spasm and contract; then the limbs become contracted and unable to straighten or cold and numb.

iii Summer Heat

Illnesses of Summer Heat are prominently seasonal, occurring mostly between summer solstice and autumn equinox. The *Plain Questions* states: “Before the summer

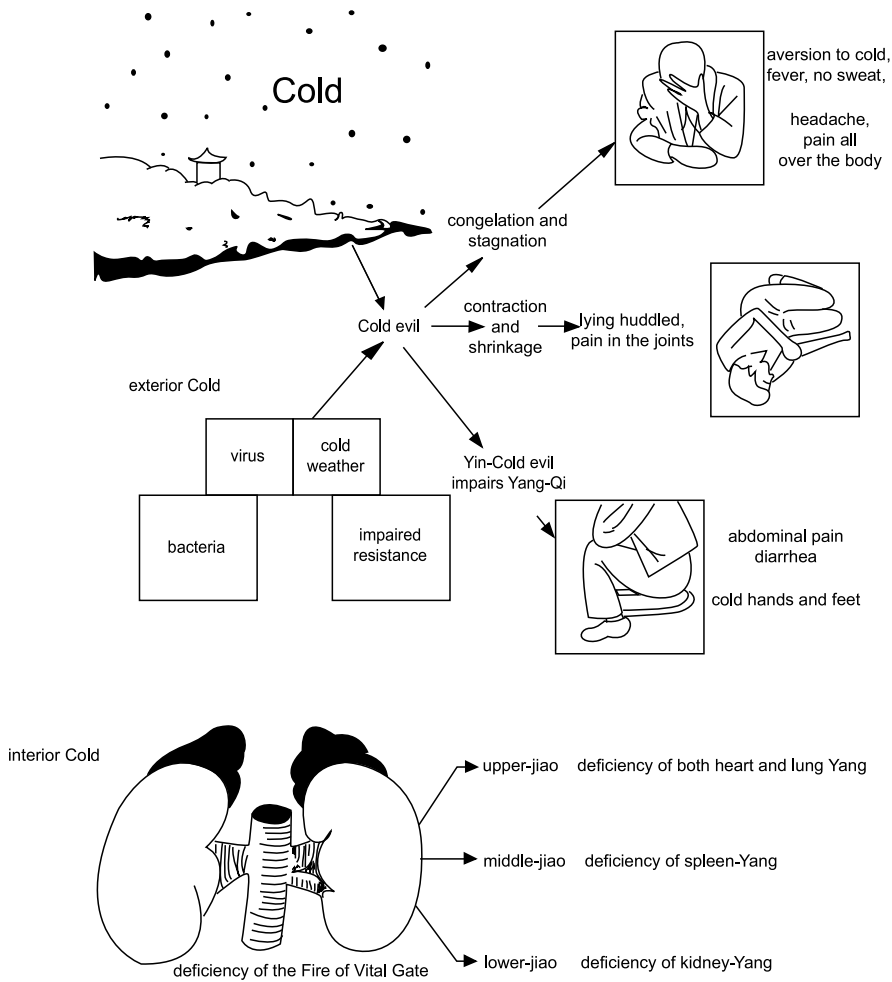


Fig. 5.2 Cold evil

solstice it is a warming disease. After the summer solstice it is a Summer Heat disease.” Unlike the other climatic pathogenic evils Summer Heat is purely exogenous; there is no endogenous summer Heat.

The nature and pathogenic characteristics of Summer Heat are as follows (see Fig. 5.3).

1. Summer Heat is a Yang evil. Its nature is very hot. Summer Heat derives from the transformation of the severe Heat summertime. When attacked by Summer Heat patients uniformly show serious Yang-Heat symptoms, such as high fever, agitation, a flushed face and a pulse that is surging and large.
2. The nature of Summer Heat is to ascend and disperse, and it consumes Qi and body fluids. When it invades the human body it tends to enter the Qi Level of

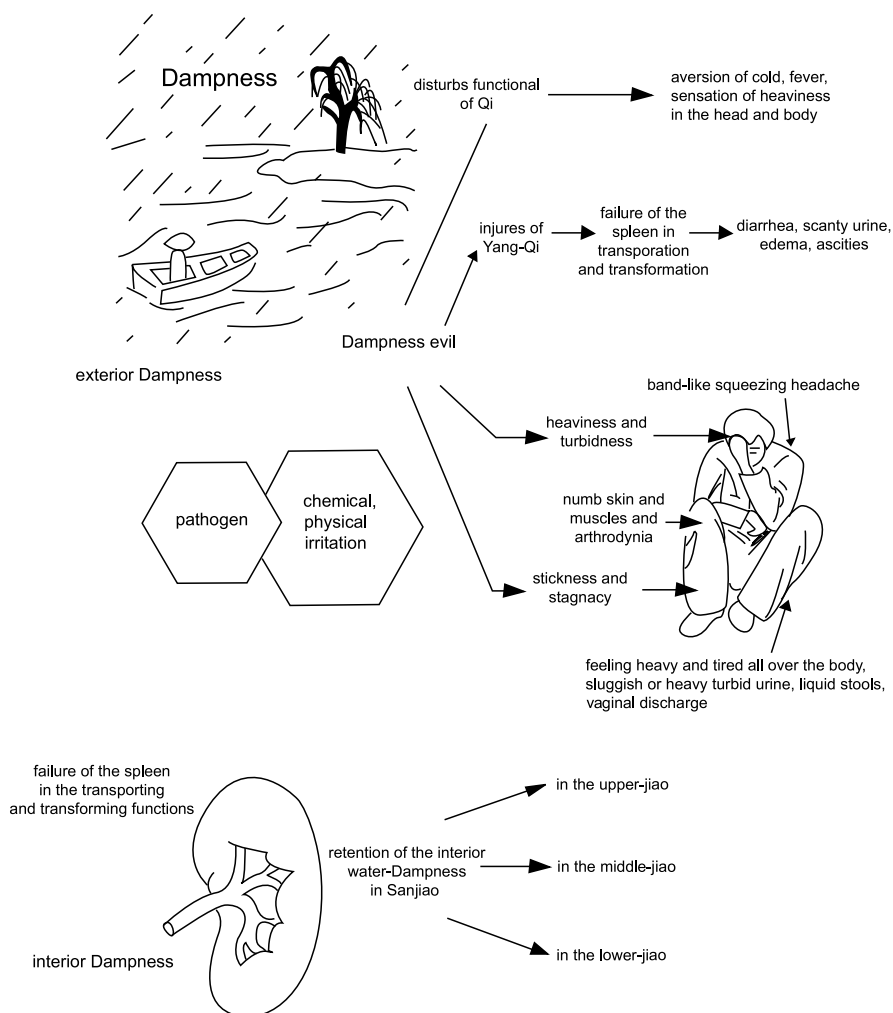


Fig. 5.4 Dampness evil

The nature and pathogenic characteristics of Dampness are as follows (see Fig. 5.4).

1. Dampness is a Yin evil, and tends to obstruct Qi movement and consume Yang-Qi. Dampness is heavy and turbid, and its nature resembles that of water. When it invades the body it tends to settle in the *zang-fu* viscera and their meridians, where it readily impedes the movement of Qi. This inhibits the free ascent and descent of Qi and blocks the meridians, producing such symptoms as chest tightness, gastric distention, scant urine with dysuria, and difficulty with defecation. Because Dampness is a Yin evil, when it invades the body it readily injures Yang-Qi. Exogenous Dampness often accumulates in the body and the spleen

tends to be the first organ it damages, so that spleen-Yang cannot be aroused and its transportation and transformation functions ineffective. The stagnated Dampness accumulates and can lead to diarrhea, oliguria, edema and ascites.

2. The Dampness evil is heavy and turbid. “Heavy” means that a patient with an exogenous Dampness illness often has a headache that is like the head being bound tightly, heaviness and tiredness in the entire body and aches and heaviness in the limbs. “Turbid” generally means that the secretions are not clear. When Dampness causes illness there may be many symptoms of turbidity and contamination, such as a dirty-looking face, cloudy discharge from the eyes, diarrhea with feces containing mucus or bloody pus, cloudy urine, profuse vaginal discharge in women, and weeping eczema.
3. Dampness is glutinous and viscous. These properties are manifested in two ways. First, the fluids of secretions and excreta are viscous. Second, illnesses caused by the Dampness evil tend to persist and be difficult to eradicate, and they often recur. Examples include rheumatism and eczema.

Dampness tends to move downward and readily attack the Yin sites of the body. It belongs to the Water Element, and the Water Element tends to move downward. Thus, illnesses caused by Dampness tend to cause symptoms mainly affecting the lower parts of the body. For example, edema is generally more conspicuous in the lower limbs. Also, cloudy urine, vaginal discharge and mucoid diarrhea are mostly due to the descent of the Dampness evil.

v Dryness

1. The nature of Dryness is to dry and pucker. It readily damages body fluids and can cause deficiency of Yin and fluids, manifested by a dry mouth and nose, a dry throat, thirst, dry and rough or chapped skin, malnourished hair, scanty urine and constipation. If Dryness attacks the exterior accompanied by Wind, Dampness or Heat, there may be poor circulation or a variety of skin diseases (see [Fig. 5.5](#)).
2. Dryness easily injures the lung. The lung is the “delicate organ” and likes being moist and dislikes being dry. When Dryness attacks the human body it mostly enters by the mouth and nose, and can readily damage lung-fluids and affect the lung’s dispersion and depuration functions. Such symptoms as a dry cough with little sputum, or thick viscous sputum that is difficult to expectorate, or sputum with streaks of blood, and labored breathing with chest pain.

vi Fire

Fire is transformed from excessive Yang-Qi. It can readily intermix with Summer Heat. However, though they are similar there is a difference: Summer Heat is gradual whereas Fire is an extreme form of Heat.

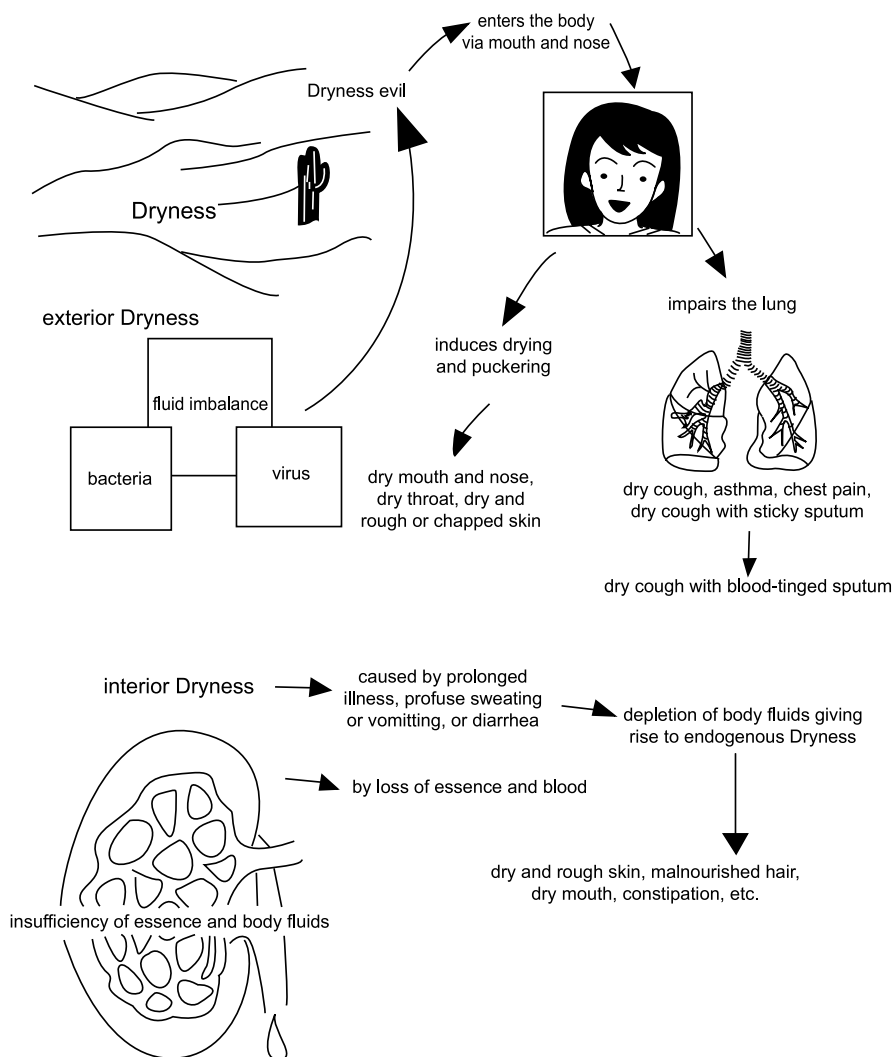


Fig. 5.5 Dryness evil

Illnesses of Fire can also be exogenous or endogenous. An illness of exogenous Fire generally results from direct attack by warmth or Summer Heat. An illness of endogenous Fire generally results from disharmony of Yin, Yang, Qi and blood of the visceral organs with exuberant Yang-Qi and deficient of Yin-Qi. Furthermore, when the passions become extreme they also can, under certain conditions, produce Fire – hence the sayings, “the five Qi transforming into Fire” and “the five passions transforming into Fire.”

The nature and pathogenic characteristics of Fire are as follows (see Fig. 5.6).

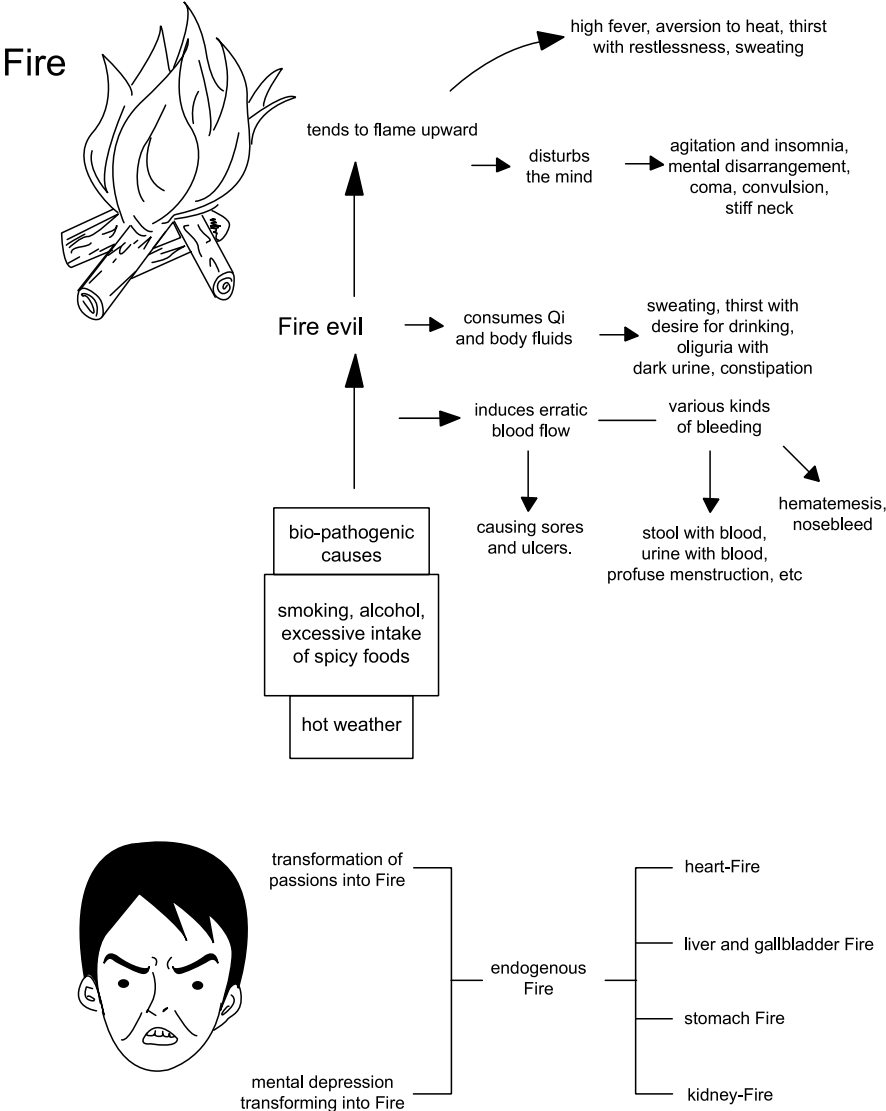


Fig. 5.6 Fire evil

Fire is a Yang evil, and its nature is to burn and flame up. Because Fire burns, when it causes illnesses mostly there are high fever, aversion to heat, thirst, restlessness, sweating, and a surging and rapid pulse. Because it flames up, most clinical symptoms involve the upper body, such as sore throat and inflamed gums. Since the heart is classified under the Fire Element (see Volume 1, Part I Chapter 1, [Section 2, Subsection III](#)), the Fire evil can readily (though indirectly) disturb the

mind, producing such symptoms as agitation and insomnia, or irascibility and erratic behavior, or delirium and incoherent speech.

Fire damages body fluids effectively. It easily forces fluids to the outside and exhausts Yin-fluids. Hence, when the Fire evil causes illness there often are such symptoms as thirst with desire for drink, dry throat and parched tongue, scant dark red urine and constipation, in addition to fever.

Fire readily induces Wind and stirs up blood, known in CM as “extreme Heat generating Wind.” When the Fire evil invades the human body it often burns the liver meridian and consumes its Yin-fluids. This causes the sinews to lose their nourishment and moisture and induces the internal movement of liver-Wind. The typical symptoms are high fever, delirium with incoherent speech, convulsion with rolling up of the eyes, and opisthotonos. The Fire evil also stimulates blood to move rapidly, scorching the vessels and inducing frenetic blood movement. As a result, hematemesis, epistaxis, hematochezia, hematuria, skin purpura, and excessive menses or metrorrhagia may occur.

Fire also easily causes sores and ulcers. When the Fire evil reaches the Blood Level of the warm diseases (see Volume 1, Part II, Chapter 9, Section 5, Subsection IV) it can force blood to stagnate in a region, causing necrosis then ulceration. Clinically, inflamed swellings and ulcers are all attributable to Yang and to Fire.

II Pestilential Pathogenic Evils

The pestilential pathogenic evils are a group of highly contagious causes of diseases. As recorded in the CM literature, it is variously called pestilence, perverse Qi, strange Qi and toxic Qi.

Diseases caused by these pestilential evils characteristically begin suddenly, are severe, have similar symptoms and courses of progression, and are highly contagious. They also tend to develop into epidemics. The *Plain Question* states: “When the five types of pestilence rage everyone may be attacked through spreading from person to person. Regardless of age, adult or child, all patients exhibit similar symptoms.”

Such diseases may occur sporadically or epidemically. Examples include mumps, fulminant dysentery, diphtheria, scarlet fever, smallpox, and cholera. This group of diseases includes several modern epidemic diseases and severe infectious diseases.

The causes of these diseases are various types of pestilential Qi, but there are several other involved factors. In addition to the relative strength or weakness of genuine Qi in the population, the following are also important.

Climatic factors, such as unusual variations in weather, prolonged droughts, extreme heat, dense fog and noxious fumes, can all foster the growth and transmission of pestilential Qi and promote the development of epidemics.

Inadequate environment, poor sanitation (polluted air or water) or contaminated foods also conduce to the development and progression of epidemics.

Preventive and control measures, such as quarantine, are effective measures for preventing the development or spread of epidemics. If these measures are not implemented in time, epidemics may arise and spread.

Social factors, such as war, societal turmoil, state poverty or backwardness, and unsatisfactory working environment can all contribute to the rise or spread of epidemics (see Fig. 5.7).

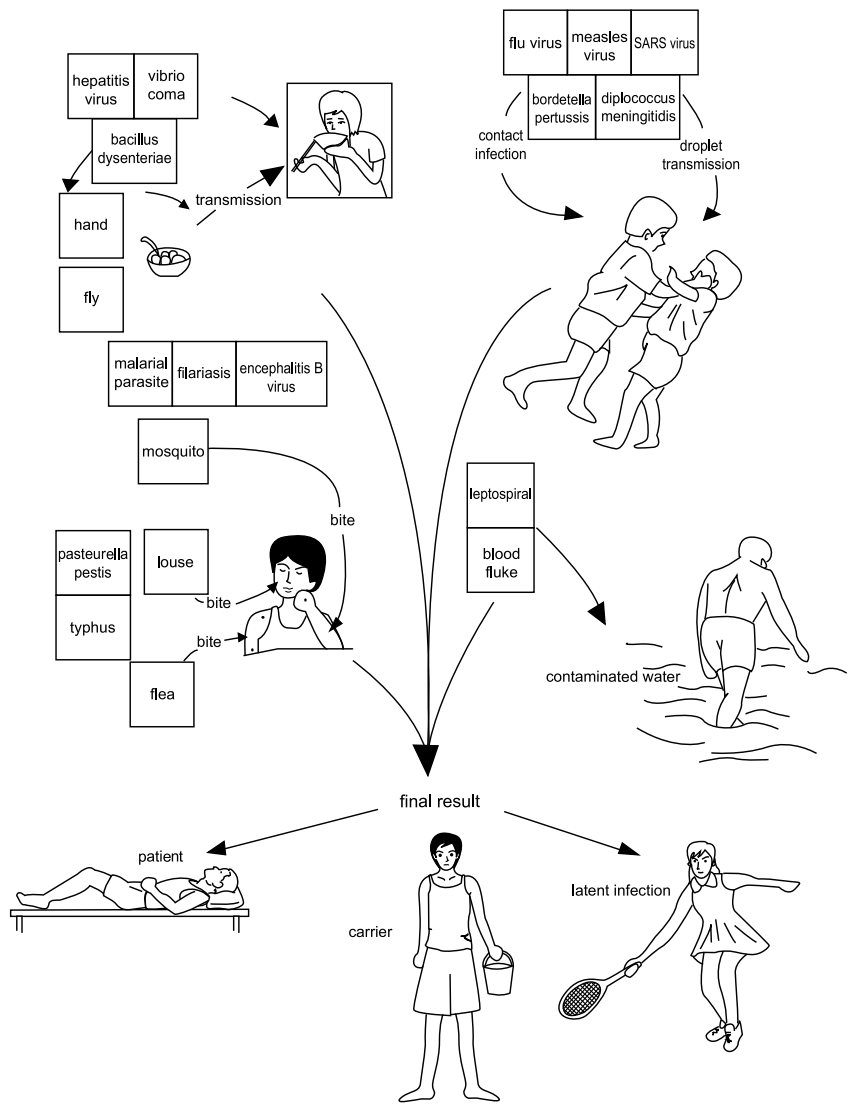


Fig. 5.7 Pestilential evils

Section 2 Internal Causes of Illness

The internal causes of illness are factors that directly disrupt Qi and blood of the *zang-fu* viscera. This group comprises the seven passions, inappropriate diet, and imbalance between work and rest.

I Passions as Causes of Illness

The seven passions are joy, rage, grief, brooding, anxiety, fear and fright. These are extremes of the emotions that are the mind's responses to the environment. In normal circumstances, emotions do not cause disease. It is only when they become passions – because of sudden appearance, or extreme intensity, or prolonged duration – that they exceed the body's normal range of mental activities. When this happens, Qi is disturbed and the balance between Yin and Yang, and between Qi and blood, of the *zang-fu* viscera is lost; and illness may ensue.

1 Relationship Between Passions and Qi-Blood of Zang-Fu Viscera

In humans the emotions are intimately related to the *zang-fu* viscera, and the functions of these viscera require the warming and activating actions of Qi and nourishment from blood. The *Plain Questions* states: “The human has five *zang* viscera, which engender five kinds of essential Qi and produce the passions of joy, rage, brooding, grief, and fright.” From this quote it is clear that emotional activities are dependent upon the visceral organs' essential Qi. The *Plain Questions* also states that the heart's passion is joy, the liver's is rage, the spleen's is brooding, the lung's is grief, and the kidney's is fear. These five are sometimes collectively known as “the five passions.”

The different passions have different effects on the different *zang* organs. Conversely, the changes in the Qi and blood of the *zang-fu* organs also influence the passions. Thus the *Plain Questions* states: “Superabundance of blood generates rage, whereas insufficiency of blood generates fear.” The *Spirit Pivot* states: “Deficiency of liver-Qi generates fear, whereas excess of liver-Qi generates rage. Deficiency of heart-Qi generates grief, whereas excess of heart-Qi generates sustained laughter.”

2 *Characteristics of Passions*

i *Direct Injury of Zang–Fu Viscera*

The *Plain Questions* states: “Rage impairs the liver”; “(Excessive) Joy impairs the heart”; “Brooding impairs the spleen”; “Grief impairs the lung”; and “(Excessive) Fear impairs the kidney.” However, in clinical practice, the responses can be more variable, since the human body is an organic whole. For example, bottled up rage can impair the liver, so that liver-Qi moves abnormally. It often also impairs the spleen and the stomach, leading to disharmony between liver and spleen or between liver and stomach.

At the same time the visceral organs’ Qi and blood provide the material basis for emotional activities. The heart governs blood and houses the spirit; the liver stores blood and governs conduction and facilitation; and the spleen governs transportation and transformation and is the source of Qi and blood. Therefore, illnesses caused by emotional factors usually relate to disharmony between the Qi and blood of the heart, the liver and the spleen. For example, excessive joy, fright and brooding all can impair the heart and induce unrest of the heart-spirit. This in turn can lead to such symptoms as palpitation of the heart, insomnia, forgetfulness, and even derangement of the mind (see [Fig. 5.8](#)).

ii *Effects on the Activities of Qi of Zang–Fu Viscera*

The passions cause injury to the internal organs principally by affecting their respective Qi mechanisms and causing disturbances in Qi and blood movement and actions.

“Rage causes Qi to rush up.” Rage can impel liver-Qi to move upward abnormally. Blood follows Qi and rises abnormally as well. Clinically, we see such symptoms as flushed face and red eyes, or hematemesis, or even syncope.

“(Excessive) Joy causes Qi to slacken.” Under normal conditions appropriate joy relaxes mental tension, frees the movement of nutritive and defensive Qi, and produces a happy and relaxing mood for the person. Excessive joy, however, induces slackening of heart-Qi and insecurity of the heart-spirit, leading to such symptoms as inability to concentrate and absent-mindedness. In severe cases there may be delirium or mania.

“Grief causes Qi to disperse.” Uncontrolled grief can cause the dispersion or constraint of lung-Qi, damaging it. This can lead to depression of the mind, shortness of breath, a weak voice, fatigue and weakness, and lassitude of spirit.

“(Excessive) Fear causes Qi to sink.” Clinically there may be incontinence of urine and feces, spontaneous seminal emission or even syncope.

“Fright causes the derangement of Qi.” This means that sudden fright causes the heart to lose its support, the spirit to lose its house, and thought to lose its abode. This is manifested clinically as palpitation of the heart and panic.

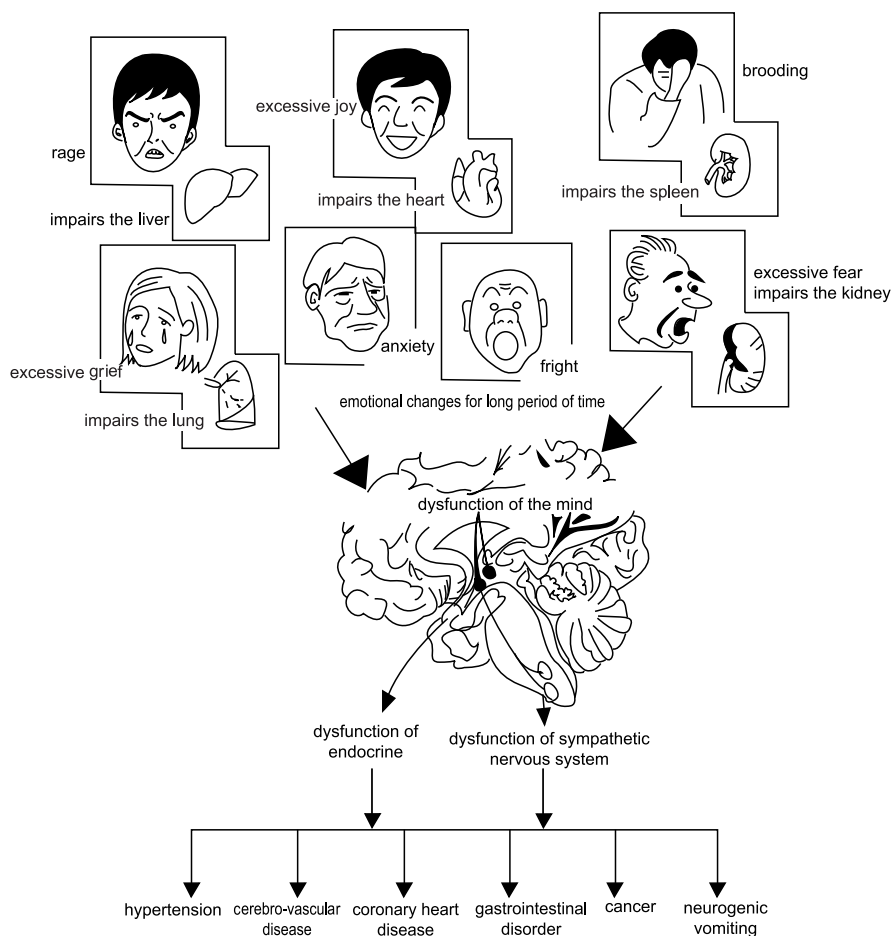


Fig. 5.8 Passions as causes of illness

“Brooding causes Qi to bind.” Excessive pensiveness or brooding can injure both the heart-spirit and spleen-Qi, and constrain Qi. It wears down Yin and blood. Loss of nourishment for the heart-spirit may lead to palpitation of the heart, forgetfulness, insomnia and excessive dreaming. Stagnation of Qi can lead to dysfunction of transportation and transformation by the spleen and the reception and decomposition of foods by the stomach. Food retention, abdominal distention and diarrhea may result.

iii Effect on the Courses of Illnesses

From clinical observation, in the course of many diseases wide fluctuations in emotion often aggravate the patients’ condition or cause it to deteriorate rapidly. For

example, in a patient with a history of high blood pressure sudden rage can induce liver-Yang to become hyperactive. This in turn can cause the blood pressure to rise precipitously, leading to dizziness, sudden fainting, or hemiplegia with deviation of the eyes and twisting of the mouth. Heart illness is also often aggravated by the passions.

II Diet, Maladjustment of Work and Rest

1 *Impairment due to Improper Diet*

Food and drink are the source of nutrients that are indispensable substances for maintaining the vital activities of the human body. An improper, unclean or unbalanced diet often causes illnesses. Since food and drink are digested and absorbed by the spleen and the stomach, an improper food mainly impairs the spleen and the stomach, leading to dysfunction of the ascent and descent of spleen and stomach Qi. It can also lead to the accumulation of Dampness, the formation of Phlegm, the generation of Heat, or transformation into other illnesses.

i **Unregulated Intake**

The amount of food and drink should be appropriate, as excessive or inadequate food and drink may cause disease. If intake is insufficient the source of generation of Qi and blood is reduced and they lack sufficient nourishment. Over a period of time this may result in deficiency of Qi and blood, leading to illness. Conversely, excessive indulgence can overwhelm the capacity of the spleen and the stomach to digest, absorb and transport. This can lead to retention of food, injury to the spleen and the stomach, and cause such symptoms as abdominal distention, fetid eructation, acid reflux, anorexia, vomiting or diarrhea. The *Plain Questions* states: "Too much drink and food can injure the intestines and the stomach." Indeed, indulgence in fats and sweet foods is likely to engender endogenous Heat, sometimes producing carbuncles, gangrene and skin ulcers.

ii **Contaminated Food and Drink**

Eating food or drink that has been contaminated or has spoiled can lead to a variety of stomach and intestinal disorders. These produce such symptoms as abdominal pain, vomiting, diarrhea and dysentery. Doing so can also cause parasitic infestations, such as roundworms (ascariasis), pinworms (oxyuriasis), or tapeworms (taeniasis), and these can produce abdominal pain, pica and emaciation. Sometimes contaminated or spoiled food or drink can contain poisons, causing severe abdominal pain, vomiting or diarrhea, and in severe cases coma or death.

iii Unusual Cravings and Imbalance

Food and drink should be appropriately regulated, without unusual cravings or imbalance, in order to ensure that the body receives all the necessary nutrients. If food and drink are too cold or too hot, or there are unusual and unbalanced cravings, the equilibrium of Yin–Yang may be disturbed, or some essential nutrients may become lacking.

Essence, vitality, Qi, and blood are all nourished by the five flavors, and the five flavors have affinity for the *zang* viscera respectively. According to the *Plain Questions*, “when the flavors enter the stomach, each seeks its preferred organ. The sour first goes to the liver; the bitter first goes to the heart; the sweet first goes to the spleen; the acrid first goes to the lung; and the salty first goes to the kidney.” If there is sustained preference for any one flavor, that corresponding *zang* organ may become overly stimulated and over time there may be injury to the visceral organs.

The *Internal Classic* has pointed out this correlation (see also the section on the theory of the Five Elements in Volume 1, Part I, Chapter 1). Excessive intake of sour foods can over-stimulate the liver and impair the spleen, and lead to thickening and wrinkling of the skin and parched and cracked lips. Excessive intake of salty food can over-stimulate the kidney and impair the heart, and lead to sluggish circulation, tightness in the chest with shortness of breath and a lusterless complexion. Excessive intake of sweet foods can over-stimulate the spleen and impair the kidney, and lead to darkening of the complexion, tightness of the chest with shortness of breath, lumbar and knee aches, and hair loss. Excessive intake of bitter foods can over-stimulate the heart and impair the lung, and lead to loss of moisture from the skin, loss of body hair and disharmony between the spleen and the stomach. Excessive intake of acrid foods can over-stimulate the lung and impair the liver, and lead to dull and dry nails and spasm of the sinews.

Thus, the diet should balance the five flavors appropriately and avoid strong preferences. A proper diet is especially important during an illness, and should be adjusted throughout the course of the illness. This will help the treatment and speed recovery; conversely, the illness may be aggravated.

Strong preference of either cold or hot foods can also induce illness. For example, excessive intake of cold or raw foods can injure the Yang-Qi of the spleen and the stomach and engender exogenous Cold and Dampness, and lead to abdominal pain and diarrhea. Excessive intake of acrid or hot foods can induce Heat accumulation in the stomach and intestines, and lead to thirst, abdominal distention and pain, constipation or hemorrhoids.

An appropriate intake of alcoholic drinks can promote blood circulation and loosen up the sinews. But excessive intake over time can lead to disease. The nature of alcohol is hot and damp, and its excessive intake can injure the spleen, the stomach and the liver, so that endogenous Dampness and Heat are engendered. Clinically, such symptoms as abdominal distention, reduced appetite, bitterness and greasiness in the mouth and a thick and greasy tongue coating can appear (see [Fig. 5.9](#)).

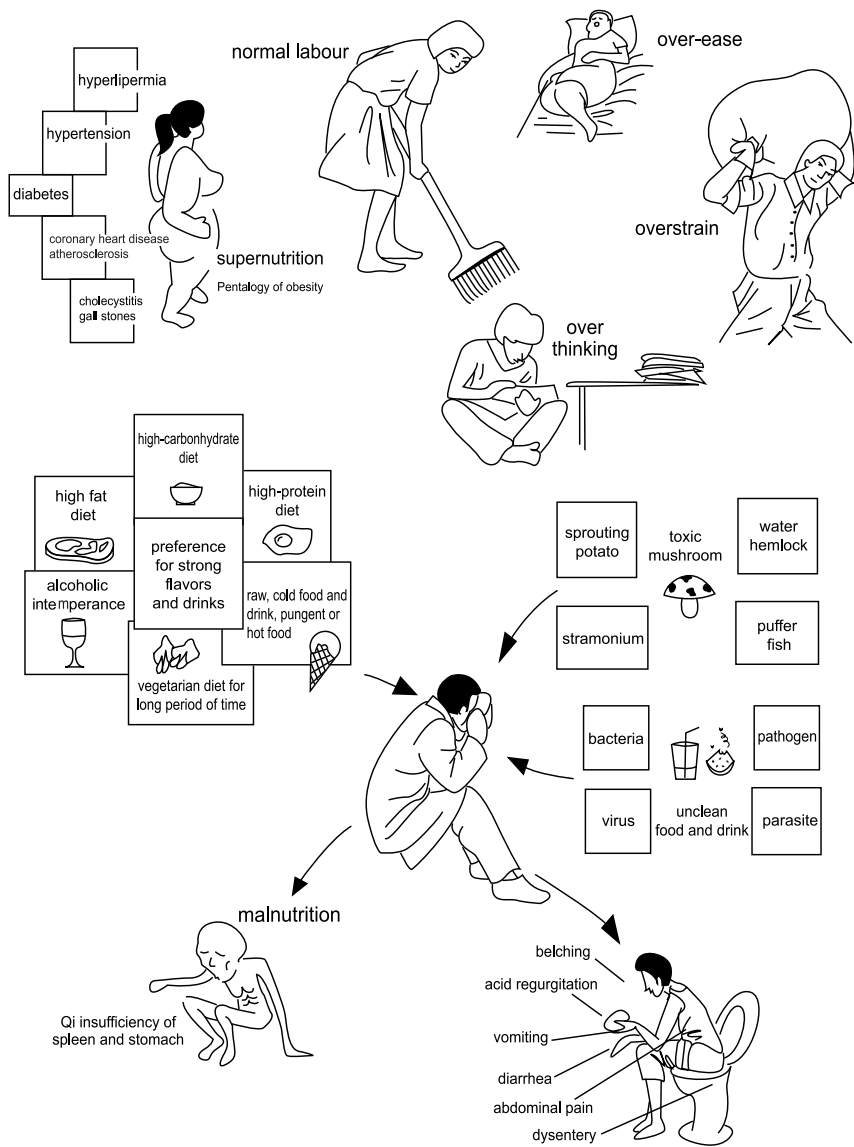


Fig. 5.9 Other internal causes of illness

2 Maladjustment of Work and Rest

Maladjustment of work and rest includes over-exertion and over-rest. Generally speaking, normal physical activities and training are helpful for the circulation of *Qi* and blood and for strengthening physique. Necessary rest will eliminate fatigue, restore physical and mental strength.

i Over-Exertion

Over-exertion includes excessive physical labor, mental strain and sexual indulgence.

Excessive Physical Labor. This means excessive labor lasting over a long time. The main effect of physical over-exertion is to damage the body's primordial Qi, which can lead to reduction in stamina with disinclination to speak, mental fatigue and lassitude, and emaciation. In addition, some structures involved in the labor may suffer damage. As the *Plain Questions* states, "Prolonged standing damages bones. Prolonged walking damages sinews."

Excessive Mental Strain. This wears out heart-blood and damages spleen-Qi; thus the heart-spirit loses its nourishment. It can lead to palpitation of the heart, forgetfulness, and insomnia with excessive dreaming. In addition, spleen dysfunction can lead to food retention, abdominal distention and loose feces.

Excessive Sexual Indulgence. This leads to exhaustion of kidney-essence. Clinically, there often are lumbar and knee aches and weakness, blurred vision and tinnitus, dispiritedness and reproductive dysfunction. In males there may be nocturnal emission, premature ejaculation, or even impotence. In females there may be menstrual irregularities or infertility.

ii Excessive Rest

This denotes excessive rest and comfort with little physical labor or exercise activity for a long time. The human body requires an appropriate amount of physical activity everyday, in order for Qi and blood to circulate smoothly. Absence of physical activity for a long time can easily impede Qi and blood circulation and impair spleen and stomach functions, and lead to loss of appetite, loss of strength, listlessness, weak limbs and trunk, or obesity. There may be palpitation of the heart and labored breathing even on slight exertion, and profuse sweating. Other illnesses may ensue. This is what is meant by the *Plain Questions*: "Prolonged lying in bed damages Qi. Prolonged sitting damages muscles."

Section 3 Other Causes of Illness

I Traumatic Injuries

This category is very broad and includes injuries from falls, gunshots, sharp or blunt objects, animal bites, sports injuries, burns and scalds, frostbites, and many others.

Such injuries often cause wounds, painful swelling, bleeding, bleeding under the skin or in the muscle, blood clots, bone fractures, sprains or tears of sinews. In severe cases there may be additional injury of internal organs, or massive hemorrhage. In

such cases, there may be Yin depletion or Yang collapse, leading to coma, shock or even death.

In mild cases of burns or scalds, the damaged area will immediately appear red and swollen, with sensation of pain and warmth, and blisters may occur. In severe cases, there may be injury to the muscles, sinews and bones. The burned area may look like leather or white wax, or have a charred appearance. In even more severe cases, the burn area may be very large; there is serious damage to the body fluids and the Fire evil attacks the interior, with resultant agitation, restlessness, fever, thirst, oliguria or anuria, or even death.

Frostbite refers to general or local injuries caused by prolonged exposure to cold, or exposure to extreme cold, or contact with a very cold object (see [Fig. 5.10](#)).

Bites by insects and animals, including poisonous snake, beasts of prey, rabid dog, and stings by scorpions, wasps or bees, may cause local wounds. In mild cases there may be localized swelling, pain, laceration or bleeding. In severe cases there may be severe laceration and bleeding in the internal organs as well as in the skin; there may be massive hemorrhage, leading to death. Bites by poisonous snakes will have in addition symptoms of poisoning by the venom in the whole body. If not treated in time, death from the venom may ensue. Bites by rabid dogs may at first be manifested only by pain and bleeding in the wound. Even if the local wound heals, however, symptoms of rabies may appear after a latent period. These include agitation, fearfulness, convulsions, and fear of water and of wind. In some cases of traumatic injury, lockjaw and tetany may appear, progressing to death.

II Pathological Products That Lead to Illnesses

In the course of certain illnesses certain products may be formed under the influence of the actions of the pathogenic factors. Once formed, these products may themselves directly or indirectly disturb the viscera and the tissues, resulting in new disorders. Hence they are also pathogenic factors.

The main products in this group are Phlegm, rheum and blood stasis.

1 *Phlegm*

Phlegm can be generated when water metabolism is disordered. In general it is viscid and turbid. Phlegm may be classified as “visible” or “invisible.” Visible Phlegm is sputum. Invisible Phlegm is that which has accumulated in organs, meridians and other structures, though it cannot be seen directly. It occurs in such conditions as scrofula and subcutaneous nodules.

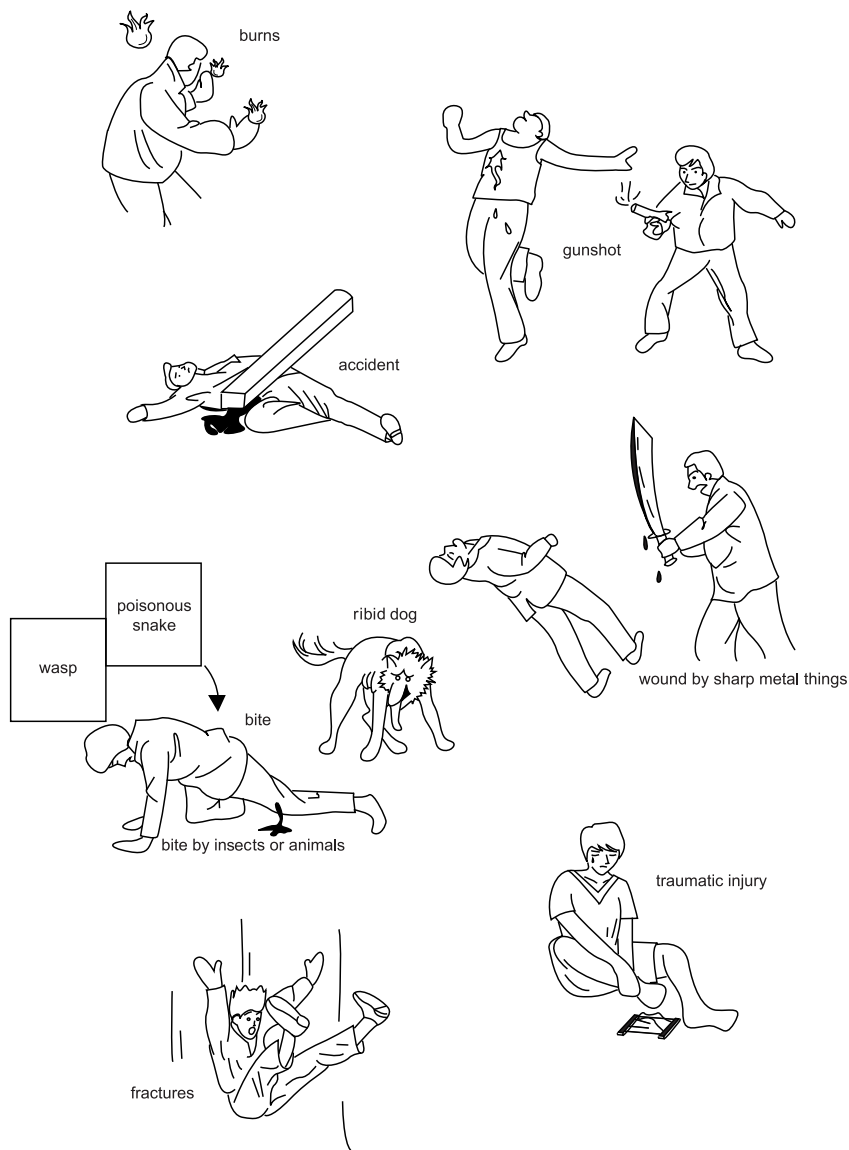


Fig. 5.10 Traumatic injuries

i Formation of Phlegm

Phlegm forms mostly when body fluids stagnate as a result of disturbances in water metabolism caused when the transforming ability of the lung, the spleen, the kidney and the sanjiao is disrupted by the climatic evils, inappropriate food and drink or the passions.

ii Characteristics of Phlegm Disorders

Obstructing Qi Actions and Qi-Blood Circulation. Phlegm moves along with Qi and reaches all parts of the body, but it impedes the ascent and descent of Qi. It can also lodge in the meridians where it can interfere with the circulation of Qi and blood. For example, stagnation of Qi and blood in the limb meridians can cause numbness of the limbs, difficulty in flexion and extension, and sometimes hemiplegia. If Phlegm accumulates under the skin it can induce goiter, scrofula, nodules, cysts and multiple abscesses.

Obstructing the Actions of Visceral Qi. When Phlegm accumulates in the body it can readily impede visceral Qi. For example, if it accumulates in the lung it can block dispersion and depuration by that organ, and lead to chest tightness, cough, expectoration of sputum, and labored breathing. If it accumulates in the heart it can impede the flow of heart-blood, and lead to chest tightness and heart palpitation. If it accumulates in the stomach it can cause failure of stomach-Qi to descend, and lead to nausea, vomiting and epigastric distention.

iii Variety of Phlegm Diseases

Because Phlegm follows Qi and can reach the entire body, it can induce a large variety of disorders – from the skin, tendons and bones, to all the internal organs. This gives rise to the saying, “The hundred diseases are mostly due to Phlegm.” For example, if Phlegm lodges in the head there may be dizziness with blurred vision; if in the heart-orifices there may be mental confusion; if Phlegm-Fire disturbs the heart there may be mental derangement; and if in the throat there may be globus hystericus (see [Fig. 5.11](#)).

2 Rheum

Like Phlegm Rheum is generated when the climatic evils or inappropriate food and drink disrupt water metabolism, or when the passions disrupt the transforming ability of the lung, the spleen, the kidney and the sanjiao. In general it is a thin and clear fluid that can accumulate in various parts of the body. Rheum in the intestines may cause abdominal gurgling or rumbling. Rheum in the chest wall may cause swelling and fullness and pain on coughing. Rheum in the chest cavity may cause chest tightness, coughing, shortness of breath, inability to lie flat, and puffiness. Rheum in the superficies may cause general edema, absence of sweat, and heaviness of the limbs.

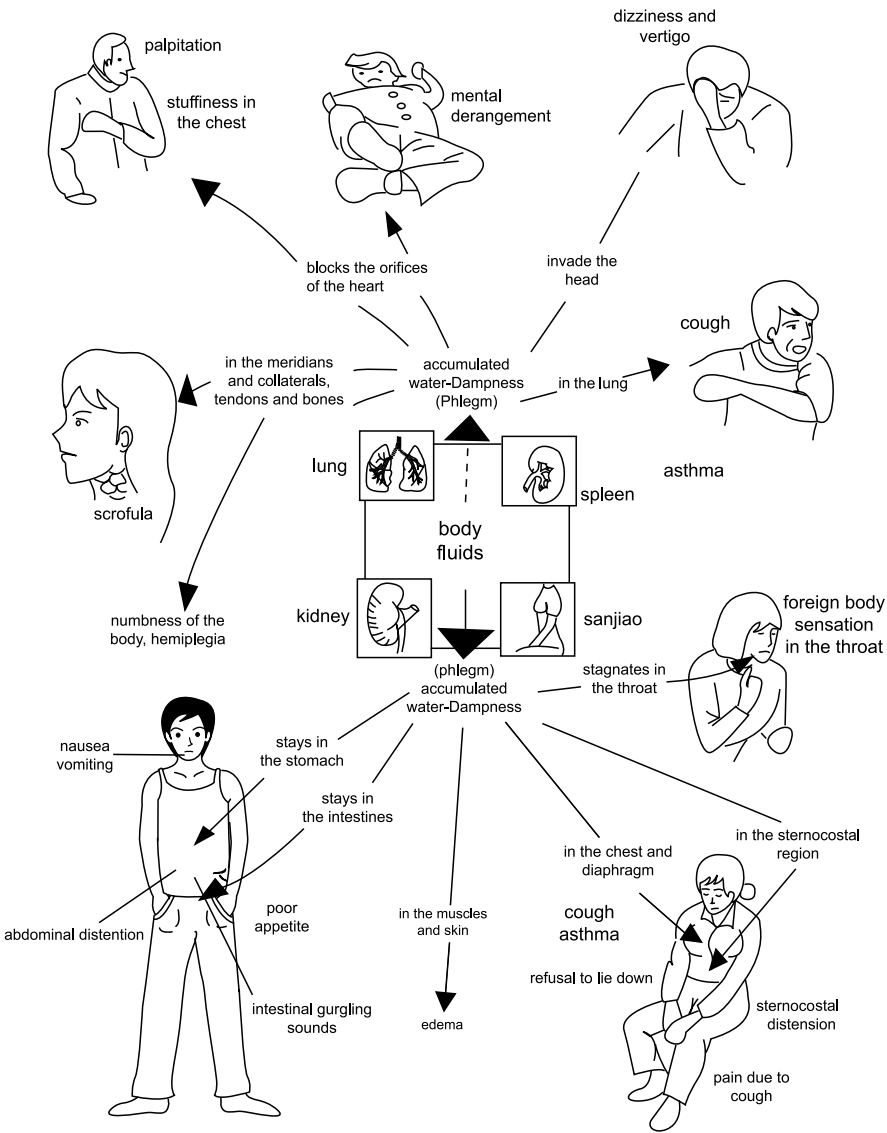


Fig. 5.11 Pathological products as causes of disease

3 Blood Stasis

This is an accumulation of stagnant blood. Static blood includes blood that has left the meridians (hematoma) or blood that is blocked in a meridian or an organ. As the product of an abnormal process static blood can also cause illnesses, since it can lead to pathological changes.

i Formation of Blood Stasis

Disease Evil Lodged in Vessels. Both exogenously and endogenously caused illnesses can lead to the blood stasis. Among the external causes of illness the Cold evil is the most likely, because of its nature to contract and gel. When the Heat or Fire evil lodges in the vessels they boil and concentrate blood, or the Heat evil blocks blood flow and forces the blood to extravasate. In both cases they induce stasis of blood. Excessive emotional upheaval can cause blood to flow abnormally, in that way also fostering blood stasis. For example, depression may lead to the stagnation of liver-Qi; and rage can lead to abnormal ascent of blood and Qi. In both cases, blood stasis may result, stabbing pain in the chest, ribs or in the head.

Disharmony of Actions of Visceral Qi and Blood. The normal circulation of blood and fluids depends upon the cooperative actions of the *zang-fu* viscera. Any significant disturbance of these actions can cause impedance to blood flow and lead to blood stasis. For example, if the lung loses its diffusion or the liver loses its dispersion and depuration and facilitation then Qi is impeded and blood stasis can form. When heart-Qi is deficient there is not sufficient motive force for blood circulation. When spleen-Qi is deficient there is no control over blood, so that blood extravasates.

Trauma. Physical trauma or carrying excessive burdens can all lead to local stagnation of Qi and blood or injury of the collaterals, and lead to blood stasis. Different kinds of bleeding can also lead to blood stasis – for example, bleeding in the visceral organs, bleeding under the skin, and bleeding following childbirth. In addition, chronic diseases can lead to Qi deficiency, loss of motive force for blood circulation and blockage of the meridians. Under such conditions, blood stasis can gradually develop.

ii Characteristics of Static Blood-Induced Conditions

Variable Location and Manifestations. This characteristic is due to the fact that blood stasis can develop in many different areas and it can result from many different factors. This can be illustrated by many examples. Blood stasis in the heart can produce palpitation of the heart, chest tightness, precordial pain, and cyanotic nail beds and lips. Blood stasis in the lung can produce chest pain and hemoptysis. Blood stasis in the stomach and the intestines can produce hematemesis and melena. Blood stasis in the liver can produce flank pain and abdominal mass. Blood stasis attacking the heart can induce raving behavior. Blood stasis in the uterus can produce pelvic pain, irregular menses, painful menstruation, amenorrhea, and vaginal discharge of dark purple clots or metrorrhagia. Blood stasis in an extremity of a limb can produce deep ulcers. Localized blood stasis elsewhere on a limb can produce circumscribed purple and painful swelling (see [Fig. 5.12](#)).

Common Characteristics. Though the diseases and conditions caused by blood stasis are so different they still share some common characteristics.

common features

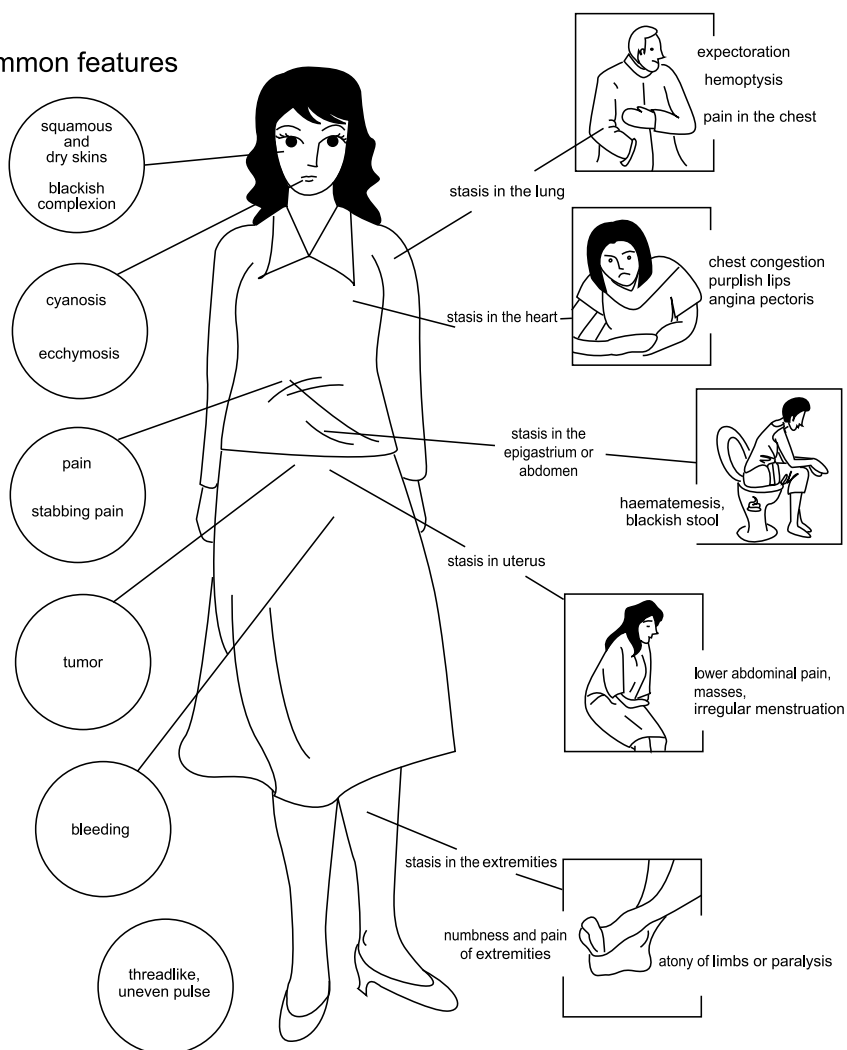


Fig. 5.12 Static blood-induced conditions

Pain: it is mostly stabbing, fixed in position, and more severe at night.

Swelling: it is fixed in position. If due to trauma on the body surface it is partially purple. If internal it is mostly felt as a mass that is hard to the touch.

Bleeding: the blood is mostly dark purple in color, or contains clots.

Lusterless skin and nails: the complexion is dark or cyanotic; the skin is dry and rough, and the lips and nail beds are cyanotic.

Tongue appearance: the tongue is purple and dark, sometimes speckled with purple spots; the vessels under the tongue may be purple, with varicosity.

Pulse: the pulse is mostly threadlike and impeded, deep and taut, or intermittent.

4 Stones

Stones are formed when turbid Dampness and Heat accumulate in the body and are heated for a long time. The most common stones are those of the stomach, the gallbladder and the kidney. Stones are the result of certain pathological processes, but are in turn causes of additional illnesses.

i Formation of Stones

Unbalanced Dietary Preferences. Chronic unbalanced preference for greasy and sweet foods or indulgence in alcohol and milk can affect the digestive functions of the spleen and the stomach. This leads to the generation of endogenous Dampness and Heat, which accumulate in the liver and the gallbladder. They form a mass in the gallbladder and after a long time it transforms into a stone. If Dampness and Heat lodge in the lower-*jiao* and disrupt Qi transformation, they may turn into stone in the kidney.

Inappropriate Diets. Eating too many persimmons or dates on an empty stomach, especially if raw or not peeled or with seeds, can interrupt the stomach's decomposing and descending functions and lead to stomach stone. Also, in some localities the quality of the water supply may also contribute to stone formation. For example, regular drinking of very hard water can lead to kidney stones.

Internal Injury by Passions. Disharmony of mental activities and passions and stagnation of liver and gallbladder Qi can disrupt the liver's facilitation function and the smooth secretion of bile. Mixing of bile with Dampness and Heat for a long time can lead to the formation of gallstones.

Erroneous Herbal Medicines. Long-term intake of medicines containing calcium, magnesium or bismuth can affect the stomach's decomposition of foods and downward transportation of chyme, and lead to stomach stones. Long-term intake of certain alkaline medicines or mineral medicines can affect the transformation of kidney and bladder Qi, causing impeded water flow and kidney stones.

ii Characteristics of Stone-Induced Disorders

Stones mostly affect the *fu* organs. Though kidney stones are seen clinically, most often they are gallbladder stones, stomach stones and urinary bladder stones. The reason is principally because all six *fu* organs are hollow and convenient locations for stones to form.

Prolonged Course and Varied Symptoms. Stones form from stagnant Qi and blood due to Dampness and Heat. Apart from stomach stones, the others form after a prolonged course. Clinically, the symptoms vary considerably depending upon the size of the stones and their location. In general, small stones tend to cause milder symptoms, sometimes even without symptoms, whereas large stones tend to cause more severe symptoms.

Ready Blockage of Qi Movement and Injury of Meridians. Stones have material form. As they lodge in the organs they readily impede Qi movement and actions. This in turn affects the circulation of Qi and blood, the metabolism and transportation of food and drink, and the excretion or secretion of fluids. Stones in the stomach, for example, can inhibit stomach-Qi movement and affect the decomposition and transportation of water and grains. The stones may even pass down to the intestines and cause blockage there. Stones in the gallbladder can affect the conducting and dispersing function of the liver and gallbladder, and the normal excretion of the bile. Stones in the kidney and the urinary bladder can lead to disturbance of water metabolism. In addition, stones may damage blood vessels and cause bleeding.

Colicky Pain. When stones lodge inside the body and affect the free movement of Qi and blood, in general there are regional distention and pain. When a stone blocks a passageway severe colicky pain can develop. For example, gallstones can produce severe cramps in the right flank, which radiates to the right shoulder. Kidney stones can produce severe cramps in the waist and pelvic abdomen, which radiates to the insides of the thighs. During attacks of these cramps the pain is difficult to withstand and is often accompanied by cold sweats, nausea or vomiting.

Phlegm, Rheum, blood stasis and stones are material products of pathological processes. They share the characteristics of blockage of Qi movement, prolonged course and a wide variety of symptoms. There are differences, however. Phlegm and Rheum flow with Qi and blood throughout the body, and their effects are diverse and unpredictable. On the other hand, though blood stasis and stones can occupy different locations and show varied symptoms, the pain of blood stasis tends to be sharp and stabbing, whereas the pain of stones tends to be colicky.

III The Five Endogenous Pathogenic Evils

In CM the six climatic pathogenic factors – Wind, Cold, Heat, Dampness, Dryness, and Fire – are external disease-causing agents. Clinically, there are some conditions that have similar features to those caused by these exogenous agents but are caused by endogenous factors arising out of imbalance of Yin–Yang or Qi–blood, disturbance of the body fluids, or dysfunction of the *zang–fu* organs. To distinguish these factors from the climatic pathogenic evils CM terms them endogenous Wind, endogenous Cold, endogenous Dampness, endogenous Dryness and endogenous Fire.

1 Endogenous Wind

The *Guide to Clinical Practice* states: “Endogenous Wind is the abnormal movement of the body’s Yang-Qi.” It is a condition of liver-Yang being overactive and moving upward adversely; hence it is also known as the internally stirring

liver-Wind. It arises when Yang is exuberant or when deficient Yin is unable to restrain Yang. The main symptoms are sudden shakes, dizziness or vertigo, spasms or tremors, or convulsion.

There are four main types of endogenous Wind.

i Liver-Yang Transforming into Wind

This occurs when the passions or over-exertion injure liver and kidney Yin, so that Yang rises without restraint and the Water Element fails to nourish the Wood Element.

Clinically, illnesses of endogenous Wind manifest muscular twitching and cramping, numbness, tremor of the limbs, unsteady gait, vertigo, deviation of the mouth and eyes or hemiplegia. In severe cases, there may be sudden loss of consciousness, collapse or coma.

ii Extreme Heat Generating Wind

Strong (exogenous) Heat damages Yin fluids and nutritive blood (see Volume 1, Part I, Chapter 5, [Section 1, Subsection I, Sub-subsection 2](#)). This causes the liver meridian to lose their nourishment and moisture and disrupts the mobility of the joints and muscles. The damaged Yin permits liver-Yang to rise without restraint and transform into Wind.

Clinically, there are two groups of symptoms. Those due to Wind are convulsion, spasm, nasal flaring, and rolling up of the eyes. Those due to Heat disturbing the mind are high fever, delirium and coma.

iii Yin Deficiency Stirring Wind

Yin fluids may be damaged rapidly by blazing Heat or imperceptibly over a long period. In either case, the Yin fluids become depleted, even exhausted, and can no longer nourish the sinews or meridians. In such conditions, Wind can also rise.

Again, there are two groups of symptoms. Those due to Wind are twitching of the tendons and muscles and tremors of the hands and feet. Those due to Yin deficiency are rampant fever, hotness in the five centers, emaciation, night sweats, a tender and red tongue with a thin coating, and a thread-like, rapid but forceless pulse.

iv Blood Deficiency Generating Wind

This condition occurs mostly in situations of inadequate blood formation, heavy loss of blood or chronic illness wearing out nutritive blood. In any case, liver-blood becomes insufficient and fails to nourish the sinews.

Clinically, there are symptoms of Wind such as numbness of the limbs or trunk, twitching of the muscles, or spasms in severe cases. There are symptoms of blood deficiency such as pale and lusterless complexion, lips and nails, dizziness, blurred vision, a pale tongue, and a thread-like and feeble pulse.

2 *Endogenous Cold*

Endogenous Cold arises within the body when the functions of the *zang-fu* viscera are inhibited, or have declined, or the Yin-Cold evil permeates the body as a result of decline of Yang-Qi and loss of its warming and transforming actions. This situation is mainly due to insufficient endowment of innate constitution, or inadequate acquired nutrition, or sustained depletion of Yang-Qi in a chronic illness. Whichever the cause may be, Yang becomes deficient and Yin excessive. Thus, endogenous Cold is also known as “internally generated deficiency Cold.” Clinically, endogenous Cold presents in one of two ways.

i **Yang Decline and Yin Ascendancy**

Excessive Yin induces internal coldness and decline of Yang-Qi of the internal organs. This in turn leads to failure to warm the blood vessels, the interstitial spaces, the sinews and the muscles. Clinically, the symptoms are those of “contraction-tautness,” such as a pallid complexion, aversion to cold and desire for warmth, lying in a curled (fetal) position, and cold body and limbs. Alternately, all the limbs are cold, there is no sweating, or there is circumscribed local pain and cold.

The pathological changes of endogenous Cold are mainly related to the deficiency of spleen-Yang and kidney-Yang. For kidney-Yang is the root of the entire body’s Yang-Qi, and supplies warmth to all the visceral organs and body structures. When spleen and kidney Yang is deficient and its warming action missing, it is especially easy for deficiency Cold to appear. In this process the decline of kidney-Yang is the key. Thus, the *Plain Questions* states: “All Cold syndromes are marked by contraction- tautness, and they all belong to the kidney.”

ii **Debility of Yang-Qi**

Debility of Yang-Qi compromises Qi transformation and causes the failure to restrain Yin. The metabolic processes are, in turn, impeded or stopped. The products of Yin-Cold then accumulate, leading to Dampness, Phlegm and Rheum. The symptoms are usually polyuria of clear urine, thin and clear saliva and nasal discharge, or watery diarrhea, or edema.

3 *Endogenous Dampness*

Decline or loss of transportation, transformation and distribution by the spleen often results in disturbed water and fluid metabolism. This in turn leads to retention of water and fluids. Since the retained water and fluids are not dispersed efficiently, they transform variously into Dampness, Phlegm or Rheum. This situation arises mostly because of spleen deficiency due to chronic illness or stomach injury due to excessive ingestion of foods that are raw and cold or fatty and sweet.

The key defect leading to this abnormal state is the failure of water transportation and transformation by the spleen. Hence the *Plain Questions* states, “The many Dampness disorders are characterized by swelling and fullness. They are all related to the spleen.”

Dampness is characteristically heavy, turbid, viscous and static. It readily blocks Qi movement, though the effects vary in accordance with its location. If Dampness is in the upper-*jiao* there are chest tightness and cough; in the middle-*jiao* epigastric and abdominal distention, poor appetite and a thick and greasy tongue coating; and in the lower-*jiao* abdominal distention, diarrhea and dysuria. If Dampness is in the skin and in the interstitial spaces of the muscles there is edema. It should be pointed out that though turbid Dampness can encumber every part of the body, it is the spleen and the stomach in the middle-*jiao* that are most often affected.

In addition, though there are differences between exogenous and endogenous Dampness the two often influence each other. When the external Dampness pathogenic evil attacks it often injures the spleen and compromises spleen functions. Loss of transportation and transformation by the spleen, in turn, leads to accumulation of endogenous turbid Dampness. Hence, in clinical practice whenever the spleen's functions are diminished the susceptibility to exogenous Dampness is increased.

4 *Endogenous Dryness*

When body fluids are insufficient all the organs, tissues and orifices of the body lose their moisture and nourishment. This in turn leads to the pathological changes of dehydration. That is to say, “impairment of body fluids turns into Dryness.”

There are many causes for this condition. Prolonged illness can damage Yin and exhaust Yin-fluid. Profuse sweating, severe vomiting or diarrhea, and massive loss of blood or essence can all diminish Yin and fluids. In other illnesses, the Heat evil can injure Yin or the Dampness evil can transform into Dryness. The insufficient body fluids cannot adequately nourish the *zang-fu* viscera or moisten the interstitial spaces of the superficies and orifices, thus producing the pathological changes of the endogenous Dryness syndrome.

The clinical manifestations of fluid depletion include dry and rough skin, sometimes with scaling, chapped mucous membranes, dry mouth and throat, dry or denuded, cracked and red tongue, dry nose and eyes, brittle nails, constipation, scanty dark urine, dry cough without sputum or blood-streaked sputum.

5 *Endogenous Fire*

Endogenous Fire is generated when Yang is over-abundant, or Yin is deficient and Yang hyperactive, or Qi and blood are chronically stagnant, or external pathogenic evils accumulate in the body and transform into Fire. The main types are discussed below.

i Overabundant Yang Transforming into Fire

In normal conditions the body's Yang-Qi acts to nourish vitality, warm the viscera and tissues and keep the sinews supple. When it is overabundant, however, it stimulates over-activity of the metabolic processes and markedly increases the consumption of nutritive substances. In CM this is a situation of "excess of Qi is Fire."

ii Accumulated Evils Transforming into Fire

This category includes two types of pathological processes.

In the course of externally caused diseases each of the external pathogenic evils is capable, under certain conditions, of accumulating in the body and transforming into Heat or Fire. This is so even with Yin evils, such as Cold or Dampness. This is known as "the five Qi transforming into Fire."

The other type includes a miscellaneous group of conditions. Food retention, parasitic infestation, and certain pathological products of metabolism, such as static blood, Phlegm and Rheum, all can transform into Fire.

iii Passions Transforming into Fire

Also known as "the Fire of the five passions," this generally refers to situations of mental or emotional shock affecting the equilibrium of the body's Yin–Yang, Qi-blood and the viscera. Loss of this equilibrium causes bottling up of Qi. Prolonged bottling up of Qi leads to heat in a person with a Yang constitution, and from that Fire can arise.

For example, mental depression often causes stagnation of liver-Qi and the trapped Qi can transform into Fire. This is liver-Fire.

iv Yin Deficiency Generating Heat

Deficiency of essence and blood causes damage to Yin fluids. Yin significantly deficiency in turn permits Yang hyperactivity, hence deficiency heat and deficiency Fire.

Clinically there is a difference between internal heat in Yin deficiency and blazing Fire in Yin deficiency. In general, symptoms of the internal heat in Yin deficiency

are systemic, such as hotness in the five centers, rampant fever, night sweat, insomnia, excessive dreaming, and a red tongue with little coating. Fire blazing in Yin deficiency, on the other hand, tends to be expressed in a specific localized area of the body, for example, toothache, sore throat, inflamed eyes, tinnitus, or dry mouth and lips.

Guidance for Study

I Aim of Study

This chapter discusses the concept, main contents and methodology in the study of etiology in CM.

II Objectives of Study

After completing this chapter, the learners will be able to:

1. Master the methodology for studying etiology in CM;
2. Master the characteristics of the six climatic pathogenic evils, the external evils and the pestilential evils;
3. Know the pathological effects of the seven passions, imbalance between work and rest, and inappropriate diet;
4. Master the concepts of Phlegm, Rheum, and blood stasis, and their causes;
5. Understand the concept of endogenous pathogenic evils and their mechanisms and characteristics;
6. Know the pathological characteristics of traumatic injuries, burns and scalds, frostbite, and bites by insects and beasts.

III Exercises for Review

1. What is the cause of a illness? How do you understand the causes of illnesses in CM?
2. What is the significance of the six climatic pathogenic evils? What are their common features?
3. Contrast Wind and Dampness, Cold and Fire. What are their characteristics?
4. What is meant by “passion causing internal damage?” What are the pathological characteristics?
5. In what ways can diet cause injury? How do unbalanced preferences cause illness?

6. Describe the balance between labor and rest. How do you define excessive rest? How can rest produce illness?
7. What is Phlegm? How are Phlegm and Rheum formed? What are the differences between them in pathology?
8. How are blood stasis produced? What are their pathological characteristics?
9. How are stones formed in the body? What characterize their pathological courses?
10. What is meant by the five endogenous pathogenic evils? How are they produced? What are their pathological features?

Chapter 6

Pathology in Chinese Medicine

Pathology is the study of the structural and functional abnormalities of the diseased body, from the onset through the course of development to the resolution of the illness. It was first mentioned in the *Internal Classic*. The *Plain Questions* states: “Carefully observe the suitability of the weather. Do not lose sight of the mechanism of the illness.” Again: “Search diligently for the disease mechanism, and treat it accordingly.” The “nineteen items on illness pathogenesis” in the *Internal Classic* are precisely a summary of clinical practice. These quotes point to the importance the ancient physicians attached to the study of pathology.

In CM the occurrence and course of development of a illness are closely related to the patient’s constitution and the characteristics of the causative evils. When the pathogenic evil attacks the body the body’s genuine (primordial) Qi resists it. The struggle disrupts the normal balance between Yin and Yang, and this disturbance in turn affects the physiological activities of all the organ and tissue systems of the body. In some cases the ascent and descent of organ Qi become abnormal, and in other cases the actions of visceral Qi and blood become ineffective – in all cases a variety of abnormal changes ensue, whether in the entire body or in a localized region.

The study and application of pathology and the mastery of the many changes in the course of illnesses are of crucial importance for the diagnosis, treatment and prevention of diseases. In CM the most characteristic feature in the clinical approach to illness is “treatment based on symptom analysis and pattern-recognition” which requires not only a systematic symptom analysis and differentiation of the pattern of disease in each individual patient but also the identification of the cause of the illness and its location and guides the ascertainment of its course and abnormal changes. Only then does the physician apply treatment aimed at the root of the illness. This is known as “in treatment seek the root.”

Section 1 Pathogenesis

Pathogenesis is that part of pathology concerned with the study of the mechanisms and principles of the occurrence of illnesses.

I Relationship between the Genuine Qi and the Evil Qi to Pathogenesis

Genuine Qi is the body's capacity for avoiding and resisting illness and recovery, as well as the normal functional activities. Evil Qi, used as the opposite of genuine Qi, is the general term for all the pathogenic factors that can harm the body, such as the six climatic evils, the seven passions, the pestilential evils, Phlegm, blood stasis and food retention. In CM the occurrence of any illness is a reflection of the failure of genuine Qi to repel evil Qi in their struggle. The relative rise and fall of genuine Qi and evil Qi not only directly affect the occurrence, development and prognosis of an illness but also determine the nature of the disease. In a sense, the course of the illness is the course of the rise and fall of genuine Qi and evil Qi.

1 Deficiency of Genuine Qi Is the Basis of Pathogenesis

In CM relative insufficiency of genuine Qi is the necessary internal condition that permits illness to occur, whereas evil Qi is the requirement for illness to develop. If there is sufficient genuine Qi, evil Qi cannot prevail; evil Qi can succeed only if genuine Qi is inadequate.

CM greatly emphasizes the body's genuine Qi. In general, when the body's visceral organ functions are normal and its Qi and blood are ample, then defensive Qi is sufficient to protect the body from invasion by exogenous evils or from illness caused by exogenous evils. In such conditions, the body's Yin, Yang, Qi, blood and the functions of the visceral organs and meridians are all within the parameters of the physiological state. This is known as "the genuine is able to repel the evil."

Conversely, if the body's genuine Qi is insufficient its capacity for resistance is weakened, and it is unable to repel evil Qi. Alternately, if the evil Qi is too powerful it can invade and establish itself in the face of normal genuine Qi. In either case, the body's Yin, Yang, Qi, blood, visceral organ and meridian functions move outside the physiological parameters. This is known as "the genuine is unable to defeat the evil."

2 Evil Qi Is Required to Cause Disease

Though greatly emphasizing genuine Qi and attributing to it the dominant influence in pathogenesis CM does not neglect the significance of the pathogenic evils. Being the necessary requirement for illness to occur the pathogenic evil may, under certain conditions, be the key factor. These conditions include, for example, high fever, chemical poisoning, trauma, and bites by animals or insects. In such situations, even though genuine Qi may be ample illness may be unavoidable. Already in ancient literature, for example the *Plain Questions*, there are clear statements that pestilential evils are contagious and that prevention of such contagion requires avoidance in addition to maintaining ample genuine Qi internally. This is especially true of those

more powerful pestilential evils, which can, under certain conditions, cause disease despite ample genuine Qi and even bring about epidemics.

II Internal and External Environment and Pathogenesis

The condition of genuine Qi depends upon a number of factors, most importantly the constitution, the psychological state, the living environment, nutritional status and physical training.

1 Constitution

In general, the state of the body's constitution can be highly significant in determining whether a person becomes ill or not. Many people are exposed to the same pathogenic evils, yet some fall ill and many do not. Among those who do fall ill the severity and the course of illness vary because of differences in constitution. Thus, for example, when Wind and Cold invade the exterior of the body some patients may develop an "illness of exterior-deficiency due to Wind invasion" whereas others may develop an "illness of exterior-strength due to Cold injury."

In CM three factors principally contribute to a person's body constitution. Of these, the first and most important is heredity. The state of parental constitution to a large extent determines the state of the offspring's constitution.

The fatness or thinness of the body also influences the state of the person's constitution, and may affect the pathological changes of illness in the person. For example, a fat person tends to have relative deficiency of Yang; when such a person falls ill, the illness is more likely to be one of Dampness or Phlegm (which are Yin type of illnesses). Conversely, a thin person tends to have relative deficiency of Yin; when such a person falls ill the illness is more likely to be one of Fire or excess Qi. A person with a constitution of relative deficiency of Yang or abundance of Yin is likely to develop symptoms of Yin-Cold and to have pathologic changes of Cold illnesses. Conversely, a person with a constitution of relative deficiency of Yin or abundance of Yang is likely to develop symptoms of Yang-Heat and to have pathologic changes of Heat nature.

In addition, the state of constitution also varies with age. There is a definite correlation between age and illnesses. For example, a young child has a constitution of immature Yin or immature Yang. When Yang-Qi first begins to increase in childhood it tends to move readily. The child is more susceptible to Heat and Wind, and the body fluids are more easily injured. During the youthful years, the body tends to be stout and the constitution strong, so that Qi and blood are ample. When pathogenic evils attack there is a vigorous defense, so that most illnesses are those of evil strength and of Heat. In senescence, Qi and blood both decline, leading to relative deficiency of original Yin and Yang. When illnesses occur they tend to be of deficiency-Cold.

This discussion shows that the constitution is inseparable from pathogenesis and the course of illness.

2 *Psychological State*

The psychological state of a person strongly affects the sufficiency of genuine Qi; hence it is closely linked to the occurrence of illness. In general, a person with a mind at ease, harmony between Qi and blood, and ample genuine Qi is not susceptible to illness. Conversely, mental stress can severely disturb the functions of the *zang-fu* organs and reduce genuine Qi, so much so that pathogenic evils may invade easily to cause illness. A prolonged state of mental depression may lead to neglect of food and sleep, weakening of the constitution, hypo-function of the *zang-fu*-viscera, and impedance of the flow of Qi and blood, so that resistance becomes markedly reduced. This permits a variety of pathogenic evils to invade and cause illness. It is necessary to induce such a patient to build up confidence and develop a more optimistic outlook in order to enhance the capacity to resist and defeat illness. Only then can one reach the goal of expelling evil Qi and restoring genuine Qi.

Moreover, CM recognizes that different mental states are correlated with different patterns of illnesses. In general, an excited mental state is correlated with illnesses of strength, whereas a depressed mental state is correlated with illnesses of deficiency. In clinical practice a mixed pattern of deficiency and strength is also common. For example, prolonged mental stress can slowly wear down Yin-essence and allow liver-Yang to rise without opposition, or heart-Fire to blaze without restraint. This produces such symptoms as headache, dizziness, palpitation of the heart, and insomnia.

3 *Living Circumstances*

People form different patterns of habits in different living circumstances; hence a person's living circumstance also has definite effect on the susceptibility to illness. For example, people who live in a damp environment or work in water most easily develop diseases of Cold and Dampness. People who live in the mountains often develop goiter.

Moreover, CM believes that excessive reading damages blood, excessive lying about damages Qi, excessive sitting damages the flesh, excessive standing damages the bones, excessive walking damages sinews, excessive mental activity or brooding damages the heart and the spleen, and excessive physical exertion or labor damages the liver and the kidney.

It is clear that the living and working environment is significant in clinical diagnostics, especially in certain endemic or occupational illnesses.

4 *Nutrition and Sports*

Nutrition and sports are important factors in strengthening genuine Qi and in enhancing the ability to resist pathogenic evils. If nutrition is adequate and absorption effective then Qi and blood are sufficient, so that genuine Qi is ample and its capacity to repel illness is normal. If nutrition is inadequate or the diet is unbalanced by preferences then Qi and blood will inevitably decline, so that genuine Qi becomes insufficient and too weakened to repel pathogenic evils. The person then becomes more susceptible to illness.

Regular physical activity or sports is an important way to facilitate the circulation of Qi and blood, to strengthen the constitution, and to promote metabolism. Thus, it is said that “flowing water does not decay and the used door hinge does not rot.” Neglect of physical activity or sports, on the other hand, leads to impedance of Qi and blood movement, weakening of the sinews and bones and decline of genuine Qi, resulting in lowered resistance to illness.

III Transmission of Illnesses

From its onset to its eradication a disease is a struggle between genuine Qi and evil Qi. In the course of this struggle many changes take place, and at each stage there may be a different pattern of activities of Yin–Yang, Qi and blood, and metabolism. This is true not only of exogenous illnesses but also of endogenous illnesses. The site of illness and the extent of involvement are different for different illnesses, or their constellations of symptoms. In general exogenous illnesses are analyzed by the Six Meridians (see Volume 1, Part II, Chapter 9, Section 4), the Four Levels (see Volume 1, Part II, Chapter 9, Section 5), or the *sanjiao*, whereas endogenous and miscellaneous diseases are analyzed by the visceral organs and their meridians.

Many factors influence the transmission and the development of an illness, for example, the rise and fall and changes in genuine Qi and evil Qi, the state of the body’s constitution, the geographic locale and changes in the weather, the living conditions and the methods of treatment. On the whole, there are three aspects to the transmission and development of illnesses, namely, transmission of site, transformation between Cold and Heat, and transformation between deficiency and strength. Site transmission is discussed in this section, whereas transformation of Cold-Heat and deficiency-strength will be discussed in [Section 2](#).

The site of illness is the location that is affected. Site transmission points to the fact that in its course an illness may shift from one site to another. CM believes that any disease may, via the meridians, shift between exterior and interior, or between upper and lower, or among the *zang-fu* organs.

1 Exterior–Interior Transmission

Exterior–interior transmission includes transmission of the pathogenic evil from the exterior of the body to its interior and transmission of an interior illness to the exterior.

Interior transmission of exterior illness is the process whereby the external pathogenic evil, after establishing itself in the exterior of the body, moves from the skin and hair by means of the meridians to the interior of the body, where it attacks the *zang–fu* organs and affects their functions. This is often seen in the initial and mid stages of the illness, and reflects its deepening and worsening.

Exterior transmission of interior illness is the process whereby disease in the internal organs moves, after the struggle between genuine and evil Qi, outward to the exterior of the body. Take measles for example. This illness characteristically shows high fever, restlessness, chest tightness, and other symptoms. Following treatment there is sweating, breaking of fever and eruption of a rash on the skin. This is the manifestation of the illness moving from the interior to the exterior.

The Four Levels of the warm diseases represents the usual transmission of illnesses of Heat. In general, the progression is from the Defensive Level to the Qi Level, then to the Nutritive Level, and finally to the Blood Level (see Volume 1, Part II, Chapter 9, Section 5). This progression reflects transmission from the exterior to the interior and deterioration of the patient.

2 Up–Down Transmission

External evils are of different natures. They often attack the body at different sites, some in the upper body and some in the lower body, and enter by different routes. Because the human body is an organic whole, though the sites of attack may be different the pathogenic evils can, by means of the meridians, transmit up or down. The *Plain Questions* states: “Yang illnesses tend to move upward until reaching the top, then turn around and move downward. Yin illnesses tend to move downward until reaching the bottom, then turn around and move upward. Hence, in illnesses of Wind the upper body is affected first; and in illnesses of Dampness the lower body is affected first.”

Transmission by the *sanjiao* is one of up–down transmission by means of the upper, the middle and the lower *jiao*. For example, exogenous Heat illnesses, especially those of Heat–Dampness, generally transmit sequentially from the upper-*jiao* to the middle-*jiao* to the lower-*jiao*.

3 Transmission Among Zang–Fu Viscera

The body is an organic whole, and the *zang–fu* viscera are its most important organ systems. The principal modes of transmission here are those from *zang* to *zang*,

between a *zang* organ and its dyadic *fu* organ by exterior–interior transmission, and from *fu* to *fu*.

i Zang–Zang Transmission

This kind of transmission is from one *zang* organ to another. The sequence of such transmissions is determined by the theory of the Five Elements (see Volume 1, Part I, Chapter 1, [Section 2, Subsection III](#)).

Transmission by Over-Restraining or Counter-Restraining. Transmission of illnesses from the heart to the lung, from the lung to the liver, from the liver to the spleen, from the spleen to the kidney, and from the kidney to the heart – these are all of this kind. In each case, the transmission reflects the worsening of the patient’s condition. The most common of these situations is rage damaging the liver and inducing diarrhea, known as “liver-Wood over-restraining spleen-Earth.”

Transmission between Mother and Son. This is transmission through the relationship of generation between two Elements. If the mother organ is ill, the illness of the mother organ will be passed to the son organ. For example, consider the liver and the kidney. Deficient kidney-Yin cannot moisten liver-Wood; therefore deficiency of kidney-Yin leads to liver-Yin deficiency. There is also the situation in which the son steals the mother’s Qi. Thus, deficiency of liver-Yin can induce insufficiency of kidney-Yin. In general, transmission from the son to the mother represents a more severe illness than transmission from the mother to the son.

ii Zang–Fu Transmission

This situation usually takes place between a *zang* organ and its dyadic *fu* organ. For example, the heart and the small intestine form a *zang–fu* dyad; heart-Fire can pass to the small intestine along the meridian. The spleen and the stomach form a dyad; spleen deficiency can induce stomach dysfunction. The lung and the large intestine form a dyad; impairment of the lung’s dispersion and depuration functions can disturb the functions of the large intestine. The kidney and the urinary bladder form a dyad; impairment of the Qi-forming function of the kidney can cause difficulty with urination by the bladder.

iii Fu–Fu Transmission

Though each of the six *fu* organs has its own unique functions, they all participate in the metabolism of food and water – intake, decomposition, assimilation, transformation, distribution and discharge – and from beginning to end they maintain a dynamic fluctuation between fullness and emptiness. Thus, a disturbance in any one of them can affect the others. For example, blockage of the Qi of the large intestine by impairment of its conveyance function can cause abnormal upward flow

of stomach-Qi; this is manifested as hiccup, nausea, and vomiting. If Dampness and Heat accumulate in the stomach, the gallbladder is steamed and bile can flow outward abnormally, producing bitterness in the mouth and jaundice.

Section 2 Mechanisms of Pathological Change

This section concerns the mechanisms and principles of pathological change following the beginning of illness. Their mastery will provide effective guidance to the physician in gaining a deeper understanding of the courses of illnesses and in carrying out symptom analysis and pattern recognition as well as in formulating treatment.

The human body is an integrated whole composed of a number of internal and other organs and many tissues. In physiological functions each organ is interconnected to the others, and in pathological changes each affects the others. Clinically, illnesses are large in number and varied in nature, and their pathological changes are very complicated. Different illnesses cause different symptoms, and each has its own pathological mechanisms. Nevertheless, though the symptoms caused by these many different illnesses are bewilderingly numerous there are certain shared regularities and patterns.

In CM the fundamental response of the human body to the variety of illnesses comprises the following four aspects: relative rise and fall of evil Qi and genuine Qi; imbalance of Yin–Yang; disturbance of Qi and blood; and abnormal metabolism of body fluids.

I Rise and Fall of Evil Qi and Genuine Qi

In the course of illness the body's genuine Qi struggles against the pathogenic causing evil Qi. The rise and fall of evil Qi and genuine Qi concern the relative fortunes of these two forces in this struggle. This struggle directly bears upon not only the pathological changes but also the course of development and outcome of the illness.

1 *Deficiency and Strength*

There are two basic patterns of pathological changes in the course of an illness – strength and deficiency. Thus, the *Plain Questions* states: “Abundance of evil Qi is strength; decline of essential Qi is deficiency.”

Here “strength” means mainly the abundance of evil Qi. In the conflict that is taking place in the body evil Qi and the body's capacity for resistance are both strong. Because of the visceral organs' vigor or because genuine Qi is not yet injured despite the strength of evil Qi, the body is still able to fight vigorously. For this reason, the conflict is vigorous and is characterized clinically by prominent symptoms, such

as high fever, delirium, a loud voice, coarse respiration, abdominal pain aggravated by pressure, constipation and oliguria, and a replete and forceful pulse.

“Deficiency” means mainly the insufficiency of genuine Qi. This is seen principally as insufficiency of the body’s Qi, blood, fluids and material support of the organs and meridians, or decline of the physiological functions of the viscera. This is a state that often results from a severe or prolonged illness, as in, for example, weakening of genuine Qi by profuse sweating, severe vomiting or diarrhea, or massive blood loss. In this state the body is unable to mount a strong defense, so that clinically the symptoms tend to be weak, such as fatigue, lassitude, a wan appearance, palpitation of the heart, shortness of breath, spontaneous perspiration and night sweat. Or there is hotness in the five centers, or cold-aversion with cold limbs. The pulse is threadlike and weak.

It must be pointed out that in determining strength versus deficiency there are definite indicators; but clinical symptoms are only the manifestations of the illness. In general, the symptoms correspond with the nature of the illness, and strength or deficiency can be accurately determined. But in unusual conditions the symptoms may not reflect the nature of the illness, giving rise to the phenomenon of false manifestation; and such false manifestation cannot accurately reflect the true state of the struggle between evil Qi and genuine Qi. Consequently, there are the pathological changes of “true strength, false deficiency” and “true deficiency, false strength.” “True strength, false deficiency” is the pathological state in which a strong disease evil accumulates and obstructs the meridians and the actions of Qi, impeding the flow of Qi and blood and their distribution. “True deficiency, false strength” is the pathological state in which the primary mechanism of illness is insufficiency of Qi and blood, so that there is not sufficient motive force for transportation and transformation. This further reduces or blocks the functions of the viscera. These situations give rise to what the ancients called “symptoms of deficiency in extreme strength” and “symptoms of strength in extreme deficiency.”

Hence, in clinical analysis of illnesses it is necessary to move beyond the symptoms and to grasp the true nature of the illness – by grasping the rise and fall of evil Qi and genuine Qi through the course of changes of strength and deficiency.

2 Progression and Outcome of Illness

In the course of the onset and development of illness, the rise and fall of evil Qi and genuine Qi are not fixed and unchanging, but dynamic. These changes not only determine the pathological changes of strength and deficiency, but also directly impact the progression and outcome of the illness. The following are the main patterns.

i Evil Qi Retreats as Genuine Qi Prevails

In the course of illness as genuine Qi rises it succeeds in overcoming evil Qi. This is reflected by convalescence and recovery, and is perhaps the most common outcome.

For example, in illnesses caused by external climatic evils, evil Qi usually attacks through the skin and hair or by the mouth and nose. If the body's genuine Qi is sufficiently full and its ability to repel pathogenic evil is sufficiently strong, then it not only can slow the progression of illness and limit the illness to the superficialities but also can expel the pathogenic evil. Once there is diaphoresis and release of the exterior then evil Qi is eliminated and defensive Qi and nutritive Qi again act in harmony, and the illness resolves.

ii Prevalence of Evil Qi Damages Genuine Qi

This is the path of deterioration, even death. Such a progression reflects either severe deficiency of genuine Qi or overpowering strength of evil Qi, so that the body's capacity for resistance is progressively diminished and can no longer effectively contain evil Qi or prevent its advance. The damage to the bodily functions becomes progressively more severe, and the patient's condition deteriorates inexorably.

This situation is known as "deficiency resulting from strength." For example, in exogenous Heat illnesses, when Yin collapse or Yang collapse occurs then clearly genuine Qi is unable to defeat evil Qi. This is the typical course of ascendant evil Qi overcoming genuine Qi.

iii Deficient Genuine Qi Unable to Eliminate Evil Qi

If genuine Qi is unable to expel evil Qi but is sufficiently strong to prevent its further advance, the illness evolves into a state of stalemate in which the evil Qi persists in the body but is contained. A different state evolves if evil Qi has been overcome but genuine Qi is so weakened that evil Qi persists in a mutated form. In both cases, the illness has moved from being acute to being chronic or to a state of residual illness.

II Imbalance of Yin–Yang

The relationship between Yin and Yang is complex. In addition to mutual opposition and restraint, there is also mutual dependence and support. Moreover, under certain conditions one can transform into the other. For the body to remain in a normal physiological state, it is necessary for Yin and Yang to be in dynamic equilibrium (see Volume 1, Part I, Chapter 1, [Section 2](#), [Subsection II](#)).

In the course of an illness various processes can disturb the normal dynamic equilibrium between Yin and Yang. This can lead to relative excess or deficiency of Yin or Yang, inability of one to restrain the other, mutual injury to both, mutual repellency, or depletion. This is paralleled by disharmony among the functions of the *zang-fu* viscera and the meridians, among the actions of Qi and blood, and between the ascent–descent and entering–exiting of Qi. The main patterns of imbalance of Yin–Yang are as follows.

1 Yin or Yang Excess

Excess of either Yin or Yang is a case of “excess evil Qi becomes strength.” When a pathogenic evil invades the human body, it seeks out its kind; that is, a Yang evil seeks out and augments Yang-Qi of the body, making Yang excessive, whereas a Yin evil seeks out and augments Yin-Qi of the body, making Yin excessive. Thus, the ***Plain Questions*** states: “Excess of Yang leads to Heat, and excess of Yin leads to Cold.” This clearly points out the pathological mechanism of Yang or Yin excess, and its characteristic clinical manifestation as strength-Cold or strength-Heat.

i Excess of Yang

Yang excess is a pathological state in which Yang-Qi is excessive, the body’s functions are overly active, metabolism is accelerated, the person is overly excitable, and there is excess heat. In general, this pathological state is characteristic of the illnesses of strength-Heat with excess Yang but not deficient Yin.

Four main types of situations lead to such Yang excess diseases. They may be due to invasion by external pathogenic evils of the Yang type, or by external evils of Yin type which upon entering the body become transformed into Yang. They may result from internal injury by the five passions, or by stagnation of Qi, stasis of blood, or retention of food – these can all transform into Fire when extreme.

The dictum “if Yang is excessive there is Heat” indicates that the pathological change of transformation into Heat or Fire is very common in an illness of Yang excess, so that such a state frequently presents as an illness of strength-Heat. This is because Yang has the characteristics of warmth, motion and dryness. A condition of Yang excess easily produces symptoms of Heat, such as high fever, flushing of the face and inflamed eyes. This is known as “Yang excess leads to Heat in the exterior.”

Moreover, long-standing Yang excess necessarily consumes Yin-fluids. This leads to insufficiency of body fluids and reduction of Yin-essence, which will also transform into strength-Heat and Yin-essence deficiency. This is known as “ascendancy of Yang leads to Yin illness.”

ii Excess of Yin

Yin excess is a pathological state in which Yin-Qi is excessive, the body’s functions are hypo-active, metabolism is depressed, the person is overly passive, there is insufficient generation of warmth, and there is accumulation of products of pathological changes. In general, this pathological state is characteristic of illnesses of strength-Cold with excess Yin but not deficient Yang.

Three main types of situations lead to such Yin excess illnesses. There may be attack by Yin type of external pathogenic evil (Cold or Dampness). There may be overeating of raw and cold foods and drinks, which produce excess Yin. The coldness bottles up internal Yang and depresses the ability of Yang-Qi to produce the

necessary warmth. There may be a chronic deficiency of Yang-Qi, so that the body is unable to warm and transform Yin-fluids. This leads to strength of internal Yin-Cold. The first two are conditions of strength, whereas the last is a mixed condition of strength and deficiency.

The dictum “if Yin is excessive there is Cold” indicates that this type of excessive Yin is likely to lead to depression of the functions of the viscera and tissues and of the warming and transforming actions of Qi. As a result, there are excessive Yin-Cold internally, sluggish blood circulation, and retention of Phlegm, Dampness and fluids. This is because Yin has the characteristics of coldness, quietude and dampness. A condition of Yin excess easily produces symptoms of Cold, such as cold torso and limbs, a pale tongue, abdominal pain, diarrhea, edema and Phlegm and Rheum. This is known as “Yin excess leads to coldness in the interior.”

Moreover, long-standing Yin excess necessarily injures Yang-Qi. Hence, the transformation of Yin excess to strength-Cold is often accompanied by a general depression of physiological activities or debilitation – effects of Yang deficiency. This is known as “ascendancy of Yin leads to Yang illness.”

2 Yin or Yang Deficiency

Deficiency of either Yin or Yang is principally manifested as “loss of essential Qi leads to deficiency.” “Loss of the essential Qi” actually encompasses the insufficiency of essence, Qi, blood and fluids, and at the same time decline in the physiological functions of the *zang-fu* viscera, the meridians and the other organs. All these can be grouped in the two categories of Yin and Yang.

i Yang Deficiency

In the pathological state of Yang-Qi deficiency the functional capacity of the viscera declines, their responsiveness weakens, and metabolism and heat production diminish. In general, these pathological changes reflect the inability of weakened Yang to restrain Yin, thus giving rise to a disease of deficiency Cold. This is known as “Yang deficiency leading to Cold in the exterior.”

A number of situations can give rise to the condition of Yang deficiency. There may be inadequate prenatal endowment, postnatal malnutrition, internal injury from fatigue and exhaustion, or damage to Yang-Qi by prolonged illness.

In general, in Yang-Qi deficiency the most important factor is deficiency of kidney-Yang and spleen-Yang, especially the Vital Gate Fire component of kidney-Yang. This is because kidney-Yang is the root of Yang of the entire body. Because Yang-Qi is impaired the warming and transforming actions of Qi are weak, and blood and body fluids circulate sluggishly. Failure of Yang to transform Yin causes fluid retention. Failure of Yang to restrain Yin permits Yin-Cold to prevail. Thus, in illnesses of Yang deficiency the symptoms include a pallid complexion,

cold-aversion with cold limbs, a pale tongue and a slow pulse; other symptoms include somnolence, polyuria of clear urine, diarrhea containing undigested food, and increased susceptibility to exposure. In severe cases, water metabolism is disturbed, and there may be fluid retention, oliguria and edema.

ii Yin Deficiency

In Yin deficiency there is insufficiency of essence, blood or fluids. At the same time, because deficient Yin cannot restrain Yang there is relative Yang excess and false hyperactivity of the organ systems. This is known as “Yin deficiency leads to Heat in the interior.” In general, the characteristic pathological changes are insufficiency of Yin-fluids, reduced nourishment, and inability to be calm, as well as symptoms of deficiency-Heat.

Yin deficiency is mostly due to Heat illnesses injuring body fluids, or extreme passions transforming into Fire and injuring Yin, or chronic illnesses damaging Yin-fluids.

In general, in Yin-fluid deficiency the most important factor is deficiency of lung-Yin, liver-Yin and kidney-Yin, especially kidney-Yin. This is because kidney-Yin is the source of Yin of the entire body. Because reduced Yin-fluids cannot restrain Yang-Qi, many pathological changes can occur, such as Heat in the interior due to Yin deficiency, blazing Fire in Yin deficiency, and over-activity of Yang due to Yin deficiency. Heat in the interior due to Yin deficiency is marked by hotness in the five centers, very high fever, emaciation, night sweats, a dry mouth, a red tongue and a threadlike, rapid and feeble pulse. Blazing Fire in Yin deficiency and overactive Yang in Yin deficiency are marked by similar symptoms. These are high fever, night sweats, hotness in the five centers, malar flush, hemoptysis, emaciation; or insomnia; or seminal emission; or increase in sexual libido; dry mouth and throat, red and dry tongue, and a threadlike and rapid pulse; or lumbar and knee aches, dizziness, agitation and irascibility.

3 *Mutual Injury to Yin and Yang*

In their complex interaction over-consumption of either Yin or Yang can, under certain conditions, lead to insufficiency of its opposite; this may result in deficiency of both Yin and Yang. There are two basic patterns: when Yin deficiency induces Yang deficiency it is known as “Yin injury extending to Yang”; and when Yang deficiency induces Yin deficiency it is known as “Yang injury extending to Yin.”

It should be pointed out that the kidney stores essence and Qi and contains both primordial Yin and primordial Yang. It is the source of Yang-Qi and Yin-fluids for the entire body. Because of this it is when Yin–Yang of the kidney is not in harmony that either Yin injury extending to Yang or Yang injury extending to Yin is likely to happen.

i Yin Deficiency Extending to Yang

When Yin-essence is reduced the production of Yang-Qi is reduced, or Yang-Qi loses its carrier and dissipates. In either case, Yin deficiency can lead to Yang deficiency as well, so that both Yin and Yang are injured.

For example, in the clinically common condition of liver-Yang ascending abnormally the basic pathological process is the Water Element (kidney) failing to nourish the Wood Element (liver), so that Yin is deficient and Yang is overactive. But as the illness progresses, the kidney's essential Qi becomes affected, and in turn kidney-Yang is reduced. In addition to the symptoms of Yin deficiency (see Subsection 2ii, above), there are cold-aversion with cold limbs, a pallid complexion and a deep and feeble pulse.

ii Yang Deficiency Extending to Yin

When Yang-Qi is deficient there is not sufficient energy for Yin to transform. Over time this results in deficiency of Yin-fluids, that is, Yang deficiency extending to Yin, so that both Yang and Yin are injured.

For example, deficiency of kidney-Yang causes the kidney to fail in its Qi-transforming function. As a result the metabolism of fluids is impaired, causing accumulation of water and Dampness and edema. As the condition progresses, Yin cannot be transformed from Yang.

Similarly, deficient kidney-Yang fails to perform the transforming function of Qi, so that fluid metabolism is impaired, leading to internal accumulation of Water-Dampness and marked edema. However, if the condition progresses Yin becomes progressively deficient because it has lost its source in the deficient Yang. In addition to the symptoms of Yang deficiency (see Subsection 2i, above), there are now emaciation, agitation and convulsions.

4 *Mutual Repellency of Yin and Yang*

Among the conditions of imbalance of Yin–Yang mutual repellency is distinctive. There are two varieties: excessive Yin repelling Yang and excessive Yang repelling Yin. The principal cause of this repellency is extreme excess of one causing blockage and exclusion of the other, so that all relationship between two is severed. Clinically this has two complex patterns of manifestation: true Cold with false Heat, and true Heat with false Cold.

i Excessive Yin Repelling Yang

There are two patterns. In one, excessive Yin occupies the interior and repels Yang to the exterior. Since Yang is alone in the exterior clinically there are Heat-type

symptoms in the exterior, such as fever, flushed complexion, thirst and a large pulse. Because the basic pathology is Yin-Cold excess in the interior, which forces Yang to the exterior, this is a case of true Cold and false Heat. (For the true Yin symptoms see Subsection 1ii, above.)

In the other pattern, excessive Yin occupies the lower half of the body and repels Yang to the upper half. Clinically this usually presents true Cold symptoms in the lower body and false Heat symptoms in the upper.

ii Excessive Yang Repelling Yin

In this case excessive Yang occupies the interior of the body and repels Yin to the exterior. Clinically, in addition to internal Heat symptoms (see Subsection 1i, above) there are Cold-type symptoms in the exterior, such as cold limbs and a sunken pulse. Because the basic pathology is Yang-Heat excess in the interior, which forces Yin to the exterior, this is a case of true Heat and false Cold. It is also known as “paradoxical cold limbs due to Yang,” or “paradoxical cold limbs due to Heat.”

5 Depletion of Yang or Yin

This is a very serious condition in which Yin-fluid or Yang-Qi is abruptly depleted, leading to loss of their actions and consequent cessation of organic functions. There are two types: Yang depletion, and Yin depletion.

i Yang Depletion

This is a serious condition in which Yang-Qi is suddenly lost, leading to severe failure of all functions of the body. In general, this arises mostly when evil Qi is so powerful that genuine Qi is routed in their struggle and collapses. Another cause is excessive fatigue and exhaustion occurring in a person already deficient in Yang-Qi. The condition can also arise when patients are incorrectly treated with excessive use of diaphoresis. Yang-Qi escapes the body along with the inappropriately profuse sweat, leading to sudden collapse of Yang-Qi. Finally, it may also appear in an advanced stage of chronic disease when deficient Yang floats and dissipates due to severe consumption of Yang-Qi.

Since Yang-Qi and Yin-fluid have a mutual relationship, depletion of Yang can lead to failure to produce Yin-fluid, which therefore also becomes exhausted. Depletion of Yang is thus usually followed by the exhaustion of Yin. Under such circumstances, once Yin becomes severed from Yang life comes to an end.

ii Yin Depletion

This is a pathological state in which severe consumption or sudden loss of Yin-fluid leads to serious decline of systematic function in the entire body. The most common cause is strong Heat evil or chronic Heat evil in the body; in both cases there is large scale scorching of Yin-fluid. Another cause is massive hemorrhage, vomiting or diarrhea, or other disorders that rapidly consume Yin-fluid.

Yin depletion is also a very serious condition. At the time of Yin depletion there often are such symptoms of Yin-fluid collapse as labored breathing, agitation, warm hands and feet with greasy sweat, delirium or coma.

III Disturbance of Qi and Blood

Disturbance of Qi and blood includes their insufficiency, impairment of their physiological actions, and disruption of their mutual dependence and interaction. As in the case of rise and fall of genuine Qi and evil Qi or imbalance of Yin–Yang, disturbance of Qi and blood is not only the underlying mechanism of certain illnesses but also the basis for clinical analysis. This group includes disturbance of Qi, disturbance of blood, and disharmony of Qi and blood.

1 Disturbance of Qi

Disturbance of Qi includes mainly the following two aspects. The first is deficient Qi caused by insufficient production or over-consumption of Qi. The second is sub-normality in certain actions of Qi and abnormal or chaotic flow of Qi, from which follow such abnormalities as stagnation of Qi, counter-flow of Qi, sinking of Qi, blockage of Qi or collapse of Qi.

i Deficiency of Qi

Qi deficiency is the pathological state in which primordial Qi is impaired, so that the functions of the viscera and meridians become weakened and resistance to illness lowered. The most common causes of this condition are inadequacy of innate endowment, postnatal malnutrition, excessive fatigue and exhaustion, chronic illness, and reduced function of the spleen, the lung and the kidney. All these lead to insufficient generation of Qi; and because of the intimate relationship between Qi and blood and between Qi and body fluids any deficiency of Qi will affect blood and fluids. The result is inadequate generation of blood and fluids, their slower circulation, or their loss.

Clinically, Qi deficiency is manifested by weakness in protecting against external agents, with a tendency to perspire; susceptibility to illness due to lack of defensive Qi; atrophy and weakness of the four limbs due to lack of nourishment; and dispirit-
edness and vertigo due to failure of clear Yang to ascend.

ii Disturbance of Qi Activity

This is a pathological condition in which failure in the movements of ascent, descent, exiting and entering of Qi has led to deregulation and abnormality in the functional activities of the entire body or of certain viscera. There are five main patterns.

Qi Stagnation. Stagnation of Qi results mainly from the passions being trapped internally, accumulation of Phlegm and Dampness, retention of food, or stasis of blood. Impedance of Qi flow, whether regional or total, in turn affects the functions of viscera and meridians. Regional meridian blockage of Qi movement often presents with pain and distention; in severe cases there may be stasis of blood, retention of fluid and accumulation of Phlegm. Because the ascending action of the liver, the descending action of the lung, the raising action by the spleen and the lowering action by the stomach are important in the regulation of Qi transformation, disturbance of the functions of these organs can lead to the abnormality of Qi stagnation. Examples include stagnation of lung-Qi, trapping of liver-Qi and impedance of spleen and stomach-Qi.

Counter-Flow of Qi. This is the pathological state in which Qi movement is disrupted and visceral Qi rises abnormally. It results mainly from the passions, or improper diet of cold or hot food and drinks, or blockage by accumulated turbid Phlegm. Counter-flow of Qi is most frequently seen in diseases affecting the lung, the stomach and the liver. For example, if the lung loses its depuration function and its Qi ascends, there may be coughing, hiccup and labored breathing. If stomach-Qi fails to descend but ascends instead there may be nausea and vomiting, or eructation and hiccup. If liver-Qi rises abnormally there may be pain and pressure in the head, flushing of the face, inflamed eyes and irascibility. If passions cause liver-Qi to surge upward or liver-Qi rises because of rage, then blood may rise with liver-Qi and lead to hemoptysis, hematemesis, or even fainting from blockage of the orifices.

Counter-flow occurs mainly in illnesses of strength, but sometimes can happen in illnesses of deficiency. For example, in deficiency of lung-Qi depuration fails and the kidney is unable to receive Qi can both cause lung-Qi to rise abnormally. Deficiency of stomach-Qi, hence the lowering function of the stomach, can also cause stomach-Qi to rise abnormally.

Qi Sinking. In this condition deficient Qi is too weak to ascend. Consequently, its ability to maintain the internal organs in their locations is also weakened, resulting in their ptosis or prolapse. This occurs most commonly as a complication of Qi deficiency. It can also occur in a patient with a weak constitution, a protracted illness or depletion of spleen-Qi, so that clear Yang cannot ascend and central Qi sinks. In this condition, there may be ptosis of the stomach or of the kidney, and prolapse

of the uterus or rectum. Symptoms include distention and heaviness in the waist and abdomen, diarrhea, frequent urination, shortness of breath and lassitude, and a feeble voice.

Qi Blockage. This is a condition in which turbid disease evil blocks the meridians or Qi has become trapped. As a result, the entering–exiting activities of Qi become completely blocked and the clear orifices closed, with consequent syncope or coma. Thus, sudden closure caused by turbid and unclear pathogens can precipitate syncope. In the course of an exogenous Heat disease extreme fever can also precipitate syncope. So can sudden mental trauma. These are all examples of obstruction of the exiting activity of Qi.

Qi Collapse. This is a condition of massive loss of Qi. It may result from genuine Qi being overwhelmed by evil Qi or genuine Qi remaining in a weakened state, so that Qi cannot be conserved in the interior but escapes outward and becomes dissipated. It may also result from massive bleeding, profuse sweating or other massive fluid loss, during which Qi escapes along with the blood or fluid. All these can lead to a sudden decline of all functional activities of the body. Thus, Qi collapse is the main mechanism of many kinds of functional collapse.

2 Disturbance of Blood

This condition has two main categories: insufficiency of blood, and disturbance of blood circulation. The latter comprises blood stasis (due to retarded blood flow), overheating of blood (leading to accelerated blood flow) and hemorrhage.

i Blood Insufficiency

In this condition the volume of blood is insufficient. If blood is unable to provide adequate nourishment to the body, the pathological effects are similar to those of insufficient blood volume.

Reduction of blood volume may be caused by massive loss of blood without sufficient replenishment, or when deficiency of the spleen and stomach leads to malnutrition, so that these organs are unable to transform food essence into blood adequately. Blood insufficiency can also occur in cases of chronic consumption due to prolonged illness.

Reduced nourishment of organs and meridians by blood can cause reduction in their functions. Clinically, this is manifested by symptoms of deficiency, either regionally or systemically. Thus, there may be pallor and loss of luster of the complexion, the lips, the tongue and the nails. There may be dizziness or vertigo, sustained palpitation of the heart, and shortness of breath and weakness. There may be numbness of the hands and feet and stiff joints. There may be dryness and irritation of the eyes and blurred vision.

ii Blood Stasis

This is a pathological condition of retarded or impeded blood circulation, or even gelling of blood. There are five main circumstances that produce blood stasis. Qi stagnation can cause obstruction of blood circulation. Qi deficiency can retard blood circulation. Accumulation of turbid Phlegm in the meridians can block the blood vessels. Invasion of blood by the Cold disease evil can induce gelling of blood. Invasion of blood by the Heat disease evil can in certain circumstances also induce stasis of blood. Once brought about, blood stasis can further impede the movement of Qi, so that Qi impedance and blood stasis enter into a vicious cycle of mutual aggravation.

Since impeded circulation is the main pathological mechanism underlying blood stasis, when static blood affects specific organs or regions of meridians it can cause blockage of meridians, with pain and swelling. At the same time, there may be darkening of the complexion, a dry and scaly skin, cyanotic lips and tongue, ecchymosis and telangiectasis.

iii Overheating of Blood

In general, overheating of blood is a condition of Heat in the Blood Level of warm diseases (see Volume 1, Part II, Chapter 9, Section V), and can propel blood to circulate more rapidly than normal or cause blood to flow abnormally. This condition can come about in several ways, including exogenous Heat evil entering into blood and exogenous Cold evil invading the interior and transforming into Heat. The commonly seen progression of Heat illnesses into the Nutritive Level or Blood Level of warm illnesses belongs to this type of pathological change. Additional causes include mental depression, as well as the passions transforming into Fire and blazing endogenous Fire accumulating in the Blood Level.

Since warmth propels blood circulation, overheating of blood accelerates circulation. When there is Heat in the Blood Level, then the Yin-fluids are easily damaged. In severe cases, there may be bleeding. Hence, the pathological manifestation of the overheating of blood characteristically includes excessive consumption of blood, damage to Yin and hemorrhage, in addition to fever.

iv Hemorrhage

Hemorrhage occurs mainly when the vessels are damaged or when Qi is deficient and unable to control blood flow. It can come about in several ways.

Mainly it occurs as a result of abnormal flow of Qi, scorching of the vessels by Fire, or traumatic injury to the vessels. Because the blood vessels reach every part of the body bleeding can occur at any place. The symptoms vary with the location of the hemorrhage. For example, injury to the lung can cause hemoptysis. Injury to the stomach vessels can cause hematemeses or melena. Injury to the large intestine

vessels can cause hematochezia. Injury to the bladder or urethra vessels can cause hematuria. Injury to the vessels associated with the Chong and Ren Meridians can cause metrorrhagia. Injury to the nose can cause epistaxis.

Hemorrhage can also occur when prolonged illness impairs spleen-Qi. This leads to failure of the spleen to control blood, which in turn allows blood to extravasate, as in subcutaneous hematoma, for example.

3 Disharmony of Qi and Blood

Since Qi and blood are interrelated by mutual dependence and mutual support, when the ascent–descent and exiting–entering of Qi are disturbed blood must be affected. Similarly, any abnormality of blood will affect Qi. The most important patterns of disharmony of Qi and blood are as follows.

i Qi Stagnation and Blood Stasis

When the movement of Qi is impeded and Qi stagnates, blood circulation is also impeded and blood becomes static. This is mainly due to the passions bottling Qi up internally.

Stagnation of Qi and stasis of blood are closely linked to disturbance of the liver's conducting and dispersing functions. Blockage of liver-Qi produces distention and pain in the chest and subcostal region. As Qi moves, so does blood. As Qi stagnates, so does blood. Thus, Qi stagnation and blood stasis often present clinically with pain, ecchymosis, masses and swellings.

Also, since the heart governs the blood vessels and propels blood circulation, when the heart's functions are disturbed blood stasis may develop and lead to Qi stagnation.

ii Blood Stasis due to Qi Deficiency

In this pathological state Qi deficiency first develops. Blood stasis results from deficient Qi being unable to propel blood circulation properly.

For example, if heart-Qi is deficient then blood circulation lacks adequate motive force and blood stasis may develop in the entire body. Clinically, there may be ecchymosis and cyanosis of the tongue. In the elderly, abrupt Qi deficiency may occur and lead to blood stasis, resulting in the body and limbs losing their nourishment; clinically, there may be hemiplegia.

In therapeutics, whatever its cause it is appropriate to treat the condition with large doses of herbs that augment Qi and complement them with herbs that mobilize blood and dissolve static blood.

iii Failure of Qi to Control Blood

If the action of Qi to control blood flow is weakened, the flow of blood may not be contained within the vessels. This condition is closely linked to damage or deficiency of spleen-Qi. When deficient Qi fails to control blood flow there may be extravasation, resulting in subcutaneous bleeding and ecchymosis. If bleeding occurs in the lower parts of the body, it may be seen as hematochezia, hematuria, or in females metrorrhagia.

iv Qi Collapse Following Massive Bleeding

Since blood is the carrier for Qi, when there is massive blood loss there is also massive Qi loss or collapse, resulting in deficiency or collapse of both Qi and blood. The main causes of this condition are traumatic hemorrhage, metrorrhagia and postpartum hemorrhage.

Qi collapse leads to prostration of Yang. Inability to warm the body and stabilize the exterior can produce profuse cold sweating. Inability of Yang-Qi to reach the extremities of the limbs can produce cold hands and feet. Collapse of both Qi and blood results in failure to nourish the head, the eyes and the orifices; this may produce syncope. Because of the collapse of blood the pulse is hollow, or it may be deep, threadlike and indistinct.

v Deficiency of Both Qi and Blood

This is a condition of simultaneous deficiency and impaired actions of Qi and deficiency of blood with diminished nourishment of all the organ systems of the body. It is mainly the result of chronic illnesses in which Qi and blood are both consumed or damaged. In some cases there is loss of blood first, leading to reduction of Qi. In other cases there is Qi deficiency first, so that the sources of blood generation become compromised.

The clinical symptoms are of both Qi deficiency and blood insufficiency, such as a pallid or sallow complexion, shortness of breath with apathy, lassitude and weakness, emaciation, palpitation of the heart and insomnia, dehydration of the skin and numbness of the limbs.

IV Abnormal Metabolism of Body Fluids

Abnormalities of fluid metabolism, whether regional or systemic, can disturb the production, distribution and excretion of fluids. The main pathological effects are insufficiency of fluids, mal-distribution and retention.

The complex processes of fluid metabolism require the transforming, ascending–descending and exiting–entering actions of Qi. Only when the transforming actions of Qi are vigorous can the production and excretion of fluids be normal. Only when the ascending–descending and exiting–entering actions of Qi are normal can fluids flow, rise and sink harmoniously and their absorption and excretion remain balanced. They also require the harmonious participation of many visceral organs, including the lung, the spleen, the kidney, the liver, the sanjiao and the bladder. The lung's dispersing actions and the kidney's transforming actions are especially important.

1 Insufficiency of Body Fluids

When the body fluids are insufficient quantitatively, the viscera, the exterior, the orifices all lose their moisture and nourishment. There are two groups of causes. One is damage by the Dryness and the Heat pathogenic evils. The other is loss due to profuse sweating, massive blood loss, vomiting or diarrhea, polyuria or excessive use of drying–warming herbs.

Insufficiency of fluids can produce such symptoms as dry throat, chapped lips, thirst, dehydrated skin, and withered hair. In more severe cases, there may be sunken eyes, reduced or absent sweating, oliguria and constipation.

2 Impeded Distribution and Excretion of Body Fluids

Though the two aspects of distribution and excretion are quite different, their abnormal functioning can induce retention of fluids and formation of Phlegm.

The transformation of fluids into sweat depends mainly upon the depuration function of the lung. The transformation of fluids into urine for excretion depends mainly upon the transforming action of kidney-Qi. Hence, disturbances of lung and kidney functions can all lead to retention of fluid within the body – sometimes suffused in the skin to produce edema, and sometimes among the organs.

In general, impedance of the distribution and excretion of fluids most often leads to blockage by viscid Dampness, retention of fluids, or accumulation of Phlegm and Rheum.

i Blockage by Viscid Dampness

This is due principally to the loss of the transporting and transforming functions of the spleen, so that the distribution of fluids is impeded. The retained fluid accumulates and turns viscid. In this form it easily blocks the movement of Qi. This is

manifested clinically as chest tightness, nausea, abdominal distention, heaviness in the head and body, stickiness in the mouth without thirst, diarrhea with loose feces, a yellowish face, and edema.

ii Fluid Retention

This usually occurs when the functions of the lung, the spleen and the stomach are compromised. If fluid is not transformed it remains in the body. If it stays in the skin, it appears as edema – regionally in the head, face, eyelids, the limbs, the abdomen or the back, or generalized (anasarca). If it accumulates in the abdominal cavity it appears as ascites, causing abdominal distention.

iii Accumulation and Phlegm and Rheum

Both Phlegm and Rheum result from impairment of visceral functions, hence impedance of fluid metabolism. As a result, the fluids do not transform normally but accumulate as Rheum. Gelling turns Rheum into Phlegm. This can cause a variety of symptoms.

When Rheum causes illness, it has different names depending on where it accumulates. Rheum in the chest is known as “Suspended Rheum”; in the lung as “Sustained Rheum”; and in the limbs as “Overflowing Rheum.”

Phlegm ascends or descends with Qi and can reach every place in the body. It can affect different organs and meridians to produce a variety of illnesses and symptoms. For example, Phlegm in the lung can cause coughing that is productive of sputum. Phlegm in the heart can cause chest tightness, palpitation of the heart, mental confusion and delirium. Phlegm in the stomach can cause nausea, vomiting and discomfort in the epigastrium and abdomen. Phlegm in the meridians, sinews and bones can cause scrofula, subcutaneous nodules, numbness in the limbs, and sometimes hemiplegia, or carbuncles. Phlegm in the head and eyes cause obscuration of the orifices, with dizziness or syncope. Phlegm in the throat can cause globus hystericus.

3 Disturbance of Relationship Among Fluids, Qi and Blood

The relationship among fluids, Qi and blood is very close. Abnormality in any one can affect the other two and induce disharmony in their functions. The following are the principal pathological patterns.

i Retained Water Obstructing Qi

This situation arises mostly because fluid metabolism has been disrupted, so that transformation by Qi is abnormal. As a result water is retained and diminishes the functions of the visceral organs. For example, Rheum in the lung causes blockage and bottling up of lung-Qi. Consequently the lung's depuration function is impaired and this leads to such symptoms as chest fullness, coughing and orthopnea (difficulty with breathing on lying down). Rheum in the heart obstructs the movement of heart-Qi and restrains heart-Yang. There may then be palpitation of the heart and cardiac pain.

ii Qi Collapse from Fluid Loss

This condition is due to massive fluid or blood loss. Since fluid, like blood, is a carrier for Qi, there is massive escape of Qi, accompanied by Yang, along with the lost fluid. The most common causes of such massive fluid loss are high fever consuming the fluids, profuse sweating, and severe vomiting and diarrhea. Clinically, in addition to the massive loss of fluids or blood there may be shortness of breath, shallow respiration, cold limbs, and an indistinct and fading pulse. If this condition persists, separation of Yin and Yang may develop and death may ensue.

iii Drying of Blood from Depletion of Fluids

This is a pathological state in which fluids are so depleted that blood becomes dry (that is, severely insufficient). As a result, endogenous deficiency-Heat or endogenous Wind is generated. The fluids are an important component of blood, and they have a common source in the acquired essence from drink and food. The principal causes of drying of blood due to fluid depletion are high fever or extensive traumatic burn massively consuming fluids, massive blood loss causing collapse of the fluids, or persistent Heat in Yin deficiency insidiously consuming fluids. The main symptoms are anxiety, dry nose and throat, hotness in the five centers, dry mouth with strong thirst, emaciation, oliguria, a red tongue with scanty saliva, and a threadlike and rapid pulse.

iv Blood Stasis due to Fluid Deficiency

Plentiful fluids ensure fullness of blood vessels and smooth circulation of blood. If there is massive consumption of fluids, whether by high fever, traumatic burns, vomiting and diarrhea, or profuse sweating, the volume of blood is also markedly reduced and its circulation impeded. Under such conditions stasis of blood may develop. In addition to the symptoms of fluid deficiency, there may be cyanosis of the tongue, petechiae or ecchymosis in the skin, or other rashes.

Guidance for Study

I Aim of Study

This chapter aims to describe the basic concepts and principles of the pathogenesis and development of illnesses in CM. It provides more theoretical bases for the clinical diagnosis and treatment of illnesses.

II Objectives of Study

After completing this chapter the learners will:

1. Master the basic pathogenesis of illnesses;
2. Know relevant factors that affect the occurrence of illnesses;
3. Master the rise and fall of evil Qi and genuine Qi, and the progression and outcome of illnesses;
4. Master the basic concept of imbalance of Yin–Yang, and the basic pathological mechanisms of relative excess, relative deficiency, mutual injury, mutual repulsion, mutual transformation and depletion of Yin and Yang;
5. Master the basic pathological mechanisms of Qi deficiency and disturbance of Qi activity;
6. Master the basic pathological mechanisms of blood deficiency, blood stasis, overheating of blood and hemorrhage, as well as disharmony in Qi-blood interaction;
7. Master the basic pathological mechanisms of insufficiency of body fluids, and disturbances in the distribution and excretion of fluids.

III Exercises for Review

1. Why do illnesses occur? What are the characteristics of the pathogenic factors that cause illnesses?
2. What is the meaning of pathological mechanism? What are the main contents of the basic pathological mechanisms in CM?
3. How do the rise and fall of evil Qi and genuine Qi determine the occurrence of illness and pathological changes of deficiency and excess?
4. Describe concisely the pathological mechanisms of deficiency and strength and their clinical manifestation.
5. What is the meaning of imbalance of Yin–Yang? What are its main pathological changes?
6. What are the pathological mechanisms of relative excess and deficiency of Yin and Yang? Describe their respective clinical manifestations.

7. What are mutual impairment and mutual repellency of Yin and Yang? Explain their meanings and effects?
8. Explain Yin depletion and Yang depletion. What is the relationship between them?
9. Explain the disturbances of the functional activities of Qi. Describe concisely their pathological effects.
10. What are the main pathological effects and clinical manifestation of blood disturbances? Describe concisely their main characteristics.
11. What are the main pathologic effects and clinical manifestation of disturbances in the interaction of Qi and blood?
12. What factors can lead to the insufficiency of body fluids? Explain how the distribution and excretion of fluids can be disturbed, and the clinical significance of such disturbances.
13. What are the pathological effects of disturbances in the interaction between Qi and body fluids?
14. How do body fluids and blood affect each other in pathology? What are their pathological changes?

Chapter 7

Approach to Chinese Medical Diagnosis

In CM, diagnostics applies the methods of diagnosis to collect clinical information and, based on this information, to assess the state of health and the cause and status of illness of the patient. It is a discipline that comprises theories, methodology and skills, and has a rich content. It is fundamental to all branches of clinical CM.

In CM diagnosis depends upon the physician's ability to collect clinical information, to analyze and to infer logically, all without resorting to the use of any apparatus. It is possible to infer the pathological changes in the interior of the body from observation of external symptoms because the human body is an organic whole. All parts of the body are intimately and inseparably linked by the meridians. Because of this meridian system, certain pathological changes in an organ are always accompanied by tenderness in the organ's corresponding acupoints. Conversely, by finding the tender acupoints the physician can infer which organ is affected by illness.

Section 1 Diagnostic Approach in CM

I Four Methods of Diagnosis

CM diagnostics contains two major parts, the methods of diagnosis and differential diagnosis.

The principal goal of the methods of diagnosis is to elicit and gather clinical data on the state of the patient's condition and the symptoms manifested by the illness. There are four categories of methods of diagnosis: History, Inspection, Auscultation and Olfaction, and Palpation.

History is the process of determining the course of the patient's illness, from its onset to the time of consultation, by eliciting a narrative from the patient or companion and complementing it by further questioning. In addition to information about the symptoms, a proper history includes the patient's living habits and exposures, and the health and illnesses of family members, including the spouse, children and grandchildren if any, siblings if any, parents and grandparents.

Inspection means the visual observation of the patient's vitality, coloring, physical condition and behavior. It includes inspecting the tongue for its texture and coloring, and the secretions and excretions.

Auscultation focuses on the sounds made by the patient to infer the pathological changes within the body. These include spoken sounds as well as others, such as those of respiration and abdominal activities. Olfaction focuses on the odors emanating from the patient and excretions to infer the status of the patient.

Palpation of the pulse provides much information concerning the status of the visceral organs, Qi and blood. In addition, palpation of other areas of the body also provides useful information on the condition of the patient or special features of the illness.

The application of these methods is described in detail in Volume 1, Part II, Chapter 8.

II Symptom Analysis and Differential Diagnosis

In any clinical encounter the physician collects by means of these four methods a profusion of clinical information concerning the patient. At the same time, there are many different illnesses and each illness can produce many different symptoms at each stage of its course. The task of moving from the clinical information to the actual or most likely disease affecting the patient can be daunting indeed, unless there is some way to organize and analyze these symptoms.

Symptom analysis is the first step in this process. It is the systematic assessment of the large amount of available information in order to extract reliable inferences concerning which symptom is genuine, which is false and which is fortuitous or extraneous, as well as the location of the pathological changes and the condition of the body.

Sometimes, after the process of symptom analysis, the identified pattern of symptoms points to several possibilities as to the cause and nature of the illness. Differential diagnosis is the next step. This is the systematic application of concepts, logic and judgment in an attempt to identify the actual cause, or at least the most likely, among these possibilities.

Thus symptom analysis and differential diagnosis are the basis for treatment in CM.

The most useful techniques for symptom analysis and differential diagnosis are: diagnosis by the Eight Fundamentals, analysis by Qi and blood, analysis according to the visceral organs, analysis by the Six Meridians, and analysis by the Four Levels.

The Eight Fundamentals fall into four pairs of opposites: Exterior–Interior, Deficiency–Strength, Cold–Heat, and Yin–Yang. CM uses these eight categories to understand and ascertain the location, the nature and the relative rise and fall of genuine Qi and evil Qi. This categorization is fundamental to all other techniques of symptom analysis and differential diagnosis. Because it reflects the common

features of all these techniques it is appropriately applied to the clinical analysis of every illness in every branch of CM.

Analysis of the state of Qi and blood and analysis of the functional status of the visceral organs are both applied primarily to internal and miscellaneous illnesses. They are often used in conjunction with the technique of analysis by the Eight Fundamentals.

The remaining two major techniques, analysis by the Six Meridians and analysis by the Four Levels, are designed for illnesses caused by external agents.

These techniques of symptom analysis and differential diagnosis are described in detail in Volume 1, Part II, Chapter 9.

Section 2 Principles of Diagnosis in CM

I Approaching Patient Holistically

The holistic approach to the patient has two meanings.

In one meaning the human body is taken as an organic whole, so that pathological changes in one region of the body can affect the whole body and pathological changes of the whole body may be reflected in a local area. An illness in the exterior of the body can transmit into the interior, and illness in the visceral organs can be reflected in the exterior. For example, dryness of the eyes is usually due to deficiency of liver-Yin or liver-blood; and inflamed eyes indicate Heat in the liver meridians or strong Heat in the lung. If one sees only the local symptoms without regard to analysis of the overall condition of the entire body then it is difficult to arrive at a correct diagnosis.

In its other meaning the holistic approach emphasizes the mutual relationship between the human body and its natural surroundings. Humans live in the natural environment and are affected at all times by weather and other influences. When there are unusual changes in the environment and the body fails to adapt functionally to these changes, and then illness may result. Hence, in order to make an accurate diagnosis the physician must observe the patient's environment and incorporate this observation when analyzing the patient's symptoms.

II Comprehensive Analysis of All Symptoms

Each of the four Methods of Diagnosis – History, Inspection, Auscultation and Olfaction, and Palpation – collects clinical information and provides a unique approach to an understanding of the illness, and none can be replaced by another. To arrive at an objective and reliable diagnosis all four must be employed in concert. Thus, clinical information on the development of the present illness, the evolution

of the symptoms, past illnesses of the patient and of the family members can be obtained only by taking the history. The physical condition and vitality, the complexion and the behavior of the patient can be obtained only by inspection. The quality of the voice and the emanating odors can be assessed only by auscultation and olfaction. The pulse, which reflects the state of the patient's illness, can be obtained only by palpation.

Moreover, on occasion an illness may show false symptoms. On such occasions the concerted application of these methods is especially important.

III Diagnosis by Symptom Analysis and Differential Diagnosis

This means that in approaching a patient the physician must determine the type of illness, then on the basis of the pattern of symptoms the illness affecting the patient. Identification of the illness can convey much information on the entire course of the pathological changes, whereas the pattern of symptoms reflects the situation at a particular point of time. Determining the pattern of symptoms without ascertaining the diagnosis cannot lead to a firm grasp of the entire course of the illness and the mechanisms of pathological changes. On the other hand, making illness diagnosis without differentiating the pattern cannot make rational treatment possible.

In general, symptom analysis should precede differential diagnosis. For example, if a patient shows such symptoms as polydipsia (excessive thirst), polyphagia (excessive eating), polyuria (excessive urine) and emaciation, then by applying symptom analysis the physician can recognize and determine that the pattern of symptoms is one of diabetes. Then, from the relative significance of these findings, the changes in the tongue and the pulse and the physical constitution and condition of the patient he can further determine whether the illness is due to Heat in the lung damaging fluids, blazing Heat in the stomach, deficiency of kidney-Yin or deficiency of both Yin and Yang. Once a clear diagnosis has been obtained treatment can proceed accordingly. Thus, CM treats every patient with an individualized protocol rather than using a common protocol for patients who suffer from the same illness.

Guidance for Study

I Aims of Study

This chapter introduces the diagnostic methods of CM and briefly describes their application. It also introduces the principles of diagnosis in CM.

II Objectives of Study

After completing this chapter the learners will:

1. Be familiar with the basic methods of CM diagnosis;
2. Be familiar with the principles of CM diagnosis.

Chapter 8

Diagnostic Methods

The main diagnostic methods of CM are Inquiry, Inspection, Auscultation and Olfaction, and Palpation. These methods are usually called the “Four Diagnostic Methods” of CM, and this chapter describes them in detail.

Section 1 Inspection

The method of inspection applies visual observations of the exterior of the body in order to deduce the state of the patient’s health and illness. It focuses mainly on observation of the patient’s mental status, coloring of the complexion and skin, general appearance and the tongue.

I Mental Status

Mental status is the external manifestation of the state of the vital processes of the entire body. It includes the patient’s vitality, consciousness and thinking process. The mental activities are generated by the physiological activities of the visceral organs and are dependent upon the material bases of Qi, blood and body fluids. If the visceral functions are normal and Qi and blood are ample then the mind is vigorous. Conversely, if the visceral functions are abnormal and Qi and blood are inadequate then the mental status is abnormal. Thus, the normality and vigor of the mind is an important indication of body health.

Mental status is reflected in the eyes, complexion, posture, speech and level of consciousness. But because of the most intimate relationship between the eyes and the visceral organs the most important aspect of assessing mental status is the observation of eyes.

Mental status is generally classified as vigorous, lethargic or pseudo-vigorous.

Vigorous Mental Status. Vigor reflects ample vitality, Qi and essence. It is seen as bright and lively eyes, a radiant complexion, natural and relaxed expressions and posture, alertness, smooth movements, clear and coherent speech, and mental clarity.

Vigorous mental status indicates that essential Qi is ample, the constitution is strong and vitality is full. Even when the person is ill, it indicates that essence and Qi have not been damaged, the visceral organs have not been injured and the prognosis is excellent.

Lethargic Mental Status. Lethargy is a sign of exhaustion of essence and deficiency of Qi. There are a variety of characteristic symptoms, such as dull eyes, slow and awkward movement, blurred vision, dull complexion and facial expression, heaviness of the body, and sluggish responses. In severe cases there may be confusion, delirium or hallucinations.

Lethargic mental status indicates that genuine Qi has been damaged, so that essence and Qi are both depleted and all functional activities are depressed. Clinically it is a sign that the illness is grave and the prognosis unfavorable.

Pseudo-vigorous Mental Status. This is a false and transitory improvement in mental status when the illness is critical. It is often seen when death is imminent in a patient who has been seriously or chronically ill, with exhaustion of essence and Qi. The patient suddenly shows mental alertness, bright eyes, clarity of thought (though often restless or agitated), desire to sit up, talkativeness (though often with simple and repetitious content), a louder voice, flushed cheeks and appetite.

Pseudo-vigor is thus an abnormal sign in a patient whose visceral essence and Qi are on the verge of collapse and the vestigial Yang is about to disperse. It must be distinguished from real improvement in the illness. In general, pseudo-vigor comes abruptly and is transitory. Its features do not match the patient's general condition. The ancients compared it to the flash of brightness of a lamp just before it died from exhaustion of the fuel.

II Skin Color

Inspection of skin color attempts to assess the state of an illness by the coloring and luster of the skin, since their changes reflect the state of visceral Qi and blood. In CM five skin colors are of clinical importance: blue, red, yellow, white and black. They are referred to as “the five colors” and each corresponds to one of the *zang* organs (also see Volume 1, Part I, Chapter 1, [Section 2](#), Subsection III, Sub-subsection 2). The color of the skin reflects the nature of the illness and the abnormalities of the visceral organs. The luster of the skin, which indirectly measures the skin's state of hydration, principally reflects the ampleness of the visceral organs' essence and Qi.

Changes in skin color and luster are best understood because they are so readily observed. The face is rich in capillaries; it is therefore well supplied with Qi and blood. Essential Qi of all the *zang-fu* organs reach upward to the face. Also, the skin of the face is tender and thin, so that changes in color or luster are readily observable. For these reasons observation of facial color and luster is the main part of inspection of skin color and luster.

1 Characteristics of Normal Skin Color

Normal skin color results from the blending of the five colors and the color of blood. It is bright and lustrous. A normal skin color indicates that essential Qi, blood and fluids are ample and that the visceral functions are normal.

Normal skin color has a primary color and a secondary color. The primary color is the normal color of persons of the patient's racial group. In a place like China, where virtually most of the people are of one race, this is a simple matter; but in a place with many races, hence persons with many different primary skin colors, it is very important to bear this in mind. Also, because of differences in the body's constitution and other factors, even persons of the same race may show some variance in their primary skin color.

Because the human body is in communion with its natural environment normal skin color also varies with the climate, the season and the living conditions. This is known as the secondary color. For example, the complexion turns slightly blue in spring, slightly red in summer and slightly yellow in late summer; and it is lighter in autumn, and darker in winter. Age, diet, pattern of physical activities, changes in the emotional state, occupation, and amount of exposure to sunlight and wind – all these also affect the skin color. So long as the skin color retains the characteristics of normal skin color it is still considered normal.

2 Characteristics of Abnormal Skin Color

Abnormal skin color may be dull and withered in appearance; it may be bright and more vivid in hue than normal; it may be a single color unblended with the color of blood; or it may show changes because of the season or climate.

The complexion also varies with the physical condition of patients and the severity of the illness. In terms of prognosis, it can be classified as favorable or unfavorable. In general, a favorable complexion is one that though abnormal is still lustrous. It indicates that the pathological changes have been relatively mild, visceral essential Qi has not become deficient and stomach-Qi is still sufficient to nourish the face; hence, the prognosis is good. Conversely, a complexion that is abnormally vivid or withered and dusky is unfavorable. It indicates that the pathological changes have become severe, visceral essential Qi has become deficient and stomach-Qi is exhausted; hence, the prognosis is poor.

The *Plain Questions* contains descriptions of five favorable and five unfavorable complexions. The five favorable ones are: "blue as a kingfisher's feathers; red as a cockscomb; yellow as a crab's abdomen; white as lard; and black as a crow's feathers." The five unfavorable ones are: "blue as withered grass; red as clotted blood; yellow as an unripe orange; white as dried bone; and black as soot." Thus, the key in observing facial complexion is this: whatever the color if it is lustrous it is favorable, but if it is withered and lusterless or excessively vivid it is unfavorable.

The former indicates that Qi and blood have not been depleted, so that though ill the patient can be cured. The latter indicates that essence and Qi have been depleted, so that the illness is critical and difficult to treat.

3 *Diagnostic Significance of Colors*

These five colors not only reflect abnormalities of the respective internal organs, but also the different natures of the pathogenic agents. Pathological changes in the interior of the body can be inferred from observing changes in the patient’s complexion.

i **Blue**

A blue complexion suggests Cold, pain, blood stasis or epilepsy. The blueness is mostly due to impeded flow of Qi and blood, constriction of the vessels and the blockage by blood stasis. The most common varieties are listed in [Table 8.1](#).

ii **Red**

A red complexion suggests Heat and Fire. Deep red suggests strong exogenous Heat or Fire and light red suggests interior deficiency-Heat.

Red is the color of summer and blood. Its Qi is summer-Heat, and it is associated with the heart and the small intestine. When blood has warmth it flows. If the warmth becomes excessive, blood will fill the capillaries in the skin, causing redness of the skin. This is the reason why flushing is usual in illnesses due to Heat.

Table 8.1 Clinical correlates of blue complexions

Complexion	Accompanied by	Associations
Bluish and pale		Exogenous Cold invasion; endogenous Yin-Cold
Blue grayish, with cyanosis of lips	Chest pain and tightness	Suppressed heart-Yang; impeded blood circulation; stasis of heart-blood
Cyanotic	Chest and subcostal pain	Impeded flow of lung-Qi; stagnation of liver-Qi
Cyanotic, especially nasal bridge, between eyebrows	Infantile high fever	Aura of convulsion

Table 8.2 Clinical correlates of red complexions

Complexion	Accompanied by	Associations
Whole face bright red and aglow		Exogenous fever; interior-Heat due to excess of visceral Yang
Malar flushing		Yang excess due to Yin deficiency
Periodic glow with rouge-like flushing, mild redness with some pallor, that shift unstably	Pallor of critically or chronically ill patient	False Heat due to the excessive Yin in lower body and rootless Yang rising into upper body

Table 8.3 Clinical correlates of yellow complexions

Complexion	Accompanied by	Associations
Pale yellow and withered		Spleen-Qi deficiency causing inability to nourish face
Yellow, puffy		Spleen unable to control water so that water suffuses skin
Entire body yellow, including sclera	Vivid orange	Yang-type jaundice: accumulation of Dampness-Heat in the body
	Dull yellow as though smoked	Yin-type jaundice: accumulation of Cold-Dampness in the body

The most common varieties of red color are listed in [Table 8.2](#).

iii Yellow

A yellow color suggests deficiency of Qi and blood or Dampness in the body.

Yellow is the color of late summer. Its Qi is Dampness, and it is associated with the spleen. If the spleen is weak it is unable to carry out its transportation function so that Qi and blood are not replenished, or it is unable to transform fluids so that Dampness accumulates internally.

The most common varieties of yellow color are listed in [Table 8.3](#).

iv White (or Pallor)

A white color suggests deficiency of Qi and blood or Cold.

White is the color of autumn. Its Qi is Dryness, and it is associated with the lung. White color, or pallor, is a sign of insufficient Qi and blood so that the face loses

Table 8.4 Clinical correlates of white complexions

Complexion	Accompanied by	Associations
Pale and puffy face		Insufficiency of Yang-Qi
Mild pallor, wan face		Qi deficiency
Pallid	Sudden onset, profuse cold sweat	Sudden collapse of Yang-Qi
	Severe abdominal pain with rigidity	Yin-Cold gelling with constriction of meridians

Table 8.5 Clinical correlates of black complexions

Complexion	Associations
Dark dusky face, cheeks	Insufficiency of kidney-Yang
Dark dehydrated face	Depletion of kidney-essence and blazing of Fire due to Yin deficiency
Dark and rough face	Blood stasis
Periorbital darkness	Kidney insufficiency or water retention; vaginal discharge due to downward flow of Cold-Dampness

its nourishment. A white complexion can occur in a number of clinical situations: when Yang-Qi is insufficient so that Qi and blood become too weak to flow; when exogenous Cold lodges in the meridians causing spasms; or when there is massive bleeding leading to insufficiency of Qi and blood.

The most common varieties of white color are listed in [Table 8.4](#).

v Black

A black complexion suggests deficiency of Kidney-Qi and Kidney-Yang, Cold, blood stasis or water retention.

Black is the color of winter. Its Qi is winter cold, and it is associated with the kidney and the urinary bladder. Deficiency of kidney-Yang causes failure to transform fluids, retention of water, loss of warmth in the meridians causing their constriction, and impeded circulation of blood. As a result the face becomes black.

The most common varieties of black color are listed in [Table 8.5](#).

III General Appearance

Robustness and fullness of the body reflect ampleness of essential Qi of the visceral organs, whereas weakness and thinness reflect deficiency of essential Qi of the visceral organs. In general, when the interior is ample the exterior is robust, and when the interior is deficient the exterior is weak. Thus, from inspection of

the general appearance of the body the physician can infer the functional state of the visceral organs, the ampleness or insufficiency of Qi and blood, and the relative rise or fall of genuine Qi and evil Qi.

1 Robustness or Weakness

Robustness means the person is vigorous, the skin lustrous and hydrated, the muscles well developed, the chest broad and thick, and the skeleton strong. It indicates that Qi and blood are ample and the viscera are healthy, so that susceptibility to illness is very low. Even if such a person falls ill the prognosis is excellent.

Weakness means the person is debilitated, the skin wizened, the muscles thin, the chest narrow and the skeleton slender. It indicates that Qi and blood are insufficient and the viscera limp. If such a person falls ill the prognosis tends to be less favorable.

The five *zang* organs correspond to five tissues in the body. The liver governs the sinews, the heart the meridians (and circulation), the spleen the muscles, the lung the skin and the kidney the bones. Thus, the state of the sinews reflects the state of liver-blood. The state of the meridians (and circulation) reflects the state of heart-blood. The state of the muscles reflects the state of the spleen and the stomach. The state of hydration of the skin reflects the state of lung-Yin. The state of the bones reflects the state of kidney-essence.

2 Obesity or Thinness

Obesity is not robustness. Both obesity and thinness are abnormal. In general, a person who is obese, with white and lusterless complexion, subdued mental status, shortness of breath, reduced strength and slack muscles has insufficiency of Yang-Qi and accumulation of Phlegm and Dampness. A person who is thin, with wan appearance, sallow complexion, delicate muscles and dehydrated skin has insufficiency of Yin-blood and deficiency-Fire. Thus, the Yuan dynasty physician Zhu Danxi said: "The obese tend to have Phlegm, whereas the thin tend to have Fire."

Bones resembling dried wood and wizened skin in a thin patient signify that body fluids and visceral essential-Qi are critically depleted.

IV Tongue

The tongue is directly or indirectly linked to all the visceral organs and thus closely reflects the state of Qi, blood and body fluids. It is a mirror for the internal organs, so inspection of the tongue is one of the most important techniques of diagnosis. (For the tongue pictures, please refer to Appendix I).

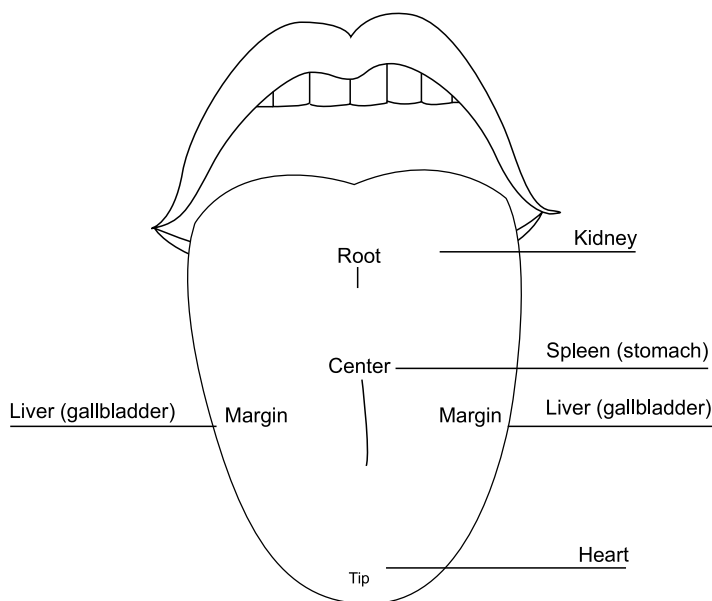


Fig. 8.1 Tongue

1 Basic Tongue Diagnosis

Different parts of the tongue correspond to different visceral organs. The tip of the tongue corresponds to the heart and the lung; the middle part to the spleen and the stomach; the root to the kidney; and the two sides to the liver and the gallbladder. However, any clinical information so obtained must be analyzed in conjunction with information about the coating as well as the texture of the tongue (see [Fig. 8.1](#)).

During inspection of the tongue the patient should face the light with his tongue protruding naturally for observation. Inspect the coating first, then the body of the tongue. Pay special attention to the effects of the light and the seasons, and disregard the staining due to food, drink and drugs.

2 Contents of Tongue Diagnosis

Inspection of the tongue encompasses observation of the texture and coloring of the body and the coating of the tongue. The body refers to the structure of the muscles and blood vessels of the tongue, whereas the coating refers to the residue on the surface of the tongue. In CM the coating is formed from steaming by Qi ascending from the spleen and the stomach.

The body of the normal tongue has these features: it is supple and nimble; its color is lightly red and bright; it is neither fat nor thin; and it is normally shaped.

The normal coating is thin and white, moist but not wet, and neither greasy nor sticky. There are clearly discernible grains that are evenly spread; these grains are rooted and cannot be scraped off. The normal tongue is usually characterized as a “light red tongue with thin and white coating.”

It is important that the tongue and its coating are analyzed together. But there are differences in emphasis. In general, the tongue body is more important for assessing the state of the internal organs and the tongue coating for assessing the degree of severity of the illness and the adequacy of stomach-Qi.

i Tongue Coating

When examining the tongue coating, carefully note the changes in its color and texture (see [Fig. 8.1](#)).

(1) Coating Color Four colors are commonly seen clinically: white, yellow, gray and black. The clinical correlates of tongue coating colors are summarized in [Table 8.6](#).

White Coating A white coating may be thick or thin. A thin coating allows the body of the tongue to be seen through it, whereas a thick coating does not. A thin white coating that is moist and evenly distributed is normal. But if there are chills and fever and a floating pulse then a normal thin white coating indicates the early stages of illness, with the disease evil still in the exterior. A wet thin white coating suggests Cold or Cold-Dampness. A dry thin white coating suggests that the disease evil has not been eliminated from the exterior and lung-fluid has been injured.

A thick white coating may be due to Cold or Heat. If it is slick or greasy it suggests accumulation of Phlegm, Cold-Dampness or retained food causing obstruction. If it is dry it suggests turbid Phlegm attacking upward with Heat damaging fluids. If it appears curdled it suggests Phlegm-Dampness accumulating internally and turbidity in the stomach inducing Heat. If it appears powdery, covers the entire tongue and cannot be wiped off it suggests an illness of exogenous pestilential fever with internal accumulation of Heat. The last is common in febrile epidemics and internal abscesses.

Yellow Coating A yellow coating may be light yellow, deep yellow or burnt yellow. It may also be thick or thin, moist or dry, curdled or greasy.

A yellow coating suggests Heat in the interior. It is commonly seen when the Heat evil enters the interior or the Cold evil enters the interior and transforms into Heat. It is also seen in indigestion. Recent research has shown that the formation of a yellow coating is closely linked to disturbances of digestive functions caused by high fevers.

A thin and smooth yellow coating suggests that the pathogenic evil has just entered the interior but Heat has not yet damaged fluids. A thin and dry yellow coating suggests that the Heat evil is established and has damaged fluids. A greasy yellow coating that is moist and wet suggests internal accumulation of Dampness and Heat.

Table 8.6 Clinical correlates of tongue coating colors

	Color and Texture		Clinical Significance
White coating	Thin white coating	Illness in exterior or of Cold	Normal; or early illness in exterior
	Thick white		Phlegm or Cold-Dampness accumulation; indigestion
		Dry	Phlegm accumulation in upper body; Heat damaging body fluids
Yellow coating	Thin, yellow, slick	Exogenous Heat in interior, or damage of body fluids by Heat; also indigestion	Disease evil just entering interior, body fluids not yet impaired by Heat
	Thin, yellow, dry		Strong Heat depleting body fluids
	Yellow, greasy, wet		Heat-Dampness in interior
	Thick, yellow, dry		High fever consuming body fluids
	Blackish, yellow, dry, with patches		Strong Heat exhausting body fluids
Gray coating	Gray and dry	Severe Heat or Dampness-Cold; prolonged illness of digestive tract, dehydration, or acidosis; cigarette smoking	High fever consuming body fluids; excessive Fire due to Yin deficiency injuring interior
	Gray and wet		Phlegm accumulation in interior, or Cold-Dampness in interior
Black coating	Black and dry, or black and dry with fissuring and prominent filaments	Often, critical stage of strong Heat or Cold in interior; also upward flaming of heart-Fire; In center of tongue: dry constipation or impending exhaustion of stomach-Qi. In root of tongue: strong Heat in lower-jiao	Strong Fire exhausting body fluids; impending exhaustion of kidney-Yin – severe sign
	Black and wet		Upward flow of Dampness due to Yang deficiency and strong Cold

A thick but dry yellow coating indicates fluid damage by high fever. A burnt yellow coating that is patchy suggests strong Heat evil causing depletion of fluids.

In general, the more yellow the coating the stronger the Heat evil.

Gray Coating Gray is transformed from white or is concurrent with yellow. It suggests either Heat or Cold-Dampness.

A dry gray coating reflects damage of fluids by Heat, and is seen in an illness of exogenous Heat or endogenous Fire due to Yin deficiency. A smooth and moist gray coating suggests accumulation of Phlegm or Rheum, or internal blockage by Cold or Dampness.

Clinically, a gray coating is mainly seen in severe illness, chronic digestive disorders or dehydration with acidosis.

Black Coating A black coating is mostly seen in very serious stages of illness. Sometimes, however, it accompanies a mild illness, or even occurs without any obvious illness, as in chronic cigarette smoking. Care must be taken to distinguish these situations.

In general, a black coating indicates an illness in the interior, whether due to extreme Heat or extreme Cold. A dry black coating reflects depletion of fluids by Fire. If the coating is patchy as well with high filaments then internal Heat is extreme and kidney-Water is on the verge of total exhaustion – it is a severity and danger sign. A moist and slick black coating suggests strong Cold due to serious Yang deficiency so that Dampness overflows upward.

Both gray and black coating indicate severe Heat or Cold in the interior. In general, the darker the shade the more serious the illness. If the black coating is dry and covers only the tip of the tongue it indicates heart-Fire burning outward. If it covers the body of the tongue it indicates dry constipation or stomach-Qi on the verge of collapse. If it covers the root of the tongue it indicates strong Heat in the lower-jiao.

(2) Coating Texture

This refers to how thick the coating is and what other characteristics it has, such as moisture, greasiness, curd quality, or exfoliation.

Thickness If the tongue body can be seen through the coating, the coating of the tongue is thin; otherwise, it is thick. The thickness of the coating reflects the depth of the location of illness and the strength of the pathogenic evil in the body.

A thin coating suggests illness in the exterior or mild illness in the interior. It indicates that genuine Qi has not been injured and evil Qi is not strong. A thick coating suggests a more severe illness and a deeper location of illness. It indicates Phlegm accumulation, or retention of undigested food, so that turbidity-containing stomach-Qi rises to the surface of the tongue.

Thickening of a thin coating suggests worsening of the illness, whereas thinning of a thick coating indicates that the genuine Qi is subduing the evil.

Moisture A normal tongue coating is moderately moist and neither slick nor rough. It reflects normal flow of body fluids that have not been damaged. A coating is slick if saliva is excessive and about to drool. Such a slick coating suggests exogenous

Cold or Dampness or accumulation of Dampness and Phlegm made possible by deficient Yang not being able to rise upward.

A dry coating, whether dry and rough or dry and coarse to the touch, reflects fluid damage by excessive Heat. This usually occurs when deficiency of Yin-fluid or accumulation of Dampness obstructs Yang-Qi, so that Qi cannot generate fluid. A coating that is hard, tough and patchy suggests blazing Fire and severe damage to fluids, with consequent failure to keep the coating moistened.

The drying or moistening of the tongue coating reflects declining or rising amounts of fluids. A moist coating turning dry means that Heat is strengthening and fluids are being damaged. A dry coating turning moist means that Heat is weakening and fluids are recovering.

Curdling The waxing and waning of Yang-Qi and Dampness can be inferred from the curdling of the tongue coating. Curdling means the coating consists of large and coarse grains loosely scattered like a layer of bean-curd dregs and is easily scraped off. Its presence suggests strong Yang-Heat causing turbid stomach-Qi to rise and collect on the tongue. This can occur in retention of undigested food or accumulation of Phlegm. It is also seen when Dampness-Heat cause internal abscesses or aphthous stomatitis.

If the coating is thick and viscid like pus it is called “purulent curd coating.” It is seen in pulmonary abscess, stomach abscess or liver abscess due to very strong pathogenic evil in the body. It indicates a severe and serious illness.

If the coating is a layer of white membrane or granules like boiled rice it is called “rotten-curd coating.” It is often seen in severe illnesses of Dampness-Heat, high fever, heat stroke, bloody dysentery and syphilis. Its presence indicates collapse of stomach-Qi and a poor prognosis.

Greasiness A greasy coating is smooth and fine with even granulation and is difficult to scrape off. It is often seen when Yang-Qi is suppressed by large accumulations of turbid Dampness, so that turbidity rises and collects on the tongue. The condition arises mostly from illnesses of Dampness, Phlegm, food retention or Dampness-Heat.

Exfoliation This means that part or all of the coating has sloughed. A variety of names are used to indicate which part of the coating has sloughed. In *frontal exfoliation* only the part in front has sloughed. In *central exfoliation* only the central part has sloughed. In *patchy exfoliation* scattered patches have sloughed so that patches of coating are intermixed with areas of smooth denuded tongue surface. In *geographical tongue* the remaining coating is in fragments that resemble landmasses on a map. In *mirror tongue* there is no coating left and the tongue surface is smooth and glossy like a mirror.

Exfoliation occurs in a number of conditions. The most important are: impairment of both Qi and Yin, depletion of Yin with drying of fluids, exhaustion of both Qi and blood, and a hyper-allergic constitution. In general, the degree of exfoliation is correlated with the severity of the illness. Mirror tongue is a danger sign that

stomach-Qi is about to collapse, stomach-Yin is about to dry, and the vital activities are about to cease.

The presence or absence of coating reflects not only the waxing or waning of stomach-Qi but also the struggle between genuine Qi and evil Qi. Disappearance of the coating is indicative of insufficiency of stomach Qi and Yin and decline of genuine Qi. Reappearance of a thin and white coating following exfoliation reflects victory of genuine Qi over evil Qi and recovery of stomach-Qi. It is better for the coating to change gradually rather than abruptly. The latter case often reflects sudden aggravation of the illness.

ii Body of Tongue

(1) Color of Tongue

Under normal conditions the body of the tongue is light red in color. There are five abnormal colors of the tongue. The clinical correlates of these colors are summarized in [Table 8.7](#).

Pale White This is paler than the normal light red, more white than red, sometimes without red. It results from deficiency of both Qi and blood, or depletion of Yang-Qi with loss of the motive force for blood flow. In both cases, blood is unable to flow upward and nourish the tongue. Thus, a pale tongue indicates an illness of deficiency or Cold. A pale and small tongue suggests deficiency of both Qi and blood. A pale, fat and tender tongue suggests gradual decline of Qi.

Red A bright red color of the tongue develops when Heat excites Qi and blood so that they flow more vigorously. As blood fills the vessels to capacity it also collects in the tongue and gives the tongue the red color.

A red tongue indicates Heat. If the tongue is red and rough or hairy and has a thick yellow coating, it suggests exogenous Heat. If it is red, plump and tender and has scant coating, or fissured, or smooth without coating, it suggests endogenous (deficiency) Heat. Red in the tongue tip indicates strong Fire in the heart, red in the sides of the tongue blazing Fire in the liver, and red in the middle of the tongue strong Heat in the middle-jiao.

Crimson This is a deeper red than red. The causes of crimson color in the tongue are the same as those for red color, except that Heat or Fire is stronger. Thus, crimson indicates extreme Heat. In illnesses caused by exogenous disease evil a crimson tongue indicates that Heat has entered the Nutritive and Blood Levels (see Volume 1, Part II, Chapter 9, Section 5) or Heat is hiding in the heart and the stomach and transmitting in retrograde fashion into the pericardium. In internal illnesses it indicates blazing Fire in Yin deficiency or depletion of stomach and kidney fluids; the tongue coating is correspondingly dry or fissured. A crimson and moist tongue with little coating suggests blood stasis causing internal blockage.

Both red and crimson color indicate Heat, the deeper the red the stronger the Heat evil. A change from light red to deep red to crimson indicates that the Heat

Table 8.7 Clinical correlates of abnormal tongue colors

Abnormality			Clinical Significance	
Pale tongue	Slightly red, or blood-less color	Thin, small, pale tongue	Illness of deficiency or Cold	Deficiency of both blood and Qi
		Plump, tender, pale tongue		Deficiency of Yang-Qi
Red tongue	Redder than normal	Rough and red, hairy; thick and yellow coating	Illness of Heat	Accumulation of Heat-Dampness
		Tender and red; slight/no coating, or with fissures		Heat due to Yin-deficiency
		Tip red		Heart-Fire flaring up
		Sides red		Liver and gallbladder Fire
		Middle red		Strong Heat in middle-jiao
Crimson tongue	Deep red	Crimson with dry or split coating		Exogenous Heat invading Nutritive and Blood Levels, or Heat accumulation in heart and stomach; direct transmission of disease evil to pericardium
				Strong Fire in Yin deficiency, or exhaustion of stomach and kidney fluid in internal injury
		Crimson with scant moist coating		Blood stasis in interior
Purple tongue	Purple	Purple tongue becoming dry and withered	Qi stagnation and blood stasis	Heat consuming fluids, Qi stagnation and blood stasis
		Light purple or blue-purple and moist		Blood stasis due to Cold
Bluish tongue				Entire tongue is blue: Cold bottling up Yang, or Yang deficiency permitting Cold accumulation. Only sides of tongue are blue: blood stasis in interior

evil is strengthening and the illness worsening. Conversely, a change from crimson to deep red to light red indicates that the Heat evil is retreating.

Purple A purple tongue suggests stagnation of Qi and stasis of blood, or impeded blood circulation. The latter is due to exogenous Cold or Heat, deficiency of Yang-Qi, alcoholic poisoning, food retention, Phlegm and Rheum, or Dampness-Heat.

If Heat is strong and damages fluids, thus inducing Qi stagnation and blood stasis, then the tongue turns crimson or purple, dry and dehydrated. If Cold becomes gelled internally and induces blood stasis, then the tongue turns light purple or blue-purple but remains well hydrated.

Blue A blue tongue is seen in strong Yin-Cold in the interior bottling up Yang. As a result, the motive force for blood circulation is weakened leading to blood stasis. If the entire tongue is blue then Yang is trapped in the interior by gelled Cold, Yang deficiency permits gelling of Cold, or there is blood stasis in the interior. If only the sides of the tongue are blue then there is blood stasis.

(2) Form of Tongue

The main abnormal forms of the tongue are enlarged, atrophied, hairy, fissured and indented.

Enlarged In mild cases, the tongue fills the mouth and has some indentation from the teeth; this is said to be a “plump tongue.” In severe cases, the tongue is so large that the patient is unable to retract the tongue and close the mouth; this is said to be a “swollen tongue.”

In general, a plump tongue reflects water retention or blockage by Phlegm and Dampness. This usually results from deficiency of Qi, insufficiency of Yang or spleen deficiency, so that the fluids’ metabolism is disturbed or the Phlegm and Rheum overflow upward. A swollen tongue, on the other hand, reflects Qi stagnation in the upper body and blazing Heat and Fire in the heart.

Clinically, sometimes it is difficult to distinguish the significance between the plump and the swollen tongue, and the physician must rely on the color of the tongue to diagnose Cold, Heat, deficiency or strength. For example, a pale, tender and plump tongue with white coating suggests retention of fluids due to deficiency of spleen and kidney Yang-Qi. An enlarged tongue that is red and is covered by yellow and greasy coating suggests Dampness-Heat causing Phlegm to flow upward. A crimson and swollen tongue suggests blazing Heat in the heart. Moreover, a purplish-blue and swollen tongue suggests poisoning by alcohol and blood stasis due to poisoning.

Atrophied Atrophy of the tongue is due to loss of nourishment because of deficiency of both heart and spleen Qi. As a result Qi, blood and Yin-fluids are deficient and Fire blazes in Yin deficiency. A pale and atrophied tongue suggests deficiency of both Qi and blood. An atrophied and red or crimson tongue suggests intense Heat injuring Yin or blazing Fire due to Yin deficiency.

According to recent advances in tongue research, other conditions can also lead to atrophy of the tongue, such as deficiency of certain vitamins, blood deficiency, digestive dysfunction of the stomach and the intestines, malnutrition due to severe infections, and muscular dystrophy involving the tongue.

Hairy In some conditions the tongue may be covered with filaments or polyps so that the tongue resembles a strawberry. The polyps may be red, white or black, whereas the filaments are mostly black or red. Filaments and polyps may appear on the sides and tip of the tongue or spread over the entire tongue. Their presence suggests toxic effect of intense Heat, sustained Heat in the heart or in the Nutritive and Blood Levels, or Dampness-Heat in the Blood Level of the warm illnesses.

Fissured Fissures may be seen over the entire tongue or confined to specific areas (front, sides or tip). They may be oriented in various directions, and may be of various shapes or depths. The deeper ones may resemble cuts.

Fissures are seen mainly in conditions of deficiency, especially of blood or Yin, but also in conditions of severe Heat. In all these cases, the tongue loses its nourishment and the tongue surface shrinks. A pale fissured tongue suggests blood deficiency. A red or crimson fissured tongue suggests strong Heat consuming and depleting fluids.

Also, about one in two hundred normal persons have congenital fissures. In such persons the fissures are covered by normal tongue coating, and there is no symptom of illness. This must be distinguished from abnormal fissures.

Indented An indented tongue is one that shows depressions on the sides due to pressure from the teeth. Such indentations are mostly seen in conditions of spleen insufficiency with impaired transportation, so that fluids and Dampness accumulate and collect in the tongue. The plump tongue is then pressed against the teeth. Thus, indentation and plumpness tend to occur together.

A pale and moist tongue with indentations suggests accumulation of Cold and Dampness or excess water due to Yang deficiency. A reddish tongue with indentations suggests spleen insufficiency or Qi deficiency. A red and swollen tongue with indentations suggests Phlegm accumulation due to Dampness-Heat.

(3) Tongue Mobility

Under abnormal conditions the tongue may be spastic, flaccid, stiff, tremulous or wry.

Spastic In this condition the muscles of the tongue are contracted so that the tongue cannot be protruded. This must be distinguished from congenital tongue-tie, which is not linked to any illness.

Acquired spasticity of the tongue during an illness means the condition has become critical. A spastic tongue that is pale but well moistened suggests Cold congealing the sinews. A spastic tongue that is red and dry suggests Heat damaging fluids and causing muscular spasms. A spastic tongue that is plump and greasy suggests internal accumulation of Phlegm and Dampness, which paralyzes the root of the tongue. A spastic tongue associated with mental confusion and delirium

indicates a critical illness. Similarly, a spastic tongue in a chronic illness indicates that the illness has reached a critical stage.

Flaccid A flaccid tongue is limp and unable to protrude. There may be accompanying atrophy. In general, flaccidity indicates that deficiency of Qi and blood is extreme and Yin-fluids are exhausted.

Flaccidity in an atrophied tongue may be new or chronic. A newly flaccid and red tongue suggests very strong Heat evil damaging Yin-blood. A pale tongue that gradually becomes atrophic and flaccid suggests extreme deficiency of Qi and blood that has been progressing over a long period of time. In a chronic illness a red and dry tongue that is also flaccid is mostly due to the collapse of Yin in the liver and the kidney; it is a danger sign.

Stiff A number of illnesses can cause stiffness of the tongue. In an illness due to exogenous Heat, when Heat enters the pericardium and disturbs the mind the patient loses control over the tongue. High fever impairing Yin can cause the sinews, including the tongue, to lose their nourishment, hence the stiffness. Stiffness can also result from a variety of internal diseases in which turbid Phlegm chronically blocks the pericardium or Phlegm accumulates in the liver and liver-Wind blocks the tongue meridians. Regardless of the specific cause, stiffness of the tongue is always linked to abnormalities of the *zang-fu* viscera.

Tremulous Tremor of the tongue is found in two types of conditions. In one, there is deficiency of both Qi and blood, so that Yang collapse leads to fluid depletion. The sinews lose their warmth, nourishment and moisture and become restlessly tremulous. In the other, Dryness and Heat in the blood damage fluids and stir up Wind, which can induce convulsions.

A pale or reddish tongue that trembles gently suggests deficiency of both Qi and blood causing Yang collapse and fluid depletion. In illnesses due to exogenous Heat, red color and dryness in a tremulous tongue are due to Wind arising out of fluid depletion. A crimson tongue that trembles strongly suggests extreme Yang-Heat and internal movement of liver-Wind.

Wry A wry tongue is seen together with one-sided palsy of the mouth and eyes or hemiplegia. It is due mostly to the Wind evil attacking the meridians, Wind-Phlegm blocking the meridians, or Wind invading the visceral organs. When meridians are blocked the affected sinews may become flaccid and lose their ability to contract. If this happens on one side of the tongue it becomes wry; if it happens on one side of the body there is hemiplegia.

3 Clinical Significance

Because the tongue and its coating reflect the conditions of an illness in different ways, they must be examined and analyzed together to arrive at a more reliable understanding of the state of the illness. The most important clinical significance of tongue diagnosis is as follows.

i State of Genuine Qi

A red and moist tongue indicates ampleness of Qi and blood, whereas a pale tongue indicates insufficiency of Qi and blood. A thin, white and moist coating of the tongue indicates ampleness of stomach-Qi, whereas the absence of a coating indicates decline or exhaustion of stomach-Qi and stomach-Yin.

ii Location and Severity of Illness

In an exogenous illness a thin and white coating indicates a mild illness, whereas a thick and yellow coating indicates a more severe illness with the pathogenic evil in the interior. A red tongue indicates Heat in the Qi Level, whereas a crimson tongue indicates that Heat has entered the Nutritive and Blood Levels.

iii Nature of Causative Factors

A white coating suggests Cold, whereas a yellow coating suggests Heat. A wry tongue indicates the stirring of endogenous Wind. A bluish purple tongue suggests blood stasis.

iv Progression and Regression of Illness

In general, certain changes suggest that the illness is progressing from the exterior to the interior, from mild to more severe, or that Cold is transforming into Heat and Heat is damaging fluids. These changes are the following: the coating changing from white to yellow, then to gray and finally to black; the coating changing from thin to thick and from moist to dry; and the tongue itself changing from pale to red, then to crimson and finally to purple. If the changes occur in the opposite direction, then the illness is moving from interior to exterior, from severe to mild.

v Prognosis

If the coating is normal and the tongue is light red, moist and supple then genuine Qi is still adequate and stomach-Qi not depleted; the prognosis is good. If the coating shows sloughing and the tongue is dusky and abnormal in mobility then genuine Qi has declined and stomach-Qi exhausted; the prognosis is poor.

V Skin

The skin is the barrier of defense against external pathogens. All illnesses, whether due to exogenous pathogenic evils or endogenous pathogenic factors, have the potential to cause abnormalities in the skin. When inspecting the skin pay close attention to the changes in its color, moisture content, appearance and texture. The clinical significance of skin color is similar to that of the facial complexion. Here, the emphasis is on the following.

1 Macular Rash

A macule is typically red in color. It is flat and cannot be distinguished by feel from the surrounding skin. It may be a dot or a patch, and is of variable size. It does not lose its color when pressed.

Clinically there are two varieties: Yang macules and Yin macules.

i Yang Macular Rash

A Yang macular rash is mostly seen in illnesses due to exogenous Heat, and its presence indicates that the Heat, i.e., the pathogenic evil, has entered the Nutritive and Blood Levels. Usually there are the additional symptoms of fever, thirst, a red or crimson tongue and a rapid pulse. If the macules are sparse, bright red in color, appearing first on the trunk then extending to the limbs, and at the same time the fever subsides and the mind clears, it is an indication that the evil Qi is dissipating through the skin and the illness is improving. Conversely, if the macules are numerous, red or dark purple in color, appearing first on the limbs then extending to the trunk, but the fever persists and the mind remains clouded, it is an indication that genuine Qi is unable to defeat evil Qi.

ii Yin Macular Rash

A Yin macular rash is due to deficiency of both Qi and blood and inability of the spleen to control blood. It is characteristically light red or dark purple in color, sparse, without specific locations and irregular; they also appear and disappear unpredictably, and are often accompanied by pale lips, pale tongue, cold limbs and a depletive pulse.

In general, a Yang macular rash indicates an illness of exogenous Heat, whereas a Yin macular rash indicates an illness of deficiency-Cold.

2 Papular Rash

A papule is characteristically red in color, raised above the skin surface, millet-shaped and easily felt. A papular rash may be seen in many illnesses. The most common are as follows.

i Measles

This is a common and acute childhood contagious illness. It is caused mostly by a seasonal pathogenic agent, which enters the body through the mouth and the nose and attacks the lung and the stomach. It is most common during winter and spring.

The rash of measles is typically in the form of rose colored papules that blanch on pressure. The individual papules may form patches but normal skin is visible in the patches between papules. The rash begins behind the earlobes and at the hair margins, gradually extending to the forehead, the neck and the trunk, and finally the limbs. The progression of the rash is complete in 3 to 4 days. After the rash clears there usually is desquamation and hyperpigmentation.

Inspection of the rash of measles should emphasize its color and appearance and the distribution of the papules. This information should be correlated with information about the other symptoms in order to assess the degree of severity and the prognosis of the illness. Thus, if the papules are red and moist, are evenly distributed, the rash advances and recedes in proper order, and the fever subsides as the rash fades, then the pathogenic evil is dissipating and the illness is mild with good prognosis. Conversely, if the papules are dark purple, densely distributed or coalesced into large patches before complete eruption, or they suddenly fade, and are associated with high fever and labored breathing, then the illness is severe and has a poor prognosis.

ii Rubella

This is an acute contagious illness caused by seasonal Wind-Cold pathogenic evil. It mostly affects children between 6 months and 5 years of age, and is most common during winter and spring.

The papules of this rash are typically light red and are smaller than those of measles. They are sparse, mostly on the face and neck, do not coalesce and are often itchy. The eruption is generally complete within a day, and fades in 2 to 4 days. After the rash clears there is no desquamation or hyperpigmentation.

iii Urticaria

This rash is usually due to disharmony between Qi and blood, disturbed nutritive and defensive Qi, or exogenous Wind-Cold or Wind-Heat expressed in the skin. In addition, inappropriate diet or emotional upheaval can also cause it.

The characteristic lesions of urticaria are nodules in the skin, both small and large. They range in size from sesame seeds to broad beans. In severe cases, there may be giant masses or patches. The rash is red, light red or white and intensely itchy. The lesions may come abruptly and evanesce.

If the urticaria is light red or white, the tongue coating is white and the pulse is tight, it is due to Wind-Cold. If it is recurrent or chronic, it is due to deficiency of both Qi and blood.

3 *Chickenpox*

Chickenpox is also an acute contagious illness. It is due to seasonal exogenous Wind-Heat attacking the lung and expressing in the skin.

Typically the rash of chickenpox first erupts on the trunk, shoulders and armpits before spreading to the proximal areas of the limbs. When they first appear the pox look like red papules. They soon transform into transparent crystal-like vesicles with a red collar, and may become cloudy. When the vesicles turn dry they leave a scab that eventually falls off, leaving no scar.

4 *Miliaria*

Miliaria (also known as prickly heat) is caused by Dampness-Heat, which induce profuse sweating and sometimes retention of sweat in the sweat pores.

The skin rash looks like a field of crystalline vesicles the size of millet seeds. The vesicles have thin walls that rupture readily. If undisturbed the vesicles will dry and desquamate. The rash is most prevalent on the chest, but can appear also on the neck and the trunk.

5 *Spider Angioma*

The spider angioma is a lesion that consists of a central red dot with radiating red arms, resembling a slender spider. Pressure on the central dot causes blanching. It occurs mostly on the face, the neck, the hands (dorsum), the arms, the chest and the shoulders.

Spider angiomas are caused by impedance of blood and fluid circulation with blockage of vessels. Their presence suggests liver disease (such as hepatitis and cirrhosis). However, a few spider angiomas may also be seen in healthy persons and pregnant women; in such persons they have no clinical significance.

6 *Scaling*

Scaling refers to local or extensive dryness and roughness of the skin, which result in lesions that are like fish scales and are rough to the touch. There are several varieties of scaling.

Dry scales are usually due to insufficiency of blood, with Wind-Dryness causing the skin to lose its nourishment.

Greasy scales are mostly due to Dampness and Heat.

If injury to the skin extends more deeply, with large patches of scaling tightly attached to underlying dark red macules, the cause is usually blood stasis in the interior.

If the affected skin is bright red, the overlying scales are fine like chaff or large like deciduous leaves, and there is itch or pain or a burning sensation, the cause is mostly accumulation of Cold and Dampness blocking the meridians and congealing Qi and blood.

7 *Erosion*

Erosion of the skin leaves a wound surface that is wet with serous fluid. Erosion tends to be shallow, and when healed there is no residual scar.

If the wound surface is bright red and wet, with slightly yellow clear fluid, it is mostly due to injury by Dampness and Heat. If the exuded fluid flows to adjacent skin and induces blebs by contact and the eroded surface is covered with a yellow-brown crust, it is mostly due to poisoning by Dampness. If the wound surface is pale or slightly red and the exuded fluid is clear and slight in amount, it is mostly due to spleen deficiency and strong Dampness.

8 *Ulceration*

An ulcer is the result of festering and breakdown of the skin, with pus exuding from and covering the wound surface. The damage is deeper than in the case of erosion, and after healing there is residual scar.

Ulceration may be acute or chronic. An acute ulcer is red and inflamed, with swelling and pain; it is mostly due to poisoning by Heat. A chronic ulcer is characterized by dusky granulation tissue; it is mostly due to deficiency of Qi and blood. If the granulation tissue is edematous the cause is mainly the strong Dampness.

9 Eczema

Eczema is common in clinical practice. It is an inflammatory allergic skin illness, and is usually the result of triple attack by external Dampness, Heat and Wind. These pathogenic evils struggle in the skin and their interaction leads to impeded blood circulation and disharmony between the nutritive Qi and defensive Qi.

Eczema has a polymorphic presentation. It may be macular, papular, vesiculated, pustular, eroded, covered with exudate, or scabbed. It is especially common on the face, behind the ears, on the hands (dorsum), the scrotum, the armpits and the shanks.

If persistent, eczema becomes chronic. The affected skin becomes thickened, dry and coarse, and lichenous with altered skin pigmentation. Chronic eczema suggests that the illness is longstanding, and well established Dampness has given rise to Fire and has damaged fluids and blood; as a result blood becomes deficient and endogenous Wind arises, causing dryness and loss of skin nourishment.

10 Fissures

Fissures tend to occur in the palms and dorsa of the hands, the fingers, the heels and the toes. They tend to develop in winter. Typically the affected skin is dry, thickened and hardened, with loss of elasticity. As the condition worsens the skin tends to crack and form fissures. Deep fissures may be painful and may bleed.

When Yin-fluids are insufficient and Qi and blood are disharmonious the skin loses its nourishment. If, in addition, it is attacked by Wind, Cold or another pathogenic evil, blood circulation becomes sluggish and the skin becomes dry and may crack.

11 Abscesses, Nodules, Furuncles, Folliculitis

i Abscess

An abscess is an acute purulent lesion. Abscesses may be internal or external. Internal abscesses are in the visceral organs, including such common ones as liver abscess, lung abscess, intestinal abscess (especially appendicitis), and others. External abscesses occur in the exterior of the body.

An abscess is a localized inflammatory swelling that is sharply defined. It is warm and painful to touch. Accompanying symptoms include high fever, thirst, dark yellow urine, a red tongue with yellow coating, and a rapid and forceful pulse. When it ruptures it drains thick yellow pus, and once drained granulation tissue grows quickly and the abscess heals.

Skin abscesses are mostly due to internal accumulation of Dampness and Heat, which causes impedance of Qi and blood circulation. Strong Heat can cause putrefaction of the tissues.

ii Subcutaneous Nodules

This lesion is typically swollen and hard to the touch. The overlying skin has a normal color or is dusky. There is no heat and little pain. It tends to last a long time, neither suppurating nor healing. This lesion results from gelling of accumulated Cold and Phlegm, so that Qi becomes stagnant and blood circulation obstructed.

The Yin-type of ulcer that develops in sinews or deep in muscles is of the same type of illness.

iii Furuncles

In its initial stage, a furuncle resembles a millet seed and is hard and firmly attached to the surrounding tissue. It is either numb or itchy. The roof of the lesion is pale but tender. As the furuncle matures it increasingly becomes red, warm to the touch, swollen and painful, and suppurates. After some days the furuncle ruptures at the surface and drains pus, following which the swelling and pain subside and the lesion heals.

Furuncles are mostly due to exogenous Wind and toxic Fire and are aggravated by improper diet. If a red line appears and radiates proximally from the furuncle it signifies that the poison from the furuncle is spreading into blood and attacking the visceral organs. In Western Medicine this is known as acute lymphangitis.

iv Folliculitis

Folliculitis is an inflammatory illness of the hair follicle and adjoining glands of the skin. The lesion is superficial, small, round, red, painful and warm to the touch. It suppurates readily, and once it drains it begins to heal. Folliculitis is mostly due to localized poisoning by Heat in the interior or exogenous Fire, causing local stagnation of Qi and blood.

VI Inspection of Infant's Finger Venules

This is a special diagnostic method usually for children below the age of 3. In an infant taking the pulse in the usual way is difficult because of the infant's small size and restlessness. This special method is devised because the infant's skin is thin, so the superficial venules are readily observable. The venules of the index finger are

used since they are branches of the Lung Meridian of the Hand-Taiyin, so that their diagnostic significance is the same as that of the usual pulse.

The correct procedure is as follows. Ask a parent to hold the infant facing the light in a bright place. Hold the infant's index finger in the left hand. With the right thumb gently massage the medial aspect of the infant's index finger from the tip to the palm. Repeat this several times in order to make the venules more prominent.

In observing the venules of the index finger of an infant, pay close attention to their color, appearance and location.

Color. The normal color is faintly red or yellow, not strikingly so. There are five abnormal colors: red, purple, blue, black and white. Bright red suggests exogenous Wind-Cold; purple suggests Heat; blue suggests pain or fright; and dark purple suggests blockage of blood vessels. White is not seen per se, but makes the other colors lighter. In general, light red indicates deficiency-Cold, and light purple deficiency-Heat.

Appearance. This includes whether the venules are deep or superficial, thick or thin and straight or curved. Superficial venules suggest an exterior illness, whereas deep and indistinct venules suggest an interior illness. Thin and light-colored venules are mostly seen in deficiency-syndromes of illnesses, whereas thick and strong-colored venules are mostly seen in illnesses of evil strength. Oblique venules without branching are mostly seen in mild illnesses, whereas venules with multiple branches are mostly seen in severe illnesses (see [Fig. 8.2](#)).

Location. Location refers to the Wind, Qi and Life Passes (see [Fig. 8.2](#)). The Wind Pass is the flexural crease over the metacarpophalangeal joint, the Qi Pass is the flexural crease over the proximal interphalangeal joint, and the Life Pass is the flexural crease over the distal interphalangeal joint. The location of visible venules reflects the strength of evil Qi, and the severity of the illness can be assessed. Visible venules at the Wind Pass suggest an illness that is relatively mild, superficial in location, and recent in onset. If the venules become visible at the Qi Pass then the pathogenic evil has entered the interior and the illness has become more severe. If the venules become visible at the Life Pass, even reaching the fingertip, then the illness is critical and the prognosis is poor.

VII Excretions and Secretions

These include vomitus, sputum, saliva, spittle, nasal discharge, feces, urine, menses, vaginal discharge, tears, sweat and pus. Because the others are discussed elsewhere, this section discusses only vomitus, sputum, saliva, spittle and nasal discharge.

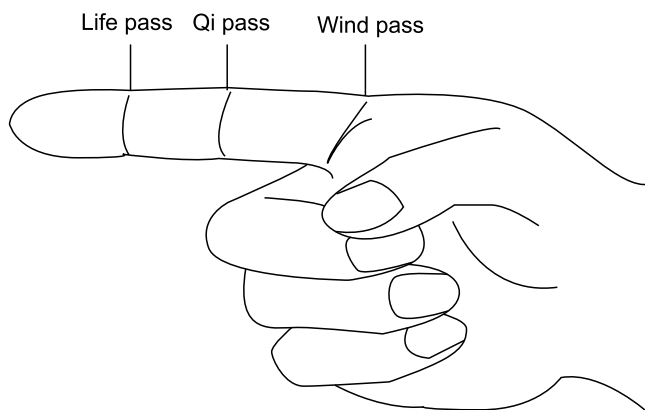


Fig. 8.2 Locations for inspecting infant's finger venules

1 Vomitus

Vomiting is induced by the retrograde upward flow of stomach-Qi. Observation of the color, character and amount of the vomitus helps to understand the cause of the retrograde flow of stomach-Qi.

If the vomitus is thin and without any foul smell, the vomiting is due to a Yin illness. There are two common causes: deficiency of spleen-Yang and stomach-Yang; and exogenous Cold directly attacking the middle-jiao, causing dysfunction of the stomach and retrograde flow of stomach-Qi. Vomiting of turbid and malodorous vomitus is mostly due to Heat in the spleen and the stomach, or liver-Fire injuring the stomach and causing stomach-Qi to ascend abnormally. Vomiting of undigested food is mostly due to food retention or chronic insufficiency of the spleen and the stomach. This causes inability to digest food, hence its retention and the retrograde rise of stomach-Qi. Vomiting of clear water, saliva and sputum is mostly due to accumulation of Phlegm or Rheum. Vomiting of yellow-green and bitter fluid is mostly due to Dampness-Heat in the liver and the gallbladder or accumulation of Fire-Heat. Vomiting of fresh or dark purple blood with clots, with food dregs, is mostly due to Heat in the stomach, liver-Fire attacking the stomach, or blood stasis in the interior. Vomiting of mixed blood and pus is mostly due to gastritis.

2 Sputum

Sputum is the turbid and viscous matter expectorated from the airway. When observing sputum pay attention to its color, quantity and character.

Yellow and thick sputum, accompanied by agitation, a dry mouth and a yellow and greasy tongue coating, indicates an illness of Heat and Phlegm. It mostly results from strong Fire-Heat scorching fluids internally.

Clear and watery sputum, accompanied by cold-aversion, cold limbs and a white tongue with white coating, indicates an illness of Cold. It mostly results from exogenous Cold or disturbed transportation of water, and Dampness due to chronic Yang deficiency. The retained water and Dampness collect and thicken into sputum.

Copious sputum that is easily expectorated and accompanied by chest tightness indicates an illness of Dampness. Dampness accumulates in the interior either because of attack by exogenous Dampness or because of impaired transportation by the spleen. It then collects and thickens into sputum.

If the sputum is scanty, difficult to expectorate and accompanied by dry nose and dry mouth, it indicates an illness of Dryness-Phlegm. The fluids thicken into sputum either because of attack by exogenous Dryness or because of internal damage.

Bright red streaks of blood in the sputum indicate an illness of Heat damaging the lung meridian.

Sputum that is purulent, bloody and foul smelling or sputum that is thick like rice gruel indicates a lung abscess. This is due to Heat accumulating in the lung and causing suppuration.

3 *Nasal Discharge*

Clear and watery nasal discharge is mostly due to exogenous Wind-Cold.

Chronic and clear discharge accompanied by nasal blockage and sneezing indicates hypersensitive rhinitis. This is mostly due to deficiency of lung-Qi and failure of defensive Qi to protect the body, thereby enabling exogenous Wind and Cold to attack the body.

Turbid and viscous nasal discharge is mostly seen in illnesses of exogenous Wind-Heat. If this becomes chronic it is mostly sinusitis. If the discharge is yellow and foul smelling as well it suggests Heat in the lung meridian. If it is like pus and especially foul smelling it is mostly due to gallbladder Heat transmitting to the brain.

If the discharge is bloody and especially foul and is accompanied by emaciation then it is suspicious of cancer.

4 *Saliva*

In CM saliva is fluid from the spleen. Therefore by observing abnormalities of saliva the physician can assess the state of the spleen.

Profuse saliva that is thin and clear suggests Cold in the spleen, whereas thick saliva suggests Heat in the spleen.

Uncontrollable salivation is due to deficient spleen-Qi being unable to astringe.

Uncontrollable drooling of saliva accompanied by wry mouth, wry eyes and hemiplegia is due to Wind invasion.

In addition, profuse salivation in small children is often seen in stomach Heat or intestinal worms.

5 Spittle

This is foamy and sticky saliva spit from the mouth. Saliva is produced in normal persons to moisten the mouth. Excessive saliva, especially if foamy, is abnormal. It is seen mostly in kidney deficiency, stomach Heat or food retention.

Section 2 Auscultation and Olfaction

I Auscultation

In CM all sounds are produced principally by Qi action. The process is not only directly related to the speech organ, but is also closely related to the functional activities of the lung, the heart, the kidney and other organs. Normal sounds reflect harmony of the viscera and sufficiency of Qi and blood. When external pathogenic factors invade or the internal organs lose their harmony, a variety of abnormal sounds may be produced because of the various types of evil Qi and pathological changes. Hence, auscultation can not only detect abnormalities of the speech organ but also the pathological changes in the internal organs and the status of evil Qi.

Diagnosis by auscultation includes listening for abnormalities in the voice, the respiratory sounds and the cough.

1 Voice

Though the voices of healthy persons may differ in volume, pitch, clarity and sharpness because of differences in body constitution and emotional state, they all have natural phonation, smooth tone and clear articulation. Moreover, their speech is coherent. An abnormal voice shows absence of or changes in some of these qualities.

Changes in the voice reflect the rise and fall of genuine Qi and are related to the nature of the disease-causing factors. In general, a loud and clear voice in a person who is talkative and restless suggests an illness of exogenous Heat strength. A soft and weak voice in a person who prefers to talk little or to remain silent suggests an illness of deficiency or of Cold. A deep and muffled voice is common in exogenous Wind-Cold illnesses or blockage by internal accumulation of turbid Dampness, and is due to the inability of lung-Qi to ascend properly or to nasal congestion. Hoarseness or loss of the voice may be sudden or gradual. Sudden hoarseness or voice loss

is mostly due to an exogenous evil attacking the lung and preventing its Qi from rising. Gradual hoarseness or loss is mostly due to internal injury caused by deficiency of lung-Yin and kidney-Yin, and consequent failure of body fluids to flow upward. In a patient with a severe chronic illness, sudden hoarseness is a danger sign of impending collapse of visceral Qi.

Incoherent speech is mainly heard in abnormal states of the mind. Its chief categories are raving, muttering to one self, delirium and stammering. Raving is rude, loud and incoherent speech punctuated by cursing and shouting. It occurs mainly in madness caused by Phlegm-Fire disturbing the mind or Fire trapped in the liver and the gallbladder. Muttering to oneself typically consists of incomplete sentences, interruptions and repetitions. It occurs mainly in psychosis caused by deficiency of heart-Qi so that the heart cannot nourish the spirit. Delirium and stammering both occur mainly when the patient is in a state of mental confusion, and are critical signs. Delirious speech is senseless but loud, and is accompanied by high fever and mental confusion. It is mainly due to strong Heat disturbing the heart and mind. Stammering, in this context, is weak and confused speech punctuated by interruptions and repetitions; it occurs mainly in illnesses of deficiency in which heart-Qi is severely damaged so that there is fragmenting of the mind and spirit.

2 *Respiratory Sounds*

The lung governs Qi and controls respiration. The kidney governs the acceptance of Qi. These two organs together regulate respiratory functions, so that abnormalities of respiration mainly reflect dysfunction of the lung and the kidney. The main respiratory abnormalities are dyspnea, wheezing, shortness of breath and sighing.

Dyspnea is rapid and labored respiration, often with a sense of urgency. In severe cases, there is gasping for air with open mouth, flaring nose and lifting of shoulders; and the patient refuses to lie down flat. Dyspnea may be of deficiency or strength type. In the strength type dyspnea begins abruptly. The breathing is loud, coarse and rapid, with a sense of relief upon exhalation. The strength type of dyspnea is mainly caused by strong exogenous pathogenic evil blocking the lung or turbid Phlegm impeding the lung. In the deficiency type dyspnea appears gradually and becomes chronic. The breathing is weak and slow, with a sense of relief upon inhalation. The deficiency type of dyspnea is mainly due to damage and depletion of lung-Qi and inability of the kidney to accept Qi.

Wheezing is rapid respiration with whistle-like gurgling in the throat. It has two main causes. One is the Cold evil invading the lung and activating dormant Rheum. The other is Phlegm-Heat accumulating in the lung, so that lung-Qi cannot rise and Qi and Phlegm battle each other. Wheezing is often accompanied by dyspnea.

If the patient breathes feebly and shallowly, with a soft sound, but appears natural, the patient is said to have shortness of breath. It is a sign that genuine Qi is deficient and the body is weakened.

Sighing often occurs when lung-Qi is stagnant or the patient is emotionally dissatisfied or depressed. The patient has a sensation of fullness and oppression in the chest, which can be momentarily relieved by taking a deep breath and letting it out.

3 *Cough*

Coughing is one the main symptoms of lung diseases. The pathology of coughing is somewhat complex, but in any illness Cold–Heat and deficiency–strength can be differentiated by the sounds of the cough and the accompanying symptoms.

If the sound of the cough is heavy and muffled and the sputum is white, the cough is mostly due to exogenous Wind-Cold, so that lung-Qi ascends abnormally in retrograde fashion. If the sound is soft but clear, reflecting hesitant Qi movement, the cough is mostly due to chronic deficiency of lung-Qi, so that its dispersion and depuration functions are impaired. If the sound is low, with yellow and viscid sputum, the cough is due to either Wind-Heat attacking the lung or massive accumulation of Heat in the lung.

A dry cough without sputum in a new illness is mostly caused by exogenous Dryness injuring the lung. A dry cough in a chronic illness is mostly caused by sustained deficiency of lung-Yin.

In an infant, sometimes there may be coughing that comes in fits, each fit consisting of rapidly repeated coughing and is like one long sustained cough followed by inhalation that resembles the whoop of a heron. This is whooping cough, also known as the “hundred-day cough.” It is caused by turbid Phlegm impeding the air passages so that lung-Qi cannot move smoothly.

Spasmodic cough resembling the bark of a dog is commonly heard in diphtheria, also known as “white throat.” It is due to a pestilential poison transmitting internally with Fire attacking the throat.

II **Olfaction**

Olfaction as a diagnostic method applies to the breath, sweat, sputum and saliva, nasal discharge, urine and feces, vaginal discharge and the odor of the patient’s sickroom. The following are three very common types of abnormal odors.

Fetid Odor. This suggests an illness due to strength of the disease evil, usually Heat or Dampness-Heat. If the odor comes from the mouth or vomitus it is mostly due to Heat in the stomach. If the odor emanates from the body, consider the possibility of gangrene. If it comes from the feces, accompanied by abdominal pain and a

rapid pulse, it is due to Dampness-Heat in the large intestine moving downward. In a woman, if the odor comes from vaginal discharge that is yellow-green with red streaks it is uterine putrefaction. This is often seen in cancer of the uterus.

Fish-Stench Odor. The fish-stench odor is usually found in internal abscesses and illnesses of Cold-Dampness and deficiency Cold. Bloody and purulent sputum with fish-stench odor is due to lung abscess. Vomitus with blood and pus and fish-stench odor is due to stomach abscess. Loose feces with fish-stench odor are due to deficiency Cold of the spleen and the stomach. Vaginal discharge with fish-stench odor that contains much white curds is due to downward flow of Cold-Dampness.

Specific Odors. In certain illnesses patients may emit certain specific odors. Appreciation of such odors assists in their diagnosis. For example, a rotten-apple odor in the patient's mouth or body is characteristic of diabetes. A urine-like body odor indicates interior attack by water-Qi (severe water retention); this is a danger sign of imminent collapse of Qi of the visceral organs and is especially common in loss of kidney functions and uremia. An odor of alcohol in the mouth and nose is usually due to indulgence in alcohol or internal accumulation of Dampness-Heat. An odor of blood in the sickroom indicates that the patient has had massive blood loss, such as hemoptysis, hematemesis, hemochezia, and post-partum hemorrhage.

Section 3 Pulse-Taking and Palpation

I Pulse-Taking

Pulse diagnosis is the technique of using the finger to palpate the patient's pulse and to ascertain its profile in order to assess the illness and the general condition of the patient. It is a unique feature and very important part of diagnosis in CM.

1 Formation of Pulse

The pulse is directly linked to the Qi and blood and functions of the visceral organs. The heart governs the meridians, and the regular beating of the heart propels blood to flow in the vessels. In response the arteries also pulsate regularly. The pattern and the configuration of the pulsation of these beats together constitute the pulse.

In CM the circulation of blood depends upon the coordinated actions of other internal organs in addition to the heart. Lung-Qi acts to distribute blood, spleen-Qi keeps blood within the vessels, liver-Qi regulates its circulation, kidney-Qi supports its movement and thoracic Qi provides the motive force.

2 Clinical Significance of Pulse-Taking

Because of the direct relationship between the pulse and the visceral organs, the ampleness or deficiency of visceral Qi and blood is reflected in the profile of the pulse. Examination of the pulse can provide information on the location of illness, its nature, the relative rise and fall of evil Qi and genuine Qi, and prognosis. It provides part of the basis for treatment.

3 Location of Pulse-Taking

In the past CM used a number of approaches to the examination of the pulse, but only one is in common use today. This approach uses the radial artery at the wrist. Both wrists are used.

Three adjacent positions at each wrist are used. These are the *guan*, the *cun* and the *chi*. The *guan* is at the part of the radial artery directly medial to the styloid process. The other two positions use the *guan* as reference. The *cun* is slightly distal to it and the *chi* is slightly proximal (Fig. 8.3). These six positions (three at each wrist) are related to the visceral organs, as shown in Table 8.8.

4 Pulse-Taking Technique

i Time

The best time for taking the pulse is in early morning, when both the external and internal conditions of the patient are relatively quiet and his Qi and blood calm. At this time the pulse profile can more accurately reflect the state of the *zang-fu* organs, and the condition of the Qi and the blood.

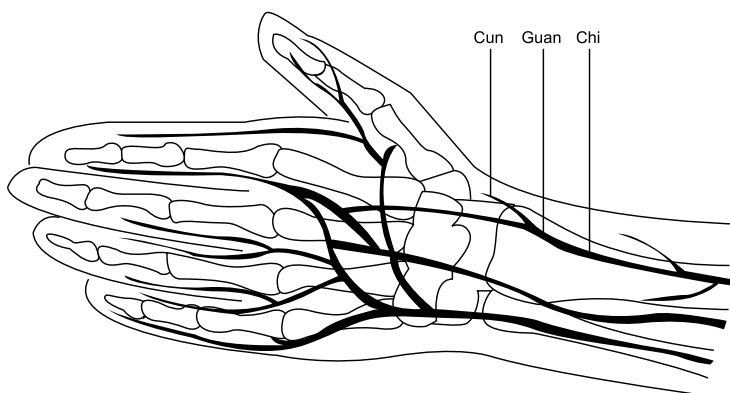
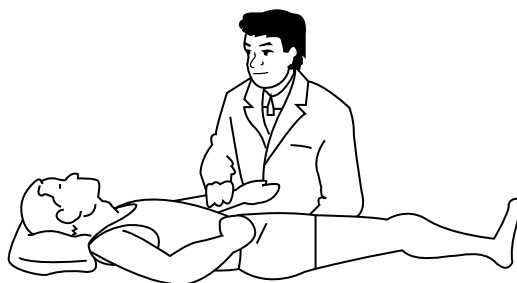


Fig. 8.3 Positions for pulse-taking

Table 8.8 Correlation of pulse position with *Zang* organs

Pulse Position	<i>Zang</i> Organ
Left <i>cun</i>	Heart
Right <i>cun</i>	Lung
Left <i>guan</i>	Liver
Right <i>guan</i>	Spleen
Left <i>chi</i>	Kidney
Right <i>chi</i>	Life Gate

**Fig. 8.4** Postures for pulse-taking

Since the physician cannot always choose the time, the pulse may be taken at any time with satisfactory results provided the examination room is relatively quiet and the physician is calm and attentive.

ii Patient Posture

The patient should sit up straight or lie down in a supine position (Fig. 8.4). Place the arm so that the wrist is at the same level as the heart. The wrist should be straight with the palm facing upward. A small pillow under the wrist helps to make the patient more comfortable.

iii Palpating the Pulse

Sit opposite the patient. Use the left hand to take the pulse in the right wrist, and the right hand to take the pulse in the left wrist. Place the middle finger on the *guan* position of the radial artery, and the index and ring fingers on the *cun* and *chi* positions respectively. The three fingers should be somewhat curled like a bow in order to keep the fingertips at the same level and constantly on the pulse.

The spacing between the three fingers should be adjusted according to the height of the patient. For tall patients separate the fingers slightly, and for short patients squeeze them together slightly. For a small child, use the thumb alone.

Three levels of pressure should be used in taking the pulse. Using a light force is called “touching.” Using a moderate force is called “searching.” Using sufficient force to reach the underlying bone and tendons is called “pressing.” For complete examination of the pulse all three levels should be used and attention paid to changes in the pulse profile in response to these manipulations.

No less than 1 min should be spent examining the pulse. Several minutes may be necessary.

5 Normal Pulse

The normal pulse has the following profile: it is equally palpable at all three positions (*cun*, *guan*, *chi*); its pulsation comes and goes evenly and is moderate in force; and it has a regular rhythm and an even rate, 60–90 per min.

The pulse profile may vary in response to external and internal influences on the body. For example, in a baby the normal pulse has a faster rate than that of an adult, and in a woman it has a slightly faster rate than that of a man. In summer, because of the higher ambient temperature the blood vessels dilate and blood flows faster, so that the pulsation comes more vigorously and goes gently. In winter, because the ambient temperature is lower the vessels constrict and the pulse is deeper. In a thin person the pulse is more superficial, whereas in a fat person the pulse is deeper.

6 Abnormal Pulses

A pulse may be abnormal because of its depth, rate, rhythm, volume or force. The clinical correlates of these abnormal pulses are summarized in [Table 8.9](#).

i Pulses of Abnormal Location

Abnormal location in this context refers to the depth at which the pulse is palpable, and the length of radial artery over which it is palpable. The profile of a normal pulse is that it is palpable at all three positions of *guan*, *cun*, and *chi*, and at a depth that is neither superficial nor deep. The main abnormal pulses are as follows.

Floating Pulse The floating pulse is palpable at a superficial depth, requiring only light touching. With increased pressure the pulse shows a diminution in the force of its pulsation, but there is not an empty feel. The ancients used the metaphor of “wood floating on water.”

Clinical Significance A floating pulse indicates an illness in the exterior and is mostly seen in the initial stages of an exogenous illness. A floating but forceless pulse indicates an illness of deficiency in the exterior, mainly a contagious febrile

Table 8.9 Clinical correlates of pulses in abnormal location

Pulse	Characteristics		Analysis	Clinical Significance
Floating	Floating and feeble	Just below surface, felt with light touch; becomes faint on pressing but does not feel hollow	Defensive Yang expels evil Qi and keeps meridian Qi in exterior; Deficient genuine Qi allows weak Yang to float, producing floating and feeble pulse	Deficiency illness in exterior, with fever and sweating; or, exogenous illness in physical condition of Yang deficiency
		Floating and forceful		Strength illness in exterior, with fever and little sweating
	Floating and rapid			Exogenous Heat illnesses in exterior
		Floating and tense		Endogenous Cold illnesses in exterior
Soft pulse			Deficient Yin-blood → vessels not full and Yang-Qi floating; and accumulated Dampness blocking vessels	Illness of either deficiency (Qi, blood, fluids) or Dampness;
		Superficial, forceless, threadlike		Dampness in exterior or spleen insufficiency with strong Dampness
Hollow pulse		Superficial, large but feeble	Deficiency of Yin, blood and essence so that Yang-Qi floats to surface and vessels are not full	Massive blood loss or severe damage to Yin; also kidney insufficiency with spermatorrhea
Tympanic pulse			Floating of Yang-Qi due to Yin-blood insufficiency	Blood loss, spermatorrhea; usually patients over the middle age with deficiency and exhaustion of Yin-blood
		Superficial, large, hollow but hard		(continued)

Table 8.9 (continued)

Pulse	Characteristics	Analysis	Clinical Significance
Deep pulse	Deep and forceful Requires pressing to palpate distinctly	Deep/forceful: strength illnesses in interior, with trapping of Qi and blood Deep/weak: depleted genuine Qi unable to propel blood	Strength illnesses of interior
Firm pulse	Deep and weak Deep, slightly taut, long, large, and forceful		Internal deficiency illnesses Accumulation of Yin-Cold, submergence of Yang-Qi (pain, hernia, abdominal tumor)
Sunken pulse	Deeper than deep, threadlike and feeble	Accumulation of Yin-Cold with submergence of Yang-Qi, sinking of Qi and blood	Danger sign, suggesting pathogenic evils barricading interior; syncope, shock or severe pain
Short pulse	Distinctly palpable at only <i>guan</i> position	Qi disorder	Strength illnesses with strong Qi
Long pulse	Short and weak Normal: long, gently elastic; Abnormal: long and taut	Weak propulsion by deficient Yang-Qi; impeded blood flow Ample genuine Qi makes pulse long; accelerated blood flow makes pulse even longer	Severe Qi deficiency due to many conditions Strong evil Qi

illness with much sweating, or attack by exogenous evil in physical condition of Yang deficiency. A floating but forceful pulse indicates an illness of strength in the exterior, mainly a contagious febrile illness without sweating. A rapid floating pulse suggests an exogenous Heat illness in the exterior. A tight floating pulse suggests an exogenous Cold illness in the exterior.

A floating pulse is also seen in a patient weakened by chronic illness so that Yang-Qi floats to the exterior of the body. In such a case the pulse is characteristically floating and forceless.

In addition, the pulse may become floating in a patient taking certain drugs to dilate the airways. In this case the floating characteristic is transient.

Analysis The principal factor in the formation of a floating pulse is exogenous evil Qi. When evil Qi attacks, Nutritive Yang resists it and excites meridian Qi in the exterior; hence the floating pulse. If genuine Qi is deficient and weakened Yang-Qi floats to the exterior, the pulse may also become floating; in that case it is forceless.

Soft Pulse The soft pulse has three characteristics: floating, soft and threadlike.

Clinical Significance A soft pulse indicates an illness of deficiency or of Dampness – principally Qi deficiency, severe blood insufficiency, spermatorrhea, diarrhea, spontaneous sweating, severe fright, Dampness attacking the exterior or strong Dampness in spleen insufficiency. It can also occur in contagious illnesses of the stomach and intestines.

Analysis The development of the soft pulse in an illness of deficiency is due to insufficiency of Yin-blood so that Yang-Qi cannot be restrained. This causes the vessels to become partially empty and Yang-Qi to float to the exterior; hence the soft pulse. Internal accumulation of Dampness also causes blockage of the vessels, hence also the development of a soft, threadlike and floating pulse.

Hollow Pulse A hollow pulse is superficial and is easily palpated with a light touch. It is large but feeble, so that it feels empty even with gentle pressure. However, the vessel does have a measure of hardness, as though palpating the stalk of scallion.

Clinical Significance A hollow pulse indicates either massive blood loss or severe damage to Yin. The massive blood loss may be due to hematemesis, melena or hematochezia, metrorrhagia, hematuria, or trauma. Severe damage to Yin may be due to vomiting and diarrhea, profuse sweating, or high fever. In addition, a hollow pulse can occur in kidney insufficiency with spermatorrhea.

Analysis The hollow pulse is principally due to deficiency of Yin, blood and essence in the interior, so that Yang-Qi loses its anchor and floats to the exterior. Because of deficiency of Qi, blood and essence the vessels cannot reach fullness, thus producing the feel of hollowness. Because of the floating of Yang-Qi to the exterior the pulse is superficial in location.

Tympanic Pulse This pulse is superficial requiring touching only, very large, and hollow but hard. It is so named because palpating it resembles touching a drum.

Clinical Significance A tympanic pulse indicates blood loss or spermatorrhea. It usually occurs in a patient over the middle age, most commonly in an illness of deficiency and exhaustion. Other conditions causing partial fullness of the vessels include bleeding, such as hemorrhage during labor, or moderately severe fluid loss – these conditions can all show a tympanic pulse.

Analysis The processes that produce the tympanic pulse are the same as those that produce the hollow pulse – deficiency of Yin-blood with floating of Yang-Qi to the exterior. The tympanic pulse and the hollow pulse are both floating and hollow. The chief difference between them is the degree of hardness of the vessel. The tympanic pulse is forceful as though feeling a drum, indicating that the vessel is relatively hard. The hollow pulse is forceless, as though pressing on the stalk of scallion, indicating that the vessel is relatively soft.

Deep Pulse The deep pulse cannot be palpated by touching and only faintly by searching. Distinct pulsation can be felt only by pressing.

Clinical Significance A deep pulse indicates an illness of the interior. A deep and forceful pulse indicates an illness of evil strength in the interior, mostly accumulation of Phlegm–Rheum, food retention, Qi impedance, internal blockage by Cold, blazing endogenous Heat. A deep and weak pulse indicates an illness of interior deficiency, mostly deficiency of Yin or Qi.

Note that a deep pulse is very common in obese patients with thick subcutaneous adipose tissues. In such patients it does not indicate an illness.

Analysis The deep pulse in an interior strength illness is the result of the struggle between evil Qi and genuine Qi in the interior so that Qi and blood are trapped in the interior. This leads to a pulse that is deep and forceful. In an interior deficiency illness genuine Qi is depleted and thus unable to motivate meridian Qi. In this case the pulse becomes deep and weak.

Firm Pulse The firm pulse has these features: deep, taut, long, large and forceful. It can be palpated only by pressing.

Clinical Significance A firm pulse signifies accumulation of Yin-Cold and submergence of Yang-Qi. It can be seen in hernia, abdominal tumor, or any severe pain. Clinically, it also occurs in hardening of the arteries and chronic nephritis.

Analysis When Yin-Cold accumulates in the interior Yang-Qi submerges and meridian Qi hides; hence the pulse is deep and its pulsation strong, large and long. In chronic nephritis or hardening of the arteries, the elasticity of the blood vessels is diminished but the lumen is full. This raises the blood pressure, hence a firm pulse.

Sunken Pulse This is even deeper than the deep pulse. To palpate it requires more force than pressing, to the point of reaching the underlying tendon or bone. Even then the pulse is threadlike and feeble. Sometimes no pulsation is palpable.

Clinical Significance This pulse is a danger sign. It indicates that the pathogenic evil is so strong that it barricades the interior. It is also seen in syncope or extreme

pain, cardiac shock, lung inflammation with shock, toxic dysentery, or massive bleeding.

Analysis When evil Qi is barricaded in the interior meridian Qi cannot move freely but is suppressed; hence the location of the pulse becomes very deep. Severely deficient genuine Qi is too weak to activate pulsation; hence it also leads to a sunken pulse.

Short Pulse A short pulse is one that is palpable only at the *guan* position. At the *cun* and *chi* positions it is absent, or if present barely and indistinctly palpated.

Clinical Significance A short pulse indicates an illness of Qi. A short but forceful pulse indicates that Qi is strong, whereas a short but weak pulse indicates Qi deficiency. The latter may be due to Yang collapse, Qi depletion, massive blood loss, accumulation of turbid Phlegm, food retention, and blood stasis.

Analysis The pulsation of the artery is due to propulsion by Qi. If Yang-Qi is weak and unable to propel blood flow, then blood flows slowly and the vessels become resistant. In such conditions the pulse becomes short and weak. The pulse may be short also in Phlegm accumulation, food retention, blood stasis and Qi impedance. These conditions cause impedance or blockage of the vessels and a short pulse is the result.

Narrowing of the arteries means that the inflow of Qi and blood into the vessels is impeded, so that the vessels cannot be filled to the full. Hence the pulse is threadlike and weak. The blood also flows slowly, hence the short pulse.

Long Pulse The long pulse may be normal or abnormal.

Clinical Significance If the pulse is long and gently elastic it is normal and indicates ample Qi and blood and free movement of meridian Qi. If it is long and taut it is abnormal and indicates strong evil Qi. The most common causes are liver-Fire, adverse Qi flow, Phlegm-Heat, epilepsy, hernia and constipation.

Analysis In a healthy person genuine Qi is ample and all the meridians are unimpeded. That produces a long and gently elastic pulse. But if there is liver-Fire, turbid Phlegm, endogenous Heat or adverse Qi movement, then blood flow may be accelerated and the vessels are beyond normally full. That produces a long and taut pulse.

ii Pulses of Abnormal Rate

There are two main categories of abnormal pulse rate: fast and slow. Traditionally, the pulse rates of a patient could be recorded through counting the number of inhalation of the CM practitioner. In a normal adult, four beats of pulse are revealed during one intake of breath of the CM practitioner. However, nowadays we can count the pulse with a watch. A fast pulse is one that is faster than 90 beats per min. Clinically, there are three frequently seen types of fast pulse: rapid, swift, and boiling bubbles. A slow pulse is one that is slower than 60 beats per min. Clinically, there are two

frequently seen types of slow pulse: slow, and leaky-roof. The clinical correlates of pulses of abnormal rate are summarized in [Table 8.10](#).

Rapid Pulse This is a fast pulse with a regular rhythm. Its rate is generally in the range of 90–139 beats per min.

Clinical Significance A rapid pulse can mean two things. One is an illness of Heat. A rapid and forceful pulse indicates an illness due to strength of the Heat evil. A rapid and floating pulse indicates Heat in the exterior. A rapid and deep pulse indicates Heat in the interior. The other is an illness of deficiency, in which the pulse may be rapid but is always weak. Thus, a rapid and weak pulse indicates deficiency Heat.

The most common illnesses showing a rapid pulse are those of exogenous Heat, Heat in the stomach, Heat in the intestines, Fire in the liver, Fire in the heart, as well as deficiency of Yin, blood, Yang or Qi.

Analysis The pulse is rapid in Heat diseases whether it is due to strength of the Heat evil or to deficiency of Yin permitting Fire. In either case, the blood flows more rapidly, hence a rapid pulse. The mechanism is different for the rapid pulse of Qi or Yang deficiency. In those cases, deficient Yang-Qi cannot consolidate but escapes to the exterior.

Swift Pulse The rate of a swift pulse is in the range of 140–180 beats per min. The rhythm is basically regular.

Clinical Significance A swift pulse indicates excessive Yang and depleted Yin, with genuine Qi on the verge of exhaustion. A swift and taut pulse indicates blazing Yang-Heat and depletion of Yin-fluids, which occurs in the severe or risk cases. A swift but feeble pulse indicates depletion of Yang-Qi.

Analysis The pulse becomes swift principally because genuine Yin is on the verge of exhaustion so that unopposed Yang rises without restraint or because extreme Yang-Heat causes blood to flow rapidly.

Boiling Bubbles Pulse The rate of this pulse is generally above 180 beats per min, but the beats are often too indistinct to be counted accurately, which is a sign of the severity of the illness. The pulse is palpable by light touching. The ancient physicians used the metaphor of the bubbling of boiling water with bubbles that float but have no root.

Clinical Significance A boiling bubbles pulse indicates that Yang-Heat is extreme and Yin-fluid has dried. This is a danger sign.

Analysis Extreme Heat in the three Yang meridians causes blood to flow very rapidly. As Yin-blood dries, the vessels become less and less filled; hence, the pulse becomes floating and feeble.

Leaky Roof Pulse The rate of this pulse is very slow, often in the range of 21–40 beats per min. It resembles water drops dripping from a leaky roof, a drop now and then and without force. The rhythm may be regular or completely irregular.

Table 8.10 Clinical correlates of pulses of abnormal rate			
Pulse	Characteristics	Analysis	Clinical Significance
Rapid pulse	Rapid, floating	Exogenous Heat or endogenous heat due to Yin-deficiency, accelerating flow of Qi and blood; or, Yang-Qi floating to the exterior	Exogenous or endogenous Heat
Swift pulse	Rapid, deep		Endogenous Heat due to Yin-deficiency
	Rapid, weak		Deficiency of Yin and blood, or Yang or Qi
	Swift and taut pulse	Rate 140–180 beats per min with regular rhythm	Hyperactive Yang-Heat and Exhaustion of Yin-fluid
Boiling bubbles pulse	Swift and feeble pulse	Hyperactive Yang-Heat, exhaustion of genuine Yin, genuine Qi on verge of exhaustion	Depletion of Yang-Qi
	Rate over 180 beats per min; feeble, floating	Extreme Heat in Yang meridians accelerates blood	

(continued)

Table 8.10 (continued)

Pulse	Characteristics	Analysis	Clinical Significance
Leaky roof pulse		flow; exhaustion of Yin-blood leads to empty vessels	Hyperactivity of Yang-heat and exhaustion of Yin-fluid
	Rate 21–40 beats per min; rhythm may be regular or absent	Deficient stomach-Qi, nutritive Qi and defensive Qi → imminent collapse of meridian Qi → no motive force for blood circulation	Exhaustion of stomach-Qi, nutritive Qi, seen usually in serious arrhythmia and other illnesses
Slow pulse	Rate 40–60 beats per min with regular rhythm	Cold impeding flow of Yang-Qi and blood; gelled Heat can also impede Qi circulation	Cold; strong Yin-Cold in interior or deficiency of Yang-Qi; Heat in Nutritive and Blood Levels of the warm illnesses

Clinical Significance The leaky roof pulse indicates complete collapse of stomach-Qi and nutritive Qi. It is a sign of imminent death. This pulse can be seen in a variety of rheumatic valvular illnesses of the heart, severe coronary artery illness with advanced hardening, advanced cardiomyopathy (abnormality of the heart muscle), or markedly high blood potassium levels.

Analysis When stomach-Qi, nutritive Qi and defensive Qi collapse, complete exhaustion of meridian Qi is imminent. There is then no motive force for circulation, and the leaky roof pulse is the result.

Slow Pulse The rate for a slow pulse is in the range of 40–59 beats per min. The rhythm is basically regular.

Clinical Significance A slow pulse indicates an illness of Cold. A slow and forceful pulse indicates a Cold strength illness. A slow and weak pulse indicates an illness of deficiency Cold, most commonly accumulation of Yin-Cold or deficiency of Yang-Qi.

A slow pulse can occur in Heat illnesses, principally when Heat is barricaded in the stomach and intestines or Heat is in the Nutritive and Blood Levels of the warm diseases.

Note that a slow pulse may be seen in normal healthy persons, especially athletes or those who regularly engage in physical labor.

Analysis The slow pulse occurs in illnesses of Cold because Cold causes impedance of Qi. When Yang-Qi is impeded blood circulates more slowly, resulting in a slow pulse. In an illness of Heat, gelling of Heat can also impede Qi movement and produce a slow pulse.

iii Pulses of Abnormal Rhythm

The most common pulses of abnormal rhythm are the following: hurried, hesitant, intermittent, bird-peck, and rope-unraveling pulses. The clinical correlates of pulses of abnormal rhythm are summarized in [Table 8.11](#).

Hurried Pulse This is an overall rapid pulse with irregular intervals of missing beats.

Clinical Significance The hurried pulse is seen in two major types of illnesses. In one, Yang-Heat is strong. In the other, the *zang-fu* viscera are insufficient. A hurried pulse that is forceful suggests strong Yang-Heat and barricading of the pathogenic evil. A hurried pulse that is feeble suggests insufficiency and decline of the visceral organs.

Analysis When Yang-Heat is strong blood circulates faster; hence the pulse is rapid. However, because of stagnation of Qi, blood, Phlegm and food impeding blood flow, there are intervals during which there is no pulsation. In insufficiency and decline of the viscera Yang-Qi dissipates to the exterior, so that Yin and Yang no longer

Table 8.11 Clinical correlates of pulses of abnormal rhythm

Pulse		Characteristics	Analysis	Clinical Significance
Hurried pulse	Forceful hurried pulse	Overall rapid, irregular intervals without beats	Strong Heat accelerates blood circulation, stagnation of Qi and blood induces intervals without pulsation	Strong Yang-Heat, barricading of evil Qi
	Feeble hurried pulse			Deficiency of <i>zang-fu</i> organs, Qi stagnation and blood stasis
Hesitant pulse		Slow rate with irregular intervals without beats	Impeded blood circulation	Excess Yin stagnating Qi, blood stasis due to Cold-Phlegm, food retention, insufficiency of visceral organs with deficiency of Qi and blood
Intermittent pulse		Otherwise regular beats pausing at regular intervals	Depletion of visceral Qi → deficiency of Qi and blood; or, disruption of Qi by trauma, pain, fright	Insufficiency of viscera; fright, trauma, and pain syndromes; stagnation of Qi and blood stasis
Bird-peck pulse		Group of 3–5 rapid beats alternating with long stretch without beats	Discontinuous meridian Qi and unfilled meridians	Imminent total exhaustion of spleen and stomach Qi in severe cases
Rope-unraveling pulse		Irregularly irregular rate, rhythm, force; overall rate 90–130 beats per min	Disruption of meridian Qi due to exhaustion of kidney Qi and Vital Gate Qi	Exhaustion of the Qi of kidney and Vital Gate

succeed each other. Because of this the pulse is also rapid with intervals without pulsation, but in addition the pulse is feeble.

Hesitant Pulse The hesitant pulse has an overall even or slow rate, but like the hurried pulse there are irregular intervals without pulsation. The hurried and the hesitant pulses differ principally in their overall rates.

Clinical Significance A hesitant pulse suggests such conditions as vigorous Yin with stagnated Qi, Cold-Phlegm with blood stasis, and abdominal mass with food retention. It also suggests insufficiency and decline of the visceral organs, with deficiency of both Qi and blood. The latter is common in diseases of the heart.

Analysis Two factors contribute to the formation of the hesitant pulse. One is impedance of blood circulation due to Qi stagnation, blood stasis, turbid Phlegm accumulation, or food retention. The impedance of blood circulation leads to a slow, or at best even, rate with intervals without beats. The other factor is deficiency of Qi and blood due to visceral insufficiency, and this condition also leads to impedance of blood circulation, hence a hesitant pulse.

Intermittent Pulse In this pulse the regular beats abruptly pause for several beats and just as abruptly resume. The stopping comes at regular intervals.

Clinical Significance An intermittent pulse suggests principally depletion of visceral Qi and secondarily severe pains, fright or trauma.

Analysis Depletion of visceral Qi leads to deficiency of Qi and blood, so that blood circulation loses its motive force. This causes the periodic pauses. Sudden fright, trauma and severe pains can all cause chaotic movement of meridian Qi, with periodic discontinuation of beats.

Bird-Peck Pulse The bird-peck pulse has two principal characteristics: a group of rapid beats, variable in number, sometimes three and sometimes five; this is abruptly followed by absence of beats for a long while. This pattern of a group of beats followed by inactivity is repeated continually. The ancients used the metaphor of a bird searching and pecking at food.

Clinical Significance The bird-peck pulse signifies that spleen and stomach Qi is on the verge of total exhaustion. This is also a danger sign.

Analysis The spleen and the stomach are the source of Qi and blood transformed from food and drink, hence the root source of meridian Qi and even the entire body. When the spleen and the stomach fail, Qi and blood lose their source. Consequently, the meridians are unfilled and meridian Qi becomes discontinuous.

Rope-Unraveling Pulse In this pulse the beats come irregularly, sometimes fast and sometimes slowly, and its force varies irregularly, sometimes forceful and sometimes weak. There is no pattern to the irregularities. The overall rate tends to be in the range 90–130 beats per min.

Clinical Significance The principal condition is exhaustion of the Qi of the kidney and the Vital Gate.

Analysis The kidney and the Vital Gate are the foundation of the human body and the source of meridian Qi. Exhaustion of kidney and Vital Gate Qi leads to discontinuity in meridian Qi. As a result the pulse comes at irregular rates and with variable force.

iv Pulses of Abnormal Volume

Volume in this context refers to the width and length of the beat and in association with length the sharpness of the coming and the going of the beat.

There are seven types of pulses in this category: surging, threadlike, slippery, impeded, taut, tense, and moderate pulses. The clinical correlates of pulses of abnormal volume are summarized in [Table 8.12](#).

Surging Pulse The surging pulse has a large volume, like the tide or a strong wave. It comes in a strong surge but recedes moderately.

Clinical Significance The surging pulse suggests strong Yang-Heat. In exogenous illnesses the surging pulse is seen mostly at the stage of strong Heat in the Yangming Meridian or the Qi Level (see Volume 1, Part II, Chapter 9, [Sections 4](#) and [5](#)). It is also seen in endogenous Heat in the visceral organs, intestinal abscess, and lung abscess. In a patient who has been ill for a long time, so that genuine Qi has declined, the appearance of a surging pulse is a danger sign that the remnant Yang is on the verge of dissipation. In this last case, though the pulse is tide-like it is not forceful on pressure.

Analysis Strong Yang-Heat is the principal factor leading to the formation of the surging pulse. Because evil Qi is strong the struggle between genuine Qi and evil Qi is intense, Qi and blood are more than ample, and the blood vessels expand. In such circumstances the pulsation comes in surging and goes out somewhat more slowly.

Threadlike Pulse This pulse has a very small volume, but can be palpated distinctly. The ancient physicians compared it to a silk-thread.

Clinical Significance The threadlike pulse is seen in two main groups of illnesses. One group comprises illnesses of deficiency, including depletion of both Qi and blood and insufficiency of Yin-fluids. Loss of Yin-fluids may result from acute severe Heat illnesses or chronic illnesses with Yin-deficiency, blood loss, profuse sweating, spermatorrhea, vomiting or diarrhea. The other group comprises illnesses of Dampness. Whenever Dampness encumbers the spleen or blocks meridians the pulse may become threadlike.

Analysis In either depletion of both Qi and blood or insufficiency of Yin-fluid the blood vessels are not amply filled, so that a threadlike pulse may result. The Dampness evil is viscous, leading to blockage of blood circulating in vessels. When it presses the vessels they also become thin, hence the threadlike pulse in such a condition.

Slippery Pulse In this pulse the pulsation comes and goes as though greased, like beads rolling on a smooth plate.

Clinical Significance A slippery pulse suggests accumulation of Phlegm–Rheum, food retention or strong Heat, or pregnancy. It can be seen in any of the following: whenever there is fever due to strong Heat evil in the interior; when there is jaundice, dysentery, diarrhea, dysuria, or food retention inducing abdominal distention and

Table 8.12 Clinical correlates of pulses of abnormal volume

Pulse		Characteristics	Analysis	Clinical Significance
Surging pulse		Large volume; surges forward, goes gently	Intense struggle between evil Qi and genuine Qi; ample Qi and blood expand vessels → tide-like pulsation	Strong Yang-Heat in Yangming Meridian or Qi Level; chronic illness with depletion of genuine Qi
Threadlike pulse		Thin like silk thread but distinctive on pressure	Depletion of Qi, blood, Yin-fluids → poorly filled vessels; squeezing of blood vessels by Dampness	Any severe insufficiency of Yin-fluids; Dampness encumbering spleen or meridians
Slippery pulse		Beats come and go smoothly	Ample genuine Qi in face of strong illness Qi; plentiful Qi and blood	Accumulation of Phlegm–Rheum, food retention, or strong Heat. Also healthy persons and pregnant women
Impeded pulse	Impeded and forceful	Each pulsation is sluggish both coming and going	Sluggish blood flow due to deficient Qi and blood, Qi stagnation, blood stasis, or blockage by Phlegm	Strength illness with stagnation of Qi, stasis of blood, retention of food or blockage by Phlegm
	Impeded and feeble			Deficiency of Qi and blood, impairment of Yin and exhaustion of body fluids
Taut pulse		Forceful, long and straight, smooth	Tension in blood vessels	Variety of liver illnesses, Phlegm–Rheum accumulation, severe pain, malaria, and hypertension
Tight pulse		Beats come and go with force like a twisted rope	Cold causes blood vessels to contract, tighten and tense up	Exterior Cold illness, interior Yin-Cold with water retention,

(continued)

Table 8.12 (continued)

Pulse	Characteristics	Analysis	Clinical Significance
			acute and severe pain, food retention
Even pulse	Normal pulse; may be abnormal when associated with other features	See analysis for associated features	Abnormal even pulses mainly in illnesses of Dampness or of spleen insufficiency

constipation; or when there is accumulation of Phlegm–Rheum inducing labored breathing or vomiting.

Analysis In these conditions evil Qi is strong in the interior but genuine Qi is ample with plentiful Qi and blood. Hence the pulsation is smooth coming and going.

Note A slippery pulse can also be seen in healthy persons and in otherwise healthy pregnant women.

Impeded Pulse Each beat comes and goes in a hindered or sluggish manner.

Clinical Significance Impeded pulses may be forceful or feeble. An impeded and forceful pulse indicates evil strength, usually with Qi stagnation, blood stasis, food retention, or blockage by Phlegm. An impeded and feeble pulse indicates deficiency, usually deficiency of Qi or blood, impairment of Yin or exhaustion of body fluids.

Analysis When Qi and blood are both deficient the blood vessels are not full and blood flows sluggishly. In these circumstances the pulse is not only impeded but also feeble. In an illness with Qi stagnation, blood stasis, food retention or blockage by Phlegm due to evil strength, the basic pulse is sluggish but the strong evil Qi makes the pulse forceful as well.

Taut Pulse This pulse not only pushes against the palpating finger with force but also is long and straight. The beats come and go smoothly. The ancient physicians used the metaphor of pressing on a taut string on a lute.

Clinical Significance Four circumstances give rise to a taut pulse. One comprises illnesses of the liver and the gallbladder due to flaming upward of liver-Fire, trapping of liver-Qi, abnormal ascent of liver-Yang, or Dampness-Heat in the liver and gallbladder. Another comprises illnesses of Phlegm–Rheum. A third is one of severe pain, as in abdominal pain, chest pain or flank pain. The fourth is the disease malaria, which has the taut pulse as its principal pulse. Patients with hypertension are manifested commonly in taut pulse.

Analysis Tautness is a manifestation of tension in the vessels. The liver governs dispersion and facilitates Qi movement. If the liver loses its function of dispersion,

Qi movement is disturbed and the pulse becomes taut. In Phlegm accumulation, severe pain and malaria, the dynamic equilibrium of Yin–Yang is disturbed and the meridian Qi becomes tense. In these circumstances the pulse also becomes taut.

Tight Pulse In a tight pulse the beats come and go with force, like a twisted rope pulled through the fingers.

Clinical Significance A tight pulse suggests either Cold or severe pain. In a patient with an illness due to exogenous Cold, with chills and fever, a floating and tight pulse indicates illness in the exterior. In a patient with accumulation of Yin-Cold in the interior with water retention the pulse is tight and deep. Acute pain, such as cold pain in the abdomen, a joint or the heart, frequently makes the pulse tight. In addition, a tight pulse is seen in food retention in the stomach and intestines.

Analysis All illnesses manifesting a tight pulse have to do with Cold. The nature of the Cold pathogenic evil is to contract and gel. This causes the blood vessels to become tense and tight.

Even Pulse An even pulse, at a rate of 60–90 beats per min, may be normal or abnormal. In a normal even pulse the beats come and go gently and the pulse is neither superficial nor deep. In an abnormal even pulse the beats come and go lazily and exhibits associated features, such as floating.

Clinical Significance Abnormal even pulses are mainly seen in illnesses of Dampness or spleen insufficiency. A floating even pulse suggests Wind-Dampness. A deep even pulse suggests Cold-Dampness. An impeded even pulse suggests spleen or blood insufficiency. A weak even pulse suggests Qi deficiency.

v Pulses of Abnormal Force

There are five principal pulses of abnormal force: replete, depletive, feeble, indistinct, and scattered pulses. The clinical correlates of pulses of abnormal force are summarized in [Table 8.13](#).

Replete Pulse The replete pulse is as follows: the pulse is forceful whether at the *guan*, *cun* or *chi* position; regardless of using touching, searching or pressing to palpate; and it is long and large, giving a feel of fullness.

Clinical Significance A replete pulse is a symptom of strength. It can be seen in many illnesses, whether of Cold, Heat, indigestion, Phlegm accumulation, Qi impedance or blood stasis, in which genuine Qi has not declined. Thus, its presence indicates two things: strong evil Qi, and ample genuine Qi.

Analysis When both evil Qi and genuine Qi are strong, their struggle is vigorous. Both Qi and blood are ample, so that blood fills the vessels fully and produces a replete pulse.

Table 8.13 Clinical correlates of pulses of abnormal force

Pulse	Characteristics	Analysis	Clinical Significance
Replete pulse	Forceful, full and long at all depths	Vigorous struggle between evil Qi and genuine Qi; full blood vessels	Ample genuine Qi in variety of strength illnesses
Depletive pulse	Weak and hollow at all positions and all depths	Inadequate meridian Qi or filling of vessels	Deficiency illness of Qi, blood, Yin or Yang
Feeble pulse	Deep, threadlike, soft and weak	Deficient Yin-blood unable to fill vessels and declining Yang-Qi unable to propel blood circulation	Deficient Qi and blood, declining Yin–Yang, other deficiency states
Indistinct pulse	Very thin threadlike; barely, indistinctly palpated	Deficient Yin-blood unable to fill vessels, deficient Yang-Qi unable to propel circulation	Extreme decline of Qi and blood, massive loss of blood or fluids
Scattered pulse	Floating, indistinct, uncountable; irregular rhythm	Exhausted genuine Qi and dissipated Yang-Qi	Danger sign. Exhaustion of genuine Qi; visceral organ failure, other critical conditions

Depletive Pulse The depletive pulse is the opposite of the replete pulse. It is weak at all three positions and regardless of the pressure used to palpate it. Moreover, it has a hollow feel.

Clinical Significance A depletive pulse indicates an illness of deficiency, whether of Qi, blood, Yin or Yang, or insufficiency of the visceral organs.

Analysis When Qi, blood, Yin or Yang is deficient, meridian Qi cannot be adequately supported or the vessels filled. This causes forceless pulsation, hence the depletive pulse.

Feeble Pulse This pulse has the following features: deep, threadlike, soft and weak. It is palpable only by pressing deeply.

Clinical Significance A feeble pulse indicates deficient Qi and blood and declining Yin–Yang. It is seen in a large variety of deficiency illnesses. It is also seen in

chronic illness, spermatorrhea, blood loss, chronic cough, profuse sweating, diarrhea and vomiting.

Analysis Deficient Yin-blood cannot fill blood vessels and declining Yang cannot propel blood circulation. As a result, the pulse becomes deep, threadlike, soft and weak.

Indistinct Pulse The indistinct pulse is even smaller and weaker than the feeble pulse. It is felt only indistinctly and cannot be counted.

Clinical Significance An indistinct pulse signifies that genuine Qi is extremely deficient. It is seen mostly in depletion of both Qi and blood, complete exhaustion of Yang-Qi, profuse sweating, and massive blood loss. This is a danger sign.

Analysis When Yin-blood is deficient it is unable to fill the vessels fully. When Yang-Qi is depleted it loses its ability to propel meridian Qi. As a result the pulse is threadlike, soft, forceless and indistinct.

Scattered Pulse The scattered pulse has two characteristics. It is floating, scattered and rootless, so that it can be palpated by light touch but disappears on pressure. Its beats cannot be counted with certainty and its rhythm is irregular, but does not show signs of ceasing.

Clinical Significance The scattered pulse is a danger sign, indicating that genuine Qi is exhausted and scattered and the visceral organs have failed. It is seen whenever genuine Qi has dissipated or Qi and blood are both exhausted. It is also seen in general edema with palpitation of the heart, severe cough and dyspnea, or when an abortus is on the verge of delivery.

Analysis The scattered pulse primarily reflects total exhaustion and dissipation of genuine Qi, so that Yin–Yang become dissociated and Yang-Qi floats and scatters.

II Palpation

Palpation is the use of the hands to touch, feel, press and manipulate certain parts of the patient's body in order to discover abnormalities. From these abnormalities the physician infers the location, nature and severity of the patient's illness. Strictly speaking, examination of the pulse is a part of palpation, but because the pulse is so important of itself it is usually discussed separately in CM.

1 Palpation of the Skin

The purpose of palpating the skin is to determine whether the skin is cold or hot, moist (well hydrated) or dry (dehydrated), swollen, or otherwise abnormal.

If the skin feels hot initially but becomes less hot with sustained palpation, then Heat is in the exterior. If the skin does not feel particularly hot initially but becomes hotter with sustained palpation, then Heat is in the interior. Cold skin generally suggests strong Yin-Cold or deficiency of Yang-Qi. If the four limbs are cold but the chest and abdomen are hot, then strong Yang-Heat has expelled Yin to the exterior, producing a condition of true Heat and false Cold.

Well-hydrated, smooth and lustrous skin reflects ample body fluids, sufficient to ensure nourishment of the exterior. Dry and dehydrated skin reflects insufficiency of body fluids and loss of nourishment for the exterior.

Pressure on an area of swelling can differentiate between water edema and Qi inflation. Press hard enough to make a depression (but not so hard as to cause injury) and let go quickly. If the depression remains for a long while the swelling is edema. If it fills up promptly it is Qi inflation.

Pressure on a part of a swelling can differentiate between Yin and Yang, and determine whether there is much pus-formation. If the lesion feels hard to pressure, is not feverish and has a flat bottom, it is a Yin lesion. If it is feverish, tender and has a tight bottom, it is a Yang lesion. If the entire swelling is hard in general there is no pus-formation. If the edges are hard but the center is soft, there already is pus-formation.

2 Palpating the Anterior Fontanelle

This is used to examine sick infants. The normal infant's anterior fontanelle is moderately tense and pulsates. Its surface is level with the surrounding bone of the skull. In general, the anterior fontanelle begins to shrink in size when the infant is about six months of age and closes completely by about a year and a half of age.

The anterior fontanelle often shows abnormal bulging, depression or delayed closure. In general, a bulging anterior fontanelle signifies Heat strength. It is seen in epilepsy and in dangerous stages of Heat diseases. A depressed anterior fontanelle signifies an illness of deficiency. This may be due to prenatal insufficiency or malnutrition, which leads to insufficiency of brain tissue. Severe vomiting and diarrhea can also lead to a depressed anterior fontanelle; so can massive blood loss.

Delayed closure beyond a year and half of age occurs mostly in illnesses of genuine Qi deficiency, but also in rickets.

3 Palpating the Neck

The main purpose of examining the neck is to search for masses. The most important of these are scrofula and goiter.

Scrofula, known in Western medicine as tuberculous lymphadenitis, has the appearance of a series of swellings in the neck like a string of pearls. The swellings

form rapidly and may be of variable size, the larger ones about that of pigeon eggs. If the swellings are hard and tender to pressure they are mostly due to exogenous Wind-Heat or Phlegm-Heat collecting in the neck. Scrofula can also result when liver-Qi is unable to move freely and the spleen loses its dispersion and transportation function. This leads to retention of water and Dampness, which may transform into Phlegm over time. The Phlegm then collects in the neck. In this case the lesions of scrofula form gradually and are hard. There is no tenderness on pressure and the overlying skin remains normal. Early in their formation the swellings are movable, but with time some become matted to the surrounding tissues.

Goiter consists of swelling in the front of the neck on both sides, just below the main part of the larynx. It is not tender on pressure and the overlying skin remains normal. Goiter tends to enlarge progressively, and is persistent and difficult to cure.

When examining the neck for goiter, the optimal position for the patient is to sit upright with both hands placed gently on the knees, so that the neck is fully exposed. The physician sits or stands either in front facing the patient or behind, and uses both hands. Note especially the location, size and shape of the goiter. Goiter characteristically moves up and down with swallowing. If the goiter enlarges diffusely with indistinct borders, is soft to pressure and expands or shrinks with joy or rage, and has normal overlying skin, it is a **Qi-goiter**. This is mostly due to dietary deficiency of iodine, repressed passions, Qi stagnation or blood stasis. If the goiter is partial and semi-circular in shape, has a smooth surface, and is not tender on pressure, it is a **flesh-goiter**. This is due mostly to melancholic brooding or repressed rage, accumulation of gelled Dampness-Phlegm, Qi stagnation or blood stasis. If the goiter is hard as stone, has an irregular surface, is unmovable, and is tender to pressure, it is a **stone-goiter**. This is due mainly to Qi stagnation, accumulation of gelled Phlegm-Dampness and static blood. It is mostly malignant.

4 Palpating the Chest and Flanks

i Apex of the Heart

This is best palpated below the left breast, between the fourth and fifth ribs, where the apex of the heart beats against the chest wall. It is connected to the large collateral of the stomach meridian, and is where thoracic Qi gathers. Thus, palpation of the heart apex can produce information on the ampleness of thoracic Qi, the strength or deficiency nature of the illness and the prognosis.

In normal conditions the pulsation of the apex is rhythmical, forceful and unhurried. If its pulsation is feeble or not palpable then thoracic Qi is deficient internally. If its pulsation is excessively forceful then thoracic Qi is leaking outward. If the beating is too fast then there is accumulated Heat in the chest and abdomen with strong evil Qi, or Yang-Qi is depleted with outward escape of weakened Yang-Qi. If the beating is too slow, the illness is one of Cold or of deficiency. If there is no

beating at all, then thoracic Qi is completely exhausted and death is either imminent or has already come.

Note that the apex of the heart may not be palpable in very obese patients who are otherwise normal.

ii Breast

When examining the breast pay attention to the texture and elasticity of the tissues, and whether there are lumps or tenderness. A normal breast gives a sense of elasticity, and feels like fine, soft and irregular grains. There is no pain from moderate pressure.

A red and swollen breast with pain that is aggravated by pressure signifies a breast abscess. If the center of the swelling is soft and fluctuant, then there is already pus-formation. Breast abscesses are mostly caused by blockage of the milk ducts, depression of liver-Qi with stomach-Heat, or Qi stagnation and blood stasis.

If the breast contains one or several masses that are the size of plums, with indistinct borders and matting to surrounding tissues, and that in later stages may rupture and drain pus, it is mammary tuberculosis. Its main causes are blazing Fire in Yin deficiency with gelling of Phlegm and Fire.

If the breast has egg-shaped masses that range in size from cherries to plums or eggs, with smooth surfaces and hard body, and that are movable and well demarcated, this is due to Phlegm and static blood collecting in the breast and forming benign tumors.

If there is a mass that is very hard, has uneven surfaces, is not movable, or is poorly demarcated from surrounding tissues, this is most likely breast cancer. There may be more than one mass in breast cancer.

iii Palpating the Flanks

Discomfort or pain on pressure accompanied by a dry throat, a bitter mouth and loss of appetite signifies illness in the Shaoyang Meridian (see Volume 1, Part II, Chapter 9, [Section 4](#)). If the right epigastrium is full and tender and is feverish, there is likely to be a liver abscess. If the mass in the right epigastrium has an uneven surface it signifies liver cancer. Tender masses below the armpits, whether soft or hard, are mostly due to Qi stagnation and blood stasis.

5 Palpating the Abdomen

Palpating the abdomen is an important part of diagnosis. It can provide information important for differentiating between Cold and Heat and between strength and deficiency.

Cold–Heat A cool abdomen with preference for warmth is a symptom of Cold. A warm abdomen with preference for cold is a symptom of Heat.

Deficiency–Strength A full or tender abdomen, with guarding (resistance to pressure), indicates pathogenic evil strength. An empty-feeling abdomen that is soft to pressure or abdominal pain that is reduced by pressure is a symptom of deficiency. If the abdomen is distended and auscultation reveals splashing water sounds, the illness is one of water retention due to strong exogenous pathogenic evil. If the abdomen sounds like an empty drum on percussion, it is Qi distention due mostly to deficiency illnesses.

Accumulation–Stagnation Most abdominal masses form because of Qi stagnation or blood stasis. A painful and palpable unchanging mass with fixed location is due to blood stasis. If pain is not fixed in location and there is no palpable mass, the illness is due to Qi stagnation.

Roundworms The palpation of roundworms in the abdomen has three characteristic findings. One, the mass feels like a bundle of noodles. Two, on careful examination the fingers can feel the worms moving. Three, the abdominal wall is uneven, bulging in some places and sunken in others; and on pressure, the unevenness shifts.

6 *Palpating Shu Acupoints*

The Shu acupoints are the confluence of the Qi of all the *zang-fu* organs and the Qi and blood of all the meridians and their collateral vessels (for Shu points see Volume 2, Part I, Chapter 2, [Section 3, Subsection I](#)). Hence, some diseases of the internal organs may be inferred from information obtained by palpation at these points. The main abnormal response of these points is tenderness on pressure and hypersensitivity. Their main manifestation is palpable knots or cords. For example, in certain lung diseases, knots may be palpated in the lung Shu acupoint or tenderness on pressure in the acupoint Zhongfu (LU-1).

Section 4 *Inquiring*

The method of inquiring includes the present illness (including the current symptoms at the time of consultation), the past history (previous illnesses and treatments), the personal lifestyle and preferences, the family history and any additional information related by the patient or others concerning the illness. This information – on the onset and progression of illnesses, the patient's symptoms, previous diagnoses and treatment if any – is the basis for diagnosis. History is therefore one of the principal methods for understanding an illness, and it has an indispensable place in diagnostics in CM.

I General Approach and Points of Attention

1. It is essential that the physician is courteous and sympathetic to the patient's suffering. This is the only way to win the patient's trust, cooperation and willingness to confide. Carry out the inquiry with the utmost concentration and professional demeanor. Do not sigh or show any surprise or pessimistic attitude about the patient's condition. It is especially important to maintain a cool head if the patient is in critical condition or has a mental illness. Such a professional demeanor helps to reassure the patient.
2. The physician should focus initial attention on the patient's chief complaint and make a deliberate inquiry about it. The inquiry should be comprehensive, with emphasis on significant facts. As the story unfolds encourage the patient where necessary to fill in the gaps. However, it is important to avoid pointed prompting or inducing the patient to say what you may wish to hear, as that may lead down a wrong path and create an inconsistency between the history and the findings by the other methods of diagnosis.
3. A patient in critical condition should be given immediate treatment after only a brief inquiry and examination; this helps to avoid any unnecessary delay in urgent treatment. A comprehensive and careful history and examination may be conducted when the patient's condition takes a favorable turn or stabilizes.
4. In the inquiring process simple language instead of medical terminology should be used. Be sure to catch the exact meaning of the patient's dialect and slang, and ask for clarification where there is any vagueness or ambiguity.
5. If necessary, obtain the history, or supplement it, from the patient's companion or parent.

II Contents of Inquiring

1 General Data

These include the patient's name, sex, age, matrimonial status, ethnicity, occupation, hometown and address. All these are helpful for the physician to take responsibility for the patient, to write the case history and to make the correct diagnosis.

2 Chief Complaint

The chief complaint refers to those symptoms that cause the patient the most distress. These symptoms and their course should be recorded separately from other symptoms. The chief complaint is the main reason for the patient to seek medical advice, and serves as a guide to the correct diagnosis.

Record the chief complaints in accurate and concise language, without medical jargon.

3 *Present Illness*

The present illness includes its onset and development. It may include diagnoses and treatments, if any, given prior to the current consultation. Accurate grasp of the present illness is indispensable for analyzing the patient and his illness and for establishing the correct diagnosis. The main components of the present illness are described here.

i Onset of Illness

This means the timing of the first symptom, possible cause, and exposure to inducing factors as well as the mode of onset (i.e., sudden or gradual). Understanding these factors will help assess whether the illness is one of deficiency or strength, or Cold or Heat.

For example, an illness that begins suddenly and lasts a short time is likely to be one of evil Qi strength, whereas one that begins slowly and lasts a long time is likely to be one of deficiency. A Cold illness usually follows exposure to exogenous Cold, and a Heat illness usually follows exposure to exogenous Heat.

ii Characteristics of Main Symptoms

These include their location, nature and duration. An understanding of these characteristics helps in the determination of the location and nature of the illness.

For example, dull epigastric pain that is relieved by warmth and pressure suggests deficiency of spleen-Yang. Lumbar and knee aches and weakness, cold-intolerance, and cold extremities suggest deficiency of kidney-Yang.

iii Concomitant Symptoms

The characteristics of the other symptoms besides the main symptoms contribute to the differentiation of strength and deficiency, and Cold and Heat nature of the illness.

For example, suppose the main symptom is insomnia. If the patient concomitantly has palpitation of the heart, irritability, a red tongue with little coating and a threadlike and rapid pulse, the illness may be due to deficiency of heart-Yin. If instead the patient concomitantly is easily frightened, has a bitter taste in the mouth, a yellowish and greasy tongue coating and a slippery and rapid pulse, the illness may be due to accumulation of Phlegm in the gallbladder.

iv Course of Illness

Knowledge of the course of the illness from its onset to its present state is essential to its correct diagnosis. It is necessary to ascertain whether the symptoms have worsened, lessened or stayed the same, and whether the illness has taken an unfavorable or a favorable turn. It is also important to know if the symptoms are intermittent, spasmodic or steady, whether they have changed or remained the same; and if changed when and why they changed.

v Previous Diagnosis and Treatment

It is important to know whether the patient has consulted another physician, what kind of examinations he has undergone, how the diagnosis has been made and what medicine he has taken and whether the medicine has been effective or not.

4 Past History

The patient's status prior to the development of the present illness is clearly the result of many factors. Among the most important of these factors are his previous illnesses and his general health.

For example, a patient who has always been in excellent health is more likely to develop an illness of strength. One who has been in ill health is more likely to develop an illness of deficiency, but is also more susceptible to exogenous illnesses.

5 Personal Lifestyle and Preferences

The areas of interest here are the patient's lifestyle, diet, hobbies, patterns of work and rest, general state of mind, and addictions if any. These all have the potential to affect his resistance or susceptibility to illness. In the matter of diet, an unbalanced preference for certain tastes may contribute to the vigor or weakness of some visceral organs. Improper work and rest patterns or habitat may also contribute to the development of illness.

6 Family History

This is especially important where a contagious or hereditary illness may be involved. In addition to blood-relatives, the family history should include all members

living in the same household. In some cases, it is even necessary to know about persons in the immediate neighborhood.

III Clinical Significance of Some Common Symptoms

1 Chills and Fever

The production of chills and fever is related principally to the abundance or depletion of the organs' Yin–Yang. Illnesses resulting from exposure to the Cold evil generally manifest coldness symptoms, whereas those resulting from exposure to the Heat evil generally manifest hotness symptoms. Yin abundance or Yang deficiency mostly shows coldness symptoms, whereas Yang abundance or Yin deficiency mostly shows hotness symptoms. Hence, asking about chills and fever helps to understand the nature of the pathogenic evil and to ascertain the ampleness of the body's Yin–Yang.

Clinically, chills and fever can manifest the following patterns.

i Cold-Aversion and Cold-Intolerance

Cold-aversion means the patient dislikes cold and feels better when warmed. This occurs mainly in various conditions of internal injury. Because Yang-Qi is deficient it is unable to warm the exterior. Cold-intolerance means the patient dislikes cold and does not feel better even when warmed. This occurs mainly in exogenous illnesses of the exterior. Because evil Qi has attacked the exterior and defensive Yang is obstructed, the exterior loses its warmth.

Simultaneous fever and cold-intolerance occurs mainly in exogenous illnesses, especially in the early stages. If there is more intolerance of cold than fever and the pulse is floating and tight, it is a cold illness in the exterior. If there is more fever than intolerance of cold and the pulse is floating and rapid, it is a Heat illness of the exterior. If the cold-intolerance and fever are accompanied by sweating and a floating and even pulse, it is a deficiency illness of the exterior. If the cold-intolerance and fever are accompanied by aches in the body and head but not sweating and the pulse is floating and tight, it is a strength illness of the exterior.

ii Fever and Feverishness

Fever means a body temperature higher than normal. Feverishness means feeling hot despite a normal body temperature. Fever and cold-intolerance occurring in the same illness are mostly due to exogenous pathogenic evil in the exterior. Fever without cold-intolerance is mostly due to interior Heat. The most common patterns are the following.

High Fever The body temperature is greater than 39°C (102.2°F), is persistent and is not accompanied by cold-aversion. This occurs in illnesses of Heat strength, and results mostly from exogenous Heat or exogenous Cold entering the interior and transforming into Heat. In the latter case, strong Heat in the interior has diffused to the exterior.

Recurrent Fever In this condition the fever or feverishness recurs regularly like the tide; hence this is also known as tidal fever. There are three such patterns clinically.

Recurrent Yangming Fever The fever is typically quite high, especially between 3 and 5 o'clock in the afternoon. Also typically, abdominal distention and constipation accompany the fever. It is the result of the Heat evil mixing with the chyme and retained food in the stomach and intestines (for Yangming see Volume 1, Part II, Chapter 9, [Section 4](#)).

Recurrent Fever of Dampness-Heat In this pattern the skin does not feel hot when first touched, but becomes hotter with prolonged palpation. The fever tends to be mild in the morning or night but rises in the afternoon, and is accompanied by chest tightness, heaviness in the head and body and a greasy tongue coating. It is the result of Dampness and Heat accumulating in the interior and the trapped Yang-Qi not being able to reach the exterior.

Recurrent Fever of Yin Deficiency This is typically a low-grade fever in the afternoon and at night. Along with the fever there are flushing of the cheeks, night sweats and hotness in the five centers. This is due to internal Heat arising out of Yin deficiency. During the afternoon and at night defensive Yang returns to the interior, causing the interior temperature to rise.

Low-Grade Fever Here the temperature is typically between 37°C and 38°C (98.6°F and 100.2°F). It is often seen in illnesses due to deficiency of Yin, blood or Qi, as well as in the late stages of Heat diseases.

Dysphoria with Feverish Sensation in Chest, Palms and Soles This is feverishness in the chest, the two palms and the two soles, with dysphoria. The body temperature may or may not be raised. It is mainly seen in illnesses of interior heat due to Yin deficiency, but also when exogenous Heat evil has entered the Yin Level of the warm diseases (Nutritive or Blood Level).

iii Alternating Chills and Fever

Alternating chills and fever reflect the struggle between evil Qi and genuine Qi, and is due to evil Qi accumulating in the area between the exterior and the interior. Clinically, it has two main patterns. In one the alternation is regular; this is typical of malaria. In the other the alternation is unpredictable; this is seen mainly in an illness in the Shaoyang Meridian (see Volume 1, Part II, Chapter 9, [Section 4](#)).

2 *Pain*

When inquiring about pain pay attention to the quality and location of the pain.

i *Quality of Pain*

Distending Pain Distending pain in the chest, abdomen or flanks suggests stagnation of Qi. Distending pain in the head or eyes suggests flaming upward of liver-Fire or abnormal ascent of liver-Yang.

Stabbing Pain This is a sign of blood stasis.

Cold Pain This is pain associated with the sensation of coldness and alleviated by warming. It is mostly due to the Cold evil in the meridians or deficiency of Yang-Qi causing loss of warmth.

Burning Pain This is pain associated with feverishness and alleviated by cooling. It is mostly due to strong Yang-Heat or endogenous Heat due to Yin deficiency.

Colicky Pain This is spasmodic pain, and is mostly due to strong disease evils blocking the meridians. It is a sign that the illness is one of strength.

Dull Pain The pain is less intense but persistent. It is mostly due to deficiency of Yin-blood or insufficiency of Yang-Qi, so that the visceral organs lose their nourishment. It is a sign that the illness is one of deficiency.

Heavy Pain This is pain accompanied by a sensation of heaviness. It is mainly due to Dampness blocking the meridians so that Qi cannot move freely.

Aching Pain Here the pain is more of the quality of aches, with associated weakness. Total body aching pain is seen in illnesses in the exterior or of Dampness. Lumbar and knee aches are mostly due to kidney insufficiency.

Hollow Pain This is pain associated with a sensation of emptiness. It is mainly due to deficiency of Qi and blood, so that essence and marrow become deficient and the organ systems lose their nourishment.

ii *Location of Pain*

Migratory Pain Migratory pain in the joints suggests rheumatism. Migratory pain in the chest, flanks and abdomen suggests Qi blockage.

Fixed Pain This is pain that is fixed in location. If it is in the joints of the limbs it is Cold palsy. If it is in the interior it suggests blood stasis.

Headache The precise location of the headache can indicate the meridian involved in the illness. Frontal pain across the superciliary ridges is in Yangming. Temporal pain on both sides is in Shaoyang. Occipital pain is in Taiyang. Pain in the vertex of the head is in Jueyin (see Volume 1, Part II, Chapter 9, [Section 4](#)).

Depending on the quality of the pain and its accompanying symptoms it is possible to differentiate between exogenous illness and internal injury, between deficiency and strength, and between Cold and Heat.

Severe and persistent headache accompanied by total body aches, cold-intolerance and fever is mostly due to exogenous illness. Strong pain in the vertex that is aggravated by wind or cold is due to Wind-Cold. In a patient preferring cold things headache that is aggravated by wind or heat is due to Wind-Heat. Headache that feels as though the head is being tightly bound and being weighed down, with heaviness in the limbs and body, is due to Wind-Dampness.

Milder but persistent headache, with frequent remission, is mostly due to internal illness. Dull headache associated with over-fatigue is due to Qi deficiency, but dull headache associated with dizziness and facial pallor is due to blood insufficiency. Hollow headache, as though the skull is empty, associated with lumbar and knee aches and weakness is due to insufficiency of the kidney. Headache with associated heaviness in the head, abdominal distention and loose feces is due to spleen insufficiency. Stabbing headache in fixed location is due to blood stasis. Headache as though the head is being tightly bound and accompanied by chest tightness and greasy tongue coating is due to turbid Phlegm, but if accompanied by bitter taste and dry throat it is due to flaming upward of liver-Fire.

Chest Pain Chest pain is mostly seen in diseases of the heart or the lung. Chest pain with inability to breathe and referral of pain to the shoulder or back is due to chest-Yang being suppressed, internal blockage by turbid Phlegm, or blood stasis in Qi deficiency. Any of these can then lead to impeded flow of Qi and blood in the heart meridian. Chest pain accompanied by fever and labored breathing is due to strength Heat in the lung. Chest pain accompanied by night sweats and hemoptysis is due to deficiency of lung-Yin.

Flank Pain Flank pain is common in illnesses of the liver or the gallbladder. Flank pressure and pain accompanied by sighing and irascibility is mostly due to trapping of lung-Qi or suppression of the passions. Flank pressure and pain accompanied by yellowing of the skin and sclera is mostly due to jaundice, which results from the gelling of the mixture of liver-Yin and Dampness-Heat. Stabbing flank pain that is migratory is mostly due to stasis of liver-blood and blockage of meridians. Burning flank pain accompanied by a flushed face and inflamed eyes is mostly due to trapping of liver-Fire which then burns the meridians in the flanks and ribs. Burning flank pain accompanied by recurrent fever and night sweats is mostly due to deficiency of liver-Yin.

Abdominal Pain Unrelenting abdominal pain that is alleviated by pressure is due to an illness of deficiency. Severe and constant abdominal pain that is aggravated by pressure is due to an illness of strength. Abdominal pain that feels as though cold and that is alleviated by warming is due to a Cold disease. Abdominal pain that feels as though warm and associated with preference for cold is due to a Heat illness. Abdominal pain associated with a mass under the umbilicus that is movable signifies a collection of intestinal parasites. Distention and pain in the lower abdomen accompanied by loss of urination is due to blockage of the bladder outlet.

Lumbar Pain Aching lumbar pain associated with generalized weakness is due to kidney insufficiency. Cold pain and heaviness in the waist worsening on rainy days is due to Dampness. Lumbar pain that is like pinpricks, fixed in location and showing guarding, and prevents turning or lying flat, prone or supine, is due to blood stasis.

Limb Pain Pain in the limb joints is mostly due to rheumatism and is mostly caused by exogenous Wind-Cold-Dampness. If the joint pain is migratory it is migratory rheumatism and is principally due to exogenous Wind. If the joint pain is severe it is painful rheumatism and is principally due to exogenous Cold. If the painful joint is heavy and immobile it is severe rheumatism and is principally due to exogenous Dampness. If the painful joint is red and swollen it is Heat rheumatism and is principally due to accumulated Dampness in the interior transforming into Heat.

Total Body Pain Total body aching accompanied by fever, cold-aversion, absence of sweating and a floating and tight pulse is due to Wind-Cold binding the exterior so that the meridians there are blocked. Total body aches accompanied by heavy limbs and pressure headache as though squeezed is mostly due to Dampness attacking the superficies. Total body pain from prolonged lying in bed because of chronic illness is mostly due to disharmony between Qi and blood so that the meridians are blocked.

3 Perspiration

Abnormalities of perspiration can help differentiate syndromes of interior–exterior, Cold–Heat, and deficiency–strength. The key aspects are the following. Is the patient sweating? When does the patient sweat? In which area is the patient sweating? How much is the patient sweating?

i Absence of Sweat

Sweating may be absent in exogenous illnesses, internal injuries, and early stages of certain chronic illnesses.

In exterior illnesses, absence of sweat accompanied by cold-intolerance, mild fever and a floating and tight pulse indicates Cold in the exterior. The reason is that the exogenous Cold evil suppresses defensive Yang and blocks the sweat pores.

In internal injuries, absence of sweating accompanied by dehydration of the skin with withering of the hair is mostly due to deficiency of Yin-blood (sweat losing its source) or deficiency of Yang-Qi (loss of evaporative function).

ii Sweating in Exterior Illnesses

If the sweating is associated with fever, wind-aversion and a floating and even pulse, it indicates deficiency in the exterior caused by exogenous Wind opening the sweat

pores. If the sweating is associated with high fever, mild cold-aversion, sore throat and a floating and rapid pulse it indicates Heat in the exterior caused by internal Heat diffusing into the exterior.

iii Sweating in Interior Illnesses

There are four major patterns of sweating in interior illnesses.

Spontaneous Sweating This is sweating in the daytime, even without physical activity but more so with exertion. It is often accompanied by cold-aversion, weariness, shortness of breath and unwillingness to speak. It is due to deficiency of Qi or Yang. When Yang-Qi is deficient the superficies is unprotected and the sweat pores cannot be closed.

Night Sweats This is sweating during sleep that stops on waking, and often accompanied by recurrent fever, flushed cheeks and hotness feeling in the “five centers”. It is due to Yin deficiency, because of which internal Heat arises. After falling asleep Yang-Qi returns to the interior and aggravates the internal Heat, which in turn causes fluids to evaporate outward.

Profuse Sweating Clinically this may be due to strength or deficiency. Incessant sweating with fever, thirst, preference for cold drinks, and a large surging pulse is due to Heat strength. The strong internal Heat causes evaporation and outward escape of fluids. If the profuse sweat is cold and is accompanied by facial pallor, cold limbs and an indistinct pulse that is on the verge of collapsing, it is due to total Yang depletion. This is seen mainly in critically ill patients.

Shivering Sweating In sweating with shivering the patient has chills and shivering followed by profuse sweating. The face shows expressions of misery. If the fever subsides with the sweating, the pulse becomes calm and the body becomes cool, it is a favorable sign that the pathogenic evil has been expelled. If sweating occurs but the patient still has restlessness and dysphoria and the pulse is swift and hurried, it is a danger sign that evil Qi has overcome genuine Qi.

4 Diet

The amount of food and drink intake has direct effect on the functions of the spleen and the stomach. Thus, information about the diet can provide clues to the functional state of these organs. Clinically, there are six main patterns.

Absence of Thirst This indicates that the body fluids have not been damaged. It is often seen in illnesses of Cold or Dampness. It is also seen in other illnesses in which there is no clear evidence of Heat in the body.

Thirst with Polydipsia This indicates that the body fluids have been severely damaged. Extreme thirst with desire for cold drinks and accompanied by fever, profuse

sweating and a large surging pulse is due to Heat strength. It is a self-preserving response to strong Heat severely damaging fluids in the interior. Extreme thirst with polydipsia, polyuria, polyphagia but emaciation is due to diabetes. This is caused by lung-Heat damaging fluids, strong stomach-Heat, or marked deficiency of kidney-Yin.

Thirst without Polydipsia This indicates mild damage to the fluids, or fluids not yet damaged but the distribution of fluids is impaired, so that the mouth and throat are not moistened. If internal fever (cool skin), chest tightness and a greasy tongue coating accompany the thirst then it is mostly due to Dampness-Heat. If agitation, delirium, fever that is worse at night and a crimson tongue accompany the thirst then it indicates an epidemic warm illness in which Heat has entered the Nutritive and Blood Levels (see Volume 1, Part II, Chapter 9, Section 5). If there is vomiting immediately upon drinking, accompanied by dizziness and blurred vision, it is mostly due to accumulation of Phlegm–Rheum. Thirst with a desire to rinse the mouth but not to drink and accompanied by purpuric spots on the tongue is mostly due to internal blood stasis.

Anorexia Anorexia accompanied by emaciation, weakness, abdominal distention, loose feces, a pale tongue and a depletive pulse is due to deficiency of spleen and stomach Qi. Anorexia with blocked stomach, heaviness of the body and a white and greasy tongue coating is due to Dampness binding the spleen. Anorexia with aversion to greasy foods and accompanied by jaundice, epigastric distress and a yellow and greasy tongue coating is due to Dampness-Heat in the liver and the gallbladder. Anorexia with fetid eructation, abdominal distention and pain and a thick and curdled tongue coating is due to food retention.

Polyphagia with Ready Hunger Polyphagia with ready hunger but emaciation and loose or watery diarrhea indicates that the stomach is strong but the spleen is weak. If there is thirst and polydipsia as well as polyphagia and emaciation it may be diabetes.

Hunger Without Appetite If this is accompanied by a burning sensation in the stomach and a red tongue with scant coating it is mostly due to deficiency of stomach-Yin, which allows Fire to arise and disturb the interior. If hunger without appetite is accompanied by dizziness, tinnitus, insomnia, forgetfulness, it is mostly due to deficiency of kidney-Yin, which allows Fire to arise and disturb the stomach.

5 *Defecation*

i **Constipation**

Constipation is a difficult defecation, or defecation at prolonged intervals, sometimes several days. Clinically, there are four major types.

Heat Constipation This type of constipation is accompanied by scant red urine, flushing of the face, agitation, abdominal distention or pain, a red tongue with yellow coating and a slippery and rapid pulse. It is due to accumulation of Heat in the intestines and the stomach, which damages the fluids and causes the large intestine to become dry.

Cold Constipation In addition to constipation the patient also presents increased clear urine, cold hands and feet, cold-aversion with preference for warmth, cold pain in the abdomen, and a deep and slow pulse. It is due to excessive interior Yin-Cold blocking the actions of intestine-Qi.

Qi Constipation In addition to constipation the patient also presents increased eructation and flatulence, abdominal distention, borborygmus, flank pain, and a taut pulse. It is due to impaired Qi action so that the large intestine loses its transportation function and allows residues to accumulate.

Deficiency Constipation This type of constipation is due to deficiency of Qi, blood or Yin. Constipation due to Qi deficiency is accompanied by shortness of breath, weariness with fatigue, a pale tongue and a depletive pulse. Constipation due to blood deficiency is accompanied by palpitation of the heart, forgetfulness, dizziness, blurred vision, a pale tongue and a threadlike pulse. Constipation due to Yin deficiency is accompanied by emaciation, flushing of the cheeks, dizziness, tinnitus, a red tongue with scant coating and a rapid threadlike pulse.

ii Diarrhea

Diarrhea means increased frequency of defecation with thin or loose feces or feces containing undigested food matter. In some cases, the feces may resemble water. The principal cause is impairment of the distribution function of the spleen, so that water is retained in the intestines, and of the transportation function of the large intestine. The following are the main clinical patterns.

Cold-Dampness Diarrhea In this pattern the feces are thin and clear, sometimes even like water. There are abdominal pain with borborygmus and a white and greasy tongue coating. It is due to Cold and Dampness attacking the spleen and the stomach, and the impairment of their functions leads to mixing of the clear and the turbid, so that undigested food and drink are transmitted to the large intestine.

Dampness-Heat Diarrhea In this pattern the feces is yellow-brown in color. There are abdominal pain, burning in the anus, dark yellow urine and a yellow and greasy tongue coating. It is due to Dampness and Heat accumulating in the large intestine, causing it to lose its transportation function.

Dietary Diarrhea In this pattern the feces smells of rotten egg. There are abdominal pain, alleviated by defecation, foul eructation, acid regurgitation and a slippery pulse. It is due to binge eating and drinking or eating unclean foods, so that the spleen and the stomach are damaged and lose their transformation and transportation

functions. As a result the essential Qi of drinks and foods cannot be absorbed and the transmission function of the large intestine is lost.

Spleen Deficiency Diarrhea In this pattern the feces is first dry then watery. There are progressive loss of appetite, abdominal pressure and distention upon eating, fatigue and weariness, a pale tongue and a feeble pulse. It is due to deficiency of spleen-Qi, with weakening of the motive force for transformation and transportation and resultant retention of water and Dampness.

Kidney Deficiency Diarrhea In this pattern there is predawn abdominal pain around the umbilicus, accompanied by borborygmus. This is followed promptly by diarrhea, which relieves the pain and borborygmus. In addition, there are cold-aversion, cold limbs, lumbar and knee aches and weakness. It is due to deficiency of kidney-Yang, so that it can no longer warm spleen-Earth (see Volume 1, Part I, Chapter 1, [Section 2](#), Subsection III). As a result, the spleen becomes cold and loses its transformation and transportation functions, and Yin-Cold-Dampness accumulate in the interior.

6 *Urination and Urine*

Information about abnormalities of urination provides clues to the ampleness of fluids and the functional status of the lung, spleen and kidney Qi. The main types of abnormalities of urination or urine are as follows.

Oliguria In oliguria the urine output is diminished, and the urine is dark yellow, reddish yellow or yellowish brown. It indicates Heat.

If accompanied by restlessness and insomnia it is due to blazing Heart-Fire. If accompanied by flank pain and jaundice it is due to Dampness-Heat in the liver and the gallbladder. If accompanied by abdominal distention and constipation it is due to the evil strength in the stomach and the intestines. If accompanied by urinary urgency, frequent urination and dysuria it is due to Dampness-Heat in the bladder.

In addition, in hot weather, with increased sweating and inadequate drinking, there may also be oliguria. This is easily reversed by increased drinking and is not an illness.

Clear Polyuria In polyuria the urine output is increased. Clear polyuria indicates Cold. If accompanied by a pale complexion, lumbar and knee aches and weakness, a pale tongue and a depletive pulse it is due to insufficiency of kidney-Yang. If accompanied by cold pain in the abdomen, a pale tongue and a deep and taut pulse it is due to excessive Yin-Cold in the interior.

Cloudy Urine Cloudy yellow urine accompanied by urinary urgency and frequent urination indicates Dampness-Heat in the bladder. If accompanied by lumbar and knee aches and weakness it is due to kidney insufficiency. If accompanied by a poor appetite as well as lumbar and knee aches and weakness it is due to insufficiency of both the spleen and the kidney.

Frequent Urination If frequent urination also produces increased amounts, and is accompanied by polydipsia and polyphagia it may be due to diabetes. If frequent urination is accompanied by urinary urgency, dysuria and dark yellow urine it is due to Dampness and Heat in the bladder. If the frequent urination occurs at night and the urine is clear it is due to insufficiency of kidney-Yang.

Urinary Incontinence This is mostly due to failure of kidney-Qi to consolidate and control the bladder. In severely ill patients who are not fully conscious urinary incontinence may also occur.

Difficulty with Urination Difficulty with urination accompanied by puffiness of the eyelids and face is due to failure of lung-Qi to disperse. If accompanied by anorexia and weariness it is due to inability of spleen-Yang to act. If accompanied by cold-aversion and lumbar aches it is due to insufficiency of kidney-Yang. If accompanied by yellow urine and a rapid pulse it is due to Dampness-Heat in the bladder.

Painful Urination If the pain is burning in quality it is due to Dampness-Heat. If it is sharp and stabbing it is due to blood stasis. If it is colicky it is due to urinary stones.

Enuresis This is mostly due to failure of kidney-Qi to consolidate and control the bladder. In children younger than 3 years of age it may be regarded as physiologic enuresis (normal).

7 Sleep

There are three main types of sleep disturbance.

Insomnia This may present as difficulty falling asleep, easy waking from sleep or inability to sleep at all through the night. It is often accompanied by excessive dreaming. Insomnia occurs in many illnesses.

If insomnia is accompanied by palpitation of the heart, restlessness and a red tongue with little coating it is due to insufficiency of heart-Yin. Difficulty falling asleep accompanied by palpitation of the heart and lumbar and knee aches and weakness is due to disharmony between the heart and the kidney. Easy waking from sleep accompanied by palpitation of the heart, reduced appetite, a pale tongue and a feeble pulse is due to insufficiency of both the heart and the spleen. Insomnia accompanied by much sputum and a yellow and greasy tongue coating is due to Phlegm-Heat disturbing the heart. Awakening with fright from sleep, accompanied by dizziness, chest tightness, timidity, restlessness, vomiting and nausea and a bitter taste in the mouth, is due to accumulation of Phlegm in the gallbladder.

Excessive Dreaming The causes and significance of excessive dreaming are generally similar to those for insomnia, and their treatment is also similar.

Somnolence Somnolence accompanied by fatigue, dizziness, blurred vision, heaviness in the limbs, chest tightness and a greasy tongue is due to Phlegm-Dampness

invading the spleen and preventing pure Yang from ascending. If accompanied by extreme fatigue, cold-aversion, cold limbs and an indistinct and threadlike pulse it is due to insufficiency of heart and kidney Yang. Postprandial somnolence associated with a weak constitution, anorexia, shortness of breath and weakness is due to deficiency of spleen-Qi, so that pure Yang does not ascend and fails to nourish the head.

8 *Common Symptoms in Internal Medicine*

i Vertigo

Vertigo accompanied by distending headache, tinnitus, flushed face, inflamed eyes and a taut and rapid pulse is due to blazing liver-Fire. If the patient is in a daze as well and the vertigo is further accompanied by chest tightness, severe nausea and a greasy tongue coating it is due to Phlegm-Dampness trapped in the interior, preventing the ascent of pure Yang. If vertigo is accompanied by weariness, a pallid complexion, a pale tongue and a depletive pulse it is due to deficiency of both Qi and blood. If accompanied by lumbar and knee aches and weakness, spermatorrhea and forgetfulness it is due to deficiency of liver and kidney Yin. If accompanied by dry and irritated eyes and the sensation that the head is heavier than the legs it is due to abnormal ascent of liver-Yang.

ii Head Distention

This is a sensation that the head is being distended. If the distending sensation is associated with pain and accompanied by a bitter taste, a yellow tongue coating, agitation and irascibility and a taut and rapid pulse it is due to flaming upward of liver-Fire. If it is associated with a sensation of heaviness and accompanied by chest tightness and a greasy tongue it is due to Dampness blocking the interior.

iii Palpitation of the Heart

This is commonly seen in conditions that affect the heart, especially deficiency of heart-Qi, deficiency of heart-Yang, deficiency of heart-blood and deficiency of heart-Yin. It is also seen when heart-Fire blazes or when Phlegm blocks the heart openings.

In clinical practice, identification of the specific cause of heart palpitation is made on the basis of the accompanying symptoms. If accompanied by weariness and spontaneous sweating it is due to deficiency of heart-Qi. If accompanied by cold-aversion and cold limbs it is due to deficiency of heart-Yang. If accompanied by dizziness, a pale complexion and a pale tongue it is due to deficiency of heart-blood. If accompanied by recurrent fever, night sweat, a red tongue with little coating and a

threadlike and rapid pulse it is due to deficiency of heart-Yin. If accompanied by restlessness, sores in the mouth, a red tongue with yellow coating it is due to upward flaming of heart-Fire. If accompanied by mental confusion, chest tightness and a greasy tongue coating it is due to Phlegm blocking the heart openings.

iv Restlessness

Restlessness accompanied by sores on the tongue and in the mouth and a red tongue with yellow coating is due to strong heart-Fire. Restlessness accompanied by recurrent fever, night sweat and a red tongue with little coating is due to deficiency of heart-Yin.

v Chest Tightness

This is discomfort from a sensation of blockage or distention inside the chest. If accompanied by coughing productive of sputum it is due to impedance of lung-Qi. If accompanied by palpitation of the heart and chest pain it is due to blockage by stasis of heart-blood. If accompanied by distention of the flank and frequent sighs it is due to blockage of liver-Qi.

vi Cough

Cough is the main symptom of lung illnesses, and is mostly due to failure of lung-Qi to move freely. Clinically there are two categories: that due to exogenous illness and that due to internal injury. Cough accompanied by cold-intolerance, fever and a floating pulse is due to an exogenous illness, such as Wind-Cold binding the lung, Wind-Heat attacking the lung or Dampness damaging the lung. Chronic cough without other symptoms of exogenous illnesses is due to internal injury, such as deficiency of lung-Qi, deficiency of lung-Yin or Phlegm-Dampness blocking the lung.

vii (Right) Flank Distention

This occurs mainly in liver or gallbladder diseases. If accompanied by agitation and irascibility, ready sighing and a taut pulse it is due to trapping of liver-Qi. If accompanied by jaundice, a red tongue with yellow and greasy coating and a taut and slippery pulse it is due to Dampness-Heat in the liver and gallbladder.

viii Abdominal Distention

If the distention comes and goes and is eased by pressure it is due to insufficiency of the spleen and the stomach. If the distention is not reduced by pressure

and is accompanied by a white and greasy tongue coating it is due to strong Cold-Dampness in the interior. If the distention is worsened by pressure and is accompanied by foul eructation and acid regurgitation it is due to food retention in the stomach.

ix Borborygmus

This may be seen in deficiency of spleen and stomach Qi, deficiency of spleen-Yang, deficiency of kidney-Yang, strong Cold-Dampness in the interior, and disharmony between the liver and the spleen. The mechanism is unbalanced action of Qi causing dysfunction of the large intestine.

x Edema

In diagnosing the cause of edema first distinguish between Yin edema and Yang edema.

Yang Edema This is edema due to strength illnesses caused by exogenous pathogenic evils. The mechanism is retention of water or Dampness due to the lung losing its dispersion and depuration functions. The clinical characteristics of Yang edema are as follows: the edema starts in the face, then extends to the entire body surface but worse in the upper body; the skin is glossy; and urination is difficult. The edema is often accompanied by symptoms of the exterior: cold-intolerance, fever and a floating pulse. The edema of acute glomerulonephritis (inflammation of the glomeruli of the kidney) is a type of Yang edema.

Yin Edema This is edema due to illnesses of deficiency. The usual mechanism is deficiency of the Yang-Qi of the spleen and kidney, so that these organs are unable to transport, transform and control fluids but allow fluids to overflow into the superficies. The clinical characteristics of Yin edema are as follows: edema more pronounced below the waist; pressure-induced depression in an area of edema persisting after removal of pressure (pitting edema); distention in the epigastrium and abdomen; and anorexia and loose feces. Alternately, there may be lumbar and knee aches and weakness, cold-aversion and cold limbs, a plump and pale tongue and a deep, slow and weak pulse. The edema of chronic glomerulonephritis, chronic kidney insufficiency or heart failure is often of this type.

xi Hematemesis

Abrupt vomiting of bright red blood accompanied by fever, thirst, gastric pain, a red tongue with thick yellow coating and a slippery and rapid pulse is mostly due to burning Heat in the stomach injuring the stomach meridian.

Vomiting of bright red blood accompanied by chest tightness, distention and pain in the flank and abdomen, agitation and irascibility and a taut and rapid pulse is mostly due to unregulated passions or liver-Fire attacking the stomach.

Vomiting of light red blood accompanied by dull gastric pain that is alleviated by pressure, palpitation of the heart, anorexia with loose feces, a pale complexion and a threadlike and feeble pulse is due to insufficiency of both the heart and the spleen. The mechanism is erratic movement of blood due to the inability of deficient Qi to control blood movement.

Vomiting of dark purple blood with clots accompanied by sharp gastric pain worsened by pressure and purpuric spots on the tongue is due to blood stasis. The mechanism is blood extravasating and flowing through abnormal pathways because of blockage of the normal pathways by static blood.

Hematemesis is the principal clinical symptom of bleeding in the upper digestive tract. It may also be seen in peptic ulcers, chronic enteritis, stomach cancer and cirrhosis of the liver.

xii Hematochezia

This is bleeding from the anus or the defecation of blood, alone or mixed with feces. Hematochezia accompanied by thirst and preference for cold drinks, halitosis and bitter taste, constipation, burning sensation in the anus, a red tongue with yellow coating and a rapid and forceful pulse is due to exogenous Heat in the stomach and intestines damaging the blood vessels.

Sometimes there are first blood then feces; the blood is fresh but the defecation is difficult. If this is accompanied by a red tongue with a yellow greasy coating and a slippery and rapid pulse, it is due to Dampness and Heat together baking blood and damaging the large intestine meridians.

Sometimes there are first feces then blood, or there is blood alone, and the blood is dark purple or the feces resemble tar. If this is accompanied by a lusterless complexion, cold body and limbs, a pale tongue and a threadlike and feeble pulse, it is due to deficiency Cold of the spleen and the stomach and failure of Qi to control blood.

If the blood is fresh and bright red and the anus severely painful, it is hemorrhoids.

Hematochezia is the principal symptom of bleeding in the lower digestive tract. It may be seen in all types of enteritis, intestinal cancer, intestinal tuberculosis, certain nutritional deficiencies and various illnesses of the anus.

xiii Hematuria

In the blazing of heart-Fire the blood in the urine is fresh red, the urethra is painful as though scalded or abraded, the heart palpitates and the mind is restless. Dampness-Heat in the bladder produces hematuria accompanied by frequency, urgency and pain on urination. Insufficiency of both the spleen and the kidney leads to light red hematuria that is recurrent without resolution and that is accompanied by anorexia, abdominal distention and lumbar and knee aches and weakness.

Hematuria may also be seen in tuberculosis of the urinary tract as well as stones, tumors or injury anywhere in the urinary tract. A variety of blood disorders also can cause hematuria.

xiv Impotence

Impotence accompanied by spermatorrhea, lumbar and knee aches and weakness, cold-aversion and cold limbs, and a deep and threadlike pulse is due to deficiency of kidney-Yang. Impotence accompanied by scrotal maceration, itch or pain, decreased and red urine, a yellow and greasy tongue coating and a slippery and rapid pulse is due to Dampness-Heat descending into the genitals. Impotence accompanied by agitation, irascibility, emotional depression and a taut pulse is due to gelling of liver-Qi. Impotence accompanied by palpitation of the heart, shortness of breath, spontaneous sweating, fatigue and reduced appetite is due to insufficiency of both the heart and the spleen.

xv Spermatorrhea

Spermatorrhea is the spontaneous emission of semen without sexual excitation. Spermatorrhea accompanied by palpitation of the heart, restlessness, a red tongue and a rapid pulse is due to blazing heart-Fire. Spermatorrhea accompanied by erection without sexual stimulation, yellow urine and a taut pulse is due to passion-induced Fire. Spermatorrhea accompanied by palpitation of the heart, insomnia, and lumbar and knee aches and weakness is mostly due to disharmony between the heart and the kidney. Spermatorrhea accompanied by cold-aversion, cold limbs, lying in the fetal position, a pale tongue and a deep and feeble pulse is mostly due to deficiency and decline of kidney-Yang. Spermatorrhea accompanied by recurrent fever, night sweat, a red tongue with little coating and a threadlike but rapid pulse is due to depletion of kidney-Yin.

Spermatorrhea may also be seen in mental deterioration, inflammation of the prostate gland and seminal vesicles.

9 Common Symptoms Specific to Women

The principal symptoms specific to women are disturbances of menstruation, vaginitis, obstetric disturbances and post-partum disturbances.

i Main Disturbances of Menstruation

Early Menses Early menses, seven or more days before the expected time, that are dark red or purple and thick, accompanied by a red tongue and a rapid pulse,

indicates Heat in blood. If the menses are light red in color and thin, the tongue is pale and the pulse feeble then it indicates Qi deficiency.

Late Menses Late menses, seven or more days after the expected time, that are light red, thin and scant, accompanied by a pale complexion, a pale tongue and a feeble and threadlike pulse, are due to blood insufficiency. If the menses are dark purple, small in amount but containing clots, and there are cold-aversion with cold limbs and a deep and tight pulse, they are due to Cold congealing the blood vessels. If the menses are pale in color and there are chest tightness, heaviness in the limbs and body and the tongue coating is greasy, they are due to Phlegm-Dampness.

Irregular Menstruation Menstruation may come irregularly, sometimes early and sometimes late. If the menses are purplish-red, are scanty and contain clots, and there are distention and pain in the flanks, abdomen, chest and breasts, and a taut pulse, they indicate that liver-Qi has been suppressed and has gelled. If the menses are pale red, thin but variable in quantity, and there are lumbar and knee aches and weakness, anorexia and uncontrolled defecation they indicate insufficiency of both the spleen and the kidney and loss of regulation of the Chong and Ren Meridians.

Dysmenorrhea Dysmenorrhea means intermittent lower abdominal pain before, during or following menstruation that is sometimes severe. Distention of the lower abdomen prior to menstruation that is relieved by menstruation suggests Qi stagnation and blood stasis. Cold pain in the lower abdomen during menstruation alleviated by warmth suggests Cold congealing the meridians. Abdominal pain following menstruation with lumbar aches suggest deficiency of Qi and blood. In addition, dysmenorrhea may be seen in a poorly developed uterus, uterine tumor, endometriosis, pelvic inflammatory illness and cerebral cortical dysfunction.

Amenorrhea Amenorrhea is the absence of menses following puberty or cessation of menstruation for more than three months. When evaluating amenorrhea in a patient of childbearing age, first determine if the patient is pregnant. In the absence of pregnancy, amenorrhea may be seen in insufficiency of blood, insufficiency of both the liver and the kidney, suppression and gelling of liver-Qi, or blood stasis.

In amenorrhea due to blood insufficiency there are also palpitation of the heart, dizziness, a pallid complexion, a pale tongue and a threadlike and feeble pulse. In amenorrhea due to insufficiency of the liver and the kidney there are also lumbar and knee aches and weakness and dizziness with tinnitus. In amenorrhea due to suppression or gelling of liver-Qi there are also mental depression and a taut pulse. In amenorrhea due to blood stasis there are also stabbing abdominal pain, a dark purple tongue that may have purpuric spots.

Amenorrhea may be seen also in such conditions as sub-cortical brain dysfunction, abnormal development of the genital organs, tuberculosis of the genital organs and endocrine gland dysfunction.

Vaginal Bleeding This may be in the form of gushing or chronic dribbling of blood. Strictly speaking it is not directly related to menstruation. If the blood is deep red, large in amount and is accompanied by a red tongue and a rapid pulse it is due

to Heat in the blood. If the blood is purple, contains clots and is accompanied by hematomas in the tongue it is due to blood stasis. If the blood is pale, thin and without clots it is mostly due to injury to the Chong and Ren Meridians or Qi deficiency.

Vaginal bleeding may also be seen in uterine tumor, uterine cervical cancer, ectopic pregnancy or hydatid pregnancy.

ii Vaginal Discharge

White Discharge This is usually thin but large in amount and has no odor. It is due to deficiency of spleen-Qi or Cold-Dampness in the lower body.

Yellow Discharge This is usually large in amount and is viscid and malodorous. It is mostly due to accumulated Dampness transforming into endogenous Heat or Dampness-Heat in the lower body.

Red Discharge The discharge may be red throughout or interspersed with white. It is usually viscid and is mildly malodorous. It is mostly due to suppressed liver-Qi transforming into Fire and damaging uterine meridians.

Copious vaginal discharge may also be seen in trichomoniasis, candidiasis, gonorrhea, tuberculosis of the uterine cervix, senile vaginitis, uterine tumor or cancer, or cervical cancer.

iii Some Common Symptoms in Pregnancy

Vomiting Vomiting during pregnancy is very common. If accompanied by abdominal distention, fatigue and lassitude it indicates deficiency of spleen and stomach Qi. If accompanied by agitation, irascibility, a bitter taste and regurgitation of acid fluids it indicates liver-Fire disturbing the stomach. If accompanied by epigastric pressure, anorexia, vomiting of sputum or saliva and a greasy tongue coating it is due to turbid Phlegm extending upward.

Edema Edema during pregnancy is usually in the lower limbs, but may occasionally extend to the entire body. If accompanied by reduced appetite and ascites it suggests deficiency of spleen-Qi or of spleen-Yang. If accompanied by cold limbs and lumbar and knee aches and weakness it suggests deficiency of kidney-Yang. If accompanied by distention and pain of the flanks and chest it suggests blockage of Qi movement.

Fetal Distress This refers to ptosis of the gravid uterus causing pain, sometimes with vaginal bleeding. If there are also aches and pressure in the waist, dizziness and urinary frequency it is due to kidney insufficiency and inability to nurture the Chong and Ren Meridians. If there are also a light yellow complexion, fatigue and weariness, a pale tongue and a depletive and feeble pulse it is mostly due to insufficiency of Qi and blood so that the fetus is not adequately nourished. If there are also distention in the chest and flank, agitation and irascibility, and a taut pulse it

is mostly due to stagnation of liver-Qi. Abdominal pain and vaginal bleeding that result from falling or straining is due to injury to the Chong and Ren Meridians.

The condition of threatened abortion in Western medicine belongs in this category.

iv Main Post-partum Symptoms

Retention of Afterbirth If accompanied by profuse vaginal bleeding of light-colored blood, shortness of breath and weakness it is due to deficient Qi being unable to expel the afterbirth. If there is also a little vaginal bleeding, with dark red blood containing pieces, and the abdomen is cold and painful it is due to the Cold evil congealing blood and causing stasis.

Persistent Lochia This is persistence of post-partum vaginal discharge for longer than 20 days. If the lochia is persistent, large in amount, light in color and thin in texture, and is accompanied by a yellow complexion, fatigue and weakness, the cause is deficient Qi trapped below and unable to ascend and consolidate. If the amount of lochia is large, its color red and its texture thick, and is accompanied by a red complexion, thirst, red urine and a red tongue, the cause is Heat in blood causing blood to course erratically. If the lochia is dark purple, contains pieces of matter, and is accompanied by stabbing pain in the lower abdomen with guarding, and a tongue that is blue or has purpuric spots, the cause is blood stasis in the interior.

Puerperal Fever Mild fever during the first day or two following delivery is normal. But if the fever persists or is high it is puerperal fever. Puerperal fever accompanied by cold-intolerance, head and body aches and a floating pulse is due to exogenous pathogenic evil. Mild puerperal fever accompanied by dizziness, blurred vision, palpitation of the heart, shortness of breath, dry feces and constipation is due to blood deficiency giving rise to endogenous Dryness and Heat. High puerperal fever accompanied by agitation, strong thirst with preference for cold drinks, constipation, red urine, a red tongue with yellow coating and a rapid and forceful pulse is due to strong Fire-Heat in the interior.

Post-partum Convulsion The principal causes include post-partum blood deficiency, so that the sinews lose their nourishment, exogenous Wind-Cold, which causes spasms in the sinews, and strong Heat generating liver-Wind. When caused by blood deficiency there are also dizziness, palpitation of the heart, a lusterless complexion, a pale tongue and a feeble pulse. When caused by exogenous factors there are also fever, cold-intolerance and a floating and tight pulse. When caused by strong Heat there are also fever, a red tongue with yellow coating, and a rapid pulse.

Post-partum Constipation This is mostly due to excessive loss of blood, with blood and fluid insufficiency, and the intestines losing their nourishment. Constipation with sallow complexion, a pale tongue and a threadlike and feeble pulse is due to blood insufficiency. Constipation with a flushed complexion, dry mouth and throat, a red tongue with little coating, and a threadlike and rapid pulse is due to Yin deficiency.

10 Common Symptoms of Sense Organs

i Ear

Deafness and Tinnitus These two conditions result from similar mechanisms and often occur together. Clinically, they could be divided into Strength or Deficiency.

Strength deafness and tinnitus are mostly due to flaming upward of liver-Fire or Dampness-Heat in the liver and the gallbladder. The clinical features are abrupt onset of deafness and tinnitus that persist and are accompanied by thirst, a red complexion, a red tongue with yellow coating and a rapid and forceful pulse.

Deficiency deafness and tinnitus are mostly due to insufficiency of liver-blood, deficiency of liver and kidney Yin, or abnormal ascent of liver-Yang. The clinical features are gradual onset of deafness and tinnitus, persistent course with frequent remissions, dry irritation of both eyes with decline in visual acuity, and a pale tongue; or there are dizziness, hotness in the five centers, a red tongue and a thread-like and rapid pulse.

Earache This is mostly due to Dampness-Heat or to the Heat evil attacking the ear. There often is inflammation of the ear or drainage of pus.

ii Eye

Eye Itch This is mostly due to blood insufficiency, strong Fire or Wind-Heat. Mild itch with a pale complexion, a pale tongue and a threadlike and feeble pulse indicates blood insufficiency, hence failure to nourish eyes. Severe itch with inflamed sclera, a red tongue with yellow coating and a rapid pulse indicates Fire-Heat. Extreme itch of both eyes with light-sensitivity and tearing indicates Wind-Heat.

Dry and Irritated Eyes This is mostly due to insufficiency of liver-blood or insufficiency of liver and kidney Yin. In either case the mechanism is the eyes losing their nourishment because of insufficiency of Yin-blood.

Eye Distention This is a subjective sensation of internal pressure forcing the eye to stretch. If accompanied by inflammation of the sclera, eyestrain, a red tongue with yellow coating and a rapid pulse it is due to exogenous Wind-Heat. If accompanied by a bitter taste and dry throat, distention and pain in the flanks and a taut pulse it is due to flaming upward of liver-Fire or abnormal ascent of liver-Yang.

Night-Blindness This is mostly due to insufficiency of liver-blood and deficiency of liver and kidney Yin, so that the eyes lose their nourishment.

iii Nose

Nasal Congestion This is mostly due to exogenous Wind-Cold or Wind-Heat invading the lung, so that lung-Qi fails to ascend and act fully. If due to Wind-Cold

there is also drainage of much clear discharge. If due to Wind-Heat there is also drainage of turbid discharge.

Nasal Pain This is principally due to lung-Heat or stomach-Heat rising to the nose. There often are fever, cough, thirst and a red tongue with yellow coating. Sometimes there is constipation as well.

iv Oral Cavity

Taste Sometimes patients have a taste in the mouth that is not related to eating or drinking. Such information provides additional clues of illnesses.

A bitter taste indicates Heat, and is mostly seen in Dampness-Heat in the liver and the gallbladder, flaming upward of liver-Fire or Heat in the stomach.

A sweet taste is mostly seen in Dampness-Heat in the spleen and stomach or Dampness accumulation in a deficient spleen.

A salty taste is seen in kidney illnesses and Cold.

A sour taste is seen in Heat accumulation in the liver and the stomach or in indigestion from overeating.

Blandness (complete absence of taste) indicates deficiency of spleen and stomach Qi.

Sores or Ulcers Inflamed aphthous sores or ulcers that are very painful and are accompanied by much thirst, dry feces and a rapid and forceful pulse are due to strong Fire-Heat. If they are pale red and not painful and there are hotness feeling in the “five centers”, a red tongue with little coating and a threadlike and rapid pulse they are due to blazing Fire due to Yin deficiency.

Tongue Pain Tongue pain caused by Fire-Heat may be due to strength or deficiency. Tongue pain due to Heat strength is mostly due to flaming upward of strong Fire in the heart, the liver or the stomach. Tongue pain due to deficiency is mostly due to deficiency of heart, liver or kidney Yin, which permits Fire to arise and to flame upward.

Tongue Numbness This is mostly due to deficiency of blood or Qi, so that the tongue loses its nourishment. It may also be due to Phlegm blocking the tongue meridians.

Guidance for Study

I Aims of Study

This chapter describes the diagnostic methods of CM and their clinical applications. These methods – Inquiry, Inspection, Auscultation and Olfaction, and Palpation – aim to provide the basis for syndrome analysis and differential diagnosis.

II Objectives of Study

After completing this chapter the learners will

1. Be familiar with the fundamentals of CM diagnosis;
2. Be familiar with the principles of CM diagnosis;
3. Know the main contents of each method of diagnosis and its clinical significance.

III Exercises for Review

1. Describe the logic of the method of inspection. In what ways can observations from inspection provide clues to the general or local pathological changes of illnesses?
2. Describe how the abnormalities of the tongue coating provide clues to the variety of illnesses, especially illnesses of Heat?
3. Describe how about the abnormal changes of body of the tongue and their relevant clinical significance?
4. Classify the main abnormalities of the pulse, with special reference to its location, frequency, and force. Briefly describe the main pulse profiles.
5. Describe the principal features of diagnosis by the method of inquiring and diagnosis by auscultation and olfaction. Compare them to the corresponding features of diagnosis in Western medicine.
6. Describe how illnesses can be correctly diagnosed only by the combined use of the four diagnostic methods? Give examples to explain their clinical application.

Chapter 9

Differential Diagnosis

During and following the gathering of clinical information the physician applies the process of symptom analysis on the symptoms, signs, physical conditions and pathogenic factors of the patient so as to determine the general condition of the patient and his illnesses, including the pathological changes, and to ascertain the pattern of true symptoms which are called as “Syndromes”. The next step is the process of differential diagnosis, whereby on the basis of the emerged patterns of true symptoms the physician infers the final diagnosis: the identity of the illness, its nature, its cause and its expected course. Thus, in the full process of diagnostics in CM the first step is ascertaining the symptoms, the second step is symptom analysis and the final step is differential diagnosis on the pattern of symptoms (syndromes). Only if the diagnosis is accurate can treatment be rational, appropriate and effective.

CM uses several approaches to differential diagnosis. The principal ones are the following: (1) diagnosis by the Eight Fundamentals, (2) diagnosis by Qi and blood, (3) diagnosis by the *zang-fu* organs, (4) diagnosis by the Six Meridians, (5) diagnosis by the Four Phases, and (6) diagnosis by *sanjiao*.

Each of these approaches has its own characteristics and scope of application. Diagnosis by the Eight Fundamentals is the broadest and is generally appropriate for the clinical diagnosis of all illnesses. Diagnosis by Qi and blood and diagnosis by the *zang-fu* organs are most appropriate for illnesses of internal injury and miscellaneous conditions. The last three approaches, diagnosis by the Six Meridians, by the Four Phases and by *sanjiao*, are most appropriate for illnesses caused by exogenous pathogenic evils.

Section 1 Diagnosis by Eight Fundamentals

The Eight Fundamentals comprise four pairs of opposites: Yin and Yang, exterior and interior, Cold and Heat, and deficiency and strength.

Although the symptoms of an illness may be many and bewildering, fundamentally they can all be categorized along these four dimensions by means of the Eight Fundamentals. An illness may be classified as Yin or Yang in type. Its depth may

be located in the exterior or the interior of the body. Its nature may be recognized as pertaining to Cold or Heat. Its ascendancy or decline may be related to deficiency of some aspect of genuine Qi or to strength of some pathogenic evils. Thus, the Eight Fundamentals are an overarching organizing principle for all illnesses.

The Yin fundamental encompasses the interior, the Cold and the deficiency fundamentals; and the Yang fundamental encompasses the exterior, the Heat and the Strength fundamentals. Hence Yin–Yang is the dimension that subsumes the other three.

Each of the Eight Fundamentals has associated characteristic symptoms that form a characteristic pattern. But these patterns of symptoms are not entirely distinctive; nor do they remain unchanging, often changing into one another. Sometimes there may even be false symptoms. It is therefore important, in the course of clinical diagnosis, to pay attention to the differentiation between them, to the interaction and interchanges between them, and to the trueness and falsity of the symptoms. Only then can the physician reach an accurate diagnosis.

I Diagnosis of Exterior–Interior

The exterior–interior dimension concerns the location of illness. It provides a means of determining the depth of the pathological processes.

Exterior and interior are opposing and relative concepts. In regard to the body, the exterior refers to the somatic body, whereas the interior refers to the internal organs (viscera). In regard to the internal organs, the *fu* organs are exterior and the *zang* organs are interior.

Differentiation of exterior–interior is especially important when treating an exogenously induced illness. Its significance lies not only in determining the depth of involvement and the degree of severity, but also the tendency of change of the illness. In general, if the illness is in the exterior it is superficial and mild, whereas if it is in the interior it is deep and severe. Movement from the exterior to the interior reflects worsening of the illness. Movement from the interior to the exterior reflects improvement. Accurate determination of exterior–interior is thus essential for grasping the course of the illness, devising an appropriate method of treatment, and obtaining satisfactory results.

1 Exterior Syndrome

Syndromes of the exterior are those that result when exogenous pathogenic evils attack the body's superficies. They are commonly seen in the initial stages of exogenous illnesses. Characteristically, exterior symptoms are of abrupt onset and a short course.

When the six exogenous pathogenic evils are lodged in the exterior they block the normal dispersion of defensive Qi. In response genuine Qi rises to battle evil Qi, and this battle gives rise to the exterior symptoms.

Typical exterior syndrome is the following: fever with cold-aversion, headache, body aches, a thin white tongue coating and a floating pulse. Sometimes, there are also nasal congestion and drainage, throat irritation and coughing.

2 Interior Syndrome

Syndromes of the interior indicate that the abnormal processes are located in the interior of the body and reflect dysfunction of the visceral organs, Qi and blood. They are commonly seen in the later stages of exogenous illnesses as well as in illnesses of internal injury and a variety of miscellaneous conditions. Characteristically, interior symptoms have complex causation, are deeper in location, and have a longer course.

The range of interior symptoms is very broad; indeed, all symptoms other than exterior symptoms may be regarded as interior symptoms. They can also result from many mechanisms: transmission of an exterior illness into the interior, where the exogenous pathogenic evil attacks the visceral organs, direct invasion of the visceral organs by exogenous evils, injury by the seven passions, dietary overindulgence, physical over-exertion, and others. These processes all injure the visceral organs causing disturbance of their functions and disorderly activities of Qi and blood.

Because of the complexity in their causation and variability of their location, interior symptoms are quite variable and often show mixed symptoms of Cold, Heat, deficiency and strength. Specific interior symptoms will be described in the descriptions of the various diseases. The following list includes only the most common and typical interior symptoms: high fever without cold-aversion, thirst, dry constipation, dark oliguria, a thick tongue coating and a deep pulse.

II Diagnosis of Cold–Heat

The dimension of Cold–Heat concerns the nature of an illness.

The presence of syndromes of Cold or of Heat reflects the unbalanced excess or deficiency of Yin or Yang. Yin excess or Yang deficiency manifests Cold symptoms, whereas Yang excess and Yin deficiency manifests Heat symptoms. For this reason the Ming dynasty physician Zhang Jingyue said, “Cold–Heat – they are the manifestation of changes in Yin–Yang.”

In differentiating Cold and Heat, it is not sufficient to judge on the basis of individual patterns of the symptoms. The physician must analyze the entire pattern of symptoms established by all the diagnostic methods in order to reach a firm conclusion. Symptoms of Cold or Heat reflect the nature of the illness. As a rule, Cold

symptoms include those that relate to coldness and Heat symptoms include those that relate to hotness. However, the symptoms of coldness can differ from the symptoms of Cold, and similarly the symptoms of hotness can differ from the symptoms of Heat. The symptoms of coldness and of hotness are merely the apparent manifestation of the illness. In some situations they may in fact be opposite of the Cold or Heat nature of the illness. In such situations we may have true or false symptoms of Cold–Heat. Thus, if the illness is one of Cold but manifests some syndromes of hotness it is a case of true Cold with false Heat symptoms. If the illness is caused by Heat but manifests some symptoms of coldness it is a case of true Heat with false Cold symptoms. But in the course of the majority of illnesses the nature and the appearance of the illness tend to agree – that is, a Cold illness tends to manifest coldness symptoms and a Heat illness tends to manifest hotness symptoms.

Differentiation of Cold–Heat is the basis for the selection of therapeutic principle and the choice of specific treatment. As the *Plain Questions* states: “If Cold warm it” and “If Heat cool it.” This clearly underscores the importance of Cold–Heat differentiation to clinical therapeutics.

1 Cold Syndromes

Syndromes of Cold are those of illnesses of Cold nature. Such illnesses mostly result from attack by exogenous Cold, deficiency of Yang or excess of Yin, or Yang damage by chronic illnesses. Because of differences in the location of the illnesses, Cold syndromes may be further categorized as symptoms of exterior Cold or of interior Cold.

Cold Syndrome in the exterior result from exogenous Cold attacking the superficies and thwarting defensive Yang. A typical pattern of clinical findings is the following: marked cold-intolerance with mild fever, headache and body aches, absence of sweating, a thin white but moist tongue coating, and a pulse that is floating and tight.

Cold Syndrome in the interior result from exogenous Cold directly invading the visceral organs or from deficiency of the body’s Yang-Qi leading to the loss of its warming action. A typical syndrome of clinical findings is the following: cold body and limbs, a pallid complexion, a bland taste with much saliva, polyuria of clear urine and loose feces, a pale tongue with white and moist coating, and a deep and slow pulse.

2 Heat Syndromes

Syndromes of Heat reflect hyperactivity of bodily functions. They result mostly from attack by exogenous Heat, the passions transforming into Fire, or Yin

deficiency and Yang excess. With either strong Yang Heat or insufficiency of Yin-fluids to restrain Yang the bodily functions become hyperactive. As a result the patient manifests hotness symptoms. Heat syndromes may also be categorized as exterior or interior.

Heat Syndromes in the exterior result from exogenous Heat attacking the superficies. A typical syndrome of clinical findings is the following: fever with mild aversion to wind or cold, a dry mouth with mild thirst, a tongue with red tip and sides, yellow tongue coating, and a rapid pulse. Sometimes there may be an additional symptom of sweating or cough.

Heat Syndromes in the interior result from strong exogenous Heat in the interior or endogenous Heat arising from Yin deficiency. A typical syndrome of clinical findings is the following: flushed complexion, fever, mental confusion and agitation, thirst with desire to drink, dark oliguria and dry constipation, a red tongue with yellow coating, and a rapid pulse.

3 *True and False Cold–Heat Syndromes*

In certain serious diseases, when the illness has reached a critical stage of extreme Cold or extreme Heat there may appear symptoms that appear to be opposite of the nature of the illness. Thus, a Cold illness may in such circumstances present symptoms of hotness, and a Heat illness symptoms of coldness. These are known as “extreme Cold resembles Heat” and “extreme Heat resembles Cold.” They are also known as “true Cold, false Heat” and “true Heat, false Cold.”

True Cold, False Heat This means there is true Cold in the interior but symptoms of hotness in the exterior. Typically the apparent symptoms are fever, a superficial redness on the face, thirst and a large pulse. These seem to suggest Heat, but further observation shows that though feverish the patient prefers warmth; though the face is red it is tender and the redness fluctuates; though thirsty the patient prefers warm drinks; and though the pulse is large it is deep and forceless. Moreover, the four limbs are cold, the urine is clear and copious, the feces are loose, and the tongue is pale with white coating – symptoms of Cold in the interior. Thus, the symptoms of hotness are false and the nature of the illness is of Yang deficiency and Yin excess. This situation is one of strong interior Yin-Cold pushing the deficient Yang to the exterior; hence it is also known as “the syndrome of excess Yin expelling Yang.”

True Heat, False Cold This means there is true Heat in the interior but symptoms of coldness in the exterior. Typically the symptoms of coldness are cold-intolerance, cold hands and feet, diarrhea, a black tongue coating and a deep pulse. These seem to suggest Cold, but further observation shows that though cold the patient avoids warmth and the chest and abdomen are feverish. Though there is diarrhea the feces have a fetid odor and are partly dry; and though the pulse is deep it is forceful. Moreover, the throat is dry and there is halitosis, the patient is thirsty and prefers cold

drinks, the tongue is red or crimson, and the urine is scanty and dark. Sometimes there may even be mental confusion and delirium. Thus, the symptoms of coldness are false Cold and the nature of the illness is of interior Heat. The main mechanism is strong Heat in the interior trapping Yang-Qi internally so that it cannot reach the limbs. Alternately, Yang-Qi is excessive in the interior and pushes Yin to the exterior. Hence, it is also known as “the syndrome of excess Yang expelling Yin.”

In ascertaining the trueness and falsity of Cold–Heat, it is necessary first to understand the entire course of the illness. In true Cold with false Heat the illness usually begins with Cold and only subsequently produces hotness. In true Heat with false Cold the illness usually begins with Heat and only subsequently produces coldness. Also, the apparent and false symptoms tend to reside in the limbs, the skin or the complexion, whereas the changes in the visceral organs, Qi and blood and the fluids are what reflect the true nature of the illness. Hence, in the process of differential diagnosis it is important to rely on the symptoms of the interior, the appearance of the tongue and the pulse profile as the principal basis.

Moreover, the apparent and false symptoms are not identical with their corresponding true symptoms. Consider the symptom of red face, for example. In true Heat the entire face is red, whereas in false Heat the redness is limited to the cheeks and the red is superficial and intermittent. For the symptom of cold limbs, in true Cold the patient tends to lie in a curled up posture and desires to be covered, whereas in false Cold the chest and abdomen are feverish and the patient refuses to be covered.

III Diagnosis of Deficiency–Strength

The deficiency–strength dimension concerns the relative rise and fall of evil and genuine Qi in the ill body. Deficiency means deficiency of genuine Qi. Strength means strength of evil Qi. In the differentiation of deficiency–strength an illness of deficiency is one in which genuine Qi of the body is relatively deficient but evil Qi is not extremely strong. An illness of strength is one in which evil Qi is too strong but genuine Qi has not been depleted, so that evil Qi and genuine Qi are still engaged in fierce battle.

Differentiation between deficiency and strength and understanding of the relative rise and fall of genuine Qi and evil Qi are the basis upon which the physician selects whether to use the therapeutic principle of restoration or that of catharsis.

1 Deficiency Syndromes

Deficiency is the general term applied to all clinical conditions in which the body’s genuine Qi is weakened. It arises mostly from poor prenatal endowment, inadequate postnatal acquired nourishment, or attrition by a variety of illness or injury. In all

these conditions one or several of the following aspects of Qi or Qi activity may become deficient or show reduced activity: Yin, Yang, Qi, blood, fluids, essence, marrow, and the functional activities of the visceral organs.

Thus the range of illnesses of deficiency is very broad, including deficiency of Qi, insufficiency of blood, deficiency of Yang, deficiency of Yin, and insufficiency of one or more of the *zang-fu* organs. Their clinical presentations can be equally varied, though they all share certain common characteristics. The patient's bodily constitution tends to be weak, the mental status lethargic and dispirited, and the voice soft and respiration shallow. There is often pain that is alleviated by pressure. The tongue tends to be tender, with a thin or scant coating, and the pulse tends to be forceless.

Clinically, CM classifies illnesses of deficiency in two categories: deficiency of the exterior and deficiency of the interior.

Deficiency in the Exterior There are two main varieties of deficiency of the exterior. In one variety, the illness results from attack in the exterior by exogenous Wind. The characteristic symptoms are wind-aversion, sweating and a floating and even pulse. This pattern indicates an illness of exogenous exterior deficiency. In the other variety, there is deficiency of lung and spleen Qi so that defensive Qi is unable to secure the superficies from spontaneous sweating and susceptibility to attack by exogenous evils. Such patients tend to fall ill readily and often upon exposure to exogenous pathogenic evils. In addition to the typical exterior symptoms the pattern characteristically includes syndrome of Qi deficiency, such as fatigue and weakness, shortness of breath on exertion, decreased appetite, loose feces, and a threadlike and feeble pulse.

Deficiency in the Interior This large category comprises all illnesses of involving insufficiency of any of the visceral organs or deficiency of Yin, Yang, Qi or blood. According to the nature of Cold or Heat, deficiency illnesses in the interior fall in two broad groups: deficiency-Cold and deficiency-Heat. In deficiency-Cold the body's Yang-Qi is deficient so that endogenous Cold develops; hence it is also known as Yang deficiency. In deficiency-Heat the body's Yin-blood is deficient so that Yin is unable to restrain Yang and permits endogenous Heat to develop. It is also known as syndrome of Yin deficiency. These conditions are further described below (Subsection IV, Sub-subsection 2).

2 *Strength Syndromes*

An illness of strength is the general term applied to all clinical conditions in which an exogenous pathogenic evils has attacked the body or products of pathological processes induced by the exogenous evil linger in the body. It applies generally to the initial or mid stages of illnesses and usually has a relatively short course. (In this context, "strength" refers to the strength of evil Qi.)

Because of the variety of exogenous evils and the many different responses of the body, the clinical manifestation of strength illnesses is highly variable. However, in

general, in a patient with a strength illness the constitution is still strong, the mental status is vigorous, the voice and respiration are strong, the tongue is firm and has a thick coating, and the pulse is forceful.

The main clinical types of strength illnesses are strength in the exterior, Cold strength, and Heat strength illnesses.

Strength in the Exterior An illness of strength in the exterior, or exterior strength for short, results when an exogenous evil has attacked the body and Yang-Qi has responded by gathering in the superficialities to do battle with evil Qi. In addition to the standard exterior symptoms, the characteristic pattern of clinical symptoms includes absence of sweating, headache, body aches and a floating and tight pulse. These are mainly syndrome of Cold in the exterior.

Cold Strength An illness of Cold strength results from strong attack by exogenous Cold, which subdues Yang-Qi. Consequently, there are such symptoms as cold-aversion, cold limbs, a pallid complexion, abdominal pain with guarding, constipation or borborygmus with diarrhea, coughing with much sputum and increased clear urine. The tongue coating is white and moist or thick and greasy, and the pulse is slow or tight.

Heat Strength An illness of Heat strength results from strong attack by exogenous Heat that transmits from the exterior to the interior. Strong Heat scorches the body fluids. Consequently, there are such symptoms as high fever, restlessness, flushed complexion with inflamed eyes, mental confusion with delirium, abdominal distention and pain with guarding, dry feces and dark urine. The tongue coating is yellow and thick or greasy and the pulse is surging and rapid or slippery and rapid.

IV Diagnosis of Yin–Yang Syndromes

Yin and Yang syndromes are the chief of the Eight Fundamentals. The others are really their developments. Syndromes of Yin–Yang fall into the following six categories, each with its typical pattern: Yin syndromes, Yang syndromes, syndrome of Yin deficiency, syndrome of Yang deficiency, syndrome of Yin depletion and syndrome of Yang depletion.

1 *Yin–Yang Syndromes*

Yin syndromes are those that generally conform to the nature of Yin. Yin syndromes encompass all interior symptoms, deficiency symptoms and Cold symptoms.

Clinically, Yin syndromes are many and varied. The most commonly seen are the following: dark or dusky complexion, despondency, heaviness of the body with passivity, cold-aversion with cold limbs, fatigue and weakness, soft and low voice, anorexia, diarrhea and increased clear urine. The tongue is pale, plump and tender, and the pulse is deep, and slow or feeble, or threadlike and impeded.

Yang syndromes are those that generally conform to the nature of Yang. Yang syndromes encompass all exterior syndromes, Strength syndromes and Heat syndromes.

Clinically, Yang syndromes are also many and varied. The most commonly seen are the following: flushed face with red eyes, chills and fever, restlessness, coarse respiration, loud and high voice, constipation and decreased dark yellow urine. The tongue is red or crimson, with yellow and dry coating. The pulse is floating and rapid, surging and large, or slippery and replete.

2 *Yin–Yang Deficiency Syndromes*

Syndrome of Yin deficiency is those of Heat that develop when Yin and essence are damaged, so that Yin is unable to restrain Yang. Yang-Qi then acts with little opposition and Fire arising out of Yin deficiency flames upward. The typical pattern of Yin deficiency symptoms includes emaciation, a dry mouth and throat, dizziness with blurred vision, palpitation of the heart, insomnia, hotness in the five centers, recurrent fever, night sweat, flushed cheeks, a red tongue with little coating, and a threadlike and rapid pulse.

Syndrome of Yang deficiency is those of Cold that develop when Yang-Qi is damaged, so that Yang is unable to restrain Yin. The deficient Yang-Qi fails in its actions of providing motive force or warmth. In contrast, Yin-Qi becomes poorly restrained and gives rise to deficiency-Cold. The typical pattern of Yang deficiency symptoms is as follows. There are fatigue with weakness, shortness of breath, reluctance to speak, somnolence with desire to curl up, cold-aversion with cold limbs, tastelessness, absence of thirst or excessive drinking of warm drinks, clear urine, loose feces, and a pale complexion. The tongue is pale and plump, and the pulse is deep, slow and forceless.

3 *Yin–Yang Depletion Syndromes*

Depletion of Yin or Yang is a critical condition. If rescue is delayed or inadequate, death may ensue.

Because Yin and Yang are mutually dependent and supportive in their mutual opposition, depletion of one can lead to depletion of the other.

Syndrome of Yin depletion is those that result from massive exhaustion or loss of Yin fluids so that Yin verges on total collapse. Yin depletion comes about mainly because of high fever, profuse sweating, protracted vomiting or diarrhea, or massive blood loss. Any illness of extreme Heat or extreme Yin deficiency can easily end in Yin depletion. Because of the depletion of Yin fluids, deficiency-Heat arises and disturbs the interior. Consequently, the main symptoms of Yin depletion are profuse

warm and sticky sweat, hot body and limbs, restlessness, short and rapid respiration, thirst with preference for cold drinks, dry lips and tongue, wrinkled skin, oliguria, and a threadlike, rapid and forceless pulse. These constitute the typical pattern of deficiency-Heat.

Syndrome of Yang depletion is those that result from massive exhaustion of Yang-Qi approaching the point of total collapse. Because Qi escapes with fluids Yang depletion often follows excessive sweating, vomiting, diarrhea or massive blood loss. In a patient with chronic Yang deficiency or exuberant Cold Yang depletion can also develop readily. Weakened Yang-Qi is unable to solidify and astringe. As a result, such symptoms of deficiency-Cold may appear: profuse cold sweat, cold body with cold-aversion, weariness and lying in curled position, weak and shallow breathing, tastelessness without thirst, pallid complexion, a pale but moist tongue and an indistinct pulse that is on the verge of stopping.

Section 2 Diagnosis by Qi and Blood

In diagnosis by Qi and blood the physician analyzes symptoms and, on the basis of the pattern of symptoms resulting from the physiological actions of Qi and blood and characteristic pathological changes of the illness, differentiates between illnesses of Qi and of blood.

Qi, blood and fluids are the basic substances that constitute the body and the basis of its vital functions. The physiological actions of Qi, blood and fluids are intimately linked with the physiological functions of the *zang-fu* organs. In pathology these two groups also intimately influence each other. Hence, diagnosis by Qi and blood is often carried out together with diagnosis by the visceral organs.

There are three main categories of syndromes of Qi and blood: syndromes of Qi, syndromes of blood, and syndromes of both Qi and blood.

I Qi Syndromes

Qi syndromes are those that result from abnormal activities of Qi. Clinically, they fall in four typical patterns: syndrome of Qi deficiency, syndrome of Qi collapse, syndrome of abnormal Qi movement, and syndrome of Qi stagnation.

1 Qi Deficiency

Syndromes of Qi deficiency are those that develop when the functions of the organ systems of the body are impaired.

Pathology Qi-deficiency syndrome mostly arise in a patient who has a chronic illness, a serious illness, exhaustion by physical labor, or a senile and weak constitution with decline of genuine Qi. Qi is the motive force behind the many organs' functional activities. If Qi is deficient these organic functions decline as well, and this decline produces the various symptoms.

Clinical Manifestation The typical syndrome of Qi deficiency includes lassitude, fatigue with weakness, short respiration with reluctance to speak, dizziness with blurred vision, spontaneous sweating, a pale tongue and a feeble pulse. The symptoms tend to be aggravated by any physical exertion.

2 *Qi Sinking*

In Qi sinking Qi is so weakened that it is unable to ascend but sinks instead.

Pathology Qi sinking is usually due to progression of Qi deficiency or damage to visceral Qi by exhaustion from physical labor. Because deficient Qi is unable to ascend or to raise, the organs cannot maintain their positions and clear Qi cannot rise. As a result, many visceral organs may droop or prolapse and clear Qi sinks.

Clinical Manifestation The typical syndrome of Qi sinking includes lassitude with weakness, shortness of breath, dizziness with blurred vision, chronic diarrhea or dysentery, abdominal distention, prolapse of the rectum or the uterus, ptosis of the stomach or the kidney, a pale tongue and a feeble pulse.

3 *Abnormal Qi Movement*

Abnormal Qi ascent refers to disturbances of Qi movement so that Qi ascends when it normally descends. Clinically, this mostly affects lung, stomach and liver Qi.

Pathology Abnormal ascent of lung-Qi is mostly due to exogenous pathogenic evils attacking the lung, turbid Phlegm accumulating in the lung or the lung losing its function of depuration. Abnormal ascent of stomach-Qi is mostly due to exogenous pathogenic evils attacking the stomach, retention of food, or accumulation of Cold-Rheum or turbid Phlegm in the stomach. Abnormal ascent of liver-Qi is mostly due to liver injury by pent-up rage, hyperactive liver-Qi or abnormal ascent of Qi-Fire.

Clinical Manifestation The typical syndrome of abnormal lung-Qi ascent includes coughing and labored breathing. The typical syndrome of abnormal stomach-Qi ascent includes hiccup, eructation, nausea and vomiting. The typical syndrome of

abnormal liver-Qi ascent includes dizziness and distending headache; sometimes there may be syncope or hematemesis.

4 *Qi Stagnation*

Syndrome of Qi stagnation develop when there is blockage of the movement of the Qi of a part of the body or an organ.

Pathology Suppression of the passions, dietary indiscretion, exogenous pathogenic evils, Phlegm–Rheum accumulation and blood stasis can all impede or block Qi movement, and lead to syndrome of Qi stagnation.

Clinical Manifestation The typical syndrome of Qi stagnation includes distention and pain in the chest, epigastrium and abdomen. The pain tends to be migratory and fluctuating; it is often alleviated by eructation or farting, but aggravated by frustration of the passions.

II Blood Syndromes

Blood syndromes are those arising when blood or fluids are insufficient or move abnormally. The most common types are those due to blood insufficiency, blood stasis, Heat in the blood and Cold in the blood.

1 *Blood Insufficiency*

Syndromes of blood insufficiency result when there is insufficiency of blood, so that blood is unable to nourish the visceral organs, meridians and tissues.

Pathology Blood insufficiency can result from many conditions, including a variety of slow or rapid bleeding. Chronic brooding, fatigue and prolonged illness can damage Yin-blood. Dysfunction of the spleen and stomach may impair the body's ability to extract nutrients from foods and drinks, hence failure to nourish blood. Blood stasis in the interior may cause blockage and prevent the generation of new blood. In all these conditions insufficient blood fails to provide nourishment to the *zang-fu* organs and the rest of the body.

Clinical Manifestation The typical syndrome of blood insufficiency includes a pallid or sallow complexion, lips, tongue and nails, dizziness with blurred vision, palpitation of the heart with insomnia, numbness of the hands and feet, roughness of the skin and a threadlike and forceless pulse. In women the menses are reduced and light in color, delayed or absent.

2 *Blood Stasis*

Syndromes of blood stasis result from obstruction of blood flow or from the extravasation of blood.

Pathology Blood stasis usually results from Qi stagnation, Qi deficiency or congealing of blood by Cold. When Qi becomes stagnant blood circulation is impeded. When Qi is deficient blood circulation loses its motive force. When Cold congeals blood, blood circulation becomes difficult. Alternately, extravasated blood may accumulate in the body and form a hematoma, which can obstruct the movement of both Qi and blood. In both cases there are typical symptoms of blood stasis, such as pain, swelling, bleeding, and cyanosis of the lips and tongue.

Clinical Manifestation The typical syndrome of blood stasis includes stabbing pain in fixed location aggravated by pressure and worse at night, hard and fixed abdominal mass, subcutaneous hematoma or purpura, cyanosis of the complexion and lips and scaly skin. In addition, women often have amenorrhea. The tongue is cyanotic and may be speckled with purpura or petechiae. The pulse is threadlike and impeded.

3 *Heat in Blood*

Syndromes of Heat in the blood appear when Fire blazes internally and reaches the Blood Phase (see below, [Section 5](#)).

Pathology Heat in the blood can result from attack by exogenous Heat evil, transformation of the passions into Fire, overindulgence in alcohol or strong spices and blazing of endogenous Fire. In all these conditions Heat or Fire can oppress the Blood Phase and induce symptoms of Heat in the blood. Propelled by Heat or Fire, blood courses erratically and extravasates or bleeds, and the extravasated blood then gives rise to a variety of symptoms.

Clinical Manifestation Heat in the blood typically manifests as hemoptysis (coughing up blood), hematemesis (vomiting of blood), bleeding from the eyes, ears, nose, mouth or subcutaneous tissues, hematuria (blood in the urine), or hematochezia (fresh blood in the feces). Women often show early and excessive menses. In addition to such bleeding, the typical pattern includes restlessness, thirst, a red or crimson tongue and a slippery and rapid pulse.

4 *Cold in Blood*

Syndromes of Cold in the blood result when the Cold evil congeals blood, so that blood cannot circulate freely.

Pathology When exogenous Cold attacks and lodges in the meridians, it impedes Yang-Qi. Both Qi and blood become gelled.

Clinical Manifestation The typical syndrome of blood-Cold is as follows. There is cold pain in the hands and feet or in the lower abdomen, alleviated by warmth, and cold-intolerance with preference for warmth. The cold hands and feet are cyanotic and cannot be warmed. Women may have irregular menstruation, with dysmenorrhea and dark purple menses with clots. The tongue is pale and dusky and has a white coating. The pulse is deep, slow and impeded.

III Simultaneous Qi and Blood Syndromes

“Qi is the mother of blood, and blood is the mother of Qi.” Physiologically they depend upon each other, use each other and stimulate each other. Pathologically they also influence each other, serve as cause and effect for each other and induce illnesses together.

1 *Qi Stagnation and Blood Stasis*

Syndromes of Qi stagnation and blood stasis arise when blockage of Qi movement induces stasis of blood.

Pathology Frustration of the passions or physical trauma can both cause failure of liver function, and failure of liver function in turn can impede Qi movement and blood circulation.

Clinical Manifestation The typical syndrome is as follows. There are chest and flank distention with migratory pain, emotional depression or irascibility, and painful flank mass with guarding. Women may also have premenstrual breast distention and pain, dysmenorrhea with dark purple menses containing clots, or amenorrhea. The tongue is dark purple with purpura and the pulse is taut and impeded.

2 *Deficiency of Both Qi and Blood*

Pathology This condition usually arises in prolonged illnesses so that both Qi and blood are injured. Alternately, one may become deficient and lead to deficiency of the other. If blood is insufficient there is insufficient source for Qi transformation; conversely, if Qi is deficient it is unable to generate blood.

Clinical Manifestation The typical syndrome of deficiency of both Qi and blood is as follows. There are shortness of breath with reluctance to speak, weariness, dizziness with blurred vision, spontaneous sweating, palpitation of the heart, insomnia and a pallid or sallow complexion. The tongue is pale and tender and the pulse is threadlike and forceless.

3 *Qi Deficiency with Bleeding*

This is a situation in which deficient Qi is unable to control blood flow, resulting in bleeding. The main symptoms are those of bleeding.

Pathology This condition arises mostly from Qi deficiency resulting from prolonged illnesses, with chronic fatigue injuring the spleen. Deficient Qi cannot govern blood. Consequently blood does not remain in its usual pathways but extravasates, leading to bleeding from various sites.

Clinical Manifestation The most common forms of bleeding are the following: hematemesis, hematochezia, ecchymosis or petechiae, gingival bleeding and metrorrhagia (uterine bleeding). In addition to bleeding, the typical syndrome also includes shortness of breath, spontaneous sweating, weariness with weakness, and a pale complexion. The tongue is pale and the pulse is threadlike and feeble.

4 *Massive Blood Loss with Qi Depletion*

This is a situation in which blood loss leads to Qi depletion.

Pathology This results mostly from trauma or severe injury to the *zang* organs, which causes massive blood loss. In women, it is often due to severe metrorrhagia or excessive bleeding during childbirth. Since blood is the carrier for Qi, massive blood loss depletes Qi.

Clinical Manifestation Massive blood loss leads to sudden facial pallor, profuse sweating, cold limbs, feeble respiration, and mental confusion or syncope. The tongue is pale. The pulse is indistinct and on the verge of collapse, or floating and large but scattered.

Section 3 **Diagnosis by Visceral Organs**

Diagnosis by the visceral organs is a technique for assessing an illness on the basis of the physiological functions and pathological changes of the visceral organs. Careful symptom analysis produces the pattern of symptoms (the syndrome), which enables

the physician to infer the pathological processes and the location and nature of the illness for appropriate treatment, and to assess the relative rise and fall of genuine and evil Qi. Accurate diagnosis of the visceral organs affected and the nature of the illnesses enable the physician to aim treatment with precision.

Diagnosis by the visceral organs has an intimate link to diagnosis by the Eight Fundamentals and to diagnosis by Qi and blood. Furthermore, it is the foundation for diagnosis by the Six Meridians, diagnosis by the Four Phases and diagnosis by sanjiao. Though the last three techniques are designed principally with exogenous illnesses in mind, the underlying pathological processes of exogenous illnesses are those of the *zang-fu* organs, Qi and blood, and Yin–Yang. Thus, diagnosis by the visceral organs may be regarded as the basic diagnostic technique in CM and the foundation for all clinical diagnostic techniques.

Diagnosis by the visceral organs is principally centered on the five *zang* organs.

I Heart Illnesses

The main symptoms of illnesses of the heart relate to the heart itself, the blood channels and the mind.

1 *Deficiency of Heart-Qi*

These are several syndromes that arise because of impairment of the heart's functions caused by deficiency of heart-Qi.

Pathology Deficiency of heart-Qi is mostly due to decline of organ Qi (functions) in the elderly, inadequate prenatal endowment, or damage by prolonged illness or sudden severe illness. When heart-Qi is inadequate the heartbeat is weak and blood circulation becomes sluggish. As a result, the heart and the entire body lose nourishment, and this can lead to reduction in the functional activity of the heart and all the organ systems in the body.

Clinical Manifestation The typical syndrome of heart-Qi deficiency is as follows. There are palpitation of the heart, shortness of breath and chest tightness that are aggravated by physical exertion, a pallid complexion, weariness with weakness, and spontaneous sweating. The tongue is pale, with a white coating. The pulse is depletive or hesitant and intermittent.

2 *Deficiency of Heart-Yang*

When heart-Yang is deficient it fails in its action of bringing warmth to the body.

Pathology Heart-Yang deficiency usually progresses from deficiency of heart-Qi. Because of deficiency of heart-Yang the blood channels lose their warmth and the Cold evil is able to congeal blood, causing stasis. This in turn aggravates heart-Qi deficiency. Because of the loss of the warming action of Yang, syndrome of deficiency-Cold appears.

Clinical Manifestation In deficiency of heart-Yang there are symptoms of heart-Qi deficiency. In addition, the typical syndrome includes the following. There are cold-aversion, cold limbs, heart pain, pallor of the complexion, and cyanosis of the lips. The tongue is pale and plump and may petechiae. The tongue coating is white and smooth. The pulse is indistinct and threadlike or hesitant and intermittent.

3 Insufficiency of Heart-Blood

If heart-blood becomes insufficient the heart loses its nourishment.

Pathology Several mechanisms lead to insufficiency of heart-blood. Chronic illness consumes heart-blood insidiously. Insufficiency of the spleen and the stomach leads to impaired digestion. These and massive blood loss can all lead to insufficiency of heart-blood. Insufficiency of heart-blood in turn leads to loss of nourishment for the heart and mind, and reduces the filling of the blood vessels. As a result the mind becomes agitated and the entire body suffers from inadequate nourishment.

Clinical Manifestation The typical syndrome of insufficiency of heart-blood includes the following: palpitation of the heart or neurasthenia, insomnia with much dreaming, forgetfulness, a pale and lusterless or sallow complexion, pale lips and tongue and a threadlike and feeble pulse.

4 Deficiency of Heart-Yin

Syndrome of heart-Yin deficiency appears when heart-Yin is too deficient to nourish the heart and when Fire arises out of Yin deficiency.

Pathology Heart-Yin deficiency frequently results from frustration of the passions so that Qi and Fire become trapped in the interior or chronic or Heat illnesses injuring Yin. In heart-Yin deficiency the heart loses its nourishment and Yin cannot properly restrain Yang. In consequence, endogenous Fire arises and causes restlessness and other syndrome of deficiency-Heat.

Clinical Manifestation The typical syndrome of heart-Yin deficiency is as follows. There are palpitation of the heart with restlessness, insomnia with much dreaming, hotness in the palms and soles, flushed cheeks, recurrent fever and night sweat. Alternately, there are aphthous sores in the mouth and on the tongue. The tongue is red and dry and the pulse is threadlike and rapid.

5 *Blazing of Heart-Fire*

Pathology Heart-Fire may blaze when the passions are suppressed and transformed into Fire, or exogenous Heat or Fire is strong, or excessive dietary spices transformed into Heat and generate Fire. Whatever its cause the heart-Fire blazes and disturbs the mind and damages the blood channels, producing symptoms of Heat in the mind, the tongue and the meridians.

Clinical Manifestation The typical syndrome of blazing heart-Fire is as follows. There are restlessness with insomnia, aphthous sores in the mouth, flushed face, thirst, difficult and painful urination with yellow urine, and dry constipation. In severe cases, there may be hematemesis, epistaxis or agitation with delirium. The tongue is red, with yellow coating, and the pulse is rapid.

6 *Blockage of Heart Meridians*

Pathology This condition is mostly due to the debility of senescence or chronic illnesses, so that Yang-Qi is chronically deficient. In a patient in such a state, fatigue from overexertion, exogenous Cold, stimulation by the passions or accumulation or gelling of turbid Phlegm can induce blockage of the heart meridians and channels.

Because of deficiency of Yang-Qi there is not sufficient motive force to ensure adequate blood circulation; this readily leads to blood stasis. Gelling of Yin-Cold and accumulation of turbid Phlegm induce impedance of Qi movement, causing blockage of the meridians and channels. As a result, blood does not circulate properly; and this gives rise to the symptoms of blockage of heart-meridians and channels.

Clinical Manifestation The major symptoms are tightness and pain in the chest. The pain tends to radiate to the shoulder and upper back or to the medial aspect of the upper arm; and it is often intermittent. In blockage of heart-blood, there is stabbing pain that is fixed in location and worse at night. Accompanying symptoms include cyanosis of the tongue, sometimes with purpura or petechiae, and a pulse that is threadlike and impeded or hesitant and intermittent. In accumulation and gelling of turbid Phlegm, there are suffocating tightness in the chest, much sputum, heaviness in the body, a greasy tongue and a slippery pulse. In gelling of Yin-Cold, pain is sudden and intense; and it tends to lessen with warmth. In addition, there are cold-aversion, cold limbs, a pale tongue with white coating and a pulse that is deep and slow or deep and tight. In obstruction of Qi movement, typical syndrome includes much distending pain and distending chest tightness, which are often triggered by emotional distress, a pale red tongue with thin white coating, and a taut pulse.

7 *Phlegm Clogging Heart Orifices*

The symptoms result from turbid Phlegm clouding the heart and the mind.

Pathology This condition mostly arises from emotional depression causing stagnation of Qi and production of Phlegm, or exogenous Dampness accumulating and transforming into Phlegm. In either case, the turbid Phlegm clogs the heart orifices and this in turn produces a variety of symptoms of an abnormal mental state.

Clinical Manifestation Patients with this condition often have dull mental status with clouded consciousness, emotional depression, bland affect, abnormal behavior and mumbling of incoherent speech. Some patients present with abrupt syncope with loss of consciousness, foaming at the mouth and gurgling in the throat. Others present with a dusky complexion, epigastric tightness, much sputum, clouded consciousness, a white and greasy tongue coating and a slippery pulse.

8 Phlegm-Fire Disturbing Heart

This is a condition of mixing of Phlegm and Fire and the two together disturbing the heart and the mind.

Pathology It is often precipitated by the passions, especially suppressed rage injuring the liver. The pent-up liver-Qi transforms into Fire, which in turn scorches the fluids and turns them into Phlegm. Fire and Phlegm together disturb the heart and induce mental disturbance.

Clinical Manifestation Typical syndromes in milder cases are palpitation of the heart, restlessness, insomnia with much dreaming, and easy fright. In more severe cases there may be delirium, unpredictable hysterical laughing or crying, or even manic behavior. In both circumstances additional symptoms include a dry and bitter mouth, flushed complexion, chest tightness, much sputum and dark red urine. The tongue is red, with yellow greasy coating, and the pulse is slippery and rapid.

II Lung Illnesses

The main disturbances of the lung concern its functions of governing Qi and respiration and its defense of the superficies.

1 Deficiency of Lung-Qi

Syndrome of lung-Qi deficiency results from deficiency of lung-Qi and its inability to secure the superficies.

Pathology Deficiency of lung-Qi is mostly due to two circumstances: an illness of chronic cough wearing down lung-Qi, and insufficiency of the spleen and the stom-

ach with resultant inadequate digestion. When lung-Qi is deficient the thoracic Qi cannot be generated adequately, and deficiency of the thoracic Qi leads to reduced respiration, impaired dispersion and depuration functions, compromised security of the superficies against exogenous evils and general decline of the entire body's functional activities.

Clinical Manifestation The typical syndrome of lung-Qi deficiency is as follows. There are a weak cough, shortness of breath that is aggravated by exertion, soft voice with reluctance to speak, weariness, pale complexion, spontaneous sweating, wind-intolerance, susceptibility to exogenous illnesses, and thin and clear sputum. The tongue is pale, with white coating, and the pulse is depletive and feeble.

2 Deficiency of Lung-Yin

With deficiency of lung-Yin symptoms result from endogenous Heat arising due to Yin deficiency.

Pathology Three circumstances induce deficiency of lung-Yin: chronic cough, damage to lung-Yin in late stages of Heat illnesses, and injury to lung-Yin by the tuberculosis agent. When lung-Yin is deficient the lung loses its nourishment, so that deficiency-Fire arises and the lung loses its dispersion and depuration functions.

Clinical Manifestation In deficiency of lung-Yin the cough is unproductive of sputum or productive of scant sputum that is viscid or blood-streaked. In addition to the cough, the typical syndrome includes a dry throat with hoarse voice, flushing of the cheeks, recurrent fever with night sweat, hotness in the five centers, a red tongue with little coating, and a threadlike and rapid pulse.

3 Wind-Cold Binding Lung

This is a condition in which exogenous Wind and Cold bind the exterior and impair the lung's functions.

Pathology Exogenous Wind and Cold bind the superficies and induce dissociation between the superficies and defensive Qi. Lung functions also become impaired.

Clinical Manifestation The typical syndrome of Wind-Cold in the lung includes coughing productive of thin white sputum, clear nasal discharge, chills and mild fever without sweating, headache and body aches, a thin and white tongue coating, and a floating and tight pulse.

4 Wind-Heat Invading Lung

Pathology When exogenous Wind and Heat attack the lung and the Defensive Phase, they impair the lung's dispersion and depuration functions and cause dysfunction of defensive Qi.

Clinical Manifestation The typical syndrome of Wind-Heat invading the lung is as follows. There are: cough productive of thick yellow sputum, a sore throat, thirst, viscid nasal drainage, and fever with mild chills. The tongue tip is red, with thin yellow coating. The pulse is floating and rapid.

5 Heat Accumulation in Lung

Pathology Heat accumulation in the lung usually follows Wind-Heat invading the lung or Wind-Cold gelling in the lung and after a long time transforming into Heat. As Heat increasingly accumulates in the lung it impairs the lung's functions of dispersion and depuration.

Clinical Manifestation The typical syndrome of Wind-Heat in the lung includes cough and dyspnea, sputum that is yellow and viscid or foul-smelling purulent and containing blood, fever, thirst, chest pain, dry constipation and scant dark red urine. The tongue is red, with yellow coating, and the pulse is slippery and rapid.

6 Phlegm-Dampness Obstructing Lung

Pathology This condition mostly results from an insufficient spleen failing in its functions of transformation and transportation. In some cases, improper diet injures the spleen so that water and Dampness accumulate, ascend to the lung and impair its functions. When Phlegm and Dampness block the lung, lung-Qi cannot disperse normally and symptoms result.

Clinical Manifestation In this condition coughing easily produces profuse sputum that is white. There also are chest tightness and distention, or labored breathing with gurgling. The tongue is pale, with white greasy coating. The pulse is slippery.

III Spleen Illnesses

Deficiency of spleen-Qi impairs digestion and transportation of nutrients. As a result, Nutritive Qi becomes deficient and water and Dampness are retained. An insufficient spleen cannot govern blood. These are the characteristic spleen illnesses.

1 Deficiency of Spleen-Qi

Pathology Deficiency of spleen-Qi results mainly from improper diet, excessive brooding or fatigue, or chronic illness injuring the spleen. As spleen-Qi declines so does the spleen's function of transportation, and this in turn leads to impaired digestion. With inadequate delivery of nutrients, Qi and blood cannot be adequately generated. In severe cases, there is retention of water and accumulation of Dampness.

Clinical Manifestation The main symptoms of spleen-Qi deficiency are anorexia, loose feces, epigastric distention following eating, sallow complexion, lassitude with weariness, shallow respiration with reluctance to speak, and emaciation or edema. The tongue is pale, with white coating. The pulse is even but feeble.

2 Deficiency of Spleen-Yang

Pathology This condition is mainly due to progression from deficiency of spleen-Qi extending to spleen-Yang or to overindulgence of cold foods and drinks so that endogenous Cold develops and injures the spleen. As spleen-Yang declines it loses its ability to warm and to activate transportation and transformation. In these circumstances endogenous Cold arises and Yin-Cold becomes strong in the interior. These processes manifest as deficiency-Cold of the spleen.

Clinical Manifestation The main symptoms of spleen-Yang deficiency are reduced appetite, distention and vague pain in the abdomen with preference for warmth and pressure, loose feces and cold limbs with cold-aversion, or edema of the limbs. Women may have increased menses that are thin and white. The tongue is pale and plump, with white coating. The pulse is deep, threadlike and forceless.

3 Sinking of Middle-Qi

Sinking of the Qi of the middle-jiao (middle-Qi for short) is the condition in which deficient spleen-Qi is unable to rise but sinks instead.

Pathology Sinking of middle-Qi is mainly due to one of three following processes. Deficiency of spleen-Qi may worsen and progress. Persistent diarrhea or dysentery may injure spleen-Qi. Similarly, chronic exhaustion from physical labor also may injure spleen-Qi. The main function of spleen-Qi is to control ascent. If it is too weak to rise, then pure Qi may sink and cause ptosis or prolapse of visceral organs.

Clinical Manifestation The characteristic manifestation of the sinking of middle-Qi includes sagging of the epigastric abdomen that is worsened after eating, persistent diarrhea or dysentery, and prolapse of the rectum or uterus. Additional

symptoms include dizziness, blurred vision, weariness, weakness, and shortness of breath with reluctance to speak. The tongue is pale, with white coating. The pulse is feeble.

4 Spleen Not Controlling Blood

Inability of the spleen to regulate blood circulation is due to deficiency of spleen-Qi.

Pathology This condition results from chronic illnesses or injury to the spleen by chronic fatigue. When spleen-Qi is deficient, the spleen cannot regulate blood circulation, so that blood extravasates instead of flowing within normal channels. This in turn leads to a variety of bleeding.

Clinical Manifestation The main types of bleeding are hematochezia, hematuria, subcutaneous bleeding, excessive menses and metrorrhagia. In addition to bleeding, the typical syndrome includes pallid complexion, lassitude with weakness, shortness of breath with reluctance to speak, reduced eating and loose feces, a pale tongue, and a threadlike and feeble pulse.

5 Cold-Dampness Encumbering Spleen

Cold-Dampness encumbering the spleen refers to strong Cold and Dampness in the interior trapping spleen-Yang and incapacitating it.

Pathology This condition arises in two circumstances. In one, unregulated dietary overindulgence, especially of raw and cold foods, leads to endogenous Cold and Dampness. In the another, exogenous Cold and Dampness invade the interior in a patient excessively exposed to rain, immersed in water or residing in a cold and damp environment. Internal accumulation of Cold and Dampness causes trapping of spleen-Yang. Failure of spleen-Yang to circulate and act leads to retention of water and accumulation of Dampness, obstructs the movement of Qi and impairs the ascending and descending functions of the spleen and the stomach.

Clinical Manifestation The typical syndrome of Cold-Dampness encumbering the spleen includes: epigastric distention, stickiness in the mouth, anorexia, loose feces, nausea and heaviness in the head and the body, dusky and sallow complexion or yellow skin, a pale tongue with white greasy coating, and a soft and even pulse.

6 Dampness-Heat Lodging in Spleen

This is the condition of Dampness and Heat lodging in the middle-jiao and blocking its activities.

Pathology The condition may result from exogenous Dampness and Heat invading and lodging in the middle-jiao or from endogenous Dampness and Heat arising from improper diet, especially overindulgence in sweet foods and alcohol. Dampness and Heat lodging in the middle-jiao block the activities of the spleen and the stomach or disturbs the liver and the gallbladder and steams the superficies. For the spleen and the stomach this results in dysfunction of digestion, transportation, ascent and descent. For the liver and the gallbladder this results in dysfunction of dispersion and excretion.

Clinical Manifestation There are two main patterns of symptoms of Dampness-Heat lodging in the spleen. In one, there are epigastric distention, nausea and anorexia, heaviness in the body and limbs, stickiness and bitter taste in the mouth, jaundice like bright orange. In the alternate pattern, there are prostrating fever, fever not relieved by sweating, foul smelling diarrhea and scant dark red urine. In both patterns, the tongue is red, with yellow greasy coating and the pulse is soft and rapid.

IV Liver Illnesses

The main pathological changes in liver illnesses are disturbances in the functions of dispersion and storage of blood. The resulting symptoms are often those of the liver system and its meridians, the emotions, the sinews and the eyes.

1 *Stagnation of Liver-Qi*

Pathology Stagnation of liver-Qi mostly results from emotional depression or pent-up rage causing abnormality in the liver's function of dispersion. Stagnation of liver-Qi leads to impedance of Qi movement. In severe cases, it may induce gelling of Phlegm or blood stasis. It can also induce abnormal functioning of the spleen and the stomach, causing their Qi to move abnormally. Clinically, stagnation of liver-Qi is also known as "the syndrome of disharmony of the liver and the stomach."

Clinical Manifestation There are two typical syndromes of liver-Qi stagnation. In one, there are distending pain in the flanks or lower abdomen, vague pain, chest tightness, frequent sighing, emotional depression and blurred vision. Alternately, there may be globus hystericus or goiter in the neck. Furthermore, women may have distending pain in the breasts, dysmenorrhea or irregular menstruation.

Often, the pattern of symptoms also includes stomach distention or pain, vomiting and eructation.

2 Upward Flaming of Liver-Fire

Pathology This condition comes about mostly when a pent-up passion causes liver blockage, which in turn gives rise to Fire. Liver-Fire can also arise when exogenous Fire or Heat invades the liver meridians. When liver-Fire ascends abnormally along the meridians it induces symptoms of strong Fire in the head, eyes and regions along the liver meridians. Liver-Fire often moves sideways and induces the lodging of Heat in the liver and the stomach.

Clinical Manifestation The typical syndrome of upward flaming of liver-Fire is as follows. There are dizziness, distending headache, flushed face and eyes, dry mouth with bitter taste, impatience and irascibility, burning pains in the chest and flanks, insomnia with much dreaming, tinnitus, sudden deafness, constipation and dark urine. The tongue is red, with yellow coating. The pulse is taut and rapid. In severe cases, there may be hematemesis or epistaxis.

3 Insufficiency of Liver-Blood

Pathology Mainly three circumstances lead to insufficiency of liver-blood: insufficiency of the spleen and the stomach, so that digestion and absorption become inadequate; massive blood loss; and exhaustion by prolonged illness. Insufficiency of liver-blood leads to loss of nourishment of the head, eyes, tendons, channels, nails, muscles and the skin.

Clinical Manifestation The main symptoms of liver-blood insufficiency are dizziness or vertigo, pallid and lusterless complexion, emaciation, dry eyes with blurred vision, night blindness, numbness in the limbs, spasms of the tendons, dull nails and tremors in the hands and feet. Women have oligomenorrhea with pale menses or amenorrhea. The lips and tongue are pale, and the tongue coating white. The pulse is taut and threadlike.

4 Deficiency of Liver-Yin

In liver-Yin deficiency, liver-Yin is unable to restrain Yang, so that endogenous Heat arises and gives rise to symptoms.

Pathology Deficiency of liver-Yin mainly results from three circumstances. One is frustration of the passions causing blockage of liver-Qi becomes blocked, which in turn gives rise to Fire and Fire injures Yin. Another is chronic Heat illness consuming and injuring liver-Yin. The third is deficient kidney-Yin disabling the kidney from supporting the liver (the Water Element failing to nourish the Wood Element).

When liver-Yin is deficient the liver is not nourished. At the same time, Yin is unable to restrain Yang, so that endogenous Fire (deficiency-Fire) arises.

Clinical Manifestation The typical syndrome of liver-Yin deficiency includes dizziness, tinnitus, dry eyes with blurred vision, burning sensation in the face, hotness in the five centers, recurrent fever with night sweats, dry mouth and throat, a red and dry tongue, and a taut, threadlike and rapid pulse. Some patients have tremor of the hands and feet.

5 *Abnormal Rise of Liver-Yang*

Pathology Liver-Yang can rise abnormally when there is deficiency of liver and kidney Yin, so that Yang cannot be restrained. Also, when the passions are exceptionally strong, there may be excessive dispersion of liver-Qi and unbalanced exuberance of liver-Yang, so that liver and kidney Yin is consumed.

Characteristically this condition presents as “exuberance in the upper body and deficiency in the lower body” or “Yang advance and Yin retreat.”

Clinical Manifestation The typical syndrome of abnormal rise of liver-Yang is as follows. There are dizziness, tinnitus, distending pain in the head and eyes, flushed complexion with red eyes, impatience and irascibility, aching weakness in the waist and knees, heaviness in the head with lightness in the feet, insomnia with much dreaming, and forgetfulness. The tongue is red and the pulse is taut and forceful or taut and threadlike.

6 *Liver-Wind Stirring in Interior*

The generation of internal Wind is related to imbalance of Yin–Yang in the *zang* organs, and is especially intimately linked to abnormalities of the liver. The principal symptoms are dizziness, tetany or convulsion.

Clinically, there are four main patterns: (1) liver-Yang transforming into Wind, (2) extreme Heat generating Wind, (3) Yin deficiency giving rise to Wind, and (4) blood insufficiency generating Wind.

Pathology (1) Liver-Yang transforms into Wind usually when liver and kidney Yin have been chronically deficient, so that liver-Yang is unrestrained and induces liver-Wind. (2) Extreme Heat generates Wind usually when exogenous Heat is extreme and burns the liver meridians. (3) Yin deficiency gives rise to Wind usually during late stages of exogenous Heat illnesses. In these stages Yin-fluids have been severely damaged and the tendons and channels have lost nourishment. (4) Wind arises in blood insufficiency, whether massive blood loss or prolonged decline in chronic illness, usually because blood can no longer nourish the tendons.

Clinical Manifestation (1) Liver-Yang transforming into Wind: the main symptoms are dizziness, heaviness in the head and lightness in the feet, headache on shaking the head, stiff neck and numb limbs, tremors in the hands and feet and stammering speech. The tongue is red, and the pulse is taut and threadlike. Alternately, the patient faints suddenly, with tetany or convulsion of the hands and feet; or there are wry mouth and eye deviation and hemiplegia. (2) Extreme Heat generating Wind: the main symptoms are high fever, dulled sensorium, tetany or convulsion with opisthotonos when severe, rolling up of the eyes, and clenched jaw. The tongue is red or crimson, with yellow coating. The pulse is taut and rapid. (3) Wind arising in Yin deficiency: the main symptoms are tremors of the hands and feet accompanied by symptoms of liver-Yin deficiency. (4) Wind arising in blood insufficiency: the main symptoms are numbness of the body and limbs, spastic flexion of the joints, tremors of the hands and feet, and symptoms of liver-blood insufficiency.

7 *Cold Congealing Liver Meridians*

Pathology This condition is mainly due to invasion by exogenous Cold. When the Cold evil congeals the liver meridians Yang-Qi is thwarted, the tendons go into spasm and the movement of Qi and blood becomes impeded.

Clinical Manifestation The typical syndrome includes cold pain in the lower abdomen radiating into the pudenda, or painful contraction of the scrota, worsened by cold and alleviated by warmth. The tongue coating is white and smooth, and the pulse is deep and taut or slow.

8 *Dampness-Heat in Liver Meridians*

The syndromes of Dampness-Heat in the liver meridians are due to impairment of the dispersion function of the liver caused by Dampness and Heat gelling in the liver and gallbladder.

Pathology This condition mainly arises from attack by exogenous Dampness and Heat, from overindulgence in greasy and sweet foods or from disharmony between the spleen and the stomach with rise to endogenous Dampness and Heat. Gelling of Dampness and Heat in the liver meridian compromises the dispersion function of the liver and the gallbladder and the ascending and descending functions of the spleen and the stomach. These in turn compromise the digestion of foods and the distribution of essential nutrients. Clinically this is also known as “the syndrome of Dampness-Heat in the liver and the gallbladder.”

Clinical Manifestation There are several patterns of symptoms. In some patients there are distending pain in the flanks, anorexia, abdominal distention, a bitter taste

and nausea as though about to vomit. In others there is jaundice. In yet others there are alternating chills and fever. In males there may be burning pain and swelling of the testes. In females there may be yellow malodorous vaginal discharge with vulvar itch. In all these patterns, the tongue is red, with yellow greasy coating. The pulse is taut and rapid.

V Kidney Illnesses

The major illnesses of the kidney are abnormalities of reproductive function, growth and development, water metabolism, and astringency and acceptance of Qi. Most illnesses of the kidney are of deficiency.

1 *Deficiency of Kidney-Yang*

Deficiency of kidney-Yang mainly manifests impairment of warming of the body and Qi transformation.

Pathology Deficiency of kidney-Yang occurs mainly in those patients who have a Yang-deficient constitution, are elderly with senescent decline of the kidney, have been chronically ill, or overindulge in sexual activity injuring kidney-Yang. When kidney-Yang is deficient, the Fire of the Vital Gate begins to die. This leads to the body losing its warmth, water losing its motive force to transform into Qi and the reproductive system losing its capacity.

Clinical Manifestation Patients with kidney-Yang deficiency typically present with lumbar and knee aches and weakness, cold-aversion with cold limbs, lassitude, pale or dark complexion, loose feces, and either clear polyuria with nocturia or oliguria with edema. Both the coldness and the edema are more marked in the lower limbs. In males, there is impotence with spermatorrhea. In females, the uterus is cold and infertile. The tongue is pale and plump, with white coating. The pulse is deep and threadlike.

2 *Deficiency of Kidney-Yin*

Pathology Kidney-Yin becomes deficient mostly when there is excessive sexual activity, prolonged illness or late stages of Heat illnesses damaging the kidney. When kidney-Yin is deficient the *zang-fu* organs and the body all lose their nourishment and the brain and bone marrow become inadequate. In this state endogenous Heat arises and kidney-Fire moves without restraint.

Clinical Manifestation The following pattern of symptoms is typically seen in deficiency of kidney-Yin: lumbar and knee aches and weakness, dizziness and tinnitus, insomnia and forgetfulness, hotness felling in the “five centers”, dry mouth and throat, recurrent fever and night sweat, and emaciation. Males may have priapism with nocturnal emission but deficiency of semen. Females may have frequent erotic dreams, oligomenorrhea, amenorrhea or metrorrhagia. The tongue is red, with little coating. The pulse is threadlike and rapid.

3 Deficiency of Kidney-Essence

Pathology Deficiency of kidney-essence may be due to inadequate prenatal endowment, inadequate postnatal acquisition or chronic fatigue from physical labor. It results in a diminished capacity for reproduction, premature senescence in adults or poor growth in children.

Clinical Manifestation There are several typical patterns. Children with inadequate prenatal endowment tend to have delayed growth, diminished mental capacity, sluggish behavior and softening and deformity of the bones. Infants also show delayed closure of the anterior fontanel as well. Adults show premature senescence, loss of hair, looseness of the teeth, mental dullness, tinnitus and deafness, forgetfulness and absent-mindedness, and paresis of the feet. Males have decreased semen and infertility. Women have amenorrhea and infertility. Both have reduced sexual capacity.

4 Failure of Kidney-Qi to Solidify

This refers to kidney-Qi that is deficient, so that is unable to solidify and astringe.

Pathology In adults this condition results mainly from senescent deficiency of kidney-Qi, childhood immature inadequacy of kidney-Qi, excessive sexual activity or prolonged illness injuring kidney-Qi. When kidney-Qi is unable to store and solidify, it loses control of the urinary bladder and the gate of semen emission; and the Chong and Ren Meridians become infirm.

Clinical Manifestation The main symptoms of failure of kidney-Qi to solidify includes weariness, tinnitus, lumbar and knee aches and weakness, and urinary symptoms. Typical urinary symptoms are polyuria of clear urine, persistent dribbling following urination, enuresis, urinary incontinence, or frequent nocturia. Some patients have fecal incontinence or persistent diarrhea. Males have spermatorrhea or premature ejaculation. Women have increased menses that are thin and clear, with persistent drip. Pregnant women may have threatened abortion. The tongue is pale, and the pulse deep and threadlike.

5 *Failure of Kidney to Accept Qi*

Pathology It may come about when the kidney is injured, usually by chronic cough so that lung insufficiency affects the kidney, inadequate prenatal endowment, premature senescent decline of the kidney, or kidney injury by chronic exhaustion from overexertion. When kidney-Qi is too weak to accept Qi, respiration becomes short and labored.

Clinical Manifestation This condition presents two syndromes. The respiratory syndrome manifests shortness of breath with labored breathing, longer exhalation than inhalation, and interruptions of respiration. These are aggravated by exertion. The other syndrome reveals spontaneous sweating, weariness, soft and timid voice, lumbar and knee aches and weakness, a pale tongue with white coating, and a deep and feeble pulse.

VI *Stomach Illnesses*

The principal abnormalities in stomach illnesses are impairment of acceptance of food and drink and abnormal ascent of stomach-Qi.

1 *Deficiency of Stomach-Yin*

Pathology Deficiency of stomach-Yin usually results from one of two circumstances. In one, chronic Heat in the stomach causes stagnation of liver-Qi, which can then give rise to endogenous Fire. In the another, unbalanced indulgence in warm and dry foods damages stomach-Yin. With the loss of nourishment from stomach-Yin, stomach-Qi becomes disordered or ascends abnormally.

Clinical Manifestation The typical syndrome of deficiency of stomach-Yin includes dull gastric pain with regurgitation, indigestion with bloating or dry heaves, hiccup, anorexia despite hunger, dry mouth and throat, dry constipation, a red tongue with little coating, and a threadlike and rapid pulse.

2 *Food Retention*

Pathology This mainly results from overeating, binge eating or drinking, or dietary indiscretion in the presence of chronic deficiency of stomach-Qi. In either case there is indigestion leading to food retention in the stomach, hence blockage of stomach-Qi and loss of its downward transportation function.

Clinical Manifestation There are two main syndromes. One includes epigastric tightness and distention, sometimes epigastric pain, foul eructation, acid regurgitation, vomiting of malodorous, acid and rotten foods with relief of pain

and distention. The another includes borborygmus with diarrhea of foul and rotten feces. In both patterns, the tongue coating is thick and greasy and the pulse is slippery.

3 Cold in Stomach

Pathology This occurs in two circumstances. In one, when the Cold evil attacks the stomach or with excessive indulgence in cold foods and drinks, Cold gels in the stomach and causes blockage. In the another, in a patient with chronic fatigue or illness stomach-Yang may become chronically deficient. If the stomach is now attacked by exogenous Cold, stomach-Yang is further injured and the stomach loses its warmth. As Yin-Cold accumulates it gels and Qi stagnates so that food is retained and Qi becomes deficient.

Clinical Manifestation When Cold gels in the stomach there is cold epigastric pain. In mild cases, the pain persists. In severe cases, it becomes spasmodic, and cold aggravates while warmth alleviates it. Another pattern includes weariness and weakness, cold-aversion with cold limbs, epigastric pain with preference for pressure. The pain is alleviated by food. Yet another pattern includes gurgling in the stomach and regurgitation of clear fluids. In all these patterns, the tongue is pale, with white smooth coating. The pulse is slow or taut.

4 Heat in Stomach

Pathology Heat in the stomach may result from direct attack by exogenous Heat. It may result when passions are extreme, so that stagnant Qi transforms into Fire and attacks the stomach. It may result from eating too much food of acrid, spicy, hot or dry nature. When Fire or Heat gels in the stomach it scorches the body fluids and causes stomach-Qi to escape. This in turn leads to stagnation of the remaining Qi and blood stasis, giving rise to symptoms of blazing strength Fire.

Clinical Manifestation The typical syndrome includes overeating with frequent hunger, thirst with preference for cold drinks, burning gastric pain, halitosis, constipation, gingival pain and swelling or bleeding, mouth and lip ulcers, a red tongue with yellow coating, and a slippery and rapid pulse.

VII Gallbladder Illnesses

The gallbladder is the exterior organ in the interior–exterior dyad of liver-gallbladder. Thus, most illnesses of the gallbladder are simultaneous illnesses with the liver. The characteristic symptom specifically of gallbladder illnesses is indecisiveness.

In addition to Dampness-Heat in the liver and the gallbladder, clinically there is the illness of Dampness gelling in the gallbladder, which results from Phlegm and Heat inducing stagnation of gallbladder-Qi.

Pathology This mostly results from frustration of the passions, so that the gallbladder loses its excretory function and stagnant gallbladder-Qi generates Phlegm and Fire. Internal disturbance by Phlegm and Fire makes gallbladder-Qi insecure and insecure gallbladder-Qi causes mental symptoms.

Clinical Manifestation The main symptoms of the gallbladder illness include agitation with restlessness, fearfulness with insomnia, timorousness with easy startling, indecisiveness, bitter taste with nausea, chest tightness with flank fullness, dizziness with blurred vision, tinnitus, yellow and greasy tongue coating, and a taut and slippery pulse.

VIII Large Intestine Illnesses

The principal abnormalities in illnesses of the large intestine are impaired movement and disturbed defecation.

1 *Dampness-Heat in Large Intestine*

Pathology Dampness-Heat in the large intestine is mainly due to unrestrained diet, so that Dampness and Heat invade the large intestine. When the large intestine is injured by Dampness and Heat it loses its functions of downward transportation and transformation. This may result in diarrhea. If Dampness and Heat gel and persist, the intestinal meridians may be injured, leading to Qi stagnation and blood stasis. Stagnant Qi and static blood may decay and transform into blood-containing pus, and this may manifest as dysentery with red and white viscid floccules.

Clinical Manifestation The main symptoms include abdominal pain with abrupt diarrhea that is yellow and foul smelling. An alternate pattern includes dysentery with red and white viscid floccules, tenesmus and a burning sensation in the anus. In both patterns there are in addition dark oliguria, fever and thirst. The tongue is red, with yellow greasy coating. The pulse is rapid.

2 *Fluid Deficiency in Large Intestine*

Pathology Loss of large intestine fluids is most often due to deficiency of Yin-blood in old age, Heat illnesses consuming fluids or massive blood loss in childbirth with injury to Yin-blood. Loss of the fluids causes the large intestine to lose its nourishment, impairing its downward transportation function and causing constipation.

Clinical Manifestation The characteristic symptom is constipation that requires much straining and defecation that comes only once in several days. Typically, in addition there are dry mouth, halitosis and dizziness. The tongue is red with little moisture, the coating is yellow and dry and the pulse is threadlike and rapid.

3 *Chronic Diarrhea in Large Intestine Insufficiency*

This is a condition of deficiency of Yang-Qi of the large intestine, so that it fails its solidifying and astringing function.

Pathology Because of prolonged diarrhea or dysentery, which injures spleen and kidney Yang-Qi, the large intestine loses its ability to solidify and astringe. As a result the clear Qi sinks and intractable diarrhea ensues.

Clinical Manifestation The main symptoms are intractable diarrhea and fecal incontinence. In severe cases, there may be rectal prolapse and dull abdominal pain with preference for pressure and warmth. The tongue is pale, with white smooth coating. The pulse is deep and feeble.

IX Small Intestine Illnesses

The most important illness specific to the small intestine is that of strong Heat in the small intestine.

Pathology Strong Heat in the small intestine is mostly due to Fire transformed from the passions, attack by exogenous Fire evil causing strong Heat in the small intestine, or strong heart-Fire transmitting along the meridians to the small intestine.

Clinical Manifestation The principal symptoms are in urinary: dark oliguria, burning dysuria or hematuria. Additional symptoms include red complexion, thirst, restlessness with insomnia, and aphthous ulcers on the lips and the tongue. The tongue tip is red or crimson and the coating is dry and yellow. The pulse is rapid.

X Urinary Bladder Illnesses

The most important illness specific to the urinary bladder is due to gelling of Dampness and Heat in the bladder.

Pathology This is mostly due to attack by exogenous Dampness and Heat, but can also result from dietary indiscretion generating endogenous Dampness and Heat, which then sink into the urinary bladder. As Dampness and Heat accumulate and

gel in the bladder the transformation of bladder-Qi becomes abnormal. The bladder then presses on the urethra and affects the kidney. Urinary symptoms ensue.

Clinical Manifestation Typically there are urinary frequency and urgency, yet the quantity of urine is relatively small and there may be dribbling and burning pain in the urethra. The urine is yellowish red and turbid, or it may contain blood. Sometimes the urine contains sand granules or stones. There may be accompanying fever and flank pain. The tongue is red, with yellow coating. The pulse is rapid.

Section 4 Diagnosis by Six Meridians

Diagnosis by the six Meridians is the method used in the *Treatise on Cold-Attack* to differentiate illnesses due to attack by exogenous Cold. The Six Meridians is a general term that encompasses the three Yang Meridians (Taiyang, Yangming and Shaoyang) and the three Yin Meridians (Taiyin, Shaoyin and Jueyin). It is an extension of a method in the *Plain Questions*, which Zhang Zhongjing (Eastern Han dynasty) devised specifically for exogenous Cold illnesses. Since then it has proven its usefulness.

This method uses the three Yin Meridians and the three Yang Meridians as the framework on the basis of the propensity of illnesses of Cold attack to transmit from the exterior to the interior, from the shallow to the deep. The *zang-fu* organ and its meridians belonging to each of these six meridians have their own Yin–Yang affiliation and partake of Yin–Yang each to its own degree. Consequently, when under attack by the same exogenous Cold each organ and its meridians manifest a different set of pathological changes and a different development. This was the impetus that led Zhang Zhongjing to develop this method.

The method of diagnosis by the Six Meridians assigns all illnesses of Cold attack to the three Yang and the three Yin Meridians. It establishes the standard progression of such an illness from Yang to Yin, from the exterior to the interior: Taiyang → Yangming → Shaoyang → Taiyin → Shaoyin → Jueyin. It further clarifies the understanding that in the course of an illness each stage has its own characteristics. The method also emphasizes the mutually influential relationship among these three Yang and three Yin meridians. For these reasons proper application of the method of diagnosis by the Six Meridians can help the physician to accurately identify the cause of an illness of Cold attack, its development and progression of transmission, and to guide the physician in its treatment and his choice of herbs.

I Taiyang Meridian

The Taiyang Meridian encompasses the superficies of the body and serves as the protective fence for the other meridians. When exogenous Wind or Cold attacks the body, mostly it first attacks the Taiyang Meridian. Genuine Qi rises to do battle with

evil Qi. The struggle between genuine Qi and evil Qi in the exterior gives rise to the symptoms of Taiyang illnesses.

Taiyang illnesses are of two categories: Taiyang Meridian and Taiyang *fu*-organ.

1 *Taiyang Meridian*

Illnesses of the Taiyang Meridian are those in which exogenous evils attack the superficies. Because of differences in patients' constitution and in the nature and virulence of the pathogenic evils, there is the further differentiation between Wind-invasion and Cold-attack in Taiyang.

In an illness of **Wind-invasion in Taiyang** the symptoms are those of the Wind evil attacking the superficies, so that Defensive Qi and Nutritive Qi become disharmonious. The main symptoms include headache, stiff neck, fever with sweating, wind-intolerance and a floating and even pulse.

In an illness of **Cold-attack in Taiyang** exogenous Cold attacks and binds the exterior and blocks out Defensive Yang. The main symptoms include headache, stiff neck, fever with chills, no sweating but dyspnea, body aches and a floating and tight pulse.

2 *Taiyang Fu-Organ*

In an illness of Taiyang *fu*-organ, the exogenous pathogenic evil is not expelled but progresses along the meridian to the urinary bladder. Clinically there are two patterns: water retention and blood stasis in Taiyang.

Water Retention in Taiyang In this condition Heat evil in Taiyang has transmitted into the urinary bladder where it blocks bladder-Qi and causes it to stagnate. The symptoms are fever, wind-intolerance, sweating, much thirst but vomiting upon drinking, difficult urination, lower abdominal distention and a floating pulse.

Blood Stasis in Taiyang This results from a combination of exogenous Heat gelling and blood becoming static in the lower abdomen. The symptoms are spasms or hard distention of the lower abdomen, insane or wild behavior, normal urination and a pulse that is deep but impeded or deep but hesitant. In some patients there may be jaundice.

II *Yangming Meridian*

An illness has entered Yangming when in its course there is strong Yang-Heat or Heat has gelled in the stomach and intestines. Yangming illnesses are of two categories: Yangming Meridian, and Yangming *fu*-organ.

The principal factor in an illness of **Yangming Meridian** is abundant Heat in the interior at a stage when the chyme has not yet been transformed into formed feces. The symptoms include high fever, profuse sweating, extreme thirst with copious drinking, restlessness with delirium, and coarse labored respiration. The tongue coating is yellow and dry and the pulse is surging and large.

In an illness of **Yangming fu-organ** Heat evil has transmitted to the interior where it struggles and intermixes with the chyme in the intestines, thus becoming one of strength Heat in the interior. The symptoms are that of daily recurrent fever, delirium, constipation, hard distention and pain about the umbilicus, and a deep and replete pulse. In severe cases, there may be fidgeting with the clothing or the bed sheet, steady staring and fearfulness with anxiety.

III Shaoyang Meridian

In an illness of Shaoyang Meridian the exogenous pathogenic evil invades the Shaoyang Meridian and gallbladder-Qi does not move smoothly. Its main symptoms form two patterns. In one, there are bitter taste, dry throat and blurred vision. In the another, there are alternating chills and fever, fullness in the chest and flanks, a depressed mood with anorexia, dysphoria with much vomiting, and a taut pulse.

IV Taiyin Meridian

The principal pathological mechanism of a Taiyin illness is deficiency-Cold in the spleen and the stomach. It may be due to impairment of spleen-Yang by progression of an improperly treated illness of the three Yang Meridians. It may also be due to direct invasion by exogenous Wind and Cold in a patient with chronic insufficiency of the spleen and the stomach. The pattern of symptoms includes abdominal distention with vomiting, dysphagia, diarrhea, spasmodic abdominal pain, and an even but feeble pulse.

V Shaoyin Meridian

A Shaoyin illness is that stage in the course of exogenous diseases characterized by general weakness and depletion of Yin–Yang. Its principal symptoms are somnolence and a threadlike and indistinct pulse. The Shaoyin Meridian pertains to the heart and the kidney, and these two *zang* organs together are the root of the human body and govern the two Qi of Water and Fire. Hence there are two categories of Shaoyin illnesses: Cold transformation and Heat transformation.

The **Cold transformation** type is the more common of Shaoyin illnesses. Its principal cause is deficiency of Yang-Qi of the heart and the kidney, so that exogenous evil invades and transforms into Cold under Yin influence. The main symptoms are as follows: cold limbs, thirst with preference for hot drinks, clear polyuria, diarrhea, palpitation of the heart, lying with curled posture and somnolence, and a threadlike and indistinct pulse.

The **Heat transformation** type results from exogenous pathogenic evil transforming into Heat under Yang influence, and is an illness of deficient Yin and hyperactive Yang. Its symptoms include restlessness, insomnia, pain or sores in the throat, a red tongue tip and a threadlike and rapid pulse.

VI Jueyin Meridian

This is the stage in the course of exogenous illnesses that are characterized by the mixed appearance of pathological changes of Cold and of Heat. It is a relatively late stage. Because the Foot-Jueyin Meridian pertains to the liver, links with the gallbladder and runs along both sides of the stomach, a Jueyin illness will frequently present as an illness of the liver, or the gallbladder and the stomach. Its main syndrome manifests as follows: diabetes, reflux of gas to the heart, burning pain in the heart, hunger without desire to eat, vomiting of ascarids following eating and intractable diarrhea.

Section 5 Diagnosis by Four Phases

Diagnosis by the Four Phases for warm illnesses was an approach devised by the Qing dynasty physician Ye Tianshi for the analysis of warm illnesses caused mainly by exogenous Heat evil. These phases – Defensive, Qi, Nutritive and Blood – signify four stages in the course of an illness and reflect four levels of severity as the exogenous evil progresses from the exterior to the interior. Exogenous Heat evil enters by the mouth and nose and first attacks the lung. It moves progressively from the Defensive to the Qi Phase, from the Qi to the Nutritive Phase, and finally from the Nutritive to the Blood Phase. As the pathogenic evil invades more deeply the illness also becomes more severe.

In this way, the illness characteristics of these Four Phases signify the depth of Heat evil, the degree of severity of the illness and the state of its pathological changes. When the pathogenic evil is in the Defensive Phase the illness is least severe and is in the exterior. The principal organ and tissue affected are the lung and the body superficies. When the illness is in the Qi Phase it is at a somewhat deeper level and at a somewhat higher degree of severity. Here, the pathogenic evil has entered the interior and is affecting more organs and tissues – the chest and the diaphragm, the lung, the stomach, the intestines, the gallbladder or other organs.

When the pathogenic evil enters the Nutritive Phase, the location is another step deeper. The disease evil has now entered the heart and the pericardium, so that the mind is disturbed. When the illness is in the Blood Phase, Heat evil is in the liver and the kidney, in severe cases impairing and consuming blood and making the illness critical.

The following describes the basic pathology and clinical manifestations as an illness progresses through the Four Phases.

I Defensive Phase

An illness is in the Defensive Phase when the Heat evil has just attacked the lung and the Defense Phase, so that defensive Qi action becomes disorganized and lung-Qi movement impeded. It is an illness of exterior-Heat (Heat in the exterior).

The typical syndrome of an illness in this Phase includes fever, mild wind and cold-aversion, sweating, a tongue that is red along the sides and in the tip, and a floating and rapid pulse. Often accompanying them are headache, thirst, coughing and sore throat.

II Qi Phase

In the Qi Phase Heat evil has entered the visceral organs. Genuine Qi and evil Qi are both strong. The symptoms are those of their vigorous struggle and strong Yang-Heat. Because many visceral organs may be affected in the Qi Phase, illnesses of the Qi Phase show many patterns of symptoms. There are symptoms that are common to the patterns, however. These include fever, heat-aversion rather than cold-aversion, a red tongue with yellow coating and a rapid pulse. There may be the additional symptoms of restlessness, thirst and dark urine.

If Heat gels in the lung, there are additional symptoms such as cough, chest pain and expectoration of viscid yellow sputum.

If Heat disturbs the chest and the diaphragm, additional symptoms are dysphoria, uneasiness and restless fidgeting.

If Heat is in the lung and the stomach, additional symptoms are sweating, labored breathing, restlessness, much thirst, yellow and dry tongue coating, and a rapid pulse.

If Heat presses on the large intestine, additional symptoms are diarrhea, chest stuffiness and delirium.

III Nutritive Phase

In an illness of the Nutritive Phase the Heat evil is lodged deep inside and the illness is severe. Since the meridians in the Nutritive Phase enter directly into the heart and

pericardium, the symptoms are characteristically those of injury to Nutritive-Yin and disturbance of the heart and the mind. The main syndrome shows as follows: fever worst at night, mild thirst, agitation with insomnia or mental confusion with delirium, faint skin rashes, a red or crimson tongue and a threadlike and rapid pulse.

IV Blood Phase

An illness of the Blood Phase is at the stage where the Heat evil has entered deeply into the Blood Phase; it is the critical stage of a warm illness. The symptoms show two patterns in addition to those of the Nutritive Phase.

If Heat in the Blood Phase is strong and injures the blood vessels, the main symptom is eruption of a rash or some form of bleeding. The rash consists mostly of dark or purple macules and papules. The bleeding may be hematemesis, hematochezia, hematuria, epistaxis or hematoma in a muscle. The tongue is typically crimson.

If Heat in the Blood Phase is strong and consumes Yin-fluids, the main syndromes reveal fever with flushed face, dry mouth and tongue, tinnitus with deafness, hotness in the five centers and a depletive and rapid pulse.

Section 6 Diagnosis by Sanjiao

Diagnosis by the sanjiao was the conception of Wu Jutong of Qing dynasty. He extended the material concerning the sanjiao in the *Internal Classic* and categorized the symptoms of exogenous warm illnesses into those of the upper-jiao, middle-jiao and lower-jiao. The principal goal of this categorization is to elucidate the development and progression of exogenous febrile illnesses and to provide a method for their differential diagnosis. In particular, it is very useful for understanding the status of the struggle between genuine Qi and evil Qi. Among the febrile illnesses it is most efficacious for analyzing those caused by Dampness and Heat.

Diagnosis by the sanjiao complements diagnosis by the Four Phases for the warm illnesses.

I Upper-Jiao Illness

When an illness is in the upper-jiao it is usually in its early stages. The symptoms are primarily those of the head and face, the skin, the chest cavity and other parts of the exterior. They mostly reflect abnormal changes in the functional activities of two *zang* organs, the lung and the pericardium, and their meridians.

Exogenous Heat enters by means of the nose, which links to the lung. Defensive Qi guards the lung and the skin. When an upper-jiao illness begins it is manifested in the exterior by blockage of defensive Qi and in the interior by failure of lung-Qi to act.

From this initial stage there are three possible paths of progression. One path is for the pathogenic evil to transmit to the interior and transform into Heat. This can lead to two patterns of symptoms. One pattern includes fever, restlessness and irritability; these are symptoms of Heat lodging in the lung. The another pattern includes inflamed swelling in the head and face or throat, and faint red rashes in the skin; these are symptoms of Heat poison in the upper body. Another path is for the Heat evil to travel through the meridians and transmit in retrograde fashion to the pericardium. This leads to symptoms of Heat in the Nutritive Phase. The third path is transmission to the middle-jiao.

II Middle-Jiao Illness

Here, the Heat pathogenic evil is in the middle-jiao, and the symptoms are those of illnesses in the spleen and the stomach. The symptoms are located in the epigastrium and the peri-umbilical abdomen, and reflect involvement of the spleen, the stomach, the large intestine and their meridians.

Illnesses in the middle-jiao are due to transmission from the upper-jiao or by extension from the lower-jiao. Middle-jiao symptoms often appear in the early stage of disease, but may also appear in the middle or even late stages.

Clinically, in addition to strong Heat in the Yangming Meridian or Qi Phase and Heat gelling in the *fu* organs of Yangming, the category of middle-jiao illnesses includes certain illnesses due to Dampness-Heat steaming the spleen and the stomach or the liver and the gallbladder. The typical pattern of symptoms is as follows: fever that does not break, sweating that does not relieve fever, chest tightness and stomach blockage, much nausea, heaviness in the body, a yellow and greasy tongue coating and a soft pulse. Where Dampness and Heat steam the liver and the gallbladder there may be jaundice as well.

III Lower-Jiao Illness

Illness in the lower-jiao principally reflects abnormalities in the liver, the kidney and their meridians. It may result from direct invasion by exogenous pathogenic evil, chronic insufficiency of liver and kidney Yin-fluids, or direct transmission from the upper-jiao. Lower-jiao syndromes appear mostly in the late stages of the illness, but may appear in the middle or even early stages.

Lower-jiao illnesses are mostly ones of deficiency. Common types of syndromes include genuine Yin on the verge of total collapse, strong Fire due to Yin deficiency, and Wind stirring due to Yin deficiency.

In the late stages of exogenous Warm illnesses, following the struggle between genuine Qi and evil Qi the Yin-fluids may be too injured to assist in the elimination of the pathogenic evil. The residual evil resides in the Nutritive or Blood Phases and give rise to such symptoms as night fever which subsides by morning, absence of sweating when the fever breaks, mildly decreased appetite, emaciation, a red tongue with little coating and a deep, threadlike, intermittent but rapid pulse. These symptoms indicate that genuine Qi is deficient and evil Qi persists.

Guidance for Study

I Aims of Study

This chapter describes differential diagnosis in CM. It summarizes the six approaches to diagnosis – by the Eight Fundamentals, by Qi and Blood, by Visceral Organs, by the Six Meridians, by Four Phases, and by Sanjiao.

II Objectives of Study

After completing this chapter the learners will:

1. Be familiar with diagnosis by means of the Eight Fundamentals;
2. Be familiar with diagnosis according to the state of Qi and blood and their inter-relationship;
3. Be familiar with diagnosis according to pathological changes of the viscera and their interrelationship;
4. Be familiar with the principles of diagnosis of febrile illnesses in accordance with the six Meridians;
5. Be familiar with the principles of diagnosis and analysis of the warm illnesses by the Four Phases – Defensive, Qi, Nutritive and Blood;
6. Be familiar with the principles of diagnosis and analysis of the warm illnesses by the Sanjiao.

III Exercises for Review

1. Briefly describe the perspective, characteristics and scope of application for each of the six types of the differential diagnosis.
2. Describe the main syndromes and relevant symptoms in light of the Eight Fundamentals.

3. What are the characteristics of the exterior and interior syndromes? Compare them.
4. What are the main syndromes and relevant symptoms of the simultaneous occurrence of Cold and Heat?
5. Explain the interrelationship between the syndromes of insufficiency of the kidney-Yang, of heart-Yang and of spleen-Yang.
6. What are the symptoms of syndromes of the sinking of Qi of the Middle-Jiao? Of insufficiency of spleen-Qi? Compare them in details.
7. What are the characteristics of the syndrome of stagnation of liver-Qi?
8. Describe the pathogenesis of flaming-up of liver-Fire and stirring of liver-Wind. Describe their respective clinical manifestations.
9. What are the characteristics of Dampness-Heat in the large intestine?
10. Describe the clinical manifestations of disharmony between the spleen and the liver.
11. Explain the phenomena of “genuine Heat, false Cold” and “genuine Cold, false Heat.”
12. Give some examples that could illustrate how the theory of the Five Elements helps to explain the relationship between the illnesses of visceral organs.

Chapter 10

Therapeutics

Section 1 Principles of Therapeutics

The sure basis for treatment is a firm diagnosis established by means of the four diagnostic methods, symptom analysis and differential diagnosis. Without a firm diagnosis the optimal results from treatment is not possible.

The principles and techniques of diagnostics, symptom analysis and differential analysis have been described in previous chapters. This chapter describes the principles and common methods of therapeutics in CM.

I Early Treatment to Prevent Progression of Illness

There is a passage in the *Internal Classic* that compares the treatment of an illness to the governance of a nation. The key to governance of a nation lies in effective laws and institutions, and these laws and institutions are more effective if put in place before the occurrence of any disturbance than after. Similarly, therapeutics should emphasize prevention prior to the development of an illness (Volume 1, Part II, Chapter 11). This is not always possible; but prevention is still applicable when illness has begun. In this context, prevention includes three concepts: when illness has begun prevent complications; secure unaffected regions to prevent progression or transmission of illness; and prevent complications during convalescence.

1 When Ill Prevent Complications

Though the ideal is to prevent illness from developing at all, it is not possible for every person in every situation. However, it is of practical significance to maintain an optimistic outlook as well as to diagnose and treat early, in order to prevent complications.

Illnesses manifest traceable symptoms of development and progression. Making an early diagnosis requires the physician to observe the patient carefully and search thoroughly in order to formulate a firm diagnosis. For example, an exogenous illness generally proceeds from the exterior to the interior and from the superficial to the deep. Hence, when the illness is still in the exterior the physician must seize upon the cold-intolerance, fever, body aches and other characteristic symptoms and promptly secure the exterior, so that the pathogenic evil can be dissipated from the exterior and prevented from going deeper. In the case of Wind-invasion (stroke), before the appearance of sudden syncope, wry mouth, hemiplegia and other typical symptoms, the physician must seize upon the early symptoms of dizziness, faintness and numbness of the limbs and in optimistic anticipation apply the therapeutic principle of calming the liver and extinguishing Wind. By applying this principle the physician can often prevent the illness from progressing into the meridians and viscera.

2 Secure Regions Not Affected by Illness

In accordance with the Theory of the Five Elements, because of the relationships of generation and restraint, illnesses in a visceral organ will often transmit to another visceral organ. For example, the liver belongs to the Wood Element and the spleen belongs to the Earth Element. When movement of liver-Qi is impeded the spleen and the stomach can become injured. In the early stages of impedance of liver-Qi, in addition to removing the blockage, a skilled physician will often apply herbal medicines that strengthen the spleen and the stomach to prevent their injury or insufficiency, thereby closing off the path of transmission for the liver illness. In the treatment of Heat illnesses, it is often feasible to complement sweet-cold herbs that nourish Yin with salty-cold herbs that augment Yin in order to prevent Heat from further injuring kidney-Yin even after it has already injured stomach-Yin. In the treatment of an exogenous illness, in order to prevent the illness from transmitting from the exterior to the interior it is possible by applying acupuncture to acupoints along the Foot-Yangming Meridian to facilitate the movement of Qi and blood. Doing so may prevent the exogenous evil in Taiyang from transmitting to the interior. These are examples of “securing regions not yet affected by illness.”

3 During Convalescence Prevent Complications

During convalescence, genuine Qi may not have recovered fully. Sometimes the treatment may not be sufficiently thorough in removing the pathogenic evils, allowing it to submerge in the body. If this is neglected or improperly managed, there may be recrudescence of the illness. The *Treatise on Cold-Attack* points out clearly that during convalescence from an exogenous illness the person must not

overindulge in sexual activity in order to avoid reappearance of such symptoms as weakness, fever, dyspnea, nausea or vomiting, which indicates re-injury of Qi and blood. In general, after symptoms have subsided the patient should continue to take medicines for a period of time, depending on the vigor or weakness of the constitution and the amount of residual pathogenic evil.

Sometimes, when first recovering from a Heat illness the patient may show subsidence of fever and coldness in the body. At this stage there often is residual Heat. Using a warming herbal formula or a restorative at this time may re-activate the residual Heat, much like the rekindling of fire from the ashes.

II In Treatment Attack the Root of Illness

In attacking the root the physician seeks to identify the “root,” that is, the basic nature and cause of the illness and its principal abnormalities, and to devise appropriate treatment aimed at the root. This is one of the most basic of CM therapeutics. In contrast, the “appearance” is secondary. It is the response to or the result of the root.

In general, the root of an illness mostly refers to its cause, the activities of Yin–Yang and the mechanism of the illness. In complex illnesses, the root also points to a pre-existing illness or the primary illness before complications set in. The appearance refers to the symptoms, which may be urgent or not and temporary or long lasting. In complex illnesses, the appearance also refers to the secondary illness complicating a pre-existing disease or the secondary changes flowing from the primary illness. In illnesses in which the exterior and the interior are simultaneously affected CM often regards the exterior effects as appearance and the interior effects as root.

Since illnesses evolve continually, the root and the appearance are not fixed throughout an illness. Occasionally, they may even reverse their roles.

The concepts of root and appearance are quite broad. When applying the principle “in treatment attack the root” the physician must pay attention to the following two important aspects.

1 Treating Root and Treating Appearance

i When Urgent Treat the Appearance

When an acute illness develops, there may be certain symptoms that are urgent or life threatening. In such a circumstance it is appropriate to treat the urgent appearance first.

For example, when a patient is bleeding profusely the first goal must be to stop the bleeding, whatever the cause of the bleeding may be. Only when the bleeding has been substantially controlled and the vital signs stabilized should the physician

take time to ascertain the cause of the bleeding and devise treatment aimed at the cause. In some patients with abdominal distention and severe constipation or edema with oliguria, it is necessary first to promote defecation or diuresis. If the urgent symptom of constipation or oliguria is not taken care of, there will not be a path for the pathogenic evil to leave the body and any treatment of the root cannot achieve results effectively.

In certain chronic or less urgent illnesses, there may be residual illness. Often genuine Qi is deficient so that endogenous pathogenic evils cannot be repelled. In such an illness it is appropriate first to eliminate the exogenous evil to prevent further damage to genuine Qi. Also, in the early stages of an exogenous illness it is appropriate to exploit the fact that the exogenous evil may not have consolidated its position. If the exogenous evil is attacked vigorously at this stage, often the illness may be cured with half the effort. In the circumstances described paying attention to the chronic condition while ignoring the expansion of exogenous evil effects is not the best approach.

In the approach of attacking the appearance when urgent the treatment goal includes paying attention to the relationship of the root and the appearance of the illness and especially placing the patient's life at the top of priorities. Throughout treatment the physician aims to minimize the risk to the patient's life caused by the illness.

ii When Not Urgent Treat the Root

This approach is applicable in most illnesses and during convalescence from an urgent illness. The goal is to eradicate the cause and pathological implications of the illness thoroughly. For example, a person with a chronically deficient constitution is highly susceptible to exogenous pathogenic agents. When such a person falls ill with an urgent exogenously caused illness it is appropriate to treat the exogenous illness first. During convalescence from this exogenous illness it is then appropriate to treat the underlying weakened constitution methodically.

In other circumstances, such as relapse of the original illness or further progression of an illness, the physician must also give treatment of the original illness an important place, so that the entire illness is treated systematically.

iii Simultaneous Treatment of Root and Appearance

When the root and the appearance are equally weighty or when the root and the appearance are inextricably linked, then the appropriate and most effective approach is to treat both simultaneously.

For example, a patient presents with fever, hard abdominal distention with pain, dry constipation, a dry mouth and a dry tongue with yellow coating. This syndrome indicates that the illness is one of injury to Yin-fluids permitting accumulation and

gelling of Heat in the interior. In this case, the deficiency of Yin-fluids is the root and the Heat effects in the interior are the appearance. Since the two are equally serious, the approach to use must be to induce defecation and nourish Yin simultaneously. Only by doing so will the physician eliminate the Heat evil from the body and avoid further injury to Yin-fluids by catharsis.

There are certain exogenously caused illnesses that progress slowly but the pathogenic evils persists because genuine Qi is too weak to dispel the evils. In such illnesses it is appropriate to augment Qi (treating the root), eliminate the symptoms and secure the exterior (treating the appearance) at the same time. Doing so has the added benefit of eliminating the exogenous evil more rapidly.

The simultaneous treatment of root and appearance does not mean lacking priority or regarding both as equally important. Sometimes the emphasis is on eradicating the root without neglecting the appearance, and sometimes it is on resolving the appearance without neglecting the root. The relative emphasis is determined by the actual circumstances of the illness and the relative importance or severity of the abnormalities. Thus the application of the principle is flexible and adaptable.

2 Standard Treatment and Contrary Treatment

In the progression of an illness, its nature and manifestations are consonant under ordinary circumstances. But sometimes, when the illness is complex, the nature and manifestations may become dissonant. In such cases the syndrome may include such false symptoms of Heat along with the genuine symptoms of Cold and (pathogenic evil) strength in deficiency. In the process of deciding the approach to the treatment of any illness, it is critically important to go beyond the appearance of the illness and grasp its nature, and aim treatment at this nature. Standard treatment and contrary treatment are two principles designed specifically for these two situations.

i Standard Treatment

Standard treatment is the approach of applying herbal medicines of an opposite nature to that of the illness. There are several varieties.

If Cold Warm It This is the principle of treating an illness of cold nature by using herbs that are warming. For example, a patient may develop endogenous Cold from an improper diet. This causes impairment of the digestive functions of the spleen and the stomach and produces such symptoms as persistent abdominal pain, watery diarrhea and cold body and limbs. It is appropriate to treat such an illness with herbs that warm the spleen and promote its transportation function. Another patient may develop an illness of exogenous Wind-Cold, with such symptoms as strong cold-intolerance, mild fever, headache and a floating and tight pulse. It is appropriate to treat this illness with acrid and warming herbs that relieve the exterior.

If Hot Cool It This principle applies cooling herbs to illnesses of a hot nature. For example, if Dampness and Heat evils enter the large intestine they can induce diarrhea with feces that contain pus and blood, tenesmus, fever with a dry mouth, a red tongue with a yellow coating and a rapid pulse. Such an illness should be treated with drugs that are bitter and cold to dry Dampness, clear Heat and cool blood. In an illness caused by exogenous Wind-Cold there may be mild cold-aversion, high fever, headache, a red tongue and a rapid pulse. Such an illness may be treated with acrid and cool herbs that relieve the exterior.

If Deficient Strengthen It This principle applies herbs that tonify or restore to treat an illness of deficiency. For example, in an illness of Qi deficiency, manifested by fatigue and weakness, soft and weak speech, shortness of breath and a soft and forceless threadlike pulse, it is appropriate to apply herbs that augment Qi. In an illness of blood insufficiency, manifested by a pallid and lusterless complexion, dizziness, blurred vision, a pale tongue and a threadlike pulse, it is appropriate to apply herbs that generate blood.

By the same principle, treat an illness of Yin deficiency by strengthening Yin, an illness of Yang deficiency by strengthening Yang, an illness of deficiency of both Yin and Yang by strengthening both Yin and Yang, and similarly for other deficiency illnesses.

This principle may be applied in conjunction with other principles. For example, in an illness of endogenous Heat in Yin deficiency the approach of cooling Heat while strengthening Yin combines this principle with the principle “if hot cool it.” In an illness of endogenous Cold due to Yang deficiency the approach of warming Yang and dispelling Cold combines this principle with the principle “if cold warm it.”

If Strong Purge It This approach uses methods of eliminating pathogenic evil to treat illnesses in which there is residual pathogenic evil. There are many techniques for eliminating pathogenic evil from the body, including the following: cooling Heat, dispelling Cold, dissipating Phlegm, relieving the exterior, mobilizing blood, catharsis, emesis, drying Dampness, promoting diuresis and others.

ii Contrary Treatment

As contrasted with standard treatment, contrary treatment is the use of herbs of a nature seemingly similar to the symptoms the patient manifests. The word “seemingly” indicates that the nature of the herbs or herbal formula used in this approach is indeed the opposite of the nature of the underlying disease, so that the apparent similarity is with false symptoms. Thus, in the final analysis contrary treatment does not deviate from the principle “in treatment attack the root.”

Contrary treatment is commonly used in illnesses that are quite complex or severe. Sometimes it is used in critical illnesses when death may be imminent. There are four patterns of contrary treatment.

Treating Apparent Heat with Herbs of Hot Nature This circumstance is not uncommon. In certain illnesses endogenous Cold complicates a state of deficiency. During certain stages there may be strong Yin-Cold in the interior, which repels Yang to the exterior. The illness then becomes one of genuine Cold and false Heat (see Volume 1, Part II, Chapter 9, [Section 1](#), [Subsection II](#), [Sub-subsection 3](#)). For example, in certain illnesses in the Shaoyin Meridian (Volume 1, Part II, Chapter 9, Section 4, Subsection V) when the illness is critical there may be a syndrome of deficiency-Cold such as clear diarrhea, cold limbs and an indistinct pulse that seems to be on the verge of collapse. At the same time symptoms of hotness may suddenly appear, such as absence of cold-intolerance, feverishness with restlessness and superficial redness on parts of the face. These symptoms of hotness are false symptoms, being due to extreme deficiency of Yang in the presence of very strong Yin, so that the remnant Yang is repelled to the exterior. At this stage, the physician must absolutely avoid eliminating this false appearance of Heat, but must aim treatment at the urgent elimination of the genuine Cold. Only in this way can the physician rescue the remaining Yang-Qi from complete collapse. This is an example of treating apparent Heat with herbs of a hot nature.

Treating Apparent Cold with Herbs of Cold Nature This is the reverse of the circumstances of the preceding section. This principle is designed for treating illnesses in which strong Yang in the interior repels Yin to the exterior, so that there is genuine Heat and false Cold. For example, a patient has high fever, restlessness, thirst with preference for cold drinks, and dark oliguria; at the same time, there appear such symptoms as cold limbs and a deep pulse. In this case, the high fever is a genuine symptom whereas the coldness of the limbs is a false symptom. The appropriate treatment is to apply cold herbs that subdue Heat; only by doing this can the coldness in the limbs be relieved.

Treating Apparent Obstruction with Astringent Herbs In this approach the physician uses restorative herbs to treat an illness with apparent symptoms of blockage. It is suitable in illnesses of genuine deficiency and false strength.

In general, for illnesses with such symptoms as constipation, tightness in the chest or abdominal distention the appropriate approach is to relieve the blockage. On the other hand, in some circumstances the underlying cause of such blockage may be deficiency, because of which there is not sufficient motive force to move Qi or blood, to raise or lower, or to transport and distribute. If treatment is aimed only at removing the blockage, not only will it fail to remove the cause but it may also inflict further damage to genuine Qi. As a result, the blockage cannot be relieved. A more appropriate approach is principally to apply a restorative aimed at the underlying deficiency.

For example, in an elderly person, because of chronic insufficiency of blood and fluids Qi becomes deficient and the intestinal tract becomes dry and unable to propel chyme downward. This results in constipation. Treatment should therefore aim primarily at restoring essence, blood and fluids. Such constipation can be fundamentally resolved only by applying such an approach.

Another example is severe deficiency Cold in the spleen and the stomach leading to weakness of central Yang, hence accumulation and gelling of Yin-Cold and impedance of Qi movement. In this situation the symptoms of cold pain in the chest and abdomen, vomiting and failure of Qi to descend are joined by such symptoms as loose feces, weakness and a deep, feeble and threadlike pulse. When treating such a patient the physician must grasp the key of deficiency Cold and aim to dissipate Yin-Cold and unblock Qi in order to achieve the goal of restoration and unblocking.

Treating Free Flow by Facilitation This is the reverse of treating apparent obstruction with astringent medicines. In some illnesses a strong pathogenic evil accumulates and gels, leading to intractable diarrhea. It is especially important in such cases to recognize the real cause of the accumulation and gelling of the pathogenic evils and to treat these illnesses by catharsis. This is treating diarrhea with catharsis. For example, a common clinical condition is dysentery. Though the prominent symptom is persistent diarrhea with blood and pus the underlying cause is Dampness and Heat accumulating in the intestines so that the movement of Qi and blood is impeded and static blood becomes putrefied into pus. In devising treatment the physician must look beyond the free flowing of bloody and purulent diarrhea and recognize the real nature of exogenous Heat accumulating in the interior. Here, the physician must not apply astringent medicines to stop the diarrhea but must instead use the approach of cooling and purging Heat, regulating Qi, removing blockage, promoting blood circulation and removing static blood to open the intestines. Only then can the physician avoid trapping evil Qi internally and obtain a result opposite of what is desired. In the case of blood stasis in the interior leading to blood extravasating from its proper channels and producing such bleeding as metrorrhagia, treatment must also aim principally at promoting blood circulation and removing blood stasis in order to stop the bleeding. This is treating unrestrained blood flow by promoting blood flow. These are typical examples of treating free flow by facilitation.

iii Using Corrigent in Prescription

This is also known as “using contrary treatment to complement standard treatment.” In this approach, when prescribing for standard treatment the physician adds one or two herbs that are of opposite nature to the majority of herbs in the prescription. For example, one or two cooling herbs may be added to a prescription containing mainly warming herbs, or one or two warming herbs may be added to a prescription containing mainly cooling herbs. Alternately, a warming herb is allowed to cool before administering whereas a cooling herb may be administered while hot.

The goal of complementary treatment is to avoid the possible rejection of the medicines by the body because of drastic opposition between the nature of the herb and the nature of the illness. This technique enhances the drug’s mediating ability and improves the body’s acceptance, thereby avoiding aggravating the illness by excessive stimulation. This is one of the important experiences of success of CM.

3 Supplemental Principles to “in Treatment Attacking the Root”

The principle of attacking the root in treatment is one of the central principles in CM therapeutics. There are several supplemental principles surrounding it.

i Support Genuine, Expel Evil

From the perspective of the relationship between the genuine and the evil, the development, progression and resolution of an illness is the course of the struggle between genuine Qi and evil Qi. The relative rise and fall of genuine Qi and evil Qi determine the worsening or bettering of the patient. From the point of view of attacking the root, it is also important to ascertain whether the illness is a deficiency or strength syndrome and its degree of urgency. Furthermore, it is important to ascertain promptly, according to the clinical circumstances of the patient and the illness, whether to support genuine Qi or to expel evil Qi.

Theoretically there are three approaches: purely support genuine Qi; purely expel evil Qi; and both support genuine Qi and expel evil Qi. Clinically, the situation is often more complex. When genuine Qi and evil Qi are locked in battle it may not be possible to separate the purely deficient state from the purely strength state. To decide which approach to use in such a situation the physician must be flexible, with emphasis on the relative urgency of the root and the appearance. Often, at one stage it is necessary to emphasize supporting genuine Qi over expelling evil Qi in order to avoid further damage to genuine Qi by prematurely attempting to expel evil Qi. At another stage it may be necessary to emphasize the expulsion of evil Qi, in order to avoid supporting evil Qi along with supporting genuine Qi, and to wait until most of the evil Qi is gone before applying a restorative.

Occasionally the situation may be one where either support or expulsion presents problems. The only good option may be to do both at the same time in order to achieve the desired results of supporting genuine Qi without promoting the persistence of evil Qi and expelling evil Qi without further injury to genuine Qi. Even in such a situation, however, it may be appropriate to apply one more vigorously than the other. For example, in an exogenous illness contracted during a state of deficiency, if the symptoms of evil strength are stronger than the symptoms of deficiency then it is proper to emphasize acrid herbs that relieve the exterior. If the deficiency is more pronounced while the symptoms of pathogenic evils are not urgent then it is proper to emphasize herbs that restore.

ii Regulate Yin–Yang

From the perspective of the theory of Yin–Yang an illness may be regarded as a disturbance in the dynamic equilibrium of Yin–Yang, giving rise to situations of Yin or Yang excess or of Yin or Yang deficiency (see Volume 1, Part I, Chapter 6, [Section 2, Subsection II](#)). It is important to grasp the nature of the disturbance and,

starting from the relationship of mutual dependence and support, mutual opposition and restraint as well as inter-transformation of Yin and Yang, to augment the one that is deficient and restrain the one that is excessive.

An excess of Yin can impair Yang, and an excess of Yang can impair Yin. For example, in an illness of Heat complicating Yin deficiency it is important to invigorate Yin in order to restrain Yang. In an illness of Cold complicating Yang deficiency it is important to invigorate Yang in order to restrain Yin. Conversely, in an illness of interior Cold due to excess Yin it is important to subdue Yin and support Yang by applying warming herbs. In an illness of interior Heat due to excess Yang it is important to subdue Yang and support Yin by purging Heat.

Sometimes CM uses the approach of seeking Yin in Yang, seeking Yang in Yin, or treating Yin and Yang simultaneously in order to enhance the effectiveness of restoratives.

iii Regulate Qi and Blood

Qi and blood are the most fundamental of the substances that constitute the human body. They are also the substances that are basic to the functional activities of the visceral organs, the meridians and the associated organic systems. Qi and blood influence each other. Qi is Yang; it controls blood, mobilizes blood and can generate blood. Blood is Yin; it provides the material vehicle for the movement of Qi.

The clinical aspects of Qi and blood are discussed in detail elsewhere in this book.

iv Treat by Five Elements

In CM therapeutics, when weighing the treatment approach to apply to illnesses of the visceral organs the physician must pay close attention to the relationship between these organs in addition to regulating Qi-blood and Yin–Yang and considering root-appearance and the urgency of the illness. Only by doing this can the visceral functions be restored to normality and the regulation of Yin–Yang and Qi-blood have real clinical significance. The theoretical basis for regulating and harmonizing the *zang-fu* viscera is the theory of the Five Elements (see Volume 1, Part I, Chapter 1, [Section 2](#), [Sub-section III](#)).

In Deficiency Illnesses Enrich Mother This is based on the theory that illness in a visceral organ can affect that organ's son whereas a vigorous visceral organ can nurture its son. Hence, when an organ becomes insufficient it is rational to strengthen its mother, which in turn can nurture it more effectively. However, not all mother–son relationship can be so exploited. The main patterns are the following four.

Enrich Water to Nourish Wood Insufficiency of kidney-Yin can lead to insufficiency of liver-Yin, which in turn permits liver-Yang to rise abnormally. If treatment aims only at strengthening the liver it cannot resolve the underlying problem. It must

reach its goal of strengthening the liver and restoring the balance of Yin–Yang in the liver by strengthening kidney–Water.

Enrich Earth to Generate Metal Lung–Qi has its source in the spleen and the stomach. Insufficiency of the spleen and the stomach often leads to failure to nourish and generate lung–Qi. Clinically, CM often treats deficiency of lung–Qi by strengthening the spleen and the stomach, thereby augmenting its source.

Augment Metal and Water Simultaneously In the distribution of fluids kidney–Yin relies upon the lung’s ability to distribute fluids. Augmenting lung–Yin can help to nourish kidney–Yin. At the same time, the kidney has the ability to receive Qi and the lung’s essence and Qi require nourishment by kidney–Yin. Thus, clinically it is common to use the approach of strengthening the lung and the kidney simultaneously.

Augment Fire to Generate Earth According to the theory of the Five Elements, Fire belongs to the heart. However, the whole body’s Yang–Qi derives its nourishment principally from the Fire of the kidney’s Vital Gate (see Volume 1, Part I, Chapter 3, [Section 2](#), Subsection V, Appendix). Clinically, one often sees deficiency of spleen–Yang induced by deficiency of kidney–Yang. In such an illness effective treatment requires first augmenting kidney–Yang in order to strengthen both the spleen and the kidney.

In Strength Illnesses Purge Son This approach is mainly applied in strength illnesses in which a illness of the son organ affects its mother organ or the son steals the mother’s Qi. By purging the strong disease evil from the son the mother organ can be made secure. “Strength” here refers to pathogenic evil strength in the son organ. The three main patterns are as follows.

For Hyperactivity of Liver, Purge Heart–Fire Clinically, strong liver–Fire is often induced by blazing Fire in the heart, producing the clinical condition of strong Fire in both the heart and the liver. If treatment is limited to cooling liver–Fire alone it is often ineffective. It is better to purge heart–Fire in order to assist in cooling liver–Fire.

In Hyperactivity of Kidney, Purge the Liver When liver–Fire blazes it can induce Fire in the kidney, which moves wildly and lead to spermatorrhea and other symptoms. Limiting treatment to purging kidney–Fire is often ineffective and risks injuring genuine Qi. It is better to purge liver–Fire in order to achieve the goal of purging kidney–Fire and conserving sperm.

For Heart–Fire, Purge the Stomach When exogenous Heat enters the spleen and the stomach, it may burn the pericardium and give rise to agitation, mouth and tongue ulcers and other symptoms. Purging Heat–Fire from the stomach can help to remove Fire from the heart and the pericardium, thereby calming the heart and the mind.

Additional Approaches By exploiting the relationship of restraint between the Five Elements it is possible to suppress a hyperactive organ in order to help its restrained organ to recover. This is most appropriate in situations where the pathological changes result from excessive restraint. Sometimes it is necessary to suppress a hyperactive organ in order to help the organ that normally restrains it. This restores the normal relationship between the Five Elements (see Volume 1, Part I, Chapter 1, [Section 2](#), [Subsection III](#), Sub-subsections 2iii and 2iv).

Suppress Wood to Support Earth For example, in illnesses wherein hyperactive liver suppresses (over-restrains) the spleen and the stomach the latter organs become insufficient. The key to effective treatment is not to emphasize strengthening the spleen but suppressing the hyperactive liver. Doing so eliminates the root.

Support Earth to Control Water The spleen belongs to the Earth Element and the kidney to the Water Element. A commonly seen illness is that of an insufficient spleen failing to transport and water-Dampness accumulating, or deficient kidney-Yang failing to warm the spleen, so that water accumulates and gives rise to edema. In clinical practice this often manifests as water-Dampness counter-restraining the spleen (Earth Element). Hence, the application of “support Earth to control Water” generally emphasizes warming the kidney complemented by strengthening the spleen.

Purge South to Support North (Purge Fire to augment Water). Kidney-Yin and heart-Fire form an opposing dyad (e.g. North and South, respectively) that is normally in balance. If kidney-Yin is deficient, heart-Fire can readily blaze; in turn, blazing heart-Fire can readily consume kidney-Water. This creates a situation wherein Water is unable to restrain Fire; that is, the heart and the kidney become disharmonious. In such a situation the therapeutic approach is often to use purgation of heart-Fire as the main treatment, assisted by augmentation of kidney-Water. Clinically, such conditions as restlessness, insomnia and spermatorrhea are often treated by this method.

III Treatment in Accordance with Person, Local and Seasonal Conditions

In the process of treating an illness, it is important for the physician to adjust appropriately to the season, the weather, geographic locale and the characteristics of the patient's body, such as its constitution, gender and age.

From the holistic point of view, the body exists in nature and is therefore subject to influence by the many elements of nature. The seasonal and the locale must influence the development, progression and resolution of illness. Moreover, differences in the body's constitution generate differences in its equilibrium of Yin–Yang and Qi and blood. The same illness will manifest and develop differently at different seasons and times, in different locales and with different bodily characteristics.

Hence, a concrete illness requires concrete analysis, with emphasis on the unique circumstances when formulating treatment.

1 Adjustment to Seasonal Conditions and Timing

The treatment approach and choice of treatment and medications for any illness must take into account the characteristics of the season and the weather, as well as the timing.

i Adjustment to Season and Weather

In general, in spring and summer the weather is warm or hot and Yang-Qi is ascendant. The skin and the superficies are accordingly in a relaxed state, and the pores are loose and open. If exogenous Wind or Cold attacks a patient, the normal treatment is to release the exterior. But in spring and summer it is important not to overuse exterior-releasing herbs that are acrid and warm, since doing so can lead to excessive dissipation and damage to Yin-Qi. In autumn and winter, as the weather changes from cool to cold, Yin is ascendant and Yang becomes weaker. The skin and the superficies accordingly tighten up and the pores close, so that the body's Yang-Qi submerges to the interior. In such a circumstance, unless the patient suffers an illness with very high fever, it is proper to avoid herbs that are of cold or cool nature as these may injure Yang. CM has the guiding principles of “when applying cold distance from cold” and “when applying heat distance from heat.”

Not adjusting to the season and weather can lead to systemic complications, since the season and weather affect the practical choice of therapeutic approach and herbs. For example, illnesses of Summer Heat are strongly seasonal and are often joined with Dampness. Thus, when treating illnesses in summer it is important to pay attention to cooling Summer Heat and dissipating Dampness. In autumn the weather tends to be very dry, so most exogenous illnesses include Dryness. When prescribing drugs it is important to avoid including too much of fragrant, warming and drying herbs and to favor acrid, cooling and moistening herbs. When prescribing herbs to relieve the exterior (see [Section 2, Subsection I](#), below) during spring or summer, in general avoid herbs with drastic exterior-releasing action such as mahuang (*Ephedra*) and favor those with mild action such as xiangru (*Elsholtzia splendens*) or fangfeng (*Saposhnikovia*).

ii Adjustment to Diurnal Cycle

From the perspective of the harmony between heaven and humans the movement of the body's Qi-blood and Yin–Yang have regular rhythms, and there is a definite relationship between the abnormal changes of illness and the cycle of day-night.

When treating an illness the physician should attempt to choose the best hour to administer the drugs. Thus, on the basis of empirical observations the ancient physicians formulated a number of maxims, for example: “warm kidney-Yang in the morning and augment spleen-Qi in the evening”; “nourish kidney-Yin in the morning and strengthen spleen-Qi at noon”; and, “strengthen kidney-Qi in the morning and nourish kidney-Yin in the evening.”

Modern medical studies have confirmed the importance of this adjustment. The same medicine taken at different hours may have different effects.

Adjusting treatment to the diurnal changes of the body’s Yin–Yang sometimes has even greater clinical significance than adjusting to the season and weather.

2 *Adjustment to Locale*

China has a vast territory, encompassing a large variety of geographical and geological environments. As the local environments vary so do the pathogenic agents and circumstances, so that each locale has its characteristic pattern of common illnesses. The same illness occurring in different environments requires different treatment because of differences in the climate, the body’s responses to the environment and the patient’s personal habits. For example, in the northwestern region of China the climate is cold. Most illnesses are due to Cold in the exterior and Heat in the interior, so that treatment should emphasize dispelling Cold from the exterior and cooling Heat in the interior. In the southeast region the climate is warm. Yang-Qi leaks to the exterior and endogenous Cold can develop readily, so that often treatment should emphasize astringing Yang-Qi and warming the interior.

Moreover, the variation of the geographical conditions also requires using medicines differently. For example, for exogenous Wind-Cold illnesses, in the northwest, where the climate is very cold and the people habitually eat acrid and spicy foods, include in the drug larger amounts of herbs of acrid-hot nature and favor those with drastic exterior-releasing action, such as mahuang or guizhi (*Cinnamomum cassia*). In the southeast, on the other hand, the people do not tolerate acrid and spicy foods so well; hence, include in the prescription smaller amounts and favor herbs with milder action, such as jingjie (*Schizonepeta tenuifolia*) or fangfeng.

3 *Adjustment to Person*

This means that when considering which herbs to use in treatment it is important for the physician to consider not only the characteristics of the illness but also the patient’s characteristics, such as age, gender, underlying constitution and lifestyle.

Such personal factors must be taken into account in conjunction with the hour and locale factors. However, comparatively the personal factors are more salient

than the hour and locale factors. This is because in the causation and progression of illness the hour and local factors must act through the personal factors, so that the complex pathological effects reflect the peculiarities of the person. The value of CM lies precisely in its recognition of the commonality of the many manifestations of any one illness while emphasizing the uniqueness of each patient.

Personal factors are analyzed generally from the two perspectives of prenatal endowment and postnatal acquisition.

i Age

In CM consideration of age is not limited to the dosage of medicines but extends to the unique aspects of bodily constitution and physiology as related to differences in age.

For example, in elderly patients various physiological activities decline, so that their digestive and absorptive functions are not strong and their bodies are weak and less resilient. Therefore, when prescribing laxative herbs it is wise to use two-thirds of the standard doses. On the other hand, for restorative drugs it is often necessary to use higher than usual doses because of the reduced absorptive capacity.

In small children the visceral organs are still tender and immature. Illnesses tend to progress more rapidly, since the switch between Yin and Yang or between strength and deficiency can occur rapidly. When prescribing drugs use a lower dosage and for a shorter duration, and treat promptly without delay. When prescribing restorative herbs avoid large doses in order not to overshoot the goal and end up with the opposite effect.

ii Gender

The differences in physiology and personality between males and females are also a major factor in the contraction and progression of illness. Women have the unique physiologic activities of menstruation, vaginal discharge, pregnancy and delivery. These activities have a broad relationship with the liver, and women are at much greater risk for developing illnesses involving blockage of liver-Qi. Examples include emotional depression and labile emotions or hysteria, which affect mainly women. For the same reason medicines that facilitate Qi movement, dissolve static blood or regulate blood are more commonly prescribed for women. During pregnancy or menstruation, use certain herbs with caution, such as cathartics or those that mobilize blood flow. In addition, certain herbs are contraindicated during pregnancy, especially early pregnancy, because they are abortifacients or because they can injure the embryo or fetus.

iii Factors of Social Circumstances

Since humans live in society the social circumstances affects them constantly. Such effects may be expressed at both physiological and pathological levels. In a stable environment human life is regular and both the body and the mind can readily remain healthy; in the converse, illnesses can occur easily. In a time of peace, the people are secure, content, well fed and warm. The main illnesses are those of excessive changes or overindulgence in sexual activity. In wartime and during social upheavals, illnesses of physical exhaustion and illnesses of the spleen and the stomach due to irregular diet are common. Also, when people abruptly switch from one circumstance to a drastically different one the emotions often change. The effects of such emotional changes must not be neglected.

iv Bodily Constitution

Since patients differ in overall size, degree of thinness or fatness, robustness, and propensity to warmth or coldness, when choosing a treatment approach the physician must first determine the ampleness or deficiency of blood and the purity of Qi.

The ancient physicians categorized persons by constitution as follows: those of high Yin, those of low Yin, those of high Yang, those of low Yang, and those of balanced Yin–Yang. CM posits that these five different constitutions predispose to different responses to the same pathogenic evil and affect the course of the illness. Thus, a person of high Yang is at more risk for the generation of endogenous Heat or Fire, and a person of high Yin is at more risk for the generation of endogenous Cold. A stout person is more prone to illnesses of strength, and a weak person is more prone to illnesses of deficiency.

Differences in the body's constitution also affect the body's tolerance of medicines. A renowned CM physician has provided the following summary observation:

In a person with a pale complexion and Yang deficiency obesity is associated with increased Phlegm and Dampness. If such a person contracts exogenous Cold-Dampness the illness will not respond unless the physician prescribes herbal formula containing such herbs as ganjiang (*Zingiber officinale*), fuzi (*Aconitum carmichaeli*), renshen (*Panax ginseng*), or fuling (*Poria cocos*). If such a person contracts exogenous Dampness-Heat then the Dampness is likely to become viscid and difficult to eliminate. Effective treatment must work through Yang-Qi in order to eliminate Dampness. Excessive use of cooling herbs will congeal Dampness and trap Yang even more tightly.

In a person with a dark complexion and Yin deficiency thinness of the body is associated with a propensity to generate endogenous Fire, so that Dampness easily transforms into Heat and can damage the body fluids. The approach to treatment required is opposite of that for Yang deficiency.

Those who have a thick stomach, dark complexion or large bones, or are obese, are more resistant to poisons.

Those who are thin or have a thin stomach are less resistant to poisons.

It must be pointed out that adjustment to the person includes the patient's past illnesses. The reason is that these past illnesses often interact with the body's constitution and therefore affect the choice of prescriptions and herbs. For example, a patient with a tendency to bleed often has instability of Yin-blood. Since blood and sweat have the same source it is crucial not to overuse the method of diaphoresis (see below) in such a patient to avoid further damage to blood. Similarly, in treating an illness of Cold-attack the physician must consider the patient's past illnesses as well, rather than limiting consideration to the relative rise and fall of Yin–Yang and selecting treatment simplistically.

Section 2 Common Therapeutic Methods

I Commonly-Used Eight Principle Methods

Traditional methods of treatment in CM fall into eight categories, which are together referred to as the “Eight (Therapeutic) Methods.” They are diaphoresis, emesis, catharsis, mediation, warming, cooling, dissipation and restoration.

1 *Diaphoresis (Exterior-Release)*

As a method of treatment diaphoresis induces the pores in the skin and the superficies to open and to produce sweat. This promotes the dispersion of the exogenous pathogenic evil from the exterior of the body.

i Applications

Release of Exterior The exterior of the body can be cleared from pathogenic evil by means of sweating. Since illnesses of the exterior may be of Cold or of Heat nature, there are correspondingly two main types of diaphoresis. Acrid-warming diaphoresis uses exterior-relieving herbs that are acrid in flavor and warm in nature; it is suitable for treating Wind-Cold in the exterior. Acrid-cooling diaphoresis uses exterior-relieving herbs that are acrid in flavor but cool or cold in nature; it is suitable for treating Wind-Heat in the exterior.

Induction of Eruption In certain illnesses with associated rash, when the rash erupts the illness is normally on the way to recovery. Used at the appropriate moment diaphoresis can induce eruption of the rash and with it dispersion of the poison of the pathogenic evils. An example is measles, just before appearance of the rash or when the rash is not yet fully erupted. In such illnesses the acid and cool herbs in nature must be used while the acid and warm herbs should be avoided.

Dispelling Dampness In appropriate circumstances the method of diaphoresis has the capacity to disperse exogenous Wind and Dampness. Hence, it may be applicable in illnesses of exogenous Wind-Cold-Dampness and in rheumatism due to Wind-Dampness.

Reduction of Swelling In illnesses in which there is water retention and symptoms of the exterior diaphoresis may be effective in expelling the unwanted water and in facilitating lung function.

ii Comments, Cautions and Precautions

Sweat is a part of body fluids. Too much sweating may exhaust body fluids. Therefore, diaphoresis must never be used inappropriately. Great care must be taken especially in conditions of reduced Yin-fluid. These include the following: severe vomiting, severe diarrhea, open skin sores and massive blood loss. When applying diaphoresis, stop as soon as the disease evil has been dispersed. Excessive use of diaphoresis can easily damage Yin and wear down Yang.

Diaphoresis should be adjusted in accordance with different persons, local and seasonal conditions. In the hot weather of summer the induced sweating should be light. In the cold weather of winter it may be heavy. In the northwest where the climate is severe and cold the dosage may be increased. In the southeast where the climate is mild and warm the dosage should be reduced. In a person with a weak constitution induced sweating should be gentle. In a stout person it may be more vigorous.

If the symptoms of the exterior are accompanied by other symptoms, apply diaphoresis in conjunction with other treatment methods. For example, if there is also Qi blockage include herbs to regulate Qi as well as to release the exterior. If there is Phlegm-Rheum accumulation include medicines to dissipate Phlegm-Rheum. If there is Qi deficiency include herbs to augment Qi. If there is Yang deficiency include herbs to strengthen Yang. If there is blood stasis include herbs that generate blood. If there is Yin deficiency include medicines that nourish Yin.

Diaphoresis is not applicable when the pathogenic factors have invaded the interior of the body and the exterior symptoms have disappeared. It is contraindicated for patients who suffer from heart failure or debility.

2 *Emesis*

As a treatment method emesis aims to expel Phlegm, viscid mucus, undigested food or injurious substances from the throat or stomach by means of vomiting. It is an emergency procedure that is very effective when used appropriately. However, it is quite damaging to genuine Qi. Other methods of treatment should be attempted first and emesis should be used only when there is no better alternative or when the situation is urgent.

Emesis as treatment method is contraindicated in the following conditions: critical illnesses, especially in the aged, the weak, and in those with markedly deficient Qi; massive blood loss; asthma; beriberi; and pregnancy or the immediately post-partum state.

In general, emesis should be used only once, not repeatedly.

When emesis is used advise the patient to avoid all solid foods, but to use clear soups or gruel for nutrition. Also, advise the patients to avoid strong passions, to abstain from sexual activity and to avoid exposure to Wind or Cold.

3 *Catharsis (Purgation)*

Catharsis is the application of laxative or purgative herbs to promote defecation in order to rid the body of dry feces, undigested foods, accumulated water or Phlegm–Rheum, static blood, or exogenous Heat evil.

i Applications

Catharsis is applied mainly in illnesses caused by exogenous pathogenic evils in the interior. There are four main types.

Cooling Catharsis Cooling catharsis uses purgative or laxative herbs that are of cool or cold nature. It is a method designed to eliminate accumulated Heat from the interior, and is especially effective in promoting defecation of very dry feces. It is also applicable in the early stages of dysentery due to Heat-Dampness and to food or drug poisoning.

Warming Catharsis This method uses purgative or laxative herbs that are of warm nature. It is designed for eliminating accumulated Cold evil from the visceral organs. The warming herbs aid blood circulation, intestinal mobility and digestion.

Moistening Catharsis This is particularly suitable for constipation due to fluid damage by strong Heat, fluid insufficiency during convalescence from another illness or chronic fluid insufficiency from old age. It is also useful for constipation due to post-partum blood insufficiency.

Fluid-Mobilizing Catharsis This method combines promotion of defecation with mobilization of fluids for excretion. It is designed for such conditions as water or Rheum accumulation in the thorax, extensive edema and ascites.

ii Comments, Cautions and Precautions

Catharsis is contraindicated in the following: illnesses of the exterior or that are half-exterior and half-interior; illnesses of the Yangming Meridian (Volume 1, Part II, Chapter 9, Section 4); and women during pregnancy or menstruation.

In elderly patients with dry constipation due to chronic fluid insufficiency or in patients with chronically weak constitution and deficiency Yang-Qi, it should be used with great caution, with proper attention to the associated problems.

Purgation is a drastic method of treatment. Though valuable because its effects are prompt it can easily damage body fluids. It must therefore not be continued beyond achieving its desired effects, even if the prescription is not used up. Hence, the *Plain Questions* admonished: "Large accumulations or retention may be attacked, but stop as soon as they are half eliminated."

4 Mediation (*Harmonization*)

i Applications

Regulate Shaoyang This method is designed to regulate the Shaoyang Meridian, where the pathogenic evil is half in the exterior and half in the interior.

Mediate Liver and Spleen When the liver and the spleen functions become dissociated or disharmonious, with resulting emotional suppression, chest tightness, flank and abdominal pain and diarrhea, mediation is quite effective in restoring normal functional balance.

Mediate Stomach and Intestines Mediation is effective in resolving disharmony in the functions of the stomach and the intestines, which results in a mixed syndrome that includes symptoms of hotness and cold, abdominal distention, nausea or vomiting, abdominal pain or borborygmus, or diarrhea.

ii Comments, Cautions and Precautions

When the illness is in the exterior and has not entered Shaoyang, or when it has already left the exterior and has entered the interior, or if it is one of deficiency Cold, then do not apply mediation.

In illnesses of the Shaoyang Meridian in which either the exterior symptoms or the interior symptoms are more prominent, mediation should be modified accordingly. Similarly, it should be modified if there is more hotness than cold or more cold than hotness.

5 Cooling (*Heat-Clearing*)

The cooling method applies cool or cold herbs to clear Heat or Fire from the body.

i Applications

Heat in Qi Level The cooling method is suitable when the pathogenic evil has entered the Qi Level (Volume 1, Part II, Chapter 9, Section 5) so that Heat in the interior is becoming stronger.

Heat in Nutritive or Blood Level Cooling is suitable when Heat has entered the Nutritive Level or the Blood Level of the warm illnesses.

Heat Poisoning Cooling is suitable when strong Heat has caused poisoning, as in pestilential diseases or accumulation of Heat or Fire in internal abscesses.

Heat in Visceral Organs When the Heat evil mainly affects a specific internal organ or induces hyperactivity of an organ, this method is quite effective.

ii Comments, Cautions and Precautions

Before applying the cooling method be very sure that the illness is one of genuine Heat. The method is contraindicated in illnesses of genuine Cold, false Heat or when the Fire of the Vital Gate is suppressed.

In a febrile illness in which the pathogenic evil has not left the exterior and Yang-Qi is blocked, the cooling method is contraindicated. If the patient has chronic deficiency and the underlying problem is Cold in the visceral organs, cooling is contraindicated. In an illness of endogenous Heat arising in Qi deficiency, it may be used only with great caution.

Most cooling herbs are of cold or cool nature. They can impair the functions of the spleen and the stomach if overused. Thus, stop these herbs as soon as the desired effect is attained.

Since Heat always injures Yin and often wears down Qi, it is often wise to combine the cooling method with others that nourish Yin and augment Qi.

Most cooling herbs are also drying. Excessive use can further injure Yin. In illnesses of Heat, if there is also Dampness then combine cooling herbs with those that induce diuresis. If there is constipation as well, combine cooling with catharsis.

6 Warming

Warming is the method designed to dispel the Cold evil and to augment Yang-Qi. Its principal goals are to rescue Yang, and to warm the middle-*jiao* and dispel Cold.

i Applications

Warm Middle-*Jiao* and Dispel Cold This method is suitable for treating patients who suffer from direct visceral invasion by exogenous Cold or from endogenous

Cold arising in Yang deficiency. In either situation there is insufficiency of spleen and stomach Yang, hence failure to warm the visceral organs.

Warm Meridians and Dispel Cold The warming method is indicated for patients whose meridians are impeded by the gelling of the Cold evil, which causes impedance of blood circulation.

Rescue Yang and Reverse Collapse Emergency application of the warming method is required when an illness progresses to the point of depletion of Yang-Qi, so that Yin-Cold fills the interior.

ii Comments, Cautions and Precautions

The warming method is contraindicated in the following situation. When Heat submerges in the interior and overwhelms Yin, Yin is repelled to the exterior—that is, genuine Heat and false Cold (Volume 1, Part II, Chapter 9, [Section 1](#), [Subsection II](#)). The interior-Heat further causes such symptoms as hematemesis, hematuria, hematochezia, as well as severe symptoms of Yin-fluid depletion.

Some warming herbs have strong action and are drying. Too Much warming certainly can dispel Cold but it also consumes blood and fluids, producing dry fever. Hence, when treating illnesses of Cold unless Yang is near total depletion or requires rescue the physician must avoid using strong warming herbs in large doses.

If Cold attacks in the absence of deficiency then it is appropriate to use warming herbs focused on Cold. But if there is deficiency as well it is better to apply a sweet-warming method, since the herbs of sweet flavor have restorative action.

7 Dissipation (*Reduction, Elimination*)

Dissipation is the method for removing accumulations. It is a slow method, and is especially efficacious for chronic illnesses.

i Applications

Eliminate Retained Food The dissipative method is effective in removing retained food, which cause such symptoms as fullness in the chest and diaphragm, eructation and acid reflux, abdominal distention or diarrhea.

Reduce Stones Dissipation is suitable for reducing stones in the gallbladder or the urinary tract.

Dissolve Masses In this application the method of dissipation uses herbs that dissolve Phlegm and soften hard masses. It is suitable in treating a variety of tumors, including those in the visceral organs, the uterus and the neck.

Mobilize Water This means the dispersion of Dampness or reduction of edema by promoting diuresis. There are several applications. In one, there is painful micturition, most often caused by inflammation or stones, and often accompanied by urgency yet hesitancy, frequent urination, and pus or blood in the urine. In another, there is edema or ascites. The third group includes illnesses of Dampness-Heat requiring cooling and diuresis. The fourth group includes illnesses of Cold-Dampness requiring warming and diuresis.

ii Comments, Cautions and Precautions

Dissipation is slower and less drastic than catharsis, but is also a method that attacks the cause directly. It is therefore important to ascertain the syndromes of deficiency–strength so as to avoid its erroneous application.

In food retention due to spleen insufficiency apply strengthening of the spleen at the same time as dissipation.

In edema due to disturbed digestion, the weakened Earth Element (spleen) is unable to control the Water Element (kidney). Unless the spleen is strengthened removal of the retained water will be difficult.

In edema due to kidney insufficiency the underlying abnormality is severe insufficiency of genuine Yang. Unless the kidney is warmed and kidney-Yang augmented reduction of the edema will be difficult.

Dissipation should be applied cautiously in a patient with insufficient Yin-fluid.

8 *Restoration (Tonification)*

Restoration is the method whereby deficient Yin or Yang is augmented, or an insufficient visceral organ is strengthened.

i Applications

Qi Augmentation This applies to all cases of Qi deficiency, more particularly to deficiency of lung-Qi or spleen-Qi.

Blood Replenishment The restorative method is effective in cases of blood insufficiency.

Yin or Yang Nourishment Here, Yin deficiency includes such conditions as insufficiency of blood or fluids, and Yang deficiency includes such conditions as endogenous Cold arising in deficiency of kidney-Yang or spleen-Yang.

ii Comments, Cautions and Precautions

Restoration is contraindicated in illnesses caused by the strength pathogenic evil but with false symptoms of deficiency.

Qi augmentation and blood replenishment cannot be completely separated since Qi is the commander of blood and blood is the carrier of Qi. Replenishing blood also augments Qi. Indeed, in massive blood loss Qi may become deficient as well, so that Qi must be augmented in addition to rapid blood replenishment in order to avoid collapse.

Nourishment of Yin and of Yang also cannot be completely separated. Bear in mind Zhang Jingyue's dictum: "A physician skilled in nourishing Yang seeks Yang within Yin. A physician skilled in nourishing Yin seeks Yin within Yang." Moreover, endogenous Cold is common in Yang deficiency, so restoration must emphasize restorative herbs that are sweet and warm and avoid those that are cool and moistening. Similarly, endogenous Heat is common due to Yin deficiency, and restoration must emphasize sweet and cooling herbs and avoid acrid and drying herbs.

In visceral organ insufficiency the exact formulation of the prescription must be based on precise diagnosis. Among the *zang* organs, the main attention should be directed to the spleen and the kidney. Patients suffering from disturbances of digestion must have their spleen and stomach functions regulated, either prior to or together with restoration.

Patients with chronic deficiency and weak constitution must not rely solely on restoratives, but must engage in regular physical activity and adjust their diet.

II Other Methods of Treatment

1 *Qi Regulation*

This method is designed to correct abnormalities of Qi regulation in order to restore Qi movement in the body.

i Applications

Promote Qi Flow This is mainly applied to mobilize liver-Qi that has become stagnant. It is also useful in stagnation of spleen-Qi or lung-Qi.

Lower Qi In some illnesses lung-Qi or stomach-Qi ascends abnormally, causing such symptoms as hiccup, labored breathing and mental disturbances in one case and vomiting in the other. By this treatment method this abnormal ascent of Qi can be suppressed.

Raise Qi This is applied mainly in illnesses in which spleen-Qi fails to ascend. It is often used in conjunction with strengthening of the spleen.

ii Comments, Cautions and Precautions

Before applying this treatment method, ensure that the diagnosis is correct. If it is used when the proper treatment is to augment Qi, it may cause further Qi deficiency. Conversely, if Qi augmentation is applied when the proper treatment is Qi mobilization, Qi stagnation may be aggravated.

Qi-regulating herbs tend to be fragrant, drying, bitter and warm. If Qi stagnation is accompanied by insufficiency of Yin-fluid, exercise great care. Better yet, employ Qi-regulating herbs that do not injure Yin.

2 *Blood Regulation*

This method of treatment is intended for resolving blood stasis and correcting abnormal blood flow.

i Applications

Mobilize Blood This is the method's basic application, and is suitable for any condition in which blood flow is impeded or static or the meridians are obstructed.

Stop Bleeding In CM bleeding occurs when circulation is so disturbed that blood flows abnormally out of its normal channels. This method is applicable to such conditions as hemoptysis, epistaxis, hematemesis, hematochezia and hematuria.

ii Comments, Cautions and Precautions

If Qi is impeded blood becomes static. When Qi moves blood flows. Thus, when treating blood stasis or impedance it is wise to combine blood mobilization with Qi regulation.

When blood is warmed it circulates more vigorously. When blood is cooled its circulation becomes sluggish. Use the method of blood regulation with warming of the meridians to enhance its ability to mobilize blood and remove blood stasis.

Mobilization of blood and removal of stasis should be avoided during pregnancy.

Bleeding may be due to Heat causing blood to flow wildly or to Qi being unable to control blood. In the former the appropriate treatment is to cool blood to stop the wild flow. In the latter the appropriate treatment is to augment Qi to enhance its command of blood.

When treating bleeding it is important not to leave residual static blood to cause further impedance. Except for sudden massive blood loss, when stopping the bleeding is the first and urgent priority, the treatment to stop bleeding

should in general use some herbs that mobilize blood and dissolve static blood. This is more effective in stopping bleeding without leaving behind any static blood.

3 *Astringency (Consolidation)*

This method uses astringency, consolidation or pulling back to stop improper seepage or leakage.

i Applications

Perspiration This method astringes the exterior and stops sweating. It is designed for an insecure exterior with excessive sweating, and is effective in both spontaneous sweating and night sweating.

Diarrhea This method is most suitable for treating chronic diarrhea with incontinence due to deficiency of spleen-Yang and kidney-Yang.

Spermatorrhea and Urinary Incontinence Astringency is an effective treatment for deficiency of kidney-Qi, which causes spermatorrhea or premature ejaculation, or urinary incontinence or polyuria.

ii Comments, Cautions and Precautions

This method is designed for failure to hold back due to deficiency of genuine Qi. It is not suitable for sweating in illnesses of Heat, for the early stages of the dysentery caused by exogenous agents, for diarrhea caused by improper diet, or for spermatorrhea due to other causes.

This is not a method to treat the root, so it is important to continue searching for the cause of the illness. For example, in spontaneous sweating due to Yang deficiency the proper approach to treatment is to augment Qi while astringing the sweating. In night sweating due to Yin deficiency the proper approach to treatment is to nourish Yin while astringing the sweating.

4 *Orifice-Opening (Resuscitation)*

This method is designed to stimulate and clear the mind by opening orifices that have been closed abnormally.

i Applications

Cool Opening This is intended for treating all cases of closure of orifices by Heat, which is mostly due to exogenous Heat entering the pericardium.

Warm Opening This is a method for using warmth to enhance Qi activity, open the orifices, avoid poisoning and dissolve Phlegm. It is principally used in sudden syncope, with tightened jaws and clouded mind, caused by Wind invasion, blockage of Yin and Qi, and blockage by Phlegm.

ii Comments, Cautions and Precautions

The orifice-opening method is mainly applied to illnesses of closure due to strong disease evil causing depression of mental function. In clinical application it should be combined with treatment aimed at the associated pathological processes, such as cooling Heat, facilitating defecation, cooling the liver, suppressing Wind, dissolving Phlegm and avoiding poisoning.

Orifice-opening herbs are mostly in the form of prepared pills or powders, so that they are available for immediate use. Some are also available in fluid form for injection, for even faster effect. All orifice-opening herbs that are fragrant and have the ability to disperse. They are taken by mouth, applied to the nasal mucous membrane or injected. They are generally not heated or decocted.

5 *Anticonvulsant Therapy (Wind Suppression)*

Anticonvulsant therapy works through calming of the liver, extinction of Wind, or expulsion of Wind to open the meridians in order to relieve the four limbs from spasms or tetany, dizziness, convulsion or wry mouth and wry eyes.

i Applications

Heat-Cooling Wind Suppression This is most appropriate for treating endogenous Wind arising from very strong Heat, manifested by high fever, clouded mind and tetany in the limbs or convulsion.

Liver-Calming Wind Suppression This is most appropriate for treating internal movement of liver-Wind due to abnormal ascent of liver-Yang, manifested as dizziness with blurred vision, or sudden syncope, wry mouth and eyes, or hemiplegia.

Blood-Generating Wind Suppression This is most appropriate for treating tremors of the fingers or spasms of the sinews due to Yin injury by exogenous Heat so that the insufficient blood cannot nourish the sinews and deficient Yang cannot submerge to the interior.

Wind Expulsion to Release Tetany This is most appropriate for treating tetany with wry mouth and eyes due to Wind and Phlegm blocking the meridians.

ii Comments, Cautions and Precautions

Wind may be exogenous or endogenous. Exogenous Wind should be dispersed; and the method of Wind expulsion to release tetany is aimed at exogenous Wind. Endogenous Wind should be suppressed; and the methods of Heat-cooling Wind suppression, liver-calming Wind suppression and blood-generating Wind suppression are all aimed at treating endogenous Wind. However, under certain circumstances exogenous Wind can induce endogenous Wind and endogenous Wind can become mixed with exogenous Wind. In clinical practice, it is wise to attend to both and where appropriate to treat both.

Wind-expelling herbs are mostly warming and drying. Great care must be exercised in their use for patients with fluid insufficiency, Yin deficiency or excessive Yang with fever.

III Combinations of Methods

In clinical practice the methods of treatment described in this chapter are often applied singly. However, many diseases are complex and cannot be effectively treated with a single method. Even fairly simple illnesses may progress through several stages, with each stage more effectively treated by one method than by another. Hence, it is usually necessary for two or more methods of treatment to be used in concert. The following four are clinically the most useful. Other combinations include the following: cooling and orifice opening; orifice opening and anticonvulsant therapy; and warming and astringency.

1 *Diaphoresis and Catharsis*

In a combined exterior and interior illness (not half-exterior, half-interior) if the exterior and the interior symptoms are both urgent, diaphoresis and catharsis may need to be used together. This is also known as “double dispersion of the exterior and the interior.”

2 *Cooling and Warming*

When an illness has symptoms of both Heat and Cold, using cooling or warming alone may cause further imbalance and complication. Cooling and warming must be used in concert. Such illnesses are common in clinical practice.

3 *Attack and Restoration*

In a patient with a weak constitution, an injury by an exogenous pathogenic evil or unresolved illness by an endogenous agent can create a situation of strength of evil Qi and deficiency of genuine Qi. Application of a treatment method of attack (diaphoresis, catharsis, or emesis) by itself may leave genuine Qi still weak, and application of restoration by itself may permit pathogenic evil to persist and even to consolidate. Simultaneous application of attack and restoration may be the only correct way, so long as each is applied to the correct degree.

4 *Dissipation and Restoration*

The rationale for this combination is the same as that for simultaneous attack and restoration, except that here the pathogenic evil is slow acting and chronic (for example, Phlegm) or the patient may not be strong enough to withstand a method of vigorous attack.

Guidance for Study

I Aim of Study

This chapter describes the principles and main methods of treatment in CM. It focuses on providing the learners an understanding necessary for proper and intelligent application of CM therapeutics in clinical practice.

II Objectives of Study

After completing this chapter the learners will:

1. Master the main contents of the principles of treatment;
2. Be familiar with the main treatment methods.

III Exercises for Review

1. Discuss the importance of attacking the root in treatment of illnesses.
2. Define “contrary treatment” and give examples of clinical circumstances when it is appropriate.

3. Explain the relationship of “the root” and “the appearance.”
4. How would you apply the principle of supporting genuine Qi and expelling evil Qi?
5. Discuss the applications and precautions in the application of the method of diaphoresis. At which stage of an exogenous illness is it usually applied?
6. Discuss the applications of the method of catharsis, and describe the precautions in its use.
7. Describe the specific clinical applications of the method of mediation.
8. Which methods can be used to treat constipation due to insufficiency of fluids in the intestines and deficiency of Yin and blood?
9. Which therapeutic method is applicable to illnesses caused by Qi stagnation and blood stasis?
10. Give examples to illustrate the clinical applications of the method of warming.
11. Give examples to illustrate the clinical applications of the method of restoration.
12. Give examples to illustrate how the Theory of the Five Elements is used to select the therapeutic method to apply. Discuss specifically the following: enriching Water to nourish Wood; mutual promotion between Metal and Water; and suppressing Wood to support Earth.

Chapter 11

Health Preservation

Section 1 Principles of Health Preservation

Health preservation is the branch of CM concerned with maintaining health, preventing illnesses and extending life span. Developed over many centuries, it has been playing an important role in conserving the health of the Chinese population over the world, and its principles continue to guide modern CM physicians.

I Conforming to Nature

CM holds that humans are one with heaven and earth and the natural environment. It applies the cosmic laws of Qi transformation and the waxing and waning of Yin–Yang to the human body to understand and explain the physiological functions and pathological changes of the body. More specifically, it recognizes the influence of the changes of day and night and of geographical surroundings on the body.

In line with this idea, CM teaches that humans can achieve the goal of maintaining good health and avoiding disease only when they understand and respond appropriately to the change of the seasons, the many kinds of weather and the myriad features of the different natural environments. With this understanding he can adapt to such changes, minimize their impact on health, maintain the equilibrium of the internal milieu and maximize the body's capacity to ward off attacks by pathogenic evils. Throughout the year the seasons change, Yin and Yang rise and fall and heat and cold replace each other. All these changes can directly affect the body's physiological functions.

For example, in spring Yang-Qi rises and can easily induce recrudescence of latent disease or induce liver-Wind or liver-Yang to ascend abnormally. In summer there is much rainfall and the weather is hot and humid. Under the evaporative pressure of Yang-Qi both Dampness and Heat can easily invade the spleen and the stomach as well as the superficies. The dominant feature of autumn is Dryness and Dryness can easily injure the lung. Winter is when Yin-Qi reaches its zenith and the vitality of all living things reaches its nadir. Excessive physical activity during this season can open the sweat pores and allow Yang-Qi to dissipate.

The overall principle is for every person to adjust accordingly to these cyclic changes in hot and cold in order to regulate the body's Qi and blood and simultaneously to harmonize the visceral organs.

II Unity of Body and Mind

In CM the body is the basis of life and consciousness, whereas the mind commands the body's vital activities. Essence, Qi and vitality together constitute the source of life. Not only does a vigorous body provide a healthy condition for the mind but a vigorous mind also influences the body's Yin, Yang, Qi and blood. Moreover, avoidance of excessive or sustained passions and maintenance of emotional balance are beneficial to the equilibrium between Yin–Yang and Qi-blood.

III Activity and Quiescence

According to CM theories Qi and blood need to be active while the mind needs to be quiescent. Only when activity and quiescence are balanced can one achieve the goal of preserving health and avoiding disease. CM teaches that activity is necessary for the conservation of the body while at the same time quiescence is necessary for the cultivation of the mind.

The aphorism states: “Running water is never stale.” Again: “A used door-hinge does not get worm-eaten.” In an analogous way appropriate physical activity ensures normal functional activities of Qi and smooth circulation of Qi and blood, prevents rigidity of the muscles and joints, invigorates the various organs, and enhances resistance against illness.

Quiescence means a mind free of anxiety and a body in relative inactivity. It does not mean a state of stupor. It is crucially important for health preservation, and its cultivation involves certain specific postures, breathing techniques and mental exercises.

For proper balance between activity and quiescence both must be exercised to a moderate degree. Either excess or deficiency of either activity or quiescence can result in harmful effects on the health of the body or the mind. For example, habitually excessive use of the eyes impairs blood; habitually excessive lying about damages Qi; habitually excessive sitting injures the muscles; habitually excessive standing weakens the bones; and habitually excessive walking injures the tendons.

Therefore, it is necessary for each person to engage in physical activity regularly, but in moderation so as not to cause extreme fatigue, and to use the mind often, but without overtaxing it.

Section 2 Common Methods of Health Preservation

I Cultivation of Mind

Cultivation of the mind, also known in CM as conservation of the mind and regulation of the mind, is a method of promoting physical and mental health by regulating the spirit, consciousness, and thinking.

1 *Regulating Mind*

CM recognizes seven emotions as the activities of the mind. When excessive these become the seven passions: joy, rage, grief, brooding, anxiety, fear and fright.

The seven emotions are normal activities of the mind, and to a certain extent the bodily functions can regulate them and ensure that they do not become excessive. However, for a variety of reasons – individual personality, prolonged immersion in a particular emotion, sudden mental shock or violent emotional change – the emotions may exceed the capacity of bodily control, turn into the passions and become important causes of disease.

CM links the passions to the *zang-fu* organs and posits that each person's ability to tolerate emotional changes is directly related to the state of Qi and blood in these organs and to the person's constitution. In the elderly, because of senescent decline of visceral functions the regulation of emotions becomes weaker, as does the capacity to tolerate violent emotional stimuli. In turn, the passions can wear down Qi and blood of the respective visceral organs, thereby accelerating the processes of senescence and even aggravating existing illnesses. For these reasons CM regards the regulation of the mind as the starting point for preserving health.

i Quiescence

Quiescence means a state of mental calm and contentment. It is the way to attain open-mindedness and freedom from the self and strong appetites. The key to attaining quiescence is the systematic regulation of desires to curb any unnecessary appetite, whether of fame or material acquisition. Thus, failure to restrain appetites for wine, sex, wealth or power can damage the constitution and shorten life span. Conversely, frustration of appropriate levels of desires can prevent the attainment of quiescence and also can damage the constitution and shorten life span. Hence CM advocates temperance in seeking fame and wealth, in sexual and gastronomic pleasures and in material acquisitiveness. In addition, CM emphasizes the elimination of desires beyond one's station, jealousy, envy and other destructive appetites.

ii Physical Activity to Relax Mind

Physical activity includes walks, traditional physical training and exercises. Regular physical activity can promote Qi and blood circulation, make the sinews more limber and improve visceral functions. Doing so makes the spirit glow and the mood cheerful. Regular physical activity helps promote peaceful sleep and relaxation of the mind. This is especially so in the elderly when senescence causes decline in visceral Qi, blood and functions, so that there may be mental fatigue, weakness, habitual sitting or lying down, restless sleep, slow responses and labile emotions. In such a person appropriate and regular physical activity is very important.

In addition, a program of regular physical activity can be effective rehabilitation from certain chronic illnesses.

iii Redirection and Purification

Redirection requires clearing the mind and changing its focus onto something else, or altering the direction of mental tendency. Purification means purifying one's character so as to eliminate or alter erroneous perceptions and bad feelings or habits, or to enable an appropriate degree of venting, not repressing, of undesirable passions, in order to restore a cheerful and contented state of mind.

An optimistic outlook can strengthen the harmony of Qi and blood and the dynamic equilibrium of Yin–Yang. Excessive joy or rage can disturb the spirit causing it to become flighty and restless. In persons who are elderly or chronically ill, Qi and blood are already in decline and the liver is often inadequately nourished. Such persons especially should promptly reduce strong joy, rage, anxiety or grief by purification, using as aids leisurely walks in hills and woods, quiet enjoyment of music or art or other comparable intellectual and physical activities. Such appropriate activities also promote Qi and blood circulation and help eliminate undesirable emotions.

All persons should routinely attend to the maintenance of a desirable emotional state. In addition to the prompt regulation of the mind under the stress of emotional upheavals one must also during ordinary times employ a variety of techniques to cultivate a desirable mental predisposition – a sort of “pre-state.” The ancient Chinese people often used hills, streams, flowers and trees as aids in the cultivation of character. Thus, standing on a hill overlooking a vast expanse promotes a broader mind, and the different floral fragrances induce different sentiments. The ancients asserted that the flower of the silk tree can calm rage and the flower of the daylily can reduce anxiety. Music also can influence the mood. Music with a slow tempo and light tone can calm the spirit. Music with a rushed tempo and tense tone can agitate the mind. Music with a fast but light tempo and tone can relieve frustration.

iv Harmony with Seasons

In regulating the mind it is helpful to do so in harmony with the seasons. The characteristics of the seasons are as follows: sprouting in spring, growing in summer, harvesting in autumn and storing in winter.

In spring, as Yang-Qi ascends all things on earth begin to overflow with vigor. This is the time to wander in the gardens, tarry in the pavilions or walk in the wilderness in order to relax the mind, keep a pleasant mood and relieve the heart of emotional stagnation.

In summer, as Yang-Qi becomes abundant all things flourish and begin to bear fruits. This is the time to keep a cheerful frame of mind in order to discharge Yang-Qi.

In autumn, Yang-Qi begins to wane and Yin-Qi begins to wax. This is the time to restrain mental and emotional activities in order to avoid bleakness of the spirit.

In winter, Yang-Qi hides and Yin-Qi reaches its zenith. The wind is piercingly cold and all things go into hiding. This is not the time to vent emotions but is the time to conserve the mind and avoid depleting the spirit.

II Conserving Essence to Preserve Health

1 *Self Restraint to Conserve Essence*

CM postulates that humans should follow the course of nature. It opposes celibacy, which prevents the interaction of Yin and Yang and can thereby induce depression and even illness. At the same time, it also opposes child marriage or overindulgence in sexual pleasures. Instead, each mature person should engage in sexual intercourse to an appropriate extent as determined by the person's constitution, ampleness of essence and Qi, age and other factors. Restraint means that when lust is very strong it needs to be restrained, since overindulgence can wear down heart and kidney essence excessively.

In general, sexuality emerges during puberty and becomes strong as the person enters young adulthood. It remains strong for a very long time, not beginning to decline until middle age. Only when the person enters old age does sexuality gradually subside. Strong sexuality indicates that kidney-essence is ample. If its dissipation can be prevented then kidney-essence can be maintained in a state of ampleness. This is highly beneficial to the person's bodily strength and intelligence, strengthens resistance to illness and postpones senescence. When sexual desire is not strong one must not force oneself to engage in sexual intercourse, since the weakness of sexual desire indicates that at the moment the kidney's essence and Qi are not adequate. Forced dissipation easily damages them, and over time leads to insufficiency of the kidney, decline in reproductive function and premature senescence.

2 *Sexual Hygiene*

It is best to engage in sexual intercourse when calm, comfortable, healthy and cheerful. Wash the genital organs prior to initiation.

There are many circumstances during which it is best for a man to refrain or to postpone sexual activity. These include the following: when fresh from a bath or shower, immediately following physical exertion, while fatigued, when hungry or sated from food, while intoxicated from drink, when overjoyed or very sad and while ill with a Heat illness. For a woman it is best to refrain from sexual activity while ill with a Heat illness, during menstruation and for up to three months following childbirth.

Protracted standing, walking or heavy work leads to fatigue of the limbs and the trunk and flaccidity of the muscles and bones. Rest is urgently needed. Sexual activity aggravates the fatigue.

When a person is in hunger the essence and Qi of the *zang-fu* organs are deficient. Sexual intercourse will cause further loss of kidney-essence.

While a man is sated from food his Qi and blood gather in the stomach and the intestines. Sexual intercourse can impede digestion and absorption by the spleen and the stomach, impairing the production of Qi and blood.

Alcohol can arouse sexual desire. However, it is acrid in flavor, very hot in nature and poisonous. It has the tendency to consume essence and injure Yin. Thus, alcoholic intoxication or using wine to enhance sexual pleasure is bound to result in the exhaustion of the kidney's genuine Qi. Sexual intercourse should be avoided while intoxicated.

The passions can induce disorders of Qi and obstruct blood flow. Sexual activity can aggravate these conditions.

In men who are always thin and weak and suffer from insufficiency of Qi sexual activity will aggravate the insufficiency and can lead to premature decrepitude.

Taking tonics that invigorate kidney-Yang can satisfy momentary pleasure by enhancing sexual drive and increasing sexual power. Nevertheless, as these tonics are dry and hot in nature, their habitual use in large doses is bound to exhaust Yin-essence, ultimately resulting in deficiency of both Yin and Yang and in premature senescence.

When it is swelteringly hot in summer Yang-Qi is most exuberant. Under these conditions, sexual intemperance can cause consumption of kidney-Yin, leading to its deficiency. When it is freezing cold in winter Yin-Qi is most excessive. Under these conditions, sexual intemperance can cause consumption of kidney-Yang, leading to its deficiency.

III Diet Regulation

Food and drink are fundamental requirements for the vital activities of the body. They are a basic guarantee of longevity. Diet regulation is, therefore, one of the important methods of preserving health and preventing diseases.

1 Balancing the Five Flavors

In CM the five basic flavors are the following: sour, bitter, sweet, acrid and salty. Balancing the five flavors means ingesting an appropriate amount of each (see also the theory of the Five Elements).

Each of the five flavors has a special affinity for a specific *zang* organ. Thus, the sour flavor enters the liver, the bitter taste enters the heart, the sweet flavor enters the spleen, the acrid flavor enters the lung, and the salty flavor enters the kidney. If the five flavors are balanced, all five of the *zang* organs are nourished. But if they are not, the equilibrium among the *zang* organs is disturbed, the functions of one or more can become impaired or hyperactive and disease may ensue.

By extension of this principle the grains should also be appropriately balanced, as should the meats, the vegetables and the fruits. This nutritional outlook is similar to that of Western Medicine.

2 Regular Times for Meals

Having regular times for the three main meals of the day ensures regular intake of nutrients and benefits the digestive and absorptive functions of the spleen and the stomach. The amount of food and drink to be ingested should be adjusted in accordance to the normal cyclic rise and fall of the visceral organs' Yin–Yang. In general, during the day Yang is ample and the capacity of the body to act is high. So the amount of dietary intake may be higher. Following sunset Yang recedes, Yin advances and the person prepares for rest and sleep. It is appropriate then to reduce dietary intake.

At the same time, it is advisable to anticipate needs – eating before hunger and drinking before thirst – but without eating or drinking to excess. Doing so avoids injury to the spleen and the stomach. There is a folk saying: “Eating every meal to 80% full guarantees a healthy body.”

3 Eating Clean and Bland

This means increasing the amount of vegetarian and bland foods in the diet. “Vegetarian” and “bland” are comparative terms here. They do not mean complete abstention from meats or foods with taste.

The principal reason is because a diet high in fats, sweets and spices can easily induce the formation of Phlegm, promote transformation into Fire, and lead to such illnesses as furuncles, diabetes and Wind-invasion (stroke). Elderly persons, in particular, should embrace stricter vegetarianism and increase the proportions of vegetables, fruits, bean products and vegetable oils. Doing so helps to maintain unimpeded bowel functions and to promote smooth functioning of the spleen and the stomach.

Guidance for Study

I Aim of Study

This chapter introduces the principles of health preservation. It focuses on providing learners with the concept of health and of the avoidance of illness in order to prolong life.

II Objectives of Study

After completing this chapter the learners will:

1. Be familiar with the principles of health preservation in CM;
2. Understand the methods of health preservation.

III Exercises for Review

1. Discuss the relationship between activity and quiescence, and their importance for health preservation.
2. What is the theoretical basis of preserving both the body and the mind?
3. Discuss the role of diet regulation in health preservation.
4. Give examples to illustrate the importance of physical activity in health preservation.
5. Discuss the role of sexual restraint and hygiene in health preservation.

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Essentials of Chinese Medicine

Volume 2



Springer

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ISBN 978-1-84882-592-5 e-ISBN 978-1-84882-593-2

DOI 10.1007/978-1-84882-593-2

Springer Dordrecht Heidelberg London New York

British Library Cataloguing in Publication Data

A catalogue record for this book is available from the British Library

Library of Congress Control Number: 2009926514

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Cover design: eStudio Calamar S.L.

Printed on acid-free paper

Springer is part of Springer Science+Business Media (www.springer.com)

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Part I
Meridians, Acupuncture and Moxibustion

Chapter 1

Meridians: General Introduction

Section 1 Introduction

I Basic Concepts

The theory of the meridians (*jingluo*) concerns the system of vessels that sustains the entire human body, providing the means of linking all parts of the body. “Meridians” is the general term, encompassing both *jing* and *luo*. The *jing* are the main meridians (or simply, meridians), which are the pathways linking the upper and lower body, the viscera (interior) and the skin, sinews, bones and other tissues (exterior). The *luo* are the smaller collateral branches of the main meridians; they subdivide into smaller and smaller branches, and these in turn form a network of vessels that reaches every part of the body.

In the interior the meridians are intimately related to the visceral organs. In the exterior they are intimately related to the limbs and joints. Being the conduits between the interior and the exterior of the body they integrate all the organs and tissues into an organic whole. The meridian system provides the pathways for the movement of Qi and blood, for the regulation of Yin–Yang, and for the various organs to influence one another under both physiologic and pathologic conditions. The application of acupuncture and moxibustion also relies upon the meridian system.

The theory of the meridians is an important component of the CM theoretical system.

II Functions of Meridians

The meridian system is central to human physiology and pathology and its theory is indispensable in CM diagnostics, therapeutics and the prevention of disease and health presentation.

1 Physiology

The meridians, main and collateral, form a pervasive network that integrates every part of the human body into an organic whole. They provide the infrastructure that makes possible the circulation of Qi and blood, the actions of Yin–Yang, the nourishment of the organs and tissues and the defense of the body against exogenous disease evils. They are essential for the integration of the many parts of the body and the harmonization of visceral functions and other vital activities.

The Spiritual Pivot states: “Human Qi, blood, essence and spirit are what enable life. The meridians are what enable the movement of Qi and blood, the efficacy of Yin–Yang, the nourishment of the sinews and bones and the facilitation of the joints.”

CM also uses the phrase “meridian Qi” to refer to the physiological capacity of the meridians.

2 Pathology

The meridians have an intimate relationship with the onset and development of disease. If meridian-Qi is disturbed, the ability of the meridians to transport Qi and blood is impaired. Then Yin–Yang cannot be regulated and the vital activities of the body cannot be protected. When that happens, exogenous disease evil can succeed in attacking the body and cause illness. After gaining access the disease evils can further follow the pathways of the meridians and transmit from the exterior to the interior or from the interior to the exterior. Conversely, illnesses that arise in the visceral organs can also follow the pathways of the meridians to extend into the exterior and the limbs.

3 Diagnostics

In general, whenever an illness displays changes in any part of the exterior of the body it is possible, by exploiting the knowledge of the pathways of the meridians, to ascertain which visceral organs are diseased and by which meridians the abnormalities are transmitted. For example, flank and inguinal pain mostly reflect disorder of the liver and the liver meridian since the liver meridian winds around the genital organs and distributes to the flanks and ribs.

4 Treatment

In clinical practice the theory of the meridians is widely used to guide the treatment of every type of disease. The meridians are the thoroughfare by which medicines express their actions and instrumental stimulations elicit their responses.

Treatment by acupuncture and moxibustion aims to provide stimulation at designated acupoints along the meridians in order to restore the functions of the meridians and regulate the actions of Yin–Yang, Qi and blood of the body’s visceral organs, thereby to achieve the therapeutic goal.

By the same token, in pharmacotherapy the active principles of the herbs are carried to the diseased organs or tissues by means of the meridians. Based on the accumulated observations over many centuries the ancient CM physicians founded the theory of meridian-affinity of herbs, according to which each herb has a special affinity for a certain meridian and visceral organ.

5 *Prevention of Disease and Health Preservation*

In clinical practice the regulation of the meridians is also used to prevent disease. For example, the acupoint Zusanli (ST-36) is an important health-promoting point. Moxibustion at the acupoints Zusanli (ST-36), Zhongwan (CV-12) and Guangyuan (CV-4) has health-promoting and general tonic effects. Moxibustion at the acupoint Dazhui (GV-14) can prevent the common cold. Moxibustion at the acupoints Zusanli (ST-36) and Xuanzhong (GB-39) can prevent stroke.

Section 2 Composition of Meridian System

The composition of the meridian system is summarized in [Table 1.1](#).

I Twelve Main Meridians

The 12 main meridians (or simply meridians) are the principal vessels of the meridian system. On the basis of the regions through which they pass and the Yin or Yang nature of their associated *zang–fu* organs they are classified as three Yang meridians of the hand, three Yin meridians of the foot, three Yin meridians of the hand and three Yin meridians of the foot. The Yin meridians pertain to the *zang* organs and the Yang meridians to the *fu* organs, and each of the 12 is named in accordance with its specific associated visceral organ, as shown in the table.

These 12 main meridians inter-link with one another through their collateral meridians. Functionally they are organized into six sub-systems, each encompassing a *zang* organ and its dyadic *fu* organ (see Volume 1, Part I, Chapter 3, [Section 4, Subsection II](#)). For example, the lung and the large intestine form a *zang–fu* dyad. Hence, the Lung Meridian of Hand-Taiyin also pertains to the large intestine, and the Large Intestine Meridian of Hand-Yangming also pertains to the lung.

Table 1.1 Composition of meridian system

Main meridians	Twelve regular meridians	Yin Meridians of Hand	Lung Meridian of Hand-Taiyin Pericardium Meridian of Hand-Jueyin Heart Meridian of Hand-Shaoyin
		Yang Meridians of Hand	Large Intestine Meridian of Hand-Yangming Sanjiao Meridian of Hand-Shaoyang Small Intestine Meridian of Hand-Taiyang
		Yang Meridians of Foot	Stomach Meridian of Foot-Yangming Gallbladder Meridian of Foot-Shaoyang Bladder Meridian of Foot-Taiyang
		Yin Meridians of Foot	Spleen Meridian of Foot-Taiyin Liver Meridian of Foot-Jueyin Kidney Meridian of Foot-Shaoyin
	Eight irregular meridians	Du Meridian (Governor Vessel) Ren Meridian (Conception Vessel) Chong Meridian Dai Meridian Yinwei Meridian Yangwei Meridian Yinqiao Meridian Yangqiao Meridian	
	Twelve divergent meridians		
	Twelve muscle meridians		
	Twelve cutaneous meridians		
Collateral meridians	Fifteen collaterals		
	Minute collateral		
	Superficial collaterals		

The functional meridian systems are interconnected, so that together they form an endless closed circuit that reaches every part of the human body. In this way, Qi and blood flow through them and reach every part of the body in a cyclical circulation.

The flow pattern formed by the meridian system begins in the lung and ends in the liver and progresses from the interior to the exterior and from the upper body to the lower. The three Yin meridians of the hand start from the chest and course down the medial aspect of the upper limb to fingertips. The three Yang meridians of the hand start at the fingertips and course up the lateral aspect of the upper limb to the head and face. The three Yang meridians of the foot start from the head and face and course through the trunk and lower limb to the toetips. The three Yin meridians of the foot start from the foot and course up the medial aspect of the lower limb through the abdomen to the chest.

The distribution of the 12 meridians follows three rules. (1) The Yin meridians course along the medial aspects of the limbs and in the chest and abdomen. The Yang meridians course along the lateral aspects of the limbs. (2) All the hand meridians course along the upper limbs; and all the foot meridians along the lower limbs. (3) Among the Yang meridians, the courses of the Yangming meridians are anterior, those of the Taiyang meridians are posterior, and those of the Shaoyang meridians are intermediate. Among the Yin meridians, the courses of the Taiyin meridians are anterior, those of the Shaoyin meridians are posterior, and those of the Jueyin meridians are intermediate. The only exception is at 8 *cun* above the medial malleolus, where the Foot Taiyin and the Foot Jueyin reverse their relative positions – the Foot Taiyin in the intermediate and the Foot Jueyin in the anterior position. (For *cun* as a unit of measurement see Volume 2, Part I, Chapter 2, [Section 4](#).)

For Qi and blood circulation the order of the 12 main meridians is as follows:

From Lung Meridian of Hand-Taiyin
 To Large Intestine Meridian of Hand-Yangming
 To Stomach Meridian of Foot-Yangming
 To Spleen Meridian of Foot-Taiyin
 To Heart Meridian of Hand-Shaoyin
 To Small Intestine Meridian of Hand-Taiyang
 To Bladder Meridian of Foot-Taiyang
 To Kidney Meridian of Foot-Shaoyin
 To Pericardium Meridian of Hand-Jueyin
 To Sanjiao Meridian of Hand-Shaoyang
 To Gallbladder Meridian of Foot-Shaoyang
 To Liver Meridian of Foot-Jueyin, and back
 To Lung Meridian of Hand-Taiyin

II Eight Irregular Meridians

There are eight main meridians that differ in important respects from the 12 regular meridians. They are the Du, Ren, Chong, Dai, Yinwei, Yangwei, Yinqiao and Yangqiao Meridians. Note that the 1989 Geneva Convention on Acupoint Nomenclature names the Du Meridian the Governor Vessel and the Ren Meridian the Conception Vessel.

Unlike the 12 regular meridians, these irregular meridians are not associated with the *zang-fu* organs and do not link the exterior and the interior of the body. Their paths also differ from those of the regular meridians. Of these eight only the Du and the Ren Meridians have associated acupoints.

The irregular meridians have two main functions. (1) They augment the inter-relationship between the 12 regular meridians. (2) They regulate quantitatively the Qi and blood in the regular meridians, such as storage and drainage.

III Fifteen Collaterals

Each of the 12 regular main meridians has a major collateral meridian. The Du and the Ren Meridians also have a major collateral meridian each. In addition, the spleen has a major collateral meridian. Thus, all together there are fifteen such major collateral meridians. They are respectively named for the meridians or organ from which they arise.

The main function of these 15 collateral meridians is to strengthen the association of the Yin and Yang meridians and that between meridians in the exterior and in the interior. For example, the Ren Collateral connects the Qi of all the meridians in the abdomen. The Du Collateral connects the Qi of all the meridians in the back. The Spleen Collateral connects the Qi of all meridians on the sides of the chest.

Of the collateral meridians of the body some course through the superficies of the body. These are also known as the Superficial (or Floating) Collaterals. Also, the collateral meridians themselves give rise to many smaller branches, and these in turn to many yet smaller branches, and so on. The smallest branches, known as the “minute collaterals,” are too numerous to count. The branches form a network that pervades the entire body and serves as the pathway whereby Qi and blood reach every part of the body to provide nourishment.

IV Twelve Divergent Meridians

The 12 divergent meridians are branches that derive from the 12 regular meridians. They emerge from and join the regular meridians and serve to link them to the deeper parts of the body.

These divergent meridians arise from the regular meridians mostly in the regions around the elbows and knees and course to the thoracic and abdominal cavities, where they join their respective *zang-fu* organs. Thence they continue to course to the head and neck region, where they emerge to the exterior of the body. There the Yang divergent meridians rejoin those Yang meridians from which they arise, and the Yin divergent meridians join the respective Yang meridians that link the exterior and the interior.

In this way the divergent meridians augment the interconnection between the *zang-fu* organs, enhance the intimate relationship between the regular meridians and all parts of the body, and broaden the scope of acupuncture and moxibustion therapy.

V Twelve Muscle Meridians

The 12 muscle meridians are the conduits which distribute the Qi of the 12 regular meridians to the muscles, tendons and joints, and which are the external connecting regions of the 12 regular meridians. Each of these muscle meridians corresponds to

the superficial region controlled by the regular meridian that gives rise to it. Each begins at the finger or toe tips and runs on to the head and trunk. Instead of entering the *zang-fu* organs they travel along the body's surface and connect with the joints and bones.

The main functions of the muscle meridians are to regulate the bones and joints to ensure smooth flexion and extension and fluid motion of the body.

VI The 12 Cutaneous Regions

The 12 cutaneous regions refer to the body's surface areas on which the functions of the respective 12 regular meridians are reflected and the Qi of the collateral meridians is distributed. The mapping of these cutaneous regions reflects the courses of the 12 regular meridians.

Since the cutaneous regions are the most superficial part of the body tissues, they serve as the protective barrier for the human body.

Guidance for Study

I Aim of Study

This chapter introduces the basic concepts, organization and functions of the main and collateral meridians. This basic knowledge is essential for understanding acupuncture and moxibustion.

II Objectives of Study

After completing this chapter the learners will

1. Know the basic meaning of the meridians and collaterals
2. Know the components of the meridian system
3. Be familiar with the concept of the distribution of the 12 meridians in the superficial part of the body and the order of flow of Qi in the 12 regular meridians
4. Be familiar with the functions of the main and collateral meridians

III Exercises for Review

1. What are the main meridians and their collaterals?
2. What are the components of the system of the meridians and the collaterals?

3. State the order of flow of Qi in the 12 regular meridians.
4. What is the main functions of the 12 regular meridians?
5. Describe how the 12 regular meridians are reflected in the superficial parts of the body.

Chapter 2

Overview of Acupoints

Section 1 Classification and Nomenclature of Acupoints

The acupoints are the specific sites where Qi of the *zang-fu* organs and meridians flows to the body's surface. They are also the sites where acupuncture or moxibustion treatment is applied. The main acupoints are on the meridians, while the meridians pertain to the *zang-fu* viscera. The relationship between the acupoints, the meridians and the *zang-fu* organs is intimate and inseparable.

I Classification of Acupoints

There are numerous acupoints distributed over the human body. In general they fall into the following three categories.

1 *Acupoints of the 14 Meridians*

Also known as the “regular acupoints,” acupoints of the 14 meridians are distributed along the 12 regular and the Du and Ren meridians. These acupoints all have specific locations, defined names and associated meridians, and may all be used to treat disorders of the related meridians and collaterals.

The acupoints of the 14 meridians number 361 in total. They are the most commonly used acupoints in clinical practice.

2 *Extra-Meridian Acupoints*

These are acupoints not associated with any of the 12 regular meridians or Du or Ren meridians; hence they are named the “extra-meridian acupoints.” They also have specific locations and defined names.

These extra-meridian acupoints are effectively used in the treatment of certain diseases.

3 *Ashi Acupoints*

These do not have names or defined locations, but emerge as acupoints that may be used for the application of acupuncture or moxibustion to suppress pain or other pathological responses reflected in these acupoints. For this reason they are also known as “pain-suppressing acupoints,” “reflexive acupoints” or “unfixed acupoints.”

II Nomenclature of Acupoints

Traditionally, acupoints of the 14 meridians are named by analogy. Because the flow of Qi and blood is similar to the flow of water, the prominences and depressions of the bones and tendons are compared to hills and valleys. The characteristic shape of each local site is also exploited by comparison to animals, plants or utensils. In addition, some acupoints are named for architectural features or for astronomical or meteorological phenomena. Others are named using anatomical terms or therapeutic properties.

In English literature, all acupoints are assigned an alphanumeric code. For the acupoints on the 14 meridians the alphabetical part is a two-letter designation of the meridian (e.g. LI for Large Intestine Meridian, HT for Heart Meridian), and the numeric part is the order of the acupoint on that meridian. For the extra-meridian acupoints not on the meridians, the alphabetical part refers to their location (e.g. EX for being extra-meridian, UE for Upper Extremity, HN for Head/Neck). The specific acupoints are described in Volume 2, Part I, Chapter 3 and Appendix II.

The following lists give examples. For each acupoint the name is given in *pinyin* followed in brackets by its alphanumeric designation and a translation of the Chinese name.

Section 2 Acupoints in Therapeutics

The acupoints are not merely where visceral and meridian Qi flows to the body surface. They are also sites where evil Qi can lodge when the physiological functions are disturbed, and they are sites where stimulation by acupuncture or moxibustion can unblock the meridians, regulate Qi and blood, promote the dynamic balance of Yin–Yang and harmonize the *zang–fu* organs. Appropriate application of acupuncture at acupoints may therefore be useful for supporting the genuine and repelling the evil Qi. While all the acupoints share some properties, each also has its specific properties.

In general, the acupoints have three types of therapeutic properties.

I Local Treatment

Each acupoint may be used to treat disturbances of the tissue and organs at its site or the area around it. This is a therapeutic property shared by all acupoints.

For example, in the area around the eye the acupoints Jingming (BL-1), Chengqi (ST-1) and Sibai (ST-2) may all be used to treat eye diseases. In the epigastric region the acupoints Zhongwan (CV-12), Jianli (CV-11) and Liangmen (ST-21) are used for disorders of the stomach. In the area around the ear the acupoints Tinggong ((SI-19), Ermen (SJ-21), Tinghui (GB-2) and Yifeng (SJ-17) may be used to treat ear disorders.

II Remote Treatment

This is the basic property employed in acupuncture and moxibustion therapy.

All the acupoints of the 14 meridians, especially those of the 12 regular meridians on the limbs distal to the elbows and knees, may be used to treat disorders of distant *zang-fu* organs, functional systems and sense organs associated with the meridian of the acupoints selected. In general, all the acupoints of any particular meridian may be used to treat disorders of this meridian. All the acupoints of the exteriorly–interiorly related meridians may be used complementarily to treat disorders of those meridians. Some acupoints may even be effective for the systemic treatment of the entire body.

For example, the acupoint Hegu (LI-4) may be used to treat not only disorders in the hands and wrists but also those of the head and face, as well as fever due to exogenous pathogens. The acupoint Zusanli (ST-36) may be used to treat not only disorders of the lower limbs but also those of the entire digestive system; it may even be used to strengthen the body's resistance to disease, thereby preventing disease and prolonging lifespan.

III Special and Specific Therapeutic Properties

Accumulated clinical experience shows that stimulation of certain acupoints can elicit different beneficial responses under different conditions. For example, in certain patients with diarrhea puncturing the acupoint Tianshu (ST-25) relieves the diarrhea; but in other patients with constipation puncturing Tianshu may induce defecation. In certain patients with tachycardia puncturing the acupoint Neiguan (PC-6) may lower the heart rate; and in other patients with bradycardia puncturing Neiguan may raise the heart rate.

In addition to these special properties, acupoints also have properties that are relatively specific. For example, puncturing the acupoint Dazhui (GV-14) has an antipyretic effect and puncturing the acupoint Zhiyin (BL-67) helps correct malposition of the fetus.

Section 3 Acupoints with Specific Properties

Some of the acupoints of all 14 meridians have specific properties; they are called “specific acupoints.” Because each of them has a unique therapeutic property these specific acupoints are given special names on the basis of their therapeutic functions.

I Shu Acupoints

The “five Shu” is the general term for a set of five acupoints – Jing (Well), Ying (Spring), Shu (Stream), Jing (River) and He (Sea) – for each of the 12 regular meridians. They are located in order from the distal ends of the extremities to the elbow or knee. Since each of the 12 regular meridians contains these five acupoints, in all there are 60 such acupoints.

The ancient CM physicians conceptualized the flow of meridian-Qi of these Shu acupoints by analogy to the flow of water in nature, from small trickles on the surface to larger and deeper streams and rivers finally to the sea. They used this analogy to explain the varying depth and volume of meridian-Qi as it courses by these acupoints along each meridian and hence the different properties of these acupoints.

The Jing (Well) acupoints are located in the tips of the fingers or toes. At Jing meridian-Qi is still very small in volume, like the water of a spring that has just emerged from the ground. The Ying (Spring) acupoints are anterior to the metacarpophalangeal or metatarsophalangeal joints. At Ying meridian-Qi is larger in volume, like a stream that has just formed. The Shu (Stream) acupoints are posterior to the metacarpophalangeal or metatarsophalangeal joints. At Shu meridian-Qi is full, like a gushing stream. The Jing (River) acupoints are located above the wrist or ankle. At Jing meridian-Qi is more full, like a river forming from the confluence of many streams. Finally, the He (Sea) acupoints are located around the elbow or knee. At He meridian-Qi is abundant, like the sea that forms from several rivers. Upon leaving the He acupoints, meridian-Qi flows into the *zang-fu* organs.

In general, treatment at the Jing (Well) acupoint is indicated for mental disorders and restlessness or agitation. Treatment at the Ying (Spring) acupoint is indicated in Heat illnesses. Treatment at the Shu (Stream) acupoints is indicated for heaviness in the body and pain in the joints. Treatment at the Jing (River) acupoint is indicated for labored breathing with coughing or pharyngolaryngeal disorders. Treatment at the He (Sea) acupoint is indicated for diseases of any of the *fu* organs, such as the gastrointestinal tract.

II Yuan (Source) and Luo (Connecting) Acupoints

The Yuan acupoints are where genuine Qi of the *zang-fu* organs transit and tarry. Each of the 12 regular meridians has a Yuan acupoint, located in a limb. These

are together known as the “twelve Yuan.” The Yuan acupoints are important in the treatment of illnesses of the meridians and the *zang-fu* organs.

The Yuan acupoints of the six Yin meridians are not distinct but overlap with the Shu (Stream) acupoints. The Yuan acupoints of the six Yang meridians, on the other hand, are distinct, and are located posterior to the Shu (Stream) acupoints.

Each of the major collateral meridians has a Luo (Connecting) acupoint, located at the place where the collateral meridian branches off the main meridian. Since there are all together 15 major collateral meridians the Luo acupoints are together known as the “fifteen Luo.” (For the 15 major collateral meridians, see Volume 1, Part I, Chapter 1, [Section 2, Subsection III.](#))

The Luo acupoints are used in acupuncture or moxibustion treatment of disorders of the meridians that are in exterior–interior relationship and in the regions around them.

III Back-Shu and Front-Mu Acupoints

The Back-Shu acupoints are the sites in the back of the body to which the visceral organs’ Qi flows. Each of the *zang-fu* organs has a Back-Shu acupoint, so there are 12 in all. They are given names according to these organs. The Back-Shu acupoints all belong to Yang. They are located along the two sides of the spinal column along the Bladder Meridian of Foot-Taiyang. In general, their vertical order follows that of the visceral organs and they are mostly located near their respective organs. The Back-Shu acupoints are important sites where Yin-type illnesses are treated by a Yang-type approach.

The Front-Mu acupoints are the sites in the chest or abdomen to which the visceral organs’ Qi flows. Again, each of the *zang-fu* organs has a Front-Mu acupoint, so there are 12 in all. The Front-Mu acupoints all belong to Yin. They are located on the chest or abdomen. Among them six belong to the Ren and Du Meridians, two to the liver meridian, two to the gallbladder meridian, one to the lung meridian and one to the stomach meridian. The Front-Mu acupoints are important sites where Yang-type illnesses are treated by a Yin-type approach.

When a *zang-fu* organ is diseased, its corresponding Back-Shu or Front-Mu acupoint often manifests abnormalities, such as tenderness on pressure. Hence, these acupoints are important in the diagnosis and treatment of diseases of their corresponding *zang-fu* organs.

IV Influential Acupoints

The Eight Influential Points are the eight points where the vital essence and energy of the *zang* organs, *fu* organs, Qi, blood, tendons, vessels, bones and marrow join together. These points are distributed on the trunk and limbs.

V Xi (Cleft) Points

The Xi (Cleft) acupoints are the sites of gathering for meridian-Qi of various meridians. There are all together 16 Xi (Cleft) acupoints – one for each of the 12 regular meridians, and one for each of four of the irregular meridians (Yinwei, Yangwei, Yinqiao and Yangqiao). They are distributed on the four limbs distal to the elbow or knee joints, with a few exceptions.

Each Xi acupoint may be used to treat acute disorders in the areas governed by its meridian or in its related *zang-fu* organ.

VI Lower-He (Sea) Acupoints

The Lower-He (Sea) acupoints are the six sites where meridian-Qi of the three Foot Yang Meridians and the three Hand Yang Meridians flow and gather in the three Foot Yang Meridians. These six acupoints are located around the knee joints. They are important in the treatment of diseases of the *fu* organs.

VII Confluence Acupoints

Each Confluence acupoint is the site where meridian-Qi of an irregular meridian joins Qi of a regular meridian. Thus there are eight Confluence acupoints, and they are distributed around the wrist and ankle joints.

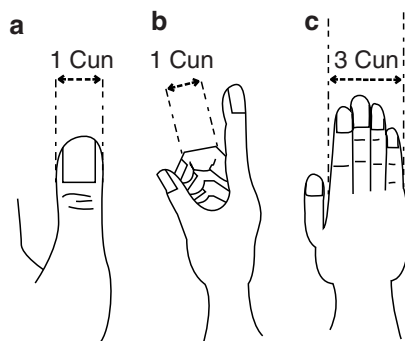
Section 4 Techniques of Locating Acupoints

In the clinical application of acupuncture and moxibustion the therapeutic results depend upon accurate location of the acupoints. In order to locate the positions of the acupoints the physician must master the techniques of locating them.

I Finger Measures

This defines the basic unit of measurement, the *cun*. (Literally, the word *cun* means “inch,” but the Chinese inch differs in length from the English inch.) The length and width of the patient’s fingers are taken as the standard. The following measures are the most commonly used in clinical practice. Note that the *cun* as defined here and in the next subsection is not a fixed measure of length, but varies with the patient’s body size.

Fig. 2.1 (a) Thumb measure
(b) Middle finger measure
and (c) four fingers measure



Middle Finger Measure: Ask the patient to flex the middle finger. The distance between the two ends of the interphalangeal creases is taken as 1 *cun* (see Fig. 2.1b). This is used to measure the vertical distances for locating on the limbs the acupoints.

Thumb Measure: The width of the interphalangeal joint of the patient's thumb is taken as 1 *cun* (see Fig. 2.1a).

Four Fingers Measure: Ask the patient to straighten the hand with the fingers close together naturally, as indicated in Fig. 2.1c. The width spanning all four fingers at the level of the dorsal skin crease of the proximal interphalangeal joint of the middle finger is taken as 3-*cun*.

II Comparative Measures

Also known as the “bone-measuring technique” this uses the lengths of bone segments between various joints as measures for locating acupoints. These measures are applicable on any patient – of either sex and of any age or body size. This has become the basic technique for locating acupoints. For details see Figs. 2.2 and 2.3 and Table 2.1.

III Anatomical Landmarks

The normal anatomical landmarks on the body surface provide another technique for locating acupoints. These landmarks fall into two categories.

Fixed landmarks are those that do not change with body movement, such as the five sense organs, nails, nipples, umbilicus, and prominences and depressions of the bones. Acupoints that are adjacent to or on such landmarks may be located directly. Examples include Yintang (EX-HN-3), midway between the two eyebrows,

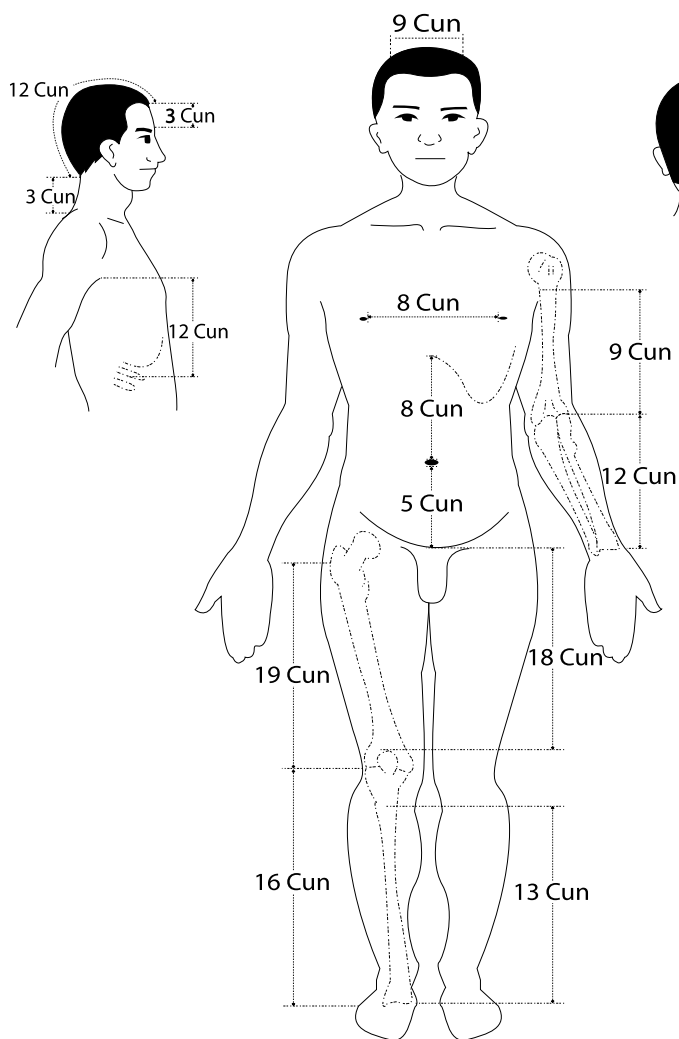


Fig. 2.2 Comparative measures – anterior

Tanzhong (CV-17), midway between the two nipples, Tianshu (ST-25), lateral to the umbilicus, and Yanglingquan (GB-34), anterior and inferior to the small head of the fibula.

Moving landmarks are spaces, depressions, wrinkles and other features that are revealed with voluntary motion of the joints, muscles and skin. For example, when the mouth is opened a depression is formed immediately anterior to the tragus of the ear; this is the location of Tinggong (SJ-19). When the hand is curled, the transverse palmar crease appears and Houxi (SI-3) may be located.

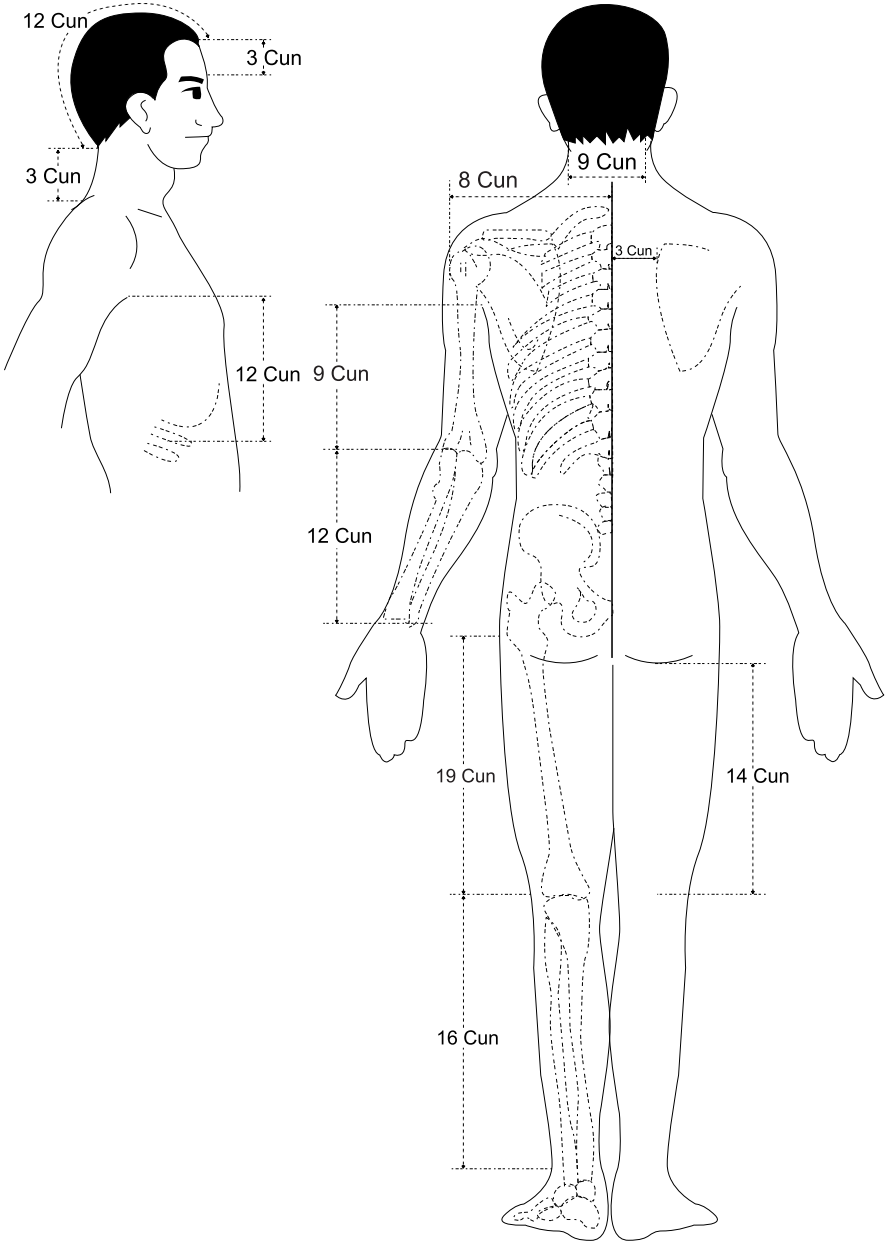


Fig. 2.3 Comparative measures – posterior

Table 2.1 Standards for comparative measures

Body Part	Description	Measure	Explanation
Head	From anterior hairline to posterior Hairline	12 <i>cun</i>	Used to measure longitudinal distance of acupoints on head
	From glabella (Yintang) to anterior hairline	3 <i>cun</i>	
	From Dazhui (GV-14) to posterior hairline	3 <i>cun</i>	
	From glabella to Dazhui (GV-14)	18 <i>cun</i>	Used to measure transverse distance of acupoints on head
	Between the two corners of forehead	9 <i>cun</i>	
	Between the two mastoid processes	9 <i>cun</i>	
Chest and Abdomen	From Tiantu (CV-22) to sternocostal angle	9 <i>cun</i>	Used to measure longitudinal distance of acupoints on Ren Meridian and other acupoints on abdomen
	From sternocostal angle to center of umbilicus	8 <i>cun</i>	
	From center of umbilicus to upper border of symphysis pubis	5 <i>cun</i>	Used to measure transverse measurement of acupoints on abdomen
	Between the two nipples	8 <i>cun</i>	
Lateral chest	From end of axillary fold to tip of 11th rib	12 <i>cun</i>	Used to measure longitudinal distance of acupoints in subcostal region
Back	From medial border of scapula to posterior midline	3 <i>cun</i>	Used to measure transverse distance of acupoints on back
	From acromion process of scapula to posterior midline	8 <i>cun</i>	
Upper limbs	From end of axillary fold to transverse cubital crease	9 <i>cun</i>	Used to measure longitudinal distance of acupoints on arm
	From transverse cubital crease to transverse wrist crease	12 <i>cun</i>	
Lower limbs	From level of border of symphysis pubis to medial epicondyle of femur	18 <i>cun</i>	Used to measure longitudinal distance of acupoints of Yin Meridians of foot
	From lower border of medial condyle of tibia to tip of medial malleolus	13 <i>cun</i>	
	From prominence of greater trochanter to middle of patella	19 <i>cun</i>	
			1. Used for Yang Meridians of Foot
			2. Distance from gluteal fold to center of patella is taken as 14 <i>cun</i>
			3. Anterior level of center of patella is same level as Dubi (ST-35), and posterior level is same level as Weizhong (BL-40)
	From center of patella to tip of lateral malleolus	16 <i>cun</i>	
	From tip of lateral malleolus to inferior surface of heel	3 <i>cun</i>	

IV Simple Location

These are simple and direct techniques of acupoint location employed in clinical practice. For example, when the fist is clenched, Laogong (PC-8) is just under the tip of the middle finger. Fengshi (GB-31) is at the tip of the middle finger when standing at attention (Fig. 2.4).

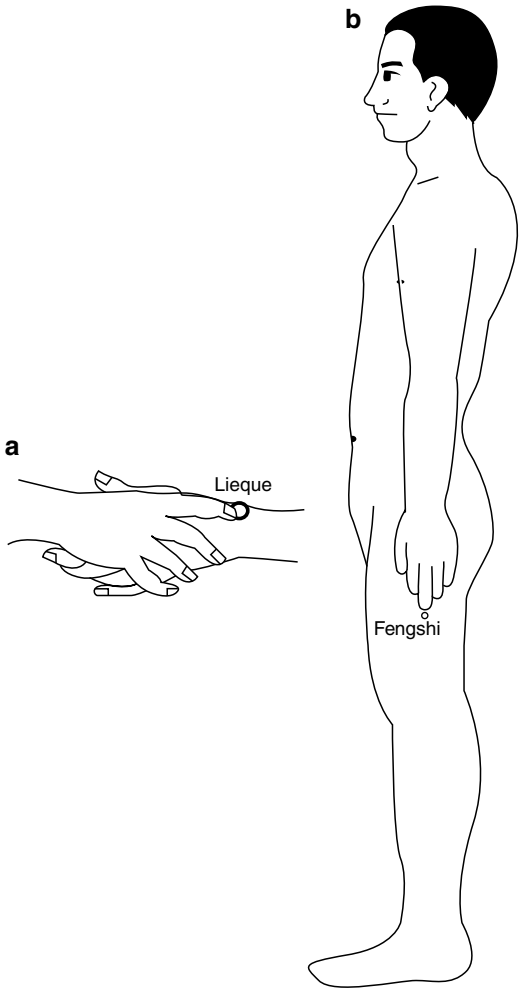


Fig. 2.4 Simple location

Guidance for Study

I Aim of Study

This chapter presents the classification and the nomenclature of the acupoints. It provides an overview of their role in therapeutics and describes the techniques used in locating them.

II Objectives of Study

After completing this chapter the learners will

1. Know the classification and naming of acupoints;
2. Know the therapeutic properties of acupoints;
3. Be familiar with the meaning of acupoints;
4. Know the techniques of locating acupoints.

III Exercises for Review

1. What is an acupoint?
2. What are the categories of acupoints?
3. Describe the main types of therapeutic properties of acupoints?
4. What are the “specific acupoints?” How many groups of “specific acupoints” are there? Describe them briefly.
5. What are the Five Shu acupoints? Discuss their meaning and distribution features.
6. What are the Yuan (Source) acupoints? Where are they located? Describe their properties.
7. What are the Luo (Connecting) acupoints? Describe their distribution and function.
8. What are the eight Confluent Points?
9. Describe the main techniques for locating acupoints.
10. Illustrate how to locate acupoints by the technique of anatomical landmarks. Provide examples.

Chapter 3

Descriptions of Specific Acupoints

This chapter describes the specific acupoints of the 12 regular meridians, the Ren and Du Meridians, and some other acupoints commonly used in treatment with acupuncture or moxibustion.

Section 1 Lung Meridian of Hand-Taiyin

I Pathway

The Lung Meridian of Hand-Taiyin (the Lung Meridian, for short) originates in the middle-jiao. It moves down and connects with the large intestine, then winds back up along the upper orifice of the stomach, passing through the diaphragm and entering the lung. It leaves the lung where the lung communicates with the throat and follows a transverse course to the axilla. Thence it descends along the antero-lateral upper arm, passing in front of the Heart and the Pericardium Meridians, to reach the antecubital fossa. From the antecubital fossa it continues down the antero-lateral forearm, past the thenar eminence, and ends at the lateral side of the tip of the thumb (see [Fig. 3.1](#)).

A branch emerges from this meridian at Lieque (LU-7), above the wrist. This branch courses laterally and wraps around the wrist and runs directly to the lateral side of the tip of the index finger, where it links with the Large Intestine Meridian.

II Main Applications

The acupoints of the Lung Meridian are used mainly in the treatment of disorders of the throat, the chest and the lung.

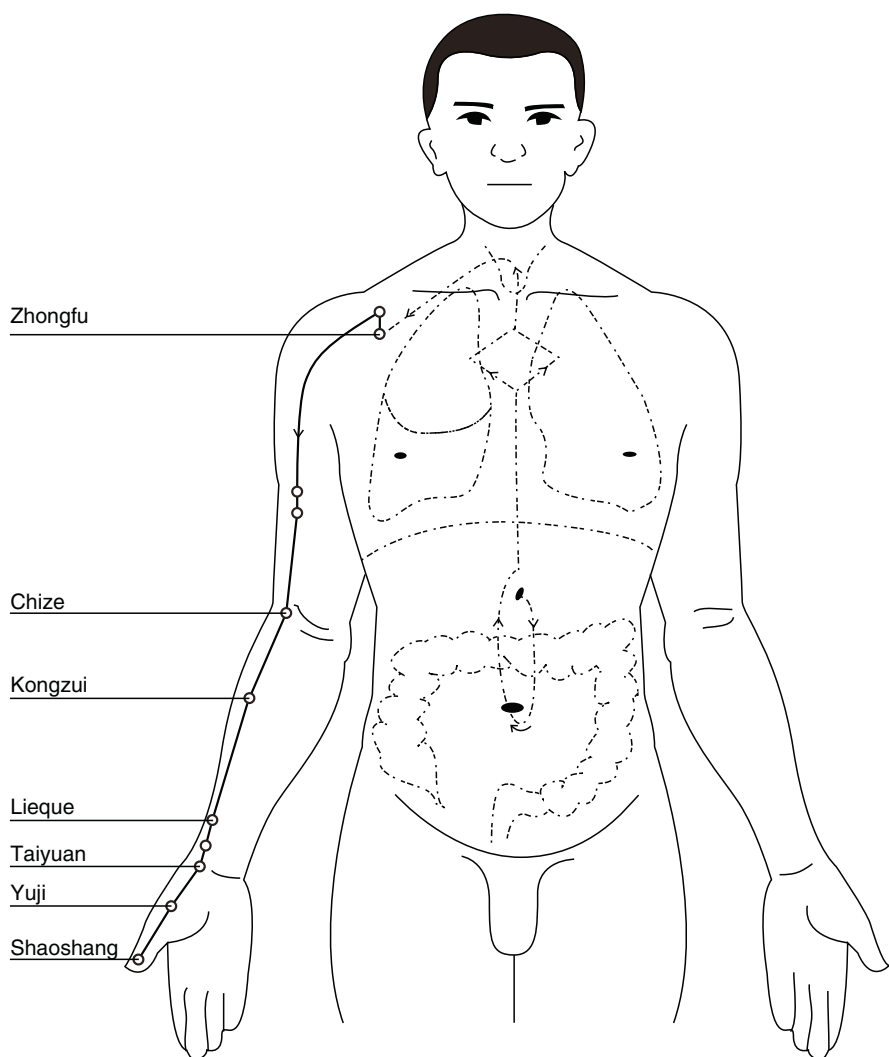


Fig. 3.1 Lung Meridian of Hand-Taiyin

III Commonly Used Acupoints

There are 11 acupoints in all – see [Table 3.1](#). The more useful ones are individually described.

Zhongfu (LU-1)

This is the Front-Mu acupoint of the Lung Meridian. It is also the crossing point of the Lung and the Spleen Meridians.

Table 3.1 Acupoints of the Lung Meridian of Hand-Taiyin

Name	Location	Applications
LU-1	Described separately	
LU-2 Yunmen	Anterior shoulder, in depression of infraclavicular fossa superior to coracoid process of scapula – 6 <i>cun</i> from anterior midline	Cough, labored breathing, chest pain
Acupoints on chest: for diseases of lung and chest		
LU-3 Tianfu	Medial side of upper arm, lateral border of biceps muscle, 3 <i>cun</i> below anterior end of axillary fold	Labored breathing, nosebleed
LU-4 Xiabai	Medial side of upper arm, on lateral border of biceps, 4 <i>cun</i> below anterior end of axillary fold or 5 <i>cun</i> above antecubital crease	Cough, labored breathing
LU-5		
LU-6	Described separately	
LU-7		
LU-8 Jingqu Jing (River)	Antero-lateral aspect of forearm, 1 <i>cun</i> proximal to wrist crease, in depression between styloid process of radius and radial artery	Cough, labored breathing, sore throat
LU-9		
LU-10	Described separately	
LU-11		
Acupoints on arm: for diseases of throat, chest and lung		

Location: In the superior lateral part of the shoulder, 1 *cun* below Yunmen (LU-2) at the level of the first intercostal space and 6 *cun* from the anterior midline.

Applications: Cough, labored breathing; pain in the chest, shoulder and back; abdominal distention.

Techniques and Notes: Insert the needle obliquely and laterally or subcutaneously for 0.5–0.8 *cun*. Moxibustion may be applied. (For the definitions of “obliquely” and “subcutaneously” (see Volume 2, Part I, Chapter 4, [Section 1, Subsection III, Sub-subsection 2](#)).

Chize (LU-5)

This is the He (Sea) acupoint of the Lung Meridian.

Location: In the antecubital crease in the depression lateral to the biceps tendon.

Applications: Sore throat; cough, labored breathing, chest fullness; acute abdominal pain with vomiting or diarrhea; infantile convulsion; and spasmodic pain of the elbow and arm.

Techniques and Notes: Insert the needle perpendicularly 0.8–1.2 *cun*, or prick the point to cause slight bleeding. Moxibustion may be applied.

Kongzui (LU-6)

This is the Xi (Cleft) acupoint of the Lung Meridian.

Location: On the antero-lateral aspect of the forearm and on the line connecting Chize (LU-5) and Taiyuan (LU-9), at 7 *cun* above the transverse crease of the wrist.

Applications: Acute hemoptysis, epistaxis, bleeding hemorrhoids; sore throat; cough, labored breathing; arm pain with loss of elbow extension.

Techniques and Notes: Insert the needle perpendicularly 0.5–1.2 *cun*. Moxibustion may be applied.

Lieque (LU-7)

This is the Luo (Connecting) acupoint of the Lung Meridian. It is also the Confluence acupoint of the Ren Meridian and the Lung Meridian.

Location: On the antero-lateral aspect of the forearm, proximal to the styloid process of the radius at 1.5 *cun* above the wrist crease, between the tendons of the brachioradialis and the long thumb abductor muscles.

Applications: Headache caused by exogenous disease evils; cough, nasal congestion; sore throat, toothache; penile pain, hematuria, spermatorrhea; wry eyes and mouth; and weakness in the wrists.

Techniques and Notes: Insert the needle upward and obliquely 0.5–0.8 *cun*. Moxibustion may be applied.

Taiyuan (LU-9)

This is the Shu (Stream) acupoint and the Yuan (Source) acupoint of the Lung Meridian. It is also the Influential acupoint of the vessels.

Location: At the lateral end of the palmar surface of the transverse crease of the wrist, where the radial pulse is palpable.

Applications: Cough, labored breathing; sore throat; chest pain; pulse-less syndrome; headache; hemiplegia; and wrist pain.

Techniques and Notes: Insert the needle perpendicularly 0.3–0.5 *cun*. Be very careful not to puncture the radial artery. Moxibustion may be applied.

Yuji (LU-10)

This is the Ying (Spring) acupoint of the Lung Meridian.

Location: In the depression proximal to the first metacarpophalangeal joint, on the radial side of the midpoint of the first metacarpal bone, and at the demarcation of the lighter and darker skin.

Applications: Sore throat; cough, labored breathing; aphonia; fever.

Techniques and Notes: Insert the needle perpendicularly 0.5–1 *cun*. Moxibustion may be applied.

Shaoshang (LU-11)

This is the Jing (Well) acupoint of the Lung Meridian.

Location: On the antero-lateral aspect of the distal segment of the thumb, 0.1 *cun* from the corner of the nail.

Applications: Cough, sore throat; epistaxis; high fever; unconsciousness; violent mental disorders.

Techniques and Notes: Insert the needle 0.1 *cun* or prick the point to cause slight bleeding. Moxibustion may be applied.

Section 2 Large Intestine Meridian of Hand-Yangming

I Pathway

The Large Intestine Meridian starts at the tip of the index finger (Shangyang, LI-1), runs upward along the lateral side of the index finger and passes through the space between the first and second metacarpal bones (Hegu, LI-4). It enters the depression between the tendons of the long and short thumb extensor muscles. Thence it follows the antero-lateral forearm, reaches the lateral elbow and continues upward along the lateral upper arm until it comes to the end of the shoulder (Jianyu, LI-15). It then courses along the anterior border of the acromion, where it branches. One branch goes up to the 7th cervical vertebra (confluence of the three Yang meridians of the hand and of the foot) (Dazhui, GV-14). The other branch proceeds to the supraclavicular fossa (Quepen, ST12) to connect with the lung, its corresponding *zang* organ. From the lung it continues past the diaphragm and enters the large intestine (see Fig. 3.2).

From the supraclavicular fossa a branch runs to the neck, passes through the cheek, enters the gums of the lower teeth, and curves around the upper lip and crosses path at the philtrum with its mirror-image meridian. From the philtrum the branch of the left Large Intestine Meridian of Hand-Yangming goes to the right side of the nose and the branch of the right Large Intestine Meridian of Hand-Yangming goes to the left of the nose. At the side of the nose the Large Intestine Meridian links with the Stomach Meridian of Foot-Yangming.

II Main Applications

The acupoints of the Large Intestine Meridian are mainly used to treat diseases of the head, the face, and the sense organs; diseases of the digestive system; and diseases of the reproductive system. They are also used in febrile diseases and diseases in the regions along the course of this meridian.

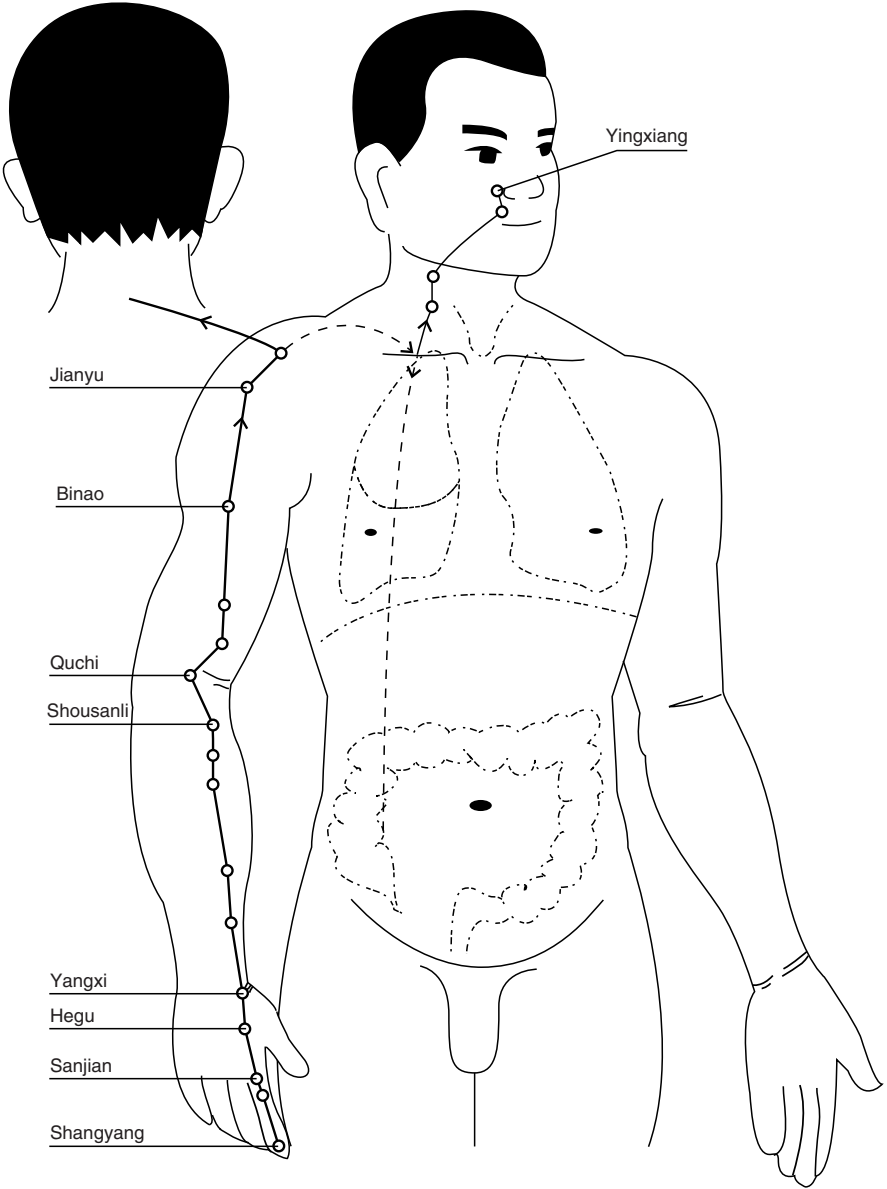


Fig. 3.2 Large Intestine Meridian of Hand-Yangming

III Commonly Used Acupoints

There are 20 acupoints in all – see [Table 3.2](#). The more useful ones are individually described.

Shangyang (LI-1)

This is the Jing (Well) acupoint of the Large Intestine Meridian.

Location: On the lateral side of the distal segment of the index finger, 0.1 *cun* from the corner of the nail.

Applications: Sore throat; toothache; tinnitus and deafness; stroke with loss of consciousness; febrile diseases without sweating; and numbness of the fingers.

Techniques and Notes: Insert the needle perpendicularly 0.1 *cun*, or prick the point to cause slight bleeding. Moxibustion may be applied.

Sanjian (LI-3)

This is the Shu (Stream) acupoint of the Large Intestine Meridian.

Location: Just proximal to the second metacarpophalangeal joint, in the lateral depression formed with the hand in a loose fist.

Applications: Sore throat; toothache; pain in the eye; fever; abdominal distention with borborygmus; and inflammation on the dorsum of the hand and fingers.

Techniques and Notes: Insert the needle perpendicularly 0.3–0.5 *cun*. Moxibustion may be applied.

Hegu (LI-4)

This is the Yuan (Source) acupoint of the Large Intestine Meridian.

Location: On the dorsum of the hand, just lateral to the midpoint of the second metacarpal bone.

Applications: Headache; toothache; sore throat; inflammation of the eye; diseases of the nose; deafness; facial palsy or facial spasm; Heat diseases without sweating, or profuse and persistent sweating; fever with cold-intolerance; menstrual cramps, amenorrhea; stalled labor; stomach pain, abdominal pain, constipation; hemiplegia; infantile convulsions; urticaria; and mumps.

Techniques and Notes: Insert the needle perpendicularly 0.5–1 *cun*. Moxibustion may be applied. Acupuncture at Hegu is **contraindicated for pregnant women**.

Table 3.2 Acupoints of Large Intestine Meridian of Hand-Yangming

Name	Location	Applications
LI-1	Described separately	
LI-2 Erjian Ying (Spring) acupoint	In depression on radial side of index finger, distal to second metacarpophalangeal joint when a loose fist is made	Blurred vision; epistaxis; toothache; dry mouth, sore throat; febrile diseases
LI-3		
LI-4	Described separately	
LI-5		
LI-6 Pianli Luo (Connecting) acupoint	With elbow slightly flexed, on radial side of dorsal surface of forearm, and on line connecting LI-5 and LI-11, 3 <i>cun</i> above wrist crease	Eye redness; tinnitus; epistaxis; sore throat; pain in hand and arm; edema
LI-7 Wenliu Xi (Cleft) acupoint	With elbow flexed, on radial side of dorsal surface of forearm and on line connecting LI-5 and LI-11, 5 <i>cun</i> above wrist crease	Headache; facial swelling; sore throat; shoulder and arm pain; borborygmus, abdominal pain
LI-8 Xialian	On radial side of dorsal surface of forearm and on line connecting LI-5 and LI-11, 4 <i>cun</i> below antecubital crease	Headache; vertigo; eye pain; elbow, arm pain; abdominal pain and distention
LI-9 Shanglian	On radial side of dorsal surface of forearm and on line connecting LI-5 and LI-11, 3 <i>cun</i> below antecubital crease	Headache; hemiplegia; pain or numbness of hand, arm, shoulder; borborygmus, abdominal pain
LI-10	Described separately	
LI-11		
Acupoints on hand and elbow: for febrile diseases and diseases of head, face, ear, nose mouth and teeth		
LI-12 Zhouliao	With elbow flexed, on lateral side of upper arm, 1 <i>cun</i> above LI-11, on border of humerus	Pain, contracture and numbness of elbow and arm
LI-13 Shouwuli	On lateral side of upper arm and on line connecting LI-11 and LI-15, 3 <i>cun</i> above LI-11	Pain, contracture of elbow and arm; scrofula
LI-14	Described separately	
LI-15		
LI-16 Jugu	On shoulder, in depression between lateral end of clavicle and scapular spine	Pain, paresis of shoulder and arm; scrofula
Acupoints on upper arm and shoulder: mainly for diseases of local area		
LI-17 Tianding	On lateral side of neck, on posterior border of sternocleidomastoid muscle beside laryngeal protuberance, at midpoint of line connecting LI-18 and Quepen	Sudden loss of voice, sore throat; scrofula; goiter
LI-18 Futu	On lateral side of neck, beside laryngeal protuberance, between sternal head and clavicular head of sternocleidomastoid muscle	Sore throat, sudden loss of voice; goiter
LI-19 Heliao	On upper lip, directly below lateral border of nostril, at level of GV-26	Nasal congestion; epistaxis; wry mouth; lockjaw
LI-20	Described separately	
Acupoints on neck and face: for diseases of throat and nose		

Yangxi (LI-5)

This is the Jing (River) acupoint of the Large Intestine Meridian.

Location: At the radial end of the dorsal wrist crease, in the depression between the tendons of the short and the long extensor muscles of the thumb when the thumb is extended.

Applications: Headache; toothache; sore throat; weakness in the wrist; and tinnitus or deafness.

Techniques and Notes: Insert the needle perpendicularly 0.3–0.8 *cun*. Moxibustion may be applied.

Shousanli (LI-10)

Location: On the radial side of the dorsal surface of the forearm, on the line connecting Yangxi (LI-5) and Quchi (LI-11) at 2 *cun* below the antecubital crease.

Applications: Toothache; abdominal distention and pain, diarrhea; paralysis of the upper limbs.

Techniques and Notes: Insert the needle perpendicularly 0.5–0.8 *cun*. Moxibustion may be applied.

Quchi (LI-11)

This is the He (Sea) acupoint of the Large Intestine Meridian.

Location: With the elbow flexed, at the lateral end of the antecubital crease, at the midpoint of the line connecting Chize (LU-5) and the lateral epicondyle of the humerus.

Applications: Heat diseases; sore throat; hemiplegia; urticaria; abdominal pain, vomiting, diarrhea; painful inflammation and weakness of the arm; high blood pressure; headache; inflammation of the eye; toothache; and violent mental problems.

Techniques and Notes: Insert the needle perpendicularly 0.8–1.5 *cun*. Moxibustion may be applied.

Binao (LI-14)

Location: On the lateral side of the upper arm, at the insertion of the deltoid muscle on the line connecting Quchi (LI-11) and Jianyu (LI-15), 7 *cun* above Quchi.

Applications: Pain in the shoulder or the arm; diseases of the eye; scrofula; and spasticity of the neck.

Techniques and Notes: Insert the needle perpendicularly or obliquely 0.8–1.5 *cun*. Moxibustion may be applied.

Jianyu (LI-15)

This is the crossing point of the Large Intestine and the Yangqiao Meridians.

Location: On the shoulder, above the deltoid muscle, in the depression inferior to the acromion when the arm is abducted or raised level to the front.

Applications: Pain causing inability to raise the arm; paralysis with numbness of the arm; and urticaria due to Wind or Heat.

Techniques and Notes: Insert the needle perpendicularly or obliquely downward 0.8–1.5 *cun*. Moxibustion may be applied.

Yingxiang (LI-20)

This is the crossing point of the Stomach and the Large Intestine Meridians.

Location: In the naso-labial groove, by the midpoint of the lateral border of the ala nasi.

Applications: Nasal congestion; epistaxis; wry mouth; and lockjaw.

Techniques and Notes: Insert the needle perpendicularly or obliquely upward 0.3–0.5 *cun*. Moxibustion is not advisable.

Section 3 Stomach Meridian of Foot-Yangming

I Pathway

The Stomach Meridian is quite complex. It starts from the side of the ala nasi (Yingxiang, LI-20), ascends to the bridge of the nose where it meets the Bladder Meridian (Jingming BL-1), then turns downward along the side of the nose (ST-1) and enters the upper gum. Reemerging to the surface it curves around the lips and descends to meet the Ren Meridian in the groove between the lower lip and the chin (Chengjiang, Ren-24). Thence it runs posterior-laterally across the lower portion of the cheek at Daying (ST-5). Winding along the angle of the mandible (Jiache ST-6), it ascends in front of the ear, traverses Shangguan (GB-3), and follows the anterior hairline up to the forehead (see [Fig. 3.3](#)).

From Daying (ST-5) a facial branch emerges and runs down to Renying (ST-9), and continues along the throat and enters the body in the supraclavicular fossa. It

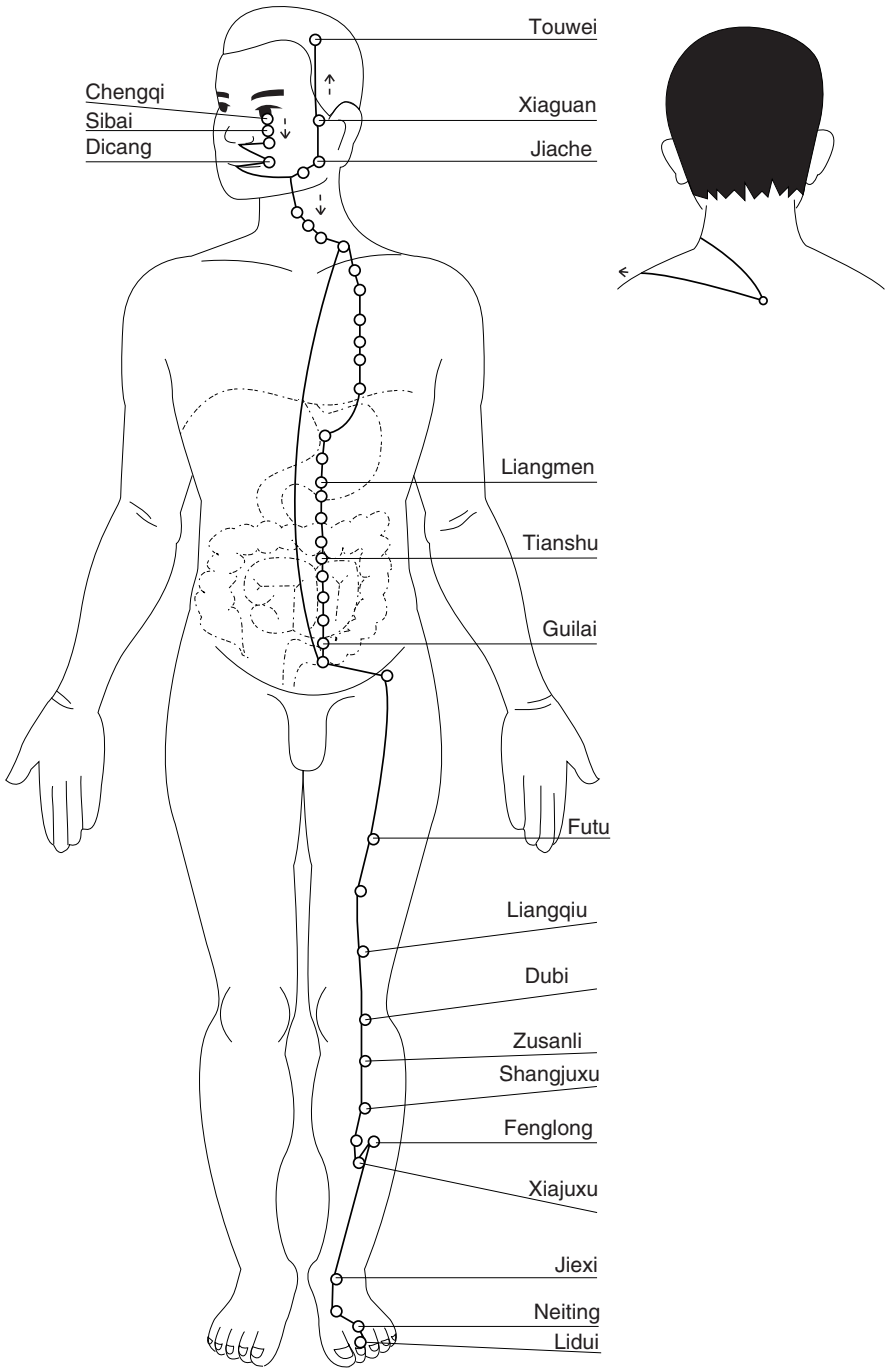


Fig. 3.3 Stomach Meridian of Foot-Yangming

descends and passes through the diaphragm, enters the stomach, its pertaining organ, and connects with the spleen.

From the supraclavicular fossa the straight portion of the meridian runs downward, passing through the nipple, continues by the umbilicus, and enters Qichong (ST-30) on the lateral side of the lower abdomen.

At the lower orifice of the stomach a branch descends inside the abdomen and rejoins the meridian at Qichong (ST-30). The reunited meridian runs downward, traverses Biguan (ST-31), through Futu (ST-32) over the femur, and reaches the knee. From the knee it continues downward along the anterior border of the lateral aspect of the tibia, passes through the dorsum of the foot, and reaches the lateral side of the tip of the second toe.

Near the upper end of the tibia a branch arises at Zusanli (ST-36), 3 *cun* below the knee. It courses downward and enters the lateral side of the middle toe.

A branch at the dorsum of the foot arises at Chongyang (ST-42) and terminates at the medial side of the tip of the great toe, where it links with the Spleen Meridian.

II Main Applications

The acupoints of the Stomach Meridian are mainly used in the acupuncture treatment of diseases of the digestive system, disorders of the head, the face and the sense organs, febrile illnesses, and mental illnesses.

III Commonly Used Acupoints

There are 45 acupoints in all – see [Table 3.3](#). The more useful ones are individually described.

Chengqi (ST-1)

This is the crossing point of the Stomach, the Yangqiao and the Ren Meridians.

Location: With the patient looking directly forward, on the vertical line through the pupil and between the infra-orbital ridge and the eyeball.

Applications: Inflammation of the eye, night blindness, excessive tearing, twitching of the eyelids, and wry mouth and eye.

Techniques and Notes: Push the eyeball upward with the left thumb and insert the needle perpendicularly and slowly 0.3–0.7 *cun* just over the infra-orbital ridge. Do not angle the needle about or twist it. Moxibustion is contraindicated.

Table 3.3 Acupoints of Stomach Meridian of Foot-Yangming

Name	Location	Applications
ST-1	Described separately	
ST-2		
ST-3 Juliao	On face, at intersection of vertical line through pupil and horizontal line just below ala nasi	Wry mouth, eye; twitching of eyelids; epistaxis; toothache; cheek, lip pain
ST-4	Described separately	
ST-5 Daying	Anterior to mandibular angle, just in front of attachment of masseter muscle, where facial artery is palpable	Lockjaw; wry mouth; swelling of the cheek; toothache
ST-6		
ST-7	Described separately	
ST-8		
Acupoints on head and face: for diseases of head, face, eyes, nose, mouth and teeth		
ST-9 Renying	Level with tip of Adam's apple, on path of common carotid artery, at anterior border of sternocleidomastoid muscle	Sore throat; asthma, chest fullness, hypertension
ST-10 Shuitu	On neck, at anterior border of sternocleidomastoid muscle and midpoint of line joining Renying and Qishe	Sore throat; asthma
ST-11 Qishe	On neck, at upper border of medial end of clavicle, between sternal head and clavicular head of sternocleidomastoid muscle	Sore throat; asthma
ST-12 Quepen	At center of supraclavicular fossa, 4 <i>cun</i> lateral to anterior midline	Cough, asthma; sore throat; pain in local area
ST-13 Qihu	On chest, below midpoint of lower border of clavicle, 4 <i>cun</i> lateral to anterior midline	Asthma, cough, chest congestion
ST-14 Kufang	On chest, in first intercostal space, 4 <i>cun</i> lateral to anterior midline	Fullness, pain in chest; cough
ST-15 Wuyi	On chest, in second intercostal space, 4 <i>cun</i> lateral to anterior midline	Cough, asthma, fullness and pain in chest and ribs; mastitis
ST-16 Yongchuan	On chest, in third intercostal space, 4 <i>cun</i> lateral to anterior midline	Cough, asthma, fullness and pain in chest and ribs; mastitis
ST-17 Ruzhong	On chest, in fourth intercostal space, at center of nipple, 4 <i>cun</i> lateral to anterior midline	Serves only as landmark. Not used in acupuncture or moxibustion
ST-18 Rugen	On chest, in fifth intercostal space, directly below nipple, 4 <i>cun</i> lateral to anterior midline	Deficient lactation; mastitis, pain in chest
Acupoints on neck and chest: for diseases of throat, chest and lung		
ST-19 Burong	On upper abdomen, 6 <i>cun</i> above center of umbilicus and 2 <i>cun</i> lateral to anterior midline	Abdominal distention, vomiting, gastric pain, anorexia
ST-20 Chengman	On upper abdomen, 5 <i>cun</i> above center of umbilicus and 2 <i>cun</i> lateral to anterior midline	Abdominal distention, vomiting, gastric pain, anorexia
ST-21	Described separately	
ST-22 Guanmen	On upper abdomen, 3 <i>cun</i> above center of umbilicus and 2 <i>cun</i> lateral to anterior midline	Abdominal distention and pain, borborygmus, diarrhea, anorexia, edema
ST-23 Taiyi	On upper abdomen, 2 <i>cun</i> above center of umbilicus and 2 <i>cun</i> lateral to anterior midline	Gastric pain, indigestion; irritability, mania

(continued)

Table 3.3 (continued)

Name	Location	Applications
ST-24 Huarumen	On upper abdomen, 1 <i>cun</i> above center of umbilicus and 2 <i>cun</i> lateral to anterior midline	Gastric pain, abdominal distention, vomiting, diarrhea; mania
ST-25	Described separately	
Acupoints on upper abdomen: for diseases of stomach, intestines; mental disorders		
ST-26 Wailing	On lower abdomen, 1 <i>cun</i> below center of umbilicus and 2 <i>cun</i> lateral to anterior midline	Abdominal pain, diarrhea
ST-27 Daju	On lower abdomen, 2 <i>cun</i> below center of umbilicus and 2 <i>cun</i> lateral to anterior midline	Lower abdominal distention; dysuria; hernia; spermatorrhea
ST-28 Shuidao	On lower abdomen, 3 <i>cun</i> below center of umbilicus and 2 <i>cun</i> lateral to anterior midline	Lower abdominal distention; dysuria; hernia
ST-29	Described separately	
ST-30 Qichong	Slightly above inguinal groove, 5 <i>cun</i> below center of umbilicus and 2 <i>cun</i> lateral to anterior midline	Swelling and pain of external genitalia, hernia; irregular menstruation
Acupoints on lower abdomen: for diseases of external genitalia (male and female)		
ST-31 Biguan	On anterior aspect of thigh and on line connecting anterior superior iliac spine and superior lateral corner of patella, at level of perineum when thigh is flexed, in depression lateral to sartorius muscle	Weakness in legs; hemiplegia; infantile paralysis; aches and pain in waist and legs
ST-32	Described separately	
ST-33 Yinshi	On anterior aspect of thigh and on line connecting anterior superior iliac spine and superior lateral corner of patella, 3 <i>cun</i> above this corner	Numbness, weakness, aches and pain of leg and knee; impaired knee flexion
ST-34	Described separately	
ST-35		
Acupoints on thigh and knee: for diseases of local area		
ST-36	Described separately	
ST-37		
ST-38 Tiaokou	On leg, 8 <i>cun</i> below Dubi (ST-35), and one middle finger-breadth lateral to anterior crest of tibia	Frozen shoulder; cold pain of the lower extremities; gastric, abdominal pain
ST-39	Described separately	
ST-40		
Acupoints on leg: for mental problems and diseases of stomach and intestine		
ST-41	Described separately	
ST-42 Chongyang Yuan (Source) acupoint	At highest point of dorsum of foot, between tendons of long extensor of hallux and long extensor of toes, where dorsal artery is palpable	Gastric pain, abdominal distention; facial swelling, toothache; psychosis
ST-43 Xiangu Shu (Stream) acupoint	On dorsum of foot, in depression distal to commissure of second and third metatarsal bones	Facial or general edema; swelling, pain of dorsum of foot; redness of eye
ST-44	Described separately	
ST-45		
Acupoints on foot: for diseases of head, face, eyes, nose, mouth, teeth, stomach, intestine; mental disorders		

Sibai (ST-2)

Location: On the face, with the patient looking directly forward, in the depression of the infra-orbital foramen vertically below the pupil.

Applications: Inflammation of the eye, corneal opacity, twitching of the eyelids; wry mouth and eye; and pain in the face.

Techniques and Notes: Insert the needle perpendicularly or obliquely 0.3–0.5 *cun*. Moxibustion is not advisable.

Dicang (ST-4)

This is the crossing point of the Large Intestine, the Stomach and the Yangqiao Meridians.

Location: On the face, lateral to the corner of the mouth, vertically below the pupil.

Applications: Wry mouth; excessive salivation; twitching of the corner of the mouth; and twitching of the eyelids.

Techniques and Notes: With the needle aimed toward Jiache (ST-6) insert the needle subcutaneously 0.5–1.5 *cun*. Moxibustion may be applied.

Jiache (ST-6)

Location: Approximately one width of the middle finger superior and anterior to the mandibular angle at the prominence formed when the masseter muscle contracts (by clenching the teeth).

Applications: Wry mouth; toothache; cheek swelling; and trismus.

Techniques and Notes: Insert the needle perpendicularly 0.3–0.5 *cun*, or subcutaneously with the needle aimed toward Dicang (ST-4) 0.5–1.5 *cun*. Moxibustion may be applied.

Xiaguan (ST-7)

This is the crossing point of the Stomach and the Gallbladder Meridians.

Location: On the face, anterior to the ear, in the depression between the zygomatic arch and the mandibular notch.

Applications: Deafness, tinnitus; wry mouth and eye; trismus; and toothache.

Techniques and Notes: Insert the needle perpendicularly 0.5–1 *cun*. Moxibustion may be applied.

Touwei (ST-8)

This is the crossing point of the Stomach, the Gallbladder and the Yangwei Meridians.

Location: On the side of the head, 0.5 *cun* inside the anterior hairline at the corner of the forehead, and 4.5 *cun* from the midline of the head.

Applications: Dizziness; headache; blurred vision; twitching of the eyelids; and excessive tearing.

Techniques and Notes: Insert the needle 0.5–1 *cun* subcutaneously with the needle aimed posteriorly. Moxibustion is not advisable.

Liangmen (ST-21)

Location: On the upper abdomen, 4 *cun* above the center of the umbilicus and 2 *cun* from the anterior midline.

Applications: Gastric pain, vomiting, anorexia, abdominal distention, and diarrhea.

Techniques and Notes: Insert the needle perpendicularly 0.5–1 *cun*. Moxibustion may be applied.

Tianshu (ST-25)

This is also the Front-Mu acupoint of the Large Intestine Meridian.

Location: On the middle abdomen, 2 *cun* laterally from the center of the umbilicus.

Applications: Abdominal distention, borborygmus, peri-umbilical pain; constipation, diarrhea, dysentery; irregular menstruation, amenorrhea, and dysmenorrhea.

Techniques and Notes: Insert the needle perpendicularly 0.8–1.2 *cun*. Moxibustion may be applied.

Guilai (ST-29)

Location: On the lower abdomen, 4 *cun* below the center of the umbilicus and 2 *cun* from the anterior midline.

Applications: Abdominal pain; amenorrhea, dysmenorrhea, irregular menstruation, vaginal discharge; prolapse of the uterus; impotence, spermatorrhea; and hernia.

Techniques and Notes: Insert the needle perpendicularly 0.8–1.2 *cun*. Moxibustion may be applied.

Futu (ST-32)

ST-32 and LI-18 are both named Futu. Their names in Chinese are quite different.

Location: On the anterior thigh, on the line connecting the anterior superior iliac spine and the superior lateral corner of the patella, 6 *cun* from this corner.

Applications: Pain in the lumbar and iliac regions; coldness in the knee; paralysis or paresis of the lower extremities; and beriberi.

Techniques and Notes: Insert the needle perpendicularly 1–2 *cun*. Moxibustion may be applied.

Liangqiu (ST-34)

This is the Xi (Cleft) acupoint of the Stomach Meridian.

Location: With the knee flexed, on the anterior thigh, on the line connecting the anterior superior iliac spine and the superior lateral corner of the patella, 2 *cun* above this corner.

Applications: Pain and numbness in the knee; acute stomachache, heartburn; mastitis; and numbness and paresis of the lower extremities.

Techniques and Notes: Insert the needle perpendicularly 1–1.5 *cun*. Moxibustion may be applied.

Dubi (ST-35)

Location: With the knee flexed, just below the patella in the depression lateral to the patellar ligament.

Applications: Pain, swelling and impairment of the knee joint; and beriberi.

Techniques and Notes: Insert the needle toward the back and angled slightly medially, 0.8–1.5 *cun*. Moxibustion may be applied.

Zusanli (ST-36)

This is the He (Sea) acupoint of the Stomach Meridian.

Location: On the antero-lateral leg, 3 *cun* below Dubi (ST-35), one middle finger breadth lateral to the anterior crest of the tibia.

Applications: Gastric pain, vomiting, abdominal distention, diarrhea, constipation, dysentery; emaciation due to general deficiency; palpitations of the heart; shortness of breath; dizziness, insomnia; paralysis from a stroke; edema; numbness and pain of the lower extremities; mastitis; mental problems.

Techniques and Notes: Insert the needle perpendicularly 1–2 *cun*. Moxibustion may be applied.

Shangjuxu (ST-37)

This is also the Lower He (Sea) Point of the Large Intestine Meridian.

Location: On the antero-lateral leg, 6 *cun* below Dubi (ST-35), one middle finger breadth lateral to the anterior crest of the tibia.

Applications: Borborygmus, abdominal pain, diarrhea, constipation, intestinal ulcer; and muscular atrophy, numbness, pain and flaccidity of the lower extremities.

Techniques and Notes: Insert the needle perpendicularly 1–1.5 *cun*. Moxibustion may be applied.

Xiajuxu (ST-39)

This is also the Lower He (Sea) acupoint of the Small Intestine Meridian.

Location: On the antero-lateral lower leg, 9 *cun* below Dubi (ST-35), one middle finger breadth lateral to the anterior crest of the tibia.

Applications: Lower abdominal pain, diarrhea with bloody and purulent stools; pain in the back with radiation to the testis; and numbness and paralysis of the lower extremities.

Techniques and Notes: Insert the needle perpendicularly 1–1.5 *cun*. Moxibustion may be applied.

Fenglong (ST-40)

This is the Luo (Connecting) acupoint of the Stomach Meridian.

Location: On the antero-lateral leg, 8 *cun* above the tip of the lateral malleolus, lateral to Tiaokou (ST-38) and two middle finger breadths lateral to the anterior crest of tibia.

Applications: Cough with much sputum; asthma; constipation; paresis of the lower limbs; headache; dizziness; psychosis; epilepsy; and edema.

Techniques and Notes: Insert the needle perpendicularly 1–1.5 *cun*. Moxibustion may be applied.

Jiexi (ST-41)

This is the Jing (River) acupoint of the Stomach Meridian.

Location: At the midpoint of the transverse crease of the ankle joint, in the depression between the tendons of the long extensor of the hallux and the long extensor of the toes.

Applications: Headache, dizziness; abdominal distention, constipation; epilepsy; ankle pain; and paresis of the lower extremities.

Techniques and Notes: Insert the needle perpendicularly 0.5–1 *cun*. Moxibustion may be applied.

Neiting (ST-44)

This is the Ying (Spring) acupoint of the Stomach Meridian.

Location: On the dorsum of the foot, at the margin of the darker and lighter skin proximal to the web between the second and third toes.

Applications: Toothache; sore throat; wry mouth; epistaxis; abdominal distention, constipation, gastric pain; febrile diseases; and swelling and pain of the dorsum of the foot.

Techniques and Notes: Insert the needle perpendicularly 0.3–0.5 *cun*. Moxibustion may be applied.

Lidui (ST-45)

This is the Jing (Well) acupoint of the Stomach Meridian.

Location: On the lateral aspect of the distal segment of the second toe, 0.1 *cun* posterior to the corner of the toenail.

Applications: Epistaxis; toothache; sore throat; febrile diseases; dream-disturbed sleep; and psychosis.

Techniques and Notes: Insert the needle subcutaneously 0.1 *cun*. Moxibustion may be applied.

Section 4 Spleen Meridian of Foot-Taiyin

I Pathway

The Spleen Meridian of Foot-Taiyin starts at the tip of the hallux. It runs along the medial aspect of the hallux along the border between the darker and lighter skin, ascends to the front of the medial malleolus, and continues up the medial aspect of the leg. It then follows the posterior edge of the tibia and passes in front of the Liver Meridian. Continuing along the antero-medial knee and thigh it enters the abdomen, in which it reaches the spleen and connects with the stomach. Thence it ascends through the diaphragm and along the esophagus to reach the root of the tongue where it spreads over its under surface (see [Fig. 3.4](#)).

A branch arises at the stomach and goes upward through the diaphragm. It flows into the heart to link with the Heart Meridian.

II Main Applications

The acupoints of the Spleen Meridian are used mainly in the treatment of disorders of the throat, the chest and the lung.

III Commonly Used Acupoints

There are 21 acupoints in all – see [Table 3.4](#). The more useful ones are individually described.

Yinbai (SP-1)

This is the Jing (Well) Acupoint of the Spleen Meridian.

Location: On the medial side of the distal segment of the hallux, 0.1 *cun* posterior to the corner of the nail.

Applications: Metrorrhagia or excessive menses; hematochezia; hematuria; abdominal distention; dream-disturbed sleep; psychosis; and convulsion.

Techniques and Notes: Insert the needle subcutaneously 0.1 *cun*. Moxibustion may be applied.

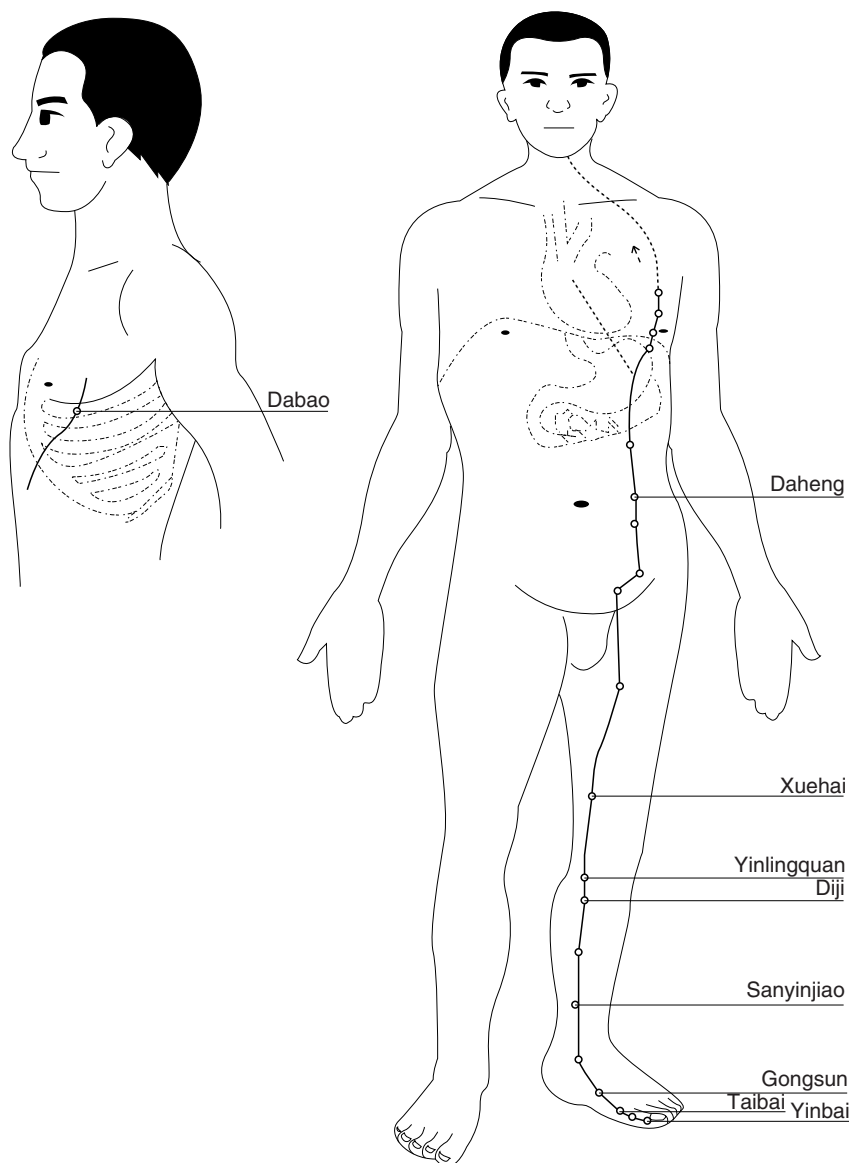


Fig. 3.4 Spleen Meridian of Foot-Taiyin

Taibai (SP-3)

This is the Shu (Stream) and the Source acupoint of the Spleen Meridian.

Location: On the medial aspects of the foot, proximal and inferior to the head of the first metatarsal bone, at the border of the lighter and darker skin.

Table 3.4 Acupoints of Spleen Meridian

Name	Location	Applications
P-1	Described separately	
SP-2 Dadu Ying (Spring) acupoint	On medial side of foot, distal-inferior to first metatarsophalangeal joint, in depression at junction of lighter and darker skin	Abdominal distention, gastric Pain; high fever without sweating
SP-3	Described separately	
SP-4		
SP-5 Shangqiu Jing (River) acupoint	In depression distal-inferior to medial malleolus, midway between tuberosity of navicular bone and tip of medial malleolus	Abdominal distention, diarrhea, constipation, borborygmus; cough; jaundice; pain in foot and ankle; hemorrhoid
SP-6	Described separately	
SP-7 Lougu	Posterior to medial border of tibia, 3 <i>cun</i> above SP-6, on line joining tip of medial malleolus and SP-9	Abdominal distention, borborygmus; cold leg and knee; numbness and paresis of knee and leg
SP-8		
SP-9	Described separately	
SP-10		
SP-11 Jimen	On line drawn from SP-10 to SP-12, 6 <i>cun</i> above SP-10	Difficult urination, enuresis; inguinal pain and swelling
PSP-12 Chongmen	At lateral end of inguinal groove, 3.5 <i>cun</i> lateral to midpoint of upper border of symphysis pubis, lateral to external iliac artery	Orchitis; abdominal pain; hernia; metrorrhagia; vaginitis; hemorrhoid
SP-13 Fushe	On lower abdomen, 4 <i>cun</i> below center of umbilicus, 0.7 <i>cun</i> above Chongmen (SP-12) and 4 <i>cun</i> lateral to anterior midline	Abdominal pain, hernia, appendicitis
SP-14 Fujie	On lower abdomen, 1.3 <i>cun</i> below Daheng (SP 15) and 4 <i>cun</i> lateral to anterior midline	Peri-umbilical pain; hernia; diarrhea, constipation
SP-15	Described separately	
SP-16 Fuai	On upper abdomen, 3 <i>cun</i> above center of umbilicus and 4 <i>cun</i> lateral to anterior midline	Abdominal pain, indigestion, constipation, dysentery
SP-17 Shidou	On lateral side of chest and in fifth intercostal space, 6 <i>cun</i> lateral to anterior midline	Fullness and pain in chest and subcostal region
SP-18 Tianxi	On lateral side of chest and in fourth intercostal space, 6 <i>cun</i> lateral to anterior midline	Chest pain, cough; mastitis, insufficient lactation
SP-19 Xiongxiang	On lateral side of chest and in third intercostal space, 6 <i>cun</i> lateral to anterior midline	Fullness and pain in chest and subcostal region
SP-20 Zhourong	On lateral side of chest and in second intercostal space, 6 <i>cun</i> lateral to anterior midline	Fullness in chest and subcostal region, cough
SP-21 Dabao Collateral meridian of spleen	On lateral side of chest and on mid-axillary line, in sixth intercostals space	Pain in chest and subcostal region; asthma; total body pain; weakness of all limbs

Applications: Abdominal distention and pain, gastric pain, diarrhea; heaviness in the body; and hemorrhoids.

Techniques and Notes: Insert the needle perpendicularly or obliquely 0.5–0.8 *cun*. Moxibustion may be applied.

Gongsun (SP-4)

This is the Luo (Connecting) acupoint of the Spleen Meridian and is also the Confluence acupoint between the Spleen and the Chong Meridians.

Location: On the medial aspect of the foot, in the depression distal and inferior to the base of the first metatarsal bone, at the border of the lighter and darker skin.

Applications: Gastric pain, vomiting, abdominal pain, diarrhea, hematochezia; chest pain, pressure in the chest, distention in the flank; and irregular menstruation.

Techniques and Notes: Insert the needle perpendicularly 0.5–1 *cun*. Moxibustion may be applied.

Sanyinjiao (SP-6)

Location: On the posterior border of the medial aspect of the tibia, 3 *cun* directly above the tip of the medial malleolus.

Applications: Irregular menstruation, amenorrhea, metrorrhagia, dysmenorrhea; vaginitis with white or red discharge; dystocia (difficult labor or childbirth), postpartum hemorrhage, excessive lochia; spermatorrhea, premature ejaculation, impotence; enuresis, dysuria; edema; borborygmus, diarrhea, abdominal distention; beriberi; myalgia (muscle pain); skin disorders; insomnia; headache; and dizziness.

Techniques and Notes: Insert the needle perpendicularly 1–1.5 *cun*. Moxibustion may be applied. Acupuncture at this acupoint is **contraindicated for pregnant woman**.

Diji (SP-8)

This is the Xi (Cleft) acupoint of the Spleen Meridian.

Location: On the posterior border of the medial aspect of the tibia, on the line connecting Yinlingquan (SP-9) and the tip of the medial malleolus, at 3 *cun* below Yilingquan (SP-9).

Applications: Abdominal pain, diarrhea; edema, reduced ability to urinate; irregular menstruation, dysmenorrhea; and spermatorrhea or impotence.

Techniques and Notes: Insert the needle perpendicularly 1–2 *cun*. Moxibustion may be applied.

Yinlingquan (SP-9)

This is the He (Sea) acupoint of the Spleen Meridian.

Location: On the medial aspect of the leg, in the depression posterior and inferior to the medial condyle of the tibia.

Applications: Abdominal distention, diarrhea; jaundice; dysuria, edema; and knee pain or paralysis of the lower limbs.

Techniques and Notes: Insert the needle perpendicularly 1–2 *cun*. Moxibustion may be applied

Xuehai (SP-10)

Location: With the knee flexed, on the medial side of the thigh, 2 *cun* above the superior medial corner of the patella, on the prominence of the medial head of the quadriceps muscle. Alternately, with the knee flexed cup your right palm to his left knee so that the four fingers are directly above the knee pointing at the hip and the thumb resting at an angle of 45° to the index finger. The Xuehai acupoint is at the tip of your thumb.

Applications: Irregular menstruation, amenorrhea, dysmenorrhea, metrorrhagia; and urticaria, eczema, and erysipelas.

Techniques and Notes: Insert the needle 1–1.5 *cun* perpendicularly or obliquely upward. Moxibustion may be applied.

Daheng (SP-15)

This is the crossing point of the Spleen and the Yinwei Meridians.

Location: On the abdomen, at 4 *cun* lateral to the center of the umbilicus.

Applications: Diarrhea, constipation, and abdominal pain.

Techniques and Notes: Insert the needle perpendicularly 1–1.5 *cun*. Moxibustion may be applied.

Section 5 Heart Meridian of Hand-Shaoyin

I Pathway

The Heart Meridian of Hand-Shaoyin originates in the heart. As it emerges it spreads over the “heart system” (the collaterals connecting the heart with the other *zang-fu* organs). From the “heart system” it follows three paths. The meridian itself is very short. It passes through the diaphragm to connect with the small intestine (see Fig. 3.5).

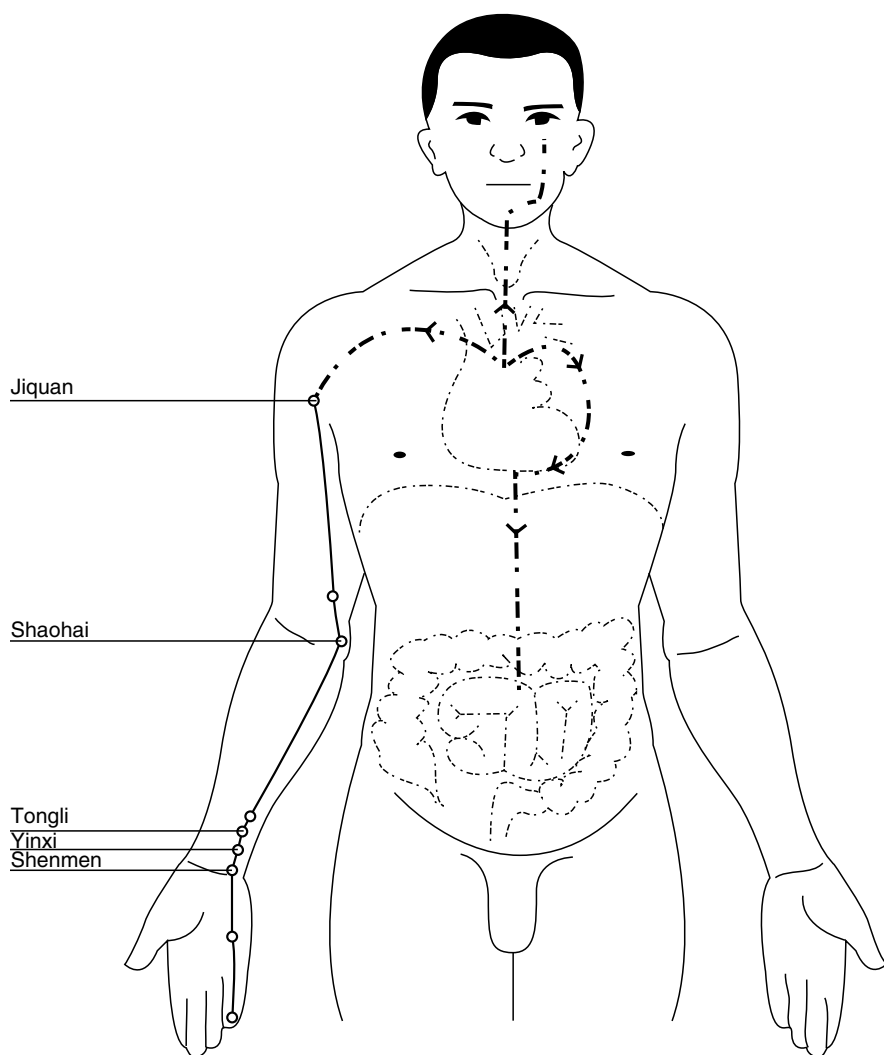


Fig. 3.5 Heart Meridian of Hand-Shaoyin

An ascending branch emerges from the “heart system” and runs along the esophagus to connect with the “eye system” (the collaterals connecting the eyes with the brain).

A straight branch emerges from the “heart system,” courses to the lung and continues to the axilla, where it emerges on the surface. It then courses along the posterior-medial arm, behind the Lung and the Pericardium Meridians, past the antecubital fossa and through the region of the pisiform bone (the wrist bone at the medial end of the proximal row of wrist bones), and enters the palm. From the palm it courses along the medial aspect of the little finger to its tip, where it links with the Small Intestine Meridian.

II Main Applications

The acupoints of the Heart Meridian are used mainly in the treatment of illnesses of the heart and chest, mental diseases and diseases of the regions along the path of this meridian.

III Commonly Used Acupoints

There are 9 acupoints in all – see [Table 3.5](#). The more useful ones are individually described.

Jiquan (HT-1)

Location: At the apex of the axillary fossa, where the axillary artery is palpable.

Indications: Pain or palpitations of the heart; chest tightness or shortness of breath; paresis of the upper extremities; hemiplegia due to a stroke; fullness and pain in the chest and flank; and pain in the shoulder and arm.

Techniques and Notes: Insert the needle perpendicularly or obliquely 0.5–1 *cun*.
Do not puncture the axillary artery. Moxibustion may be applied.

Shaohai (HT-3)

This is the He (Sea) acupoint of the Heart Meridian.

Location: With the elbow flexed, at the midpoint of the line connecting the medial end of the transverse antecubital crease and the medial epicondyle of the humerus.

Table 3.5 Acupoints of Heart Meridian

Name	Location	Indications
HT-1	Described separately	
HT-2 Qingling	On medial side of arm and on line connecting Jiquan (HT-1) and Shaohai (HT-3), 3 <i>cun</i> above antecubital crease, in groove medial to biceps muscle	Yellow eyes; flank pain; pain in arm and shoulder
HT-3	Described separately	
HT-4 Lingdao Jing (River) acupoint	On palmar aspect of forearm, on radial side of tendon of flexor carpi ulnaris muscle, 1.5 <i>cun</i> proximal to transverse crease of wrist	Cardiac pain, pain in the elbow and arm; hysteria
HT-5		
HT-6	Described separately	
HT-7		
HT-8 Shaofu Ying (Spring) acupoint	Between fourth and fifth metacarpal bones, at part of palm touched by tip of little finger when making fist	Palpitation, chest pain; genital itch; dysuria, enuresis; hotness in palm; easily frightened
HT-9 Shaochong Jing (Well) acupoint	On radial side of distal segment of little finger, 0.1 <i>cun</i> posterior to corner of nail	Febrile diseases; stroke with coma; palpitations, cardiac pain; psychosis

Indications: Cardiac pain, numbness of the arm; hand tremors; forgetfulness; pain in the axilla and flank; impaired movement of the elbow joint; and scrofula.

Techniques and Notes: Insert the needle perpendicularly 0.5–1 *cun*. Moxibustion may be applied.

Tongli (HT-5)

This is the Luo (Connecting) acupoint of the Heart Meridian.

Location: On the palmar aspect of the forearm, on the radial side of the tendon of the muscle flexor carpi ulnaris, 1 *cun* proximal to the transverse crease of the wrist.

Indications: Sudden loss of the voice; stiffness of the tongue with difficulty to talk; palpitations with panic; and pain in the wrist and forearm.

Techniques and Notes: Insert the needle perpendicularly 0.3–0.5 *cun*. Moxibustion may be applied.

Yinxi (HT-6)

This is the Xi (Cleft) acupoint of the Heart Meridian.

Location: On the palmar aspect of the forearm, on the radial side of the tendon of the muscle flexor carpi ulnaris, 0.5 *cun* proximal to the transverse crease of the wrist.

Indications: Night sweats; cardiac pain; panic, palpitations; hemoptysis, epistaxis; and sudden loss of voice.

Techniques and Notes: Insert the needle perpendicularly 0.3–0.5 *cun*. Moxibustion may be applied.

Shenmen (HT-7)

This is the Shu (Stream) as well as the Yuan (Source) acupoint of the Heart Meridian.

Location: At the ulnar end of the transverse crease of the wrist, in the depression on the radial side of the tendon of the muscle flexor carpi ulnaris.

Indications: Insomnia and forgetfulness; palpitations due to fright or panic; cardiac pain; restlessness; psychosis; epilepsy; depression with easy crying; and hysteria.

Techniques and Notes: Insert the needle perpendicularly 0.3–0.5 *cun*. Moxibustion may be applied.

Section 6 Small Intestine Meridian of Hand-Taiyang

I Pathway

The Small Intestine Meridian of Hand-Taiyin starts from the medial side of the tip of the fifth finger and courses along the medial-dorsal hand to the wrist. Passing the styloid process of the ulna, it courses along the posterior-lateral forearm, goes between the olecranon of the ulna and the medial epicondyle of the humerus, and continues along the posterior-lateral upper arm to the shoulder joint. Circling around the scapular region it meets Dazhui (GV-14) on the superior aspect of the shoulder. It turns downward to the supraclavicular fossa, where it enters the body and connects with the heart. It then descends along the esophagus, passes through the diaphragm, crosses the stomach and finally enters the small intestine (see [Fig. 3.6](#)).

In the supraclavicular fossa a branch ascends along the neck past the cheek to the outer canthus of the eye. It then turns toward the ear and enters it near the tragus. At the lower cheek a branch courses through the infra-orbital region, passes the lateral side of the nose and reaches the inner canthus. There it links with the Bladder Meridian of Foot-Taiyang.

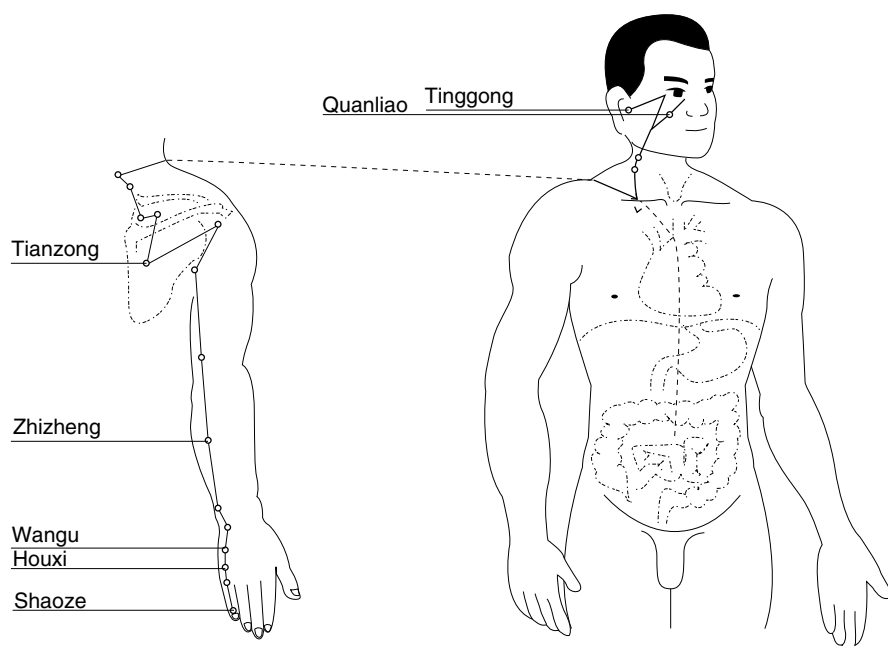


Fig. 3.6 Small Intestine Meridian of Hand-Taiyang

II Main Applications

The acupoints of the Small Intestine Meridian are used mainly in the treatment of diseases of the head, nape, ear, eye and throat, back, shoulder, and the regions along its path. They can also be used to treat febrile and mental diseases.

III Commonly Used Acupoints

There are 19 acupoints in all – see [Table 3.6](#). The more useful ones are individually described.

Shaoze (SI-1)

This is the Jing (Well) acupoint of the Small Intestine Meridian.

Table 3.6 Acupoints of Small Intestine Meridian

Name	Location	Applications
SI-1	Described separately	
SI-2 Qianqu Ying (Spring) acupoint	On ulnar side of hand, distal to fifth metacarpophalangeal joint, at junction of darker and lighter skin	Numbness of fingers; febrile diseases; headache; sore throat
SI-3	Described separately	
SI-4		
SI-5 Yanggu Jing (River) acupoint	At ulnar end of transverse crease on dorsal aspect of wrist, in depression between styloid process of ulna and cuneiform bone of wrist	Headache, dizziness; neck and submandibular swelling; lateral arm pain; hand and wrist pain; febrile diseases; psychosis; epilepsy
SI-6 Yanglao Xi (Cleft) acupoint	On ulnar side of dorsal aspect of forearm, in depression proximal to and on radial side of head of ulna	Blurred vision; pain in the shoulder and arm; acute back pain
SI-7	Described separately	
SI-8 Xiaohai He (Sea) acupoint	On medial side of elbow, in depression between olecranon and medial epicondyle of humerus	Pain or paresis in elbow and arm; psychosis, epilepsy, depression; headache, dizziness; tinnitus, deafness
SI-9 Jianzhen	Posterior-inferior to shoulder joint, 1 <i>cun</i> above posterior end of axillary fold with arm adducted	Pain in scapular region; pain and numbness of hand and arm; inability to raise arm
SI-10 Naoshu	On shoulder, above posterior end of axillary fold, in depression inferior to scapular spine	Swelling of shoulder; inability to raise arm from pain in shoulder; scrofula
SI-11	Described separately	
SI-12 Bingfeng	On scapula, at center of supraspinous fossa, directly above Tianzong (SI-11), in depression formed when arm is raised	Inability to raise arm from pain in shoulder; numbness and pain of arm
SI-13 Quyuan	On scapula, at medial end of supraspinous fossa, at midpoint of line connecting Naoshu (SI 10) and spinous process of second thoracic vertebra	Pain and stiffness in scapular region
SI-14 Jianwaishu	On back, 3 <i>cun</i> lateral to lower border of spinous process of first thoracic vertebra	Aching of shoulder and back, pain and rigidity of neck
SI-15 Jianzhongshu	On back, 2 <i>cun</i> lateral to lower border of spinous process of seventh cervical vertebra	Cough, labored breathing; pain in shoulder and back
SI-16 Tianchuang	On lateral aspect of neck, posterior to sternocleidomastoid muscle and Futu (LI-18), on level of laryngeal protuberance	Tinnitus, deafness; sore throat; stiffness and pain in neck
SI-17 Tianrong	On lateral side of neck, posterior to mandibular angle, in depression on anterior border of sternocleidomastoid muscle	Tinnitus, deafness; sore throat; stiffness and pain in neck
SI-18	Described separately	
SI-19		

Location: On the ulnar side of the little finger, 0.1 *cun* posterior to the corner of the nail.

Applications: Headache; corneal opacity; sore throat; mastitis; insufficient lactation; febrile diseases; and stroke or loss of consciousness.

Techniques and Notes: Insert the needle subcutaneously 0.1 *cun*, or prick the acupoint to cause slight bleeding. Moxibustion may be applied.

Houxi (SI-3)

This is the Shu (Stream) acupoint of the Small Intestine Meridian and also the Confluence acupoint between the Small Intestine Meridian and the Du Meridian.

Location: On the ulnar side of the hand, proximal to the fifth metacarpophalangeal joint, at the end of the transverse crease and the border between the darker and lighter skin, with the hand in a loose fist.

Applications: Headache, stiff neck; lumbosacral pain; spasmodic pain of the finger, elbow and arm; redness of the eye; deafness; psychosis; epilepsy; depression; and night sweats.

Techniques and Notes: Insert the needle perpendicularly 0.5–1 *cun*. Moxibustion may be applied.

Wangu (SI-4)

This is the Yuan (Source) acupoint of the Small Intestine Meridian.

Location: On the ulnar side of the dorsum of the hand, in the depression between the fifth metacarpal and the hamate bones, at the junction of the darker and lighter skin. (The hamate is the carpal bone in the distal row at the ulnar end.)

Applications: Stiffness and pain of the nape and head; tinnitus; corneal opacity; diabetes; jaundice; spasm in the fingers, pain in the wrist, and weakness of the hand.

Techniques and Notes: Insert the needle perpendicularly 0.3–0.5 *cun*. Moxibustion may be applied.

Zhizheng (SI-7)

This is the Luo (Connecting) acupoint of the Small Intestine Meridian.

Location: On the medial-dorsal forearm, on the line joining Yanggu (SI-5) and Xiaohai (SI-8), 5 *cun* proximal to the dorsal transverse crease of the wrist.

Applications: Headache; stiff neck; febrile diseases; dizziness; and aches in the elbow and arm.

Techniques and Notes: Insert the needle perpendicularly 0.3–0.8 *cun*. Moxibustion may be applied.

Tianzong (SI-11)

Location: On the scapula, at the center of the infraspinous fossa, at the level with the fourth thoracic vertebra.

Applications: Pain in the scapular region; pain in the lateral-posterior aspect of the elbow and arm; labored breathing; and mastitis.

Techniques and Notes: Insert the needle perpendicularly or obliquely 0.5–1 *cun*. Moxibustion may be applied.

Quanliao (SI-18)

This is the crossing point of the Sanjiao and the Small Intestine Meridians.

Location: On the face, directly below the outer canthus, in the depression below the zygomatic bone.

Applications: Wry eye and mouth; twitching of the eyelids; toothache; cheek swelling; and facial pain.

Techniques and Notes: Insert the needle perpendicularly 0.3–0.5 *cun* or obliquely 0.5–1 *cun*. Moxibustion may be applied.

Tinggong (SI-19)

This is the crossing point of the Sanjiao, the Gallbladder and the Small Intestine Meridians.

Location: On the face, anterior to the tragus and posterior to the condylar process of the mandible, in the depression formed when the mouth opens.

Applications: Tinnitus, deafness, drainage from the ear; toothache; and impairment of mandibular joint.

Techniques and Notes: Insert the needle perpendicularly 1–1.5 *cun* with the mouth open. Moxibustion may be applied.

Section 7 Bladder Meridian of Foot-Taiyang

I Pathway

The Bladder Meridian of Foot-Taiyang starts from the inner canthus of the eye. It ascends to the forehead, then joins the Du Meridian at the vertex. At the vertex a branch runs to the temple. The main meridian enters and communicates with the brain from the vertex. It then emerges, descends along the posterior neck and bifurcates. Both arms descend between the scapula and the vertebral column (see Fig. 3.7).

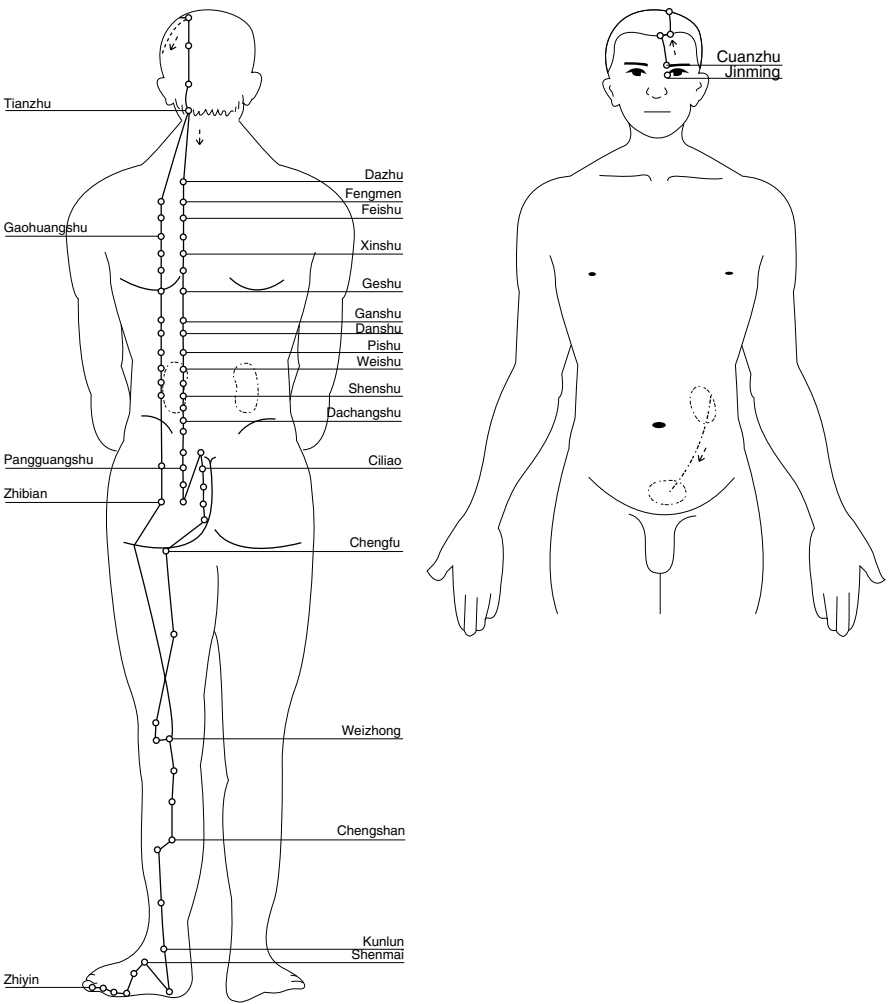


Fig. 3.7 Bladder Meridian of Foot-Taiyang

The more medial arm reaches the lumbar region, where it enters the body through the paravertebral muscle. It connects with the kidney, then continues to the urinary bladder. Before it enters the body in the lumbar region it gives off a branch, which descends through the gluteal region to the popliteal fossa.

The more lateral arm descends along the medial border of the scapula through the gluteal region and reaches the popliteal fossa, where it joins the branch from the other arm. From the popliteal fossa the re-joined meridian continues to descend, through the gastrocnemius muscle, to the posterior aspect of the external malleolus. It continues along the tuberosity of the fifth metatarsal bone and reaches the lateral tip of the fifth toe, where it links with the Kidney Meridian of Foot-Shaoyin.

II Main Applications

The acupoints of the Bladder Meridian are used mainly in the treatment of diseases of the head, nape, eyes, lumbar region and the lower extremities, and mental diseases. The Back-Shu acupoints of this meridian are used in the treatment of diseases of their respective *zang-fu* organs and tissues.

III Commonly Used Acupoints

There are 67 acupoints in all – see [Table 3.7](#). The more useful ones are individually described.

Jingming (BL-1)

This is the crossing point of the Small Intestine, the Bladder, the Stomach, the Yin-qiao and the Yangqiao Meridians.

Location: On the face, in the depression slightly above the inner canthus of the eye.

Applications: Inflammation of the eye; corneal opacity; excessive tearing induced by wind; blurry vision, night blindness; and acute low back pain.

Techniques and Notes: With the eye closed push the eyeball gently to the side. Puncture perpendicularly and slowly 0.3–0.5 *cun* along the orbital wall. **Do not twist, lift or thrust the needle more than minimally necessary.** After withdrawal of the needle press the puncture site for 1–2 min to avoid bleeding. **Moxibustion is forbidden.**

Table 3.7 Acupoints of the Bladder Meridian

Name	Location	Applications
BL-1	Described separately	
BL-2		
BL-3 Meichong	On head, directly above BL-2, 0.5 <i>cun</i> within hairline, between GV-24 (Shenting) and BL-4	Headache; dizziness; epilepsy; nasal congestion
BL-4 Qucha	On head, 0.5 <i>cun</i> within hairline, 1.5 <i>cun</i> lateral to GV-24, at junction of medial third and lateral two-thirds of distance from GV-24 to ST-8	Frontal headache; blurred vision; eye pain; nasal congestion
BL-5 Wuchu	1 <i>cun</i> directly above anterior hairline, 1.5 <i>cun</i> from midline	Headache; dizziness; blurred vision
BL-6 Chengguang	2.5 <i>cun</i> above anterior hairline, 1.5 <i>cun</i> from midline	Headache; eye diseases; nose diseases
BL-7 Tongtian	4 <i>cun</i> above anterior hairline, 1.5 <i>cun</i> from midline	Headache; dizziness, nose diseases
BL-8 Luoque	5.5 <i>cun</i> above anterior hairline, 1.5 <i>cun</i> from midline	Dizziness; tinnitus; psychosis; blurred vision
BL-9 Yuzhen	On occiput, 2.5 <i>cun</i> superior to posterior hairline, 1.3 <i>cun</i> from midline, in depression at upper border of occipital protuberance	Headache; eye pain; nose diseases
BL-10		
BL-11		
BL-12	Described separately	
BL-13		
BL-14 Jueyinshu Back-Shu acupoint of Pericardium	On back, 1.5 <i>cun</i> from midline, at level of lower border of spinous process of fourth thoracic vertebra	Cardiac pain; palpitations of heart; chest tightness; cough; vomiting
BL-15	Described separately	
BL-16 Dushu	On back, 1.5 <i>cun</i> from midline, at level of lower border of spinous process of sixth thoracic vertebra	Cardiac pain; abdominal pain and distention; borborygmus; hiccup
BL-17		
BL-18		
BL-19	Described separately	
BL-20		
BL-21		
BL-22 Sanjiaoshu Back-Shu acupoint of Sanjiao	On back, 1.5 <i>cun</i> from midline, at level of lower border of spinous process of first lumbar vertebra	Edema; dysuria; epigastric pain; abdominal distention, vomiting, borborygmus

(continued)

Table 3.7 (continued)

Name	Location	Applications
BL-23	Described separately	
BL-24 Qihai _{shu}	On back, 1.5 <i>cun</i> from midline, at level of lower border of spinous process of third lumbar vertebra	Low back pain; dysmenorrhea; borborygmus; hemorrhoids
BL-25	Described separately	
BL-26 Quanyuan _{-shu}	On back, 1.5 <i>cun</i> from midline, at level of lower border of spinous process of fifth lumbar vertebra	Low back pain; abdominal distention; diarrhea; enuresis
BL-27 Xi-Ao _{chang-shu} Back-Shu acupoint of Small Intestine	On sacrum, 1.5 <i>cun</i> from middle sacral crest, level with first sacral foramen	Spermatorrhea; enuresis; white vaginal discharge; abdominal pain; diarrhea; pain in low back and leg
BL-28	Described separately	
BL-29 Zhongl _{ushu}	On sacrum, 1.5 <i>cun</i> from middle sacral crest, level with third posterior sacral foramen	Low back stiffness and pain; diabetes; dysentery
BL-30 Baihu _{anshu}	On sacrum, 1.5 <i>cun</i> from middle sacral crest, level with fourth sacral foramen	Low back and leg pain; white vaginal discharge; irregular menstruation; spermatorrhea
BL-31 Shangl _{iao}	On sacrum, at first sacral foramen	Low back pain; irregular menstruation; vaginal discharge; dysuria and defecation; spermatorrhea; impotence
BL-32	Described separately	
BL-33 Zhongl _{iao}	On sacrum, at third sacral foramen	Irregular menstruation; vaginal discharge; low back pain; dysuria; constipation
BL-34 Xial _{iao}	On sacrum, at fourth sacral foramen	Low back pain; dysuria; constipation or diarrhea
BL-35 Hui _{yang}	On sacrum, 0.5 <i>cun</i> lateral to tip of coccyx	Impotence; spermatorrhea; vaginal discharge; diarrhea; hemorrhoids
BL-36	Described separately	
BL-37 Yin _{men}	On posterior thigh, 6 <i>cun</i> below BL-36 on line connecting BL-36 and BL-40	Low back pain and stiffness; numbness or paresis of lower extremities
BL-38 Fuxi	On lateral end of popliteal crease, 1 <i>cun</i> above BL-39, medial to tendon of femoral biceps muscle	Pain, numbness, spasm around popliteal fossa
BL-39 Weiyang Lower He (Sea) acupoint for Sanjiao	On lateral end of popliteal crease, medial to tendon of femoral biceps muscle	Abdominal distention; dysuria; low back pain and stiffness; pain and spasm of lower extremities
BL-40	Described separately	

(continued)

Table 3.7 (continued)

Name	Location	Applications
BL-41 Fufen	On back, 3 <i>cun</i> from midline, at level of lower border of spinous process of second thoracic vertebra	Stiffness and pain in neck, shoulder, and back; numbness of elbow and arm
BL-42 Pihu	On back, 3 <i>cun</i> from midline, at level of lower border of spinous process of third thoracic vertebra	Cough, labored breathing; pulmonary tuberculosis; shoulder and back pain
BL-43	Described separately	
BL-44 Shentang	On back, 3 <i>cun</i> from midline, at level of lower border of spinous process of fifth thoracic vertebra	Cough, labored breathing, chest tightness; back pain
BL-45 Yixi	On back, 3 <i>cun</i> from midline, at level of lower border of spinous process of sixth thoracic vertebra	Cough, labored breathing; pain in shoulder and back
BL-46 Geguan	On back, 3 <i>cun</i> from midline, at level of lower border of spinous process of seventh thoracic vertebra	Vomiting, eructation; dysphagia; back pain and stiffness
BL-47 Hunmen	On back, 3 <i>cun</i> from midline, at level of lower border of spinous process of ninth thoracic vertebra	Chest and subcostal pain; back pain; vomiting
BL-48 Yanggang	On back, 3 <i>cun</i> from midline, at level of lower border of spinous process of tenth thoracic vertebra	Borborygmus, diarrhea, abdominal pain; jaundice; diabetes
BL-49 Yishe	On back, 3 <i>cun</i> from midline, at level of lower border of spinous process of 11th thoracic vertebra	Abdominal distention, borborygmus, vomiting dysphagia
BL-50 Weichang	On back, 3 <i>cun</i> from midline, at level of lower border of spinous process of 12th thoracic vertebra	Epigastric pain; abdominal distention; back pain
BL-51 Huangmen	On lower back, 3 <i>cun</i> from midline, at level of lower border of spinous process of first lumbar vertebra	Abdominal pain; constipation; abdominal mass
BL-52 Zhishi	On lower back, 3 <i>cun</i> from midline, at level of lower border of spinous process of second lumbar vertebra	Spermatorrhea; impotence; pain in external genitals; dysuria; edema; pain and stiffness in back and flank
BL-53 Baohuang	On buttock, 3 <i>cun</i> from middle sacral crest, level with second sacral foramen	Borborygmus, abdominal distention; low back pain; dysuria
BL-54	Described separately	
BL-55 Heyang	On posterior leg, 2 <i>cun</i> below BL-40, on line connecting BL-40 and BL-57	Low back and leg pain; aches and pain or paresis of lower extremities
BL-56 Chengjin	On posterior leg, 5 <i>cun</i> below BL-40, on line connecting BL-40 and BL-57, at center of belly of gastrocnemius muscle	Spasm of gastrocnemius; hemorrhoids; acute low back pain
BL-57	Described separately	
BL-58 Feiyang Luo (Connecting) acupoint	On posterior leg, 7 <i>cun</i> directly above BL-60, about 1 <i>cun</i> inferior and lateral to BL-57	Headache; dizziness; nasal congestion; epistaxis; back pain, leg weakness; hemorrhoids

(continued)

Table 3.7 (continued)

Name	Location	Applications
BL-59 Fuyang Xi (Cleft) acupoint of Yangqiao	3 <i>cun</i> directly above BL-60, on lateral aspect of gastrocnemius	Heaviness in head, headache; pain in low back and leg; paresis of lower extremities; redness and swelling of lateral malleolus
BL-60	Described separately	
BL-61 Pucan	On lateral foot, posterior and inferior to lateral malleolus, directly below BL-60, in depression lateral to calcaneum at border of darker and lighter skin	Paresis of lower extremities; heel pain; epilepsy; knee swelling
BL-62	Described separately	
BL-63 Jinmen Xi (Cleft) acupoint	On lateral foot, directly below anterior border of lateral malleolus, in depression behind cuboid bone	Epilepsy; infantile convulsions; low back pain; paresis and pain of lower extremities
BL-64 Jinggu Yuan (Source) acupoint	On lateral foot, below tuberosity of fifth metatarsal bone, at border of darker and lighter skin	Headache; stiff neck; pain in low back and leg; epilepsy; corneal opacity
BL-65 Shugu Shu (Stream) acupoint	On lateral foot, posterior and lateral to head of fifth metatarsal bone, at border of lighter and darker skin	Headache, stiff neck; psychosis; dizziness; low back pain; pain in posterior lower extremities
BL-66 Tonggu Ying (Spring) acupoint	On lateral foot, in depression anterior and lateral to fifth metatarsophalangeal joint, at border of lighter and darker skin	Headache, stiff neck; dizziness; epistaxis; psychosis
BL-67	Described separately	

Cuanzhu (BL-2)

Location: On the face, in the depression on the medial end of the eyebrow, or in the supra-orbital notch.

Applications: Frontal headache; supra-orbital pain; inflammation of the eye; twitching of the eyelids; drooping of the eyelid; low back pain; and hiccup.

Techniques and Notes: Insert the needle subcutaneously 0.5–0.8 *cun*. **Moxibustion is not advisable.**

Tianzhu (BL-10)

Location: On the nape of the neck, about 1.3 *cun* lateral to the midpoint of the posterior hairline, in the depression on the lateral border of the trapezius muscle.

Applications: Headache; stiff neck; shoulder and back pain; dizziness; inflammation of the eye; nasal congestion; and sore throat.

Techniques and Notes: Insert the needle perpendicularly or obliquely 0.5–0.8 *cun*. **Do not puncture deeply, or with the tip of the needle angled upward or inward.** Moxibustion may be applied.

Dazhu (BL-11)

This is the one of the eight Influential acupoints (that of bones) and also the crossing point of the Small Intestine and the Bladder Meridians.

Location: On the back, 1.5 *cun* from the posterior midline, at the level of the lower border of the spinous process of the first thoracic vertebra.

Applications: Cough; fever; spasm of the neck; headache; and shoulder and back pain.

Techniques and Notes: Insert the needle obliquely 0.5–0.8 *cun*. Moxibustion may be applied.

Fengmen (BL-12)

This is the crossing point of the Bladder and the Du Meridians.

Location: On the back, 1.5 *cun* from the posterior midline, at the level of the lower border of the spinous process of the second thoracic vertebra.

Applications: Diseases of exogenous Wind; cough; headache; fever; dizziness; stiff; chest and back pain.

Techniques and Notes: Insert the needle obliquely 0.5–0.8 *cun*. Moxibustion may be applied.

Feishu (BL-13)

This is also the Back-Shu acupoint of the lung.

Location: On the back, 1.5 *cun* from the posterior midline, at the level of the lower border of the spinous process of the third thoracic vertebra.

Applications: Cough, labored breathing, hemoptysis; recurrent fever; night sweats; nasal congestion; and certain skin problems.

Techniques and Notes: Insert the needle obliquely 0.5–0.8 *cun*. Moxibustion may be applied.

Xinshu (BL-15)

This is also the Back-Shu acupoint of the heart.

Location: On the back, 1.5 *cun* from the posterior midline, at the level of the lower border of the spinous process of the fifth thoracic vertebra.

Applications: Heart pain; palpitations of the heart; chest tightness, shortness of breath; insomnia; forgetfulness; epilepsy, depression; night sweat; nocturnal spermatorrhea; cough; and hematemesis.

Techniques and Notes: Insert the needle obliquely 0.5–0.8 *cun*. Moxibustion may be applied.

Geshu (BL-17)

This is one of the eight Influential acupoint (that of blood).

Location: On the back, 1.5 *cun* from the posterior midline, at the level of the lower border of the spinous process of the 17th thoracic vertebra.

Applications: Stomachache, vomiting, hiccup, eructation; hematochezia; hematemesis; cough, labored breathing; and night sweat.

Techniques and Notes: Insert the needle obliquely 0.5–0.8 *cun*. Moxibustion may be applied.

Ganshu (BL-18)

This is the Back-Shu acupoint of the liver.

Location: On the back, 1.5 *cun* from the posterior midline, at the level of the lower border of the spinous process of the ninth thoracic vertebra.

Applications: Jaundice; flank and subcostal pain; hematemesis; eye diseases; backache; night blindness; psychosis, epilepsy, and depression.

Techniques and Notes: Insert the needle obliquely 0.5–0.8 *cun*. Moxibustion may be applied.

Danshu (BL-19)

This is the Back-Shu acupoint of the gallbladder.

Location: On the back, 1.5 *cun* from the posterior midline, at the level of the lower border of the spinous process of the tenth thoracic vertebra.

Applications: Jaundice; flank and subcostal pain; a bitter taste; vomiting; cholecystitis (inflammation of the gallbladder) and cholelithiasis (gallstones).

Techniques and Notes: Insert the needle obliquely 0.5–0.8 *cun*. Moxibustion may be applied.

Pishu (BL-20)

This is the Back-Shu acupoint of the spleen.

Location: On the back, 1.5 *cun* from the posterior midline, at the level of the lower border of the spinous process of the 11th thoracic vertebra.

Applications: Abdominal distention; jaundice; vomiting, diarrhea, dysentery, hematochezia; edema; and back pain.

Techniques and Notes: Insert the needle obliquely 0.5–0.8 *cun*. Moxibustion may be applied.

Weishu (BL-21)

This is the Back-Shu acupoint of the stomach.

Location: On the back, 1.5 *cun* from the posterior midline, at the level of the lower border of the spinous process of the 12th thoracic vertebra.

Applications: Stomachache, vomiting, abdominal distention, borborygmus, impaired digestion; chest and epigastric pain.

Techniques and Notes: Insert the needle obliquely 0.5–0.8 *cun*. Moxibustion may be applied.

Shenshu (BL-23)

This is the Back-Shu acupoint of the kidney.

Location: On the back, 1.5 *cun* from the posterior midline, at the level of the lower border of the spinous process of the second lumbar vertebra.

Applications: Enuresis; dysuria; edema; spermatorrhea; impotence; irregular menstruation; white vaginal discharge; low back pain; bone diseases, hemiplegia due to stroke; tinnitus, deafness; cough and labored breathing.

Techniques and Notes: Insert the needle perpendicularly 0.5–1 *cun*. Moxibustion may be applied.

Dachangshu (BL-25)

This is the Back-Shu acupoint of the large intestine.

Location: On the back, 1.5 *cun* from the posterior midline, at the level of the lower border of the spinous process of the fourth lumbar vertebra.

Applications: Abdominal distention; diarrhea or constipation; bleeding hemorrhoid; low back pain; and urticaria.

Techniques and Notes: Insert the needle perpendicularly 0.8–1.2 *cun*. Moxibustion may be applied.

Panguangshu (BL-28)

This is the Back-Shu acupoint of the bladder.

Location: On the sacrum, 1.5 *cun* from the medial sacral crest, level with the second sacral foramen.

Applications: Difficulty with urination; enuresis; diarrhea or constipation; low back pain or stiffness; and leg pain.

Techniques and Notes: Insert the needle perpendicularly or obliquely 0.8–1.2 *cun*. Moxibustion may be applied.

Ciliao (BL-32)

Location: On the sacrum, at the second sacral foramen.

Applications: Irregular menstruation, dysmenorrhea, red vaginal discharge; dysuria; enuresis; spermatorrhea; impotence; low back pain; and numbness and paresis of the lower extremities.

Techniques and Notes: Insert the needle perpendicularly 1–1.5 *cun*. Moxibustion may be applied.

Chengfu (BL-36)

Location: On the posterior aspect of the thigh, at the midpoint of the gluteal fold.

Applications: Pain in the low back and gluteal region; hemorrhoids; paresis of the lower extremities.

Techniques and Notes: Insert the needle perpendicularly 1–2 *cun*. Moxibustion may be applied.

Weizhong (BL-40)

This is the He (Sea) acupoint of the Bladder Meridian.

Location: At the midpoint of the popliteal transverse crease, between the tendons of the femoral biceps and semitendinosus muscles.

Applications: Low back and flank pain; paresis of the lower extremities; hemiplegia; spasticity of the muscles of the popliteal fossa; abdominal pain; vomiting or diarrhea; enuresis; dysuria; erysipelas; rashes and generalized itch.

Techniques and Notes: Insert the needle perpendicularly 1–1.5 *cun*, or prick the popliteal vein with a three-edged needle to cause slight bleeding. Moxibustion may be applied.

Gaohuang (BL-43)

Location: On the back, 3 *cun* from the posterior midline, at the level of the lower border of the spinous process of the fourth thoracic vertebra.

Applications: Cough, labored breathing; pulmonary tuberculosis; anorexia; loose feces; emaciation and lassitude; forgetfulness; spermatorrhea; night sweat; and shoulder and scapular pain.

Techniques and Notes: Insert the needle obliquely 0.5–0.8 *cun*. Moxibustion may be applied.

Zhibian (BL-54)

Location: On the buttock, 3 *cun* from the medial sacral crest, at the level of the fourth sacral foramen.

Applications: Lumbosacral pain; paresis of the lower extremities; dysuria; constipation or hemorrhoids.

Techniques and Notes: Insert the needle perpendicularly 1.5–3 *cun*. Moxibustion may be applied.

Chengshan (BL-57)

Location: On the posterior midline of the leg, between Weizhong (BL-40) and Kunlun (BL-60), when the leg is extended or when the heel is lifted – the acupoint is in the pointed depression directly below the belly of the gastrocnemius muscle.

Applications: Hemorrhoids; constipation; spasm of the low back or leg; beriberi; and paresis of the lower extremities.

Techniques and Notes: Insert the needle perpendicularly 1–2 *cun*. Moxibustion may be applied.

Kunlun (BL-60)

This is the Jing (River) acupoint of the Bladder Meridian.

Location: Posterior to the lateral malleolus, in the depression between the tip of the lateral malleolus and the Achilles tendon.

Applications: Headache; stiff neck; dizziness; difficult labor; lumbosacral pain; heel swelling and pain; and infantile convulsions.

Techniques and Notes: Insert the needle perpendicularly 0.5–0.8 *cun*. Moxibustion may be applied. Acupuncture at this acupoint is **contraindicated for pregnant women**.

Shenmai (BL-62)

This is the Confluence acupoint of the Bladder Meridian with the Yangqiao Meridian.

Location: On the foot, in the depression directly below the lateral malleolus.

Applications: Headache; stiff neck; inflammation of the eye; insomnia; psychosis, epilepsy, presson; low back or leg pain; talipes valgus; drooping of the eyelid; and somnolence.

Techniques and Notes: Insert the needle perpendicularly 0.3–0.5 *cun*. Moxibustion may be applied.

Zhiyin (BL-67)

This is the Jing (Well) acupoint of the Bladder Meridian.

Location: On the lateral aspect of the small toe, 0.1 *cun* posterior to the corner of the nail.

Applications: Malposition of the fetus, difficult labor; headache, eye pain; nasal congestion; and epistaxis.

Techniques and Notes: Insert the needle shallowly 0.1 *cun*. Moxibustion may be applied and is strongly recommended for fetal malposition.

Section 8 Kidney Meridian of Foot-Shaoyin

I Pathway

The Kidney Meridian of Foot-Shaoyin starts at the inferior aspect of the fifth toe and runs obliquely across the sole (Yongquan, KI-1). Emerging from the lower aspect of the tuberosity of the navicular bone and running behind the medial malleolus, it enters the heel. It then ascends along the medial leg to the medial side of the popliteal fossa and continues upward along the posterior-medial thigh toward the vertebral column (Changqiang, GV-1), where it enters the kidney. Here a branch courses to and connects with the bladder (see Fig. 3.8).

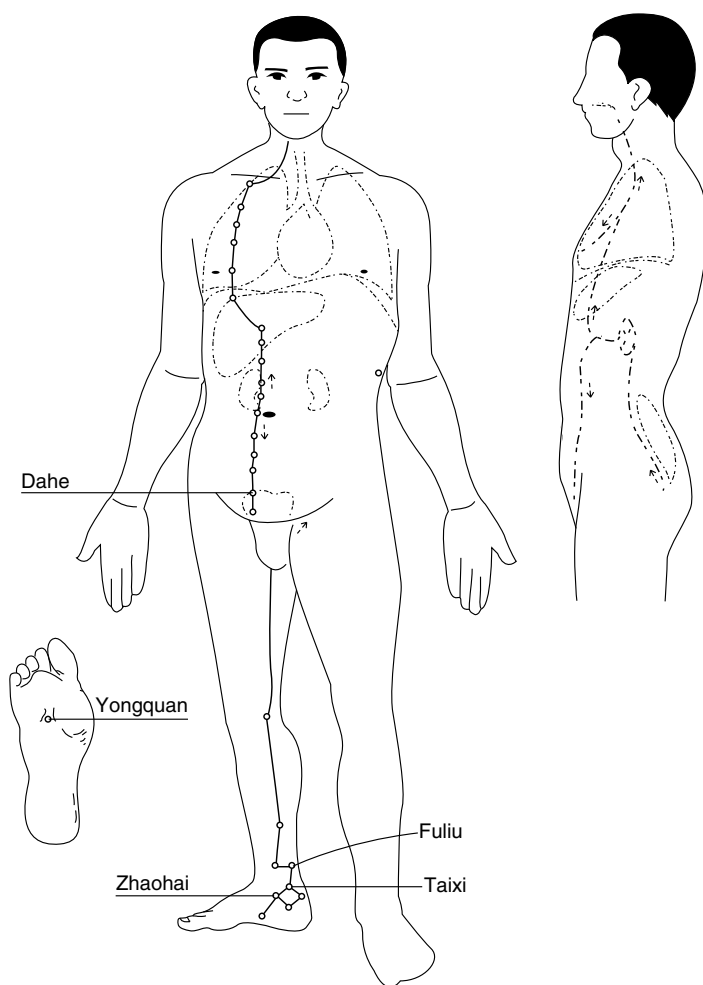


Fig. 3.8 Kidney Meridian of Foot-Shaoyin

The main meridian re-emerges from the kidney. It ascends and passes through the liver and diaphragm, enters the lung, runs along the throat, and terminates at the root of the tongue.

In the lung, a branch arises to join the heart, then runs in the chest to link with the Pericardium Meridian.

II Main Applications

The acupoints of the Kidney Meridian are used mainly in the treatment of urinary, gynecological diseases and diseases of the external genitalia, the kidney, the lung and the throat, as well as other diseases in the regions along its path.

III Commonly Used Acupoints

There are 27 acupoints in all – see [Table 3.8](#). The more useful ones are individually described.

Yongquan (KI-1)

This is the Jing (Well) acupoint of the Kidney Meridian.

Location: On the sole of the foot, in the depression appearing on the anterior part of the sole when the foot is in plantar flexion. The position is at the junction of the anterior one-third and posterior two-thirds of the line connecting the base of the second and third toes and the heel.

Applications: Headache, dizziness; sore throat; loss of voice; constipation; dysuria; epilepsy; syncope; and hotness in the sole.

Techniques and Notes: Insert the needle perpendicularly 0.5–1 *cun*. Moxibustion may be applied.

Taixi (KI-3)

This is the Yuan (Source) and Shu (Stream) acupoints of the Kidney Meridian.

Location: On the medial side of the foot, in the depression between the tip of the medial malleolus and the Achilles tendon.

Table 3.8 Acupoints of Kidney Meridian

Name	Location	Applications
KI-1	Described separately	
KI-2 Rangu	On medial foot, in depression inferior to tuberosity of navicular bone, at border of lighter and darker skin	Irregular menstruation; spermatorrhea; infection of umbilicus in infants; tetanus; spontaneous sweating; diarrhea
KI-3	Described separately	
KI-4 Dazhong	On medial foot, posterior and inferior to medial malleolus, in depression anterior and medial to attachment of Achilles tendon, or in depression 0.5 <i>cun</i> below and slightly posterior to KI-3	Hemoptysis; labored breathing; stiffness and pain in low back; psychosis; somnolence; heel pain; irregular menstruation
KI-5 Shuiquan	On medial foot, posterior and inferior to medial malleolus, in depression medial to tuberosity of calcaneus, 1 <i>cun</i> directly below KI-3	Irregular menstruation; dysmenorrhea; dysuria; abdominal pain; dizziness
KI-6	Described separately	
KI-7	Described separately	
KI-8 Jiaoxin Xi (Cleft) acupoint of Yinqiao	On medial leg, posterior to medial border of tibia, 2 <i>cun</i> above KI-3, 0.5 <i>cun</i> anterior to KI-7	Irregular menstruation; uterine bleeding or prolapse; diarrhea or constipation; pain and swelling of testis; hernia
KI-9 Zhubin Xi (Cleft) acupoint of Yinwei	On medial leg, on line connecting KI-3 to KI-10, 5 <i>cun</i> directly above KI-3, medial and inferior to belly of gastrocnemius	Psychosis; epilepsy; vomiting; hernia; leg pain
KI-10 Yingu He (Sea) acupoint	On medial side of popliteal fossa, between tendons of semitendinosus and semimembranosus muscles when knee is flexed	Impotency; hernia; irregular menstruation; metrorrhagia; dysuria; genital pain; psychosis; pain in medial knee and thigh
KI-11 Henggu	On lower abdomen, 0.5 <i>cun</i> lateral to Qugu (CV-2), 5 <i>cun</i> below center of umbilicus, on superior border of symphysis pubis, 0.5 <i>cun</i> from midline	Low abdominal distention and pain; dysuria; enuresis; spermatorrhea; impotence
KI-12	Described separately	
KI-13 Qixue	On lower abdomen, 0.5 <i>cun</i> from midline, 3 <i>cun</i> below center of umbilicus	Irregular menstruation; diarrhea; dysuria
KI-14 Siman	On lower abdomen, 0.5 <i>cun</i> from midline, 2 <i>cun</i> below center of umbilicus	Irregular menstruation; constipation; abdominal pain; edema
KI-15 Zhongzhu	On lower abdomen, 0.5 <i>cun</i> from midline, 1 <i>cun</i> below center of umbilicus	Irregular menstruation; abdominal pain; constipation; diarrhea

(continued)

Table 3.8 (continued)

Name	Location	Applications
KI-16 Huangshu	On middle abdomen, 0.5 <i>cun</i> lateral to center of umbilicus	Abdominal pain and distention; vomiting; constipation or diarrhea
KI-17 Shangqu	On upper abdomen, 0.5 <i>cun</i> from midline, 2 <i>cun</i> above center of umbilicus	Abdominal pain; diarrhea or constipation
KI-18 Shiguan	On upper abdomen, 0.5 <i>cun</i> from midline, 3 <i>cun</i> above center of umbilicus	Vomiting; abdominal pain; constipation; infertility
KI-19 Yindu	On upper abdomen, 0.5 <i>cun</i> from midline, 4 <i>cun</i> above center of umbilicus	Abdominal pain; diarrhea; irregular menstruation; infertility; constipation
KI-20 Futonggu	On upper abdomen, 0.5 <i>cun</i> from midline, 5 <i>cun</i> above center of umbilicus	Abdominal pain and distention; vomiting; indigestion
KI-21 Youmen	On upper abdomen, 0.5 <i>cun</i> from midline, 6 <i>cun</i> above center of umbilicus	Abdominal pain and distention; vomiting or diarrhea
KI-22 Bulang	On chest, in fifth intercostal space, 2 <i>cun</i> from midline	Chest pain; cough, labored breathing; vomiting; mastitis
KI-23 Shenfeng	On chest, in fourth intercostal space, 2 <i>cun</i> from midline	Cough, labored breathing; chest and subcostal fullness; vomiting
KI-24 Lingxu	On chest, in third intercostal space, 2 <i>cun</i> from midline	Cough, labored breathing; chest tightness; mastitis
KI-25 Shencang	On chest, in second intercostal space, 2 <i>cun</i> midline	Cough, labored breathing; chest pain; restlessness
KI-26 Yuzhong	On chest, in first intercostal space, 2 <i>cun</i> from midline	Cough, labored breathing; chest and subcostal fullness
KI-27 Shufu	On chest, in depression on lower border of clavicle, or below lower border of clavicle, 2 <i>cun</i> midline	Cough, labored breathing; chest pain

Applications: Sore throat; toothache; deafness, tinnitus; insomnia; headache, dizziness, blurred vision; impotency, spermatorrhea; frequent urination; irregular menstruation; low back pain; cough, labored breathing; and diabetes.

Techniques and Notes: Insert the needle perpendicularly 0.5–1 *cun*. Moxibustion may be applied.

Zhaohai (KI-6)

This is the Confluence acupoint between the Kidney and the Yinqiao Meridians.

Location: On the medial foot, in the depression below the tip of the medial malleolus.

Applications: Irregular menstruation, dysmenorrhea; vaginal discharge; dry and sore throat; dysuria or frequent urination; insomnia; and epilepsy.

Techniques and Notes: Insert the needle perpendicularly 0.5–1 *cun*. Moxibustion may be applied.

Fuliu (KI-7)

This is the Jing (River) acupoint of the Kidney Meridian.

Location: On the medial leg, anterior to the Achilles tendon, 2 *cun* directly above Taixi (KI-3).

Applications: Edema; abdominal distention, diarrhea; febrile disease without sweating or with persistent sweating; night sweat; and paresis of the lower extremities.

Techniques and Notes: Insert the needle perpendicularly 0.5–1 *cun*. Moxibustion may be applied.

Dahe (KI-12)

This is the crossing point between the Kidney and the Chong Meridians.

Location: On the lower abdomen, 0.5 *cun* from the anterior midline and 4 *cun* below the umbilicus.

Applications: Spermatorrhea; impotence; uterine prolapse; irregular menstruation; dysmenorrhea, or vaginal discharge.

Techniques and Notes: Insert the needle perpendicularly 1–1.5 *cun*. Moxibustion may be applied.

Section 9 Pericardium Meridian of Hand-Jueyin

I Pathway

The Pericardium Meridian originates in the chest and enters the pericardium. Thence it descends through the diaphragm to connect successively with the upper, middle and lower *jiao* (see [Fig. 3.9](#)).

In the chest a branch arises and runs inside the chest before emerging at the acupoint Tianchi (PC-1) 3 *cun* below the axilla. It then ascends to the axilla, then courses along the medial upper arm, running between the Lung and Heart Meridians, to the antecubital fossa and continues downward to the forearm between the tendons of the palmaris longus and the flexor carpi radialis muscles. There it enters the palm and continues along the middle finger to its tip.

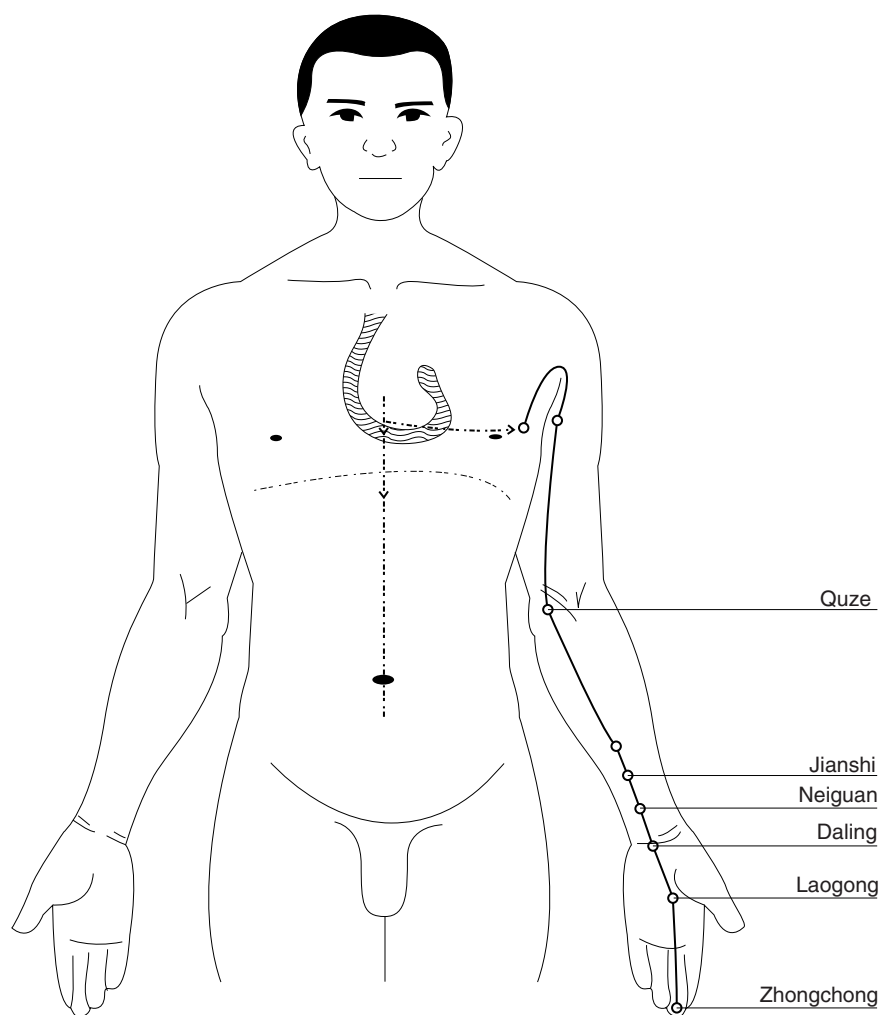


Fig. 3.9 Pericardium Meridian of Hand-Jueyin

In the palm another branch arises at Laogong (PC-8), runs along the fourth finger to its tip and links with the Sanjiao Meridian.

II Main Applications

The acupoints of the Pericardium Meridian are used mainly in the treatment of diseases of the heart, the chest and the stomach, mental diseases, and diseases in the regions along its path.

III Commonly Used Acupoints

There are 9 acupoints in all – see [Table 3.9](#). The more useful ones are individually described.

Quze (PC-3)

This is the He (Sea) acupoint of the Pericardium Meridian.

Location: On the transverse antecubital crease, in the depression medial to the tendon of the biceps muscle.

Applications: Cardiac pain, palpitations of the heart; gastric pain, vomiting, diarrhea; febrile diseases; and spasm in the elbow and arm.

Techniques and Notes: Insert the needle perpendicularly 1–1.5 *cun*, or prick the vein to cause slight bleeding. Moxibustion may be applied.

Jianshi (PC-5)

This is the Jing (River) acupoint of the Pericardium Meridian.

Table 3.9 Acupoints of Pericardium Meridian

Name	Location	Applications
PC-1 Tianchi	On chest, in fourth intercostal space, 1 <i>cun</i> lateral to nipple and 5 <i>cun</i> from midline	Chest tightness; restlessness; flank and subcostal pain; cough, labored breathing
PC-2 Tianquan	On medial aspect of arm, 2 <i>cun</i> below anterior end of axillary fold, between heads of biceps muscle	Cardiac pain; cough; chest and subcostal distention and pain; arm pain
PC-3	Described separately	
PC-4 Ximen Xi (Cleft) acupoint	On palmar aspect of forearm, 5 <i>cun</i> above crease of wrist, between tendons of palmaris longus and flexor carpi radialis muscles, on line connecting PC-3 and PC-7	Cardiac pain, chest pain; hematemesis; hemoptysis; epilepsy
PC-5		
PC-6		
PC-7	Described separately	
PC-8		
PC-9		

Location: On the palmar aspect of the forearm, on the line connecting Quze (PC-3) and Daling (PC-7), 3 *cun* above the transverse crease of the wrist and between the tendons of the palmaris longus and flexor carpi radialis muscles.

Applications: Cardiac pain, palpitations; gastric pain, vomiting; epilepsy; febrile diseases; malaria; and arm pain.

Techniques and Notes: Insert the needle perpendicularly 0.5–1 *cun*. Moxibustion may be applied.

Neiguan (PC-6)

This is the Luo (Connecting) acupoint of the Pericardium Meridian as well as the Confluence acupoint between the Pericardium and the Yinwei Meridians.

Location: On the palmar aspect of the forearm, on the line connecting Quze (PC-3) and Daling (PC-7), 2 *cun* above the transverse crease of the wrist and between the tendons of the palmaris longus and flexor carpi radialis muscles.

Applications: Chest tightness; flank pain; heart pain, palpitations of the heart; restlessness; gastric pain, vomiting, eructation; epilepsy; insomnia; depression; dizziness; stroke with hemiplegia; numbness and pain in the upper extremities; cough and labored breathing.

Techniques and Notes: Insert the needle perpendicularly 0.5–1 *cun*. Moxibustion may be applied.

Daling (PC-7)

This is the Shu (Stream) and the Yuan (Source) acupoint of the Pericardium Meridian.

Location: At the center of the transverse crease of the wrist, between the tendons of the palmaris longus and flexor carpi radialis muscles.

Applications: Cardiac pain, palpitations of the heart; pain and flank pain; wrist pain; gastric pain, vomiting; and psychosis.

Techniques and Notes: Insert the needle perpendicularly 0.3–0.5 *cun*. Moxibustion may be applied.

Laogong (PC-8)

This is the Ying (Spring) acupoint of the Pericardium Meridian.

Location: At the center of the palm, between the second and the third metacarpal bones, closer to the latter, where the tip of the middle finger touches when a fist is made.

Applications: Aphthous sores in the mouth; halitosis; cardiac pain; vomiting; psychosis, epilepsy; and stroke with loss of consciousness.

Techniques and Notes: Insert the needle perpendicularly 0.3–0.5 *cun*. Moxibustion may be applied.

Zhongchong (PC-9)

This is Jing (Well) acupoint of the Pericardium Meridian.

Location: In the center on the tip of the middle finger.

Applications: Stroke with loss of consciousness; heat stroke; agitation; cardiac pain; tinnitus; swollen and stiff tongue with pain; and febrile diseases.

Techniques and Notes: Insert the needle shallowly 0.1 *cun* or prick to cause slight bleeding. Moxibustion may be applied.

Section 10 Sanjiao Meridian of Hand-Shaoyang

I Pathway

The Sanjiao Meridian originates at the tip of the fourth finger (Guanchong, SJ-1), runs upward between the fourth and fifth metacarpal bones along the dorsal aspect of the wrist and courses between the radius and ulna. It continues past the olecranon and along the lateral upper arm to reach the shoulder region, where it crosses and passes behind the Gallbladder Meridian. Thence it surmounts the shoulder to reach the supraclavicular fossa, enters the body and proceeds to the pericardium. From the pericardium it descends through the diaphragm to the abdomen and joins the sanjiao organ (see [Fig. 3.10](#)).

From the chest a branch arises and runs upward. Emerging from the body in the supraclavicular fossa, somewhat medial to where it entered the body, and ascends along the neck and the posterior border of the ear to the corner of the anterior hair-line. Thence it crosses the cheek and terminates in the infra-orbital region.

In the region behind the auricle of the ear a branch enters the ear, emerges in front of the ear and crosses the previous branch at the cheek to reach the outer canthus of the eye. There it links with the Gallbladder Meridian.

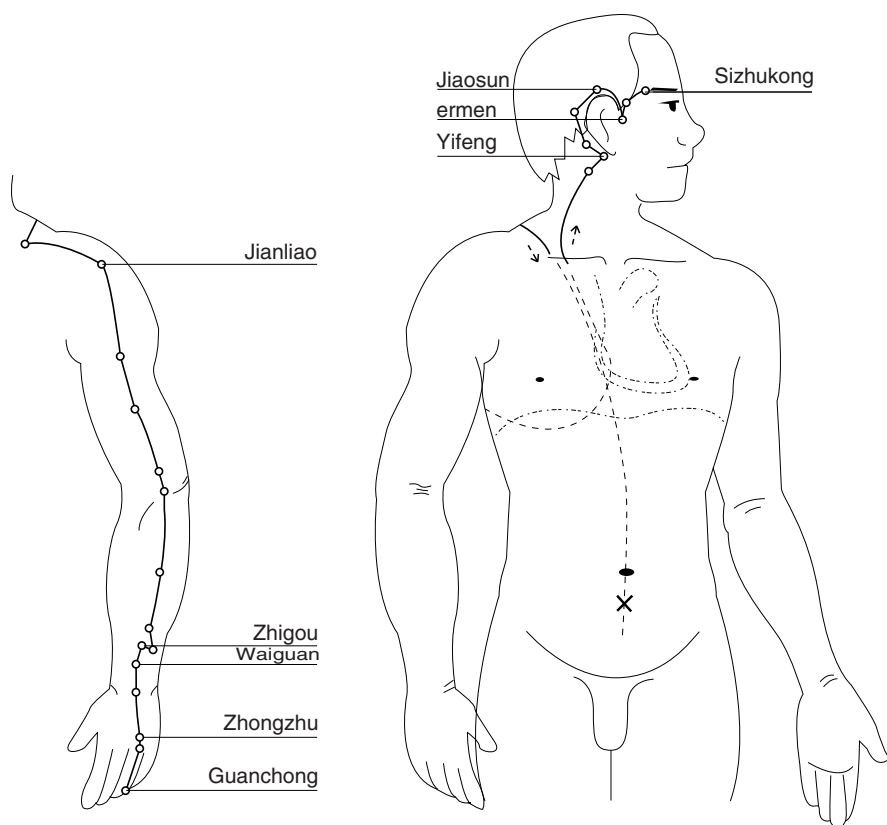


Fig. 3.10 Sanjiao Meridian of Hand-Shaoyang

II Main Applications

The acupoints of the Sanjiao Meridian are used mainly in the treatment of diseases of the ear, the organs on the side of the head, the eye and the throat. They are also used to treat febrile illnesses, malaria and chest or flank pain.

III Commonly Used Acupoints

There are 23 acupoints in all – see [Table 3.10](#). The more useful ones are individually described.

Guanchong (SJ-1)

This is the Jing (Well) acupoint of the Sanjiao Meridian.

Table 3.10 Acupoints of Sanjiao Meridian

Name	Location	Applications
SJ-1	Described separately	
SSJ-2 Yèmén Ying (Spring) acupoint	On dorsum of hand, in depression proximal to margin of web between fourth and fifth fingers	Headache; eye redness; deafness; sore throat; arm pain; malaria
SJ-3		
SJ-4		
SJ-5	Described separately	
SJ-6		
SJ-7 Huizong Xi (Cleft) acupoint	On dorsal forearm, 3 <i>cun</i> proximal to dorsal crease of wrist, at ulnar side of SJ-6 and radial side of ulna	Deafness; epilepsy; arm pain
SJ-8 Sanyangluo	On dorsal forearm, 4 <i>cun</i> proximal to dorsal crease of wrist, between radius and ulna	Deafness; toothache; acute aphonia; arm pain and numbness
SJ-9 Sidu	On dorsal forearm, 5 <i>cun</i> distal to tip of olecranon, between radius and ulna	Edema; difficult with urination; migraine; deafness
SJ-10 Tianjing He (Sea) acupoint	On lateral upper arm, in depression 1 <i>cun</i> superior to tip of olecranon, with elbow flexed	Migraine; deafness; scrofula; subcostal pain
SJ-11 Qin- glengyuan	On lateral upper arm, elbow flexed, 2 <i>cun</i> superior to tip of olecranon	Pain in shoulder and arm; headache; yellowing of eyes
SJ-12 Xiaoluo	On lateral upper arm, at midpoint of line connecting SJ-11 and SJ-13	Headache; toothache; stiff neck; pain in shoulder and back
SJ-13 Naohui	On lateral upper arm, on line joining olecranon and SJ-14, 3 <i>cun</i> below SJ-14, on posterior-inferior border of deltoid	Pain in shoulder and arm; scrofula; goiter
SJ-14	Described separately	
SJ-15 Tianliao	On superior angle of scapula, midway between GB-21 and SI-13	Pain in shoulder and arm; stiff neck
SJ-16 Tianyou	On lateral neck, posterior-inferior to mastoid process, at posterior border of sternocleidomastoid muscle, level with angle of mandible	Dizziness; headache; stiff neck; eye pain; deafness
SJ-17	Described separately	
SJ-18 Chimai	On head, at center of mastoid process, at junction of middle and lower third of curve formed by SJ-17 and SJ-20	Headache; tinnitus, deafness; infantile convulsions
SJ-19 Luxi	On head, posterior to ear, at junction of upper and middle third of curve formed by SJ-17 and SJ-20	Headache; tinnitus, deafness; infantile convulsions
SJ-20	Described separately	
SJ-21		
SJ-22 Erheliao	On lateral head, on posterior border of hairline of temple, anterior to root of auricle and posterior to temporal artery	Headache; deafness, tinnitus; ear draining pus; toothache
SJ-23	Described separately	

Location: On the ulnar side of the fourth finger, 0.1 *cun* above the corner of the nail.

Applications: Febrile diseases; syncope; headache; stiffness of the tongue; inflammation of the eye; and sore throat.

Techniques and Notes: Insert the needle shallowly 0.1 *cun*, or prick to cause slight bleeding. Moxibustion may be applied.

Zhongzhu (SJ-3)

This is the Shu (Stream) acupoint of the Sanjiao Meridian.

Location: On the dorsum of the hand, proximal to the fourth metacarpophalangeal joint, in the depression between the fourth and fifth metacarpal bones.

Applications: Headache; eye inflammation; tinnitus, deafness; sore throat; inability to extend or flex the fingers; leg pains; and back pain between the scapulas.

Techniques and Notes: Insert the needle perpendicularly 0.3–0.5 *cun*. Moxibustion may be applied.

Yangchi (SJ-4)

This is the Yuan (Source) acupoint of the Sanjiao Meridian.

Location: In the dorsal crease of the wrist, in the depression at the ulnar side of the tendon of the extensor muscle of the fingers.

Applications: Wrist pain; shoulder and arm pain; deafness; diabetes; sore throat; and malaria.

Techniques and Notes: Insert the needle perpendicularly 0.3–0.5 *cun*. Moxibustion may be applied.

Waiguan (SJ-5)

This is the Luo (Connecting) acupoint as well as the Confluence acupoint of the Sanjiao and the Yangwei Meridians.

Location: On the dorsal forearm, 2 *cun* proximal to the dorsal crease of the wrist, between the radius and ulna.

Applications: Febrile diseases; headache; pain and inflammation of the eye; tinnitus, deafness; pain in the rib cage; and pain and numbness of the arm.

Techniques and Notes: Insert the needle perpendicularly 0.5–1 *cun*. Moxibustion may be applied.

Zhigou (SJ-6)

This is the Jing (River) acupoint of the Sanjiao Meridian.

Location: On the dorsal forearm, 3 *cun* proximal to the dorsal crease of the wrist, between the radius and ulna.

Applications: Constipation; tinnitus, deafness; and pain in the rib cage.

Techniques and Notes: Insert the needle perpendicularly 0.8–1.2 *cun*. Moxibustion may be applied.

Jianliao (SJ-14)

Location: On the shoulder, posterior to Jianyu (LI-15), in the depression posterior and inferior to the acromion when the arm is abducted.

Applications: Inability to raise arm with heaviness in the shoulder joint; arm pain; and inability to move the shoulder and arm.

Techniques and Notes: Insert the needle 1–1.5 *cun* with the tip of the needle aimed toward the shoulder joint. Moxibustion may be applied.

Yifeng (SJ-17)

This is the crossing point between the Sanjiao and the Gallbladder Meridians.

Location: In the depression between the mandibular angle and the mastoid process, posterior to the ear lobe.

Applications: Tinnitus, deafness; cheek swelling; wry mouth and eyes; toothache; and scrofula.

Techniques and Notes: Insert the needle perpendicularly 0.8–1.2 *cun*. Moxibustion may be applied.

Jiaosun (SJ-20)

This is the crossing point of the Sanjiao, the Gallbladder and the Large Intestine Meridians.

Location: On the head, directly above the ear apex, within the hairline.

Applications: Tinnitus; corneal opacity; gingival swelling, toothache; stiff neck; and mumps.

Techniques and Notes: Insert the needle subcutaneously 0.3–0.5 *cun*. Moxibustion may be applied.

Ermen (SJ-21)

Location: On the face, in the depression anterior to the notch above the tragus and slightly superior-posterior to the mandibular condyle – with the mouth open.

Applications: Tinnitus, deafness; ear draining pus; and toothache.

Techniques and Notes: Insert the needle perpendicularly 0.5–1 *cun*. Moxibustion may be applied.

Sizhukong (SJ-23)

Location: On the face, in the depression at the lateral end of the eyebrow.

Applications: Headache; inflammation of the eye; twitching of the eyelid; psychosis; and epilepsy.

Techniques and Notes: Insert the needle subcutaneously 0.5–1 *cun*. Moxibustion may be applied.

Section 11 Gallbladder Meridian of Foot-Shaoyang

I Pathway

The Gallbladder Meridian begins at the outer canthus of the eye (Tongziliao, GB-1), ascends to the corner of the forehead (Hanyan, GB-4), then curves with a broad sweep around the temple to the area behind the ear (Fengchi, GB-20). Thence it runs along the side of the neck, in front of the Sanjiao Meridian, to the shoulder. Turning back, it passes behind the Sanjiao Meridian and proceeds down to the supraclavicular fossa (see Fig. 3.11).

Behind the ear a branch enters the ear, then emerges and passes through the area in front of ear to the posterior aspect of the outer canthus.

A branch (interrupted line in Fig. 3.11) arises at the outer canthus, runs downward to Daying (ST-5) and meets the Sanjiao Meridian in the infra-orbital region. It then passes through Jiache (ST-6) and descends along the neck to enter the supraclavicular fossa, where it meets the main meridian. From the supraclavicular fossa the branch enters the chest, passes through the diaphragm, connects with the liver

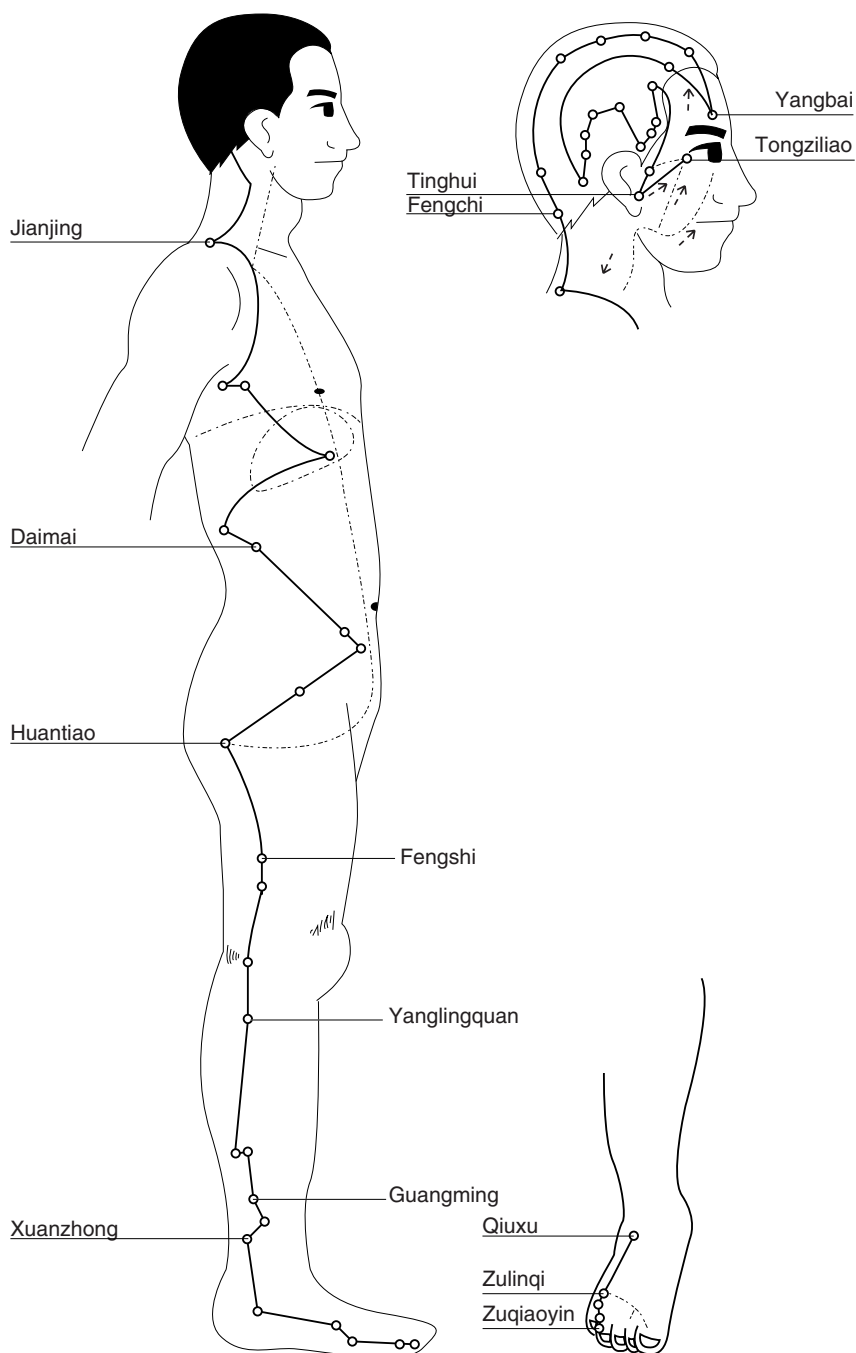


Fig. 3.11 Gallbladder Meridian of Foot-Shaoyang

and continues on to its organ, the gallbladder. It travels within the antero-lateral chest and continues downward in the abdomen to emerge near the femoral artery in the inguinal region. Following emergence it runs superficially along the margin of the pubic hairline, then transversely to the hip region (Huantiao, GB-30).

From the supraclavicular fossa the main meridian (continuous line in [Fig. 3.11](#)) runs downward and passes in front of the axilla. It continues along the lateral chest and past the floating ribs to the hip region, where it meets the branch from the outer canthus at Huantiao (GB-30). Thence it descends along the lateral thigh to the lateral side of the knee and continues along the anterior aspect of the fibula to reach the anterior aspect of the external malleolus. From the malleolus it follows the dorsum of the foot to the lateral side of the tip of the fourth toe.

On the dorsum of the foot, a branch takes off at Zulinqi (GB-41) and runs between the first and the second metatarsal bones to the distal portion of the great toe, passes through the nail and terminates at its hairy region, where it links with the Liver Meridian.

II Main Applications

The acupoints of the Gallbladder Meridian are used mainly in the treatment of diseases of the head, eye, ear and throat, mental diseases, and diseases in the regions along its course.

III Commonly Used Acupoints

There are 44 acupoints in all – see [Table 3.11](#). The more useful ones are individually described.

Tongziliao (GB-1)

This is the crossing point of the Gallbladder, the Sanjiao and the Small Intestine Meridians.

Location: On the face, lateral to the outer canthus, on the lateral border of the orbit.

Applications: Headache; inflammation of the eye, corneal opacity, or optic atrophy.

Techniques and Notes: Insert the needle subcutaneously 0.3–0.5 *cun*.

Table 3.11 Acupoints of Gallbladder Meridians

Name	Location	Applications
GB-1	Described separately	
GB-2		
GB-3 Shangguan	Anterior to ear, above ST-7, in Depression above upper border of zygomatic arch	Facial palsy; ear diseases; tooth diseases
GB-4 Hanyan	On head, within temporal hairline, at junction of upper 1/4 and lower 3/4 of line between ST-8 and GB-7	Migraine, vertigo; tinnitus; toothache; epilepsy
GB-5 Xuanlu	On head, within temporal hairline, at midpoint on line connecting ST-8 and GB-7	Migraine; inflammation of eye; toothache
GB-6 Xuanli	On head, within hairline, at junction of lower 1/4 and upper 3/4 of line between ST-8 and GB-7	Migraine; inflammation of eye; tinnitus
GB-7 Qubin	On head, at intersection of vertical line through posterior border of pre-auricular hairline and level line through apex of ear	Temporal headache; toothache; trismus; cheek swelling; sudden hoarseness of voice
GB-8 Shuaigu	On head, superior to ear apex, 1.5 <i>cun</i> above hairline, directly above SJ-20	Migraine; dizziness; infantile convulsions
GB-9 Tianchong	On head, directly above posterior border of auricle, 2 <i>cun</i> inside hairline, 0.5 <i>cun</i> posterior to GB-8	Headache; gingival pain; epilepsy
GB-10 Fubai	On head, posterior-superior to mastoid process, at junction of upper 1/3 and middle 2/3 of curved line from GB-9 to GB-12	Headache; tinnitus, deafness; eye pain; goiter
GB-11 Touqiaoyin	On head, posterior-superior to mastoid process, at junction of middle 2/3 and lower 1/3 of curved line from GB-9 to GB-12	Headache; tinnitus, deafness
GB-12 Wangu	On head, in depression posterior-inferior to mastoid process	Headache; neck stiffness and pain; toothache; facial palsy
GB-13 Benshen	On head, 0.5 <i>cun</i> within hairline of forehead, 3 <i>cun</i> lateral to GV-24, at junction of medial 2/3 and lateral 1/3 of line from GV-24 to ST-8	Headache; blurred vision; epilepsy; neck spasm; infantile convulsions
GB-14	Described separately	
GB-15 Toulinqi	On head, vertically above pupil, 0.5 <i>cun</i> inside hairline, midway between GV-24 and ST-8	Headache; eye diseases; nasal congestion
GB-16 Muchuang	On head, 1.5 <i>cun</i> above anterior hairline, 2.25 <i>cun</i> lateral to midline	Headache; inflammation of eye; nasal congestion; epilepsy
GB-17 Zhengying	On head, 2.5 <i>cun</i> above anterior hairline, 2.25 <i>cun</i> from midline	Migraine; vertigo; toothache
GB-18 Chengling	On head, 4 <i>cun</i> above anterior hairline, 2.25 <i>cun</i> from midline	Headache; vertigo; eye pain; nasal drainage, epistaxis
GB-19 Naokong	On lateral head, superior to occipital protuberance, 2.25 <i>cun</i> lateral from midline, level with GV-17	Headache; dizziness; neck pain and stiffness; psychosis; epilepsy
GB-20	Described separately	
GB-21		
GB-22 Yuanye	On lateral chest, on mid-axillary line when arm is raised, 3 <i>cun</i> below axilla, in fourth intercostal space	Chest fullness; flank pain; axillary swelling; painful paresis of arm
GB-23 Zhejin	1 <i>cun</i> anterior to GB-22, level with nipple, in fourth intercostal space	Chest fullness; flank pain; labored breathing; hiccup; acid regurgitation

(continued)

Table 3.11 (continued)

Name	Location	Applications
GB-24 Riyue Front-Mu acupoint	On upper abdomen, vertically below nipple, in seventh intercostal space, 4 <i>cun</i> from midline	Vomiting; acid regurgitation; flank pain; hiccup; jaundice
GB-25 Jingmen Front-Mu acupoint of kidney	On lateral side of waist, 1.8 <i>cun</i> posterior to LR-13, below free end of 12th rib	Difficulty with urination; edema; low back pain; abdominal distention, diarrhea
GB-26	Described separately	
GB-27 Wushu	On lateral abdomen, anterior to Anterior-superior iliac spine, 3 <i>cun</i> below umbilicus	Abdominal pain; lumbar and thigh pain; hernia; vaginal discharge; constipation
GB-28 Weidao	On lateral abdomen, anterior-inferior to anterior-superior iliac spine, 0.5 <i>cun</i> anterior-inferior to GB-27	Abdominal pain; hernia; vaginal discharge; lumbar and thigh pain
GB-29 Juliao	On hip, at midpoint between anterior-superior iliac spine and greater trochanter	Low back pain; atrophy and paresis of lower limbs; hernia
GB-30	Described separately	
GB-31		
GB-32 Zhongdu	On lateral thigh, 2 <i>cun</i> below GB-31 or 5 <i>cun</i> above transverse popliteal crease, between vastus lateralis and femoral biceps muscles	Numbness, atrophy and paresis of lower limbs; hemiplegia
GB-33 Xiyangguan	On lateral knee, 3 <i>cun</i> above GB-34, in depression superior to lateral condyle of femur	Knee swelling, pain, spasticity; leg numbness
GB-34	Described separately	
GB-35 Yangjiao Xi (Cleft) acupoint of Yangwei	On lateral leg, 7 <i>cun</i> above tip of lateral malleolus, on posterior border of fibula	Chest and flank tightness; paresis of lower limbs; knee pain; psychosis
GB-36 Waiqiu Xi (Cleft) acupoint	On lateral leg, 7 <i>cun</i> above tip of lateral malleolus, on anterior border of fibula, level with GB-35	Pain in neck, chest and flank; paresis of leg
GB-37	Described separately	
GB-38 Yangfu Jing (River) acupoint	On lateral leg, 4 <i>cun</i> above tip of lateral malleolus, slightly anterior to anterior border of fibula	Migraine; pain in outer canthus; sore throat; chest and flank pain and fullness; pain in lateral leg; hemiplegia; scrofula
GB-39		
GB-40	Described separately	
GB-41		
GB-42 Diwuhui	On lateral dorsal surface of foot, between fourth and fifth metatarsal bones, proximal to fourth metatarsal head, on medial side of tendon of extensor digiti minimi	Headache; inflammation of eye; flank pain; tinnitus; inflammation of dorsum of foot; mastitis; hematemesis from internal injury
GB-43 Xiashi Ying (Spring) acupoint	On dorsum of foot, between fourth and fifth toes, at junction of lighter and darker skin, slightly proximal to margin of web	Headache; dizziness; tinnitus, deafness; flank pain; inflammation of eye; mastitis; febrile diseases
GB-44	Described separately	

Tinghui (GB-2)

Location: On the face, anterior to the intertragic notch, in the depression posterior to the mandibular condyle when the mouth is open. (For the intertragic notch, see Volume 2, Part I, Chapter 4, [Section 6, Subsection I](#).)

Applications: Deafness, tinnitus; toothache; wry mouth; and mumps.

Techniques and Notes: Insert the needle perpendicularly 0.5–1 *cun* with the patient's mouth slightly open. Moxibustion may be applied.

Yangbai (GB-14)

This is the crossing point of the Gallbladder and the Yangwei Meridians.

Location: On the forehead, vertically above the pupil, 1 *cun* superior to the center of the eyebrow.

Applications: Wry eye and mouth; drooping of the eyelid, bell's palsy, difficulty in closing the eyes, eye pain, or blurred vision; and dizziness or frontal headache.

Techniques and Notes: Insert the needle subcutaneously 0.3–0.5 *cun*. Moxibustion may be applied.

Fengchi (GB-20)

This is the crossing point of the Gallbladder and the Yangwei Meridians.

Location: On the nape of the neck, inferior to the occipital bone, level with Fengfu (GV-16), in the depression between the upper ends of the sternocleidomastoid and the trapezius muscles.

Applications: Common cold; headache; nasal congestion with discharge, epistaxis; inflammation of the eye; pain and stiffness of the neck; frozen shoulder; dizziness, blurred vision; stroke with hemiplegia; febrile diseases; and epilepsy.

Techniques and Notes: Insert the needle obliquely 0.8–1.2 *cun* toward the tip of the nose, or subcutaneously through Fengfu (GV-16). Caution should be taken to avoid puncturing the medulla. Moxibustion may be applied.

Jianjing (GB-21)

This is the crossing point of the Gallbladder, the Sanjiao, the Stomach and the Yangwei Meridians.

Location: On the shoulder, vertically above the nipple, midway between Dazhui (GV-14) and the acromion, at the highest point on the shoulder.

Applications: Headache; neck pain and stiffness; shoulder and back pain; inability to move the arms; mastitis, difficulty in excreting milk; difficult labor; and scrofula.

Techniques and Notes: Insert the needle perpendicularly 0.5–0.8 *cun*. **Deep insertion is forbidden** so as not to puncture the tip of the lung. **Acupuncture is contraindicated for pregnant women.** Moxibustion may be applied in the absence of pregnancy.

Daimai (GB-26)

This is the crossing point of the Gallbladder and the Dai Meridians.

Location: On the lateral abdomen, 1.8 *cun* below Zhangmen (LR-13), vertically below the free end of the 11th rib, level with the umbilicus.

Applications: Vaginal discharge; abdominal pain; amenorrhea, irregular menstruation; lumbar and flank pain; and hernia.

Techniques and Notes: Insert the needle perpendicularly 1–1.5 *cun*. Moxibustion may be applied.

Huantiao (GB-30)

This is the crossing point of the Gallbladder and the Bladder Meridians.

Location: On the lateral thigh, at the junction of middle two thirds and lateral third of the line connecting the prominence of the great trochanter and the sacral hiatus when the patient is in a lateral recumbent position with the thigh flexed.

Applications: Rheumatic pain; paraplegia; lumbar or leg pain.

Techniques and Notes: Insert the needle perpendicularly 2–3 *cun*. Moxibustion may be applied.

Fengshi (GB-31)

Location: On the median line of the lateral thigh, 7 *cun* above the popliteal crease; or, with the patient standing erect and the arm hanging freely where the tip of the middle finger touches the thigh.

Applications: Painful paraplegia or hemiplegia; beriberi; and total body itch.

Techniques and Notes: Insert the needle perpendicularly 1–2 *cun*. Moxibustion may be applied.

Yanglingquan (GB-34)

This is the He (Sea) acupoint of the Gallbladder Meridian and its Influential acupoint for the tendons.

Location: On the lateral leg, in the depression anterior and inferior to the head of the fibula.

Applications: Paresis of the lower extremities; hemiplegia; knee pain and swelling; chest and flank pain; bitter taste; vomiting; jaundice; and infantile convulsions.

Techniques and Notes: Insert the needle perpendicularly 1–1.5 *cun*. Moxibustion may be applied.

Guangming (GB-37)

This is the Luo (Connecting) acupoint of the Gallbladder Meridian.

Location: On the lateral leg, 5 *cun* above the tip of the lateral malleolus, on the anterior border of the fibula.

Applications: Night blindness; eye pain; reduced visual acuity; knee pain; atrophy and paresis of the lower extremities; and breast pain and swelling.

Techniques and Notes: Insert the needle perpendicularly 1–1.5 *cun*. Moxibustion may be applied.

Xuanzhong (Juegu) (GB-39)

This is the Influential acupoint of the Gallbladder Meridian for the marrow.

Location: On the lateral leg, 3 *cun* above the tip of the lateral malleolus, on the anterior border of the fibula.

Applications: Neck stiffness and pain; distending pain in the chest and flank; atrophy and paresis of the lower extremities; stroke with hemiplegia; beriberi; and hemorrhoids.

Techniques and Notes: Insert the needle perpendicularly 1–1.5 *cun*. Moxibustion may be applied.

Qiuxu (GB-40)

This is the Yuan (Source) acupoint of the Gallbladder Meridian.

Location: Anterior and inferior to the lateral malleolus, in the depression lateral to the tendon of long extensor muscle of the toes.

Applications: Neck pain; paresis of the lower limbs; fullness and pain in the chest and flank; and malaria.

Techniques and Notes: Insert the needle perpendicularly 0.5–0.8 *cun*. Moxibustion may be applied.

Zulingqi (GB-41)

This is the Shu (Stream) acupoint of the Gallbladder Meridian as well as the meridian's Confluence acupoint with the Dai Meridian.

Location: On the lateral-dorsal surface of the foot, in the depression distal to the junction of the fourth and fifth metatarsal bones, on the lateral side of the tendon of the extensor muscle of the little toe.

Applications: Migraine; pain in the outer canthus of the eye; flank pain; swelling and pain of the dorsum of the foot; foot or toe cramps; scrofula; irregular menstruation; mastitis, breast distension; and enuresis.

Techniques and Notes: Insert the needle perpendicularly 0.3–0.5 *cun*. Moxibustion may be applied.

Zuqiaoyin (GB-44)

This is the Jing (Well) acupoint of the Gallbladder Meridian.

Location: On the lateral side of the fourth toe, 0.1 *cun* posterior to the corner of the nail.

Applications: Headache; inflammation of the eye; tinnitus, deafness; sore throat; insomnia; flank pain; irregular menstruation; and stroke with hemiplegia.

Techniques and Notes: Insert the needle shallowly 0.1 *cun*, or prick to cause slight bleeding. Moxibustion may be applied.

Section 12 Liver Meridian of Foot-Jueyin

I Pathway

The Liver Meridian starts on the dorsal great toe, where the hair grows, and runs upward along the dorsal foot to 1 *cun* anterior to the medial malleolus, where it crosses behind the Spleen Meridian. Thence it courses upward past the medial knee and along the medial thigh to the pubic hair region, where it curves around the external genitalia, and continues to the lower abdomen. It then runs upward and curves around the stomach to enter its organ, the liver, and connects with the gallbladder. From the gallbladder it passes through the diaphragm and spreads into the region of

the ribs. It then ascends along the posterior throat to the nasopharynx and connects with the “eye system” (the area where the eyeball links with the brain). It continues upward, emerges from the forehead and meets the Du Meridian at the vertex of the head (see [Fig. 3.12](#)).

A branch arises from the liver, passes through the diaphragm and links with the Lung Meridian.

Another branch arises in the “eye system,” courses to the cheek and curves around the inner surfaces of the lips.

II Main Applications

The acupoints of the Liver Meridian are used mainly in the treatment of diseases of the liver, gynecological diseases, diseases of the external genitalia and diseases in the regions along its pathway.

III Commonly Used Acupoints

There are 14 acupoints in all – see [Table 3.12](#). The more useful ones are individually described.

Dadun (LR-1)

This is the Jing (Well) acupoint of the Liver Meridian.

Location: On the lateral side of the great toe, 0.1 *cun* lateral to the corner of the nail.

Applications: Hernia; enuresis; amenorrhea; metrorrhagia; prolapse of the uterus; and epilepsy.

Techniques and Notes: Insert the needle obliquely 0.1–0.2 *cun*, or prick to cause slight bleeding. Moxibustion may be applied.

Xingjian (LR-2)

This is the Ying (Spring) acupoint of the Liver Meridian.

Location: On the dorsal foot between the first and second toes, at the junction of the lighter and darker skin, proximal to the margin of the web.

Applications: Inflammation of the eye; optic atrophy; irregular menstruation, dysmenorrhea, or vaginal discharge; difficulty with urination, dysuria; insomnia; and epilepsy.

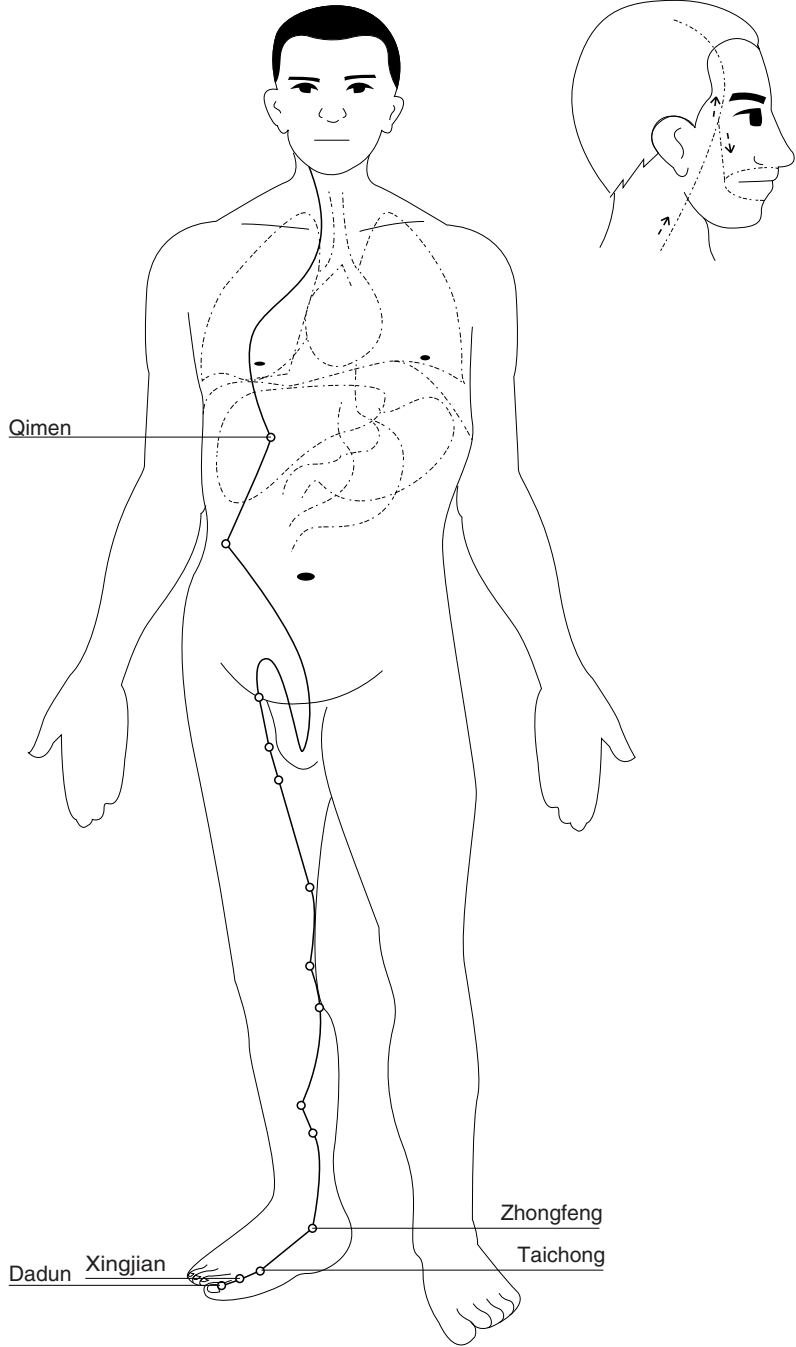


Fig. 3.12 Liver Meridian of Foot-Jueyin

Table 3.12 Acupoints of Liver Meridian

Name	Location	Applications
LR-1		
LR-2	Described separately	
LR-3		
LR-4		
LR-5 Ligou Luo (Connecting) acupoint	On medial leg, 5 <i>cun</i> above tip of medial malleolus, on midline of medial aspect of tibia	Difficulty with urination; enuresis; vulvar itch; irregular Menstruation; vaginal discharge; hernia; testicular swelling and pain
LR-6 Zhongdu Xi (Cleft) acupoint	On medial leg, 7 <i>cun</i> above tip of medial malleolus, on midline of medial aspect of tibia	Hernia; metrorrhagia; abdominal pain; persistent lochia
LR-7 Xiguan	On medial leg, posterior-inferior to medial tibial condyle, 1 <i>cun</i> posterior to SP-9, in upper portion of medial head of gastrocnemius muscle	Knee swelling and pain; paresis of the lower limbs
LR-8 Ququan He (Sea) acupoint	On medial knee, at medial end of popliteal crease when knee is flexed, posterior to medial epicondyle of femur, in depression of anterior border of insertions of semimembranosus and semitendinosus muscles	Irregular menstruation, dysmenorrhea, vaginal discharge; vulvar itch; knee pain; spermatorrhea; difficulty with urination; abdominal pain
LR-9 Yinbao	On medial thigh, 4 <i>cun</i> above medial epicondyle of femur, between vastus medialis and sartorius muscles	Irregular menstruation; difficulty with urination; abdominal pain; enuresis
LR-10 Zuwuli	On medial thigh, 3 <i>cun</i> below ST-30, at proximal end of thigh, below pubic tubercle and on lateral border of long abductor muscle	Low abdominal pain; anuria; prolapse of uterus; testicular swelling and pain; somnolence
LR-11 Yinlian	On medial thigh, 2 <i>cun</i> below ST-30, at proximal end of thigh, below pubic tubercle and on lateral border of long abductor muscle	Irregular menstruation; vaginal discharge; low abdominal pain
LR-12 Jimai	Lateral to pubic tubercle, 2.5 <i>cun</i> from midline, at inguinal groove where femoral artery is palpable, lateral-inferior to ST-30	Hernia; pain in the external genitalia; prolapse of uterus
LR-13 Zhangmen ^a	On lateral abdomen, below free end of 11th rib	Abdominal pain and distention; diarrhea; flank pain; abdominal masses
LR-14	Described separately	

^a LR-13 zhangmen is also the front-mu acupoint of the spleen and the influential acupoint of the *zang* organs

Techniques and Notes: Insert the needle obliquely 0.5–0.8 *cun*. Moxibustion may be applied.

Taichong (LR-3)

This is the Shu (Stream) and the Yuan (Source) acupoints of the Liver Meridian.

Location: On the dorsal foot, in the depression distal to the junction of the first and second metatarsal bones.

Applications: Headache; dizziness; inflammation of the eye; wry eye and mouth; irregular menstruation, dysmenorrhea, metrorrhagia, or vaginal discharge; enuresis; hernia; insomnia; depression; epilepsy; infantile convulsion; atrophy, numbness and pain of the lower extremities.

Techniques and Notes: Insert the needle perpendicularly 0.5–0.8 *cun*. Moxibustion may be applied.

Zhongfeng (LR-4)

This is the Jing (River) acupoint of the Liver Meridian.

Location: On the dorsal foot, anterior to the medial malleolus, between Shangqiu (SP-5) and Jiexi (ST-41), in the depression medial to the tendon of the anterior tibialis muscle.

Applications: Hernia; abdominal pain; difficulty with urination; and spermatorrhea.

Techniques and Notes: Insert the needle perpendicularly 0.5–0.8 *cun*. Moxibustion may be applied.

Qimen (LR-14)

This is the Front-Mu acupoint of the Liver Meridian and the crossing point of the Liver Meridian with the Spleen and the Yinwei Meridians.

Location: On the chest, vertically below the nipple, in the sixth intercostal space, 4 *cun* from the midline.

Applications: Mastitis; depression; chest tightness; abdominal distention; vomiting; and acid regurgitation.

Techniques and Notes: Insert the needle obliquely or subcutaneously 0.5–0.8 *cun*. Moxibustion may be applied.

Section 13 Du Meridian

I Pathway

The Du Meridian arises within the lower abdomen. It courses to the perineum, then runs along the interior of the spinal column to Fengfu (GV-16) at the nape of the neck, where it enters the brain (not shown in Fig. 3.13). Thence it ascends to the vertex and winds along the forehead to the septal cartilage of the nose (see Fig. 3.13). (Note: the alphanumeric code of acupoints on the Du Meridian is GV-xx.)

II Main Applications

The acupoints of the Du Meridian are used mainly in the treatment of mental diseases, febrile diseases, local diseases of the lumbosacral region, back, head and neck, as well as diseases of the corresponding visceral organs.

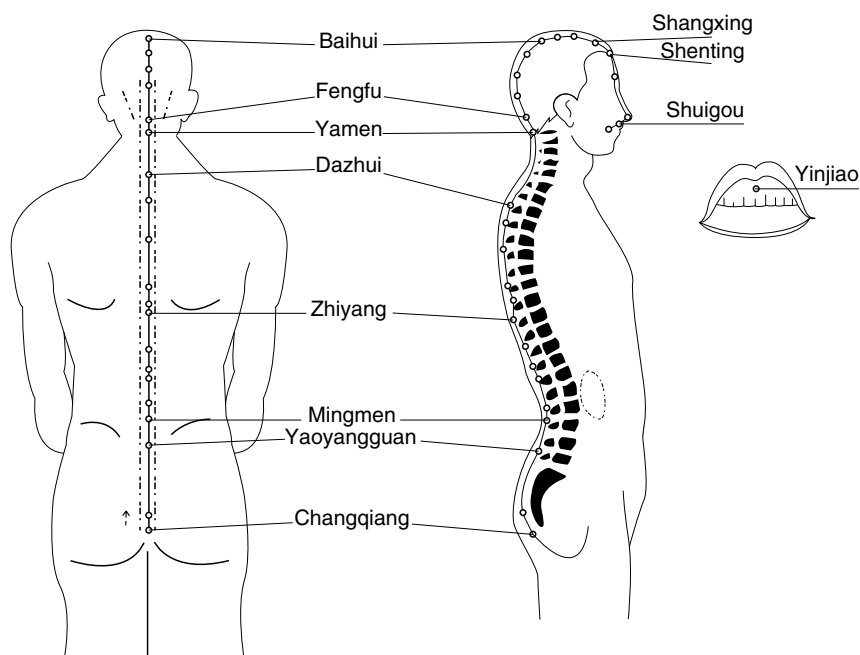


Fig. 3.13 Du Meridian

III Commonly Used Acupoints

There are 28 acupoints in all – see [Table 3.13](#). The more useful ones are individually described.

Changqiang (GV-1)

This is the crossing point of the Du Meridian with the Gallbladder and the Kidney Meridians. It is also the Luo (Connecting) acupoint of the Du Meridian.

Location: Below the tip of the coccyx, midway between the tip of the coccyx and the anus.

Applications: Diarrhea, hematochezia, constipation, hemorrhoids, prolapse of the rectum; back pain; and epilepsy.

Techniques and Notes: Insert the needle obliquely 0.8–1 *cun* in front of the coccyx. Moxibustion is not advisable.

Yaoyangguan (GV-3)

Location: On the midline of the back, in the depression below the spinous process of the fourth lumbar vertebra.

Applications: Spermatorrhea, impotence; irregular menstruation; lumbosacral pain; and paresis of the lower extremities.

Techniques and Notes: Insert the needle slightly obliquely upward 0.5–1 *cun*. Moxibustion may be applied.

Mingmen (GV-4)

Location: On the midline of the back, in the depression below the spinous process of the second lumbar vertebra.

Applications: Spermatorrhea, impotence; irregular menstruation, vaginal discharge; diarrhea; lumbosacral stiffness and pain.

Techniques and Notes: Insert the needle obliquely upward 0.5–1 *cun*. Moxibustion may be applied.

Zhiyang (GV-9)

Location: On the midline of the back, in the depression below the spinous process of the seventh thoracic vertebra.

Table 3.13 Acupoints of Du Meridian

Name	Location	Applications
GV-1	Described separately	
GV-2 Yaoshu	On sacrum and on posterior midline, at sacral hiatus	Irregular menstruation; lumbar stiffness and pain; hemorrhoids; paresis of lower extremities
GV-3	Described separately	
GV-4		
GV-5 Xuansu	On midline of back, in depression below spinous process of first lumbar vertebra	Diarrhea, abdominal pain; lumbar pain and stiffness
GV-6 Jizhong	On midline of back, in depression below spinous process of 11th thoracic vertebra	Diarrhea; hemorrhoids; epilepsy; lumbar pain and stiffness
GV-7 Zhongshu	On midline of back, in depression below spinous process of tenth thoracic vertebra	Jaundice; vomiting; abdominal distention; lumbar pain and stiffness
GV-8 Jinsuo	On midline of back, in depression below spinous process of ninth thoracic vertebra	Epilepsy; tetany; back stiffness; gastric pain
GV-9	Described separately	
GV-10 Lingtai	On midline of back, in depression below spinous process of sixth thoracic vertebra	Cough; labored breathing; furuncles; back pain and stiffness
GV-11 Shendao	On midline of back, in depression below spinous process of fifth thoracic vertebra	Palpitations of heart; forgetfulness; cough; back pain and stiffness
GV-12 Shenzhu	On midline of back, in depression below spinous process of third thoracic vertebra	Cough, labored breathing; epilepsy; back stiffness and pain
GV-13 Taodao	On midline of back, in depression below spinous process of first thoracic vertebra	Headache; malaria; febrile diseases; back stiffness
GV-14		
GV-15	Described separately	
GV-16		
GV-17 Naohu	On head, 2.5 <i>cun</i> above midpoint of posterior hairline, 1.5 <i>cun</i> above GV-16, in depression above external occipital protuberance	Headache; dizziness; stiff neck; loss of voice; epilepsy
GV-18 Qiangjian	On head, 4 <i>cun</i> above midpoint of posterior hairline and 1.5 <i>cun</i> above GV-17	Psychosis; headache; dizziness, stiff neck
GV-19 Houding	On head, 5.5 <i>cun</i> above midpoint of posterior hairline and 3 <i>cun</i> above GV-17	Headache; dizziness; psychosis; epilepsy
GV-20	Described separately	
GV-21 Qianding	On head, 3.5 <i>cun</i> above to midpoint of the anterior hairline and 1.5 <i>cun</i> anterior to GV-20	Headache; dizziness; nasal discharge; epilepsy
GV-22 Xinhui	On head, 2 <i>cun</i> above to midpoint of anterior hairline and 3 <i>cun</i> anterior to GV-20	Headache; dizziness; nasal discharge; epilepsy
GV-23	Described separately	
GV-24		
GV-25 Suliao	On face, at center of apex of nose	Nasal discharge; epistaxis; labored breathing; coma; syncope
GV-26	Described separately	
GV-27 Duiduan	On anterior midline of face, at junction of philtrum and upper lip	Psychosis; gingival pain and swelling; epistaxis; wry mouth
GV-28 Yinjiao	Inside upper lip, at junction of upper gum and labial frenulum	Psychosis; gingival swelling and pain; nasal discharge

Applications: Jaundice; chest and flank fullness and pain; cough, labored breathing; back pain and stiffness.

Techniques and Notes: Insert the needle slightly obliquely upward 0.5–1 *cun*. Moxibustion may be applied.

Dazhui (GV-14)

This is the crossing point of the Du Meridian with the six Yang meridians (the Large Intestine, the Small Intestine, the Stomach, the Bladder, the Sanjiao and the Gallbladder).

Location: On the midline of the back, in the depression below the spinous process of the seventh cervical vertebra.

Applications: Common cold, cold-aversion; pain and stiffness of the head and neck; malaria; febrile diseases, high fever with night sweats; cough, labored breathing; and epilepsy.

Techniques and Notes: Insert the needle slightly obliquely upward 0.5–1 *cun*. Moxibustion may be applied.

Yamen (GV-15)

Location: On the nape, 0.5 *cun* directly above the midpoint of the posterior hairline, below the first cervical vertebra.

Applications: Acute hoarseness of the voice; stroke; stiffness of the tongue with inability to speak; psychosis; epilepsy; stiffness and pain in the head and neck; and epistaxis.

Techniques and Notes: Insert the needle perpendicularly or obliquely downward 0.5–1 *cun*. **Do not aim the needle upward or insert it deeply.** Moxibustion may be applied.

Fengfu (GV-16)

This is the crossing point of the Du Meridian with the Yangwei Meridian.

Location: On the nape, on the posterior midline, 1 *cun* directly above the midpoint of the posterior hairline and directly below the external occipital protuberance.

Applications: Stroke; stiffness of the tongue with difficulty to speak; hemiplegia; psychosis; epilepsy; stiffness and pain in the head and neck; vertigo; sore throat; and epistaxis.

Techniques and Notes: Insert the needle perpendicularly or obliquely downward 0.5–1 *cun*. Deep puncture is not advisable. Moxibustion may be applied.

Baihui (GV-20)

This is the crossing point of the Du and the Bladder Meridians.

Location: On the midline of the head, 5 *cun* directly above the midpoint of the anterior hairline, at the midpoint of the line connecting the apexes of the two auricles.

Applications: Headache; dizziness; stroke with aphasia; hemiplegia; syncope; forgetfulness; insomnia; diarrhea, prolapse of the rectum; enuresis; and psychosis.

Techniques and Notes: Insert the needle subcutaneously 0.5–0.8 *cun*. Moxibustion may be applied.

Shangxing (GV-23)

Location: On the midline of the head, 1 *cun* directly above the midpoint of the anterior hairline.

Applications: Headache; eye pain; epistaxis or nasal discharge; stroke with hemiplegia; and psychosis.

Techniques and Notes: Insert the needle subcutaneously 0.5–1 *cun*. Moxibustion may be applied.

Shenting (GV-24)

This is the crossing point of the Du Meridian with the Bladder and the Stomach Meridians.

Location: On the midline of the head, 0.5 *cun* directly above the midpoint of the anterior hairline.

Applications: Headache; dizziness; insomnia; palpitations of the heart; nasal discharge; and epilepsy.

Techniques and Notes: Insert the needle subcutaneously 0.5–1 *cun*. Moxibustion may be applied.

Shuigou (Renzhong) (GV-26)

This is the crossing point of the Du Meridian with the Large Intestine and the Stomach Meridians.

Location: On the face, at the junction of the upper 1/3 and lower 2/3 of the philtrum.

Applications: Psychosis; coma; syncope; infantile convulsions; acute low back pain; and wry mouth and eye.

Techniques and Notes: Insert the needle obliquely upward 0.3–0.5 *cun*. Moxibustion may be applied.

Section 14 Ren Meridian

I Pathway

The Ren Meridian arises within the lower abdomen and courses to the perineum, where it emerges. It runs to the pubic region and ascends along the abdomen and chest to arrive at the throat. It then continues upward, curves around the lips, passes through the cheek and enters the infra-orbital region (see [Fig. 3.14](#)).

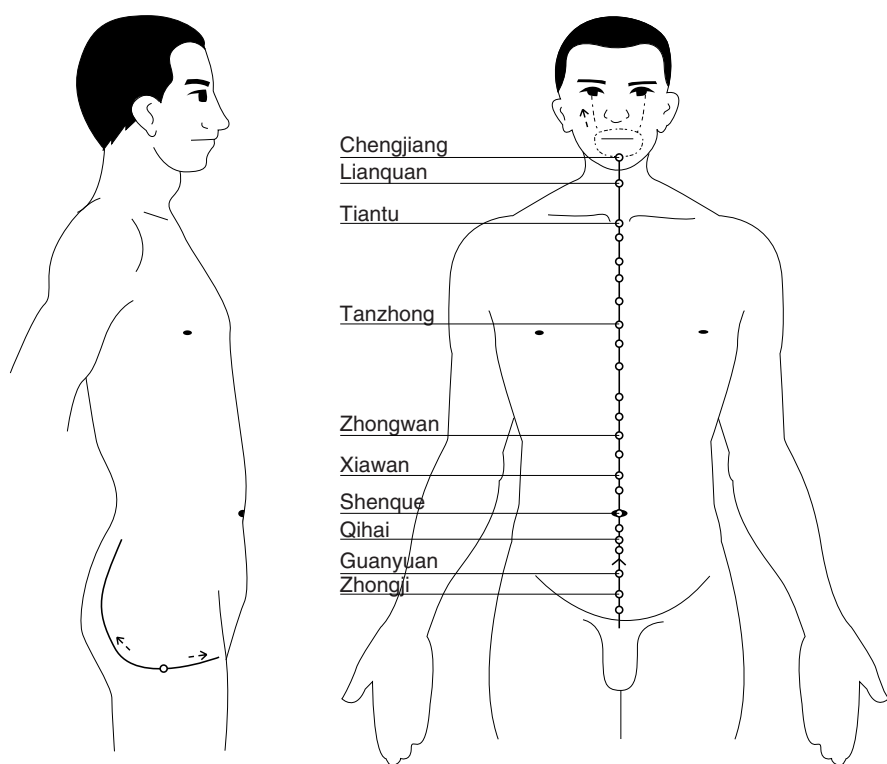


Fig. 3.14 Ren Meridian

II Main Applications

The acupoints of the Ren Meridian are used mainly in the treatment of diseases of the genitourinary system and the intestinal tract. A few of the acupoints have tonic effects, and some others can be used to treat mental diseases.

III Commonly Used Acupoints

There are 24 acupoints in all – see [Table 3.14](#). The more useful ones are individually described.

Zhongji (CV-3)

This is the Front-Mu acupoint of the Bladder Meridian and the crossing point of the Ren, the Spleen, the Kidney and the Liver Meridians.

Location: On the midline of the abdomen, 4 *cun* below the center of the umbilicus.

Applications: Spermatorrhea; impotence; enuresis; anuria; irregular menstruation; metrorrhagia; vaginal discharge; and hernia.

Techniques and Notes: Insert the needle perpendicularly 0.5–1 *cun*. Moxibustion may be applied.

Guanyuan (CV-4)

This is the Front-Mu acupoint of the Small Intestine Meridian and the crossing point of the Ren, the Spleen, the Kidney and the Liver Meridians.

Location: On the midline of the abdomen, 3 *cun* below the center of the umbilicus.

Applications: Spermatorrhea; impotence; polyuria; enuresis; difficulty with urination; irregular menstruation, amenorrhea; metrorrhagia; vaginal discharge; a weak constitution from deficiency or excessive physical labor; and the flaccid type of stroke.

Techniques and Notes: Insert the needle perpendicularly 1–2 *cun*. Moxibustion may be applied.

Qihai (CV-6)

Location: On the midline of the abdomen, 1.5 *cun* below the center of the umbilicus.

Table 3.14 Acupoints of Ren Meridian

Name	Location	Applications
CV-1 Huiyin	On perineum, midpoint between anus and root of scrotum or midpoint between anus and posterior commissure of major lips of vulva	Hemorrhoids; genital itch or pain; prolapse of uterus; irregular menstruation; difficulty with urination; spermatorrhea; psychosis
CV-2 Qugu	On midline of abdomen, at midpoint of upper border of pubic symphysis	Difficulty with urination; enuresis; spermatorrhea; impotence; dysmenorrhea
CV-3	Described separately	
CV-4		
CV-5 Shimen Front-Mu acupoint of sanjiao	On midline of abdomen, 2 <i>cun</i> below center of umbilicus	Abdominal distention; edema; difficulty with urination; amenorrhea; vaginal discharge; metrorrhagia; diarrhea; hernia
CV-6	Described separately	
CV-7 Yinjiao	On midline of abdomen, 1 <i>cun</i> below center of umbilicus	Abdominal pain; hernia; edema; irregular menstruation; vaginal discharge
CV-8	Described separately	
CV-9 Shuifen	On midline of abdomen, 1 <i>cun</i> above center of umbilicus	Edema; anuria; diarrhea; abdominal pain; vomiting
CV-10	Described separately	
CV-11 Jianli	On midline of abdomen, 3 <i>cun</i> above center of umbilicus	Gastric pain; vomiting; anorexia; abdominal distention; edema
CV-12	Described separately	
CV-13 Shangwan	On midline of abdomen, 5 <i>cun</i> above center of umbilicus	Gastric pain; vomiting; hiccup; abdominal distention; epilepsy
CV-14 Juque Front-Mu acupoint of heart	On midline of abdomen, 6 <i>cun</i> above center of umbilicus	Chest pain; heart pain; palpitations of heart; vomiting; psychosis; epilepsy
CV-15 Jiuwei Luo (Con- necting) acupoint	On anterior midline, 1 <i>cun</i> below symphysis of xiphisternum	Chest pain; hiccup; abdominal distention; psychosis; epilepsy
CV-16 Zhongting	On anterior midline, level with fifth intercostal space, on symphysis of xiphisternum	Chest and flank fullness; heart pain; vomiting
CV-17	Described separately	
CV-18 Yutang	On anterior midline, at level of third intercostal space	Cough; labored breathing; chest pain; vomiting
CV-19 Zigong	On anterior midline, at level of second intercostal space	Cough; labored breathing; chest pain
CV-20 Huagai	On anterior midline, at level of first intercostal space	Cough; labored breathing; chest and flank pain and fullness
CV-21 Xuanji	On anterior midline, in center of manubrium of sternum, 1 <i>cun</i> below CV-22	Cough, asthma, chest pain, sore throat
CV-22		
CV-23	Described separately	
CV-24		

Applications: Low abdominal pain; enuresis; spermatorrhea; impotence; irregular menstruation; amenorrhea; metrorrhagia; diarrhea; a weak constitution from deficiency or excessive physical labor; and the flaccid type of stroke.

Techniques and Notes: Insert the needle perpendicularly 1–2 *cun*. Moxibustion may be applied.

Shenque (CV-8)

Location: On the middle abdomen at the center of the umbilicus.

Applications: The flaccid type of stroke; coldness of all four limbs; diarrhea with rectal prolapse; abdominal pain with borborygmus; sweating on one side of the body; and edema.

Techniques and Notes: **Needling of this acupoint is prohibited.** Moxibustion, often with ginger or salt, may be applied.

Xiawan (CV-10)

This is the crossing point of the Ren and Spleen Meridians.

Location: On the midline of the abdomen, 2 *cun* above the center of the umbilicus.

Applications: Epigastric pain; abdominal pain and distention; borborygmus; diarrhea, vomiting; and hiccup.

Techniques and Notes: Insert the needle perpendicularly 1–2 *cun*. Moxibustion may be applied.

Zhongwan (CV-12)

This is the Front-Mu acupoint of the stomach, the Influential acupoint for the *fu* organs, and the crossing point of the Ren, the Small Intestine, the Sanjiao and the Stomach Meridians.

Location: On the midline of the abdomen, 4 *cun* above the center of the umbilicus.

Applications: Gastric pain; abdominal distention; borborygmus; vomiting; hiccup; diarrhea; jaundice; cough with much sputum; and insomnia.

Techniques and Notes: Insert the needle perpendicularly 1–2 *cun*. Moxibustion may be applied.

Tanzhong (CV-17)

This is the Front-Mu acupoint of the pericardium and the Influential acupoint for Qi.

Location: On the anterior midline, at the level of the fourth intercostal space, midway between the nipples.

Applications: Labored breathing; chest pain; chest tightness; palpitations of the heart; heart pain; insufficient lactation; hiccup; and difficulty in swallowing.

Techniques and Notes: Insert the needle subcutaneously 0.3–0.5 *cun*. Moxibustion may be applied.

Tiantu (CV-22)

This is the crossing point between the Ren and the Yinwei Meridians.

Location: On the anterior midline, at the center of the sternal notch.

Applications: Cough; labored breathing; chest pain; sore throat; sudden hoarseness of the voice; difficulty in swallowing; and goiter.

Techniques and Notes: Insert the needle perpendicularly 0.2 *cun*, then continue the insertion with the needle tip aimed downward along the posterior surface of the sternum 0.5–1 *cun*. Moxibustion may be applied.

Lianquan (CV-23)

This is the crossing point between the Ren and the Yinwei Meridians.

Location: On the neck and on the anterior midline, above the laryngeal prominence, in the depression above the upper border of the hyoid bone.

Applications: Sublingual swelling and pain; excessive salivation; tongue stiffness with difficulty to speak; sudden hoarseness of voice; and difficulty in swallowing.

Techniques and Notes: Insert the needle obliquely 0.5–0.8 *cun* toward the tongue root.

Chengjiang (CV-24)

This is the crossing point of the Ren and the Stomach Meridians.

Location: On the face, in the depression at the center of chin-lip groove.

Applications: Wry eye and mouth; gingivitis; excessive salivation; sudden hoarseness of the voice; psychosis; and enuresis.

Techniques and Notes: Insert the needle obliquely 0.3–0.5 *cun*. Moxibustion may be applied.

Section 15 Extra-Meridian Acupoints

In addition to the acupoints on the 12 regular meridians, the Du and the Ren Meridians, there are 22 commonly used acupoints not affiliated with any of the meridians. In the following they are loosely grouped by the region of the body where they are found.

I Acupoints on Head and Neck

Sishencong (EX-HN-1)

There are actually four acupoints under this name.

Location: On the vertex of the head, respectively 1 *cun* anterior, posterior, left and right of Baihui (GV-20).

Applications: Headache; dizziness; insomnia; forgetfulness; and epilepsy.

Techniques and Notes: Insert the needle perpendicularly 0.5–0.8 *cun*. Moxibustion may be applied.

Yintang (EX-HN-3)

Location: On the forehead, midway between the medial ends of the two eyebrows.

Applications: Headache; heaviness in the head; dizziness; insomnia; nasal discharge, epistaxis; infantile convulsions.

Techniques and Notes: Insert the needle subcutaneously 0.3–0.5 *cun*. Moxibustion may be applied.

Yuyao (EX-HN-4)

Location: On the forehead, within the eyebrow, vertically above the pupil when looking straight.

Applications: Drooping or twitching of the eyelids; inflammation of the eye; supra-orbital pain; wry mouth and eyes; and corneal opacity.

Techniques and Notes: Insert the needle subcutaneously 0.3–0.5 *cun*. Moxibustion is not applicable.

Taiyang (EX-HN-5)

Location: On the temple, in the depression the breadth of one finger behind the lateral end of the eyebrow and the outer canthus.

Applications: Headache; dizziness; inflammation of the eye; wry mouth and eyes; and facial pain.

Techniques and Notes: Insert the needle perpendicularly or obliquely 0.3–0.5 *cun* or prick to cause bleeding. Moxibustion may be applied.

Shangyinxiang (EX-HN-8)

Location: On the face, at the highest point of the nasolabial groove.

Applications: Nasal discharge, and boils on the nose.

Techniques and Notes: Insert the needle subcutaneously upward 0.3–0.5 *cun*. Moxibustion is not applicable.

Anmian

Location: On the nape of the neck, midway between Yifeng (SJ-17) and Fengchi (GB-20).

Applications: Insomnia; dizziness; headache; palpitations of the heart; psychosis; and epilepsy.

Techniques and Notes: Insert the needle perpendicularly 0.8–1.2 *cun*. Moxibustion may be applied.

II Acupoint on Chest and Abdomen

Zigong (EX-CA-1)

Location: On the lower abdomen, 4 *cun* below the center of the umbilicus and 3 *cun* lateral to Zhongji (CV-3).

Applications: Prolapse of the uterus, irregular menstruation, metrorrhagia, dysmenorrhea, or amenorrhea; infertility; hernia; and low back pain.

Techniques and Notes: Insert the needle perpendicularly 0.8–1.2 *cun*. Moxibustion may be applied.

III Acupoints on Back

Dingchuan (EX-B-1)

Location: On the back, below the spinous process of the seventh cervical vertebra, 0.5 *cun* from the posterior midline.

Applications: Labored breathing; cough; chest tightness; shortness of breath; and sore throat.

Techniques and Notes: Insert the needle perpendicularly 0.3–0.5 *cun*. Moxibustion may be applied.

Jiaji (EX-B-2)

There are actually 34 acupoints under this name, arranged along the two sides of the spinal column.

Location: Each acupoint is 0.5 *cun* from the midline, just below the lower border of each spinous process of a vertebra, from the first thoracic to the fifth lumbar vertebra.

Applications: Jiaji on the upper back: diseases of the heart, the lung and the upper limbs. Acupoints on the mid back: diseases of the stomach and the intestines. Acupoints on lower (lumbar) back: diseases in the lumbar and abdominal regions and in the lower limbs.

Techniques and Notes: Insert the needle perpendicularly 0.3–0.5 *cun*, or tap with the plum-blossom-needle (Volume 1, Part I, Chapter 4). Moxibustion may be applied.

Yaoyan (EX-B-7)

Location: On the lower back, below the lower border of the spinous process of the fourth lumbar vertebra, in the depression about 3.5 *cun* from the midline.

Applications: Irregular menstruation; vaginal discharge; and lumbar pain.

Techniques and Notes: Insert the needle perpendicularly 1–1.5 *cun*. Moxibustion may be applied.

IV Acupoints on Upper Extremities

Jianqian

Location: On the shoulder, midway between the end of the anterior axillary fold and Jianyu (LI-15) when sitting with the arm adducted.

Applications: Pain in the shoulder and arm; and inability to raise the arms.

Techniques and Notes: Insert the needle perpendicularly 1–1.5 *cun*. Moxibustion may be applied.

Yaotongdian (EX-UE-7)

There are two acupoints under this name on each hand, four in all.

Location: On the dorsum of the hand, midway between the transverse wrist crease and the metacarpophalangeal joint, between the second and third metacarpal bones and between the fourth and fifth metacarpal bones.

Applications: Acute lumbar sprain.

Techniques and Notes: Insert the needle obliquely 0.5–0.8 *cun* toward the center of the metacarpus from both sides.

Baxie (EX-UE-9)

There are four acupoints under this name.

Location: Four points on the dorsum of each hand, one each at the junction of the lighter and darker skin proximal to the margin of the web between each pair of adjacent fingers.

Applications: High fever; eye pain; finger numbness; and swelling and pain of the dorsum of the hand.

Techniques and Notes: Insert the needle obliquely 0.5–0.8 *cun*, or prick to cause slight bleeding.

Sifeng (EX-UE-10)

There are four acupoints on each hand.

Location: On the palmar surface of the second to the fifth fingers, one acupoint at the midpoint of the transverse creases of each of the proximal interphalangeal joints.

Applications: Malnutrition and indigestion syndrome in children; and whooping cough.

Techniques and Notes: Prick to cause slight bleeding, or following the pricking squeeze out a small amount of yellowish viscous fluid locally.

Shixuan (EX-UE-11)

There are ten acupoints in all on both hands.

Location: In the center of the tips of each of the ten fingers, about 0.1 *cun* from the free margin of the nails.

Applications: Coma; stroke; epilepsy; high fever; and sore throat.

Techniques and Notes: Puncture shallowly 0.1–0.2 *cun*, or prick to cause slight bleeding.

V Acupoints of Lower Extremities

Heding (EX-LE-2)

Location: In the depression proximal to the midpoint of the upper border of the patella.

Applications: Knee pain; weakness of the foot and leg; and paralysis.

Techniques and Notes: Insert the needle perpendicularly 1–1.5 *cun*. Moxibustion may be applied.

Dannang (EX-LE-6)

Location: On the upper part of the lateral side of the leg, in the depression 2 *cun* directly anterior-inferior to the head of the fibula (Yanglingquan, GB-34).

Applications: Acute or chronic cholecystitis; cholelithiasis; and paresis of the lower extremities.

Techniques and Notes: Insert the needle perpendicularly 1–2 *cun*. Moxibustion may be applied.

Lanwei (EX-LE-7)

Location: On the upper part of the lateral side of the leg, about 2 *cun* below Zusanli (ST-36), the breadth of one finger lateral to the anterior crest of the tibia.

Applications: Acute or chronic appendicitis; indigestion; paresis of the lower extremities.

Techniques and Notes: Insert the needle perpendicularly 1.5–2 *cun*. Moxibustion may be applied.

Bafeng (EX-LE-10)

There are all together eight acupoints, four on each foot.

Location: On the dorsum of the foot, at the junction of the lighter and darker skin proximal to the margin of the web between each pair of adjacent toes.

Applications: Beriberi; toe pain; snake or insect bites; swelling and pain of the dorsum of the foot.

Techniques and Notes: Insert the needle obliquely 0.5–0.8 *cun*, or prick to cause slight bleeding.

Guidance for Study

I Aim of Study

To acquire familiarity with the location and the main applications of the acupoints commonly used in acupuncture. This is the foundation for the clinical application of acupuncture.

II Objectives of Study

After completing this chapter the learners will

1. Be familiar with the pathways of the 14 meridians and their connections with the related *zang-fu* organs;
2. Be familiar with the acupoints of the 14 meridians, especially with every first and last acupoint;
3. Know the location and main applications of the commonly used acupoints.

III Exercises for Review

1. Describe the pathway and main applications of each of the 12 regular meridians.
2. Describe the pathways and main applications of the Du and the Ren Meridians.
3. Describe the pathways of the branches of the Bladder meridian on the back?
4. When the stomach meridian runs to its end, which meridian does it connect to?
5. Which meridian does the Gallbladder Meridian connect to on the foot?
6. How many acupoints does each meridian have? Name the first and the last acupoints of each meridian.
7. Describe the location and main applications of the following five acupoints of the Lung Meridian: LU-1 (Zhongfu), LU-5 (Chize), LU-7 (Lieque), LU-9 (Taiyuan) and LU-11 (Shaoshang).
8. Locate the following acupoints of the Large Intestine Meridian: LI-1 (Shangyang), LI-4 (Hegu), LI-11 (Quchi), and LI-15 (Jianyu).
9. How many commonly used acupoints does the Stomach Meridian have on the head? Describe their locations and main applications.
10. What are the main applications of ST-36 (Zusanli) and ST-25 (Tianshu)?
11. What kind of specific points are the following acupoints: ST-45 (Lidui), ST-44 (Neiting), ST-41 (Jiexi), ST-40 (Fenglong), ST-39 (Xiajuxu), ST-37 (Shangjuxu), ST-36 (Zusanli), ST-34 (Liangqiu), and ST-25 (Tianshu)?
12. For what kinds of conditions can ST-44 (Neiting), LI-4 (Hegu) be used to treat? For what kinds of conditions can ST-40 (Fenglong) be used to treat?
13. Locate the following acupoints: SP-1 (Yinbai), SP-4 (Gongsun), SP-6 (Sanyinjiao) and SP-9 (Yinlingquan). What kind of conditions can they used to treat?
14. Describe the location and main applications of the following acupoints: HT-1 (Jiquan), HT-3 (Shaohai), HT-5 (Tongli), HT-7 (Shenmen) and HT-9 (Shaochong).
15. For what kinds of conditions can SI-1 (Shaoze) and SI-3 (Houxi) be used to treat?
16. How many commonly used points of the Small Intestine Meridian are found on the face? Describe their locations and main applications.
17. What cautions must be taken when applying acupuncture on BL-1 (Jingming)?
18. For what conditions is BL-67 (Zhiyin) mainly used to treat?
19. Describe the locations and main applications of all the Back-Shu acupoints.
20. Describe the locations and main applications of the following acupoints: BL-40 (Weizhong), BL-54 (Zhibian), BL-57 (Chengshan) and BL-60 (Kunlun).
21. Describe the locations and main applications of the following acupoints: KI-1 (Yongquan), KI-3 (Taixi), KI-6 (Zhaohai) and KI-7 (Fuliu).
22. Describe the locations and main applications of the following acupoints: PC-3 (Quze), PC-5 (Jianshi), PC-6 (Neiguan), PC-7 (Daling), PC-8 (Laogong) and PC-9 (Zhongchong).
23. What are the main applications of SJ-5 (Waiguan) and SJ-6 (Zhigou) respectively?
24. Which acupoints of the Gallbladder Meridian can be used to treat disorders of the ear? Describe their locations.

25. What cautions must be taken when applying acupuncture on GB-21 (Jianjing)?
26. What are the main applications of GB-20 (Fengchi) and what cautions must be taken when applying acupuncture on it?
27. How many of the acupoints of the Gallbladder Meridian are useful for treating eye disorders?
28. Describe the locations and main applications of the following acupoints: GB-30 (Huantiao), GB-31 (Fengshi), GB-34 (Yanglingquan), and GB-40 (Qixu).
29. Describe the locations and main applications of the following acupoints: LR-1 (Dadun), LR-2 (Xingjian), and LR-3 (Taichong).
30. Which of the commonly used acupoints of the Ren Meridian are distributed on the abdomen? Describe their locations and main applications.
31. Which of the commonly used acupoints of the Du Meridian are distributed on the head? Describe their locations and main applications.
32. Describe the location and main applications of GV-14 (Dazhui)?
33. Describe the location of GV-20 (Baihui)? For what conditions is it useful for treating?
34. Which of the commonly used extra-meridian acupoints are distributed on the head? Describe their main applications.
35. Describe the conditions for which each of the following extra-meridian acupoints is useful in treatment: Sifeng (EX-UE-10), Shixuan (EX-UE-11), Baxie (EX-UE-9), Bafeng (BE-10), Jiaji (EX-B-2), and Danangxue (EX-LE-6).
36. At which acupoints is acupuncture contraindicated or not advisable in pregnant women?
37. At which acupoints is moxibustion contraindicated or not advisable?

Chapter 4

Techniques of Acupuncture and Moxibustion

Section 1 Filiform Needle

I Structure and Selection of Needle

The filiform needle is one of nine kinds of needles used in acupuncture in ancient China. Most of the filiform needles used at present are made of stainless steel. The structure of the filiform needle may be described in five parts (Fig. 4.1):

Tip: the sharp point of the needle.

Shaft: the part between the handle and the tip.

Root: the connecting part between the shaft and the handle.

Handle: the part above the shaft, which is held in the hand.

Tail: the part at the end of the handle.

Carefully inspect the needles before use. In general, the tip must not be too sharp but must not be dull – like a pine needle. The shaft must be straight, round and smooth, flexible and resilient. If the shaft is eroded, rusted or bent, the needle should be discarded. The root must not be eroded or loose, since it may break.

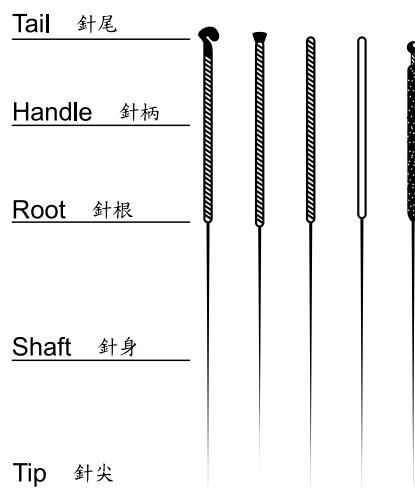
In addition, select a needle of appropriate size – whether long or short, thick or thin – in accordance with the patient's sex, age, body type, constitution, the thickness or thinness of the acupoint where acupuncture is to be applied and the depth to which the needle is to be inserted.

II Preparations Prior to Acupuncture Treatment

1 Patient's Posture

In acupuncture treatment the patient's posture is important for the correct location of the acupoints, for the manipulation of the needles during insertion, for prolonged needle retention in place, for moxibustion, and for avoiding fainting during the

Fig. 4.1 Structure of filiform needle



procedure. It is also important for avoiding the bending or breaking of the needles or their becoming stuck.

The commonly used postures are as follows.

i Recumbent Postures

In general, use the recumbent postures as much as possible for new, nervous, aged or weak, or seriously ill patients to avoid fainting.

Supine Posture (Fig. 4.2): Suitable for needling the acupoints on the head and face, chest and abdominal region, the medial side of the upper limbs, the anterior side of the lower limbs, and the hands and feet.

Prone Posture (Fig. 4.3): Suitable for needling the acupoints on the posterior head and neck, back, lumbar and buttock regions, and the posterior part of the lower limbs.

Lateral Recumbent (Fig. 4.4): Suitable for needling the acupoints on the posterior-lateral head, neck and back.

ii Upright Postures

Leaning Back Posture (Fig. 4.5): Suitable for needling the acupoints on the forehead, face, neck and the upper portion of the chest.

Leaning Forward Posture (Fig. 4.6): Suitable for needling the acupoints on the vertex, posterior head, posterior neck, shoulder and back.

Lateral Sitting Posture (Fig. 4.7): Sitting with one side of the face resting on a table: suitable for needling the acupoints on the lateral side of the face, side of the head, neck, and for some of the acupoints around the ear.

Fig. 4.2 Supine posture

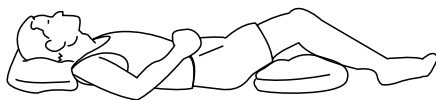


Fig. 4.3 Prone posture

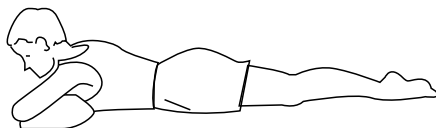


Fig. 4.4 Lateral recumbent



Fig. 4.5 Leaning back posture



Fig. 4.6 Prone sitting posture

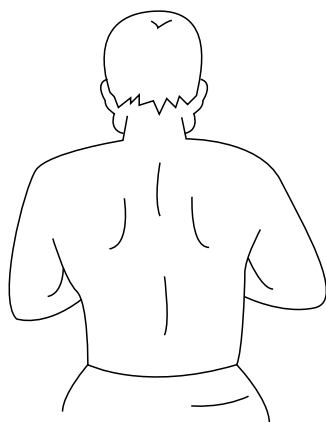
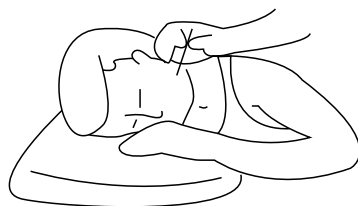


Fig. 4.7 Lateral sitting posture



2 Sterilization

Nowadays, pre-sterilized and disposable acupuncture needles are used. Where these are not available, reusable needles may be sterilized by the following procedures.

Sterilization refers to the sterilization of the needles and other instruments, the physicians' hands and the area where acupuncture is applied.

Sterilizing Instruments: The following techniques may be chosen, depending on circumstances.

Autoclave Sterilization: Cleaned needles and other instruments wrapped in gauze are sterilized in an autoclave at 1.5 atmospheric pressure and 120°C for 15 min or longer.

Boiling Sterilization: Cleaned needles and other instruments are boiled in water for 15–20 min.

Chemical Sterilization: Cleaned needles are soaked in 70% alcohol for at least 30 min. Wipe off the liquid from the needles for use, using sterile wipes. Glass instruments and instruments that are less heat-resistance should be soaked in bromogeramine (1:1,000) for 1–2 h.

Disinfecting Practitioners' Hands: Before acupuncture treatment, the practitioner's hands should be cleansed with water and soap or with alcohol.

Disinfecting Area of Acupoint: The area on the body surface selected for needling should be clean and disinfected with a cotton swab soaked in 70% alcohol, or with 2.5% tincture of iodine (remove the iodine with 70% alcohol). Do not touch the disinfected area with articles that have not been sterilized or disinfected, to avoid contaminating it.

III Techniques of Needling

The selection among the following techniques depends on the anatomic features of the area where the acupoints are located and on the required depth and manipulation. Choose a technique that tends to produce the least amount of pain.

1 Inserting Needle

In general, use the right hand, the “needling hand,” to hold the needle and the left hand, the “assisting hand,” to press the area or support the shaft of the needle. (For left-handed physicians, the left hand may be the “needling hand” and the right the “assisting hand.”) The function of the needling hand is to hold and manipulate the needle, and the function of the assisting hand is to fix the location of an acupoint and to grip the needle shaft in assisting the needling hand to insert the needle. At present the commonly used techniques of insertion are as follows.

i One Handed Insertion

The handle of the needle is held between the thumb and index finger of the needling hand and the lower portion of the shaft is steadied with the tip of the middle finger (Fig. 4.8). Insert the needle after the acupoint has been massaged for a few seconds so that the patient experiences numbness, slight soreness or a comfortable feeling in the area. This method is suitable for the insertion of a filiform needle that is 0.5–1 *cun* long.

ii Two Handed Insertion

The needle is inserted using both hands acting in unison.

Finger-Press Insertion (Fig. 4.9): Gently press on the acupoint with the nail of the thumb or another finger of the assisting hand. Insert the needle with the needling hand, using the fingernail of the assisting hand as guide. This method is suitable for puncturing with short needles.

Pinched-Needle Insertion (Fig. 4.10): Hold a dry sterile cotton ball around the needle tip with the assisting hand so that the needle tip is directly on the selected acupoint and hold the needle handle with the needling hand. As the needling hand

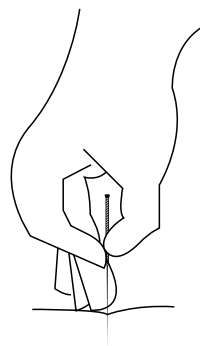


Fig. 4.8 One-handed insertion

Fig. 4.9 Finger-press insertion

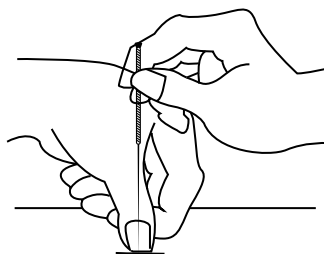


Fig. 4.10 Pinched-needle insertion

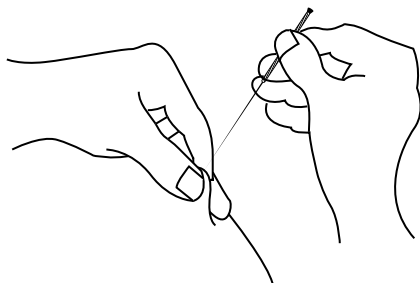


Fig. 4.11 Pinched-skin insertion



presses the needle downward, the assisting hand guides the needle tip into the skin. (Be sure the needle tip does not carry any cotton fiber into the skin.) This method is suitable for puncturing with long needles.

Pinched-Skin Insertion (Fig. 4.11): Pinch the skin around the acupoint with the assisting hand and hold the needle with the needling hand. Insert the needle into the acupoint through the pad of skin formed by the pinching. This method is suitable for puncturing acupoints in areas where the muscle and skin are thin.

Fig. 4.12 Stretched-skin insertion

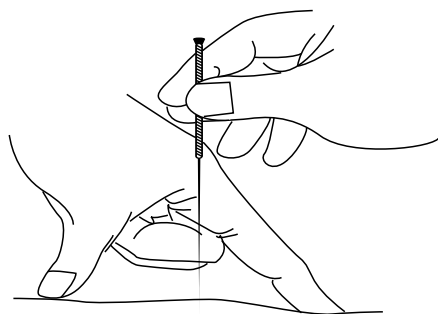
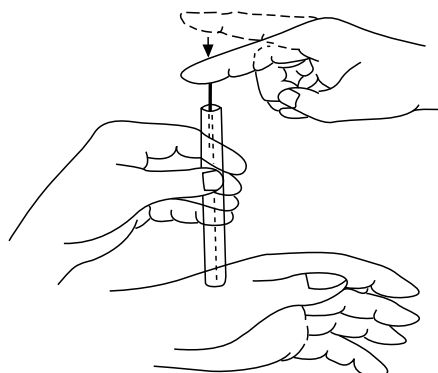


Fig. 4.13 Insertion using tube



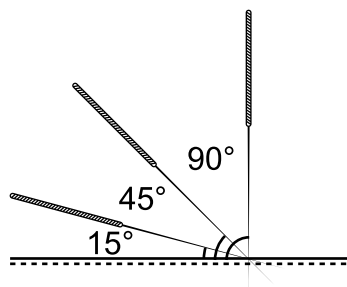
Stretched-Skin Insertion (Fig. 4.12): With the assisting hand stretch the skin taut over the acupoint and insert the needle into the acupoint with the needling hand. This method is suitable for puncturing acupoints in an area where the skin is loose.

iii Insertion Using a Tube

Select a sterile metal or glass tube with a bore of appropriate size (just big enough for the needle to pass through easily) and about 2 in. in length. Apply pressure on the needle tail with the index finger, but using wrist action. When the correct depth is attained remove the tube over the top while grasping the exposed part of the shaft (see Fig. 4.13).

2 Angle and Depth of Insertion

The angle and depth of insertion of the acupuncture needle are especially important. Using the correct angle and depth facilitates the induction of the “needle sensation” (see below, Sub-subsection 3), brings about the desired therapeutic result and ensures safety.

Fig. 4.14 Angles of insertion

i Angle of Insertion

The angle of insertion refers to the angle formed between the needle and the skin surface as the needle is inserted. In general, acupuncture uses three angles (see Fig. 4.14).

Perpendicular: The needle is inserted perpendicularly, forming a 90° angle with the skin surface. This is appropriate for most of the acupoints.

Oblique: The needle is inserted at an angle of 45° with the skin surface. This method is used for acupoints in which deep insertion is not advisable, or used to avoid puncturing blood vessels or scars.

Subcutaneous (Horizontal, Transverse): The needle is inserted at an angle of 15–25° with the skin surface. This method is suitable for acupoints on the skin or muscle.

ii Depth of Insertion

In general, the depth of insertion of the acupuncture needle depends on the pathological condition and the location of the acupoints. Patients with different constitutions and body types have different needling sensations; therefore, the depth of insertion must be determined with full consideration of the actual conditions, location of acupoints and the specific traits of each patient. Only by doing so will the physician obtain better therapeutic results.

3 Manipulations and Arrival of Qi (Needling Sensation)

When the acupuncture needle is inserted correctly, meridian Qi arrives at the needle and produces the needling sensation. To the patient the needling sensation may be soreness, numbness, a feeling of distention or heaviness around the acupoint, sometimes a feeling of coldness, warmth, itch, pain, a feeling of electric shock, or a feeling of ants crawling. At the same time, to the physician it may be a sensation of tenseness or dragging around the needle.

Many factors influence the arrival of Qi, hence the needling sensation. The main ones are related to the constitution of the patient, the severity of the illness, the location of the acupoint, and the needling manipulations. In general, it develops quickly in a patient with abundant meridian Qi, or Qi and blood. Conversely, it may develop slowly or not at all in a patient with excessive Yin or deficient Yang.

The needling sensation does not come easily if the location is not accurate. In such cases, manipulation of the needle may be necessary to induce the arrival of meridian Qi and the needling sensation.

The techniques of manipulation can be divided into two general types: fundamental and auxiliary.

i Fundamental Manipulations

These are the basic manipulations in acupuncture. The two commonly used techniques are as follows. They may be used either alone or in combination, depending upon the diagnosis of the patient's condition.

Lifting and Thrusting (Fig. 4.15): When the needle has been inserted to an appropriate depth it is alternately pulled back slightly (lifting) and pushed in slightly (thrusting).

Twisting or Rotating (Fig. 4.16): The needle is twisted or rotated back and forth when it has been inserted to the desired depth. The manipulation is performed with the thumb and the index and middle fingers of the needling hand on the handle of the needle.

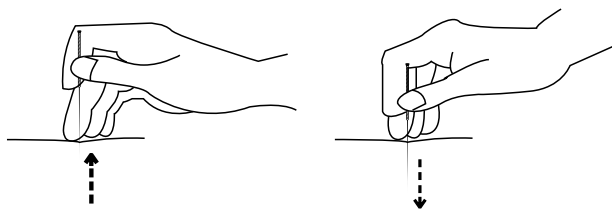


Fig. 4.15 Thrusting and lifting

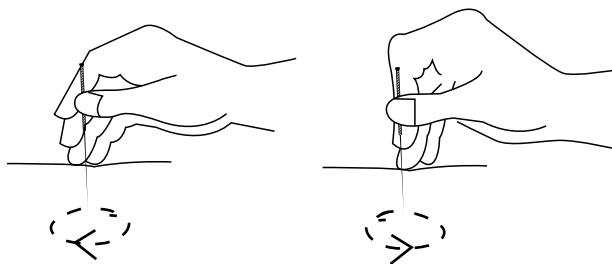


Fig. 4.16 Twisting and rotating

ii Auxiliary Manipulations

The auxiliary manipulations include massaging, flicking, scraping, shaking and flying.

Massaging (Fig. 4.17): Press or tap along the course of the meridian toward the needle from either direction. This manipulation promotes the circulation of Qi and blood so that meridian Qi can reach the needle.

Flicking (Fig. 4.18): With the needle in position gently flick the needle handle to make it vibrate slightly. This magnifies the stimulation to induce the arrival of Qi.

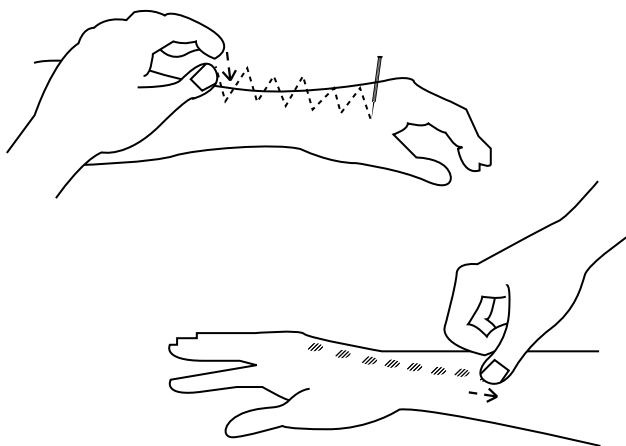


Fig. 4.17 Massaging

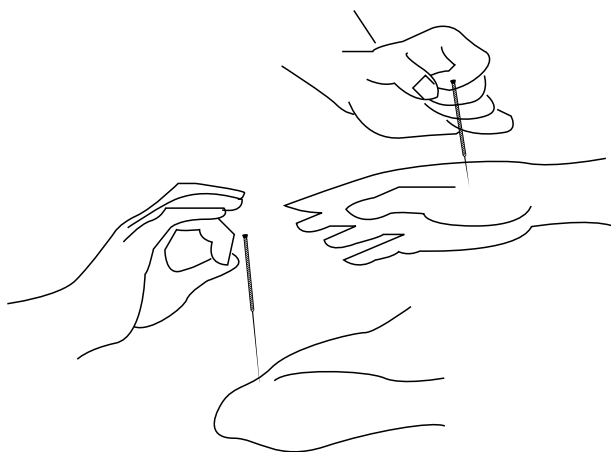


Fig. 4.18 Flicking

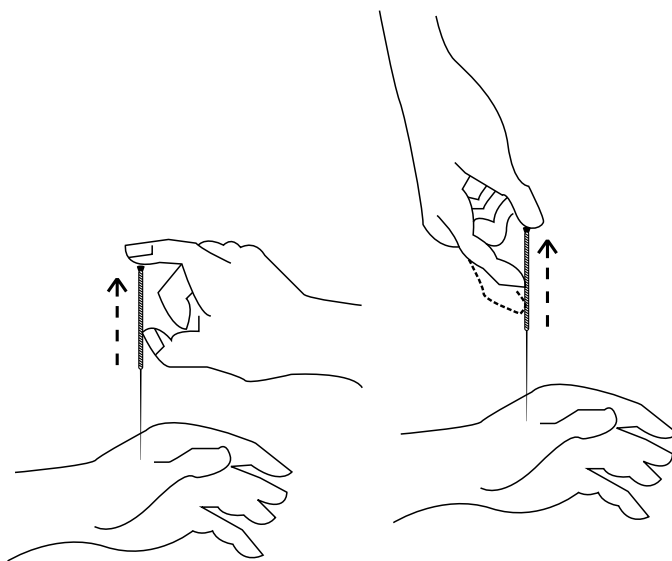


Fig. 4.19 Scraping

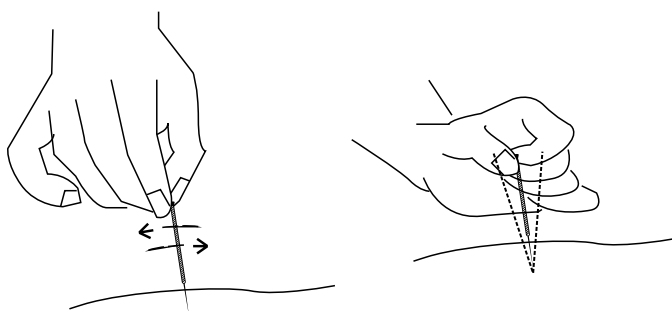


Fig. 4.20 Shaking

Scraping (Fig. 4.19): After the needle has been inserted to an appropriate depth, gently scrape its handle with a fingernail. This maneuver also promotes the arrival of Qi, and it spreads the needling sensation.

Shaking (Fig. 4.20): After the needle has been inserted to an appropriate depth, gently shake the needle at its handle. Shaking conducts the flow of Qi and the needling sensation in a desired direction.

Flying: After the needle has been inserted to an appropriate depth, twirl the needle and release it, moving the fingers away like the spreading wings of a bird taking flight. This manipulation can induce the spread of the meridian Qi and enhance the therapeutic result.

4 Reinforcing and Reducing Techniques

The fundamental manipulations of acupuncture are capable of reinforcing what is deficient and reducing what is excessive in the body. The basic reinforcing and reducing techniques are as follows. They may be used in combination in clinical practice.

i By Twisting or Rotating Needle

Twisting or rotating the needle to the left (counterclockwise) is reinforcing, whereas twisting or rotating to the right (clockwise) is reducing (see [Fig. 4.21](#)).

ii By Direction of Insertion

Inserting the needle in the direction of the course of its meridian is reinforcing. Conversely, inserting the needle in the opposite direction is reducing (see [Fig. 4.22](#)).

For example, take the three Yin meridians of the hand. These meridians run from the chest to the hand. Hence, when applying acupuncture to an acupoint along any of these meridians, inserting the needle aimed toward the hand is reinforcing, whereas inserting the needle aimed away from the hand is reducing.

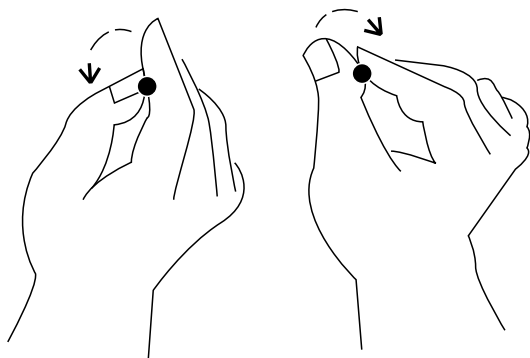


Fig. 4.21 Reinforcing and reducing

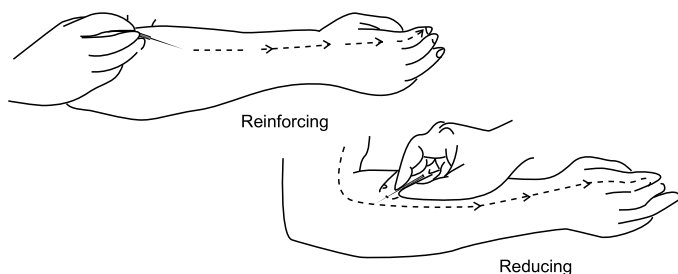


Fig. 4.22 By direction of insertion

iii By Speed of Insertion and Withdrawal

Slow insertion and rapid withdrawal of the needle is reinforcing. Conversely, rapid insertion and slow withdrawal of the needle is reducing.

iv By Lifting and Thrusting

After the needle has been inserted to an appropriate depth and the needling sensation appeared, heavy thrusting and gentle lifting, with more thrusting than lifting, is reinforcing. Conversely, gentle thrusting and heavy lifting, with more lifting than thrusting, is reducing.

v By Respiratory Cycle

Insertion of the needle during exhalation and withdrawal during inhalation is reinforcing. Conversely, insertion of the needle during inhalation and withdrawal during exhalation is reducing.

vi By Rapidity of Blockage of Hole

Slow withdrawal of the needle followed by immediate blockage of the hole is reinforcing. Conversely, rapid withdrawal of the needle followed by delayed blockage of the hole is reducing.

vii Even Reinforcing–Reducing

After the needle has been inserted and the needling sensation has appeared, lift, thrust and rotate the needle evenly, then withdraw it at a moderate speed. This is known as even reinforcing–reducing (neither reinforcing nor reducing).

5 Complex Reinforcing and Reducing Techniques

In addition to the techniques in the previous subsection, there are the following complex reinforcing and reducing techniques.

i Setting Mountain on Fire (Reinforcing)

First determine the depth to which the acupoint is to be punctured. Divide this depth into three equal portions – superficial, medium and deep.

After the needle has been slowly inserted beneath the skin, thrust the needle heavily and lift it slightly, keeping the tip in the superficial portion of the depth. Repeat this cycle 9 times.

Then insert the needle to the medium portion of the depth. Again, thrust heavily and lift slightly for nine cycles, keeping the tip in the medium portion of the depth.

Finally insert the needle to the deep portion of the depth. Repeat the heavy thrusting and slight lifting for nine cycles, keeping the tip within the deep portion of the depth.

Upon completing these cycles lift the needle directly from the deep to the superficial portion of the depth and repeat the process.

The entire process may be repeated, several times as needed, until a warm sensation develops. When the needling sensation has appeared, quickly withdraw the needle and block the hole.

This operation may be performed in combination with the reinforcing technique of inserting the needle during exhalation and withdrawing it during inhalation.

ii Penetrating Heavenly Cold (Reducing)

Insert the needle into the acupoint to the deep portion of the required depth. Lift the needle quickly and thrust slowly, and repeat this cycle for 6 times.

Then lift the needle to the medium portion of the depth and repeat the quick-lift and slow-thrust cycle for 6 times.

Further lift the needle to the superficial portion of the depth, and again repeat the quick-lift and slow-thrust cycle for 6 times.

The entire process may be repeated several times until a cold sensation appears. Then shake the needle while withdrawing it to enlarge the hole.

The operation may be performed in combination with the reducing technique of inserting the needle during inhalation and withdrawing it during exhalation.

6 Retention and Withdrawal of Needle

Retention of the needle means to keep it in place after it has been inserted into an acupoint. The purpose of leaving it in place is to strengthen the needling sensation and to facilitate the manipulation of the needle. In general, the needle is left in place for 10–20 min, but this may be adjusted as appropriate for the circumstances. Meanwhile, the needle may be manipulated at intervals to maintain a certain level of stimulation to the patient and to strengthen the therapeutic effect. For patients with a dull needling sensation, retaining the needle serves as a way of waiting for Qi to arrive.

When the needle no longer needs to be retained it should be withdrawn. Press the skin around the acupoint with the thumb and index finger of the assisting hand, rotate the needle gently while lifting it slowly to the superficial level, then withdraw it quickly and press the punctured acupoint with a sterilized cotton ball for a while to stop bleeding.

IV Management of Possible Accidents

1 Fainting

This is due to improper positioning, nervous tension, a delicate constitution or too forceful manipulation techniques.

The symptoms are sudden dizziness, nausea and vomiting, pallor, palpitations of the heart, shortness of breath, a drop of blood pressure, cold extremities, and a thin and rapid or deep pulse. In severe cases, there may be loss of consciousness, sudden cyanosis of lips and fingernails or fecal and urinary incontinence.

In case of fainting, stop needling immediately and withdraw all the needles. Comfort the patient and help him/her to lie down, and offer him/her some tepid water. The symptoms will disappear after a short rest.

In severe cases, press hard with fingernail or needle on Renzhong (DU-26) and Suliao (DU-25), and apply moxibustion at Zusanli (ST-36) and Guanyuan (RN-4) to wake the patient. If the patient does not respond to the above measures, other emergency measures should be taken. (Consult a standard textbook on Emergency Medicine. The student must learn how to manage fainting before attempting to apply acupuncture.)

2 Stuck Needle

If the needle is stuck because of muscle spasm, leave the needle in place for a while. Ask the patient to relax or gently talk the patient into relaxing. Then remove the needle by rotating it and massaging the skin around the acupoint. Another way is to insert another needle nearby to induce relaxation of the muscle.

If the needle is stuck due to excessive rotation in one direction, the condition will be overcome when the needle is rotated in the opposite direction to loosen the bound muscle fibers and then gentle lifting and thrusting alternately.

3 Bent Needle

This may result from unskillful or too forceful manipulation, the needle striking some hard tissue, a change of the patient's posture after insertion, striking of the handle or improper management of a stuck needle.

Do not rotate or twist the needle, since that may cause the needle to break. If the bending is due to a change in posture, move the patient to the original posture to remove the needle. If the bend is slight the needle may be removed slowly. If the bend is more severe, attempt to withdraw it by following the course of the bend.

4 *Broken Needle*

This may arise from too strong manipulation of the needle after insertion, from strong muscle spasm, or a sudden movement of the patient with the needle in place, or especially because of poor quality or erosion of the needle. When a needle breaks, the practitioner must remain calm and ask the patient not to move to prevent shifting of the broken part. If the broken part protrudes from the skin, remove it with forceps. If the broken part is at the same level of the skin or slightly beneath the skin, press the skin around the site to expose it, then remove it with forceps. If the broken part is completely under the skin, surgical removal may be necessary.

5 *Hematoma*

A mild hematoma caused by subcutaneous bleeding will usually disappear by itself. If the local swelling and pain are bothersome or the hematoma is large, use the following measures. First apply a cold compress to the area of the hematoma to stop further bleeding. When bleeding has definitely stopped, apply a warm compress and local pressure or light massage to help disperse and reabsorb the blood. On very rare occasions, the hematoma may be so large that it presses on the nerves or blood vessels, affecting motor functions or circulation. In such a circumstance it may require surgical evacuation.

6 *Pneumothorax*

Certain acupoints are located where the distance from the skin surface to the lung is quite short. These include the following:

- Acupoints in or near the supraclavicular fossa
- Acupoints in or near the supra-sternal notch
- Acupoints on both sides of the 11th thoracic vertebra
- Acupoints above the eighth intercostal space on the mid-axillary line
- Acupoints above the sixth intercostal space on the mid-clavicular line

Occasionally, because of improper direction, angle or depth of the needle, the pleura and lung may be injured and air may enter the thoracic cavity causing pneumothorax.

When a pneumothorax develops, the patient may suddenly feel chest pain, shortness of breath or dyspnea, or chest distention. There may also be shock with cyanosis, sweating and a drop in blood pressure. (The student must learn how to recognize this complication and how to stabilize and treat the patient before attempting to apply acupuncture. Consult a standard textbook on Emergency Medicine.)

7 *Unanticipated Complications*

On very rare occasions, under the stress of acupuncture some patients may develop a heart attack or stroke. (The student must learn how to recognize these complications and how to stabilize and treat such patients before attempting to apply acupuncture. Consult a standard textbook on Emergency Medicine.)

V Cautions and Precautions

1. For patients who are weak, nervous or new to acupuncture, choose a recumbent posture.
2. **Pregnancy:** For female patients who are pregnant acupuncture is contraindicated at certain acupoints, as follows: during the first 3 months, all acupoints on the lower abdomen; and beyond the first 3 months, all acupoints on the entire abdomen and the lumbosacral region. The following acupoints must be completely avoided during any stage of pregnancy: Sanyinjiao (SP-6), Hegu (LI-4), Zhiyin (BL-67) and Kunlun (BL-60).
3. **Menstruation:** If a female patient is menstruating, postpone all acupuncture treatment until menses have ended, except for disorders related to menstruation.
4. **Infants:** If the anterior fontanel of the head has not yet closed acupuncture at acupoints on the vertex is contraindicated. In children who may not be cooperative, needles must not be left in place after insertion.
5. **Blood vessels:** Unless bleeding is part of the therapy, the physician must avoid all blood vessels, especially arteries, during acupuncture. **Bleeding disorders.** In all patients with a bleeding disorder acupuncture is contraindicated.
6. **Skin lesions:** In a patient with skin infections, ulcers, scars, or tumors, acupuncture is not applied except where the skin is normal.
7. When applying acupuncture to acupoints around the **eye** or on the **neck**, such as Fengfu (DU-16) and Yamen (DU-15), and on the back, the physician must pay special attention to the angle and depth of insertion. Do not rotate, lift or thrust more than minimally. It is permissible, however, to retain the needle for a prolonged period of time.
8. Pay special attention when applying acupuncture to acupoints on the **chest, flank, subcostal region, back and loin**, where important viscera are located. Overly deep puncture of these acupoints may injure the corresponding internal viscera, leading to accidents and bad results. The physician must know well the anatomy of acupoints and strictly control the angle and depth of puncture.

Section 2 Three-Edged Needles

I Structure

The three-edged needle is used to prick the skin to cause bleeding. It is made of stainless steel with a cylindrical handle, a triangular prismatic shaft up to about 2.4 in. long and a sharp tip. There are three general sizes: large, medium and small (see [Fig. 4.23](#)).

II Applications

Acupuncture with the three-edged needle is applicable to various diseases of Heat, diseases of evil strength, and various pain syndromes. Examples include heat stroke, acute tonsillitis and other inflammatory conditions of the throat, conjunctivitis, various sprains, furuncles, lymphangitis, and neurodermatitis. Additional applications are listed under each technique.

III Techniques

The following three techniques are used with the three-edged needle. All are carried out using standard sterilization and antiseptic techniques. In general, this technique is applied once a day, once every other day, or once every 3–7 days. Each therapeutic course consists of 3–5 such treatments.

1 Spot Pricking

This was known as “collateral pricking” in ancient times.

Massage the site to cause local congestion. Hold the needle to expose approximately a tenth of an inch of the tip and direct the tip precisely at the spot to be punctured. Swiftly prick it to a depth of $\frac{1}{3}$ to $\frac{1}{2}$ of the exposed tip (1 to 2 mm),

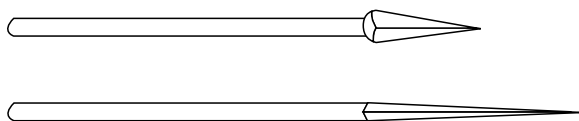


Fig. 4.23 Three-edged needles

withdraw the needle immediately and squeeze out a few drops of blood. Then press over the punctured hole with a sterile swab to stop the bleeding.

This technique is mainly used for treating apoplexy with coma, heatstroke, acute tonsillitis, or acute lumbar sprain.

2 Scattered Pricking

This technique is also termed “surrounding needling.”

Hold the needle as for spot pricking. Stretch the skin over the area to be treated and prick the skin repeatedly around the affected area, perpendicularly and rapidly. Then gently press the skin to obtain a little bloodletting.

This technique is mainly used for treating traumatic pain due to stagnant blood, erysipelas, carbuncles or sores.

3 Tissue-Breaking Pricking

With one hand, press down on opposite sides of the acupoint or sensitive spot to fix the location. The sensitive spot is usually recognizable as a rash, 1 to 1.5 in. in diameter, which often has a dark yellow, greenish dark yellow, reddish or white color, and which blanches on pressure. Hold the needle with the thumb above the other fingers, exposing about a tenth inch of the tip. Aim the needle at an angle of 15–30° from the skin surface, quickly break the skin of the acupoint or affected area and insert the needle deep into the subcutaneous tissue. Then gently move upward to break some of the fibrous tissue.

When pricking and breaking it is advisable to use wrist action. Upon completion of the procedure apply topical antisepsis and cover with sterile dressing.

This technique is applicable to painful and red swellings of the eye, erysipelas, hemorrhoids and other conditions.

IV Cautions and Precautions

1. Strictly observe standard sterilization and antisepsis to prevent iatrogenic infection.
2. Perform the manipulation gently and swiftly. No more than a few drops of blood should be squeezed out. Never injure an artery.
3. Do not use this technique in a patient with a bleeding disorder. It should be used with great care in pregnant or postpartum patients. It should also be used with care in those patients who are famished or overly fatigued or who have over-eaten.

Section 3 Plum Blossom Needle

I Structure of Plum Blossom Needle

The plum blossom needle, also known as the skin needle or seven star needle, consists of the following three parts (see [Fig. 4.24](#)).

The handle is the part to be held by the hand. About 7–10 in. long it is usually made of plastic, Plexiglas, Bakelite or water buffalo horn, and is quite elastic.

The head is the part where the needles are inlaid and is 0.1–0.4 in. in diameter. It may be inlaid with needles on one or both sides.

There are seven stainless needles. They are arranged to form a circular (cylindrical) or a plum blossom pattern.

II Applications

The plum blossom needle is used in acupuncture treatment of high blood pressure, headache, myopia, neurasthenia, gastrointestinal disorders, alopecia areata (hair loss in a circumscribed area), dysmenorrhea, joint pains, lumbar back pain, numbness of skin, intercostal neuralgia, facial paralysis, neurodermatitis, and other conditions.

III Technique

Apply standard sterilization and antisepsis. Hold the end of the handle against the thenar prominence with the fourth and fifth fingers and hold the handle with the thumb and third fingers, with the second finger pressing on the middle of the handle ([Fig. 4.25](#)).

Tap quickly and perpendicularly on the skin using wrist action ([Fig. 4.26](#)), so that there is no oblique or slipping motion ([Fig. 4.27](#)). If light tapping is indicated, tap until the local area appears red and slightly swollen. If heavy tapping is indicated,

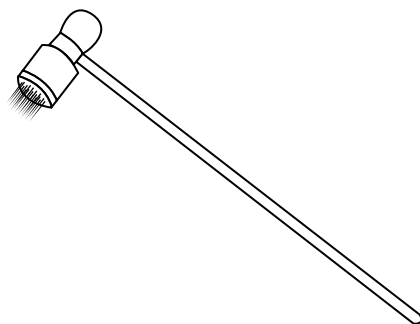


Fig. 4.24 Plum blossom needle

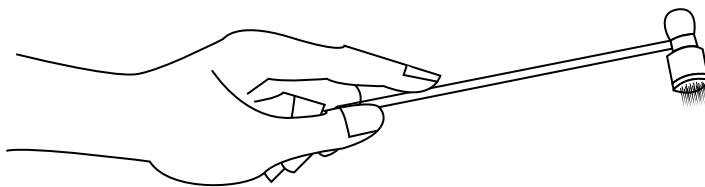


Fig. 4.25 Holding plum blossom needle

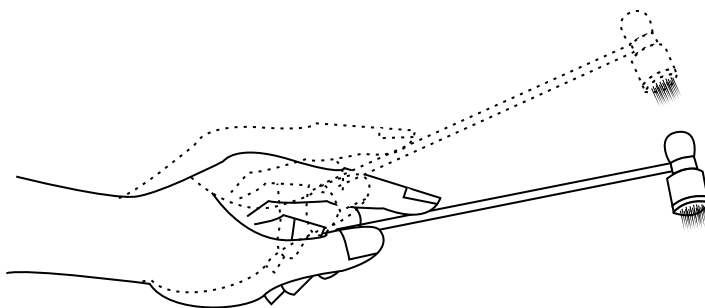


Fig. 4.26 Correct way to tap

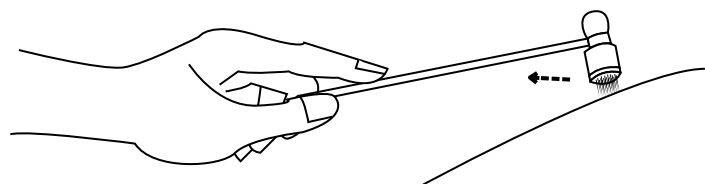


Fig. 4.27 Incorrect way to tap

tap until the local area begins to bleed. In general, in each treatment session 5–7 taps are performed, at a rate of about 80 per min and at an interval space of 0.4–0.8 in.

Whether the tapping should be light or heavy depends upon the pathological condition and the patient's physical constitution.

IV Areas of Application

There are four types of location for the application of plum blossom needling.

1. Plum blossom needling is applied along five parallel lines on the back (Fig. 4.28). The middle line is the posterior median line over the spinal column (the Du Meridian). The others are 1.5 and 3 *cun* respectively from the median line, on both sides (branches of the Bladder Meridian on the back).

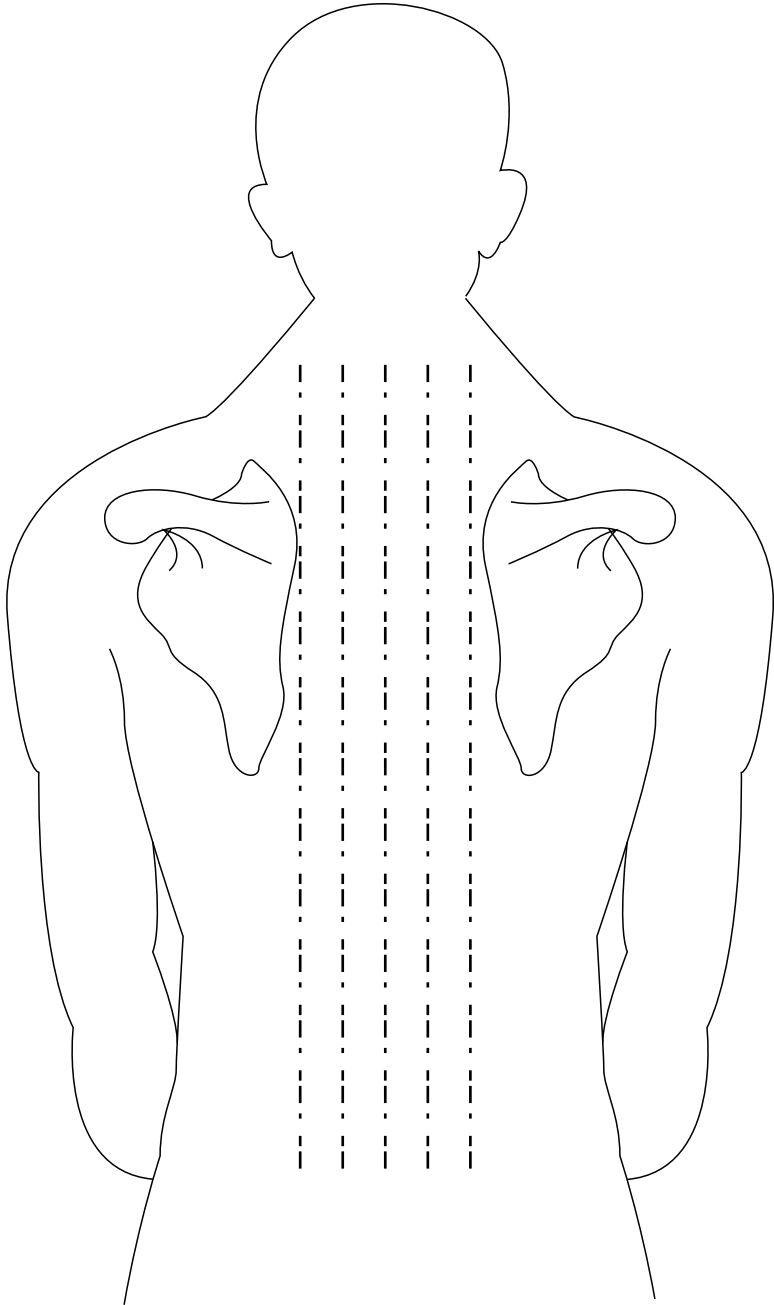


Fig. 4.28 Routine stimulating area in plum blossom needling

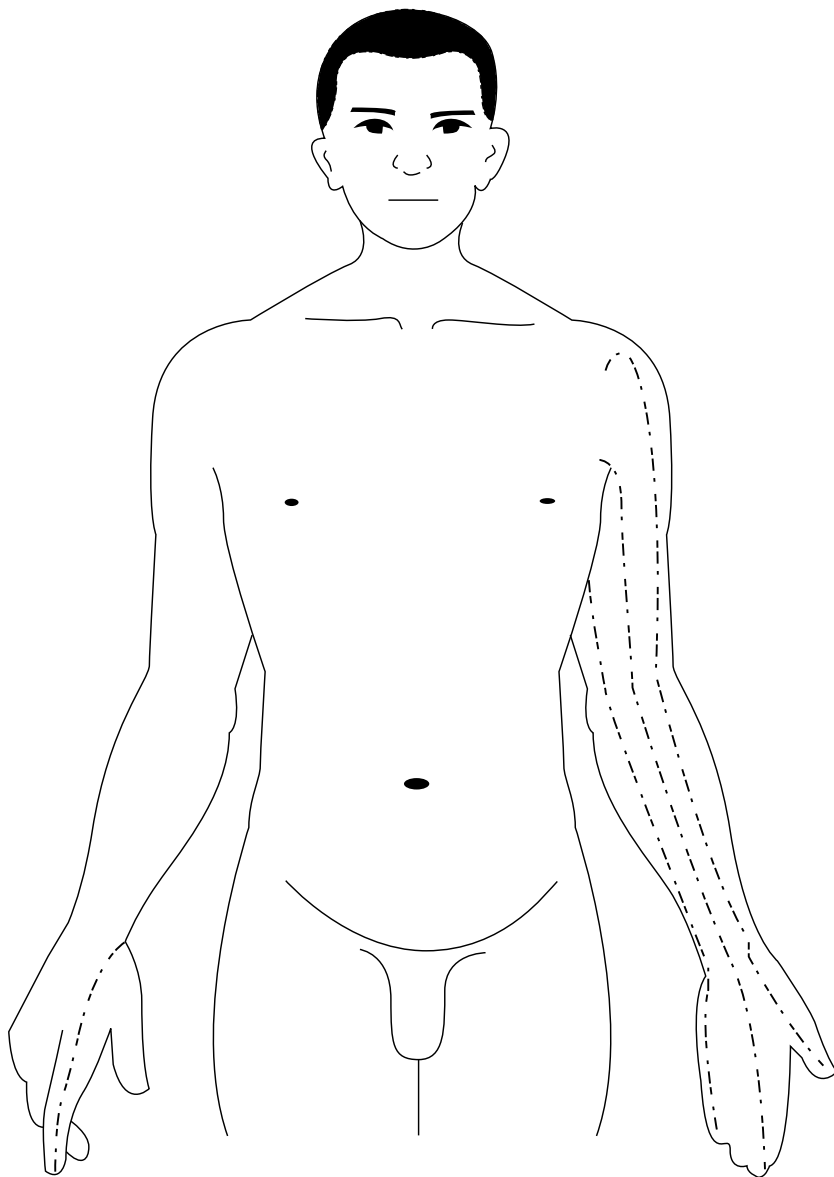


Fig. 4.29 Tapping along meridian

2. Plum blossom needling is also applied along the course of the meridian that corresponds to the diseased *zang-fu* organ (Fig. 4.29). For example, to treat labored breathing and cough tap along the course of the Lung Meridian of Hand-Taiyin. For migraine, tap along the courses of the Gallbladder Meridian of Foot-Shaoyang and the Sanjiao Meridian of Hand-Shaoyang.

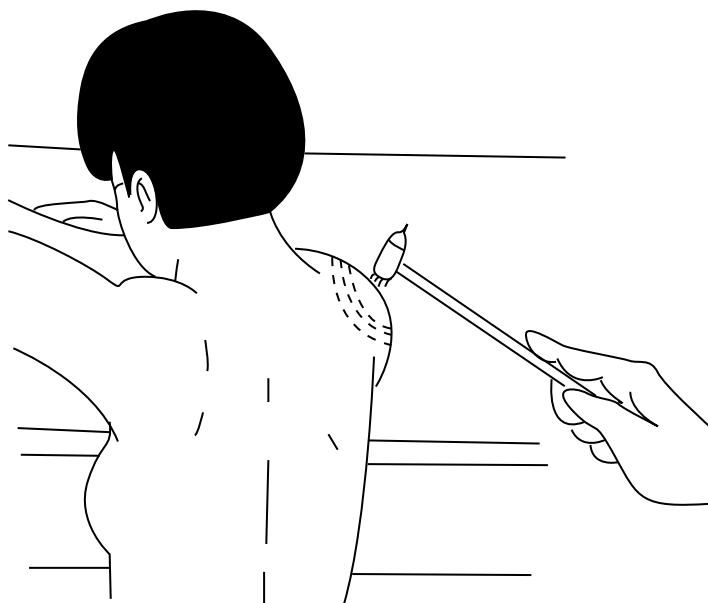


Fig. 4.30 Tapping of affected area

3. Acupoints appropriate to the disease are also tapping locations. For example, for labored breathing due to failure of the kidney to receive Qi tapping may be performed on the following acupoints: Zhongfu (LU-1), Feishu (BL-13), Gaohuang (BL-43), Shenshu (BL-23), Taixi (KI-3), and Fuliu (KI-7).
4. The affected area may be tapped, in either a linear or a circular pattern. For example, in the treatment of pain in the shoulder joint, tapping is applied in a circular pattern (Fig. 4.30) around the shoulder joint. In alopecia areata, the local affected area and the area around it may be tapped.
5. Sometimes, proper treatment requires tapping using more than one location. In treating neurasthenia, for example, tapping may be applied first along the line on the back as in paragraph (1) followed by tapping at such acupoints as Xinsu (BL-15), Shenmen (HT-7) BL23), Ganshu (BL-18). In treating intercostal neuralgia, tapping is applied to some acupoints along the course of the Liver Meridian as well as the painful intercostal area along a line from the medial to the lateral side.

V Cautions and Precautions

1. Prior to treatment check the apparatus to ensure that the needles are even and free of bends or hooks.

2. Ensure sterilization and antisepsis before and after the treatment so as to avoid iatrogenic infection.
3. Tapping is not recommended in areas of local trauma or ulcers. It is also contraindicated in those patients with bleeding disorders.

Section 4 Electro-Acupuncture

Electro-acupuncture is a therapeutic modality that combines needling and electrical stimulation. It is accomplished by applying a small amount of electric current to the needle after its insertion and arrival of Qi.

The instrument used in electro-acupuncture is composed of two parts: the filiform needle and the electric stimulator. There are different models of electroacupuncture stimulators available on the market. Most of them are designed to deliver biphasic pulse stimulation at low voltage. The three commonly available output patterns are continuous pulses, dense-disperse pulses, and intermittent pulses.

I Technique

Insert needles at the chosen acupoints. When the needling sensation has appeared, adjust the electric output of the stimulator to zero ("0") and connect the output leads to the handles or shafts of the needles. Turn on the power supply and select the required waveform and frequency.

High frequency (50–100 Hz) continuous stimulation inhibits the excitability of sensory and motor nerves. It may be used for analgesia, sedation and relaxation of muscle spasm.

Low frequency (2–5 Hz) continuous stimulation is more suitable for improvement of muscle contraction, and is commonly used in paralytic conditions as well as for soft tissue injury.

Dense-disperse pulse stimulation (e.g., an alternation of 4 and 50 Hz each lasting 1.5 s) has an excitatory effect, overcoming sensory adaptation frequently associated with continuous stimulation. It may be used for paralysis, soft tissue injury, frostbite and sciatica.

Intermittent pulse stimulation (e.g., 1.5-s trains of high frequency pulses separated by 1.5 s without stimulation) also has a powerful excitatory effect. It is often used for paralytic conditions.

The intensity of electrical stimulation should be increased in steps. After each increase, allow the patient 1–2 min to adapt. The patient will first feel a slight tingling sensation, at which point the intensity of stimulation is the sensory threshold. As the intensity increases, the stimulation will become painful, reaching the pain threshold. The intensity for treatment should be set between the sensory threshold and the pain

threshold. To avoid electrical shock, always increase the intensity slowly. In general, the time of electrical stimulation is 10–20 min for each treatment, after finishing intensity adjustment. But this may be prolonged depending on the requirements of the pathological condition.

II Applications

All diseases that respond to acupuncture with the filiform needle can be treated with electro-acupuncture. Clinically, this method is mainly used to treat a variety of pain conditions, epilepsy, palsy, joint pain, neurasthenia, and high blood pressure.

III Cautions and Precautions

1. The electric current should be increased gradually, in small steps, in order to avoid intense muscular contraction that may result in bent or broken needles.
2. For an electric stimulator with the maximum output voltage over 40 V its maximum current output must not exceed 1 mA in order to avoid electric shock.
3. For a patient with heart disease, avoid the electric current passing through the heart.
4. For a patient with a weak constitution or nervousness, too much electric current is not advisable as it may cause the patient to faint.
5. Do not use needles that have been used in moxibustion, as the surface of the needle may have become oxidized.

Section 5 Scalp Acupuncture

While the theory of the meridians serves to guide the use of traditional acupuncture, some new theories have been put forward for applying acupuncture at specific regions of the body. This section describes scalp acupuncture. [Section 6](#) describes ear acupuncture.

Scalp acupuncture is the twentieth-century discovery of a physician of Western medicine working in China. It is a method designed for treating and preventing diseases. In clinical practice it is often applied in the treatment of brain diseases.

I Stimulation Zones and Main Applications

The scalp is divided into a number of stimulation zones. Two principal lines are used for reference in this division. One is the antero-posterior midline over the vertex, connecting the midpoint between the eyebrows to the lower border of the occipital

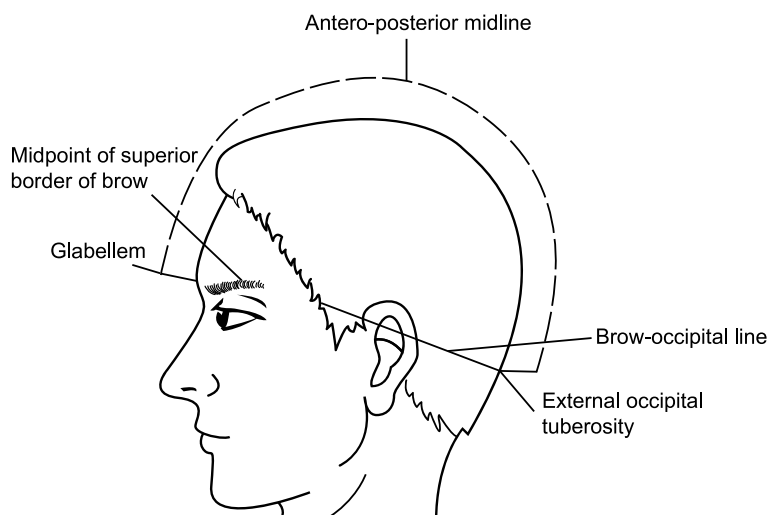


Fig. 4.31 Lines defining stimulation zones

tuberosity. The other connects the midpoint of the superior border of the eyebrows to the tip of the occipital tuberosity, but courses laterally across the temple, one on each side (see [Fig. 4.31](#)).

1 Motor Zone

The motor zone is defined by the following two points. The first is 0.5 cm posterior to the midpoint of the antero-posterior midline over the vertex. The second is the intersection of the lateral eyebrow-occiput line with the anterior border of the hairline at the temple. The motor zone is the zone defined by the line connecting these two points (see [Fig. 4.32](#)).

The motor zone can be subdivided. The upper 1/5 is the motor zone for the lower limbs and the trunk. The middle 2/5 is the motor zone for the upper limbs. The lower 2/5 is the motor zone for the face.

The lower limb motor zone is used in the treatment of paralysis of the contra-lateral lower limb. The upper limb motor zone is used in the treatment of paralysis of the contra-lateral upper limb. The facial motor zone is used in the treatment of contra-lateral facial paralysis, motor aphasia, excessive salivation and dysphonia.

2 Sensory Zone

The sensory zone is defined by a line that is parallel to the line defining the motor zone but is 1.5 cm posterior to it. The sensory zone is similarly subdivided: the

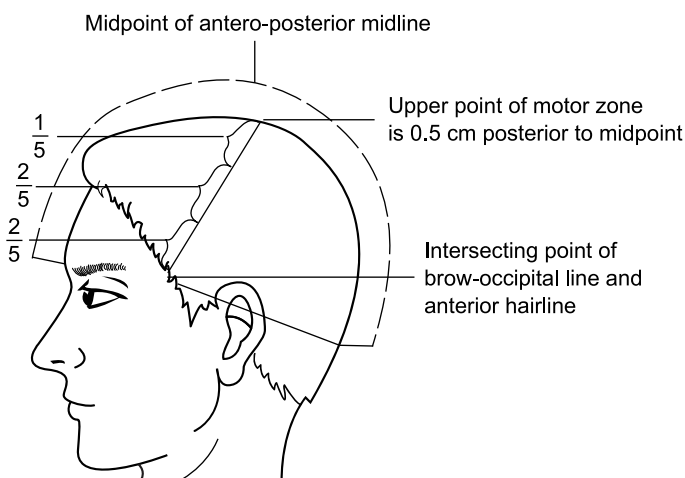


Fig. 4.32 Motor zones

upper $\frac{1}{5}$ is the zone for the lower limbs, the head and the trunk; the middle $\frac{2}{5}$ is the zone for the upper limbs; and the lower $\frac{2}{5}$ is the zone for the face (see Fig. 4.33).

The upper $\frac{1}{5}$ is used in the treatment of pain, numbness or paresthesia of the contra-lateral flank or lower limb, occipital headache, pain in the nape of the neck, or tinnitus. The middle $\frac{2}{5}$ is used in the treatment of pain, numbness or paresthesia of the contra-lateral upper limb. The lower $\frac{2}{5}$ is used in the treatment of contra-lateral facial numbness, trigeminal neuralgia, toothache or arthritis of the temporomandibular joint.

In scalp-acupuncture anesthesia employed in surgical operations on the corresponding parts of the body, the sensory zone is used in combination with the thoracic, stomach and reproduction zones (see below).

3 Chorea-Tremor Zone

The chorea-tremor zone is defined by a line parallel to the line defining the motor zone, but is 1.5 cm anterior to it. It is used in the treatment of chorea, Parkinson's disease, and other conditions. If the symptoms are limited to one side of the body, the needle is applied to the zone on the opposite side of the body. If they are bilateral, then needle both sides (see Fig. 4.33).

4 Vertigo-Auditory Zone

This zone is located 1.5 cm directly above the auricular apex and extends horizontally about 2 cm in each direction. It is used in the treatment of tinnitus, impaired hearing, dizziness and vertigo (see Fig. 4.33).

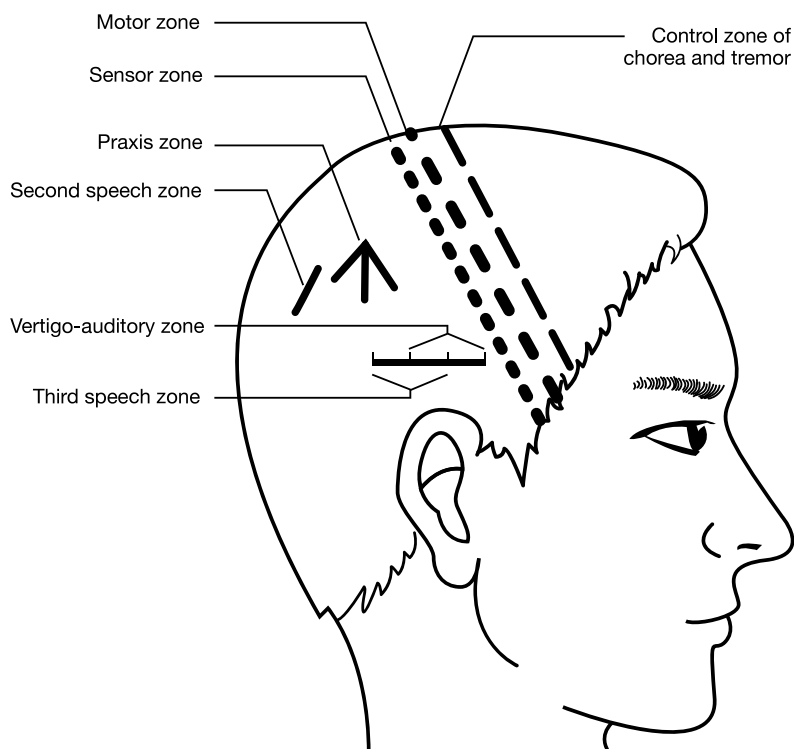


Fig. 4.33 Lateral stimulation zones

5 *Second Speech Zone*

This zone is a vertical line 3 cm in length, starting from a point 2 cm posterior-inferior to the parietal tubercle and running parallel to the antero-posterior midline. It is used in the treatment of nominal aphasia (inability to express the names of objects; see [Fig. 4.33](#)).

6 *Third Speech Zone*

This zone partially overlaps the vertigo-auditory zone. It begins at the midpoint of the vertigo-auditory zone and extends horizontally 4 cm posteriorly. It is used in the treatment of sensory aphasia (inability to understand the meaning of speech symbols, whether written, spoken or tactile; see [Fig. 4.33](#)).

7 *Praxis Zone*

This is the zone that is shaped like the symbol of an arrowhead. The tip of the point is over the parietal tubercle. The three lines are each 3 cm long. The middle line is vertical and the other two make a 40° angle with the vertical line. The entire zone is just anterior and slightly superior to the second speech zone. The praxis zone is used in the treatment of apraxia (loss of the previously acquired ability to perform intricate or skilled acts; see [Fig. 4.33](#)).

8 *Foot-Motor-Sensory Zone*

The foot-motor-sensory zone on each side begins at a point 1 cm lateral of the mid-point of the antero-posterior midline and runs for 3 cm parallel to the midline. This zone is used in the treatment of contra-lateral lower limb pain, numbness, paralysis, acute lumbar sprain, polyuria due to disease of the cerebral cortex, nocturia, prolapse of the uterus, and other conditions (see [Figs. 4.34 and 4.35](#)).

9 *Visual Zone*

The visual zone on each side is 4 cm long and runs parallel to the antero-posterior midline and overlies the occipital protuberance about 1 cm from the midline. The visual zone is used in the treatment of cortical visual disturbances (see [Fig. 4.35](#)).

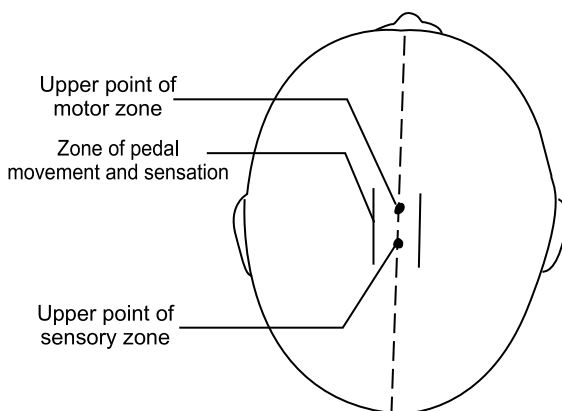
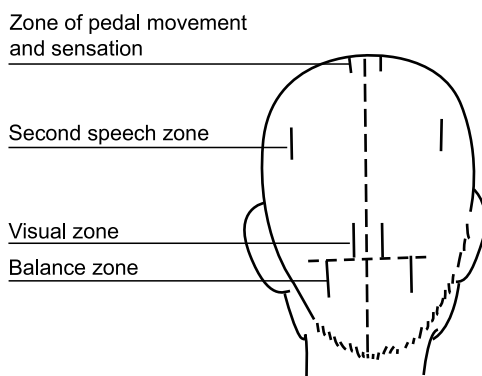
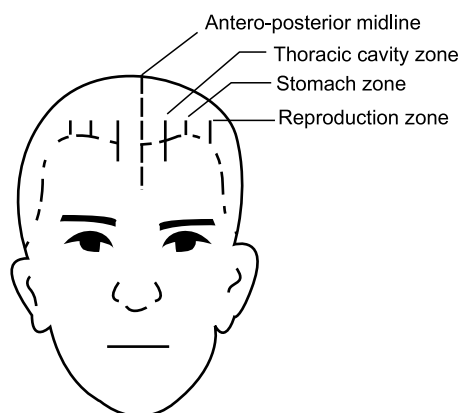


Fig. 4.34 Vertical view

Fig. 4.35 Posterior stimulation zones**Fig. 4.36** Anterior stimulation zones

10 Balance Zone

The balance zone on each side is about 4 cm long and runs parallel to the antero-posterior midline. It overlies the lower part of the occipital protuberance at 3.5 cm from the midline. It is used in the treatment of equilibrium disturbances caused by diseases in the cerebellum (see [Fig. 4.35](#)).

11 Stomach Zone

The stomach zone on each side begins at the point of the hair margin vertically above the pupil and runs upward as a 2-cm long straight line parallel to the antero-posterior midline. It is used in the treatment of gastric pain, epigastric discomfort and related conditions (see [Fig. 4.36](#)).

12 Thoracic-Cavity Zone

The thoracic-cavity zone on each side is a 4-cm long straight line that runs parallel to the antero-posterior midline. Its midpoint is at the hair margin and it is midway between the stomach zone and the midline. It is used in the treatment of chest pain, chest congestion, palpitations of the heart, coronary artery insufficiency, asthma, hiccup, and other conditions (see [Fig. 4.36](#)).

13 Reproduction Zone

The reproduction zone on each side begins at the angle of the frontal hairline and runs as a 2-cm straight line upward, parallel to the midline. It is used in the treatment of functional uterine bleeding, pelvic inflammation, and vaginal discharge. It is also used in conjunction with the foot-motor-sensory zone to treat prolapse of the uterus and other organs (see [Fig. 4.36](#)).

II Technique

Place the patient in a sitting or recumbent posture. Select the appropriate stimulation zone and apply standard sterilization and antisepsis procedures (see [Fig. 4.37](#)).

Select a No. 26–28 filiform needle that is 2–3 *cun* long. At an angle of 30° with the skin surface insert the needle quickly under the skin or into the underlying muscle to the appropriate depth, using a twisting motion. Following insertion continue to twist the needle for 2–3 min and leave the needle in place for 5–10 min. Repeat the twisting manipulation 2 or 3 times, then withdraw the needle.

For a patient with hemiplegia, while the needle is in place exercise the limbs, passively if necessary, for motion and strengthening. The results will be better if the patient develops a sensation of heat, numbness, distention, cold or tremor in the affected limbs during treatment.

Alternately, electro-acupuncture may be applied, using alternating current with a frequency of 200–300 cycles per min. The intensity of the electrical stimulation is adjusted as appropriate. Electro-acupuncture should be applied once daily or once every other day. Each course of treatment consists of 10–15 treatments. If necessary, the course of treatment may be repeated after a week or so of rest.

III Cautions and Precautions

1. The physician must diagnose the disease correctly and choose the stimulation zone accurately.

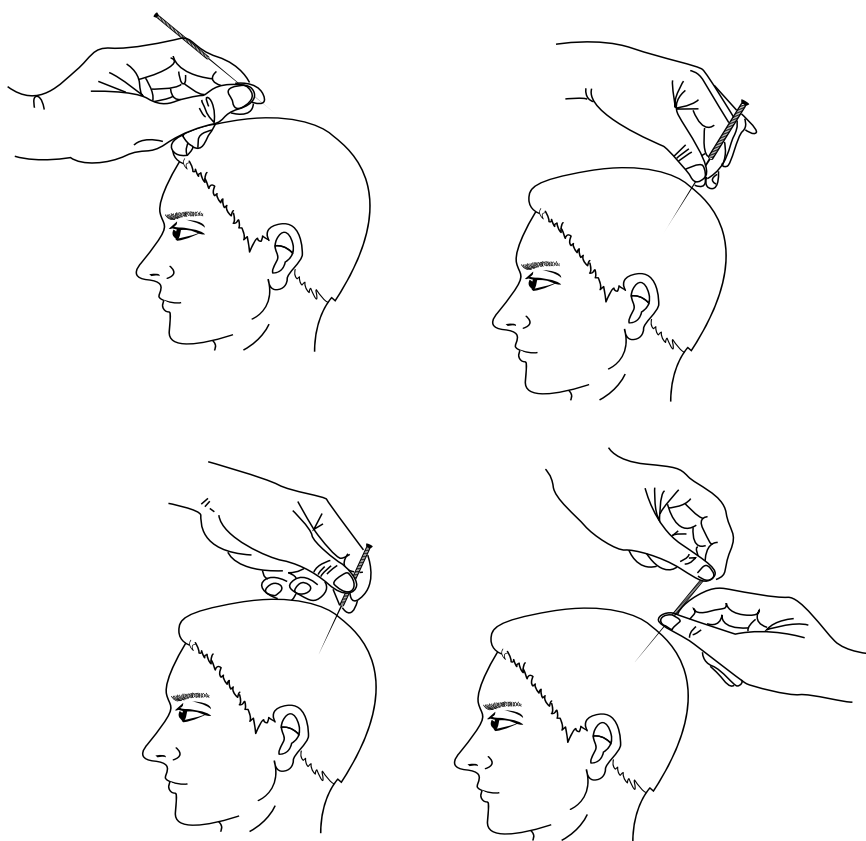


Fig. 4.37 Scalp acupuncture techniques

2. To avoid fainting from the needling, place the patient in a recumbent posture or a sitting posture in an armchair.
3. Strict sterilization and antisepsis procedures must be observed.
4. If a patient has a high fever, an acute inflammation or heart failure, scalp acupuncture is not advisable until these conditions have improved.
5. For a patient with hemiplegia caused by cerebral hemorrhage, wait until the bleeding has stopped and the condition is stable before applying scalp acupuncture.

Section 6 Ear Acupuncture

As in the case of scalp acupuncture, ear acupuncture is a modern development, the work of a physician in France. The features of ear acupuncture are easy manipulation, broad applicability, fewer side effects, economical treatment, and good results.

For surface anatomy of ear, please refer to [Fig. 4.38](#).

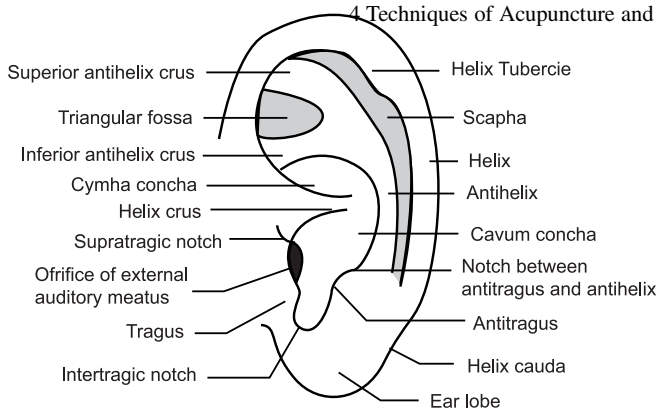


Fig. 4.38 Surface anatomy of ear

I Surface Anatomy of Ear

Helix: the curved rim of the outer border of the auricle.

Helix Crus: the transverse terminus of the helix near the middle of the auricle.

Helix Tubercle: a small tubercle at the posterior-superior aspect of the helix.

Helix Cauda: the inferior part of the helix where it merges into the earlobe.

Antihelix: the ridge inside and more or less parallel with the helix; its upper end bifurcates into the superior and the inferior antihelix crura.

Triangular Fossa: the triangular depression between the two crura of the antihelix.

Scapha: the narrow curved depression between the helix and the antihelix. It is also known as “the scaphoid fossa.”

Tragus: the protruding and curved cartilaginous flap that forms part of the anterior wall of the ear canal.

Supratragic Notch: the depression between the upper border of the tragus and the helix crus.

Antitragus: a small tubercle opposite to the tragus; it is superior to the earlobe and anterior to the end of the helix cauda.

Intertragic Notch: the depression between the tragus and antitragus.

Antihelix Notch: the shallow depression between the antitragus and antihelix.

Earlobe: the lowest part of the auricle where there is no cartilage.

Cymba Conchae: the depression superior to the helix crus.

Cavum Conchae: the depression inferior to the helix crus.

Orifice of the External Auditory Meatus: the opening of the ear canal.

II Distribution of Ear Acupoints

The shape of the auricle resembles that of the upside down fetus. Acupoints located on the earlobe are related to the head and facial region. Those on the scapha are related to the upper limbs. Those on the antihelix and its two crura are related to the trunk and lower limbs. Those in the cavum and cymba conchae are related to the internal organs. Those arranged in a ring pattern around the helix crus are related to the digestive tract (see [Fig. 4.39](#)).

III Commonly Used Auricular Acupoints

There are 68 of these acupoints, organized by the regions of the auricle. For the purposes of directionality, assume that the auricle lies flat against the head. The numbering of these acupoints is for convenience only (see [Fig. 4.40](#)).

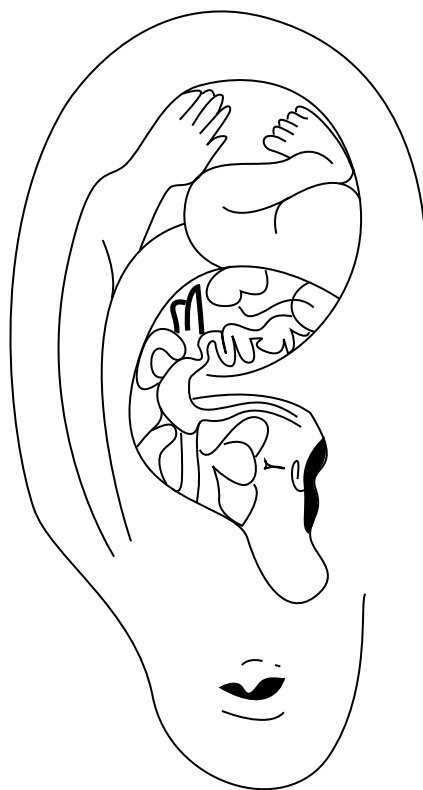


Fig. 4.39 Pattern of ear acupoints

1 *Helix Crus and Helix*

- (1) Acupoint Ear Center (Diaphragm)
Location: on the helix crus.
Applications: hiccup, jaundice, digestive tract diseases, skin disorders, and childhood enuresis.
- (2) Acupoint Rectum (Lower Rectum)
Location: next to the helix crus, near the supratragic notch.
Applications: constipation or diarrhea, prolapse of the rectum, internal and external hemorrhoids, and tenesmus.
- (3) Acupoint Urethra
Location: on the helix at the level of the lower border of the inferior antihelix crus.
Applications: enuresis, urinary frequency, urgency and pain, and retention of urine.
- (4) Acupoint External Genitalia
Location: on the helix at the level of the upper border of the inferior antihelix crus.
Applications: impotence and inflammatory diseases of the external genital organs.
- (5) Acupoint Front Ear Apex (Hemorrhoid)
Location: on the helix at the level of the lower border of the superior antihelix crus.
Applications: internal and external hemorrhoids.
- (6) Acupoint Ear Apex
Location: at the superior tip of the helix.
Applications: fever, high blood pressure, and acute conjunctivitis.
- (7) Acupoint Liver Yang
Location: at the helix tubercle.
Applications: dizziness, headache, and high blood pressure.

2 *Scapha*

- (8) Acupoint Finger
Location: at the apex of the scapha.
Applications: disorders of the fingers, such as pain or numbness.
- (9) Acupoint Fengxi (Allergic or Urticaria Acupoint)
Location: at the midpoint between the Finger and the Wrist acupoints.
Applications: urticaria, skin itch, asthma, and allergic rhinitis.
- (10)–(13) Acupoints Wrist, Elbow, Shoulder, Shoulder Joint
Location: divide the scapha between from the beginning of Acupoint Finger to the beginning of Acupoint Clavicle into five equal parts. These

then are the Acupoints Finger, Wrist, Elbow, Shoulder and Shoulder Joint, in sequence from superior to inferior.

Applications: diseases affecting the corresponding areas of the body.

(14) Acupoint Clavicle

Location: in the scapha at the level of the antihelix notch.

Applications: inflammation around the shoulder joint and pulse-less disease.

3 *Superior Antihelix Crus*

(15) Acupoint Toe

Location: at the lateral-superior angle of the superior antihelix crus.

Applications: toe pain and paronychia (inflammation of tissue folds around a nail).

(16) Acupoint Heel

Location: at the medial-superior angle of the superior antihelix crus.

Applications: heel pain.

(17) Acupoint Ankle

Location: midway between Acupoints Heel and Knee.

Applications: diseases affecting the ankle, and ankle sprain.

(18) Acupoint Knee

Location: in the middle portion of the superior antihelix crus.

Applications: disorders of the knee, such as swelling and pain of the knee joint.

(19) Acupoint Hip

Location: at the inferior 1/3 of the superior antihelix crus.

Applications: hip joint pain and sciatica.

4 *Inferior Antihelix Crus*

(20) Acupoint Buttocks

Location: in the posterior 1/3 of the inferior antihelix crus.

Applications: pain in the buttocks area or the lumbosacral region, and sciatica.

(21) Acupoint Sciatica Nerve

Location: in the middle 1/3 of the inferior antihelix crus.

Applications: sciatica.

(22) Acupoint Sympathetic Nerve

Location: at the terminus of the inferior antihelix crus.

Applications: palpitations, spontaneous sweating, autonomous nervous system disorders, gastrointestinal pain and spasm, heart pain, and ureteral stones or colic.

5 *Antihelix*

(23) Acupoint Cervical Vertebrae

Location: divide the region of the antihelix from the antihelix notch to the bifurcation into the antihelix crura into five equal segments. The lower 1/5 is Acupoint Cervical Vertebrae, the middle 2/5 Acupoint Thoracic Vertebrae and the upper 2/5 Acupoint Lumbosacral Vertebrae.

Applications: stiff neck, and disorders of the cervical vertebrae.

(24) Acupoint Thoracic Vertebrae

Location: see Acupoint Cervical Vertebrae.

Applications: chest and flank pain, mastitis, insufficient lactation, and premenstrual mammary distention and pain.

(25) Acupoint Lumbosacral Vertebrae

Location: see Acupoint Cervical Vertebrae.

Applications: lumbosacral pain, abdominal pain, leg pain, and peritonitis.

(26) Acupoint Neck

Location: on the border of the cavum conchae next to Acupoint Cervical Vertebrae.

Applications: stiff neck, wryneck, swelling and pain of the neck.

(27) Acupoint Thorax

Location: on the border of the cavum conchae next to Acupoint Thoracic Vertebrae.

Applications: chest pain and tightness, and insufficient lactation.

(28) Acupoint Abdomen

Location: on the border of the cavum conchae next to Acupoint Lumbosacral Vertebrae.

Applications: abdominal pain and distention, diarrhea, and acute lumbar sprain.

6 *The Triangular Fossa*

(29) Acupoint Shenmen

Location: at the point where the antihelix bifurcates into the superior and inferior antihelix crus, in the posterior 1/3 of the triangular fossa.

Applications: insomnia, dream-disturbed sleep, and pain.

(30) Acupoint Pelvic Cavity

Location: slightly inferior to the medial side of the bifurcating point between the superior and inferior antihelix crus.

Applications: inflammation of the pelvic organs and their adnexa, irregular menstruation, lower abdominal pain, and abdominal distention.

(31) Acupoint Internal Genitalia (Acupoint Uterus or Acupoint Seminal Palace)

Location: in the depression in the midpoint of the bottom of the triangular fossa.

Applications: irregular menstruation, dysmenorrhea, vaginal discharge, metrorrhagia, spermatorrhea, premature ejaculation, and inflammation of the prostate gland.

7 *The Tragus*

(32) Acupoint Auricle

Location: on the supratragic notch close to the helix.

Applications: inflammation of the external auditory canal, otitis media, tinnitus, and dizziness.

(33) Acupoint External Nose

Location: at the center of the tragus.

Applications: nasal furuncle, congestion or inflammation of the nose, and simple obesity.

(34) Acupoint Tragic Apex

Location: at the tip of the upper protuberance on the border of the tragus.

Applications: fever and pain.

(35) Acupoint Adrenal

Location: at the tip of the protuberance at the lower tragus.

Applications: rheumatoid arthritis, mumps, mandibular lymphadenitis, severe itch, dizziness, pain, and deafness.

(36) Acupoint Pharynx-Larynx

Location: in the upper half of the medial aspect of the tragus.

Applications: hoarseness, acute and chronic pharyngitis and tonsillitis.

(37) Acupoint Internal Nose

Location: in the lower half of the medial aspect of the tragus.

Applications: rhinitis, sinusitis, and epistaxis.

8 *The Antitragus*

(38) Acupoint Antitragus Apex (Acupoint Asthma-Soothing)

Location: at the tip of the antitragus.

Applications: asthma, bronchitis, mumps, skin itch, and epididymitis.

(39) Acupoint Middle Border (Acupoint Brain)

Location: at the midpoint between the apex of the antitragus and antihelix notch.

Applications: arrested mental development, enuresis, and auditory vertigo.

(40) Acupoint Occiput

Location: at the posterior-superior corner of the lateral aspect of the antitragus.

Applications: dizziness, vertigo, headache, insomnia, asthma, epilepsy, and neurasthenia.

- (41) Acupoint Temple (Acupoint Taiyang)
Location: at the midpoint of the lateral aspect of the antitragus.
Application: migraine.
- (42) Acupoint Forehead
Location: at the anterior-inferior corner of the lateral aspect of the antitragus.
Applications: headache, dizziness, insomnia, and dream-disturbed sleep.
- (43) Acupoint Brain (Acupoint Subcortex)
Location: on the medial aspect of the antitragus.
Applications: arrested mental development, insomnia, dream-disturbed sleep, tinnitus due to kidney deficiency, pseudo-myopia, and neurasthenia.

9 *Helix Crus*

- (44) Acupoint Mouth
Location: close to the posterior-superior border of the orifice of the external auditory meatus.
Applications: facial paralysis, stomatitis, cholecystitis and cholelithiasis.
- (45) Acupoint Esophagus
Location: at the middle 2/3 of the inferior aspect of the helix crus.
Applications: inflammation of the esophagus, and spasm of the esophagus.
- (46) Acupoint Cardia
Location: at the lateral 1/3 of the inferior aspect of the helix crus.
Applications: spasm of the gastric cardia, and nervous vomiting.
- (47) Acupoint Stomach
Location: around the terminus of the helix crus.
Applications: spasm of the stomach, gastritis, gastric ulcer, indigestion, insomnia, and toothache.
- (48) Acupoint Duodenum
Location: in the posterior 1/3 of the superior aspect of the helix crus.
Applications: duodenal ulcer, spasm of the pylorus of the stomach, cholecystitis and cholelithiasis.
- (49) Acupoint Small Intestine
Location: in the middle 1/3 of the superior aspect of the helix crus.
Applications: indigestion, and palpitations of the heart.
- (50) Acupoint Large Intestine
Location: in the anterior 1/3 of the superior aspect of the helix crus.
Applications: diarrhea or constipation, cough, and acne.
- (51) Acupoint Appendix
Location: between Acupoint Small Intestine and Acupoint Large Intestine.
Applications: appendicitis, and diarrhea.

10 *Cymba Conchae*

(52) Acupoint Kidney

Location: on the lower border of the inferior antihelix crus, directly above Acupoint Small Intestine.

Applications: diseases of the urinary and genital systems, gynecological diseases, lumbar pain, tinnitus, insomnia, and dizziness.

(53) Acupoint Ureter

Location: between Acupoint Kidney and Acupoint Bladder.

Applications: colicky pain of the ureter due to stones.

(54) Acupoint Bladder

Location: on the anterior-inferior border of the inferior antihelix crus.

Applications: diseases of the Bladder Meridian of Foot-Taiyang, low back pain, cystitis, retention of urine, and occipital headache.

(55) Acupoint Cymba Conchae Angle (Acupoint Prostate)

Location: at the anterior-superior angle of the cymba conchae.

Applications: inflammation of the prostate gland or the urethra.

(56) Acupoint Liver

Location: on the posterior-inferior border of the cymba conchae.

Applications: subcostal pain, dizziness, eye diseases, irregular menstruation and dysmenorrhea.

(57) Acupoint Pancreas-Gallbladder

On the left side is Acupoint Pancreas, and on the right side is Acupoint Gallbladder.

Location: between Acupoint Liver and Acupoint Kidney.

Applications: inflammation of the pancreas, diabetes mellitus, and diseases of the bile duct.

11 *Cavum Conchae*

(58) Acupoint Heart

Location: in the central depression of the cavum conchae.

Applications: palpitations of the heart, insomnia, hysteria, heart pain, irregular pulse, neurasthenia, and stomatitis.

(59) Acupoint Lung

Location: around the central depression of the cavum conchae.

Applications: cough, chest congestion, skin itch, constipation, and simple obesity.

(60) Acupoint Trachea

Location: between the orifice of the external auditory meatus and Acupoint Heart.

Application: cough.

(61) Acupoint Spleen

Location: at the posterior-superior aspect of the cavum conchae.

Applications: abdominal distention, chronic diarrhea, indigestion, anorexia, and irregular menstruation.

(62) Acupoint Endocrine

Location: at the base of the cavum conchae in the intertragic notch.

Applications: dysmenorrhea, impotence, irregular menstruation, climacteric syndrome, and endocrine dysfunction.

(63) Acupoint Sanjiao

Location: at the base of the cavum conchae, superior to the intertragic notch.

Applications: constipation, edema, abdominal distention, lateral arm pain, and simple obesity.

12 Earlobe

(64) Acupoint Eye-1

Location: on the anterior-inferior side of the intertragic notch.

Applications: glaucoma and pseudo-myopia.

(65) Acupoint Eye-2

Location: on the posterior-inferior aspect of the intertragic notch.

Applications: imperfect refraction and pseudo-myopia.

(66) Acupoint Lower Tragic Notch (Blood Pressure-Elevating Acupoint)

Location: on the inferior aspect of the intertragic notch.

Applications: low blood pressure and collapse.

(67) Acupoint Tooth

Location: the earlobe below the level of the lower border of the intertragic notch is partitioned into nine equal sections. The sequence of these sections is as follows: top row, from anterior to posterior; then middle row, from anterior to posterior; and finally, bottom row, from anterior to posterior. The acupoints are as follows: Acupoint Tooth ([Section 1](#)), Acupoint Tongue ([Section 2](#)), Acupoint Jaw ([Section 3](#)), Acupoint Anterior Earlobe (Acupoint Neurasthenia; [Section 4](#)), Acupoint Eye ([Section 5](#)), Acupoint Inner Ear ([Section 6](#)), Acupoint cheek (on the border between Acupoints Eye and Inner Ear), and Acupoint Tonsil (covering [Section 7–9](#)).

Applications: toothache, and diseases of the face.

13 Back Surface of Auricle

(68) Acupoint Anti-Hypertension

Location: in the Y-shaped depression between the backside of the antihelix crura.

Applications: high blood pressure, and skin itch.

IV Clinical Application of Ear Acupuncture

1 *Selection of Acupoints*

i Guidelines

1. Select the acupoints corresponding to the diseased area or organ. For example, select Acupoint Eye (64–65) for diseases of the eye. Select Acupoint Stomach (47) for diseases of the stomach.
2. Select acupoints in accordance with the theories of zang–fu organs or of the meridians. For example, select Acupoint Lung (59) for skin diseases. Select Acupoint Small Intestine (49) for irregular heart rhythm.
3. Select acupoints in accordance to the principles of physiology and pathology of modern medicine. For example, select Acupoint Endocrine for irregular menstruation. Select Acupoint Sympathetic Nerve (22) for gastrointestinal diseases.
4. Select acupoints on the basis of clinical experience. For example, select Acupoint Ear Apex (6) for inflammation of the eye. Select Acupoint Anti-Hypertension for high blood pressure.

ii Examples

The following are examples of selected acupoints for some common conditions.

Gastric Pain: Acupoints Stomach (47), Sympathetic Nerve (22), Shenmen (29), Spleen (61), or Brain (43).

Constipation: Acupoint Large Intestine (50), Rectum (2), or Sympathetic Nerve (22).

Parenteral Fluid Reaction: Acupoint Adrenal (35) or Antitragus Apex (38).

Carsickness or Seasickness: Acupoint Brain (43), Middle Border (39), Occiput (40), or Stomach (47).

Neurasthenia: Acupoint Shenmen (29), Kidney (52), Stomach (47), Heart (58), Occiput (40), Anterior Earlobe (67), or Brain (43).

2 *Techniques of Ear Acupuncture*

i Searching for Sensitive Spot

Following the diagnosis of the condition and the selection of acupoint to use, find the sensitive spot in the area of the selected ear acupoint. The sensitive spot is where there is some change from normal, such as a color change, a swelling or tubercle,

the appearance of ridges, depressions, folding or vascular changes. When found, the sensitive spot is the spot for needling.

The sensitive spot can also be found by using a probe, a matchstick or the handle of a filiform needle to press gently for tenderness. In addition, today the physician can measure the electrical resistance in the area of the selected acupoint. The sensitive spot is where the electrical resistance is reduced from normal.

ii Techniques of Stimulation

Sterilize the area as described in [Section 1, Subsection II, Sub-subsection 2](#). Follow standard aseptic practice. Select an appropriate acupuncture needle, usually the short-handle filiform needle of 0.5 *cun* or a special thumbtack needle.

Needling ([Fig. 4.41](#)): Stabilize the auricle with the assisting hand. Hold the filiform needle in the needling hand and insert it into the acupoint, penetrating the cartilage but avoiding pushing it through the ear. The filiform needle is usually left in place for 20–30 min, but in a case of chronic disease it may be kept in place for 1–2 h or even longer. While the needle is in place it may be manipulated at intervals.

If the thumbtack needle is employed, after insertion immobilize it in the acupoint with adhesive tape and keep it in place for 2–3 days.

Following the insertion of the needle, most patients feel a sensation of pain, heat or distention in the local area where the needle is inserted. A few patients also feel a sensation of soreness or heaviness, or a special sensation of cold, numbness or heat. These sensations may radiate along the course of the main meridian and its collateral meridians. In general, patients who experience these sensations obtain more satisfactory therapeutic results.

After the needle is removed, press on the puncture hole with a dry sterile cotton ball for a while to avoid bleeding. If necessary, swab with alcohol or iodine at once to avoid infection.

Patients with acute diseases are treated once or twice a day. Patients with chronic diseases are treated once a day or every other day. A course of treatment lasts

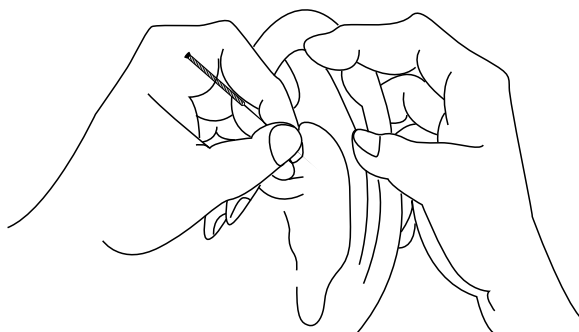


Fig. 4.41 Ear acupuncture with filiform needle

10 successive days. After each course stop treatment for 5–7 days. Treatment may be repeated, as needed.

Seed-Pressing Therapy: This technique is devised as an alternative to needling in order to reduce the risk of infection. The procedure is as follows. After standard sterilization, place a hard pellet, such as a seed of the cowherd plant (*Vaccaria segetalis*) or radish (*Raphanus sativus*), on the sensitive spot of the selected ear acupoint and secure it in place tightly against the acupoint with a small piece of adhesive plaster (0.5 cm by 0.5 cm). Press the pellet by hand to produce a sensation of soreness, distention, pain, or heat in the acupoint. Instruct the patient to press the pellet in a similar manner for 2–3 min, 3–5 times a day.

In general, leave the pellet in place for 3–5 days. Five to ten treatments constitute a course.

3 Cautions and Precautions

1. Observe strict antisepsis to avoid infection.
2. Needling is contraindicated if there is frostbite or inflammation on the auricle.
3. For an elderly patient or one with a weak constitution, instruct the patient to rest properly before and after the needling procedure.
4. Needling is contraindicated in pregnant women with a history of habitual abortion.

4 Management of Accidents During Ear Acupuncture

i Dizziness

If the patient feels mildly dizzy or faint, it is not necessary to withdraw the needle. Instruct the patient to lie down and rest. A drink of water may help. If the dizziness or fainting sensation is severe, stop needling immediately and withdraw the needle. Instruct the patient to lie down, then gently stimulate the Acupoints Adrenal (35), Brain (43) and Occiput (40). This will usually make the condition disappear. If there is actual loss of consciousness, place the patient in the recumbent position. In addition to gentle stimulation of these acupoints, apply moxibustion to the acupoint Baihui (DU-20). This will quickly restore consciousness to the patient.

ii Infection of Auricle

Swab the area with 2.5% tincture of iodine 3 times daily. In general, the infection will resolve after 2–3 days.

Alternatively, physicians today may prefer to cleanse the infected area with hydrogen peroxide and apply an antibiotic ointment. (Be sure to ask if the patient is allergic to the antibiotic in the ointment.)

iii Perichondritis

Apply an ignited moxa stick to the diseased area, with the degree of heat determined by the patient's maximal tolerance. Each treatment lasts 15–30 min. Treat 3 times per day until the infection is no longer fluctuant. If suppuration has taken place it may be necessary to drain it. After draining the pus, begin the moxibustion treatment.

Section 7 Moxibustion and Cupping Therapy

I Moxibustion

Moxibustion is a method of treating and preventing diseases by using the heat from burning moxa to stimulate the acupoints. Moxa comes from the mugwort *Artemisia vulgaris*. It is prepared by grinding the dry leaves and sifting it to remove stalks and other matter. The moxa leaf is fragrant and is easy to ignite. It has been used for thousands of years by acupuncturists to warm the meridians and expel Cold, to induce the smooth flow of Qi and blood, and to reduce swelling and disperse accumulated pathogens.

1 Commonly Used Moxibustion

There are many types of moxibustion. The following sections introduce the most common types of moxibustion using moxa cones, moxa sticks and the warming needle.

i Moxibustion with Moxa Cones

Knead and shape moxa into a cone or cylinder. These may vary in size from that of a grain of wheat to that of a half-olive. One unit of treatment is the use of one cone or cylinder at one acupoint. Moxibustion with moxa may be direct or indirect (see [Figs. 4.42 and 4.43](#)).

Direct Moxibustion: In direct moxibustion place the moxa cone directly on the skin and ignite ([Fig. 4.44](#)). Direct moxibustion is further classified as non-scarring and scarring moxibustion, depending on the degree of skin burn.



Fig. 4.42 Moxa cones

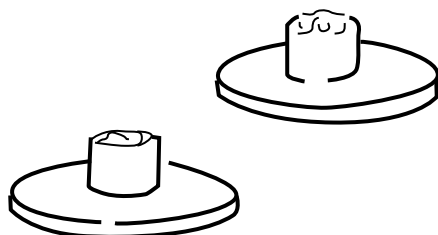


Fig. 4.43 Moxa cylinders

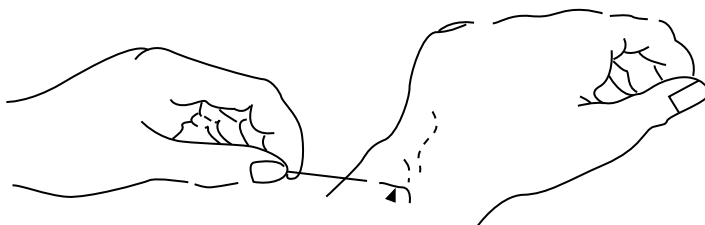


Fig. 4.44 Direct moxibustion

In **non-scarring** (or non-festering) moxibustion, first apply a small amount of vaseline to the area of the acupoint. Place the moxa over the acupoint and ignite. When 3/5 or 3/4 of it is burnt or the patient feels pain, remove the cone or cylinder and replace it with another one. Continue until the skin becomes ruddy but without blistering. Upon healing, the skin does not form a scar. Non-scarring moxibustion is used to treat diseases of chronic, deficiency or Cold nature.

In **scarring** (or festering) moxibustion, first apply some garlic juice to the area of the acupoint. Place the moxa on the acupoint and ignite it. Allow the moxa to burn up completely. Remove the ash and repeat (garlic juice and moxa) until the required units of moxa have been used. During moxibustion, if the patient feels a burning pain pat gently on the skin around the acupoint to alleviate the pain. Following a proper amount of moxibustion festering will appear and a post-moxibustion sore will be formed a week later. After 45 days or so, the post-moxibustion sore will usually heal and the scab will fall off by itself, leaving a scar on the skin. Some of the conditions for which scarring moxibustion is employed are asthma, pulmonary tuberculosis, and epilepsy. Direct scarring moxibustion may also be used to prevent apoplexy.



Fig. 4.45 Ginger moxibustion

Indirect Moxibustion: This is a method of moxibustion in which the ignited moxa cone or cylinder is kept from the skin by a pad of medicinal substance. It is classified according to the different medicinal substances used. The following are the most commonly used.

Moxibustion with **Ginger** (Fig. 4.45): Cut a slice of fresh ginger about 0.2–0.3 cm thick. Punch several holes in it with a needle and place it on the acupoint. Place the moxa on the ginger and ignite it. When the moxa is burnt up replace it, and continue until the local skin becomes flushed and wet. In general, each treatment needs 5–10 units of moxa. The treatment may be repeated many times according to the pathological condition. Moxibustion with ginger is used to treat abdominal pain due to Cold, diarrhea due to Cold, and joint pains due to Wind-Cold.

Moxibustion with **Garlic**: Cut a slice of garlic about 0.1–0.3 cm thick (a large single clove of garlic is desirable), punch several holes in it with a needle and place it on the acupoint. Place the moxa on the ginger and ignite it. Use a new slice of garlic for every 3–4 units. Continue until the desired effect is achieved. Moxibustion with garlic is used to relieve swelling, draw out pus and stop pain. It is indicated in surgical diseases such as furuncles, boils and abscesses.

Moxibustion with **Salt**: Fill the umbilicus with salt to a level even with the surrounding skin. Place a large moxa cone on top of the salt and ignite it. If the patient feels a little burning pain, replace the moxa cone with a fresh one. In general, 3–9 units are used; however, for urgent conditions there is no limit. Moxibustion with

salt has the capacity to rescue Yang, reverse collapse and astringe. It is used to treat such conditions as acute gastroenteritis, severe abdominal pain, collapse of Yang from excessive sweating, and cold limbs with indistinct pulses.

ii Moxibustion with Moxa Sticks

A moxa stick is moxa rolled into the shape of a long thin cylinder and wrapped with paper, much like the rolling of a cigarette. When being used one end of the stick is ignited and this end applied to the acupoint or diseased part of the body.

Moxa sticks are easy to manipulate, produce good therapeutic results and are readily accepted by patients. This technique has become the most often used in clinical practice.

Moxibustion with moxa sticks is classified into “mild-warm moxibustion,” “sparrow-peck moxibustion,” and “circling moxibustion.”

Mild-Warming Moxibustion (Fig. 4.46): Place the lighted end of the moxa stick near the acupoint. The distance is usually about 3 cm, so that the patient feels the warmth and is comfortable without pain. The treatment lasts 10–20 min, until the skin around the acupoint becomes flushed. Mild-warming moxibustion is suitable for treating a variety of conditions.

Sparrow-Peck Moxibustion (Fig. 4.47): Ignite one end of a moxa stick and use it to peck rapidly and repeatedly at the acupoint without actually touching it. The treatment lasts about 5 min. This technique is most often used to treat diseases in infants or as an emergency measure.

Circling Moxibustion: Ignite one end of a moxa stick and circle it about the acupoint, at a distance of roughly 3 cm, to warm it. Each treatment lasts 10–20 min. This technique is suitable for treating rheumatic pain or nervous paralysis.

iii Moxibustion with Warming-Needle

Moxibustion with warming-needle combines needling with moxibustion. It is used when the most effective treatment requires both needle-retention and moxibustion (see Fig. 4.48).

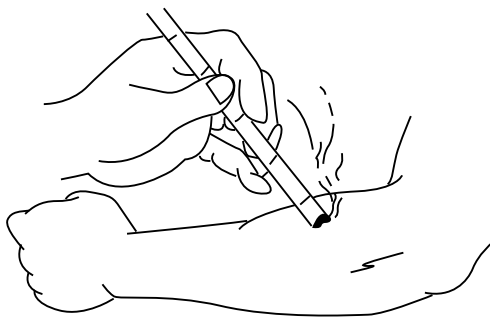


Fig. 4.46 Mild-warming moxibustion

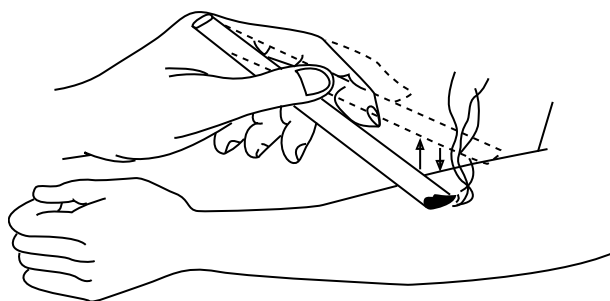


Fig. 4.47 Sparrow-peck moxibustion

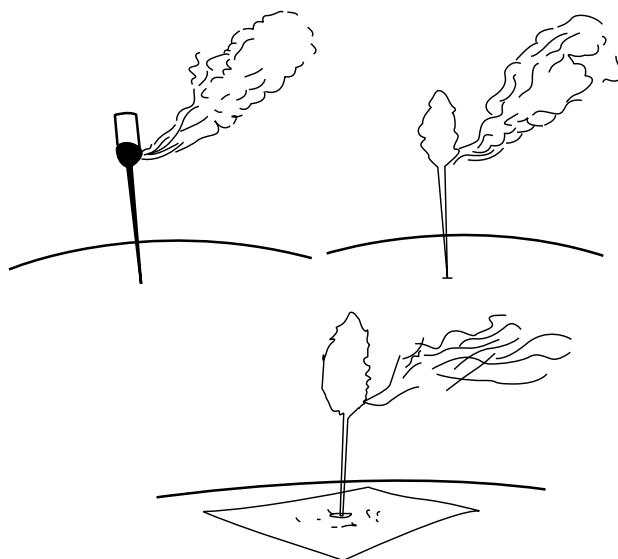


Fig. 4.48 Moxibustion with warming needle

Insert the needle using one of the standard techniques. When meridian Qi has arrived leave the needle in place at the proper depth. Wrap moxa around the handle of the needle or apply a 1–2 cm piece of moxa stick to it. Ignite the moxa and let it burn completely. This technique is suitable for treating many common diseases and for tonification.

2 Cautions and Precautions of Moxibustion

1. When several acupoints are treated, the following rules determine the order: the upper body before the lower body; the back before the abdomen; the head before the extremities; and the Yang meridians before the Yin meridians. Fewer units are used at first, more units for subsequent treatment.

2. Adjust the amount of moxibustion – the size of the moxa cones or cylinders and the number of units and duration of treatment – in accordance with the disease, the patient's constitution and age, and the site of moxibustion. As a rule of thumb, use five units of moxa cones or cylinders or treat for 10–20 min with moxa sticks.
3. Contraindications. In general, scarring moxibustion should not be applied to the face, the precordium, the area in the vicinity of any large blood vessel, or over muscles and tendons. In general, do not apply moxibustion in the abdominal or lumbosacral regions of a pregnant woman.
4. For patients in a coma or with numbness or dulled sensation in the extremities, be very careful not to overuse moxibustion to avoid burn injury.
5. Sometimes, a few blisters may result after moxibustion. Small blisters can heal by themselves. Large blisters should be incised with a sterile needle or scalpel and drained, then dressed with sterile gauze.
6. Following scarring moxibustion the patient should not engage in heavy physical labor and must keep the area clean to avoid infection. If the post-moxibustion lesion becomes infected, treat it as appropriate.

II Cupping Therapy

In cupping therapy a jar is applied to the skin to induce local congestion through the removal of air from the jar by heat from ignited material placed in the jar. This therapy warms and promotes the free flow of Qi and blood in the meridians, diminishes swelling and pain, and dispels Cold and Dampness.

1 Types of Jars

The following are the most commonly used jars.

i Bamboo Jar

Cut a section of bamboo 3–5 cm in diameter and 6–8 or 8–10 cm in length, forming a pipe with one closed end. The middle part of the jar should be a little thicker and the rim of the jar should be smoothed. The bamboo jar is light, economical and not easy to break; but it cracks easily from shrinkage if left to dry for long.

ii Pottery Jar

The mouth of the jar is smooth and both ends are smaller than the middle part. The pottery jar can create a strong suction, but is easy to break (see [Fig. 4.49](#)).

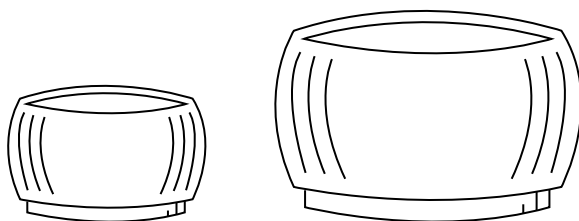


Fig. 4.49 Pottery jars

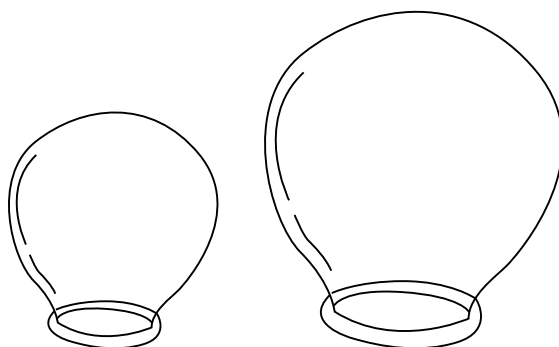


Fig. 4.50 Glass jars

iii Glass Jar

Glass jars have mouths that are smooth and smaller than the bodies. The mouths have lips. The transparency of the glass jar permits easy observation of the congestion in the skin, so that the timing of the treatment can be better controlled. However, glass jars break easily (see [Fig. 4.50](#)).

2 Applications

Cupping therapy is particularly suitable for rheumatism, acute strains and sprains, facial paralysis, hemiplegia, acute exogenous diseases, cough, stomach pains, and the early stages of abscesses, sores and similar lesions.

3 Techniques

i Fire-Flash Technique

Grab a burning alcohol-soaked cotton ball with forceps and move it around the inner wall of the jar. Take it out and immediately place the jar over the selected acupoint (see [Fig. 4.51](#)).

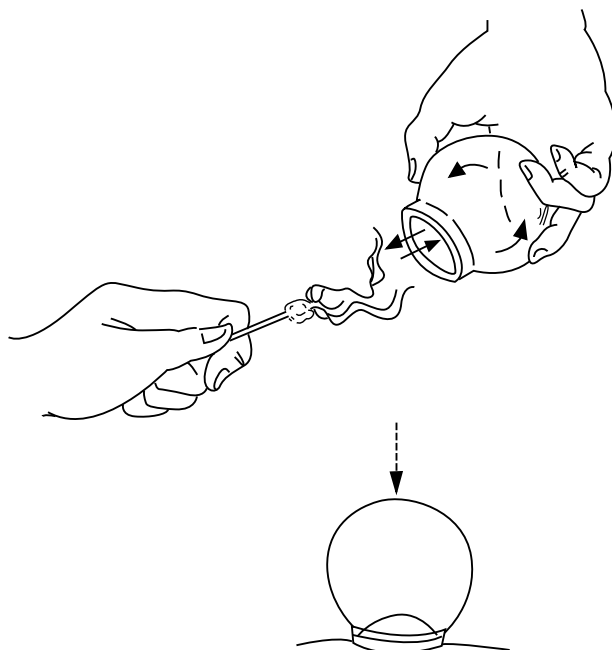


Fig. 4.51 Fire-flash technique

ii Successive Fire-Flash Cupping

In this technique fire-flash cupping is applied in quick succession several times. It is suitable for treating local numbness of the skin or diseases of deficiency with impairment of organ functions.

4 Cup Manipulation

i Retention Cupping

Leave the jar in place for 10–20 min before removing it. Retention cupping may be used to treat most diseases for which cupping therapy is appropriate.

ii Moving Cupping

Also known as walking cupping, this technique is applied in an area with abundant muscle, such as the back, the flank, the buttock and the thigh (see [Fig. 4.52](#)).

Smear vaseline over the selected area and apply cupping by one of the techniques described previously. Then slide the jar back and forth several times, until the skin has flushed red or purple. Remove the jar and wipe off the vaseline.

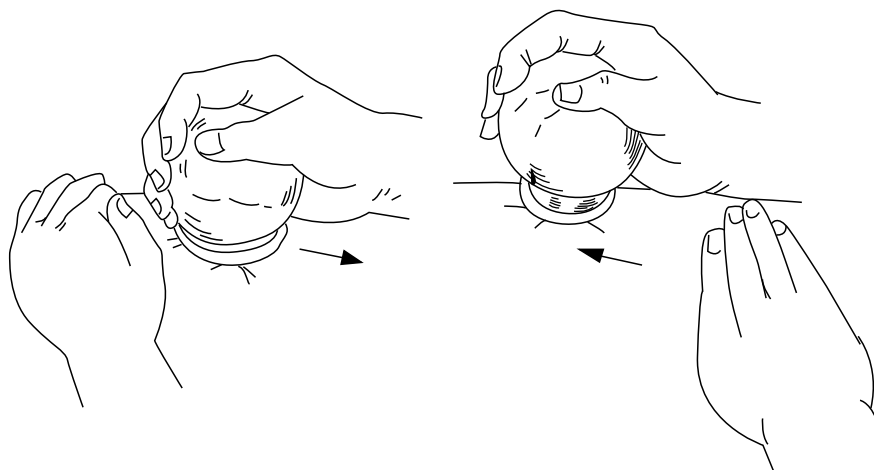


Fig. 4.52 Moving cupping

This technique is mainly useful for treating disorders of obstruction of the meridians or for migratory pain.

iii Cupping With Needle

This technique combines cupping and acupuncture therapy. Insert a filiform needle into the selected acupoint to induce needling sensation. Leave the needle in place. Apply fire-flash to a jar and immediately place the jar over the retained needle. Cupping with needle is mainly used in treating intractable diseases of the deep areas of the body (see [Fig. 4.53](#)).

iv Bloodletting Cupping

After pricking the selected acupoint or area with a three-edged needle or the plum-blossom needle, apply cupping immediately to induce more bleeding. In general, leave the jar in place for 10–15 min, then remove the jar and wipe away any remaining blood with sterile gauze. Bloodletting cupping is used to treat various conditions due to stagnation of Qi and blood, such as injuries and snakebites.

5 Removing Jar

To remove the jar following cupping therapy, press the skin by the rim of the jar to break the seal and let air in. The jar can then be removed easily (see [Fig. 4.54](#)).

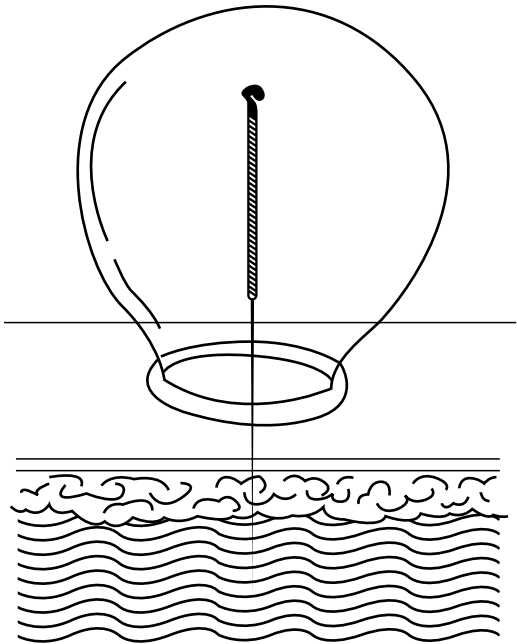


Fig. 4.53 Cupping with needle

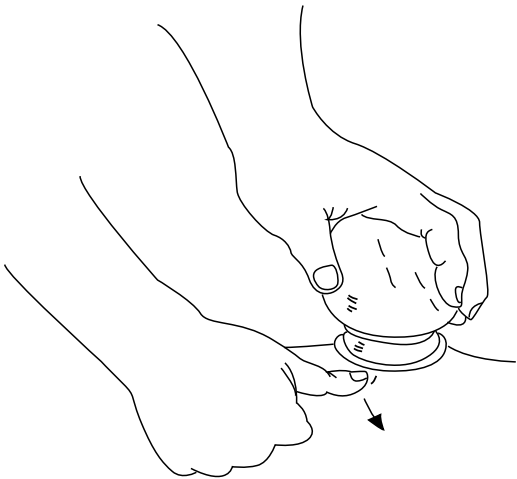


Fig. 4.54 Removing jar

6 Cautions and Precautions

1. The mouth of the jar must be round and smooth, without chips or cracks. Otherwise the skin may be injured.
2. Choose sites with abundant muscle mass, and ensure that they are suitable. Sites with hair, joints and depressions are not suitable for cupping therapy since it is difficult to achieve a seal and the jar may fall off.
3. The size of the jar must be chosen to match the site of the acupoint.
4. The duration of jar-retention is usually 15 min. More prolonged retention is likely to cause blisters.
5. Removal of jars should be gentle and slow. Press down on the skin by the rim of the jar to break the seal and allow air to enter the jar, so the jar will come off easily. The physician must not use force to pull or twist the jar off as doing so can injure the skin.
6. It is not advisable to apply cupping therapy to a patient with skin ulcers, high fever and convulsions, skin sensitivity, or edema. It is inappropriate to apply cupping therapy to the abdominal or sacral regions of a pregnant woman.
7. It is normal for the skin to appear flushed or bruised following cupping therapy. If the local blood stasis is severe, it is inadvisable to apply more cupping therapy to the same area. If small blisters appear on the skin it is not necessary to treat them. If the blisters are large, puncture them with a sterile needle, apply gentian violet and cover with sterile dressing to prevent infection.

Guidance for Study

I Aim of Study

This chapter introduces the basic instruments and techniques of acupuncture and moxibustion therapy.

II Objectives of Study

After completing this section learners will

1. Know how to select the appropriate acupuncture needle from the variety that are available;
2. Be familiar the preparations for acupuncture treatment;
3. Be familiar with the techniques of inserting and withdrawing the needles;
4. Be familiar with the angle and depth of needle insertion;
5. Know the fundamental manipulations and the auxiliary manipulations;

6. Be familiar with the reinforcing and reducing methods of acupuncture and the operation of needles;
7. Know the cautions and precautions in the application of acupuncture;
8. Be familiar with the possible accidents during acupuncture and the knowledge for dealing with those problems;
9. Get to know basic skills for using the three-edged needle, the plum blossom needle, electro-acupuncture, scalp acupuncture, ear acupuncture, moxibustion and cupping therapy, and their clinical applications;
10. Be familiar with the techniques of moxibustion therapy, and know the cautions and precautions for their application;
11. Be familiar with the techniques of the commonly used cupping therapy, and know the cautions and precautions for their application.

III Exercises for Review

1. What are the common patient postures used in acupuncture treatment?
2. Describe the standard sterilization procedures used in acupuncture treatment.
3. Describe the standard angles of needle insertion used in acupuncture, and explain their pros and cons.
4. Describe the basic techniques for needle insertion.
5. What are the auxiliary manipulations in acupuncture treatment? Describe them.
6. What is the needling sensation? What are the criteria for the needling sensation?
7. Describe the fundamental manipulations in acupuncture treatment. Explain how they are applied.
8. What are the reinforcing and reducing methods of acupuncture? Explain their techniques and applications.
9. What does the retention of needles mean? Explain its clinical significance.
10. Explain the different techniques for withdrawing an acupuncture needle.
11. Describe the management and prevention of fainting.
12. How does one manage and prevent a stuck needle, a bent needle and a broken needle?
13. Describe the management and prevention of pneumothorax from acupuncture.
14. Describe the management and prevention of hematomas from acupuncture.
15. Describe the techniques for using the three-edged needle. What are the precautions to be observed in its use?
16. How is the plum blossom needle used? What precautions must be observed in its use?
17. Explain the principles and application of electro-acupuncture. What precautions must be observed in its use?
18. Review the stimulation areas for scalp acupuncture. How are they located? What are their clinical applications?
19. Explain how to manipulate the scalp-acupuncture needles. What precautions must be observed in their use?

20. Review the surface anatomic features of the auricular surface. Explain the characteristics of the pattern of distribution of the ear acupoints.
21. Review the locations and applications of the ear acupoints. Give three examples.
22. What are the principles of acupoint selection in ear acupuncture? Describe the techniques of ear acupuncture?
23. Discuss the main types of moxibustion.
24. Describe the techniques of direct moxibustion. What are its main clinical applications?
25. Describe the commonly used techniques of indirect moxibustion. What are its main clinical applications?
26. Explain how the moxa stick is used clinically.
27. What are the contraindications for the clinical application of moxibustion?
28. What is cupping therapy? What are its clinical applications?
29. Describe the techniques of cupping therapy.
30. Discuss the applications and precautions of cupping therapy.

Chapter 5

Principles of Acupuncture Therapeutics

Section 1 Principles of Acupuncture Treatment

The general principles of acupuncture treatment evolved through millennia of acupuncture-moxibustion practice as guided by the theories of CM. In turn, they guide the choice of acupuncture-moxibustion treatment methods and the selection of acupoints and techniques.

I Regulate Yin–Yang

According to CM illness results mainly from a relative imbalance of Yin–Yang, resulting in the excess or deficiency of one or the other. The mechanism of acupuncture is the regulation of Yin–Yang, so that the body is brought back to the physiological state of Yin and Yang in equilibrium.

Regulation of Yin–Yang by acupuncture is achieved through proper needling of the appropriate acupoints. For example, in a patient with dizziness due to hyperactivity of liver-Yang and deficiency of kidney-Yin, treatment is directed at augmenting deficient Yin and suppressing excessive Yang. To augment Yin the acupoints Taixi (KI-3) and Zhaohai (KI-6) of the Kidney Meridian of Foot Shaoyin are selected and a reinforcing technique is applied. To suppress Yang the acupoints Xingjian (LR-2) and Taichong (LR-3) are selected and a reducing technique is applied.

II Strengthen Body Resistance and Eliminate Pathogens

In CM “deficiency” means insufficiency of the body’s genuine Qi, whereas “strength” refers to the strength of the disease-causing agents. The goal of acupuncture therapy – “augment the deficient” and “purge the strong” – is mainly achieved by applying needling or moxibustion in order to stimulate the body’s auto-regulatory mechanisms.

For example, in a patient with an illness of Heat strength, acupuncture treatment is generally aimed at dispersion of the Heat evil by means of shallow puncturing to induce bleeding. In a patient with an illness of deficiency-Cold, acupuncture treatment is generally aimed at augmenting the deficient while expelling Cold by means of prolonging the retention of the needle and of applying moxibustion. For patients with mixed deficiency and strength, treatment is aimed at simultaneous augmentation of the deficient and purgation of the strong.

III Distinguish Root and Appearance

Briefly, “root” and “appearance” are opposing concepts. The clinical manifestation of an illness is the appearance while the cause and nature of the illness is the root. The body’s genuine Qi is the root and the symptoms are the appearance. In a complex illness, the original disease is the root and the complication is the appearance. For a fuller discussion of the root and the appearance, see Volume 1, Part II, Chapter 10, [Section 1, Subsection II](#). In general, if an illness is urgent treat the appearance; if the illness is not urgent treat the root; and if the cause and the symptoms are both urgent treat the root and the appearance simultaneously.

The application of acupuncture therapy depends on the principle of the root and the appearance. The key is to assess what is primary and what is secondary; what takes precedence and what can be delayed; what is serious and what is mild; and what is urgent and what is not. On the basis of this assessment a treatment approach can be selected.

For example, certain illnesses cause constipation or urinary blockage. The first step is to exploit those acupoints that on stimulation can promote defecation or urination – this is “when urgent treat the appearance.” When defecation or urination have been re-established, then exploit those acupoints that are suitable for the treatment of the cause of the illness – this is “when not urgent treat the root.” In a patient with edema due to deficiency of genuine Qi and strength of evil Qi, stimulate those acupoints that can treat the cause while stimulating those that can promote water mobilization. – This is “when both root and appearance are urgent treat both simultaneously.”

Section 2 Acupoint Selection

The selection of acupoints to apply acupuncture is guided by the theory of the meridians and is based on the characteristics and therapeutic properties of the specific acupoints. The most useful principles are listed here.

I Select Acupoints on Diseased Meridian

Select acupoints on the meridian that pertains to the diseased organ. For example, to treat cough due to lung disease it is appropriate to apply acupuncture to the acupoints Zhongfu (LU-1), Chize (LU-5) and others on the Lung Meridian of Hand-Taiyin.

II Combine Interior–Exterior Acupoints

This means that when the illness is in a Yin meridian it is appropriate to select acupoints on the Yang meridian that stands in the exterior–interior relationship to the diseased Yin meridian, in addition to acupoints on this Yin meridian. Similarly, when the disease is in a Yang meridian it is appropriate to select acupoints on the Yin meridian that stands in the interior–exterior relationship to the diseased Yang meridian, in addition to acupoints on this Yang meridian. (For the interior–exterior relationship, see Volume 1, Part I, Chapter 3, Section 4, [Subsection II](#).)

For example, the kidney and the bladder form an interior–exterior dyad. If the Kidney Meridian of Foot-Shaoyin is diseased it is appropriate to apply acupuncture to the acupoints Kunlun (BL-60) and Jinggu (BL-64) on the Bladder Meridian of Foot-Taiyang.

Another application of this principle is the combination of Yuan (Source) and the Luo (Connecting) acupoints (see below).

III Combine Anterior–Posterior Acupoints

Here, anterior refers to the ventral chest and abdomen, which belong to Yin, and posterior refers to the back, which belongs to Yang; hence, this is also known as the combination of abdomen-Yin and the back-Yang acupoints. For example, to treat epigastric pain it is appropriate to select Zhongwan (CV-12) on the abdomen and Weishu (BL-21) on the back.

IV Combine Distant–Local Acupoints

Here, local means in the affected area and distant means away from the affected area but corresponding to it. For example, to treat a disorder of the eye it is appropriate to select Jingming (BL-1), near the inner canthus of the eye, and Xingjian (LR-2), on the dorsal foot.

V Combine Left–Right Acupoints

This principle is based on the fact that the courses of the meridians cross one another. Since the regular meridians are symmetrically distributed, often acupoints on both sides are selected in clinical application to diseases of visceral organs in order to strengthen the coordinated effects.

On the other hand, for many illnesses that mainly affect one side of the body it is appropriate to select acupoints only on the healthy side. For example, left facial paralysis is suitably treated by stimulating the acupoint Hegu (LI-4) on the right hand, and vice versa. Other examples include hemiplegia and rheumatism.

Section 3 Application of Specific Acupoints

The specific acupoints are those on the 14 meridians and have specific clinical significance in acupuncture therapy. These acupoints have been described in Volume 2, Part I, Chapter 3. The student should also review Volume 2, Part I, Chapter 2, [Section 3](#).

I Application of Shu Acupoints

Each of the 12 regular meridians has a set of five Shu acupoints: Jing (Well), Ying (Spring), Shu (Stream), Jing (River) and He (Sea). They are the sites where Qi enters and exits the meridian. Hence, whenever a visceral organ or its meridian is diseased its corresponding Shu acupoints may be selected for the application of acupuncture therapy.

This selection is affected by the season. In spring and summer, because Yang-Qi is ascendant the body's Qi floats to the superficial. Shallow needling is appropriate. Also, the Jing (Well) and Ying (Spring) acupoints are located where the muscles are relatively thin and superficial; and the Jing (River) and He (Sea) acupoints are located where the muscles are relatively thick and deep. Hence, the Jing (Well) and Yin (Spring) acupoints are mostly selected in spring and summer while the Jing (River) and He (Sea) acupoints are mostly selected in autumn and winter.

Selection of the Shu acupoints may be based on their therapeutic properties. Examples include the following. The Jing (Well) acupoints are selected for epigastric distention. The Ying (Spring) acupoints are selected for febrile illnesses. The Shu (Stream) acupoints are selected for heaviness of the body and pain in the joints. The Jing (River) acupoints are selected for cough and labored breathing caused by Cold or Heat. The He (Sea) acupoints are selected for diarrhea due to retrograde flow of Qi.

Like the five principal *zang* organs, the five Shu acupoints of each meridian also have the relationships of the Five Elements. These relationships are tabulated in

Table 5.1 Shu acupoints of Yin meridians

	Jing (Well) (Wood)	Ying (Spring) (Fire)	Shu (Stream) (Earth)	Jing (River) (Metal)	He (Sea) (Water)
Lung Hand-Taiyin	Shaoshang (LU-11)	Yuji (LU-10)	Taiyuan (LU-9)	Jingqu (LU-8)	Chize (LU-5)
Pericardium Hand-Jueyin	Zhongchong (PC-9)	Laogong (PC-8)	Daling (PC-7)	Jianshi (PC-5)	Quze (PC-3)
Heart Hand-Shaoyin	Shaochong (HT-9)	Shaofu (HT-8)	Shenmen (HT-7)	Lingdao (HT-4)	Shaohai (HT-3)
Spleen Foot-Taiyin	Yinbai (SP-1)	Dadu (SP-2)	Taibai (SP-3)	Shangqiu (SP-5)	Yinlingquan (SP-9)
Liver Foot-Jueyin	Dadun (LR-1)	Xingjian (LR-2)	Taichong (LR-3)	Zhongfeng (LR-4)	Ququan (LR-8)
Kidney Foot-Shaoyin	Yongquan (KI-1)	Rangu (KI-2)	Taixi (KI-3)	Fuliu (KI-7)	Yinggu (KI-10)

Table 5.2 Shu acupoints of Yang meridians

	Jing (Well) (Metal)	Ying (Spring) (Water)	Shu (Stream) (Wood)	Jing (River) (Fire)	He (Sea) (Earth)
Large Intestine Hand-Yangming	Shangyang (LI-1)	Erjian (LI-2)	Sanjian (LI-3)	Yangxi (LI-5)	Quchi (LI-11)
Sanjiao Hand-Shaoyang	Guanchong (SJ-1)	Yemen (SJ-2)	Zhongzhu (SJ-3)	Zhigou (SJ-6)	Tianjing (SJ-10)
Small Intestine Hand-Taiyang	Shaoze (SI-1)	Qianggu (SI-2)	Houxi (SI-3)	Yanggu (SI-5)	Xiaohai (SI-8)
Stomach Foot-Yangming	Lidui (ST-45)	Neiting (ST-44)	Xiangu (ST-43)	Jiexi (ST-41)	Zusanli (ST-36)
Gallbladder Foot-Shanyang	Zuqiaoyin (GB-44)	Xiaxi (GB-43)	Zulinqi (GB-41)	Yangfu (GB-38)	Yanglingquan (GB-34)
Bladder Foot-Taiyang	Zhiyin (BL-67)	Zutonggu (BL-66)	Shugu (BL-65)	Kunlun (BL-60)	Weizhong (BL-40)

Tables 5.1 and 5.2. (For the theory of the Five Elements, see Volume 1, Part I, Chapter 1, [Section 2, Subsection III.](#)) Selection of the Shu acupoints may also be based on such relationships. For example, the Liver Meridian belongs to the Wood Element. Thus, a strength illness in the Liver Meridian may be treated by applying the reducing technique at the acupoint Xingjian (LR-2) – the Ying (Spring) acupoint of the Liver Meridian – since Xingjian belongs to the Fire Element. This is an example of “if strong purge its son.” Liver insufficiency may be treated by applying stimulation to the acupoint Ququan (LR-8) – the He (Sea) acupoint of the Liver Meridian – since Ququan belongs to the Water Element. This is an example of “if deficient strengthen its mother.” Other examples include the following. Hyperactivity of the liver may be treated by applying the reducing technique to the acupoint Shaofu (HT-8) – the Ying (Spring) acupoint of the Heart Meridian – since Shaofu belongs to the Fire Element. Deficiency of the liver may be treated by applying the reinforcing technique to the acupoint Yingu (KI-10) – the He (Sea) acupoint of the Kidney Meridian – since Yingu belongs to the Water Element.

II Application of Back-Shu and Front-Mu Acupoints

The Back-Shu and the Front-Mu acupoints are closely related to illnesses of the *zang-fu* organs. When there is abnormality in the *zang-fu* organ a reaction, either tenderness or sensitivity, can be detected in the corresponding Back-Shu or Front-Mu acupoints (see Table 5.3). For this reason, when an internal organ is affected the Back-Shu and the Front-Mu acupoints pertaining to that organ may be selected in combination for treatment. For example, the acupoints Weishu (BL-21) and Zhongwan (CV-12) may be selected for treating gastric disorders.

Sometimes the Back-Shu and the Front-Mu acupoints are used independently. The Back-Shu acupoints are mainly used to treat disorders of the *zang* organs and the Front-Mu acupoints, on the chest and abdomen, are mainly used to treat disorders of *fu* organs. For example, Feishu (BL-13) is selected to treat lung disorders with productive cough and chest fullness. Zhongwan (CV-12) may be needled to treat disorders of the stomach with pain and vomiting.

In addition, the Back-Shu acupoints of the *zang* organs can be used to treat disorders of the sense organs and other parts of the body. For example, Ganshu (BL-18) may be used to treat disorders of the eye and of the tendons and joints. Xinshu (BL-15) may be used to treat disorders of the tongue, pulse and blood vessels. Pishu (BL-20) may be used to treat disorders of the mouth and muscles. Feishu (BL-13) may be used to treat disorders of the nose and skin. Shenshu (BL-23) may be used to treat disorders of the ear and bone marrow.

III Application of Yuan and Luo Acupoints

The Yuan (Source) acupoints of the six Yang meridians are located behind the Shu (Stream) acupoints of those meridians, whereas the Yuan acupoints of the six Yin meridians are the same as the Shu (Stream) acupoints of those meridians. They have

Table 5.3 Back-Shu and Front-Mu acupoints of internal organs

Back-Shu Acupoint	Internal Organ	Front-Mu Acupoint
Feishu (BL-13)	Lung	Zhongfu (LU-1)
Jueyinshu (BL-14)	Pericardium	Tanzhong (CV-17)
Xinshu (BL-15)	Heart	Juque (CV-14)
Ganshu (BL-18)	Liver	Qimen (LR-14)
Pishu (BL-20)	Spleen	Zhangmen (LR-13)
Shenshu (BL-23)	Kidney	Jingmen (GB-25)
Weishu (BL-21)	Stomach	Zhongwan (CV-12)
Danshu (BL-19)	Gallbladder	Riyue (GB-24)
Pangguangshu (BL-28)	Bladder	Zhongji (CV-3)
Dachangshu (BL-25)	Large Intestine	Tianshu (ST-25)
Sanjiaoshu (BL-22)	Sanjiao	Shimen (CV-5)
Xiaochangshu (BL-27)	Small Intestine	Guanyuan (CV-4)

Table 5.4 Yuan and Luo acupoints of regular meridians

Yin Meridians	Yuan Acupoint	Luo Acupoint	Yang Meridians	Yuan Acupoint	Luo Acupoint
Lung Meridian of Hand-Taiying	Taiyuan (LU-9)	Lieque (LU-7)	Large Intestine Meridian of Hand-Yangming	Hegu (LI-4)	Pianli (LI-6)
Pericardium Meridian of Hand-Jueyin	Daling (PC-7)	Neiguan (PC-6)	Sanjiao Meridian of Hand-Shaoyang	Yangchi (SJ-4)	Waiguan (SJ-5)
Heart Meridian of Hand-Shaoyin	Shenmen (HT-7)	Tongli (HT-5)	Small Intestine Meridian of Hand-Taiyang	Wangu (SI-4)	Zhizheng (SI-7)
Spleen Meridian of Foot-Taiyin	Taibai (SP-3)	Gongsun (SP-4)	Stomach Meridian of Foot-Yangming	Chongyang (ST-42)	Fenglong (ST-40)
Liver Meridian of Foot-Jueying	Taichong (LR-3)	Ligou (LR-5)	Gallbladder Meridian of Foot-Shaoyang	Qixu (GB-40)	Guangming (GB-37)
Kindeg Meridian of Foot-Shaoyin	Taixi (KI-3)	Dazhong (KI-4)	Bladder Meridian of Foot-Taiyang	Jinggu (BL-64)	Feiyang (BL-58)
Du Meridian		Changqiang (GV-1)	Ren Meridian		Jiuwei (CV-15)

an intimate relationship with the *fu*-organ sanjiao, which is the organ through which genuine Qi flows to the Yang meridians. Genuine Qi originates between the kidneys and distributes throughout the body. It coordinates the interior and the exterior, connects the superior and the inferior, and promotes the physiological activities of the *zang-fu* organs. Thus, acupuncture on the Yuan acupoints can facilitate the movement of genuine Qi in the sanjiao and help regulate the functions of the internal organs (see Table 5.4).

There are all together 15 Luo (Connecting) acupoints, one on each of the 12 regular meridians, one on the Ren Meridian, one on the Du Meridian, and one belonging to the spleen.

The Luo acupoints of the regular meridians have an intimate relationship with the collateral meridians, which link the interior and the exterior of the body. Hence, one of the characteristics of the Luo acupoints is their application to disorders involving those meridians in an exterior–interior relationship. For example, Gongsun (SP-4) can be used to treat not only diseases of the Spleen Meridian but also those of the Stomach Meridian (the Spleen and Stomach Meridians forming an interior–exterior dyad).

As for Changqiang (GV-1), Jiuwei (CV-15) and Dabao (SP-21, the extra spleen Luo acupoint), they are used mainly to treat their respective diseased parts and disorders of the internal organs.

IV Application of Confluence Acupoints

The application of these eight Confluence acupoints is based on their being the confluence of the Qi of the irregular meridians with the Qi of the regular meridians. (See [Table 5.5](#)). For example, acupoint Neiguan (PC-6) is the Confluence acupoint of the Yinwei Meridian and Gongsun (SP-4) is the Confluence acupoint of the Chong Meridian; and those two meridians are confluent in the heart, chest and stomach. They are suitable for use in treating fullness in the chest and abdomen, epigastric pain and anorexia.

V Application of Influential Acupoints

The Eight Influential Acupoints are where the vital essence and energy of the *zang* organs, *fu* organs, Qi, blood, tendons, vessels, bones and marrow join together. In clinical practice, any disorders affecting any of these tissues may be treated by applying acupuncture therapy to their respective Influential Acupoints. (See [Table 5.6](#)). For example, Zhongwan (CV-12) is used to treat disorders of the *fu* organs, and Tanzhong (CV-17) for diseases of Qi.

VI Application of Lower He (Sea) Acupoints

The *Spiritual Pivot* states that “disorders of the six *fu*-organs can be treated by the He (Sea) acupoints.” According to this theory the Lower He acupoints are

Table 5.5 Confluence acupoints

Irregular Meridian	Confluence Acupoint	Applications
Chong Yinwei	Gongsun (SP-4) Neiguan (PC-6)	Diseases of heart, chest and stomach
DaiYangwei	Zulinqi (GB-41) Waiguan (SJ-5)	Diseases of outer canthus, back of ear, shoulder, neck, cheek
Du Yangqiao	Houxi (SI-3) Shenmai (BL-62)	Diseases of inner canthus, nape, ear and shoulder
Ren Yingqiao	Lieque (LU-7) Zhaohai (KI-6)	Diseases of lung system, throat and chest

Table 5.6 Influential acupoints

Tissue/Organ	Influential Acupoint	Tissue/Organ	Influential Acupoint
<i>Zang</i> organs	Zhangmen (LR-13)	Tendons	Yanglingquan (GB-34)
<i>Fu</i> organs	Zhongwan (CV-12)	Vessels	Taiyuan (LU-9)
Qi	Tanzhong (CV-17)	Bone	Dazhu (BL-11)
Blood	Geshu (BL-17)	Marrow	Juegu (GB-39)

Table 5.7 Lower He (Sea) acupoints

Yang Meridians of Hand	Small Intestine of Taiyang Meridian	Xiajuxu (ST-39)
	Sanjiao of Shaoyang Meridian	Weiyang (BL-39)
	Large Intestine of Yangming Meridian	Shangjuxu (ST-37)
Yang Meridians of Foot	Urinary Bladder of Taiyang Meridian	Weizhong (BL-40)
	Gallbladder of Shaoyang Meridian	Yanglingquan (GB-34)
	Stomach of Yangming meridian	Zusanli (ST-36)

Table 5.8 Xi (Cleft) acupoints

Meridian	Xi (Cleft) Acupoint	Meridian	Xi (Cleft) Acupoint
Lung Meridian of Hand-Taiyin	Kongzui (LU-6)	Kidney Meridian of Foot-Shaoyin	Shuiquan (KI-5)
Pericardium Meridian of Hand-Jueyin	Ximen (PC-4)	Stomach Meridian of Foot-Yangming	Liangqiu (ST-34)
Heart Meridian of Hand-Shaoyin	Yinxi (HT-6)	Gallbladder Meridian of Foot Shaoyang	Waiqiu (GB-36)
Large Intestine Meridian of Hand-Yangming	Wenliu (LI-7)	Bladder Meridian of Foot-Taiyang	Jinmen (BL-63)
Sanjiao Meridian of Hand-Shaoyang	Huizong (SJ-7)	Yinwei Meridian	Zhubin (KI-9)
Small Intestine Meridian of Hand-Taiyang	Yanglao (SI-6)	Yangwei Meridian	Yangjiao (GB-35)
Spleen Meridian of Foot-Taiyin	Diji (SP-8)	Yinqiao Meridian	Jiaoxin (KI-8)
Liver Meridian of Foot-Jueyin	Zhongdu (LR-6)	Yangqiao Meridian	Fuyang (BL-59)

suitable for treating diseases of their respective *fu*-organs. For example, abscess of the large intestine can be treated by applying acupuncture to Shangjuxu (ST-37) because it is the Lower He (Sea) acupoint of the Large Intestine Meridian of Hand-Yangming (see [Table 5.7](#)).

VII Application of Xi (Cleft) Acupoints

Each of the 12 regular meridians has one Xi (Cleft) acupoint. In addition, one Xi acupoint can be found on each of the Yinwei, Yangwei, Yinqiao and Yangqiao Meridians. In all there are 16 Xi acupoints. The Xi acupoints are used primarily in treating acute pain and disorders of their respective meridians and organs. For example, Kongzui (LU-6) is used to treat hemoptysis, and Ximen (PC-4) is useful for cardiac pain and chest fullness ([Table 5.8](#)).

Guidance for Study

I Aim of Study

This chapter describes the principles of acupuncture therapy and the selection of acupoints.

II Objectives of Study

After completing this chapter the learners will

1. Know the functions and therapeutic principles of acupuncture;
2. Know the general principles for the selection of acupoints for acupuncture therapy;
3. Be familiar with the basics of the clinical application of specific acupoints.

III Exercises for Review

1. Describe the basic principles of acupuncture and moxibustion therapy.
2. Explain the selection of acupoints.
3. Describe the principles of acupoint selection. Give examples.
4. Describe the applications and clinical significance of specific acupoints.

Chapter 6

Basic Theory of Chinese *Materia Medica*

From practical clinical experiences spanning a very long time CM has distilled a basic and systemic theory of Chinese herbs. This theory explains the properties and actions of the herbs and guides their selection for use in drugs for clinical application.

Section 1 Properties of Herbs

The properties and actions of herbs are a basic concept of CM. Its principal components are the following: the four natures and five flavors; the ascending, descending, floating and sinking; meridian affinity; and toxicity.

I Nature and Flavor

The nature and flavor of an herb are high-level concepts that summarize its clinical properties. Essentially all herbs have nature and flavor. Herbs with the same nature but different flavors have different actions. Similarly, herbs with the same flavor but different natures have different actions. Both the nature and the flavor of an herb must be taken into account in order to understand its actions and to apply it effectively in clinical practice.

For this reason, in all Chinese medical texts through the ages whenever an herb is discussed its nature and flavor are mentioned first.

1 Nature

The four natures of herbs refer to the properties of “cold,” “hot,” “warm” and “cool.” These four belong to two opposing categories, warm and hot in one and cool and cold in the other. Within each category there are some common aspects and some

different ones. Thus, warm and hot have some common aspects, but the warm nature is weaker than the hot nature. Cool and cold have their common aspects, but the cool nature is weaker than the cold nature. For some herbs, the descriptive terms strongly hot, strongly cold, mildly warm and mildly cool are also used.

The nature of an herb derives from the effects of its actions on the organic body. It corresponds with the coldness or hotness character of the illness it is used to treat. The herb that acts to eliminate or reduce Heat is said to be of cold or cool nature. Conversely, one that acts to eliminate or reduce Cold is said to be of hot or warm nature.

Shennong's Herbal Classic states: "Use herbs of hot nature to cure diseases of Cold. Use herbs of cold nature to cure diseases of Heat." *Plain Questions* also advises: "Warm what is cold, and chill what is hot." These aphorisms clarify the fundamental principle in the application of herbal therapeutics.

There are some herbs that have a neutral nature. This means that these herbs are of a nature that is neither significantly warm nor significantly cool. Among them some are mildly warm and some mildly cool. Thus their neutrality still falls within the categorization of the four natures; it is a relative, not an absolute, property.

2 Flavor

There are many flavors in CM, but five are regarded as the basic ones. The five basic flavors are the following: acrid, sweet, sour, bitter and salty.

In addition to how the herbs taste their flavors also reflect their actions. Two herbs with different flavors tend to have different actions, whereas two herbs with similar flavors tend to have similar actions. Also, the flavors of acrid, sweet and bland belong in Yang and the flavors of sour, bitter and salty belong in Yin.

The actions of the five flavors are as follows.

i Acrid

Herbs with acrid flavor have the actions of dispersing and promoting the movement of Qi and blood. In general, herbs used to treat illnesses of the exterior (such as mahuang, *Ephedra*, and bohe, *Mentha*) or Qi or blood stagnation (such as muxiang, *Aucklandia*, and honghua, *Carthamus*) have acrid flavor.

ii Sweet

Herbs with sweet flavor have restorative, stomach-regulating or spasm-soothing actions. In general, herbs used to treat deficiencies (such as dangshen, *Codonopsis*, and shudihuang, *Rehmannia*), soothe spasm and pain, or harmonize the actions of other herbs (such as yitang, maltose, and gancao, *Glycyrrhiza*) have sweet flavor.

Most sweet herbs are also moist and are useful for moistening Dryness.

iii Sour

Herbs with sour flavor act to astringe and arrest secretion or discharge. In general, herbs used to treat sweating due to debility or diarrhea have sour flavor. For example, shanzhuyu (*Cornus*) and wuweizi (*Schisandra*) can arrest spermatorrhea and sweating. Wubeizi (*Melaphis*) can astringe the intestines to stop diarrhea.

iv Bitter

Herbs with bitter flavor have the ability to eliminate and to dry.

Elimination has several meanings. It can mean the removal of Heat by catharsis; for example, dahuang, *Rheum*, is used to treat constipation due to Heat accumulation in the intestines and stomach. It can mean suppressing abnormally rising Qi; for example, xingren (*Prunus armeniaca*) is used to control cough or asthma due to abnormally rising lung-Qi. It can mean dispersion of Heat; for example, zhizi (*Gardenia*) is used to sedate from agitation due to strong Heat.

The drying action is exploited to treat illnesses of Dampness. Illnesses of Dampness may be due to Dampness–Cold or Dampness–Heat. Herbs with bitter flavor and warm nature, such as cangzhu (*Atractylodes*), are used to treat Cold–Dampness illnesses. Herbs with bitter flavor and cold nature, such as huanglian (*Coptis*), are used to treat Heat–Dampness illnesses.

In addition, herbs with bitter flavor also augment Yin. Huangbai (*Phellodendron*) and zhimu (*Anemarrhena*) can purge Fire and preserve Yin; they are often used to treat flaccid-paralysis caused by blazing kidney-Fire arising in deficiency of kidney-Yin.

v Salty

Herbs with salty flavor have the ability to soften and dissolve hard masses (such as walengzi, *Arca inflata*) and to induce catharsis (such as mangxiao, sodium sulfate). Such herbs are often used to treat scrofula, subcutaneous nodules, abdominal masses, as well as constipation due to Heat accumulation.

vi Bland and Astringent

In addition to the five basic flavors, some herbs are bland and some have astringent properties. Though these are strictly speaking not flavors, they are usually grouped with the flavors.

Some bland herbs (such as fuling, *Poria*, and zhuling, *Polyporus*) have the ability to promote the excretion of Dampness by inducing diuresis. These herbs are often used to treat edema or difficulty with urination.

Astringent herbs have similar actions to those of sour herbs. Most of them are used to treat such conditions as sweating due to debility, diarrhea, frequent

urination, spermatorrhea, or hemorrhage. For example, longgu (*Os Draconis*) and muli (*Ostrea*) can arrest spermatorrhea. Wumei (*Prunus mume*) can astringe the intestines to stop diarrhea.

II Lifting, Lowering, Floating and Sinking

In the clinical manifestations of many illnesses the symptoms often show a tendency for movement upward (such as vomiting and cough), downward (such as diarrhea, metrorrhagia and rectal prolapse), outward (such as spontaneous sweating and night sweats) or inward (such as unresolved exterior symptoms extending to the interior). In treating each patient's illness, therefore, it is necessary to apply herbs that have the ability to reverse or eliminate such tendencies. This is the underlying concept of lifting, lowering, floating and sinking.

Lifting and lowering are opposites; so are floating and sinking. Floating is floating to the surface of the body and means dispersion. Sinking is sinking to the interior and means catharsis. In general, herbs that augment Yang, clear the superficies, expel Wind, dissipate Cold, induce vomiting and open orifices have the ability to lift and float. Conversely, herbs that purge Heat, promote diuresis to reduce Dampness, sedate mental agitation, subdue hyperactive Yang, extinguish endogenous Wind, dissipate accumulations, suppress abnormally rising Qi, astringe and relieve cough and labored breathing have the ability to lower and to sink.

There are also some herbs that do not have prominent lifting, lowering, floating or sinking actions, or that can go one way or the other depending on circumstances. For example, mahuang (*Ephedra*) can induce diaphoresis (floating) as well as relieve asthma and promote diuresis (sinking). Chuanxiong (*Ligusticum*) can go to the head (lifting) as well as the liver (lowering). These herbs are few in number, however.

An herb's ability to lift, lower, float or sink tends to correlate with its nature and flavor. Herbs that lift and float usually have acrid flavor and warm or hot nature. Herbs that lower and sink usually have sour or bitter flavor and cold or cool nature.

In addition, an herb's ability to lift, lower, float or sink is influenced by its processing. For example, frying with wine gives some herbs the ability to lift; cooking with ginger the ability to float; frying with vinegar the ability to astringe; and frying with salt water the ability to lower. Other herbs in a formula also may constrain the actions of any one herb, such as the lifting and floating ability of one herb counteracting the lowering and sinking ability of another. By these manipulations, the ability to lift, lower, float or sink of every kind of herb can be controlled.

III Meridian Affinity

Many herbs act only upon parts, not the whole, of the body. An herb's meridian affinity indicates which meridian, its associated visceral organ and its branches the herb acts upon selectively. For example, though all herbs of cold nature have the ability

to clear Heat some are more effective at clearing Heat from the lung, some from the liver, and so on. Similarly, some restoratives are more effective at nourishing the lung, others the spleen, yet others the kidney, and so on. The comprehensive and systematic analysis of how the many herbs affect the many parts of the body has resulted in the principle of meridian affinity.

Meridian affinity is based on the theory of the *zang-fu* viscera and of the meridians as well as empirical clinical experiences. The meridians and their collateral branches link the interior and the exterior. Illness in exterior of the body can affect the internal organs, and similarly illness in an internal organ can be reflected in exterior. Because of this linkage it is possible by analyzing the symptoms expressed in interior to infer which meridian system is diseased. For example, abnormality of the Lung Meridian can manifest labored breathing and coughing. Abnormality of the Liver Meridian can manifest flank pain and tetany or convulsion. Abnormality of the Heart Meridian can manifest disturbances of consciousness and palpitations. By correlating the actions of herbs with the pathology of illnesses and the meridian linkage system it is possible to understand how a specific herb can affect a specific internal organ or meridian and their abnormal changes. In this way, the physician can achieve important therapeutic results. For example, jiepeng (*Platycodon*) and xingren (*Prunus armeniaca*) can cure chest tightness and cough; thus they have affinity for the Lung Meridian. Quanxie (*Buthus martensii*) can stop convulsions; thus it has affinity for the Liver Meridian. Zhusha (cinnabar) can sedate; thus it has affinity for the Heart Meridian.

An illness of any internal organ may be of Cold or of Heat, may be due to strength of pathogenic evil or to deficiency, and may show a tendency to ascend and float or to descend and sink. When prescribing herbs, the physician must take into full consideration and correlate the meridian affinity of herbs with their flavor and nature and their lifting-lowering and floating-sinking properties. For example, a lung illness with cough may be of Cold or Heat, may be due to strength or deficiency, and may be in the exterior or in the interior. Though huangqin (*Scutellaria*), ganjiang (*Zingiber*), baihe (*Lilium*), tinglizi (*Lepidium*) and others all have affinity for the Lung Meridian, huangqin cools lung-Heat, ganjiang warms lung-Cold, baihe strengthens the lung and tinglizi purges pathogenic evil from the lung. The differences between them are great indeed. Thus, it is essential to take into full consideration all of each herb's properties in order to apply the herbs accurately and achieve ideal therapeutic effects.

Furthermore, the pathological changes of an illness of one visceral organ and its meridians affect those of other visceral organs and their meridians. In the clinical application of herbs, therefore, the physician must focus not only on herbs but also on one particular meridian. For example, illnesses of the lung often have associated spleen insufficiency; their treatment requires the incorporation of herbs that strengthen the spleen so that the lung receives nourishment and can heal. The abnormal ascent of liver-Yang is often due to deficiency of kidney-Yin; its treatment requires the incorporation of herbs that nourish kidney-Yin, so that liver-Yin is also nourished and can now subdue liver-Yang. In summary, accurate application of herbs requires thorough understanding of each herb's meridian affinity as well as its other properties while at the same time full consideration of the interrelationship

between the *zang-fu* organs and their meridians and branches. (Review the Theory of the Five Elements, Volume 1, Part I, Chapter 1, [Section 2](#), [Subsection III](#), and the Relationship between the *Zang* and *Fu* Organs, Volume 1, Part I, Chapter 3, Section 4.)

IV Toxicity

Toxicity as used in CM has two meanings, a broader and a narrower.

Since ancient times toxicity has been recognized as an intrinsic property of herbs. Indeed, it is because herbs have toxicity that they are able to cure illnesses. The *Internal Classic* states: “When using highly toxic herbs stop when six-tenths of the illness is cured. When using ordinarily toxic herbs stop when seven-tenths of the illness is cured. When using mildly toxic herbs stop when eight-tenths of the illness is cured. When using non-toxic herbs stop when nine-tenths of the illness is cured.” *Shennong’s Herbal Classic* asserts that herbs that attack illness and can effect a cure are toxic whereas those that restore deficiencies and may be taken for prolonged periods are nontoxic. In general, toxic herbs have strong therapeutic actions. More recent CM authorities have stated: “All herbs that can eliminate pathogenic factors and preserve health may be said to be toxic.” This is toxicity in the broader sense.

In its narrower sense, toxicity refers to undesirable effects of herbs. When herbs are used improperly there may be harmful consequences. For this reason, in the description of individual herbs in more recent herbals there is the annotation of “poisonous” or “not poisonous” “Poisonous” in this context refers to toxicity in its narrower sense.

Once the concept of the toxicity of herbs is properly understood the physician can exploit the approach of “using toxicity to fight toxicity” For example, appropriately selected toxic herbs are used to lessen the virulence of various skin and other external illnesses, eliminate disease-causing factors and kill parasites. When a particular herb is required but is toxic in the narrower sense, it is often possible to add other herbs with toxic properties that counteract the toxicity of the first herb. By balancing several herbs with different toxic properties but otherwise compatible in the same compound formula it is generally possible to eliminate or significantly reduce the undesirable effects and ensure safety and efficacy in achieving the desired therapeutic effects.

Section 2 Clinical Use of Herbs

In CM herbs may be used singly or in combination. To prescribe properly it is essential for the physician to master the indications and contraindications, the dosage and the administration of herbs, and the principles of drug interaction. Only then can safety be assured and the desired therapeutic result obtained.

I Herb Interactions

The ancient physicians summarized the interactions between herbs as principles. These are sometimes called the “seven facets of herbs.”

1 *Single*

Certain illnesses may be treated with a single herb. In general these are relatively simple illnesses, so that a single herb can achieve a cure. For example, huangqin (*Scutellaria*) by itself is quite effective for hemoptysis caused by Heat in the lung. Many popular remedies contain single herbs. They are convenient, inexpensive and easy to use.

But if an illness is complex a single herb is not likely to take care of all aspects of the illness. For such an illness it becomes necessary to use two or more herbs. When several herbs are involved it becomes necessary to consider their interactions and to ensure that they are compatible.

2 *Mutual Reinforcement*

Mutual reinforcement is a type of interaction in which herbs with similar properties complement and reinforce one another in such a way that together they achieve a greater therapeutic effect than the herbs can individually. For example, shigao (gypsum) and zhimu (*Anemarrhena*) together are much more effective in cooling Heat and purging Fire. Dahuang (*Rheum*) and mangxiao (*Mirabilite*) together are much more potent in purging Heat through catharsis.

3 *Assistance*

Assistance means that when two herbs with overlapping properties are used together, one herb enhances the therapeutic effect of the other. For example, huangqi (*Astragalus*) augments Qi and promotes diuresis and fuling (*Poria*) promotes diuresis and strengthens the spleen; used together fuling enhances the diuretic effect of huangqi. Similarly, huangqin (*Scutellaria*) cools Heat and purges Fire and dahuang (*Rheum*) induces catharsis and purges Heat; used together dahuang enhances huangqin's ability to cool Heat and purge Fire.

4 *Restraint*

Restraint means that when two herbs are used together one may reduce or restrict the actions of the other. For example, raw ginger (*Zingiber*) reduces some of the effects of raw banxia (*Pinellia*), especially its poisonous effects; thus ginger is said to restrain banxia. In addition, physicians of the Jin and Yuan eras compiled the following list:

Puxiao (*Mirabilite*) restrains liuhuang (sulfur)
 Arsenic restrains mercury
 Mituoseng (lead oxide) restrains langdu (*Stellera*, *Euphorbia*)
 Qianniu (*Pharbitis*) restrains badou (*Croton*)
 Yujin (*Curcuma*) restrains dingxiang (*Syzygium*)
 Xijiao (rhinoceros horn) restrains chuanwu (*Aconitum*)
 Sanleng (*Sparganium*) restrains yaxiao (*Mirabilite*)
 Shizhi (*Halloysite*) restrains guangui (*Cinnamomum*)
 Wulingzhi (*Trogopterus*, *Pteropus*) restrains renshen (*Panax*)

5 *Antidote*

An antidote is an herb that can significantly reduce or eliminate the poisonous effects of another. For example, fangfeng (*Saposhnikovia*) is antidotal to pishi (arsenolite).

6 *Mutual Inhibition*

Mutual inhibition is the interaction in which the therapeutic effects of both herbs may be reduced or lost when the herbs are used together. For example, laifuzi (*Raphanus*) lowers Qi and renshen (*Panax*) augments Qi. When used together neither can significantly affect Qi. Other examples readily come to mind, such as using warming herbs together with cooling herbs.

7 *Antagonism*

In antagonism two or more herbs used together may produce poisonous or undesirable effects that the herbs individually do not have or do not have to any significant degree. Physicians of the Jin and Yuan eras compiled the following list:

Gancao (*Glycyrrhiza*) antagonizes gansui (*Euphorbia kansui*), daji (*Euphorbia pekinensis*), haizao (*Sargassum*) and yanhua (*Daphne*)

Wutou (*Aconitum*) antagonizes beimu (*Fritillaria*) gualou (*Tricosanthes*), banxia (*Pinellia*), bailian (*Ampelopsis*) and baiji (*Bletilla*)

Lilu (*Veratrum*) antagonizes renshen (*Panax*), shashen (*Glehnia*), danshen (*Salvia*), xuanshen (*Scrophularia*), xixin (*Asarum*) and shaoyao (*Paeonia*)

8 Summary

The complementation of herbs may be summarized in the following four statements:

1. Some herbs promote curative effects through cooperation. Such cooperation should be exploited fully.
2. Some herbs offset or reduce the curative effects of other herbs. This must be taken into account fully.
3. Some herbs can relieve or diminish the poisonous or undesirable effects of other herbs. This interaction should be exploited when applying herbs that are acrid or are potentially poisonous.
4. Some herbs are harmless when used alone, but may produce poisonous or undesirable effects when used together. Such combinations must be avoided in principle.

II Contraindications

1 Incompatibility of Herbs

Certain combinations of herbs must not be used. These are described in the previous subsection. They are all based on empirical experience. Some have not been studied; nevertheless, the wise course to follow is not to use them.

2 Contraindications in Pregnancy

If used in pregnancy some herbs injure genuine Qi and others harm the fetus or may induce abortion. On the basis of their degree of harmful effect these may be grouped in two categories.

i Contraindicated Herbs

These are herbs that must not be used in pregnancy. In general, they are either highly poisonous or act vigorously. Some of the most common of these

contraindicated herbs are badou (*Croton*), qianniu (*Pharbitis*), daji (*Euphorbia pekinensis*), banmao (*Mylabris*), shanglu (*Phytolacca*), shexiang (*Moschus*), sanleng (*Sparganium*), ezhu (*Curcuma*), shuizhi (*Hirudo*, *Whitmania*) and mengchong (*Tabanus*).

ii Herbs to Use with Caution

Herbs that should be used in pregnancy only with caution mostly act to remove stasis, mobilize Qi or break accumulations, or are acrid in taste and hot in nature. Unless there is a special need they should be avoided in pregnancy. Examples include taoren (*Prunus persica*), honghua (*Carthamus*), dahuang (*Rheum*), zhishi (*Citrus aurantium*), fuzi (*Aconitum*), ganjiang (*Zingiber*) and rougui (*Cinnamomum*).

3 Dietary Avoidance

When prescribing certain herbs the physician must advise the patient to avoid certain food items. In general, the patient should avoid any food that is not easy to digest (raw, cold, glutinous, oily and fishy) and any that is spicy. Examples of specific food items to avoid include the following.

Changshan (*Dichroa fibrifuga*): avoid onion.

Dihuang (*Rehmannia*), heshouwu (*Polygonum*): avoid onion, garlic and radish.

Bohe (*Mentha*): avoid the flesh of the soft-shelled turtle.

Fuling (*Poria*): avoid vinegar.

Biejia (*Amyda*): avoid amaranth.

Fengmi (honey): avoid raw onion.

III Dosage and Administration

1 Dosage

The dosage of an herb is the amount of the herb to be used in preparing the herbal formula to be taken. In Volume 2, Part II, Chapter 7, for each herb described the range of usual dosage is given. Two facts must be borne in mind.

1. This dosage applies when the herb is used by itself.
2. It is the amount to be used by an average adult in one day.

2 *Adjustment of Dosage*

A number of considerations affect the actual amount of an herb used.

1. When an herb is included in a compound prescription with other herbs, its amount is generally reduced from its single-herb dosage.
2. In a compound formula, the amount of the main herbs is usually larger than that of the auxiliary herbs.
3. The amount of an herb to be prepared as decoction is usually larger than that for preparation as pill or powder.
4. Patient Factors: The physician must take into account the patient's age, body size and the robustness of constitution. In general, an elderly patient has a lower tolerance for herbs, since their Qi and blood tend to be in decline; the amount should be suitably reduced. Because of their smaller size children require smaller amounts. As a rule of thumb, for children under the age of five use one quarter of the usual adult dosage, and for children 6 years of age or older use half of the usual adult dosage. In general, for a patient of weak constitution reduced dosage is appropriate.
5. Illness Factors: In general, smaller dosage is required in a prolonged illness and larger dosage in a recent illness. For restorative herbs, larger dosage is required for those who are old or debilitated by illness; but the amount should be small in the beginning and increased gradually. For serious illnesses the drug should be potent and in relatively large dosage, whereas for mild illnesses the drug should be mild and in relatively small dosage to avoid injuring genuine Qi.
6. Herb Factors: In general, if an herb is of light quality its dosage should be relatively small; and if it is of heavy quality its dosage should be relatively larger. On the other hand, if the herb's flavor and nature are strong its dosage should be relatively smaller; and if they are mild its dosage needs to be relatively larger. In the case of an herb that is toxic, its dosage must be carefully controlled to avoid undesirable effects.

3 *Administration*

i *Preparation of Decoction*

Put an appropriate amount of clean water in a suitable-sized pot, a little more than just enough to cover the herbs. In general the herbs are boiled with high heat for several minutes followed by simmering with low heat for a short while. How long an herb should be decocted depends upon its properties. Aromatic herbs are usually decocted for a short time to avoid loss of effectiveness. Restorative herbs, which are often greasy, are decocted for a long time to ensure full potency. Most mineral herbs require even longer decoction.

Because of differences in the duration of cooking, not all herbs are added at once. Mineral herbs are added first and are cooked for about 10 min before aromatic herbs are added. Herbs that are small in size, such as powders or seeds, are wrapped in gauze.

Some herbs are prepared separately. Medicinal herbs not suitable for decoction and gelatinous herbs should be melted separately and mixed with the supernatant decocted from the other herbs. Liquid herbs should be added to the supernatant from the other herbs. Expensive herbs are often made into powders and mixed with the supernatant from the other herbs at the time of administration.

ii Administration

1. Decoctions are usually taken while warm, but herbs that disperse Wind–Cold are best taken hot. Herbs for treating vomiting or drug intoxication are taken in small portions in quick succession. Sometimes herbal prescriptions drugs are taken cold while cooling herbal prescriptions taken warm as appropriate for clinical reasons. Solid herbal preparations, such as pills and powders, are usually swallowed with warm water unless there is a special requirement.
2. Timing: The timing of administration is determined by the clinical requirements and the properties of the herb. Most herbal preparations, including those that strengthen the stomach or stimulate the stomach and the intestines are taken after meals. Restorative or nourishing drugs are taken mostly before meals. Regardless, take the preparation about an hour before or after the meal. Herbs for expelling parasites and cathartics are taken on an empty stomach. Herbal preparations to induce sleep are taken at bedtime.
3. Frequency: The decoction is usually taken in three portions spread evenly through the day. If the illness is not serious or is chronic, it may be taken in two portions a day. If the illness is serious, it is best to divide the decoction into six portions and take one portion every 4 h to ensure continual effect.
4. Duration: Some herbs must not be taken longer than clinically necessary. For example, potent herbal preparations, especially those that induce sweating and catharsis, must be stopped as soon as the desired therapeutic effect has been obtained to avoid injuring vital Qi.

Guidance for Study

I Aim of Study

This chapter introduces the basic properties of herbs, their interactions and the principles governing their dosage and administration.

II Objectives of Study

Upon completion of this chapter, the learners will

1. Know the basic properties of herbs and the principles of their clinical application;
2. Understand the clinical significance of the four natures and the five flavors;
3. Understand the concepts of lifting and lowering, floating and sinking, and meridian affinity, as well as their clinical significance and the factors that affect these properties;
4. Understand the relationship between the nature and flavor of herbs and their ability to lift, lower, float or sink;
5. Understand the concept of toxicity and its clinical significance;
6. Understand the principles of herb interaction, including its “seven facets,” and the principles of complementation;
7. Understand the precautions and contraindications when prescribing herbs, especially in pregnancy;
8. Know the basic principles governing dosage and the decoction of herbs.

III Exercises for Review

1. Explain the nature and flavor of Chinese medical herbs. What is the clinical significance of nature and flavor of herbs? What is the relationship between nature and flavor?
2. Explain the concepts of lifting and lowering, floating and sinking, and their clinical significance. Which factors influence lifting, lowering, floating and sinking?
3. What is meridian affinity? How does it affect the clinical application of herbs?
4. Explain the concept of toxicity, in its broader and narrower meaning.
5. What are the seven facets of herb interaction? Explain their clinical significance.
6. Discuss the cautions and contraindications for prescribing herbs.
7. Describe and explain the factors that determine dosage.
8. Describe how a decoction is prepared. Explain the principles of its administration.

Chapter 7

Commonly Used Herbs

In this chapter 154 of the most commonly used medicinal herbs are described. Since there are so many of them, some systems for classifying them are necessary. In this textbook the following scheme is adopted:

- Section 1: herbs that release exterior
- Section 2: herbs that cool Heat
- Section 3: herbs that induce catharsis
- Section 4: herbs that dispel Wind–Dampness
- Section 5: aromatic herbs that dissipate Dampness
- Section 6: herbs that drain water
- Section 7: herbs that warm interior
- Section 8: herbs that regulate Qi
- Section 9: herbs that relieve food retention
- Section 10: herbs that stimulate blood circulation and remove blood stasis
- Section 11: herbs that dissolve Phlegm or stop cough and relieve asthma
- Section 12: herbs that restore
- Section 13: herbs that calm the mind
- Section 14: herbs that calm liver and extinguish Wind
- Section 15: aromatic herbs that open orifices (resuscitate)
- Section 16: herbs that stop bleeding
- Section 17: herbs that stabilize and astringe
- Section 18: herbs that expel worms

In addition, Appendix III provides an alphabetical listing of these herbs, both by their names in *pinyin* and by their Latin names. Appendix IV provides photos of these herbs.

Section 1 Herbs That Release Exterior

Herbs that release the exterior have as their principal action the dispersion of exogenous pathogenic evils from the exterior of the body. Their principal clinical use is to release the exterior by dispelling exogenous Wind–Cold or Wind–Heat,

with such symptoms as Cold-aversion, fever, headache, body aches, with or without sweating, and a floating pulse. Since illnesses of the exterior are of two main kinds, Wind–Cold and Wind–Heat, these herbs are accordingly organized in two groups: warm-acrid herbs and cool-acrid.

Because of their acrid flavor some of these herbs are quite useful for treating edema, cough and asthma. In illnesses with rashes that have not completely erupted, they can be helpful to induce full eruption of the rash so that the patient can recover. In addition, certain exterior-releasing herbs act to remove Dampness and relieve aches. They are used to treat aches in the limbs caused by Wind–Dampness.

When prescribing exterior-releasing herbs, in addition to selecting herbs depending upon whether the illness is one of exogenous Wind–Cold or Wind–Heat, the physician must also take into account the possibility that the patient may have unbalanced deficiency of genuine Qi. In such a situation it is important to add herbs that augment Yang, nourish Qi or enrich Yin. When applying cool-acrid herbs in the early stages of Heat illnesses, it is wise to add appropriate herbs that clear Heat and remove poisons.

When treating with exterior-releasing herbs with a strong diaphoretic action it is important not to induce sweating excessively to avoid damaging Yang–Qi and body fluids. These herbs are contraindicated in those patients who have profuse sweating or are in late stages of fluid depletion. Also, patients who suffer chronically from skin conditions such as abscesses, difficult and painful urination, or persistent blood loss, exterior-releasing herbs must be used with great caution even when they contract an exterior illness.

I Warm-Acrid Herbs That Release Exterior

1 *Mahuang (Ephedra sinica)*

Chinese name: 麻黄. *Pharmaceutical name:* Herba Ephedrae.

Part Used: stalk.

Flavor/Nature: acrid, slightly bitter; warm.

Meridian Affinity: Lung and Bladder Meridians.

Actions: promotes sweating; relieves wheezing; promotes urination.

Indications: (1) Strength illnesses of the exterior caused by exogenous Wind and Cold. The main chief symptoms are chills, fever, headache, nasal congestion, absence of sweating, and a floating and taut pulse. (2) Cough and asthma due to Wind–Cold invading the lung and disturbing the dispersion of lung–Qi. (3) Edema complicating an illness of the exterior.

Dosage/Administration: 5–10 g. Decocted first before other herbs. Fresh mahuang is used to induce sweating. Prepared mahuang is often used to moisten the lung and relieve asthma.

Cautions/Contraindications: Because this herb is quite potent in inducing sweating, it is contraindicated in a patient with spontaneous sweating, night sweats due to Yin deficiency, or cough and asthma due to kidney failing to receive Qi.

2 *Guizhi (Cinnamomum cassia) (Cinnamon)*

Chinese name: 桂枝. Pharmaceutical name: *Ramulus Cinnamomi*.

Part Used: twig.

Flavor/Nature: acrid, sweet; warm.

Meridian Affinity: Heart, Lung and Bladder Meridians.

Actions: promotes sweating in exterior illnesses; warms meridians and unblocks Yang.

Indications: (1) Headache, fever and chills caused by Wind and Cold. (2) Shoulder, back and limb pain due to rheumatism caused by Wind–Cold–Dampness. (3) Rheum and Phlegm accumulation due to deficiency of heart and spleen Yang, impairing the movement of Yang-Qi and in turn water and Dampness stagnation. (4) Rheumatism of the chest, palpitation of the heart, and a hesitant and intermittent pulse. (5) Amenorrhea or dysmenorrhea due to Cold invading the meridians.

Dosage/Administration: 3–10 g.

Cautions/Contraindications: Because of its acrid flavor and warm nature guizhi can readily injure Yin and move blood. It is contraindicated in illnesses of Heat, Yin deficiency with Yang hyperactivity, and Heat in the blood causing bleeding. It must be used with great caution in pregnancy or during excessive menstrual flow.

3 *Xixin (Asarum heterotropoides, sieboldii) (Manchurian Wild Ginger)*

Chinese name: 细辛. Pharmaceutical name: *Herba Asari*.

Part Used: root.

Flavor/Nature: acrid; warm.

Meridian Affinity: Lung and Kidney Meridians.

Actions: expels Wind, dispels Cold, clears nasal passages, stops pain, warms the lungs and transforms Phlegm.

Indications: (1) Illnesses of the exterior due to exogenous Wind and Cold. (2) Headache, rhinitis, sinusitis, toothache, rheumatism pain. (3) Cold and Phlegm accumulation in the lung causing cough and labored breathing.

Dosage/Administration: In decoction, 1.5–3 g.

Cautions/Contraindications: Xixin is contraindicated in a patient with profuse sweating due to Qi deficiency, headache due to Yang excess and Yin deficiency, or dry cough due to Dryness in the lung damaging Yin. In general, avoid overdose. Xixin is incompatible with lilu (*Veratrum*).

4 *Zisu (Perilla frutescens)*

Chinese name: 紫苏. Pharmaceutical name: *Perillae*.

Part Used: zisugeng, stalk; zisuye, leaf; zisuzi, ripe seeds.

Flavor/Nature: acrid; warm.

Meridian Affinity: Lung and Spleen Meridians.

Actions: disperses Wind and Cold from the exterior, moves Qi and unblocks the middle-jiao, and counteracts fish and crab toxins.

Indications: (1) Illnesses of exogenous Wind and Cold with fever, Cold-intolerance, headache, nasal congestion, and cough or chest tightness.

Dosage/Administration: 3–10 g. Do not overcook.

5 *Jingjie (Schizonepeta tenuifolia)*

Chinese name: 荆芥. Pharmaceutical name: *Herba Schizonepetae*.

Part Used: whole herb (above ground portion).

Flavor/Nature: acrid; slightly warm.

Meridian Affinity: Lung and Liver Meridians.

Actions: dispels Wind and relieves the exterior; and stops bleeding.

Indications: (1) Wind and Cold in the exterior, with headache, fever, Cold-intolerance and no sweating. (2) Itchy rashes of the skin and measles prior to full eruption. (3) Early stages of sores and furuncles associated with an exterior illness.

(4) Charred jingjie has the ability to stop bleeding, and is used in hematochezia, epistaxis and metrorrhagia.

Dosage/Administration: 3–10 g. Cook for about 5 min and do not overcook. For stopping bleeding, must be charred.

6 *Fangfeng (Saposhnikovia divaricata)*

Chinese name: 防风. Pharmaceutical name: *Radix Saposhnikoviae*.

Part Used: root.

Flavor/Nature: acrid, sweet; slightly warm.

Meridian Affinity: Bladder, Liver and Spleen Meridians.

Actions: expels Wind and releases the exterior, dispels Dampness, stops pain, and relieves spasm.

Indications: (1) Exterior illnesses due to Wind and Cold with headache, body aches and Cold-intolerance. (2) Rheumatism due to Wind, Cold and Dampness, joint pains and spasm of the limbs. (3) Opisthotonos, trismus and tetany due to tetanus.

Dosage/Administration: 3–10 g.

Cautions/Contraindications: Fangfeng is principally used for illnesses induced by exogenous Wind. In convulsions of blood insufficiency or blazing Fire in Yin deficiency, it must be used only with great caution.

7 *Qianghuo (Notopterygium incisum, franchetti, forbesi)*

Chinese name: 羌活. Pharmaceutical name: *Rhizoma et Radix Notopterygii*.

Part Used: root and rhizome.

Flavor/Nature: acrid, bitter; warm.

Meridian Affinity: Bladder and Kidney Meridians.

Actions: releases exterior, disperses Cold, expels Wind, eliminates Dampness, and stops pain.

Indications: (1) Exogenous Cold and Wind, with Cold-intolerance, fever, headache and body aches. (2) Limb joint, shoulder and back aching pain due to Wind–Cold–Dampness – especially in the upper part of body.

Dosage/Administration: 3–10 g.

8 *Baizhi (Angelica dahurica, anomala, taiwaniana)*

Chinese name: 白芷. Pharmaceutical name: *Radix Angelicae Dahuricae*.

Part Used: root.

Flavor/Nature: acrid; warm.

Meridian Affinity: Lung and Stomach Meridians.

Actions: releases the exterior, expels Wind and dries Dampness, reduces swelling and eliminates pus, and stops pain.

Indications: (1) Exogenous Wind and Cold with headache and nasal congestion. (2) Illness in the Yang Ming Meridian with headache, supra-orbital pain, headache and toothache. (3) Boils and furuncles with swelling and pain. (4) Vaginal discharge due to Cold and Dampness.

Dosage/Administration: 3–10 g.

II Cool-Acrid Herbs That Release Exterior

1 *Bohe (Mentha haplocalyx) (Peppermint)*

Chinese name: 薄荷. Pharmaceutical name: *Herba Menthae*.

Part Used: whole herb (above ground portion).

Flavor/Nature: acrid; cold.

Meridian Affinity: Lung and Liver Meridians.

Actions: dispels Wind and Heat, clears the head, eyes and throat, and promotes the eruption of rashes.

Indications: (1) Exterior illnesses due to Wind–Heat and initial stages of seasonal febrile illnesses with headache, fever, and cold-aversion. (2) Headache and eye inflammation caused by Wind–Heat attacking upward. (3) Initial stages of measles or Wind–Heat binding the exterior without eruption of rashes. (4) Stagnation of liver-Qi causing chest tightness and rib and flank pain.

Dosage/Administration: 2–10 g. Cook for about 5 min only. Do not overcook.

Cautions/Contraindications: Contraindicated in spontaneous sweating due to weakness in the exterior.

2 *Niubangzi (Arctium lappa) (Burdock Fruit)*

Chinese name: 牛蒡子. Pharmaceutical name: *Fructus Arctii*.

Part Used: ripe fruit.

Flavor/Nature: acrid, bitter; cold.

Meridian Affinity: Lung and Stomach Meridians.

Actions: disperses Wind–Heat, detoxifies and promotes the eruption of rashes, soothes the throat and relieves swelling.

Indications: (1) Exterior illnesses due to Wind–Heat with cough but difficulty with expectoration, and swollen and painful throat. (2) Initial stages of measles before full eruption or Wind–Heat illnesses with rashes. (3) Boils, abscesses and mumps due to Heat poison.

Dosage/Administration: 3–10 g.

Cautions/Contraindications: Niubangzi can promote defecation. It is contraindicated in Qi deficiency with diarrhea.

3 *Sangye (Morus alba) (Mulberry)*

Chinese name: 桑叶. Pharmaceutical name: *Folium Mori*.

Part Used: leaf.

Flavor/Nature: bitter, sweet; cold.

Meridian Affinity: Lung and Liver Meridians.

Actions: dispels Wind and clears Heat, purifies the liver and brightens the eyes.

Indications: (1) Exogenous illnesses of Wind–Heat with fever, headache, dizziness, cough and sore throat. (2) Heat or Heat–Wind in the Liver Meridian with eye inflammation, irritation and excessive tearing.

Dosage/Administration: 5–10 g as decoction, pill or powder. For external use the supernatant from decoction to wash the eyes.

4 *Juhua (Chrysanthemum morifolium) (Chrysanthemum)*

Chinese name: 菊花. Pharmaceutical name: *Flos Chrysanthemi*.

Part Used: flower (inflorescence).

Flavor/Nature: acrid, sweet, bitter; slightly cold.

Meridian Affinity: Liver and Lung Meridians.

Actions: dispels Wind and clears Heat, eliminates poison and brightens the eyes.

Indications: (1) Exogenous illnesses caused by Wind–Heat and initial stages of febrile illnesses with headache and dizziness. (2) Eye inflammation due to Wind–Heat in the Liver Meridian or abnormal rise of liver-Fire. (3) Headache and vertigo due to stirring of liver-Wind or abnormal rise of liver-Fire.

Dosage/Administration: 10–15 g as decoction or pill.

5 *Chaihu (Bupleurum chinense, scorzonerifolium)* (*Thoroughwax*)

Chinese name: 柴胡. Pharmaceutical name: *Radix Bupleuri*.

Part Used: root.

Flavor/Nature: bitter, acrid; slightly cold.

Meridian Affinity: Pericardium, Liver, Sanjiao and Gallbladder Meridians.

Actions: releases exterior and relieves fever, mobilizes liver-Qi and raises Yang-Qi.

Indications: (1) Cold evil in Shaoyang causing alternating fever and chills, chest and flank distention, a bitter taste, dry throat and blurred vision. (2) Depression and gelling of liver-Qi causing epigastric and flank pain and distention, or headache, or in females irregular and painful menstruation. (3) Sinking of Qi leading to prolapse of the rectum or the uterus, or shortness of breath and fatigue.

Dosage/Administration: 3–10 g.

Cautions/Contraindications: The nature of Chaihu is to raise and disperse. It is contraindicated in a patient who has deficiency of kidney-Yin and abnormal rise of liver-Yang.

6 *Gegen (Pueraria lobata) (Kudzu Vine)*

Chinese name: 葛根. Pharmaceutical name: *Radix Puerariae*.

Part Used: bulbous root.

Flavor/Nature: sweet, acrid; cool.

Meridian Affinity: Spleen and Stomach Meridians.

Actions: releases exterior and muscles, raises Yang and promotes full eruption of rashes, reduces Heat and generates fluids.

Indications: (1) Exogenous illnesses with fever, headache, neck and back stiffness and pain. (2) Initial stages of measles with fever and cold-intolerance and before the rashes erupt. (3) Dysentery due to Dampness–Heat or diarrhea due to spleen insufficiency. (4) Thirst in febrile illness and diabetes.

Dosage/Administration: 10–30 g as decoction, pill or powder. For stopping diarrhea roast in slow fire.

7 *Chantui* (*Cryptotympana atrata*) (*Cicada*)

Chinese name: 蝉蜕. Pharmaceutical name: *Periostracum Cicadae*.

Part Used: molt.

Flavor/Nature: sweet; cold.

Meridian Affinity: Lung and Liver Meridians.

Actions: dispels Wind–Heat, promotes the eruption of rashes, brightens the eyes and clears corneal opacities, suppresses endogenous Wind and relieves spasm.

Indications: (1) Exogenous Wind–Heat illnesses and the initial stages of febrile illnesses with headache. (2) Initial stages of measles before full eruption of the rash. (3) Wind–Heat in the Liver Meridian, eye inflammation, corneal opacities and excessive tearing. (4) Heat–Wind in the Liver Meridian, night terror in infants and tetanus.

Dosage/Administration: 3–10 g as decoction, pill or powder.

Section 2 Herbs That Cool Heat

Heat-cooling herbs have as their principal action the cooling of Heat. These herbs are of cool or cold nature, which enables them to purge Heat, dry Dampness, cool blood, eliminate poison and reduce fever due to deficiencies. This group of herbs is principally used to treat conditions in which the exterior has been cleared of pathogenic evil but Heat is strong in the interior although there is no stagnation in the interior. Examples include exogenous Heat illnesses with high fever, irritability and thirst. Other conditions include dysentery due to Dampness–Heat, illnesses with high fever and macular rashes, furuncles and abscesses, and illnesses of Yin deficiency.

Because of differences in causation, progression and the patients' constitution, there are several varieties of illnesses of interior Heat with varying clinical manifestations. Taking into account these differences, as well as the varying responses to the herbs, Heat-cooling herbs are classified into five main categories. (1) Herbs that cool Heat and purge Fire have the capability to clear Heat from the Qi Level.

They are used to treat illnesses of Heat in the Qi Level showing such symptoms as high fever, irritability and thirst. (For the Qi Level, see Volume 1, Part II, Chapter 9, [Section 5](#).) (2) Herbs that cool Heat and dry Dampness are used to treat dysentery, jaundice and other illnesses of Dampness–Heat. (3) Herbs that cool Heat and detoxify its poisons are used to treat such conditions as furuncles and abscesses that result from the poisons of blazing Heat. (4) Herbs that clear Heat and cool the blood have the capability to expel Heat from the Nutritive and the Blood Levels. They are used to treat illnesses of strong exogenous Heat in the Blood Level manifesting such symptoms as hematemesis, epistaxis and rashes. (5) Herbs that eliminate endogenous Heat arising in deficiency states have the capability to reduce fever arising from deficiency-Heat. They are used to treat such serious conditions as the Heat evil injuring Yin, fever in the night and cold in the morning and fever arising in Yin deficiency and steaming heat from the bones in consumptive diseases.

Although it is convenient to categorize the herbs it must be remembered that many of these herbs can fit in more than one category.

When applying Heat-cooling herbs, the physician must first determine whether the Heat is exogenous or endogenous. Three of these five methods apply to exogenous Heat, and two apply to endogenous Heat. At the same time the physician must pay attention to accompanying conditions. If there is illness in exterior as well, this must be released before attempting to cool interior or exterior and interior must be treated simultaneously. If Heat has gelled in interior then it is necessary to add herbs that induce catharsis.

The herbs in this group are all of cold or cool nature. They can injure the spleen and the stomach easily. Great care must be exercised in their usage whenever spleen or stomach Qi is deficient or there is a poor appetite with diarrhea. Heat illnesses readily damage the body fluids and herbs that are bitter and cold readily transform Dryness and injure Yin. Thus, great care must also be exercised in their usage when there is Yin deficiency. If Yin is grossly excessive and expels Yang to exterior, giving rise to genuine Cold and false Heat, Heat-cooling herbs are contraindicated.

I Herbs That Cool Heat and Purge Fire

1 *Shigao (Gypsum)*

Chinese name: 石膏. Pharmaceutical name: *Gypsum Fibrosum*. Chemical formula: CaSO_4 .

Part Used: gypsum (group of sulfate minerals called plaster stone).

Flavor/Nature: acrid, sweet; very cold.

Meridian Affinity: Lung and Stomach Meridians.

Actions: clears Heat, purges Fire, and eliminates irritability and thirst.

Indications: (1) Heat evil in the Qi Level with high fever, irritability, thirst and a large surging pulse. (2) Heat in the lung causing cough, labored breathing, viscous sputum and fever. (3) Stomach-Fire blazing upward and causing headache and gingivitis. (4) Calcined gypsum powder is applied topically to treat skin ulcers, eczema, scalds and burns.

Dosage/Administration: 15–60 g. Use raw gypsum for ingestion. Use cooked powder for decoction. Use the calcined powder to external application.

Cautions/Contraindications: Contraindicated in deficiency-Cold of the spleen and the stomach and in endogenous Heat arising in Yin deficiency.

2 *Zhimu (Anemarrhena asphodeloides)*

Chinese name: 知母. Pharmaceutical name: *Rhizoma Anemarrhenae*.

Part Used: rhizome.

Flavor/Nature: bitter, sweet; cold.

Meridian Affinity: Lung, Stomach and Kidney Meridians.

Actions: clears Heat, purges Fire, nourishes Yin and moistens Dryness.

Indications: (1) Febrile illnesses due to strong Heat evil with high fever, irritability, thirst, and a large surging pulse. (2) Cough due to Heat in the lung or Yin deficiency, either without sputum or with thick viscous sputum. (3) Blazing Fire in Yin deficiency, so that both kidney and lung Yin become deficient resulting in low fever, night sweats and agitation. (4) Diabetes due to diabetes with thirst, polydipsia and polyuria.

Dosage/Administration: 6–12 g.

Cautions/Contraindications: Zhimu is of cold and moistening nature and can lubricate the intestines. It is inappropriate in diarrhea due to spleen insufficiency.

3 *Zhizi (Gardenia jasminoides) (Gardenia)*

Chinese name: 栀子. Pharmaceutical name: *Fructus Gardeniae*.

Part Used: fruit.

Flavor/Nature: bitter; cold.

Meridian Affinity: Heart, Lung, Stomach and Sanjiao Meridians.

Actions: purges Fire and relieves irritability, clears Heat and eliminates Dampness, cools blood and detoxifies.

Indications: (1) Agitation due to Heat illness, mental depression, and restlessness. (2) Gelled Dampness–Heat in the liver and gallbladder causing jaundice, fever and scanty dark urine. (3) Disturbed movement of blood leading to hematemesis, epistaxis and hematuria.

Dosage/Administration: 3–10 g.

Cautions/Contraindications: Contraindicated in diarrhea and anorexia due to spleen insufficiency.

4 *Xiakucao (Prunella vulgaris) (Self-Heal)*

Chinese name: 夏枯草. Pharmaceutical name: *Spica Prunellae*.

Part Used: fruit spike.

Flavor/Nature: bitter, acrid; cold.

Meridian Affinity: Liver and Gallbladder Meridians.

Actions: cools liver-Fire, dissipates accumulations and lowers blood pressure.

Indications: (1) Upward blazing of liver-Fire causing red and swollen eyes, eye pressure, photophobia, headache and dizziness. (2) Scrofula and goiter due to accumulation and gelling of Phlegm and Fire.

Dosage/Administration: 10–15 g.

II Herbs That Cool Heat and Dry Dampness

1 *Huangqin (Scutellaria baicalensis) (Baical Skullcap)*

Chinese name: 黄芩. Pharmaceutical name: *Radix Scutellariae*.

Part Used: root.

Flavor/Nature: bitter; cold.

Meridian Affinity: Lung, Gallbladder, Stomach and Large Intestine Meridians.

Actions: cools Heat and dries Dampness, purges Fire and detoxifies, stops bleeding and calms the fetus.

Indications: (1) A variety of illnesses caused by Dampness–Heat, such as jaundice, dysentery with diarrhea, abscesses and boils. (2) Febrile illnesses with high fever, irritability, thirst, a yellow tongue coating and a rapid pulse. (3) Cough and labored breathing due to Heat in the lung. (4) Strong Heat in the interior causing abnormal

movement of blood and manifesting as hematemesis, hemoptysis, epistaxis, hematochezia or metrorrhagia. (5) Fetal disturbances by Heat.

Dosage/Administration: 3–10 g. In general, use fresh huangqin for cooling Heat, stirfried huangqin to calm the fetus, huangqin prepared in wine to clear Heat from the upper-jiao, and charred huangqin to stop bleeding.

Cautions/Contraindications: Huangqin is bitter and cold, and is harmful to vital Qi. It is contraindicated in deficiency-Cold of the spleen and the stomach with anorexia and loose feces.

2 *Huanglian (Coptis chinensis) (Golden Thread)*

Chinese name: 黄连. Pharmaceutical name: *Rhizoma Coptidis*.

Part Used: rhizome.

Flavor/Nature: bitter; cold.

Meridian Affinity: Heart, Liver, Stomach and Large Intestine Meridians.

Actions: cools Heat, dries Dampness, purges Fire and detoxifies.

Indications: (1) Diarrhea, dysentery and vomiting caused by Dampness–Heat in the stomach and the intestines. (2) Febrile illnesses with high fever, agitation, restlessness, even delirium or coma. (3) Abscesses, furuncles with internal extensions. (4) Swelling and pain of the eyes and ears.

Dosage/Administration: 2–10 g.

Cautions/Contraindications: Huanglian is very bitter and cold. If too much is used or used for too long a period it can easily injure the stomach. It is contraindicated in vomiting due to Cold in the stomach or diarrhea due to spleen insufficiency.

3 *Huangbai (Phellodendron chinense, amurense) (Amur Cork-Tree)*

Chinese name: 黄柏. Pharmaceutical name: *Cortex Phellodendri*.

Part Used: bark.

Flavor/Nature: bitter; cold.

Meridian Affinity: Kidney, Bladder and Large Intestine Meridians.

Actions: cools Heat, dries Dampness, purges Fire and detoxifies and eliminates endogenous Heat.

Indications: (1) Diarrhea, dysentery and vomiting caused by Dampness–Heat in the stomach and the intestines. (2) Abscesses, cellulitis, eczema and similar skin conditions. (3) Endogenous Heat in Yin deficiency with low fever, night sweats, or spermatorrhea.

Dosage/Administration: 3–10 g.

Cautions/Contraindications: Huangbai is very bitter and cold, and can easily injure stomach-Qi. It is contraindicated in deficiency-Cold in the spleen and the stomach.

4 *Longdancao (Gentiana scabra, triflora) (Chinese Gentian)*

Chinese name: 龙胆草. Pharmaceutical name: *Radix Gentianae*.

Part Used: root.

Flavor/Nature: bitter; cold.

Meridian Affinity: Liver, Gallbladder and Stomach Meridians.

Actions: cools Heat and dries Dampness, purges liver-Fire.

Indications: (1) Dampness–Heat induced jaundice, swelling and itch of the external genitals, vaginal discharge and eczema. (2) High fever, infantile convulsions and spasm of the hands and feet caused by strong Heat in the Liver Meridian, so that the extreme Heat induces endogenous Wind. (3) Flank pain, headache, a bitter taste, red eyes, deafness and swelling and itch of the external genitals due to strong exogenous Heat in the liver and the gallbladder.

Dosage/Administration: 3–6 g.

Cautions/Contraindications: Contraindicated in deficiency-Cold of the spleen and the stomach.

III Herbs That Cool Heat and Detoxify Poison

1 *Jinyinhua (Lonicera japonica) (Honeysuckle)*

Chinese name: 金银花. Pharmaceutical name: *Flos Lonicerae*.

Part Used: flower buds.

Flavor/Nature: sweet; cold.

Meridian Affinity: Lung, Stomach and Large Intestine Meridians.

Actions: cools Heat and detoxifies poison.

Indications: (1) Fever and mild wind or cold aversion due to exogenous Wind–Heat or early stages of febrile illnesses. (2) Sores, abscesses, furuncles. (3) Bloody or purulent dysentery due to Heat poisons.

Dosage/Administration: 10–15 g.

2 *Lianqiao (Forsythia suspensa) (Weeping Golden Bell)*

Chinese name: 连翘. Pharmaceutical name: *Fructus Forsythiae*.

Part Used: fruit.

Flavor/Nature: bitter; cool.

Meridian Affinity: Lung, Heart and Gallbladder Meridians.

Actions: cools Heat, detoxifies poison, clears abscesses and dissipates accumulations.

Indications: (1) Fever, headache and thirst caused by exogenous Wind–Heat or in the early stages of febrile illnesses. (2) A variety of abscesses, boils, scrofula and nodules induced by the accumulation of Heat poisons.

Dosage/Administration: 6–15 g.

3 *Pugongying (Taraxacum mongolicum) (Dandelion)*

Chinese name: 蒲公英. Pharmaceutical name: *Herba Taraxaci*.

Part Used: whole herb.

Flavor/Nature: bitter, sweet; cold.

Meridian Affinity: Liver and Stomach Meridians.

Actions: cools Heat, detoxifies poison and dissipates Dampness.

Indications: (1) Sores, boils, furuncles and surface and internal abscesses. (2) Jaundice and difficult and painful urination due to Dampness–Heat.

Dosage/Administration: 10–30 g.

Cautions/Contraindications: Excessive doses can cause persistent diarrhea.

4 *Banlangen (Isatis indigotica, tinctoria)*

Chinese name: 板蓝根. Pharmaceutical name: *Radix Isalidis*.

Part Used: root.

Flavor/Nature: bitter; cold.

Meridian Affinity: Heart and Stomach Meridians.

Actions: cools Heat, detoxifies poison, cools blood and soothes the throat.

Indications: (1) Febrile illnesses with fever, headache and sore throat. (2) Mumps, illnesses with macular rashes, abscesses, furuncles and many other conditions caused by Heat poisons.

Dosage/Administration: 10–15 g.

5 *Yuxingcao (Houttuynia cordata)*

Chinese name: 鱼腥草. Pharmaceutical name: *Herba Houttuyniae*.

Part Used: whole herb.

Flavor/Nature: acrid; slightly cold.

Meridian Affinity: Lung Meridian.

Actions: cools Heat, detoxifies poison, eliminates pus and promotes urination.

Indications: (1) Lung abscess with expectoration of bloody and purulent sputum. (2) Heat in the lung causing cough and viscous sputum. (3) Sores and furuncles due to Heat poison. (4) Heat-induced urethritis with dysuria.

Dosage/Administration: 15–30 g.

6 *Shegan (Belamcanda chinensis) (Blackberry Lily)*

Chinese name: 射干. Pharmaceutical name: *Rhizoma Belamcandae*.

Part Used: rhizome.

Flavor/Nature: bitter; cold.

Meridian Affinity: Lung Meridian.

Actions: cools Heat, detoxifies poison, dissipates Phlegm and soothes the throat.

Indications: (1) Swollen and painful throat with accumulation of Heat and Phlegm. (2) Cough and labored breathing due to accumulation of Phlegm.

Dosage/Administration: 6–10 g.

Cautions/Contraindications: Contraindicated in pregnancy.

IV Heat-Clearing and Blood-Cooling Herbs

1 *Baitouweng (Pulsatilla chinensis and Other Species) (Nodding Anemone)*

Chinese name: 白头翁. Pharmaceutical name: *Radix Pulsatillae*.

Part Used: root.

Flavor/Nature: bitter; cold.

Meridian Affinity: Large Intestine Meridian.

Actions: cools Heat, detoxifies poison and cools blood.

Indications: (1) Dysentery due to Dampness–Heat. (2) Bloody and purulent dysentery due to Heat poison with fever, abdominal pain and tenesmus.

Dosage/Administration: 6–15 g.

2 *Shengdihuang (Rehmannia glutinosa)*

Chinese name: 生地黃. Pharmaceutical name: *Radix Rehmanniae*.

Part Used: (raw) root tuber.

Flavor/Nature: sweet, bitter; cold.

Meridian Affinity: Heart, Liver and Kidney Meridians.

Actions: cools Heat and blood, nourishes Yin and generates body fluids.

Indications: (1) Febrile illnesses in which Heat has entered the Nutritive and Blood Levels, causing fever, dry mouth and a red or crimson tongue. (2) Heat in the Blood Level forcing blood to move erratically, resulting in hematemesis, epistaxis, hematuria, metrorrhagia or other forms of bleeding. (3) Heat illnesses in which Yin has been injured, resulting in a red tongue and a dry mouth or thirst with polydipsia. (4) Diabetes.

Dosage/Administration: 10–30 g.

Cautions/Contraindications: Shengdihuang is of cold and impeding nature. It must not be used to treat patients in whom the spleen is insufficient, producing abdominal distention and loose feces, and Dampness has impeded Qi movement.

3 *Chishaoyao (Paeonia lactiflora, veitchii, obovata) (Red Peony)*

Chinese name: 赤芍药. Pharmaceutical name: *Radix Paeoniae Rubra*.

Part Used: root.

Flavor/Nature: bitter; slightly cold.

Meridian Affinity: Liver and Spleen Meridians.

Actions: cools Heat and blood, dissolves hematoma and stops pain.

Indications: (1) Febrile illnesses due to Heat in the Blood Level causing fever, macular rashes, erratic blood movement that results in hematemesis, epistaxis and other bleeding. (2) Amenorrhea or dysmenorrhea due to blood stasis. (3) Ecchymosis, swelling and pain caused by trauma. (4) Sores, furuncles and cellulitis; and swelling and pain of the eyes.

Dosage/Administration: 1–15 g.

Cautions/Contraindications: Contraindicated in amenorrhea due to deficiency-Cold. Incompatible with lilu (*Veratrum nigrum*).

4 *Mudanpi (Paeonia suffruticosa) (Tree Peony)*

Chinese name: 牡丹皮. Pharmaceutical name: *Cortex Moutan Radicis*.

Part Used: root-bark.

Flavor/Nature: bitter, acrid; slightly cold.

Meridian Affinity: Heart, Liver and Kidney Meridians.

Actions: cools Heat and blood, mobilizes blood and dissolves hematoma.

Indications: (1) Febrile illnesses due to Heat in the Blood Level causing fever, macular rashes, erratic blood movement that results in hematemesis, epistaxis and other bleeding. (2) Late stages of Heat illnesses when Heat resides in the Yin Level, or night fever with dawn cold, or endogenous Heat due to Yin deficiency. (3) Amenorrhea or dysmenorrhea, or masses in the abdomen stasis of blood. (4) Sores, furuncles and interior abscesses.

Dosage/Administration: 6–12 g.

Cautions/Contraindications: Contraindicated in pregnancy or excessive menstruation, as well as blood insufficiency inducing endogenous Cold.

V Endogenous Heat-Cooling Herbs

1 *Qinghao* (*Artemisia annua*, *apiacea*) (Wormwood)

Chinese name: 青蒿. Pharmaceutical name: *Herba Artemisiae Chinghao*.

Part Used: whole herb (above ground portion).

Flavor/Nature: bitter, acrid; cold.

Meridian Affinity: Liver, Gallbladder and Kidney Meridians.

Actions: eliminates deficiency-Heat, cools blood, relieves summer heat; anti-malaria.

Indications: (1) Alternating fever and cold in malaria. (2) Late stages of febrile illnesses when the Heat evil has entered the Yin Levels, with night fever and dawn cold, breaking of fever without sweating, or persistent low grade fever following a febrile illness. (3) Febrile illnesses due to Yin deficiency, causing chronic deficiency-fever syndrome with consumption, recurrent fever and a feverish sensation in the palms and soles. (4) Summer heat-stroke with headache, faintness, with or without sweating and a rapid and surging pulse.

Dosage/Administration: 3–10 g. Do not overcook.

2 *Digupi* (*Lycium chinensis*) (Wolfberry)

Chinese name: 地骨皮. Pharmaceutical name: *Cortex Lycii Radicis*.

Part Used: root-bark.

Flavor/Nature: sweet, bland; cold.

Meridian Affinity: Lung and Kidney Meridians.

Actions: cools blood and clears deficiency-Heat, and cools lung-Heat.

Indications: (1) Heat in the blood due to Yin deficiency; chronic infantile malnutrition with fever, and deficiency-fever syndrome with recurrent fever and night sweats. (2) Cough and labored breathing due to Heat in the lung. (3) Hematemesis or epistaxis due to Heat in the blood causing erratic blood movement and extravasation.

Dosage/Administration: 6–15 g.

Cautions/Contraindications: Contraindicated in febrile illnesses due to exogenous Wind–Cold, and in loose feces due to spleen insufficiency.

Section 3 Herbs That Induce Catharsis

Herbs that can cause diarrhea or can lubricate the large intestine and promote defecation are grouped as herbs that induce catharsis. Cathartic herbs, or cathartics, can relax the bowels, eliminate accumulations and mobilize excess fluid and other harmful materials for excretion. Some of them can also purge exogenous Heat. These actions make cathartics appropriate for treating such conditions as constipation, impendance of the intestines with accumulations or retained foods, gelling and accumulation of exogenous Heat in interior, retained water and edema.

When prescribing herbal cathartics, the physician should bear in mind certain precautions. If the interior condition targeted for treatment is accompanied by illness in the exterior, the physician should release the exterior prior to treating the interior condition or attack both simultaneously. Doing so will prevent pathogenic evil extending or spreading from the exterior into interior. If interior condition is accompanied by deficiency of genuine Qi, that is, weakened body resistance, include restorative herbs in the treatment, combining reinforcement and elimination, to prevent impairing vital Qi while purging. Always bear in mind that drastic purging readily injures vital Qi. It must be used with great care or not at all in debilitated patients or in women during pregnancy, following delivery or while menstruating.

Because they readily injure stomach-Qi, patients should stop taking herbals cathartics as soon as the desired therapeutic effect has been attained.

1 *Dahuang (Rheum palmatum, officinale) (Rhubarb)*

Chinese name: 大黄. Pharmaceutical name: *Radix Rehmanniae*.

Part Used: root tuber.

Flavor/Nature: bitter; cold.

Meridian Affinity: Stomach, Large Intestine and Liver Meridians.

Actions: promotes intestinal movement and eliminates retained matter, cools Heat and purges Fire, detoxifies poisons, promotes blood circulation and removes blood stasis.

Indications: (1) Impedance of the intestinal tract and constipation. (2) Heat in the blood causing erratic movement and bleeding, such as hematemesis and epistaxis.

(3) Eye, throat and gingival inflammation caused by upward blazing of Fire. (4) Boils and furuncles due to Heat poison or burn wounds. (5) Conditions of blood stasis.

Dosage/Administration: 3–12 g. Fresh dahuang is somewhat more potent in inducing catharsis than cooked dahuang. When decocted with other herbs it should be added last, since prolonged boiling reduces its cathartic activity. Preparing dahuang with wine further reduces its cathartic activity, but enhances its ability to mobilize blood; thus wine-prepared dahuang is suitable for removing blood stasis but less so for purgation. Charred dahuang is especially commonly used to stop bleeding.

Cautions/Contraindications: Contraindicated in pregnancy, while lactating and during menstruation.

2 *Mangxiao (Mirabilite) (Sodium Sulfate)*

Chinese name: 芒硝. Pharmaceutical name: *Natrii Sulfas*.

Part Used: crystals (group of sulfate minerals called Glauber's salts).

Flavor/Nature: salty, bitter; cold.

Meridian Affinity: Stomach and Large Intestine Meridians.

Actions: induces catharsis, softens the hard and cools Heat.

Indications: (1) Accumulation of Heat leading to dry constipation. (2) Sore throat, oral ulcers, red eyes, skin boils and furuncles.

Dosage/Administration: 10–15 g. Dissolve in the strained decoction or in boiled water.

Cautions/Contraindications: Contraindicated in pregnancy.

3 *Fanxieye (Cassia angustifolia) (Senna)*

Chinese name: 番泻叶. Pharmaceutical name: *Folium Sennae*.

Part Used: leaflets.

Flavor/Nature: sweet, bitter; cold.

Meridian Affinity: Large Intestine Meridian.

Actions: induces catharsis and eliminates.

Indications: constipation.

Dosage/Administration: (1) To facilitate defecation: 1.5–3 g. (2) To purge: 5–10 g.

Cautions/Contraindications: Contraindicated in pregnancy, during menstruation and while lactating.

Section 4 Herbs That Dispel Wind–Dampness

These herbs have as their principal action the dispelling of Wind–Dampness and the relieving of the pain of joints. They do so even when Wind and Dampness are lodged in the meridians and their branches in addition to the muscles and skin. Some can also relax the sinews, release obstruction in the meridians, stop pain generally or strengthen the sinews and bones. As a group they are suitable for treating arthritis and rheumatism due to Wind–Dampness, spasm of the sinews and vessels, numbness and weakness, hemiplegia, aching pain in the back and knees and paresis of the lower limbs.

In prescribing Wind–Dampness-dispelling herbs the physician must select them in accordance with the characteristics and location of the rheumatism, and supplement them with other herbs as required by associated symptoms. For example, if the pathogenic evils are in the exterior or the pain is confined to the upper body, add herbs that dispel Wind and release the exterior. If the pathogenic evils have entered the meridian branches and have impeded the movement of Qi and blood, add herbs that promote blood circulation and unblock meridians. If Cold and Dampness are strong, add herbs that warm the meridians. If Wind and Dampness have persisted for a long time and have transformed into Heat, add herbs that cool Heat. If the illness has lasted a long time and the patient's Qi and blood have become deficient, add herbs that augment Qi and nourish blood. If the liver and the kidney have become insufficient, leading to lumbar pain and lower limb weakness, add herbs that strengthen the liver and the kidney. Many other examples will be encountered elsewhere in the book.

Most cases of rheumatism are chronic. For convenience, Wind–Dampness-dispelling herbs can be prepared ahead of time and for long-term use. These are mainly in the forms of medicinal spirits, pills or powders. Preparing these herbs as medicinal spirits enhances their effectiveness in dispelling Wind and Dampness.

Herbs in this group are acrid, warm, sweet and drying. They tend to injure Yin and blood readily. Great care must be taken when using them in Yin and blood deficiency.

1 *Duhuo (Angelica pubescens)*

Chinese name: 独活. Pharmaceutical name: *Radix Angelicae Pubescentis*.

Part Used: root.

Flavor/Nature: acrid, bitter; warm.

Meridian Affinity: Liver, Kidney and Bladder Meridians.

Actions: dispels Wind–Dampness, stops pain and releases the exterior.

Indications: (1) Rheumatism with pain due to Wind–Dampness, particularly, in the low part of body. (2) Wind and Cold in the exterior, combined with Dampness.

Dosage/Administration: 3–10 g.

Cautions/Contraindications: Use with great care in Yin and blood deficiency.

2 *Mugua* (*Chaenomeles speciosa, lagenaria*) (*Chinese Quince*)

Chinese name: 木瓜. Pharmaceutical name: *Fructus Chaenomelis*.

Part Used: fruit.

Flavor/Nature: sour; warm.

Meridian Affinity: Liver and Spleen Meridians.

Actions: relaxes sinews, unblocks meridians, dissolves Dampness and soothes the stomach.

Indications: (1) Wind–Dampness-induced rheumatism with pain, spasm or tightness of the sinews and vessels, and swelling, pain and tinea of the feet. (2) Vomiting and diarrhea accompanied by spasm of the sinews.

Dosage/Administration: 6–12 g.

Cautions/Contraindications: Use with great care in Yin and blood deficiency.

3 *Fangji* (*Stephania Tetrandra*)

Chinese name: 防己. Pharmaceutical name: *Radix Stephaniae Tetrandrae*.

Part Used: root.

Note. There are two main types of fangji: hanfangji [汉防己] (*Stephania tetrandra*) and guangfangji [广防己] (*Aristolochia fangji*). The latter contains aristolochic acid, which is poisonous, and is not used in CM therapeutics.

Flavor/Nature: bitter, acrid; cold.

Meridian Affinity: Bladder, Kidney and Spleen Meridians.

Actions: dispels Wind–Dampness and stops pain, and promotes urination.

Indications: (1) Rheumatism due to Wind–Dampness. (2) Edema, ascites, and beri-beri.

Dosage/Administration: 5–10 g.

Cautions/Contraindications: Use with great care in Yin and blood deficiency. Because fangji is quite bitter and cold it must not be used in large doses to avoid injuring stomach-Qi. It is contraindicated in anorexia associated with Yin deficiency and without Dampness–Heat.

4 *Qinjiao (Gentiana macrophylla, crassicaulis) (Large-Leaf Gentian)*

Chinese name: 秦艽. Pharmaceutical name: *Radix Gentianae Macrophyllae*.

Part Used: root.

Flavor/Nature: bitter, acrid; slightly cold.

Meridian Affinity: Stomach, Liver and Gallbladder Meridians.

Actions: dispels Wind–Dampness, relaxes the sinews and clears deficiency-Heat.

Indications: (1) Wind–Dampness-induced rheumatism with body aches and spasm of all the joints and impairment of the hands and feet. (2) Deficiency-fever syndrome with recurrent fever.

Dosage/Administration: 5–10 g.

Cautions/Contraindications: Use with care in Yin and blood deficiency.

5 *Sangjisheng (Loranthus parasiticus) (Mulberry Mistletoe)*

Chinese name: 桑寄生. Pharmaceutical name: *Ramulus Loranthi*.

Part Used: leaf-bearing twigs.

Flavor/Nature: bitter; neutral.

Meridian Affinity: Liver and Kidney Meridians.

Actions: dispels Wind–Dampness, nourishes the liver and the kidney, strengthens the sinews and bones and calms the fetus.

Indications: (1) Wind–Dampness-induced rheumatism with pain, especially in the low back and knees. (2) Threatened abortion and fetal distress.

Dosage/Administration: 10–20 g.

6 Weilingxian (*Clematis chinensis*)

Chinese name: 威灵仙. Pharmaceutical name: *Radix Clematidix*.

Part Used: root.

Flavor/Nature: acrid, salty; warm.

Meridian Affinity: Bladder Meridian.

Actions: dispels Wind–Dampness, unblocks meridians and vessels, stops pain and dissolves bones stuck in the throat.

Indications: (1) Wind–Dampness-induced rheumatism with pain. (2) Any kind of bone stuck in the throat.

Dosage/Administration: 5–10 g. For bone stuck in the throat: 30 g.

Cautions/Contraindications: Use with great care in Yin and blood deficiency. In addition, weilingxian has high affinity for orifices and can injure genuine Qi if taken for a long time. Use with caution in a patient with a weak constitution.

Section 5 Aromatic Herbs That Dissipate Dampness

These herbs have as their principal action the dissipation of Dampness and the stimulation of the spleen. They are all fragrant.

The spleen does not function well with Dampness. If turgid Dampness blocks the middle-jiao internally the transformation and transportation functions of the spleen become impaired. Aromatic Dampness-dissipating herbs are warm and dry. They facilitate the movement and functional activities of Qi, dissipate turgid Dampness, strengthen the spleen and stimulate the stomach. They are especially useful when the spleen is blocked by Dampness and its functions impaired, leading to such symptoms as abdominal distention, vomiting, acid regurgitation, diarrhea, anorexia, weariness, a sweet taste in the mouth with much salivation and a white greasy tongue coating. They are also useful for treating illnesses due to Dampness–Heat and heat-stroke.

Illnesses of Dampness may be of Cold–Dampness or Heat–Dampness. When treating an illness caused by Dampness it is important to select an appropriate combination of herbs. For Cold–Dampness supplement with herbs that warm the interior. For Heat–Dampness supplement with herbs that cool Heat and dry Dampness.

The nature of Dampness is viscous and impeding. When it invades the meridians, Qi movement becomes impeded. For this reason when treating with Dampness-dissipating herbs it is common to supplement them with herbs that promote Qi movement. Also, weakening of the spleen can generate Dampness. Treatment of Dampness generated when the spleen is weakened should include herbs that nourish the spleen.

Aromatic Dampness-dissipating herbs are fragrant and contain volatile oils, they must not be overcooked during decoction. Doing so will reduce their therapeutic effect.

The herbs in this group are warm and drying. They can readily injure Yin. They should be avoided or used with great care in Yin deficiency.

1 *Cangzhu (Atractylodes lancea)*

Chinese name: 苍术. Pharmaceutical name: *Rhizoma Atractylodis*.

Part Used: rhizome.

Flavor/Nature: acrid, bitter; warm.

Meridian Affinity: Spleen and Stomach Meridians.

Actions: dissipates Dampness, strengthens the spleen and dispels Wind–Dampness.

Indications: (1) Dampness blocking the middle-jiao. (2) Rheumatism due to Wind–Cold–Dampness, with painful swelling and weakness of the feet and knees.

Dosage/Administration: 5–10 g.

Cautions/Contraindications: Use with care or avoid in Yin deficiency.

2 *Houpo (Magnolia officinalis) (Magnolia)*

Chinese name: 厚朴. Pharmaceutical name: *Cortex Magnoliae Officinalis*.

Part Used: bark.

Flavor/Nature: bitter, acrid; warm.

Meridian Affinity: Spleen, Stomach, Lung and Large Intestine Meridians.

Actions: facilitates Qi movement, dries Dampness, eliminates food retention and relieves wheezing.

Indications: (1) Disharmony between the spleen and the stomach, with abdominal distention and pain, due to blockage by Dampness, food retention or impedance of Qi movement. (2) Asthma and cough with much sputum.

Dosage/Administration: 3–10 g.

Cautions/Contraindications: Use with care or avoid in Yin deficiency.

3 *Huoxiang (Agastache rugosa) (Giant Hyssop)*

Chinese name: 藿香. Pharmaceutical name: *Herba Agastachis*.

Part Used: whole herb.

Flavor/Nature: acrid; slightly warm.

Meridian Affinity: Spleen, Stomach and Lung Meridians.

Actions: dissipates Dampness, relieves summer heat and stops vomiting.

Indications: (1) Dampness accumulating and blocking the middle-jiao. (2) Early stages of Heat–Dampness illnesses. (3) Vomiting.

Dosage/Administration: 5–10 g.

Cautions/Contraindications: Use with care in Yin deficiency.

4 *Peilan (Eupatorium fortunei) (Mist Flower)*

Chinese name: 佩兰. Pharmaceutical name: *Herba Eupatorii*.

Part Used: stalk and leaves.

Flavor/Nature: acrid; neutral.

Meridian Affinity: Spleen and Stomach Meridians.

Actions: dissipates Dampness and relieves summer heat.

Indications: (1) Dampness accumulating and blocking the middle-jiao. (2) Early stages of Heat–Dampness illnesses.

Dosage/Administration: 5–10 g.

Cautions/Contraindications: Use with care in Yin deficiency.

5 *Sharen (Amomum villosum, xanthioides)*

Chinese name: 砂仁. Pharmaceutical name: *Fructus Amomi*.

Part Used: ripe fruit.

Flavor/Nature: acrid; warm.

Meridian Affinity: Spleen and Stomach Meridians.

Actions: dissipates Dampness, facilitates Qi movement, warms the middle-jiao and calms the fetus.

Indications: (1) Dampness accumulating and blocking the middle-jiao. (2) Dampness impeding spleen and stomach Qi. (3) Fetal distress.

Dosage/Administration: 3–6 g. In decoction put in last cook for 5 min and so not overcook.

Cautions/Contraindications: Use with care or avoid in Yin deficiency.

Section 6 Herbs That Drain Water and Dampness

These are herbs that have their principal actions of unblocking the water pathways and the dissipation of Dampness (diuresis). They can increase the amount of urine, so that retained water and accumulated Dampness can be excreted as urine.

Some of these herbs also act to clear Dampness–Heat, and are especially suitable for such conditions as difficult and painful urination, edema, accumulated Rheum and Phlegm, jaundice and exudative dermatitis.

Water-draining herbs are sweet or bland in flavor and neutral, slightly cold or cold in nature. Bland flavor is associated with ability to drain water and dissipate Dampness. Cold nature is associated with the ability to cool Heat. In addition to increasing the amount of urine water-draining herbs of cold nature are especially effective in cooling Heat and eliminating Dampness from the lower-jiao. They are often prescribed for dysuria.

When prescribing these herbs pay attention to the character of the illness and add herbs as appropriate. For example, for acute edema associated with symptoms of the Exterior add herbs that soothe the lung and induce sweating. For chronic edema due to deficiency of spleen and kidney Yang add herbs that warm and nourish the spleen and the kidney. For illnesses of simultaneous Dampness and Heat add herbs that cool Heat and purge Fire. For Heat injury to blood vessels and hematuria add herbs that cool blood and stop bleeding.

When water-draining herbs are used inappropriately they can easily damage Yin fluids; hence great care must be exercised when treating patients with Yin deficiency or fluid insufficiency.

1 *Fuling (Poria cocos) (Tuckahoe)*

Chinese name: 茯苓. Pharmaceutical name: *Poria*.

Part Used: sclerotium.

Flavor/Nature: sweet, bland; neutral.

Meridian Affinity: Heart, Spleen and Kidney Meridians.

Actions: drains water, dissipates Dampness, strengthens the spleen and calms the mind.

Indications: (1) Difficulty with urination and edema due to water retention and Dampness accumulation. (2) Spleen insufficiency. (3) Palpitations of the heart and insomnia.

Dosage/Administration: 10–15 g.

Cautions/Contraindications: Caution in Yin deficiency and fluid insufficiency.

2 *Yiyiren (Coix lachryma-jobi) (Job's-Tears)*

Chinese name: 薏苡仁. Pharmaceutical name: *Semen Coicis*.

Part Used: seed kernel.

Flavor/Nature: sweet, bland; slightly cold.

Meridian Affinity: Spleen, Stomach and Lung Meridians.

Actions: drains water, dissipates Dampness, strengthens the spleen, reduces rheumatic pain, cools Heat and dissolves pus.

Indications: (1) Difficulty with urination, edema and beri-beri. (2) Diarrhea due to spleen insufficiency. (3) Rheumatism, spasticity of sinews. (4) Lung abscess and intestinal ulcers.

Dosage/Administration: 10–30 g.

3 *Zexie (Alisma plantago-aquatica, orientale) (Water Plantain)*

Chinese name: 泽泻. Pharmaceutical name: *Rhizoma Alismatis*.

Part Used: stalk tuber.

Flavor/Nature: sweet, bland; cold.

Meridian Affinity: Kidney and Bladder Meridians.

Actions: drains water, dissipates Dampness and purges Fire.

Indications: (1) Difficulty with urination and edema. (2) Diarrhea. (3) Urethritis. (4) Vaginal discharge. (5) Accumulation of Rheum and Dampness.

Dosage/Administration: 5–10 g.

Cautions/Contraindications: Caution in Yin deficiency and fluid insufficiency.

4 *Cheqianzi (Plantago asiatica) (Plantain)*

Chinese name: 车前子. Pharmaceutical name: *Semen Plantaginis*.

Part Used: ripe seed.

Flavor/Nature: sweet; cold.

Meridian Affinity: Kidney, Liver and Lung Meridians.

Actions: drains water, alleviates urethritis, stops diarrhea, clears the liver, brightens the eyes, clears the lung and dissolves Phlegm.

Indications: (1) Difficulty with urination and edema. (2) Urethritis. (3) Diarrhea due to summer heat and Dampness. (4) Inflammation of the eyes and cataract with dimming and blurring of vision. (5) Heat in the lung with cough and much sputum.

Dosage/Administration: 5–10 g. Wrap in cloth to decoct.

Cautions/Contraindications: Caution in Yin deficiency and fluid insufficiency.

5 *Yinchenhao (Artemisia capillaris) (Oriental Wormwood)*

Chinese name: 茵陈蒿. Pharmaceutical name: *Herba Artemisiae capillaris*.

Part Used: tender stalk with leaves.

Flavor/Nature: bitter; slightly cold.

Meridian Affinity: Spleen, Stomach, Liver and Gallbladder Meridians.

Actions: cools Heat and dissipates Dampness, and reduces jaundice.

Indications: Jaundice and accumulation of the Heat–Dampness in the Interior.

Dosage/Administration: 10–30 g.

6 *Jinqiancao (Lysimachia christinae, Glochoma longituba) (Christina Loosestrife)*

Chinese name: 金钱草. Pharmaceutical name: *Herba Lysimachiae*.

Part Used: whole herb.

Flavor/Nature: sweet, bland; neutral.

Meridian Affinity: Liver, Gallbladder, Kidney and Bladder Meridians.

Actions: drains water, relieves urethritis, dissipates Dampness, reduces jaundice, removes poison and reduces swelling.

Indications: (1) Urethritis due to Heat, sand or stones. (2) Jaundice due to Dampness–Heat.

Dosage/Administration: 30–60 g.

7 *Zhuling (Polyporus umbellatus)*

Chinese name: 猪苓. Pharmaceutical name: *Polyporus umbellatus*.

Part Used: dried fungal body.

Flavor/Nature: sweet, bland; neutral.

Meridian Affinity: Liver and Gallbladder Meridians.

Actions: drains water and dissipates Dampness.

Indications: (1) Difficulty with urination. (2) Edema. (3) Diarrhea. (4) Urethritis. (5) Vaginal discharge.

Dosage/Administration: 5–10 g.

8 *Huzhang (Polygonum cuspidatum) (Giant Knotgrass)*

Chinese name: 虎杖. Pharmaceutical name: *Rhizoma Polygoni Cuspidati*.

Part Used: root and rhizome.

Flavor/Nature: bitter; cold.

Meridian Affinity: Liver, Gallbladder and Lung Meridians.

Actions: normalizes the gallbladder and reduces jaundice, cools Heat and removes its poisons, mobilizes blood and removes stasis, stops cough and removes sputum.

Indications: (1) Jaundice due to Dampness–Heat. (2) Urethritis and vaginal discharge. (3) Burns and scalds. (4) Abscesses and furuncles. (5) Bites by venomous snakes or other animals. (6) Blood stasis and ecchymosis. (7) Amenorrhea. (8) Traumatic injuries. (9) Cough due to Heat in the lung.

Dosage/Administration: 10–30 g.

Cautions/Contraindications: Contraindicated in pregnancy. Caution in Yin deficiency and fluid insufficiency.

Section 7 Herbs That Warm Interior

These are herbs that have as their principal action the warming of and dispelling Cold from interior. They are of acrid flavor and hot nature; these are the properties that make them so suitable for treating illnesses of interior Cold.

There are two types of interior Cold illnesses: those of exogenous Cold invading the interior and suppressing Yang-Qi of the spleen and the stomach, and those of endogenous Cold arising out of deficiency of Yang-Qi or injury of Yang-Qi by excessive sweating. In either case, interior-warming herbs are appropriate treatment.

When prescribing interior-warming herbs it is appropriate to modify the combination of herbs depending on the clinical condition. For exogenous Cold invading interior but associated with symptoms of exterior, add herbs that release the exterior. For Qi stagnation due to congealing by Cold, add herbs that mobilize Qi. For accumulation of Cold and Dampness in interior, add herbs that strengthen the spleen and dissolve Dampness. For Yang deficiency in the spleen and the kidney, add warming herbs that strengthen the spleen and the kidney. For Yang collapse and Qi depletion, add herbs that can vigorously augment and support genuine Qi.

The herbs in this group are acrid and hot, and they are drying. If applied improperly they can easily injure body fluids. In illnesses of Heat or Yin deficiency and in pregnancy they must be used with great care or are contraindicated.

1 *Fuzi (Aconitum carmichaeli) (Monkshood)*

Chinese name: 附子. Pharmaceutical name: *Radix Aconiti Lateralis Praeparata*.

Part Used: lateral (secondary) root.

Flavor/Nature: acrid; hot. This herb is toxic.

Meridian Affinity: Heart, Kidney and Spleen Meridians.

Actions: rescues Yang and reverses collapse, augments Fire and Yang, and dispels Cold and stops pain.

Indications: (1) Yang exhaustion. (2) Deficiency of Yang-Qi. (3) Rheumatism with pain caused by Wind–Cold–Dampness.

Dosage/Administration: 3–15 g. Only the processed roots can be used. To reduce toxic properties, cook for 30–60 min before adding the other herbs to decoct.

Cautions/Contraindications: Contraindicated in pregnancy. Caution in illnesses of Heat or Yin deficiency.

1a Chuanwu (*Aconitum carmichaeli*) (Monkshood)

Chinese name: 川烏. Pharmaceutical name: *Radix Aconiti*.

Part Used: axial or main root.

Flavor/Nature: acrid; bitter, hot. This herb is extremely toxic.

Meridian Affinity: Heart, Kidney, Liver and Spleen Meridians.

Actions: dispels Wind and Dampness, disperses Cold and stops pain.

Indications: (1) Rheumatism due to Wind–Cold–Dampness. (2) Pain due to Cold or trauma.

Dosage/Administration: 3–9 g. Pre-boil for 30–60 min before adding the other herbs to decoct. Can be used externally. Only can the processed herb be used for oral taking.

Cautions/Contraindications: Contraindicated in pregnancy. Unprepared Chuanwu is for external used only.

2 Rougui (*Cinnamomum cassia*) (Cinnamon)

Chinese name: 肉桂. Pharmaceutical name: *Cortex Cinnamomi*.

Part Used: bark.

Flavor/Nature: acrid, sweet; hot.

Meridian Affinity: Kidney, Spleen, Heart and Liver Meridians.

Actions: augments Fire and Yang, dispels Cold and stops pain, and warms and unblocks meridians and vessels.

Indications: (1) Kidney-Yang deficiency, fading of Gate-of-Life Fire. (2) Pain associated with Cold in the abdomen, Cold–Dampness induced rheumatism or blood stasis due to Cold causing amenorrhea or dysmenorrhea. (3) Lumbar pain. (4) Deficiency of Qi and blood with endogenous Cold leading to deep purulent boils or abscesses that fail to drain or having drained fail to heal.

Dosage/Administration: 2–5 g as decoction, pill or powder. Mix with freshly prepared decoction.

Cautions/Contraindications: Contraindicated in blazing Fire in Yin deficiency, exogenous Heat in the interior, erratic blood flow due to Heat in the blood and in pregnancy.

3 *Ganjiang (Zingiber officinale) (Ginger)*

Chinese name: 干姜. Pharmaceutical name: *Rhizoma Zingiberis*.

Part Used: dried rhizome.

Flavor/Nature: acrid; hot.

Meridian Affinity: Spleen, Stomach, Heart and Lung Meridians.

Actions: warms the middle-jiao, rescues Yang, warms the lung and dissipates Rheum.

Indications: (1) Illnesses of Cold in the spleen and the stomach. (2) Yang exhaustion. (3) Cold and Rheum residing in the lung.

Dosage/Administration: 3–10 g.

Cautions/Contraindications: Use with great caution in pregnancy.

4 *Wuzhuyu (Evodia rutaecarpa)*

Chinese name: 吴茱萸. Pharmaceutical name: *Fructus Evodiae*.

Part Used: unripe fruit.

Flavor/Nature: acrid, bitter; hot. This herb is somewhat toxic.

Meridian Affinity: Liver, Spleen and Stomach Meridians.

Actions: dispels Cold and stops pain, regulates the liver and suppresses Qi, dries Dampness.

Indications: (1) Epigastric and abdominal pain due to Cold or hernia. (2) Headache. (3) Diarrhea due to deficiency Cold. (4) Beri-beri due to Cold–Dampness causing pain, or the abnormal Qi of beri-beri rising into the abdomen. (5) Vomiting with acid regurgitation. (6) Aphthous sores on the tongue and in the mouth. In this case, wuzhuyu is ground into a powder and applied in vinegar to the sole, drawing Fire downward.

Dosage/Administration: 1.5–5 g.

Cautions/Contraindications: Wuzhuyu is acrid and hot. It is highly potent in its drying effect and can easily damage Qi and stir up Fire. It must not be used in excess or for too long. It is contraindicated in any patient with endogenous Heat in Yin deficiency.

5 *Dingxiang (Syzygium caryophyllata, aromaticum) (Clove)*

Chinese name: 丁香. Pharmaceutical name: *Flos Caryophylli*.

Part Used: flower bud.

Flavor/Nature: acrid; warm.

Meridian Affinity: Spleen, Stomach and Kidney Meridians.

Actions: warms the middle-jiao and suppresses abnormal Qi ascent; and warms the kidney and assists Yang.

Indications: (1) Vomiting, hiccup, anorexia and diarrhea due to Cold in the stomach. (2) Impotence due to deficiency of kidney-Yang.

Dosage/Administration: 2–5 g.

Cautions/Contraindications: Incompatible with Yujin (*Curcuma wenyujin*).

Section 8 Herbs That Regulate Qi

These are herbs that have their principal actions of promoting the functional activities of Qi and of facilitating Qi movement. Qi-regulating herbs are generally aromatic, and have acrid and bitter flavor and warm nature. They are efficacious in normalizing Qi activities and movement, strengthening the spleen, unblocking the liver and releasing stagnation, and are particularly suitable for treating Qi stagnation or suppressing abnormally ascending Qi caused by impedance of Qi movement.

Impedance of Qi movement is manifested mainly through effects on the functions of the lung, the liver, the spleen and the stomach. Qi stagnation generally shows tightness or an oppressed sensation, distention and pain. Abnormal Qi ascent generally shows hiccups, vomiting or labored breathing.

Because of differences in location, progression and severity, the actual symptoms may also differ. Hence, when prescribing Qi-regulating herbs the physician must choose them to suit the actual illness and supplement them appropriately. For example, for obstruction of Qi caused by exogenous pathogenic evils, add herbs that ventilate the lung, dissolve sputum and stop cough. For cough and dyspnea due to Phlegm and Heat in the lung, add herbs that cool Heat and dissolve Phlegm. For stagnation of spleen and stomach Qi with associated Dampness and Heat, add herbs that cool Heat and dissipate Dampness. For Cold and Dampness blocking the spleen, add herbs that warm the middle-jiao and dry Dampness. For food retention and indigestion, add herbs that promote digestion and relieve retention. For insufficiency of the spleen and the stomach, add herbs that augment Qi and strengthen the spleen.

Many symptoms can accompany the stagnation of liver-Qi. Depending on the specific associated symptoms, it may be necessary to add herbs that nourish the

liver, soften the liver, promote blood circulation, regulate the Nutritive Level, stop pain or strengthen the spleen.

Most Qi-regulating herbs are acrid and drying, and can easily consume Qi and injure Yin. They must be used with great care in deficiency of both Qi and Yin.

1 *Chenpi (Citrus tangerina, reticulata) (Tangerine)*

Chinese name: 陈皮. Pharmaceutical name: *Exocarpium Citri Crandis*.

Part Used: mature pericarp (mature fruit peel).

Flavor/Nature: acrid, bitter; warm.

Meridian Affinity: Spleen and Lung Meridians.

Actions: regulates Qi, harmonizes the middle-jiao, dries Dampness and dissolves Phlegm.

Indications: (1) Epigastric or abdominal distention, eructation, hiccup and vomiting due to stagnation of spleen and stomach Qi. (2) Chest tightness, abdominal distention, anorexia, lassitude, loose feces and a thick greasy tongue coating caused by accumulated Dampness blocking the middle-jiao. (3) Blockage of the lung and loss of its normal descent due to Phlegm and Dampness blocking the lung, leading to much coughing with copious sputum.

Dosage/Administration: 3–10 g.

Cautions/Contraindications: Use with great caution in conditions of strong exogenous Heat with a red tongue and decreased body fluids.

2 *Zhishi (Citrus aurantium) (Immature Orange)*

Chinese name: 枳实. Pharmaceutical name: *Fructus Aurantii Immaturus*. (Some authorities identify zhishi as the tiny fruit of *Poncirus trifoliata*, the trifoliate orange.)

Part Used: immature fruit.

Flavor/Nature: bitter, acrid; slightly cold.

Meridian Affinity: Spleen, Stomach and Large Intestine Meridians.

Actions: breaks Qi blockage, moves retained food, dissolves Phlegm and eliminates accumulations.

Indications: (1) Food retention with abdominal pain and constipation. (2) Dysentery with diarrhea and tenesmus. (3) Turbid Phlegm impeding Qi movement.

Dosage/Administration: 3–10 g.

Cautions/Contraindications: Use with great caution in insufficiency of the spleen and the stomach and in pregnancy.

3 *Muxiang (Aucklandia lappa)*

Chinese name: 木香. Pharmaceutical name: *Radix Aucklandiae*. (Some authorities identify muxiang as the root of *Saussurea lappa*, costus.)

Part Used: root.

Flavor/Nature: acrid, bitter; warm.

Meridian Affinity: Spleen, Stomach, Large Intestine and Gallbladder Meridians.

Actions: mobilizes Qi, harmonizes the middle-jiao and stops pain.

Indications: (1) Impedance of spleen and stomach Qi causing anorexia, indigestion with food retention, epigastric and abdominal distention and pain, borborygmus, diarrhea, dysentery and tenesmus. (2) Impairment of spleen functions leading to liver dysfunction. (3) Deficiency of spleen and stomach Qi causing loss of transportation, epigastric and abdominal distention and anorexia or vomiting, diarrhea, preference for pressure and warmth and a white greasy tongue coating.

Dosage/Administration: 3–10 g. Use fresh muxiang to mobilize Qi and baked muxiang to stop diarrhea.

Cautions/Contraindications: Use with caution in Yin deficiency with blazing Fire.

4 *Xiangfu (Cyperus rotundus) (Nutgrass)*

Chinese name: 香附. Pharmaceutical name: *Rhizoma Cyperi*.

Part Used: rhizome.

Flavor/Nature: acrid, slightly bitter and sweet; neutral.

Meridian Affinity: Liver and Sanjiao Meridians.

Actions: unblocks the liver and regulates Qi, regulates menstruation and stops pain.

Indications: (1) Distending flank, abdominal and epigastric pain due to stagnation of liver-Qi. (2) Irregular menstruation, dysmenorrhea and mastitis.

Dosage/Administration: 6–12 g.

5 *Chuanlianzi (Melia toosendan) (Chinaberry)*

Chinese name: 川楝子. Pharmaceutical name: *Fructus Toosendan*.

Part Used: mature fruit.

Flavor/Nature: bitter; cold. Chuanlianzi is mildly poisonous.

Meridian Affinity: Liver, Stomach, Small Intestine and Bladder Meridians.

Actions: mobilizes Qi, stops pain, kills parasites and cures tinea.

Indications: (1) Flank, epigastric, abdominal and hernia pain caused by stagnation of liver-Qi or disharmony between the liver and the stomach. (2) Abdominal pain due to parasite infestation.

Dosage/Administration: 3–10 g.

Cautions/Contraindications: Chuanlianzi is bitter and cold. It is not used in endogenous Cold in the spleen and the stomach. In some cases, it happened in vomiting after taking decoction of the herb.

6 *Xiebai (Allium macrostemon) (Long Stem Onion)*

Chinese name: 薤白. Pharmaceutical name: *Bulbus Allii Macrostemi*.

Part Used: bulb.

Flavor/Nature: acrid, bitter; warm.

Meridian Affinity: Lung, Stomach and Large Intestine Meridians.

Actions: unblocks Yang-Qi, dissipates masses, mobilizes Qi and disperses accumulation.

Indications: (1) Cold–Phlegm–Dampness accumulation in the chest causing stagnation of Yang-Qi in the chest, which in turn causes chest tightness and pain or thoracic rheumatism with dyspnea and productive cough. (2) Stagnation of stomach-Qi causing dysentery with diarrhea and tenesmus.

Dosage/Administration: 5–10 g.

Cautions/Contraindications: Contraindicated in Qi deficiency without stagnation, poor appetite due to weak stomach and onion-intolerance.

Section 9 Herbs That Relieve Food Retention

These are herbs that have their principal action of promoting of digestion and relief of food retention. In addition, most of these herbs also induce appetite and settle the stomach. Several individual herbs also strengthen spleen function.

Food-retention-relieving herbs are appropriate for treating insufficiency of the spleen and the stomach with resultant indigestion, as well as epigastric and abdominal distention, eructation, vomiting and irregular defecation due to food retention.

When prescribing these herbs add appropriate supplemental herbs in accordance with the varying symptoms manifested by the patients. Under ordinary circumstances, retained food in the middle-jiao often blocks Qi movement so that the spleen and the stomach show symptoms of blockage. In such situations it is appropriate to add Qi-regulating herbs to unblock Qi movement. Doing so in turn facilitates digestion and food movement. If there are symptoms of Cold, add interior-warming herbs to dispel Cold and eliminate sluggishness. Chronic food retention can sometimes transform into endogenous Heat. In this situation add bitter-cold cathartics to purge Heat and stimulate bowel movement. If turgid Dampness blocks the middle-jiao then it is important to use as the main treatment method spleen-strengthening and stomach-harmonizing rather than rely only on herbs that relieve food retention.

1 *Maiya (Hordeum vulgare) (Barley)*

Chinese name: 麦芽. Pharmaceutical name: *Fructus Hordei Germinatus*.

Part Used: sprout.

Flavor/Nature: sweet; neutral.

Meridian Affinity: Spleen, Stomach and Liver Meridians.

Actions: enhances digestion, harmonizes the middle-jiao and stops lactation.

Indications: (1) Food retention, indigestion, anorexia, epigastric and abdominal distention. (2) Persistent lactation or retained milk. (3) Liver-Qi stagnation.

Dosage/Administration: 10–15 g. For stopping persistent lactation: 30–60 g.

Cautions/Contraindications: Contraindicated for women in lactation.

2 *Shenqu (Massa medicata fermentata) (Medicated Leaven)*

Chinese name: 神曲. Pharmaceutical name: Leaven.

Flavor/Nature: sweet, acrid; warm.

Meridian Affinity: Spleen and Stomach Meridians.

Actions: promotes digestion and harmonizes the stomach.

Indications: Food retention with epigastric and abdominal distention, anorexia, borborygmus and diarrhea.

Dosage/Administration: 6–15 g.

Cautions/Contraindications: Use with caution in Yin deficiency or stomach Fire. Shenqu may induce abortion.

3 *Shanzha (Crataegus pinnatifida) (Chinese Hill Haw)*

Chinese name: 山楂. Pharmaceutical name: *Fructus Crataegi*.

Part Used: mature fruit.

Flavor/Nature: sour, sweet; slightly warm.

Meridian Affinity: Spleen, Stomach and Liver Meridians.

Actions: enhances digestion, relieves food retention, mobilizes blood and dissolves hematoma.

Indications: (1) Indigestion with food (especially meat) retention, epigastric and abdominal distention and pain, and diarrhea. (2) Post-partum blood stasis and abdominal pain, and persistent lochia.

Dosage/Administration: 10–15 g. May increase to 30 g.

4 *Laifuzi (Raphanus sativus) (Radish)*

Chinese name: 莱菔子. Pharmaceutical name: *Semen Raphani*.

Part Used: ripe seed.

Flavor/Nature: acrid, sweet; neutral.

Meridian Affinity: Spleen, Stomach and Lung Meridians.

Actions: enhances digestion, relieves food retention, lowers Qi and dissolves sputum.

Indications: (1) Indigestion, food retention and impeded movement of spleen and stomach Qi causing epigastric and abdominal distention, eructation and acid regurgitation or abdominal pain, diarrhea yet incomplete evacuation. (2) Cough and asthma due to exogenous pathogenic evil, with much viscous sputum.

Dosage/Administration: 6–10 g.

Cautions/Contraindications: Laifuzi is very wearing on Qi. Contraindicated in Qi deficiency without food retention or viscous sputum.

Section 10 Herbs That Stimulate Blood Circulation and Remove Blood Stasis

These are herbs that have their principal action of stimulating blood circulation and of removing blood stasis. They are especially efficacious at dispersion, including reversing stasis, dissolving hematomas, stimulating blood circulation, restoring menstrual flow, ameliorating rheumatism, reducing swelling and stopping pain.

The main application of these herbs is the condition of blood stasis. This is a commonly seen condition with four major presentations: (1) aches, pain or numbness, (2) masses in the interior or the exterior, or traumatic hematomas, (3) internal hemorrhage with dark purple blood clots, and (4) ecchymosis on the skin, mucous membranes or the tongue. Blood stasis develops in the course of many illnesses, and it is itself also the cause of further disease.

Since there are many causes of blood stasis, when prescribing herbs that stimulate blood circulation and remove blood stasis the physician must form a firm diagnosis and select and add herbs appropriate to the clinical requirements. For example, if the blood stasis is due to Cold gelling Qi and impeding blood flow, add herbs that warm the interior and dispel Cold. If it is due to Heat consuming Yin and blood, add herbs that cool Heat and blood. For rheumatism with pain due to Wind–Dampness, add herbs that dispel Wind and dissipate Dampness. For blood stasis associated with deficiency of genuine Qi, add herbs that restore the deficient.

In the human body Qi and blood are intimately interrelated. When Qi moves so does blood, and when Qi becomes impeded then blood becomes static. Hence, when prescribing herbs that stimulate blood circulation and relieve stasis it is appropriate to include herbs that stimulate Qi movement. Doing so enhances the ability of the herbs to stimulate blood circulation and relieve stasis.

1 *Chuanxiong (Ligusticum chuanxiong, wallichii) (Sichuan Lovage)*

Chinese name: 川芎. Pharmaceutical name: *Rhizoma Chuanxiong*.

Part Used: rhizome.

Flavor/Nature: acrid; warm.

Meridian Affinity: Liver, Gallbladder and Pericardium Meridians.

Actions: mobilizes blood and Qi, dispels Wind and stops pain.

Indications: (1) Irregular menstruation, dysmenorrhea, amenorrhea, difficult labor and post-partum abdominal, subcostal pain and limb numbness. (2) Traumatic injuries, boils and abscesses. (3) Headache and rheumatism due to Wind–Dampness.

Dosage/Administration: 3–10 g.

Cautions/Contraindications: Chuanxiong is acrid and warm, and it raises and disperses. It is contraindicated whenever there is Yin deficiency with blazing of Fire, with a red and dry tongue. In women it is also contraindicated when there is excessive menstruation or a bleeding condition.

2 *Yujin (Curcuma wenyujin, aromatica) (Turmeric)*

Chinese name: 郁金. Pharmaceutical name: *Radix Curcumae*.

Part Used: root tuber.

Flavor/Nature: acrid, bitter; cold.

Meridian Affinity: Heart, Liver and Gallbladder Meridians.

Actions: mobilizes blood, stops pain, mobilizes Qi and relieves Qi stagnation, cools blood and clear the heart, stimulates gallbladder function and reduces jaundice.

Indications: (1) Stagnation of liver-Qi and stasis of blood in the interior resulting in pain and distention in the chest, the subcostal region and the abdomen, in irregular or painful menstruation, and in abdominal masses. (2) Blockage of the orifices by Dampness–Heat causing chest and epigastric tightness and mental confusion. (3) Phlegm accumulation causing blockage of heart-Qi causing convulsions or dementia.

Dosage/Administration: 6–12 g.

Cautions/Contraindications: Incompatible with dingxiang (*Syzygium*).

3 *Yanhusuo (Corydalis yanhusuo)*

Chinese name: 延胡索. Pharmaceutical name: *Rhizoma corydalis*.

Part Used: tuber.

Flavor/Nature: acrid, bitter; warm.

Meridian Affinity: Heart, Liver and Spleen Meridians.

Actions: mobilizes blood and Qi and stops pain.

Indications: pain in the chest, epigastrium, abdomen and limbs due to Qi stagnation and blood stasis.

Dosage/Administration: 5–10 g. Powder: 1.5–3 g.

4 *Danshen (Salvia miltiorrhiza) (Red Sage)*

Chinese name: 丹参. Pharmaceutical name: *Radix Salveae Miltiorrhizae*.

Part Used: root, rhizome.

Flavor/Nature: acrid; slightly cold.

Meridian Affinity: Heart, Pericardium and Liver Meridians.

Actions: mobilizes blood circulation and remove blood stasis, cools blood, shrinks abscesses, nourishes blood and calms the mind.

Indications: (1) Irregular menstruation, amenorrhea, and post-partum abdominal pain. (2) Heart and abdominal pain, abdominal masses and limb pains. (3) Swelling and pain of boils and abscesses. (4) Exogenous Heat evil in the Nutritive and Blood Levels, with high fever, agitation, delirium or faint rashes, a red or crimson tongue, palpitations of the heart and insomnia.

Dosage/Administration: 5–15 g.

Cautions/Contraindications: Incompatible with lilu (*Veratrum*).

5 *Yimucao (Leonurus heterophyllus, japonicus) (Mother-Wort)*

Chinese name: 益母草. Pharmaceutical name: *Herba Leonuri*.

Part Used: whole herb (above ground portion).

Flavor/Nature: acrid, bitter; slightly cold.

Meridian Affinity: Heart, Liver and Bladder Meridians.

Actions: mobilizes blood circulation, removes blood stasis, promotes diuresis and reduces swelling.

Indications: (1) Blood-stasis-induced irregular menstruation, amenorrhea, low abdominal pain and distention, post-partum abdominal pain and persistent lochia. (2) Traumatic hematoma and ecchymosis. (3) Oliguria and edema.

Dosage/Administration: 10–15 g.

6 *Taoren (Prunus persica) (Peach)*

Chinese name: 桃仁. Pharmaceutical name: *Semen Persicae*.

Part Used: nut kernel.

Flavor/Nature: bitter; neutral.

Meridian Affinity: Heart, Liver, Lung and Large Intestine Meridians.

Actions: mobilizes blood circulation, removes blood stasis, moistens the intestines and facilitates defecation.

Indications: (1) Dysmenorrhea, amenorrhea and post-partum abdominal pain. (2) Traumatic injuries and pain from stasis. (3) Lung or intestinal abscesses. (4) Intestinal dehydration with constipation.

Dosage/Administration: 6–10 g.

Cautions/Contraindications: Contraindicated in pregnancy and diarrhea.

7 *Honghua (Carthamus tinctorius) (Safflower)*

Chinese name: 红花. Pharmaceutical name: *Flos carthami*.

Part Used: flower.

Flavor/Nature: acrid; warm.

Meridian Affinity: Heart and Liver Meridians.

Actions: mobilizes blood circulation, removes blood stasis and unblocks channels.

Indications: (1) Dysmenorrhea, amenorrhea, abdominal masses and post-partum abdominal pain. (2) Traumatic injuries. (3) Ecchymosis due to impedance of blood flow by Heat.

Dosage/Administration: 3–10 g.

Cautions/Contraindications: Contraindicated in pregnancy.

8 *Niuxi (Achyranthes bidentata)*

Chinese name: 牛膝. Pharmaceutical name: *Radix Achyranthis Bidentatae*.

Part Used: root.

Flavor/Nature: bitter, sour; neutral.

Meridian Affinity: Liver and Kidney Meridians.

Actions: mobilizes blood, removes stasis, nourishes the liver and the kidney, strengthens the sinews, promotes diuresis and relieves urethritis, and conducts blood downward.

Indications: (1) Dysmenorrhea, amenorrhea and post-partum abdominal pain due to blood stasis. (2) Traumatic injuries. (3) Aching pain in the waist and the knees, and weakness in the lower limbs. (4) Hematuria, difficulty with urination and urethritis. (5) Hematemesis, epistaxis, toothache, mouth sores, headaches and vertigo.

Dosage/Administration: 6–15 g.

Cautions/Contraindications: Contraindicated in pregnancy and excessive menses.

9 *Sanleng (Sparganium stoloniferum) (Bur Reed)*

Chinese name: 三棱. Pharmaceutical name: *Tuber Sparganii*.

Part Used: tuber (bark removed).

Flavor/Nature: acrid; neutral.

Meridian Affinity: Liver and Spleen Meridians.

Actions: breaks up and removes blood stasis, mobilizes Qi and stops pain.

Indications: (1) Qi stagnation and blood stasis causing amenorrhea, abdominal pain or abdominal masses. (2) Food retention and Qi stagnation leading to epigastric and abdominal distention and pain.

Dosage/Administration: 3–10 g.

Cautions/Contraindications: Contraindicated in pregnancy and excessive menses.

10 *Ezhu (Curcuma aeruginosa, zedoaria) (Zedoary)*

Chinese name: 莪术. Pharmaceutical name: *Rhizoma Zedoariae*.

Part Used: rhizome.

Flavor/Nature: acrid, bitter; warm.

Meridian Affinity: Liver and Spleen Meridians.

Actions: breaks up and relieves blood stasis, mobilizes Qi and stops pain.

Indications: (1) Qi stagnation and blood stasis causing amenorrhea, abdominal pain or abdominal masses. (2) Dietary indiscretion resulting in abnormal spleen functions, food retention and epigastric and abdominal distention and pain.

Dosage/Administration: 3–10 g.

Cautions/Contraindications: Contraindicated in pregnancy and excessive menses.

Section 11 Herbs That Dissolve Phlegm or Stop Cough and Relieve Asthma

This group actually comprises two subgroups of herbs. The Phlegm-dissolving herbs act principally to dissolve Phlegm and eliminate sputum. The cough-stopping and asthma-relieving herbs act principally to stop cough and to relieve wheezing and labored breathing. Cough is usually accompanied by sputum and Phlegm usually causes cough. In general, Phlegm-dissolving herbs also can stop cough and relieve asthma and cough-stopping and asthma-relieving herbs also can dissolve Phlegm. The two groups are therefore usually discussed together.

Phlegm-dissolving herbs are mainly used to treat illnesses of Phlegm causing much sputum and cough, cough with labored breathing or sputum that is difficult to expectorate. Cough-stopping and asthma-relieving herbs are mainly used to treat cough and asthma due to either internal injury or exogenous pathogenic agent. Since both internal injury and exogenous illness can produce cough, asthma or much sputum, it is important to select these herbs on the basis of the cause and properties of the clinical condition being treated and to add appropriate supplemental herbs.

For cough with associated hemoptysis it is not appropriate to prescribe Phlegm-dissolving herbs that are harsh and irritating, as these may aggravate the hemoptysis. For cough in the early stages of measles, the main herbs to use are in general those that clear and ventilate the lung rather than cough-stopping herbs. Cough-stopping herbs that are warm or astringent are especially inappropriate as they may aggravate Heat or affect the proper eruption of the measles rash.

1 *Banxia (Pinellia ternata)*

Chinese name: 半夏. Pharmaceutical name: *Rhizoma Pinelliae*.

Part Used: stalk tuber.

Flavor/Nature: acrid; warm. Banxia is poisonous and it must be processed before use.

Meridian Affinity: Spleen, Stomach and Lung Meridians.

Actions: dries Dampness, dissolves Phlegm, suppresses abnormal Qi ascent, stops vomiting, relieves distention and dissipates accumulations.

Indications: (1) Cough with much sputum and dyspnea due to failure of the spleen to dissolve Dampness, thereby allowing it to accumulate and cause blockage. (2) Abnormal ascent of stomach-Qi causing nausea and vomiting. (3) Chest and epigastric tightness. (4) Globus hystericus, goiter, subcutaneous nodules, abscesses and cellulitis.

Dosage/Administration: 5–10 g.

Cautions/Contraindications: Incompatible with fuzi (*Aconitum*). Because of its warm and dry nature, banxia is contraindicated or used with great caution in dry cough due to Yin deficiency, bleeding conditions, and illnesses of Heat–Phlegm.

2 *Jiegeng (Platycodon grandiflorum)*

Chinese name: 桔梗. Pharmaceutical name: *Radix Platycodonis*.

Part Used: root.

Flavor/Nature: bitter, acrid; neutral.

Meridian Affinity: Lung Meridian.

Actions: removes inhibition on lung-Qi, clears sputum and drains pus.

Indications: (1) Cough with much sputum or sputum that is difficult to expectorate, chest tightness, and sore throat with loss of voice. (2) Lung abscess with chest pain, cough productive of pus and blood, or yellow and foul-smelling sputum.

Dosage/Administration: 3–10 g.

3 *Beimu (Fritillaria cirrhosa, verticillata)*

Chinese name: 贝母. Pharmaceutical name: *Bulbus Fritillaria Cirrhosae*. There are two main varieties of beimu: chuanbeimu (*F. cirrhosa*) and zhebeimu (*F. verticillata, thunbergii*).

Part Used: bulb.

Flavor/Nature: Chuanbeimu: bitter, sweet; cool. Zhebeimu: bitter; cold.

Meridian Affinity: Chuanbeimu: Lung Meridian. Zhebeimu: Lung and Stomach Meridians.

Actions: Chuanbeimu: dissolves sputum, stops cough and moistens the lung. Zhebeimu: dissolves sputum, stops cough, clears Heat and dissipates accumulation.

Indications: (1) Cough due to several causes: lung insufficiency with chronic cough, little sputum and dry throat; exogenous Wind–Heat; and accumulation of Phlegm–Fire with viscous yellow sputum. (2) Scrofula, boils, abscesses, cellulitis and lung abscess. (3) Mastitis.

Dosage/Administration: 3–10 g.

Cautions/Contraindications: Incompatible with fuzi (*Aconitum*).

4 *Gualou (Trichosanthes kirilowii) (Snake-Gourd)*

Chinese name: 瓜蒌. Pharmaceutical name: *Fructus Trichosanthis*.

Part Used: ripe fruit; gualouzi, ripe seed.

Flavor/Nature: sweet; cold.

Meridian Affinity: Lung, Stomach and Large Intestine Meridians.

Actions: Peel: clears the lung and dissolves Phlegm, facilitates Qi and loosens the chest. Seed: moistens the lung and dissolves Phlegm, moistens the intestines and facilitates defecation. Fruit: all the above.

Indications: (1) Heat in the lung causing cough with viscous sputum that is difficult to expectorate. (2) Rheumatism of the chest, accumulation of exogenous disease-causing agent in the chest or chest pain. (3) Dehydrated intestines with constipation. (4) Mastitis (whole herb).

Dosage/Administration: Whole fruit: 10–20 g. Peel: 6–12 g. Seed: 10–15 g.

Cautions/Contraindications: Incompatible with fuzi (*Aconitum*).

5 *Xingren (Prunus armeniaca) (Apricot) (Also Known as Kuxingren)*

Chinese name: 杏仁. Pharmaceutical name: *Semen Armeniacae Amarum*.

Part Used: ripe seed.

Flavor/Nature: bitter; slightly warm. Xingren is mildly poisonous.

Meridian Affinity: Lung and Large Intestine Meridians.

Actions: stops cough, relieves asthma, moistens the intestines and facilitates defecation.

Indications: (1) Any kind of cough and asthma. (2) Constipation due to dehydrated intestines.

Dosage/Administration: 3–10 g.

Cautions/Contraindications: Because it is mildly poisonous do not overdose. Use with great caution in infants.

6 *Baibu (Stemona sessilifolia)*

Chinese name: 百部. Pharmaceutical name: *Radix stemonae*.

Part Used: tuberous root.

Flavor/Nature: sweet, bitter; neutral.

Meridian Affinity: Lung Meridian.

Actions: moistens the lungs, stops cough, and kills lice and parasites.

Indications: (1) Acute or chronic cough, pertussis (whooping cough), and tuberculosis. (2) Pinworm or louse infestation.

Dosage/Administration: 5–10 g.

7 *Zisuzi (Perilla frutescens)*

Chinese name: 紫苏子. Pharmaceutical name: *Fructus perillae*.

Part Used: ripe seeds.

Flavor/Nature: acrid; warm.

Meridian Affinity: Lung and Large Intestine Meridians.

Actions: stops cough, relieves asthma, moistens the intestines and facilitates defecation.

Indications: (1) Accumulated Phlegm blocking normal Qi movement and causing cough and asthma. (2) Intestinal dehydration with constipation.

Dosage/Administration: 5–10 g.

8 *Sangbaipi (Morus alba) (White Mulberry)*

Chinese name: 桑白皮. Pharmaceutical name: *Cortex Mori Radicis*.

Part Used: root bark

Flavor/Nature: sweet; cold.

Meridian Affinity: Lung Meridian.

Actions: purges lung-Heat, relieves asthma, promotes water movement and reduces swelling.

Indications: (1) Lung-Heat with cough productive of much sputum. (2) Edema and difficulty with urination.

Dosage/Administration: 10–15 g.

9 *Tinglizi (Lepidium apetalum) (Pepper Weed)*

Chinese name: 葶苈子. Pharmaceutical name: *Semen Lepidii seu Descurainiae*.

Part Used: ripe seed.

Flavor/Nature: bitter, acrid; very cold.

Meridian Affinity: Lung and Bladder Meridians.

Actions: lowers Qi, relieves asthma and moves water.

Indications: (1) Cough and asthma due to accumulated Phlegm blocking the lung. (2) Edema and difficulty in urination.

Dosage/Administration: 3–10 g.

Section 12 Herbs That Restore (Tonics)

These herbs have their principal actions of replenishing the vital substances of the body and of strengthening its visceral organs. By doing so they enhance the body's resistance to illness and eliminate the deficiencies.

There are four types of deficiency – of Qi, blood, Yin and Yang. By their actions and applications restorative herbs fall into four categories: those that augment Qi, those that generate blood, those that restore Yin and those that restore Yang. Which herb to prescribe will depend upon the type of deficiency. Moreover, in conditions of deficiency or damage of Qi, blood, Yin and Yang often interact and affect one another. Hence, herbs from the different categories must often be prescribed together – restorative herbs for Qi and Yang together and restorative herbs for blood and Yin together.

Restorative herbs are inappropriate in strength illnesses due to exogenous pathogenic evils. Also, if they are used incorrectly, restoratives can do more harm than good. When prescribing them the physician must take proper care of the spleen

and the stomach. To avoid impairing digestion and absorption, as well as to obtain the desired therapeutic effects, the physician must include appropriate herbs that strengthen these organs.

1 *Renshen (Panax ginseng) (Ginseng)*

Chinese name: 人參. Pharmaceutical name: *Radix Ginseng*.

Part Used: root.

Flavor/Nature: sweet, slightly bitter; slightly warm.

Meridian Affinity: Spleen and Lung Meridians.

Actions: powerfully augments genuine Qi, strengthens the spleen and the lung, generates fluids and quenches thirst, calms the mind and improves mental function.

Indications: (1) Qi deficiency on the verge of collapse. (2) Insufficiency of spleen-Qi. (3) Injury to lung-Qi. (4) Injury to fluids with thirst. (5) Agitation and restlessness, insomnia with excessive dreaming, fearfulness and forgetfulness. (6) Weakness of general physical condition.

Dosage/Administration: Decoction: 5–10 g decocted over a slow fire and the ginseng juice added to decoction prepared from the other herbs. Powder: 1–2 g per dose, 2–3 doses per day.

Cautions/Contraindications: Contraindicated in strength illnesses due to exogenous disease evils, and in Heat illnesses in which genuine Qi is not deficient. Incompatible with lili (*Veratrum*), wulingzhi (*Trogopteris*) or zaojia (*Gleditsia*).

2 *Dangshen (Codonopsis pilosula) (Asia Bell)*

Chinese name: 党参. Pharmaceutical name: *Radix Codonopsis Pilosulae*.

Part Used: root.

Flavor/Nature: sweet; neutral.

Meridian Affinity: Spleen and Lung Meridians.

Actions: tonifies the middle-jiao, augments Qi and generates fluids and blood.

Indications: (1) Deficiency of spleen-Qi. (2) Deficiency of lung-Qi. (3) Illness of Heat injuring fluids, with shortness of breath and thirst. (4) Insufficiency of blood with chlorosis, dizziness and palpitations of the heart.

Dosage/Administration: 10–30 g.

Cautions/Contraindications: Incompatible with lili (*Veratrum*).

3 *Huangqi (Astragalus membranaceus, monaholicus) (Milkvetch)*

Chinese name: 黄芪. Pharmaceutical name: *Radix Astragaliseu Hedysari*.

Part Used: root.

Flavor/Nature: sweet; slightly warm.

Meridian Affinity: Spleen and Lung Meridians.

Actions: augments Qi and raises Yang, augments defensive-Qi, consolidates the superficies, promotes drainage of pus and healing, facilitates water movement and reduces swelling.

Indications: (1) Deficiency of spleen and lung Qi or sinking of middle-jiao-Qi. (2) Defensive-Qi deficiency causing weakness of the superficies and spontaneous sweating. (3) Abscesses that are refractory to treatment because of deficiency of Qi and blood. (4) Edema with oliguria.

Dosage/Administration: 10–15 g. May increase to 30–50 g.

Cautions/Contraindications: Because of its ability to augment Qi and raise Yang, *huangqi* can intensify Fire and can stop sweating. It is therefore inappropriate for use in such conditions as strong exogenous pathogen in the exterior, impedance of Qi by Dampness, food retention, hyperactive Yang in Yin deficiency, and early stages of abscesses or Heat poison still present following drainage.

4 *Baizhu (Atractylodes macrocephala)*

Chinese name: 白术. Pharmaceutical name: *Rhizoma Atractylodis Macrocephalae*.

Part Used: rhizome.

Flavor/Nature: better, sweet; warm.

Meridian Affinity: Spleen and Stomach Meridians.

Actions: augments Qi, strengthens the spleen, dries Dampness, promotes diuresis, stops sweating and calms the fetus.

Indications: A variety of conditions of spleen-Qi deficiency: (1) Impairment of its transportation and transformation functions causing anorexia, loose feces, epigastric and abdominal distention, lassitude and weakness. (2) Loss of transportation and transformation of water and Dampness causing edema and accumulation of Phlegm and Rheum. (3) Insecure superficies with spontaneous sweating. (4) Fetal distress.

Dosage/Administration: 5–15 g.

Cautions/Contraindications: Baizhu dries Dampness and damages Yin, and is appropriate only for illnesses with Dampness in the middle-jiao. It is contraindicated in all conditions of Yin-deficiency with interior-Heat or exhaustion of body fluids with dehydration.

5 *Gancao (Glycyrrhiza uralensis) (Chinese Licorice)*

Chinese name: 甘草. Pharmaceutical name: *Radix Glycyrrhiza*.

Part Used: root and rhizome.

Flavor/Nature: sweet; neutral.

Meridian Affinity: Heart, Spleen, Lung and Stomach Meridians.

Actions: strengthens the spleen and augments Qi, moistens the lung and stops cough, soothes spasm and stops pain, and moderates the properties of other herbs.

Indications: (1) Insufficiency of the spleen and the stomach leading to deficiency of middle-jiao-Qi and causing shortness of breath, lassitude, anorexia and loose feces. (2) Cough and asthma. (3) Abscesses, cellulitis and poisoning from food and herbs. (4) Painful spasms of the epigastrium, abdomen and limbs. (5) To moderate or harmonize the properties and actions of the various herbs.

Dosage/Administration: 2–10 g. Use raw gancao for cooling Heat and eliminating toxin. Use fried Gancao for tonifying the middle-jiao and soothing spasm and pain.

Cautions/Contraindications: Gancao is sweet in flavor and can aid Dampness in blocking Qi. It is contraindicated when Dampness causes chest and abdominal distention and vomiting. Incompatible with daji (*Euphorbia*), yanhua (*Daphne*), haizao (*Sargassum*).

6 *Shanyao (Dioscorea opposita) (Chinese Yam)*

Chinese name: 山药. Pharmaceutical name: *Rhizoma Dioscoreae*.

Part Used: rhizome.

Flavor/Nature: sweet; neutral.

Meridian Affinity: Spleen, Lung and Kidney Meridians.

Actions: augments Qi, nourishes Yin, strengthens the spleen, lung and kidney.

Indications: (1) Deficiency of spleen-Qi causing anorexia, loose feces or diarrhea. (2) Lung insufficiency causing cough and labored breathing. (3) Kidney insufficiency leading to spermatorrhea, polyuria and in women vaginal discharge.

Dosage/Administration: Decoction: 10–30 g; may increase to 60–250 g. Powder: 6–10 g.

Cautions/Contraindications: Shanyao nourishes Yin and can aid Dampness. It is contraindicated whenever Dampness is strong or has gelled.

7 *Shudihuang (Rehmannia glutinosa)*

Chinese name: 熟地黄. Pharmaceutical name: *Radix Rehmannia Libosch.*

Part Used: cooked root tuber.

Flavor/Nature: sweet; slightly warm.

Meridian Affinity: Liver and Kidney Meridians.

Actions: nourishes Yin, generates blood, augments essence and enriches the marrow.

Indications: (1) Blood insufficiency with chlorosis, dizziness, palpitations of the heart, insomnia, irregular menstruation or metrorrhagia. (2) Deficiency of kidney-Yin causing recurrent fever, night sweat, spermatorrhea or diabetes.

Dosage/Administration: 10–30 g.

Cautions/Contraindications: Shudihuang is glutinous, more so than shendihuang, and can impair digestion. It is contraindicated whenever there is Qi stagnation with production of much sputum, epigastric and abdominal distention and pain, or anorexia with watery diarrhea.

8 *Heshouwu (Polygonum multiflorum) (Fleece-Flower)*

Chinese name: 何首乌. Pharmaceutical name: *Radix Polygoni Multiflori.*

Part Used: root tuber.

Flavor/Nature: bitter, sweet; warm.

Meridian Affinity: Liver and Kidney Meridians.

Actions: replenishes essence and blood, moistens the intestines and facilitates defecation; detoxifies poisons; and halts malaria.

Indications: (1) Insufficiency of both essence and blood leading to dizziness, blurred vision, premature graying of hair, aches and weakness of the waist and the legs, and spermatorrhea or metrorrhagia and vaginal discharge. (2) Chronic malaria, abscesses, scrofula, and dehydrated intestines with constipation.

Dosage/Administration: 10–30 g.

Cautions/Contraindications: Inadvisable in diarrhea or severe Dampness–Phlegm.

9 *Danggui (Angelica sinensis)*

Chinese name: 当归. Pharmaceutical name: *Radix Angelicae Sinensis*.

Part Used: root.

Flavor/Nature: sweet, acrid; warm.

Meridian Affinity: Liver, Heart and Spleen Meridians.

Actions: replenishes and mobilizes blood, stops pain and moistens the intestines.

Indications: (1) All varieties of blood insufficiency. (2) Irregular menstruation, amenorrhea and dysmenorrhea. (3) Abdominal pain due to deficiency-Cold, pain due to blood stasis, trauma injuries, pain and numbness of rheumatism. (4) Abscesses and furuncles. (5) Dehydrated intestines with constipation due to blood insufficiency.

Dosage/Administration: 5–15 g.

Cautions/Contraindications: Contraindicated in diarrhea and abdominal distention due to Dampness accumulated in the interior.

10 *Baishaoyao (Paeonia lactiflora) (White Peony)*

Chinese name: 白芍药. Pharmaceutical name: *Radix Paeoniae Alba*.

Part Used: root.

Flavor/Nature: bitter, sour; slightly cold.

Meridian Affinity: Liver and Spleen Meridians.

Actions: generates blood and astringes Yin, softens the liver and stops pain, and suppresses excessive liver-Yang.

Indications: (1) Irregular menstruation, dysmenorrhea, metrorrhagia, spontaneous sweating, night sweat. (2) Erratic liver-Qi with flank, epigastric and abdominal pain or spasm and pain of the limbs.

Dosage/Administration: 5–10 g. May increase to 15–30 g.

Cautions/Contraindications: Should not be used by itself in deficiency-Cold; incompatible with lilu (*Veratrum*).

11 Ejiao (*Equus asinus*) (Donkey-Hide Gelatin)

Chinese name: 阿胶. Pharmaceutical name: *Colla Corii Asini*.

Part Used: gelatin from the skin, dried.

Flavor/Nature: sweet; neutral.

Meridian Affinity: Lung, Liver and Kidney Meridians.

Actions: generates blood, stops bleeding, nourishes Yin and moistens the lung.

Indications: (1) Blood insufficiency causing dizziness or palpitations of the heart. (2) Bleeding conditions such as hematemesis, epistaxis, hematochezia and metrorrhagia. (3) Restlessness and insomnia of Yin deficiency. (4) Deficiency-induced fatigue, cough and labored breathing, or dry cough due to Yin deficiency.

Dosage/Administration: 5–10 g dissolved in boiling water or yellow wine.

Cautions/Contraindications: Ejiao is glutinous and can impair digestion. It is contraindicated in spleen-stomach insufficiency, anorexia or vomiting and diarrhea.

12 Beishashen (*Glehnia littoralis*)

Chinese name: 北沙参. Pharmaceutical name: *Radix Glehniae*.

Part Used: root.

Flavor/Nature: sweet; slightly cold.

Meridian Affinity: Lung and Stomach Meridians.

Actions: clears the lungs, nourishes Yin, tonifies the stomach and generates body fluids.

Indications: (1) Yin deficiency with lung Heat causing dry or consumptive cough and hemoptysis. (2) Febrile illness impairing body fluids and causing dry mouth, thirst and poor appetite.

Dosage/Administration: 10–15 g.

Cautions/Contraindications: Contraindicated in deficiency Cold; incompatible with lilu (*Veratrum*)

13 Yuzhu (*Polygonatum odoratum*) (Fragrant Solomon's Seal)

Chinese name: 玉竹. Pharmaceutical name: *Rhizoma Polygonati Odorati*.

Part Used: rhizome.

Flavor/Nature: sweet; neutral.

Meridian Affinity: Lung and Stomach Meridians.

Actions: nourishes Yin, moistens the lung, generates fluids and strengthens the stomach.

Indications: Injury to lung and stomach Yin producing dry coughing, fever, and a dry mouth with thirst.

Dosage/Administration: 10–15 g.

Cautions/Contraindications: Yuzhu nourishes Yin and moistens Dryness. It is inappropriate in spleen insufficiency with Dampness–Phlegm.

14 *Maimendong (Ophiopogon japonicus) (Lily-Turf)*

Chinese name: 麦门冬. Pharmaceutical name: *Radix Ophiopogonis*.

Part Used: root tuber.

Flavor/Nature: sweet, slightly bitter; cool.

Meridian Affinity: Lung, Heart and Stomach Meridians.

Actions: moistens the lung, nourishes Yin, strengthens the stomach and generates fluid.

Indications: (1) Dry cough with viscous sputum. (2) Cough with hemoptysis in consumption. (3) Deficiency of stomach-Yin with a dry tongue and thirst. (4) Agitation and insomnia.

Dosage/Administration: 10–15 g.

Cautions/Contraindications: Contraindicated in cough due to Wind–Cold or accumulation of Phlegm–Rheum and in deficiency-Cold in the spleen and the lung with diarrhea.

15 *Gouqizi (Lycium barbarum) (Wolfberry)*

Chinese name: 枸杞子. Pharmaceutical name: *Fructus Lycii*.

Part Used: ripe fruit.

Flavor/Nature: sweet; neutral.

Meridian Affinity: Liver, Kidney and Lung Meridians.

Actions: nourishes the liver and the kidney, clears the eyes and moistens the lung.

Indications: (1) Deficiency of liver and kidney Yin causing dizziness, blurred vision, weakness of the waist and knees, spermatorrhea or diabetes. (2) Consumption with cough due to Yin deficiency.

Dosage/Administration: 5–10 g.

Cautions/Contraindications: Because of its ability to nourish Yin and moisten Dryness gouqizi is inappropriate in spleen insufficiency with diarrhea.

16 *Baihe (Lilium brownii) (Lily)*

Chinese name: 百合. Pharmaceutical name: *Bulbus Lilii*.

Part Used: bulb petals.

Flavor/Nature: sweet; cool.

Meridian Affinity: Lung and Heart Meridians.

Actions: moistens the lung, stops cough, clears the heart and calms the mind.

Indications: (1) Heat in the lung with cough. (2) Consumption with cough and hemoptysis. (3) Restlessness, fearfulness, insomnia and excessive dreaming.

Dosage/Administration: 10–30 g.

Cautions/Contraindications: Contraindicated in cough due to Wind–Cold or diarrhea due to Cold in the middle-jiao.

17 *Nuzhenzi (Ligustrum lucidum) (Wax Privet)*

Chinese name: 女贞子. Pharmaceutical name: *Fructus Ligustri Lucidi*.

Part Used: ripe fruit.

Flavor/Nature: sweet, bitter; cool.

Meridian Affinity: Liver and Kidney Meridians.

Actions: tonifies the liver and the kidney, cools Heat and clears the eye.

Indications: (1) Deficiency of liver and kidney Yin causing dizziness, blurred vision, weakness in the waist and knees and premature graying of hair. (2) Endogenous Heat in Yin deficiency. (3) Deficiency of liver and kidney Yin causing reduced visual acuity and clouding of vision.

Dosage/Administration: 10–15 g.

Cautions/Contraindications: Contraindicated in Yang deficiency or deficiency-Cold in the spleen and the stomach with diarrhea.

18 *Mohanlian (Eclipta prostrata)*

Chinese name: 墨旱莲. Pharmaceutical name: *Herba Ecliptae*.

Part Used: whole herb.

Flavor/Nature: sweet, sour; cold.

Meridian Affinity: Liver and Kidney Meridians.

Actions: nourishes Yin, strengthens the kidney, cools blood and stops bleeding.

Indications: (1) Deficiency of liver and kidney Yin with dizziness, blurred vision and premature graying of hair. (2) Yin deficiency and Heat in blood causing hematemesis, epistaxis, hematuria and metrorrhagia.

Dosage/Administration: 10–15 g.

Cautions/Contraindications: Contraindicated in deficiency-Cold in the spleen and the stomach with diarrhea.

19 *Guiban (Chinemys reevesii) (Tortoise)*

Chinese name: 龟板. Pharmaceutical name: *Plastrum Testudinis*.

Part Used: ventral exoskeleton (plastron).

Flavor/Nature: sweet, salty; cold.

Meridian Affinity: Liver, Kidney and Heart Meridians.

Actions: nourishes Yin, suppresses Yang, strengthens the kidney and bones, generates blood and stimulates the heart.

Indications: (1) Yin deficiency with hyperactive Yang or exogenous Heat damaging Yin allowing the stirring of endogenous Wind in Yin deficiency. (2) Endogenous Heat in Yin deficiency. (3) Kidney insufficiency causing lumbar and lower limb flaccidity in adults or non-closure of the fontanel in infants. (4) Insufficiency of the heart with fearfulness, insomnia and forgetfulness.

Dosage/Administration: 10–30 g. Decocted first.

Cautions/Contraindications: Contraindicated in deficiency-Cold in the spleen and the stomach. Also, according to ancient texts this is contraindicated in pregnancy.

20 *Biejia (Amyda sinensis) (Turtle)*

Chinese name: 鳖甲. Pharmaceutical name: *Carapax Trionycis*.

Part Used: dorsal exoskeleton (carapace).

Flavor/Nature: salty; cold.

Meridian Affinity: Liver and Spleen Meridians.

Actions: nourishes Yin, suppresses Yang, softens the hard and dissolves masses.

Indications: (1) Endogenous Wind arising in Yin deficiency and causing convulsions or tremors of the fingers. (2) Fever in Yin deficiency. (3) Chronic malaria, amenorrhea and abdominal masses.

Dosage/Administration: 10–30 g. Decocted first.

Cautions/Contraindications: Use with caution in deficiency-Cold of the spleen and stomach, anorexia, diarrhea, or during pregnancy.

21 *Yinyanghuo (Epimedium brevicornum, grandiflorum)* (Barren-wort)

Chinese name: 淫羊藿. Pharmaceutical name: *Herba Epimedii*.

Part Used: stalk leaves.

Flavor/Nature: acrid, sweet; warm.

Meridian Affinity: Liver and Kidney Meridians.

Actions: tonifies the kidney, augments Yang, dispels Wind and removes Dampness.

Indications: (1) Impotence, frequent urination and lumbar and knee weakness. (2) Rheumatism or numbness of the limbs due to Wind–Cold–Dampness.

Dosage/Administration: 9–12 g.

Cautions/Contraindications: Contraindicated in blazing Fire arising in Yin deficiency.

22 *Duzhong (Eucommia ulmoides)*

Chinese name: 杜仲. Pharmaceutical name: *Cortex Eucommia*.

Part Used: bark.

Flavor/Nature: sweet; warm.

Meridian Affinity: Liver and Kidney Meridians.

Actions: strengthens the liver, the kidney and the sinews, and calms the fetus.

Indications: (1) Insufficiency of the liver and the kidney causing aching pain in the waist and knees or flaccidity. (2) Fetal distress or habitual abortion.

Dosage/Administration: 10–15 g.

Cautions/Contraindications: Contraindicated in blazing Fire in Yin deficiency.

23 *Xuduan (Dipsacus asperoides) (Himalayan Teasel)*

Chinese name: 续断. Pharmaceutical name: *Radix Dipsaci*.

Part Used: root.

Flavor/Nature: bitter, sweet, acrid; slightly warm.

Meridian Affinity: Liver and Kidney Meridians.

Actions: strengthens the liver and the kidney, stimulates blood circulation and repairs sinews and bones.

Indications: (1) Lumbar pain, weakness of the feet, spermatorrhea and metrorrhagia. (2) Threatened abortion. (3) Traumatic injuries, poison in wounds, abscesses and furuncles.

Dosage/Administration: 10–20 g.

24 *Bajitian (Morinda officinalis)*

Chinese name: 巴戟天. Pharmaceutical name: *Radix Morindae Officinalis*.

Part Used: root.

Flavor/Nature: acrid, sweet; slightly warm.

Meridian Affinity: Kidney Meridian.

Actions: strengthens the kidney, augments Yang, dispels Wind and removes Dampness.

Indications: (1) Impotence with polyuria or infertility with irregular menstruation and cold pain in the pelvis. (2) Aching pain in the waist and knees or flaccidity.

Dosage/Administration: 10–15 g.

Cautions/Contraindications: Contraindicated in blazing Fire in Yin deficiency or in Dampness–Heat.

25 *Buguzhi (Psoralea corylifolia)*

Chinese name: 补骨脂. Pharmaceutical name: *Fructus Psoraleae*.

Part Used: ripe fruit.

Flavor/Nature: bitter, acrid; hot.

Meridian Affinity: Kidney and Spleen Meridians.

Actions: strengthens the kidney, augments Yang, consolidates genitive essence, reduces urine, warms the spleen and stops diarrhea.

Indications: (1) Impotence with cold pain in the waist and knees. (2) Spermatorrhea, urinary incontinence and polyuria. (3) Diarrhea due to Yang deficiency in the spleen and the kidney.

Dosage/Administration: 5–10 g.

Cautions/Contraindications: Buguzhi warms and dries, and can injure Yin and intensify Fire. It is contraindicated in blazing Fire in Yin deficiency and in constipation.

26 *Hutaoren (Juglans regia) (Walnut)*

Chinese name: 胡桃仁. Pharmaceutical name: *Semen Juglandis Regiae*.

Part Used: kernel.

Flavor/Nature: sweet; warm.

Meridian Affinity: Kidney, Lung and Large Intestine Meridians.

Actions: strengthens the kidney, warms the lung and moistens the intestines.

Indications: (1) Lumbar pain and foot weakness. (2) Asthma and cough due to deficiency-Cold.

Dosage/Administration: 10–30 g.

Cautions/Contraindications: Contraindicated in Yin deficiency with blazing Fire, cough due to Phlegm-Heat or diarrhea.

27 *Roucongrong (Cistanche deserticola)*

Chinese name: 肉苁蓉. Pharmaceutical name: *Herba Cistanchis*.

Part Used: (scale/leaf-bearing) stalk.

Flavor/Nature: sweet, salty; warm.

Meridian Affinity: Kidney and Large Intestine Meridians.

Actions: strengthens the kidney, aids Yang, moistens the intestines and facilitates defecation.

Indications: (1) Impotence or infertility with cold pain in the waist and knees or weakness of the sinews. (2) Constipation due to dehydration.

Dosage/Administration: 10–15 g.

Cautions/Contraindications: Contraindicated in Yin deficiency with blazing Fire and diarrhea. Inappropriate in constipation due to strength Heat.

28 *Dongchongxiacao (Cordyceps sinensis) (Chinese Caterpillar Fungus)*

Chinese name: 冬虫夏草. Pharmaceutical name: *Cordyceps*.

Part Used: stroma of the fungus that parasitizes the larva of insects of the Hepialidae family, together with the larva corpse.

Flavor/Nature: sweet; warm.

Meridian Affinity: Kidney and Lung Meridians.

Actions: strengthens the kidney and lung, stops bleeding and dissolves Phlegm.

Indications: (1) Impotence with spermatorrhea and aching pain in the waist and knees. (2) Chronic cough, labored breathing due to deficiency, and consumption with cough productive of sputum and blood.

Dosage/Administration: 5–10 g.

Cautions/Contraindications: Contraindicated when there is exogenous pathogenic evil in the exterior.

Section 13 Herbs That Calm Mind

These are herbs that have their principal action of calming the mind. They are sometimes also known as tranquilizers or sedatives. Their principal application is the treatment of restlessness, agitation, palpitations of the heart, insomnia, excessive dreaming, as well as infantile convulsions, epilepsy and dementia.

Most herbs in this category derive from minerals or the seeds of plants. In general mineral herbs are heavy and lowering in nature; hence many of them are sedating or tranquilizing. The seed herbs are moistening and restorative in nature; hence many of them strengthen the heart and calm the mind.

When prescribing mind-calming herbs the physician must take full stock of the patient's illness – not only select an appropriate herb, but also supplement and complement it with appropriate other herbs. For example, for Yin deficiency and blood insufficiency, complement the mind-calming herb with herbs that generate blood and augment Yin. For abnormal ascent of liver-Yang, complement with herbs that calm the liver and suppress Yang. For the blazing of heart-Fire, complement with herbs that cool the heart and clear Fire. In such conditions as epilepsy and infantile convulsion, the approach is usually to use herbs that dissolve Phlegm and open orifices or those that calm the liver and extinguish Wind as the main treatment; mind-calming herbs are used only as supplement.

Mineral herbs when taken as pills or powders can easily injure the stomach and impair stomach-Qi. They must be complemented with herbs that nourish the stomach and strengthen the spleen. Some of them are quite toxic and must be used only with great care.

1 *Suanzaoren (Ziziphus jujuba Mill. var. spinosa) (Chinese Jujube)*

Chinese name: 酸枣仁. Pharmaceutical name: *Semen Ziziphi Spinosa*.

Part Used: ripe seed.

Flavor/Nature: sweet; neutral.

Meridian Affinity: Heart and Liver Meridians.

Actions: nourishes the heart, calms the mind and astringes sweat.

Indications: (1) Insomnia and palpitations. (2) Spontaneous sweating and night sweat in deficiency.

Dosage/Administration: 10–18 g.

2 *Baiziren (Biota orientalis) (Chinese Tree of Life)*

Chinese name: 柏子仁. Pharmaceutical name: *Semen Biotae*.

Part Used: kernel of ripe seed.

Flavor/Nature: sweet; neutral.

Meridian Affinity: Heart, Kidney and Large Intestine Meridians.

Actions: nourishes the heart, calms the mind, moistens the intestine and facilitates defecation.

Indications: (1) Deficiency of heart-blood causing restlessness, insomnia and palpitations. (2) Dehydration of the intestines with constipation.

Dosage/Administration: 10–18 g.

Cautions/Contraindications: Use cautiously in diarrhea or excessive sputum.

3 *Yuanzhi (Polygala tenuifolia) (Milk Wort)*

Chinese name: 远志. Pharmaceutical name: *Radix Polygalae*.

Part Used: root.

Flavor/Nature: acrid, bitter; slightly warm.

Meridian Affinity: Lung and Heart Meridians.

Actions: stabilizes the heart and calms the mind, dissolves Phlegm and opens orifices, and reduces abscesses and swelling.

Indications: (1) Agitation, palpitations, insomnia and forgetfulness. (2) Phlegm blocking the orifices causing mental confusion, absent-mindedness or infantile convulsion. (3) Abscesses and furuncles.

Dosage/Administration: 6–10 g.

Cautions/Contraindications: Use cautiously in ulcers and gastritis.

4 *Muli (Ostrea gigas, rivularis) (Oyster)*

Chinese name: 牡蛎. Pharmaceutical name: *Concha Ostreae*.

Part Used: shell.

Flavor/Nature: salty; cool.

Meridian Affinity: Liver and Kidney Meridians.

Actions: calms the liver, suppresses Yang, softens the hard, disperses accumulations and astringes.

Indications: (1) Restlessness, agitation, palpitations, insomnia, dizziness, blurred vision and tinnitus due to Yin deficiency and Yang hyperactivity. (2) Scrofula and similar conditions due to accumulation of Phlegm and Fire. (3) Sweating due to debility, spermatorrhea, vaginal discharge and metrorrhagia.

Dosage/Administration: 15–30 g. Decocted first for 30 to 60 min.

5 *Longgu (Os Draconis) (Fossil Bone)*

Chinese name: 龙骨. Pharmaceutical name: *Fossilia Ossis Mastodi*.

Flavor/Nature: sweet; cold.

Meridian Affinity: Heart and Liver Meridians.

Actions: regulates the liver, suppresses Yang, tranquilizes and calms the mind, astringes.

Indications: (1) Yin deficiency with hyperactive Yang causing agitation, irascibility, dizziness and blurred vision. (2) Restlessness, palpitations, insomnia, infantile convulsions, epilepsy and dementia. (3) Spermatorrhea, vaginal discharge, sweating due to debility and metrorrhagia. (4) In addition, the powder of toasted longgu may be applied topically and has drying and astringent properties. It may be used to treat wet skin lesions such as eczema or newly drained abscesses.

Dosage/Administration: 15–30 g. Decocted first for 30 to 60 min.

6 *Cishi (Magnetitium) (Magnetite)*

Chinese name: 磁石. Pharmaceutical name: *Magnetitum*.

Flavor/Nature: acrid, salty; cold.

Meridian Affinity: Liver, Heart and Kidney Meridians.

Actions: suppresses Yang, tranquilizes, improves visual and auditory acuity, improves respiratory air exchange and relieves asthma.

Indications: (1) Yin deficiency and Yang hyperactivity causing agitation, palpitations, insomnia, dizziness, headache and epilepsy. (2) Deficiency of liver and kidney Yin causing tinnitus, deafness and clouded vision. (3) Kidney insufficiency causing labored breathing.

Dosage/Administration: 10–30g.

Cautions/Contraindications: Use cautiously in spleen and stomach insufficiency.

Section 14 Herbs That Calm Liver and Extinguish Wind

These herbs have their principal actions of extinguishing liver-Wind and of restraining the hyperactive Yang. With these dual actions herbs in this group are used mainly in two kinds of illnesses with hyperactive liver: stirring of liver-Wind in interior with

tetany or convulsions, and abnormal ascent of liver-Yang with dizziness and blurring of vision.

When prescribing these herbs the physician must take into account the different causes and associated conditions and symptoms of these two illnesses and supplement or complement them with appropriate additional herbs. The stirring of liver-Wind in interior mostly occurs when Fire or Heat is extreme, known as “extreme Heat generates Wind.” The abnormal ascent of liver-Yang is also usually associated with Heat in the liver, and requires treatment by simultaneous purging of Fire and clearing of the liver. When “the Water Element fails to nourish the Wood Element,” Yin becomes deficient, blood becomes insufficient and the liver loses its nourishment (see Volume 1, Part I, Chapter 1, [Section 2, Subsection III](#), and Volume 1, Part I, Chapter 3, [Section 2](#)). In this situation liver-Wind stirs in the Interior and liver-Yang ascends abnormally. Treatment then requires strengthening of the kidney to augment Yin or generating blood in concert with calming of the liver and extinguishing of Wind. “The liver stores the soul.” Hence, when the liver is hyperactive the mental state is often disturbed; and supplemental herbs to calm the mind must be included.

Herbs in this group come mainly from animals. Most of them are of cold or cool nature, but some are of warm or drying nature. These two groups are used differently. In general, cold or cool herbs are not appropriate for spleen insufficiency with chronic infantile convulsion; and warming and drying herbs are not appropriate for Yin deficiency and blood insufficiency.

1 *Tianma (Gastrodia elata)*

Chinese name: 天麻. Pharmaceutical name: *Rhizoma Gastrodiae*.

Part Used: tuber.

Flavor/Nature: sweet; neutral.

Meridian Affinity: Liver Meridian.

Actions: extinguishes endogenous Wind, stops convulsions, calms the liver and restrains abnormally rising Yang.

Indications: (1) Internal stirring of liver-Wind with spasm or infantile convulsion. (2) Abnormal rise of liver-Yang with dizziness and headache. (3) Additional applications: because of tianma’s ability to dispel Wind and Dampness and to stop pain it is also used for Wind–Dampness induced rheumatism with pain, numbness and compromised function of the hands and feet.

Dosage/Administration: 3–10 g.

2 *Gouteng (Uncaria rhynchophylla)*

Chinese name: 钩藤. Pharmaceutical name: *Ramulus Uncariae cum Uncis*.

Part Used: thorn-bearing twig.

Flavor/Nature: sweet; cool.

Meridian Affinity: Liver and Pericardium Meridians.

Actions: extinguishes endogenous Wind, stops convulsions, clears Heat and calms the liver.

Indications: (1) Infantile convulsions. (2) Heat in the liver channels with distending headache or abnormal rise of liver-Yang with dizziness and blurred vision. (3) Additional applications: gouteng is effective in lowering blood pressure and is especially effective for high blood pressure with Heat in the liver or abnormal rise of liver-Yang.

Dosage/Administration: 10–15 g.

3 *Shijueming (Haliotis diversicolor) (Abalone)*

Chinese name: 石决明. Pharmaceutical name: *Concha Haliotidis*.

Part Used: shell.

Flavor/Nature: salty; cold.

Meridian Affinity: Liver Meridian.

Actions: calms the liver, suppresses Yang, and clears the liver and the eyes.

Indications: (1) Dizziness and blurring of vision. (2) Inflammation of the eyes or membranous clouding of vision.

Dosage/Administration: 15–30 g. Decocted first for 30 to 60 min.

4 *Dilong (Pheretima aspergillum) (Earthworm)*

Chinese name: 地龙. Pharmaceutical name: *Pheretima*.

Part Used: whole worm.

Flavor/Nature: salty; cold.

Meridian Affinity: Liver, Spleen and Bladder Meridians.

Actions: clears Heat, extinguishes endogenous Wind, relieves asthma, unblocks channels and promotes diuresis.

Indications: (1) High fever with convulsions. (2) Labored breathing with rattling sputum in the throat. (3) Inflammatory arthritis due to Heat with impaired joint movement. (4) Heat in the bladder with dysuria or anuria. (5) Additional application: dilong also has the ability to lower pressure and can be used to treat high blood pressure due to abnormal rise of liver-Yang.

Dosage/Administration: 5–15 g.

5 *Baijiangcan (Bombyx mori) (Silkworm)*

Chinese name: 白僵蚕. Pharmaceutical name: *Bombyx Batryticatus*.

Part Used: body of the 4th or 5th stage larva of the silkworm that has died from infection by the fungus *Beauveria bassiana*.

Flavor/Nature: salty, acrid; neutral.

Meridian Affinity: Liver and Lung Meridians.

Actions: extinguishes endogenous Wind, stops convulsions, dispels Wind, stops pain, detoxifies poisons and dissipates accumulations.

Indications: (1) Convulsions due to liver-Wind and strong Phlegm–Heat. (2) Wind–Heat or liver-Heat with headache, inflamed eyes, swollen and painful throat and toothache. (3) Scrofula, subcutaneous nodules, abscesses and erysipelas. (4) Additional application: baijiangcan also dispels Wind and stops itch, and may be used for various rashes.

Dosage/Administration: 3–10 g.

6 *Quanxie (Buthus martensii) (Scorpion)*

Chinese name: 全蝎. Pharmaceutical name: *Scorpio*.

Part Used: dried body.

Flavor/Nature: acrid; neutral. Poisonous.

Meridian Affinity: Liver Meridian.

Actions: extinguishes endogenous Wind, stops convulsions, detoxifies poisons, dissipates accumulations, unblocks channels and stops pain.

Indications: (1) Acute or chronic infantile convulsions, Wind-induced stroke with facial palsy and tetanus. (2) Abscesses, scrofula and subcutaneous nodules. (3) Refractory migraine or headache. (4) Pain of Wind–Dampness induced rheumatism.

Dosage/Administration: 2–5 g.

Cautions/Contraindications: This herb is poisonous and must not be overdosed. Use with great caution in endogenous Wind due to blood insufficiency.

7 *Wugong (Scolopendra subspinipes) (Centipede)*

Chinese name: 蜈蚣. Pharmaceutical name: *Scolopendra*.

Part Used: dried body.

Flavor/Nature: acrid; warm. Poisonous.

Meridian Affinity: Liver Meridian.

Actions: extinguishes endogenous Wind, stops convulsions, detoxifies poisons, dissipates accumulations, unblocks channels and stops pain.

Indications: (1) Acute or chronic infantile convulsions and tetanus. (2) Abscesses, scrofula and subcutaneous nodules. (3) Refractory migraine or headache. (4) Pain of Wind–Dampness induced rheumatism.

Dosage/Administration: 1–3 g.

Cautions/Contraindications: Contraindicated in pregnancy. This herb is poisonous and must not be overdosed.

Section 15 Aromatic Herbs That Open Orifices (Resuscitate)

These aromatic and acrid herbs have their principal actions of opening orifices and of reviving consciousness. Most orifice-opening herbs have affinity for the Heart Meridian. They are mainly used to treat two types of illnesses: coma or delirium due to Heat occupying the pericardium or turbid Phlegm blocking the orifices, and acute coma due to a convulsion or Wind invasion (stroke).

Coma may be caused by an illness of deficiency or of strength. Coma caused by a deficiency is said to be “prostrate.” Its typical manifestation is a pattern of symptoms that includes cold sweat, cold limbs and an indistinct pulse on the verge of collapse. Coma caused by strong exogenous pathogenic evil is said to be “closed.” It mainly manifests such symptoms as a tight jaw, clenched fists and a forceful pulse. “Closed” coma may further be classified as Cold-closure or Heat-closure. The typical pattern of symptoms of Cold-closure coma includes a green face, a cold body, a white tongue coating and a slow pulse. The typical pattern of symptoms of

Heat-closure coma includes a red face, a feverish body, a yellow tongue coating and a rapid pulse.

“Prostrate” coma is best treated by the method of reviving Yang, rescuing from prostration, augmenting Qi and stopping Qi escape. It should not be treated with herbs that open orifices.

“Closed” coma, on the other hand, is appropriately treated with orifice-opening herbs. Coma due to Cold-closure should be treated by orifice opening and warming. Coma due to Heat-closure should be treated by orifice opening and cooling. In addition, the physician must supplement or complement the treatment with herbs in accordance with the specific cause and the associated symptoms of the illness.

Orifice-opening herbs are acrid and aromatic, and are volatile. They are intended for urgent use and aim at treating the appearance (see Volume 1, Part I, Chapter 5, [Section 1, Subsection II](#)). They are to be used only briefly in order to avoid damaging genuine Qi. They are also contraindicated in “prostrate” coma. For oral administration they should in general be prepared as pills. Only a few can be appropriately administered as decoction.

1 *Shichangpu (Acorus gramineus, tatarinowii) (Sweet Flag)*

Chinese name: 石菖蒲. Pharmaceutical name: *Rhizoma Acori Graminei*.

Part Used: rhizome.

Flavor/Nature: acrid; warm.

Meridian Affinity: Heart and Stomach Meridians.

Actions: opens orifices and calms the mind, dissolves Dampness and harmonizes the stomach.

Indications: (1) Turbid Dampness blocking the orifices causing mental confusion or forgetfulness and tinnitus. (2) Accumulation of Dampness and obstruction of Qi causing chest and abdominal distention or pain. (3) Additional application: shichangpu may also be used to treat Wind–Cold rheumatism, traumatic injuries, abscesses and various skin lesions.

Dosage/Administration: 5–8 g.

2 *Shexiang (Moschus moschiferus) (Musk)*

Chinese name: 麝香. Pharmaceutical name: *Moschus*.

Part Used: dried secretion from the glands of the prepuce.

Flavor/Nature: acrid; warm.

Meridian Affinity: Heart and Spleen Meridians.

Actions: opens orifices, restores consciousness, mobilizes blood, dissipates accumulations, stops pain and stimulates labor and delivery.

Indications: (1) In Heat illnesses where Heat has entered the pericardium, causing coma, convulsions or delirium, and similar “closed” coma. (2) Abscesses and furuncles. (3) Tearing pain in the heart and abdomen, traumatic injuries and pains of rheumatism. (4) Fetal death or retention of the placenta.

Dosage/Administration: 0.06–0.1 g as pills or powders only.

Cautions/Contraindications: Contraindicated in pregnancy. (Nowadays, natural shexiang is replaced by laboratory-produced shexiang.)

3 *Suhexiang (Liquidambar orientalis) (Storax)*

Chinese name: 苏合香. Pharmaceutical name: *Styrax*.

Part Used: balsam (resin) from the tree.

Flavor/Nature: acrid; warm.

Meridian Affinity: Heart and Spleen Meridians.

Actions: opens orifices, eliminates turbidity and stops pain.

Indications: (1) Sudden Cold-closure coma, such as stroke or blockage by Phlegm. (2) Cold pain and distention in the chest and abdomen.

Dosage/Administration: 0.3–1 g in pills only.

4 *Bingpian (Dryobalanops aromatica) (Borneol)*

Chinese name: 冰片. Pharmaceutical name: *Borneolum Syntheticum*.

Part Used: crystals formed from the resin of the tree.

Flavor/Nature: acrid, bitter; cool.

Meridian Affinity: Heart, Spleen and Lung Meridians.

Actions: opens orifices, restores consciousness, cools Heat and stops pain.

Indications: (1) Coma and convulsions. (2) Abscesses, pain and swelling in the throat, aphthous sores in the mouth and eye disorders.

Dosage/Administration: 0.03–0.1 g, in pill and powder only.

Cautions/Contraindications: Use very cautiously in pregnancy.

Section 16 Herbs That Stop Bleeding

These are herbs that have their principal action of stopping bleeding. They are used mainly to treat bleeding conditions such as hemoptysis, epistaxis, hematemesis, hematuria, metrorrhagia, ecchymosis and traumatic bleeding.

Herbs that stop bleeding come with a variety of associated properties, such as blood cooling, astringent, clot dissolving and channel warming. When prescribing, the physician must select the most suitable herbs for the whole patient and combine it with appropriate supplementary herbs to enhance the therapeutic effect. For example, if the bleeding is due to Heat in the blood driving it to flow erratically, add herbs that cool Heat and blood. If it is due to Yin deficiency with hyperactive Yang, add herbs that nourish Yin and suppress Yang. If it is due to blood stasis, add herbs that mobilize Qi and blood. If it is due to deficiency Cold, add herbs that warm Yang, augment Qi or strengthen the spleen as appropriate for the clinical condition. If excessive bleeding has depleted Qi and brought it to the verge of collapse, herbs that stop bleeding used alone are too slow in action for such an urgent situation; it is necessary to add herbs that augment genuine Qi vigorously to avoid prostration.

When applying herbs that stop bleeding and cool blood or that stop bleeding and astringe, the physician must take note whether there is blood stasis as well. If the clots that resulted from the stasis have not been completely reabsorbed, the physician must add herbs that mobilize blood and eliminate clots to avoid leaving residual clots.

1 *Xiaoji (Cephalanoplos segetum) (Field Thistle)*

Chinese name: 小蓟. Pharmaceutical name: *Herba Cephalanoploris*.

Part Used: whole herb or root.

Flavor/Nature: sweet; cold.

Meridian Affinity: Heart and Liver Meridians.

Actions: cools blood, stops bleeding, detoxifies poison and shrinks abscesses.

Indications: (1) Hemoptysis, epistaxis, hematemesis, hematuria or metrorrhagia due to Heat in the blood causing erratic blood movement. (2) Abscesses and furuncles due to Heat poisoning.

Dosage/Administration: 10–15 g. May use 30–60 g if fresh.

2 *Diyu (Sanguisorba officinalis) (Garden Burnet)*

Chinese name: 地榆. Pharmaceutical name: *Herba Cephalanoploris*.

Part Used: root.

Flavor/Nature: bitter, sour; cool.

Meridian Affinity: Liver, Stomach and Large Intestine Meridians.

Actions: cools blood, stops bleeding, detoxifies poison and shrinks abscesses.

Indications: (1) Hemoptysis, epistaxis, hematemesis, hematuria or metrorrhagia due to Heat in the blood causing erratic blood movement. (2) Burns, eczema and skin breakdowns.

Dosage/Administration: 10–15 g.

Cautions/Contraindications: Contraindicated in extensive burns.

3 *Baiji (Bletilla striata)*

Chinese name: 白及. Pharmaceutical name: *Rhizoma Bletillae*.

Part Used: tuber.

Flavor/Nature: bitter, sweet, astringent; cool.

Meridian Affinity: Lung, Liver and Stomach Meridians.

Actions: astringes, stops bleeding, reduces swelling and generates new flesh.

Indications: (1) Hemoptysis, hematemesis and traumatic bleeding. (2) Abscesses, furuncles and skin fissures on the hands and feet. (3) Lung abscess.

Dosage/Administration: 3–10 g.

Cautions/Contraindications: Incompatible with fuzi (*Aconitum*).

4 *Sanqi (Panax pseudoginseng, var. notojinseng)*

Chinese name: 三七. Pharmaceutical name: *Radix Pseudogiseng*.

Part Used: root.

Flavor/Nature: sweet, slightly bitter; warm.

Meridian Affinity: Liver and Stomach Meridians.

Actions: dissolves clots, stops bleeding, mobilizes blood and relieves pain.

Indications: (1) Various types of bleeding. (2) Traumatic injuries. (3) Swelling and pain due to blood stasis.

Dosage/Administration: 3–10 g.

Cautions/Contraindications: Sanqi is warm in nature. If the bleeding is accompanied by symptoms of Yin deficiency, such as a dry mouth, add herbs that nourish Yin and cool blood.

5 *Qiancao (Rubia cordifolia) (India Madder)*

Chinese name: 茜草. Pharmaceutical name: *Radix Rubiae*.

Part Used: root.

Flavor/Nature: bitter; cold.

Meridian Affinity: Liver Meridian.

Actions: cools blood, stops bleeding, mobilizes blood and removes stasis.

Indications: (1) Bleeding conditions due to Heat in the blood. (2) Amenorrhea due to blood stasis. (3) Traumatic injuries, pain due to blood stasis and joint pains of rheumatism.

Dosage/Administration: 10–15 g.

6 *Aiye (Artemisia argyi) (Argy Wormwood)*

Chinese name: 艾叶. Pharmaceutical name: *Folium Artemisiae Argyi*.

Part Used: leaf.

Flavor/Nature: bitter, acrid; warm.

Meridian Affinity: Liver, Spleen and Kidney Meridians.

Actions: warms channels, stops bleeding, dispels Cold and relieves pain.

Indications: (1) Various types of bleeding. (2) Deficiency-Cold in the lower-jiao with cold pain in the abdomen, irregular menstruation, dysmenorrhea and vaginal discharge.

Dosage/Administration: 3–10 g.

Section 17 Herbs That Stabilize and Astringe

These are herbs that have their principal actions of astringing and stabilizing. Most of them are sour and astringent. Individual herbs have the ability to hold back sweat, stop diarrhea, hold back semen, reduce diuresis, curtail vaginal discharge,

stop bleeding or stop cough. Hence they are suitable for use in a patient in whom the constitution has been weakened by chronic illness or genuine Qi is infirm. Such a patient may show symptoms of unrestrained flow, such as spontaneous sweating, night sweat, chronic diarrhea, dysentery, spermatorrhea, premature ejaculation, enuresis, polyuria, chronic cough with labored breathing, persistent metrorrhagia and persistent vaginal discharge.

Stabilizing-astringing herbs treat only the appearance, not the root. They can prevent exhaustion of genuine Qi from the unrestrained and continual loss and avoid other complications. However, the fundamental cause of illnesses with such unrestrained loss is deficiency of genuine Qi. Hence complete treatment of both root and appearance requires the use of complementary restorative herbs. For example, for spontaneous sweating due to Qi deficiency or night sweat due to Yin deficiency, add respectively herbs that augment Qi or nourish Yin. For chronic diarrhea, dysentery and persistent vaginal discharge due to insufficiency of the spleen and the kidney, add herbs that nourish and strengthen the spleen and the kidney. For premature ejaculation, spermatorrhea, enuresis and polyuria due to kidney insufficiency, add herbs that nourish and strengthen the kidney. For infirmity of the Ren and Chong Meridians causing metrorrhagia, add herbs that nourish the liver and the kidney and those that reinforce the Ren and Chong Meridians. For chronic cough and labored breathing due to insufficiency of the lung and the kidney, add herbs that nourish the lung and enhance the kidney's capacity to receive Qi.

Stabilizing-astringing herbs have the disadvantage of potentially retaining disease-causing evils. In general, if the exogenous pathogenic evil is still present in the exterior, if Dampness has accumulated in the interior, or if interior Heat has not been cleared, then it is inappropriate to prescribe these herbs.

1 *Fuxiaomai (Triticum aestivum) (Wheat)*

Chinese name: 浮小麦. Pharmaceutical name: *Fructus Triticis Leves*.

Part Used: shriveled wheat grains (that float on water).

Flavor/Nature: sweet; cool.

Meridian Affinity: Heart Meridian.

Actions: augments Qi, eliminates Heat and stops sweating.

Indications: (1) Spontaneous sweating or night sweat. (2) Deficiency-fever syndrome.

Dosage/Administration: 15–30 g.

2 *Wuweizi (Schisandra chinensis)*

Chinese name: 五味子. Pharmaceutical name: *Fructus Schisandrae*.

Part Used: ripe fruit.

Flavor/Nature: sour; warm.

Meridian Affinity: Lung, Kidney and Heart Meridians.

Actions: astringes the lung, nourishes the kidney, generates fluids, reduces sweating, holds back semen, stops diarrhea and calms the heart and the mind.

Indications: (1) Chronic cough and labored breathing due to deficiency. (2) Fluid depletion with thirst, spontaneous sweating or night sweat. (3) Spermatorrhea, premature ejaculation, or persistent diarrhea. (4) Palpitations, insomnia and excessive dreams.

Dosage/Administration: 3–9 g.

Cautions/Contraindications: Contraindicated when there is exogenous illness in the exterior still, when there is exogenous Heat in the interior, when cough has just started or in the early stages of measles.

3 *Wumei (Prunus mume) (Plum)*

Chinese name: 乌梅. Pharmaceutical name: *Fructus Pruni Mume*.

Part Used: not quite ripe fruit, heat or sun dried.

Flavor/Nature: sour; neutral.

Meridian Affinity: Liver, Spleen, Lung and Large Intestine Meridians.

Actions: astringes the lung and intestines, generates fluid and subdues roundworms.

Indications: (1) Persistent cough due to lung insufficiency. (2) Persistent diarrhea or dysentery. (3) Diabetes due to deficiency-Heat. (4) Vomiting and abdominal pain due to roundworms.

Dosage/Administration: 3–10 g.

Cautions/Contraindications: Contraindicated when there is exogenous illness in the exterior still or when there is exogenous Heat in the interior.

4 *Lianzi (Nelumbo nucifera) (Lotus)*

Chinese name: 莲子. Pharmaceutical name: *Semen Nelumbinis*.

Part Used: ripe seed.

Flavor/Nature: sweet, astringent; neutral.

Meridian Affinity: Spleen, Kidney and Heart Meridians.

Actions: strengthens the spleen and stops diarrhea, strengthens the kidney and astringes semen, and nourishes the heart and calms the mind.

Indications: (1) Spleen insufficiency with persistent diarrhea and anorexia. (2) Kidney insufficiency with spermatorrhea or premature ejaculation. (3) Restlessness, palpitations and insomnia.

Dosage/Administration: 6–15 g.

Cautions/Contraindications: Contraindicated in dry constipation.

5 *Shanzhuyu (Cornus officinalis) (Bunchberry)*

Chinese name: 山茱萸. Pharmaceutical name: *Fructus Corni*.

Part Used: fruit (sarcocarp).

Flavor/Nature: sour; slightly warm.

Meridian Affinity: Liver and Kidney Meridians.

Actions: nourishes the liver and the kidney and astringes.

Indications: (1) Liver and kidney insufficiency with dizziness, blurred vision, aching and weakness of the waist and the knees and impotence. (2) Spermatorrhea, premature ejaculation, urine incontinence and persistent sweating of debility.

Dosage/Administration: 6–12 g.

Cautions/Contraindications: Contraindicated in blazing of kidney-Fire, chronic accumulation of Dampness–Heat or difficulty with urination.

6 *Sangpiauxiao (Paratenodera sinensis) (Praying Mantis)*

Chinese name: 桑螵蛸. Pharmaceutical name: *Ootheca Mantidis*.

Part Used: egg case.

Flavor/Nature: sweet, salty; neutral.

Meridian Affinity: Liver and Kidney Meridians.

Actions: tonifies the kidney, augments Yang, holds back semen and astringes urine.

Indications: (1) Kidney insufficiency and Yang exhaustion causing spermatorrhea, premature ejaculation, urinary incontinence, polyuria and profuse vaginal discharge. (2) Male impotence.

Dosage/Administration: 3–10 g.

Cautions/Contraindications: Contraindicated in Yin deficiency with much Fire causing excessive Heat in the bladder and polyuria.

Section 18 Herbs That Expel Parasites

These are herbs that have their principal actions of killing or expulsion of parasites. They are mainly used to treat infestations by such parasites as the roundworm, pinworm, tapeworm and hookworm.

Patients infested with such parasitic worms often show peri-umbilical pain, vomiting, excessive salivation, anorexia or polyphagia, pica and itch in the anus, nose or ear. If the infestation is massive and persistent the patient may develop a sallow complexion and emaciation with potbelly, or edema and weakness. On the other hand, when the infestation is relatively mild or short in duration, many patients do not show any symptoms. In such cases the infestation can be diagnosed only by examining the feces.

In clinical practice, the specific herbs to be selected must accord with the type of parasite and the condition of the patient. In addition, supplementary or complementary herbs must be included as appropriate. For example, if there is retention or stagnation, add herbs that relieve retention or dissipate stagnation. If there is constipation, add cathartic herbs to facilitate expulsion of the worms. If the spleen and the stomach are weakened, so that digestion and transportation are impaired, add herbs that strengthen the spleen and the stomach. If the patient's constitution is weak, treat with restorative herbs simultaneously or prior to treatment with worm-expelling herbs.

Among these herbs there are several that are quite toxic. When prescribing them pay careful attention to their dosage to avoid injuring genuine Qi. When fever is high or abdominal pain is severe, it is best to postpone temporarily the administration of these herbs. Use with great caution in the pregnant or elderly patients.

1 *Shijunzi (Quisquslis indica) (Rangoon Creeper)*

Chinese name: 使君子. Pharmaceutical name: *Fructus Quisqualis*.

Part Used: ripe fruit.

Flavor/Nature: sweet; warm.

Meridian Affinity: Spleen and Stomach Meridians.

Actions: kills parasites and relieves accumulation.

Indications: Roundworm infestation and infantile malnutrition.

Dosage/Administration: 6–10 g.

Cautions/Contraindications: Overdosing can cause hiccup, dizziness and vomiting. These symptoms generally resolve when the herb is discontinued.

2 *Kuliangenpi (Melia azedarach, toosendan) (Chinaberry)*

Chinese name: 苦楝根皮. Pharmaceutical name: *Cortex Meliae*.

Part Used: root bark. (Kulianpi is the bark of the tree.)

Flavor/Nature: bitter; cold. Poisonous.

Meridian Affinity: Spleen, Stomach and Liver Meridians.

Actions: kills parasites and cures tinea.

Indications: (1) Roundworm, hookworm and pinworm infestation. (2) Tinea capitis and scabies (applied topically).

Dosage/Administration: 6–10 g.

Cautions/Contraindications: Do not overdose or prolong treatment. Contraindicated in weak constitution or liver diseases. It can induce vomiting in some cases.

3 *Binglang (Areca catechu) (Betel Palm)*

Chinese name: 槟榔. Pharmaceutical name: *Semen Arecae*.

Part Used: ripe seed.

Flavor/Nature: acrid, bitter; warm.

Meridian Affinity: Stomach and Large Intestine Meridians.

Actions: kills parasites, relieves accumulation and mobilizes Qi and water.

Indications: (1) Intestinal parasites. (2) Food retention and Qi stagnation causing abdominal distention, constipation, diarrhea or dysentery with tenesmus. (3) Edema and the swelling and pain of beri-beri. (4) In addition, may be effective in malaria.

Dosage/Administration: 6–15 g. May increase to 30–60 g when used alone for tapeworm and intestinal fluke infestation.

Cautions/Contraindications: Contraindicated in diarrhea due to spleen insufficiency.

4 *Nanguazi (Cucurbita moschata) (Pumpkin)*

Chinese name: 南瓜子. Pharmaceutical name: *Semen Cucurbitae Moschatae*.

Part Used: seed.

Flavor/Nature: sweet; neutral.

Meridian Affinity: Stomach and Large Intestine Meridians.

Actions: kills parasites.

Indications: Tapeworm or roundworm infestation.

Dosage/Administration: 60–120 g.

Guidance for Study

I Aim of Study

This chapter presents the most commonly used herbs in CM in 18 basic categories. For each herb it provides essential information on its properties, meridian affinity, actions and indications, dosages and cautions and contraindications.

II Objectives of Study

Upon completion of this chapter, the learners will

1. Be familiar with the 18 basic categories of herbs;
2. Be familiar with the essential information on the properties, meridian affinity, actions and indications, dosages and cautions and contraindications in the use of each herb.

III Exercises for Review

1. What are herbs that release exterior? Compare and contrast the actions and indications of warm-acrid and cool-acrid herbs for releasing exterior.
2. What are the actions and indications of mahuang (*Ephedra*)? What considerations should be taken into account when prescribing it?
3. What are the actions and indications of guizhi (*Cinnamomum*)?
4. What are the actions and indications of zisu (*Perilla*)?

5. Compare and contrast the actions and indications of jingjie (*Schizonepeta*) and fangfeng (*Saposhnikovia*).
6. Describe the actions and indications of bohe (*Mentha*), chantui (*Cryptotympana*), chaihu (*Bupleurum*), gegen (*Pueraria*), qianghuo (*Notopterygium*), xixin (*Asarum*).
7. Characterize herbs that cool heat. Compare and contrast the actions and indications of the main subcategories.
8. Describe the actions and indications of shigao (Gypsum) and zhimu (*Anemarrhena*).
9. Describe the actions and indications of zhizi (*Gardenia*) and baitouweng (*Pulsatilla*).
10. Huangqin (*Scutellaria*), huanglian (*Coptis*) and huangbai (*Phellodendron*) all cool Heat and dry Dampness. What are the differences between them?
11. Describe the actions and indications of longdancao (*Gentian*)?
12. Which kind of fetal distress is huangqin (*Scutellaria*) available to treat?
13. Compare and contrast the actions and indications of qinghao (*Artemisia*) and digupi (*Lycium*).
14. Compare and contrast the actions and indications of longdancao (*Gentian*) and xiagucuo (*Prunella*)?
15. Describe the actions and indications of shengdihuang (*Rehmannia*)?
16. Compare and contrast the actions and indications of mudanpi (*Paeonia suffruticosa*) and chishaoyao (*Paeonia lactiflora*)?
17. Compare and contrast the actions and indications of pugongying (*Taraxacum*) and banlangen (*Isatis*)?
18. Describe the actions and indications of herbs that induce catharsis.
19. What precautions should be taken when prescribing cathartic herbs?
20. Dahuang (*Rheum*) is often prepared differently for different purposes. Describe the differences.
21. What are the actions and indications of mangxiao (*Mirabilite*) and fanxieye (*Cassia*) respectively?
22. Describe the actions and indications of herbs that dispel Wind–Dampness?
23. Duhuo (*Angelica pubescens*), fangji (*Stephania*), qinjiao (*Gentiana*), sangjisheng (*Loranthus*) and weilingxian (*Clematis*) are all used to dispel Wind–Dampness. Describe their differences.
24. Compare and contrast the actions and indications of mugua (*Chaenomeles*) and sangjisheng (*Loranthus*).
25. Compare and contrast the actions and indications of fangji (*Stephania*) and qinjiao (*Gentiana*).
26. Compare and contrast the actions and indications of duhuo (*Angelica pubescens*) and qianghuo (*Notopterygium*).
27. Give a brief description of the aromatic herbs that dissipate Dampness? What are their actions and indications?
28. Cangzhu (*Atractylodes*) and houpou (*Magnolia*) both dry Dampness. Describe the differences in their application.

29. Compare and contrast the actions and indications of peilan (*Eupatorium*) and huoxiang (*Agastaches*) respectively?
30. Give a brief description of herbs that drain water. How do they differ from herbs that dissipate Dampness?
31. What are the precautions to be considered when prescribing herbs that dissipate Dampness?
32. Which herbs should be used to treat difficult and painful urination due to stones? Briefly describe their properties and actions.
33. Which herbs should be used to treat jaundice? Briefly describe their properties and actions.
34. Jinqiancao (*Glechoma*), cheqianzi (*Plantago*), zexie (*Alisma*) and zhuling (*Polyporus*) can all be used to treat difficult and painful urination. Compare their suitability and usage.
35. What are the actions and indications of yiyiren (*Coix*)?
36. Briefly describe herbs that warm the interior. What are their actions and indications?
37. Rougui and guizhi are both derived from *Cinnamomum cassia*. What are their differences? Compare and contrast their actions and indications.
38. What are the actions and indications of ganjiang (*Zingiber*)?
39. Compare and contrast the actions and indications of wuzhuyu (*Evodia*) and dingxiang (*Syzygium*)?
40. Briefly describe the herbs that regulate Qi. What are their actions and indications?
41. Compare and contrast the actions and indications of chenpi (*Citrus tangerina*) and zhishi (*Citrus aurantium*)? Compare and contrast the actions and indications of muxiang (*Aucklandia*) and xiebai (*Allium*).
42. Xiangfu (*Cyperus*) and chuanlianzi (*Melia*) both have affinity for the Liver Meridian. How are they used clinically?
43. Compare and contrast the actions and indications of zhishi (*Citrus aurantium*) and houpo (*Magnolia*).
44. Briefly describe the herbs that relieve food retention. What are their actions and indications?
45. Discuss the combined use of herbs that relieve food retention and herbs that mobilize Qi.
46. Discuss the combined use of herbs that mobilize Qi and herbs that strengthen spleen?
47. Compare and contrast the properties, actions and indications of shanzha (*Crataegus*) and laifuzi (*Raphanus*).
48. Briefly describe herbs that stimulate blood circulation and relieve blood stasis. What are their actions and indications? Which of them are useful for treating traumatic injuries?
49. What are the actions and indications of yimucao (*Leonurus*)? In what ways is it important for gynecology?
50. Compare and contrast the actions and indications of chuanxiong (*Ligusticum*) and danshen (*Salvia*).

51. Compare and contrast the actions and indications of taoren (*Prunus persica*) and honghua (*Carthamus*)?
52. Compare and contrast the actions and indications of sanleng (*Sparganium*) and ezhu (*Curcuma*)?
53. Briefly describe the herbs that dissolve Phlegm, stop cough and relieve asthma. What are their actions and indications?
54. Compare and contrast the actions and indications of banxia (*Pinellia*), gualou (*Trichosanthes*), and jiepeng (*Platycodon*).
55. Mahuang (*Ephedra*), shigao (gypsum), chenpi (*Citrus tangerina*), beimu (*Fritillaria*), gualou (*Trichosanthes*) and xingren (*Prunus armeniaca*) can be all used to treat cough and asthma. Compare and contrast their clinical application.
56. Which illnesses of Phlegm are banxia (*Pinellia*) and gualou (*Trichosanthes*) suitable for treating?
57. Compare and contrast the actions and indications of baibu (*Stemona*), xingren (*Prunus armeniaca*), zisuzi (*Perilla*), sangbaipi (*Morus*), tinglizi (*Lepidium*).
58. Compare and contrast the use of banxia (*Pinellia*) and wuzhuyu (*Evodia*) to treat vomiting.
59. Briefly describe herbs that restore. What are their actions and indications?
60. Compare and contrast the properties, actions and indications of danggui (*Angelica sinensis*) and baishaoyao (*Paeonia*).
61. What are the actions and indications of huangqi (*Astragalus*)? Renshen (*Panax*) and huangqi are both important herbs that restore. Compare and contrast their actions and clinical applications.
62. Compare and contrast the actions and clinical applications of baizhu (*Atractylodes*) and shanyao (*Dioscorea*)?
63. Compare and contrast the actions and indications of dangshen (*Codonopsis*) and gancao (*Glycyrrhiza*).
64. Compare and contrast the actions and indications of baizhu (*Atractylodes macrocephala*) and cangzhu (*Atractylodes lancea*).
65. Compare and contrast the actions and indications of maimendong (*Ophiopogon*), yuzhu (*Polygonatum*) and shashen (*Glehnia*).
66. Hutaoren (*Juglans*) and dongchongxiacao (Cordyceps) are both used to treat cough and asthma. What are their differences?
67. Shoudihuang (*Rehmannia*) and gouqizi (*Lycium*) both nourish the liver and the kidney. Compare and contrast their actions and clinical applications.
68. Compare and contrast the actions and clinical applications of yinyanghuo (*Epimedium*) and bajitian (*Morinda*)?
69. Compare and contrast the actions and indications of duzhong (*Eucommia*) and xudian (*Dipsacus*)?
70. Compare and contrast the actions and clinical applications of nuzhenzi (*Ligustrum*) and mohanlian (*Eclipta*).
71. Compare and contrast the actions and clinical applications of ejiao (*Equus*) and heshouwu (*Polygonum*).

72. Compare and contrast the actions and indications of shengdihuang and shoudihuang (*Rehmannia*).
73. Compare and contrast the actions and indications of baihe (*Lilium*) and guiban (*Chinemys*).
74. Briefly describe the herbs that calm the mind. What are their actions and clinical applications?
75. Compare and contrast the actions and indications of suanzaoren (*Ziziphus*) and baiziren (*Biota*).
76. How is yuanshi (*Polygala*) used in clinical practice?
77. Compare and contrast the actions and indications of longgu (fossil bone) and muli (*Ostrea*)?
78. Briefly describe herbs that calm the liver and extinguish Wind. What are their actions and clinical applications?
79. Compare and contrast the actions and indications of tianma (*Gastrodia*) and gouteng (*Uncaria*).
80. Compare and contrast the actions and indications of baijiangcan (*Bombyx*), quanxie (*Buthus*) and wugong (*Scolopendra*).
81. Compare and contrast the actions and indications of dilong (*Pheretima*) and shijueming (*Haliotis*).
82. Briefly describe the aromatic herbs that open orifices. What are their actions and clinical applications?
83. Compare and contrast the actions and indications of bingpian (*Dryobalanops*) and shexiang (*Moschus*).
84. Compare and contrast the actions and indications of shichangpu (*Acorus*) and suhexiang (*Liquidambar*).
85. Briefly describe the herbs that stop bleeding. What are their actions and clinical applications?
86. Compare and contrast the actions and indications of xiaoji (*Cephalanoplos*) and diyu (*Sanguisorba*).
87. How are baiji (*Bletilla*) and sanqi (*Panax pseudoginseng*) used clinically?
88. Compare and contrast the actions and indications of qiancao (*Rubia*) and aiye (*Artemisia*).
89. Briefly describe the herbs that stabilize and astringe. What are their actions and clinical applications?
90. Compare and contrast the actions and indications of fuxiaomai (*Triticum*), wuweizi (*Schisandra*), shanzhuyu (*Cornus*), wumei (*Mume*), lianzi (*Nelumbo*) and sangpiaoxiao (*Paratenodera*).
91. Briefly describe the herbs that expel parasites. What are their actions and clinical applications? How should be they supplemented or complemented with other herbs?
92. Describe the precautions to be taken when prescribing shijunzi (*Quisqualis*)?
93. Compare and contrast the actions and indications of kuliangenpi (*Melia*), binglang (*Areca*) and nanguazi (*Cucurbita*).

Chapter 8

Basic Principles of CM Herbal Formulation

Theory, treatment strategy, formulas and herbs together form the fundamentals of traditional Chinese herbal medicine. The physician must diagnose the patient's illness, devise a strategy for treating it and select the herbs to apply. The herbs selected must be compatible with one another and must fully address the root and appearance of the patient's illness.

This chapter introduces the basic principles that govern the construction of medicinal formulas, their preparations and administration.

Section 1 Construction of Herbal Formulas

Illnesses may be simple or complex. Some simple illnesses may be effectively treated with a single herb. More complex illnesses may require a complex prescription containing several herbs, sometimes as many as dozens. A complex prescription must be carefully constructed so that the desired therapeutic efficacy is enhanced and all the causes and symptoms the patient manifests can be addressed.

I Composition of Formulas

The formula is devised on the basis of the causes and symptoms of an illness. These determine the organizing principle for constructing the formula and the organizing principle guides the selection of the specific herbs and the amount of each.

The organizing principle in CM organizes the herbs in a formula in four categories: chief, deputy, assistant and envoy herbs – but not all formulas contain all four categories. The chief herbs are directed against, and have the greatest effect on, the main cause or symptoms. The deputy herbs enhance the effectiveness of the chief herbs; they may also be directed against other important symptoms of the illness or a co-existing illness. The assistant herbs are selected for three functions: to enhance the effects of the chief or deputy herbs; to treat the non-dominant symptoms; and

to moderate or eliminate potentially poisonous or harsh effects of the chief, deputy or another assistant herb. The envoy herbs direct the other herbs in the formula to a certain meridian or region of the body or harmonize their actions. There are no strict requirements for the amounts of the chief, deputy, assistant or envoy herbs in the construction of formulas. In general, the number of chief herbs is smaller than the number of deputy or assistant herbs.

An example of a complex prescription is *Mahuang Tang*, which is designed to treat exogenous illnesses of Cold in exterior. In this illnesses the main symptoms are fever, cold-intolerance, headache, joint aches, absence of sweating, labored breathing, and a floating and tight pulse. *Mahuang Tang* is designed to expel exogenous Wind and Cold from exterior, mobilize stagnant lung-Qi and relieve the labored breathing. Its formulation is as follows.

Chief herb: mahuang (*Ephedra*), which is acrid and warm, induces sweating and releases exterior, mobilizes lung-Qi and eases labored breathing.

Deputy herb: guizhi (*Cinnamomum*), which is acrid, sweet and warm, warms the channels, releases the superficies and aids mahuang in inducing sweating and releasing the exterior.

Assistant herb: xingren (*Prunus*), which is bitter and warm, assists mahuang to mobilize lung-Qi and ease labored breathing.

Envoy herb: gancao (*Glycyrrhiza*), which is sweet and warm, harmonizes the actions of the other herbs. Since both mahuang and xingren have affinity for the Lung Meridian, there is no need in this formula for an herb to direct them to that meridian.

Analysis of the formula of Mahuang Tang shows that its construction emphasizes synergism between the ingredient herbs in order to obtain greater efficacy and to cover a broader range of symptoms.

II Modification of Formulas

A complex prescription is composed of a number of herbs, and modification of its ingredients may change its effects, efficacy and range of application. Just as a patient's illness and the herbs' properties determine the organizing principles in constructing the herbal formula, so do changes in the patient's clinical condition guide the modification of the formula. This ability to modify the formula gives the physician considerable flexibility to tailor the treatment to the patient's needs and circumstances.

Modification of formulas may involve adding or subtracting of ingredients, changing the amounts of some or all of the ingredients or changing the formulation (physical form) of the formula.

1 Modification of Ingredients

Modification by adding or subtracting ingredients is of two types. In one type, the assistant and envoy herbs are changed. In general, the role of these herbs in the complex prescription is relatively minor, so that changing them does not fundamentally change the applicability of the prescription. This approach is appropriate when the main illness is unchanged. In the other type, the deputy herbs are changed. As the deputy herbs assist the chief herbs and focus on the main symptoms, this type of modification may well change the basic actions and applicability of the formula.

Consider **Mahuang Tang**. The following two examples clearly demonstrate the consequences of modifying the deputy herbs.

In one, the deputy herb, *guizhi*, is removed. The resulting formula – which has the formula: *mahuang*, *xingren* and *gancao* – is called **San Ao Tang**. *Mahuang* still serves as the chief herb, but without the cooperation of *guizhi* its efficacy in inducing sweating is weaker than that of **Mahuang Tang**. Since *xingren* is now the deputy and its main effect is to stop cough and relieve labored breathing, **San Ao Tang** is more suitable for treating cough and wheezing due to accumulation of Wind–Cold in the lung.

In the other, *baizhu* (*Atractylodes*) is added as an additional deputy herb. The modified drug is called **Mahuang Jia Zhu Tang**, and is devised for treating the early stages of numbness due to Wind–Cold–Dampness accumulation.

These two formulas both use *mahuang* as the chief herb. They differ from **Mahuang Tang** only in the subtraction and addition, respectively, of a deputy herb; yet as a result they have different actions and are used to treat different disorders.

2 Modification of Amounts

The actions of an herbal formula depend not only upon the composition of its formulation but also upon the amounts of the individual ingredients. Modification of the amount of even one herb may alter the balance of the interaction of all the ingredient herbs, and may affect the efficacy and application of the formula.

Consider **Xiao Cheng Qi Tang** and **Houpo San Wu Tang**. The formulas of these two complex prescriptions include the same three ingredient herbs, yet because of the different amounts of the individual herbs the roles of the herbs change (reversal of chief and assistant herbs).

Ingredient Herbs	Xiao Cheng Qi Tang	Houpo San Wu Tang
Houpo (<i>Magnolia</i>)	6 g (assistant)	24 g (chief)
Zhishi (<i>Citrus aurantium</i>)	6 g (deputy)	12 g (deputy)
Dahuang (<i>Rheum</i>)	12 g (chief)	12 g (assistant/envoy)

Xiao Cheng Qi Tang acts mainly to purge accumulated Heat and is used mainly to treat illnesses of Heat accumulation in the Yangming Meridian. **Houpo San Wu Tang** acts mainly to mobilize Qi and relieve abdominal fullness and is used to mainly to treat Qi stagnation with abdominal distention and constipation.

3 *Modification of Formulation*

How an herbal complex prescription is formulated, its physical form, is potentially of consequence. The same formula, with the same ingredient herbs in the same relative amounts, can have different actions and applications when formulated differently. For example, **Li Zhong Wan** (pill) and **Renshen Tang** (decoction) are composed of the same ingredients at the same amounts, yet **Li Zhong Wan** is used to treat deficiency-Cold in the middle-jiao whereas **Renshen Tang** is used to treat deficiency-Cold in the upper and middle-jiao. The effect of **Renshen Tang** is also stronger and more immediate. In general, decoctions are used for acute disorders and pills are often selected for chronic and non-urgent disorders.

Section 2 Classification of Herbal Formulas

Many classification systems for herbal formulas have been devised in traditional CM. There are systems based on the nature or pattern of illnesses or their causes or organ involvement, the composition of the formulas of the herbs and their treatment strategy, as well as various combinations of these systems. This textbook will use a classification system based on the action of the herbs. In this system, the formulas are classified as follows:

- Section 1: formulas that release the Exterior
- Section 2: formulas that drain downward
- Section 3: formulas that harmonize
- Section 4: formulas that clear Heat
- Section 5: formulas that warm the Interior
- Section 6: formulas that restore (tonify)
- Section 7: formulas that astringe
- Section 8: formulas that calm the mind
- Section 9: formulas that resuscitate
- Section 10: formulas that regulate Qi
- Section 11: formulas that regulate blood
- Section 12: formulas that eliminate Dampness
- Section 13: formulas that dissipate Phlegm
- Section 14: formulas that expel Wind
- Section 15: formulas that moisten Dryness
- Section 16: formulas that relieve food retention

Section 3 Common Dosage Forms of Herbal Formulas

Constructing the herbal formula in accordance with the principles of composition is not the last step of the physician's responsibility. The herbal formula should also be prepared in an appropriate physical form based on the needs of a patient and the characteristics of the herbs. The different types of prepared form of the formulas are called dosage forms. In this section, some common types of dosage forms are discussed. There are many other forms available and new forms continue to be devised as new technology becomes available. The most commonly used dosage forms are the following.

I Decoctions

The herbs are soaked in water, a mixture of wine and water, or some other suitable solvent. They are boiled for a specified period of time. After some cooling, the liquid is strained from the herbs.

Decoctions are mostly taken by oral, but may be used externally for washing, steaming or oral rinsing.

Advantages: Decoctions are usually absorbed rapidly. Their effects are strong and immediate. It is especially easy to modify the formula in response to changes in the illness. The decoction is especially suitable for patients with acute and severe illnesses or for those whose illness is still in changing.

Disadvantages: The decoction tends to have a large volume. The active principles of herbs may be difficult to extract or may dissipate rapidly. Decoctions may be difficult or time-consuming to prepare, and are unsuited for mass production. They are not portable. They often have a bad taste.

II Powders

The herbs are ground, mixed and sifted into a relatively uniform powder.

Powders may be ingested or applied externally. Bioactive herbal ingredients for ingestion are generally prepared as a fine powder and are taken directly or with warm water. Some are prepared as coarse-grained powders and are boiled in water when needed for ingestion. Powders for external application are mainly used for disorders of the skin, throat or eyes. These should be ground finely to avoid irritating the injured tissues.

Powders can be prepared ahead of time and their preparation is less wasteful. They are usually absorbed quickly. They can be stored for a long time and are easily portable.

Powders are not decocted with the other herbs, but are taken with warm water or with the strained supernatant from decoctions.

III Pills

The herbs are ground into a fine powder, or extracts of the herbs are concentrated. A viscous medium is then added, and the suspension is formed into firm round pills.

Advantages: Pills tend to have a longer duration of action. Being less wasteful to prepare they tend to have a lower cost. They are convenient to store and to administer. Pills are especially suitable for illnesses that progress slowly or are due to deficiency.

Disadvantages: Pills tend to be absorbed more slowly. However, certain ingredients in pill form do have fast and potent action; they are mostly composed of aromatic or highly toxic herbs that are not suitable for decoction.

The most common types of pills are made with honey, water, paste, or from concentrates.

Pills, like powders, are taken directly with warm water or with the strained supernatant from decoctions.

IV Soft Extracts

The herbs are decocted in water or vegetable oil, and the supernatant is then simmered until the concentrate has a syrupy or gummy consistency. Soft extracts can be used internally or externally. Internally used soft extracts include syrups from prolonged decoction, liquid extractions, and semi-solid extracts. Externally used soft extracts include hard and soft medicinal plasters.

V Medicinal Wines

The herbs are soaked in rice or millet wine for a specified period of time. Wine is of warm nature. It mobilizes blood circulation and unblocks channels and meridians, has dispersing actions, and is generally able to enhance the actions of herbs. Thus, wine is a suitable vehicle for drugs intended for dispersing Wind-Cold, unblocking channels, and tonification.

Externally applied medicinal wines are often used to disperse Wind from the Exterior, mobilize blood circulation, relieve pain and reduce swelling.

Section 4 Drug Administration

I Decocting Herbs

Of the many formulas of herbs, the dosage form of decoction is the most commonly used in CM.

Equipment: The pot for boiling should be made of ceramic or earthenware. China and stainless steel pots are also suitable. Iron or aluminum is unsuitable, as these materials may chemically interact with the chemical ingredients. The pot should be of an appropriate size, and it should have a tight-fitting lid.

Water: Any clean and fresh water is acceptable. Sometimes other liquids are used, such as a mixture of wine and water. The amount of water is based on the amounts and types of herbs and the boiling time. In general, use enough to cover the herbs by about one and a half inches. The strained liquid of the decoction should be 100–150 mL (3–5 oz).

Type of Fire: There are two types of fire for cooking herbs: the high flame fire and the low flame fire. Usually the decoction is brought to a boil using a high flame fire, then cooked on a lower flame. The type of fire chosen is based on the nature of the herbs and the duration of cooking. For herbs to release the Exterior or to drain downward use high flame, a small amount of water, with a short decocting time. For herbs that restore (tonify) use lower flame, a large amount of water and a long cooking time.

Duration: Let the herbs soak for 20–30 min, then cook for 20–30 min. For herbs that have special usages in decocting the special handling is usually mentioned in the prescription.

Decocted First: Two types of herbs should be decocted first. The first type comprises herbs that are toxic. These herbs should be cooked first for 30–60 min. The second type comprises herbs that are minerals or shells. These herbs should be cooked for a long time so as to extract their bioactive components from the herbs.

Decocted Last: Two types of herbs should be added near the end of cooking. One type comprises aromatic herbs. They should be added to the decoction 3–5 min before the end. The other group comprises herbs that have a much stronger effect if added near the end.

Decocted in Gauze: Some herbs, mainly those that stimulate the throat or digestive tract, should be wrapped in gauze during cooking.

Decocted Separately: Very expensive herbs are usually decocted separately.

Dissolved Separately: Highly viscous herbs cannot be decocted with the others. They are dissolved separately in a small bowl and the solution added to the strained decoction.

II Methods of Administration

1 *Timing of Administration*

The timing of taking the herbal preparation affects its effectiveness.

After Meals: In general, herbs for treating disorders in the upper-jiao should be taken after meals, as should herbs containing chemical ingredients that irritate the stomach.

Before Meals: In general, herbs for treating disorders of the middle and lower-jiao should be taken before meals, as should herbs that restore or drain.

Hour of Sleep: Herbal formula for calming the mind should be taken shortly before sleep.

For acute disorders it should be taken whenever needed. But for chronic disorders they should be taken at regular intervals.

2 *Arrangement of Administration*

In general, each decoction is intended for the entire day. It is taken in two or three portions throughout the day. The schedule in specific situations may vary depending upon the clinical purposes. Some formulas may be taken several times throughout the day.

Decoctions may be taken warm or cool – cool for illnesses of Heat and warm for illnesses of Cold. If taking of the decoction induces nausea and vomiting, it is advisable to take a small amount of ground ginger with the decoction or add it to the decoction. Alternately, the decoction may be taken in small portions in succession.

Great care must be taken when oral administration that is toxic or strong. In general, start with a small dose and slowly increase the dosage until the desired effect is obtained. As soon as this occurs, discontinue this herbal preparation.

Guidance for Study

I Aim of Study

This chapter introduces the learners to the basic principles governing the construction of the herbal formulas of the complex prescriptions and their pharmaceutical preparation and administration.

II Objectives of Study

Upon completion of this chapter, the learners will

1. Be familiar with the basic organizing principles for the construction of formulas of complex herbal prescriptions;
2. Understand the importance, motivation and consequences of modifying either the composition or the relative amounts of ingredients of an formula.

III Exercises for Review

1. Explain the organizing principles of a complex prescription of herbs.
2. Explain the importance, motivation and clinical consequences of modifying either the composition or the relative amounts of ingredients of an herbal formula.

Chapter 9

Commonly Used Herbal Formulas

In this chapter 84 of the most commonly used complex herbal formulas are discussed. According to the functions of the formulas, they are classified into the following groups in this textbook:

- Section 1: formulas that release exterior
- Section 2: formulas that drain downward
- Section 3: formulas that harmonize
- Section 4: formulas that clear Heat
- Section 5: formulas that warm the interior
- Section 6: formulas that restore (tonify)
- Section 7: formulas that astringe and stabilize
- Section 8: formulas that calm the mind
- Section 9: formulas that open orifices (resuscitate)
- Section 10: formulas that regulate Qi
- Section 11: formulas that regulate blood
- Section 12: formulas that eliminate Dampness
- Section 13: formulas that dissipate Phlegm
- Section 14: formulas that dispel Wind
- Section 15: formulas that relieve Dryness
- Section 16: formulas that relieve accumulations

Section 1 Formulas That Release Exterior

Exterior-releasing formulas comprise all those constructed around herbs that are acrid, light and volatile. These herbs have the ability to induce sweating, release the superficies and penetrate rashes. Exterior-releasing formulas are used to treat illnesses affecting exterior. Among the Eight Methods they belong to the Method of Diaphoresis.

The word exterior refers to the superficies of the body. It is the outer layer that serves as the defensive barrier for the body. When the six exogenous pathogenic

evils first attack a person, an exterior syndrome will manifest. The key symptoms of exterior include: cold-intolerance, headache, fever with or without sweating, a thin tongue coating and a floating pulse.

Because attacks by exogenous evils may be basically of Cold or Heat nature, the exterior-releasing formulas can be separated into two large categories in accordance with their clinical application: acrid-warm exterior-releasing and acrid-cool exterior-releasing. Regardless of which category it may belong to, the ability of a formula to induce sweating and release exterior is primarily due to its efficacy in facilitating the movement of lung-Qi, normalizing the Nutritive and the Defensive Levels, unblocking openings and channels, and facilitating blood circulation. In clinical practice, there are occasions when the patient's illness requires combining in the same formula both acrid-cool and acrid-warm herbs that release exterior in order to enhance their action of releasing exterior.

If an illness of exterior is not treated, or is treated incorrectly, the pathogenic evil cannot be eliminated from exterior but may penetrate into interior. In that case, the illness may transform into a different illness, with different symptoms.

Formulas for releasing exterior contain mostly herbs that are light and volatile. These must not be overcooked to avoid reducing their therapeutic effects. Also, when administering an exterior-releasing formula it is appropriate to avoid exposure to wind or cold and to bundle up to help induce sweating. However, when inducing sweating to release the exterior, it is best to induce a slight amount of sweating. It is not desirable for the sweating to cover only a part of the body or for it to be excessive. If the sweating does not cover the entire body the pathogenic evil cannot be completely dispelled. If the sweating is excessive then genuine Qi may be injured. If severely excessive it may lead to the collapse of Yang or Yin.

Moreover, if the exterior has not been fully released yet symptoms of interior appear, then it is necessary to release exterior first before treating interior, or release exterior and interior simultaneously. Once the pathogenic evils have passed into interior, it is inappropriate to continue administering an exterior-releasing formula.

I Mahuang Tang (Ephedra Decoction)

1 Source: *Shang Han Lun (Treatise on Cold-Attack)*

2 Composition

Chief Herb: mahuang (*Ephedra sinica*) 6 g

Deputy Herb: guizhi (*Cinnamomum cassia*) 4 g

Assistant Herb: xingren (*Prunus armeniaca*) 9 g

Envoy Herb: fried gancao (*Glycyrrhiza uralensis*) 3 g

3 Application

Actions: induces sweating, releases exterior, facilitates lung functions, and stops wheezing.

Indications: illnesses of Wind–Cold in the exterior.

Main Symptoms: chills and fever, absence of sweating; headache and body ache; labored breathing; a thin white tongue coating; and a floating and tight pulse.

4 Analysis of the Formula

Mahuang is acrid–bitter in flavor, warm in nature and has affinity for the Lung and Bladder Meridians. It is quite effective in stimulating the body's Yang-Qi. It acts to open pores, facilitate the lung and regulate Qi. It serves as the chief herb.

Guizhi can penetrate both Defensive and Nutritive Levels. As deputy herb it warms the channels and disperses Cold. It also aids mahuang to induce sweating, eliminate evil Qi and harmonize defensive and nutritive Qi.

Xingren lowers lung-Qi. When teamed with mahuang, one facilitates and the other suppresses lung-Qi. Together they are stronger in soothing the lung and relieving labored breathing. It is the assistant herb.

Fried gancao harmonizes the facilitating and lowering actions of mahuang and xingren. It also blunts the harshness of the team of mahuang and guizhi, so that the induced sweating does not become so excessive as to injure genuine Qi. It is the envoy herb.

These four herbs act in concert to release exterior of Cold, mobilize Lung-Qi and resolve all the symptoms.

5 Comments

Mahuang Tang uses mahuang and guizhi together and has vigorous action to release exterior by dispelling exogenous pathogenic evil and induce sweating. Its ability to induce sweating is very strong, and for that reason it is not appropriate to prescribe for patients who have bleeding, epistaxis, sores, urethritis, a delayed pulse or a parched throat. Great care must be taken when it is used in the elderly or those with a weak constitution.

Many formulas have been derived from Mahuang Tang. The following are examples.

Da Qing Long Tang is obtained by increasing the amount of mahuang and adding shigao (gypsum), shengjiang (*Zingiber*), and dazao (*Ziziphus*) to Mahuang Tang. It is designed to treat severe syndrome of Wind–Cold in exterior and Heat in interior, with the following key symptoms: severe fever and chills without sweating, body aches, irritability, and a floating and tight pulse.

Mahuang Jia Zhu Tang is obtained by adding baizhu (*Atractylodes*) to Mahuang Tang. It releases the exterior by inducing sweating and dispelling Cold and Dampness. It is designed to treat rheumatism induced by Wind–Cold–Dampness, with heaviness in the body and absence of sweating.

Ma Xing Yi Gan Tang is obtained by replacing guizhi with yiyiren (*Coix*). It dissipates Dampness to release the exterior, and cures rheumatism with generalized body aches and fever that worsens in the afternoon. The illnesses are caused by Wind–Cold attacking a patient already with chronic Dampness. It is particularly effective at dispelling Cold and dissipating Dampness.

San Ao Tang is obtained by removing guizhi from Mahuang Tang. It soothes the lung and releases exterior; and is designed to treat acute Wind causing nasal congestion, laryngitis, cough and chest tightness. It is particularly effective at dispelling Wind–Cold from the lung.

6 Case Study: Influenza in a Young Adult Male

The patient was a miner and had a very strong constitution. He developed an acute illness with strong chills and high fever, but no sweating. He had cold-intolerance, headache and generalized body aches. His nose was congested with much discharge. His tongue coating was white, and his pulse floating and tight.

He had been treated with **Jing Fang Bai Du San**, with poor results. Then, Mahuang Tang was prescribed for one package per day. After 3-day treatment, he sweated, his fever subsided and his physical condition improved.

(Source: *Journal of New Chinese Medicine*, 1975, 4:32.)

II Guizhi Tang (Cinnamomum Decoction)

1 Source: *Shang Han Lun (Treatise on Cold-Attack)*

2 Composition

Chief Herb: guizhi (*Cinnamomum cassia*) 9 g

Deputy Herb: shengjiang (fresh ginger) (*Zingiber officinale*) 9 g

Assistant Herbs: baishaoyao (*Paeonia lactiflora*) 9 g
dazao (*Ziziphus jujuba*) 3 pieces

Envoy Herb: fried gancao (*Glycyrrhiza uralensis*) 3 g

3 Application

Actions: acrid-warm release of the exterior and the superficies, induction of sweating and harmonization of the Nutritive and Defensive Levels.

Indications: illnesses of exogenous Wind–Cold in a weakened exterior condition.

Main Symptoms: fever with headache; sweating with wind-intolerance; dry heaves; absence of thirst; a white tongue coating; and a floating and slow or a floating and feeble pulse.

4 Analysis of the Formula

Guizhi is the chief herb. It enhances defensive Yang-Qi, unblocks the channels, releases exterior and dispels Wind from the exterior.

Baishaoyao is the deputy herb. It augments Yin and safeguards the Nutritive Level, preventing leakage from it. When guizhi and baishaoyao are teamed, they regulate defensive and nutritive Qi, so that exterior is released of the pathogenic evils and the Defensive and Nutritive Levels are harmonized.

Of the assistant herbs, shengjiang is acrid and warm while dazao is sweet and warm. Shengjiang helps guizhi release exterior and settle the stomach to stop vomiting. Dazao augments stomach-Qi, strengthens the spleen and generates fluids.

Fried gancao harmonizes the actions of the other herbs. It assists guizhi to augment Yang and consolidate the Defensive Level, and it assists baishaoyao to augment Yin and harmonize the Nutritive Level. It is both assistant and envoy herb.

5 Comments

In the clinical application of Guizhi Tang it is important to accurately identify the illness and indications of the patient. Its action in releasing the exterior is not as strong as that of Mauang Tang. Also, the formula uses double the usual amount of gancao and includes shengjiang and dazao. Thus, in addition to releasing the exterior of Wind–Cold and augmenting defensive Qi, it also strengthens the spleen and the stomach and supports weakened nutritive Qi. Disharmony of the Defensive and Nutritive Levels is an important indication for its use.

It is also important to pay close attention to the extent of sweating. The best is a slight amount of sweating over the entire body. If the sweat comes like flowing water, then the illness will not be eliminated. This is a guideline shared by all diaphoretic formulas.

Although Guizhi Tang is an exterior-releasing formula, it differs from the other diaphoretic formulas in that it teams guizhi with baishaoyao to regulate Yin and with shengjiang and dazao to normalize the interior. It may even be used after the illness has been eradicated, following childbirth, or in illnesses in which the Defensive and the Nutritive Levels are in disharmony. The last condition manifests mild intermittent chills and fever, with sweating and a slow pulse.

6 Case Study: Fever in an Adult Female

For about a year the patient had fever and sweating 2–3 times a day. Her food and drink intake, her bowel and urine functions and her sleep pattern were all normal. She was treated for Yin deficiency, but showed no improvement even after more than 20 packages of herbs. On examination her pulse was slow and soft and her tongue was pale with a white coating.

Diagnosis: Disharmony between the Nutritive and the Defensive Levels.

Treatment: Two packages of Guizhi Tang was prescribed. After 2-day treatment the fever no longer recurred and the sweating stopped.

(Source: *Popular Lectures on the Shang Han Lun*.)

7 Case Study: Excessive Sweating in a Young Adult Male

A young fisherman went to sea on a summer day despite much sweating. Subsequently, he continued to have profuse spontaneous sweating regardless of the season or night or day. He was treated on various occasions with Yu Ping Feng San with added longgu (fossil bone), muli (*Ostrea*) and mahuang root, and Guizhi Tang with added huangqi (*Astragalus*). Following each treatment he improved temporarily, but soon relapsed. Over the year he became more and more fatigued. His skin turned pallid, his sweat pores enlarged and his extremities became numb. He had frequent dizzy spells. His urine volume decreased, but he had no thirst. His food and drink intake was normal. His pulse was floating, slow and forceless on pressure.

Diagnosis: Disharmony of nutritive and defensive Qi.

Treatment: Unmodified Guizhi Tang was prescribed. After 3 days, his entire body felt warmer and his limbs comfortable. The sweating stopped. He was treated with two additional doses of Guizhi Tang with added huangqi (*Astragalus*) 15 g, following which he recovered completely.

(Source: *Fujian Chinese Medicine*, 1964, 5:35.)

III Jiu Wei Qianghuo Tang (Nine-Ingredient Qianghuo Decoction)

1 Source: *Ci Shi Nan Zhi (Hard-Won Knowledge)*

2 Composition

Chief Herb: qianghuo (*Notopterygium incisum*) 6 g

Deputy Herbs: fangfeng (*Saposhnikovia divaricata*) 6 g
cangzhu (*Atractylodes lancea*) 6 g

Assistant Herbs: chuan xiong (Rhizoma Chuanxiong) 3 g
xixin (*Asarum heterotropoides*) 2 g
baizhi (*Angelica dahurica*) 3 g
shengdihuang (*Rehmannia glutinosa*) 3 g
huangqin (*Scutellaria baicalensis*) 3 g

Envoy Herb: fried gancao (*Glycyrrhiza uralensis*) 3 g

3 Application

Actions: acrid-warm release of exterior; elimination of Wind and Dampness; and clearing of interior Heat.

Indications: exogenous Wind–Cold–Dampness, with Heat in interior.

Main Symptoms: chills and fever; headache; absence of sweating; generalized aches and pain; a bitter flavor in the mouth and slight thirst; a white or slightly yellow tongue coating; and a floating pulse.

4 Analysis of the Formula

Qianghuo is an essential herb that enters the Taiyang Meridians and dispels Cold–Wind–Dampness from the exterior. It improves the joints and relieves numbness and pain of the limbs. It is the chief herb.

Fangfeng is acrid–sweet and warm. It is efficacious in dispelling Wind to end fever and in dispersing Cold to stop pain. It is the moistening herb among herbs that disperse Wind. Cangzhu is aromatic, acrid–bitter, warm and dry. It induces sweating

and dissipates Dampness. Fangfeng and cangzhu together help qianghuo to disperse Wind–Cold–Dampness and to relieve numbness and pain of the limbs. They are the deputy herbs.

Among the assistant herbs, xixin, baizhi and chuanxiong form a group. They dispel Cold and Wind, soothe numbness and stop headaches and body aches. Shengdihuang and huangqin, belonging to another herbal group, purge Heat from the interior and prevent injury to the fluids by the acrid-warm and drying herbs.

Fried gancao, which harmonizes the actions of the other herbs, serves as the envoy herb.

These herbs acting in concert not only eliminate Wind–Cold–Dampness but also harmonize interior and exterior. Thus, Jiu Wei Qianghuo Tang dissipates Dampness by diaphoresis and purges Heat from the interior.

5 Comments

This formula is designed for curing acute illnesses caused by Wind, Cold and Dampness evils in all seasons. It is commonly used in illnesses in which the pathogenic evil is strong in exterior but without sweating and in which there is no Heat in the interior. The key symptoms are the following: fever with cold-intolerance, headache, absence of sweating, aches and pains in the body and limbs, and bitterness in the mouth with mild thirst.

In the formula, raising and dispersing herbs are combined with Heat-cooling herbs. It should be noted, however, that it emphasizes acidity, warming and drying. Therefore, it is not appropriate for use in illnesses of Wind–Heat in the exterior or deficiency-Heat in the interior.

6 Clinical Study: Acute Wind–Cold Illness

In a clinical study, Jiu Wei Qianghuo Tang, with appropriate modifications, was used to treat 149 patients with acute Wind–Cold illnesses. The main criteria for inclusion were cold-intolerance and fever, with less fever than chills, headaches and body aches. Some patients had additional symptoms of acute Wind–Cold illness: a floating pulse, a white tongue coating, nasal congestion, cough and indigestion. Of the 149, 120 returned for revisit and follow-up.

Results: One hundred and three patients showed a good response and nine showed some improvement, for a rate of 93%. Eight patients showed no response, for a rate of 7%.

(Source: *Fujian Chinese Medicine*, 1964, 5:13.)

IV Xiao Qing Long Tang (Little Green Dragon Decoction)

1 Source: *Shang Han Lun (Treatise on Cold-Attack)*

2 Composition

Chief Herbs: mahuang (*Ephedra sinica*) 9 g
guizhi (*Cinnamomum cassia*) 9 g

Deputy Herbs: ganjiang (*Zingiber officinale*) 6 g
xixin (*Asarum heterotropoides*) 6 g

Assistant Herbs: wuweizi (*Schisandra chinensis*) 6 g
baishaoyao (*Paeonia lactiflora*) 9 g
banxia (*Pinellia ternata*) 9 g

Envoy Herb: fried gancao (*Glycyrrhiza uralensis*) 6 g

3 Application

Actions: releases exterior and dispels Cold; warms the lung and dissolves congealed fluids.

Indications: Wind–Cold binding exterior, with Rheum accumulating in interior.

Main Symptoms: chills and fever without sweating; cough and wheezing; copious thin sputum or thick sputum that is difficult to expectorate; and chest tightness and inability to lie down. Or, heaviness and pain in the body; puffiness of the head, face and limbs; a white and smooth tongue coating; and a floating pulse.

4 Analysis of the Formula

In this formula, mahuang and guizhi induce sweating to release exterior, dispel Cold and mobilize lung-Qi and relieve labored breathing. They are the chief herbs.

Ganjiang and xixin are acrid and warm. They dissolve Rheum and aid mahuang and guizhi to dispel Cold and release the exterior. They are the deputy herbs.

There are three assistant herbs in this formula. Baishaoyao nourishes nutritive Qi and conserves Yin. Teamed with guizhi it can harmonize the Nutritive and the Defensive Levels, and can prevent mahuang and guizhi from inducing excessive sweating. Teamed with fried gancao it can generate fluids. Wuweizi conserves

lung-Qi, stops cough, and prevents damage of lung-Qi by the acidity and warmth of the deputy herbs. Banxia dissolves sputum, dissipates Rheum, regulates the stomach and stops vomiting.

Fried gancao augments stomach-Qi and regulates the middle-jiao. It also harmonizes the actions of the other herbs, and is the envoy herb.

This formula combines herbs that disperse and herbs that astringe. If only acrid and dispersing herbs are used to release the exterior, lung-Qi may be injured and there is a risk that Yin and the fluids may be damaged. Wuweizi is included to conserve Qi and baishaoyao to augment Yin, so that the pathogenic evils can be expelled without injury to lung-Qi and genuine Qi.

5 Comments

Xiao Qing Long Tang is designed to treat illnesses caused by exogenous Wind–Cold and internally accumulated Rheum. The key symptoms for which it is indicated are: chills and fever, absence of sweat, cough or wheezing, copious thin sputum, a white and smooth tongue coating, and a floating pulse. Since the actions of those acrid-dispersing and warm-dissolving herbs are strong, the physician must ascertain that the illness does involve a struggle between fluids and Cold in the lung and that the patient's constitution is strong enough before applying it.

For illnesses of Yin deficiency with a dry cough, or relatively strong Phlegm and Heat, this formula is not appropriate. If Cold in the exterior is predominant, omit guizhi and replace plain mahuang with honey-roasted mahuang. Where interior Heat causes restlessness, add shigao (gypsum) to purge Heat and calm restlessness. Where interior Heat causes thirst, omit banxia and add tianhuafen (*Trichosanthes*) to purge Heat and generate fluids. Where interior Heat causes dyspnea and wheezing add xingren to mobilize lung-Qi and stop wheezing.

6 Clinical Study: Bronchial Asthma

In a clinical study, 24 patients with bronchial asthma induced by Cold or Heat were treated with higher dosage Xiao Qing Long Tang. The composition was: honey-roasted mahuang 15 g, guizhi 9 g, wuweizi 9 g, ganjiang 9–15 g, banxia 30 g, baishaoyao 30 g, xixin 6–9 g and gancao 9–15 g. Modifications were made on the basis of specific symptoms. If the asthma was induced by Cold and was associated with thick and sticky sputum, xuanfuhua (*Inula britannica*), jiezi (*Sinapis alba*), laifuzi (*Raphanus*) and zisuzi (*Perilla*) were added. If the asthma was induced by Heat, shigao (gypsum) was added. If Heat and Phlegm were congealed in the lung, yuxingcao (*Houttuynia*), beimu (*Fritillaria*) and danzhuli (*Phyllostachys nigra*) were added.

Result: In 20 patients the wheezing subsided following one dose. In some the wheezing disappeared completely within half an hour of administration. In the remaining four patients, complete response occurred after treatment with 6–10 packages of herbs, one package per day.

(Source: *Research Journal of Prepared Chinese Formulas*, 1983, 12:21.)

V Ma Xing Shi Gan Tang (Ephedra, Almond, Gypsum and Licorice Decoction)

1 Source: *Shang Han Lun* (*Treatise on Cold-Attack*)

2 Composition

Chief Herbs: mahuang (*Ephedra sinica*) 6 g
shigao (gypsum) 18 g

Deputy Herb: xingren (*Prunus armeniaca*) 9 g

Assistant and Envoy Herb: gancao (*Glycyrrhiza uralensis*) 6 g

3 Application

Actions: facilitates lung-Qi movement; cools Heat and stops wheezing.

Indications: Heat in the lung causing cough and wheezing, with pathogenic evil not cleared from the exterior.

Main Symptoms: persistent fever; wheezing with nasal flaring; thirst; with sweat or without; a thin white or yellow tongue coating; and a floating and rapid pulse.

4 Analysis of the Formula

Mahuang is acrid–sweet and warm. It facilitates lung-Qi movement, releases the exterior and stops wheezing. Shigao is acrid–sweet and strongly cold. It purges Heat from the lung and the stomach, and generates fluids. With shigao to help, mahuang unblocks the lung and stops wheezing without aggravating Heat. With mahuang to help, shigao purges Heat from the lung without producing Cold. Thus, they restrain each other without losing their main therapeutic functions of mobilizing lung-Qi and purging Heat. They are chief herbs together.

Xingren is bitter; it mobilizes lung-Qi and stops wheezing. It helps mahuang to suppress the abnormal rising of lung-Qi. It helps shigao to cool and clear the lung. It is the deputy herb.

Fried gancao augments Qi and harmonizes the middle-jiao. It also mediates the cooling and warming, the facilitating and suppressing actions of the other herbs. It is the envoy herb.

These herbs acting together form a formula that facilitates lung-Qi, purges Heat and stops wheezing.

5 Comments

When mahuang and shigao are used in concert, they preserve their ability to mobilize lung-Qi and to purge lung-Heat. By using a larger amount of shigao the warming action of mahuang is restrained, so that the entire formula retains its acrid flavor and cool nature.

6 Case Study: Measles in a 3-Year-Old Girl

The patient had fever for 5 days and a rash for 2. The fever suddenly rose very high. She became restless and irritable. Her face became flushed and her eyes red. She coughed incessantly and had dyspnea with nasal flaring. Her lips became dark purple and her feces were watery and her urine scant and red. The rash was dark red. The tongue was red and dry, with a yellow and dry coating. The pulse was surging and rapid.

Diagnosis: Heat and toxin accumulating in the lung and extending to the Nutritive Level.

Therapeutic Principle: Mobilize lung-Qi, dissolve sputum, purge Heat from the Nutritive Level, cool blood and eliminate rash by promoting full eruption.

Treatment: Ma Xing Shi Gan Tang, with additions, was prescribed. The modified formula include: mahuang 5 g, xingren 10 g, lianqiao (*Forsythia*) 10 g, shigao (cooked first) 30 g, shengdihuang (*Rehmannia*) 15 g, Zhejiang beimu (*Fritillaria*) 8 g, taoren (*Prunus persica*) 8 g, chishaoyao (*Paeonia*) 8 g, gegen (*Pueraria*) 12 g, Tibetan honghua (*Carthamus*) 4 g and fried gancao 4 g. After 3-day treatment (one package of herbs per day) the cough decreased. The child became more alert and the temperature began to fall. After an additional 3-day treatment, the cough and dyspnea were relieved. Further treatment to purge Heat and dispel the pathogenic evil was continued to consolidate the response, until there was complete recovery.

(Source: *Journal of New Chinese Medicine*, 1993, 11:43.)

VI Sang Ju Yin (Mulberry and Chrysanthemum Drink)

1 Source: *Wen Bing Tiao Bian (Analysis of Febrile Illnesses)*

2 Composition

Chief Herbs: sangye (*Morus alba*) 9 g
juhua (*Chrysanthemum morifolium*) 9 g

Deputy Herbs: xingren (*Prunus armeniaca*) 6 g
jiegeng (*Platycodon grandiflorum*) 6 g

Assistant Herbs: lianqiao (*Forsythia suspensa*) 5 g
bohe (*Mentha haplocalyx*) 5 g
lugen (*Phragmites communis*) 15 g

Envoy Herb: gancao (*Glycyrrhiza uralensis*) 3 g

3 Application

Actions: releases exterior; dispels Wind-Heat; mobilizes lung-Qi and stops cough.

Indications: initial stages of illnesses caused by exogenous Wind-Heat.

Main Symptoms: cough; slight fever with discomfort and thirst; a floating and rapid pulse.

4 Analysis of the Formula

Sangye is sweet-bitter in flavor and cool in nature. It clears Wind-Heat from the upper-jiao. Also, it has a high affinity for the Lung Meridian, and can clear Heat from the lung and stop cough. Juhua is acrid-sweet in flavor and cold in nature. It disperses Wind-Heat, clears the head and the eyes and restrains abnormally risen Lung-Qi. They are together the chief herbs.

Xingren and jiegeng mobilize lung-Qi and stop cough. They are the deputy herbs.

Lianqiao clears Heat and vents the exterior. Lugem is sweet and cold. It cools Heat, generates fluids and stops cough. Bohe disperses Wind-Heat from the upper-jiao. These three herbs are the assistant herbs.

Gancao harmonizes the actions of all the herbs, and is the envoy herb. It also acts in concert with jiegeng to soothe the throat.

These herbs all work together to dissipate Wind and Heat from the upper-jiao and mobilize lung-Qi. By doing so all the exterior symptoms can be relieved and the cough stopped.

5 Comments

Sang Ju Yin is a commonly used formula for treating cough due to exogenous Wind–Heat. The key symptoms are cough, mild fever, mild thirst and a floating and rapid pulse.

The formula is composed of four types of herbs: acrid-cool herbs that release the exterior, herbs that purge Heat and remove poison, herbs that stop cough and dissolve sputum, and herbs that purge Heat and generate fluids. Hence the main functions of the formula are to disperse Wind–Heat, mobilize lung-Qi and stop cough.

Sang Ju Yin is not appropriate for illnesses caused by exogenous Wind–Cold.

The main herbs in the formula are light and volatile in nature. They must not be overcooked during preparation of the decoction.

6 Case Study: Exogenous Wind–Heat Illness in a 26-Year-Old Male

The patient had a chronically weak constitution and frequently fell ill to exogenous illnesses. A month prior, he was exposed to Wind and Cold, but did not seek treatment. At the time of examination, he had a dry and sore throat, thirst with a desire to drink, headache, fever, chest tightness and pain, and a worsening cough that produced a small amount of viscous blood-streaked sputum. His tongue was red, with a thin, white but dry coating, and his pulse was floating and rapid.

Diagnosis: This was originally an illness of exogenous Wind and Cold, but because of negligence and lack of proper treatment, the endogenous Heat arose and attacked the lung.

Therapeutic Principle: Release the exterior with acrid-cool formulas to clear Heat and mobilize lung-Qi.

Treatment: Modified Sang Ju Yin was prescribed, with the following composition: sangye 9 g, juhua 9 g, lianqiao 9 g, Zhejiang beimu (*Fritillaria*) 9 g, xing ren 9 g, jiegeng 4.5 g, raw gancao 3 g, shegan (*Belamcanda*) 6 g, qianhu (*Peucedanum*) 6 g, beishashen (*Glehnia*) 9 g and dry lügen 15 g. After 3-day treatment (one package of herbs per day) the cough stopped and the other symptoms improved. The patient was then prescribed three doses of another herbal formula that restores Yin, after which he recovered completely.

(Source: *Shanghai Journal of Chinese Medicine*, 1965, 6.)

VII Yin Qiao San (Lonicera and Forsythia Powder)

1 Source: *Wen Bing Tiao Bian (Analysis of Febrile Illnesses)*

2 Composition

Chief Herbs: jinyinhua (*Lonicera japonica*) 15 g
lianqiao (*Forsythia suspensa*) 15 g

Deputy Herbs: bohe (*Mentha haplocalyx*) 6 g
niubangzi (*Arctium lappa*) 6 g
jingjie (*Schizonepeta tenuifolia*) 4 g
dandouchi (*Glycine max*) 5 g

Assistant Herbs: danzhuye (*Lophatherum gracile*) 4 g
lügen (*Phragmites communis*) 4 g
jiegeng (*Platycodon grandiflorum*) 6 g

Envoy Herb: gancao (*Glycyrrhiza uralensis*) 5 g

3 Application

Actions: releases exterior with acrid and cold herbs; clears Heat and relieves poison.

Indications: initial stages of Heat-induced febrile illnesses.

Main Symptoms: fever, no sweating or sweating in limited areas (on the upper part of the body); headache, thirst, cough with sore throat; a red tongue tip and a thin white tongue coating; and a floating and rapid pulse.

4 Analysis of the Formula

The chief herbs, jinyinhua and lianqiao, release exterior, cool Heat and remove poison.

Bohe and niubangzi are acrid in flavor and cool in nature. They disperse Wind and Heat, clear the head and the eyes, release exterior and soothe the throat. Jingjie and dandouchi are acrid and slightly warm. They assist the chief herbs in dispersing exogenous pathogenic evils from exterior and in venting Heat. Though jingjie and dandouchi are acrid-warm, when teamed with large amounts of acrid-cool herbs they can enhance the dispersing actions. These four are the deputy herbs.

Danzhuye clears Heat from the upper-jiao. Lugen clears Heat and generates fluids. Jiegeng mobilizes lung-Qi and stops cough. These three are the assistant herbs.

Gancao not only harmonizes the actions of the herbs in the formula, but also settles the stomach and aids jiegeng in soothing the throat. It serves as both assistant and envoy herb.

5 Comments

The composition of Yin Qiao San has two characteristics. One is the inclusion of small amounts of acrid-warm herbs among the acrid-cool herbs; this helps to vent exogenous pathogenic evils without thwarting the beneficial effects of the acrid-cool herbs. The other is the combination of herbs that disperse Wind with herbs that purge Heat and remove poison. Thus, the complete herbal formula has several actions: the dispersing of Wind and Heat, the releasing of the exterior, and the purging of Heat and its poison. In clinical practice this combination of purging and dispersal is usually used at the initial stages against febrile illnesses caused by Wind and Heat. The key symptoms are fever and mild aversion to Cold and Wind, sore throat, thirst, and a floating and rapid pulse.

Yin Qiao San is not appropriate for use in illnesses of exogenous Wind–Cold or in the initial stages of Dampness–Heat illnesses.

6 Clinical Study: Acute Exogenous Wind–Heat Illnesses

Yin Qiao San was used to treat 115 patients with acute exogenous Wind–Heat illnesses. The main symptoms were mild aversion to wind and cold, fever, spontaneous sweating, headache, thirst or no thirst but with cough, a white tongue coating, and a floating pulse.

For most of the patients the fever subsided with 1-day treatment with one package of herbs. All patients recovered after 2- to 4-day treatment.

(Source: *Guangdong Journal of Chinese Medicine*, 1962, 5:25.)

VIII Section Summary

Exterior-releasing herbal formulas are used mainly for illnesses in exterior caused by exogenous pathogenic evils. On the basis of their effects the seven formulas selected in this section can be grouped in two categories: acrid-warm release of exterior and acrid-cool release of exterior.

1 Acrid-Warm Release of Exterior

Herbal formulas in this category are appropriately used in treating illnesses in exterior caused by exogenous Wind and Cold.

Mahuang Tang teams mahuang and guizhi together. It is particularly powerful in inducing sweating and in dispersing Cold, but it also mobilizes lung-Qi and stops wheezing. It is the strongest acrid-warm exterior-releasing formula, and is appropriate for treating illnesses of exogenous Wind and Cold in exterior, with chills and fever, cold-intolerance, wheezing and absence of sweating.

Guizhi Tang teams guizhi and baishaoyao together. Its ability to release exterior by inducing sweating is weaker than that of Mahuang Tang, but it can harmonize the Nutritive and Defensive Levels. Among the acrid-warm exterior-releasing herbal formulas it is the one with gentle action and is particularly suitable for treating illnesses of exogenous Wind–Cold with fever, sweating but with wind-aversion, and all illnesses of disharmony between the Defensive and the Nutritive Levels.

Jiu Wei Qianghuo Tang has stronger action to induce diaphoresis and dissipate Dampness, and it also clears Heat from interior. It is used for illnesses of exogenous Wind–Cold with Dampness, manifested by chills and fever, body aches without sweating, a bitter taste in the mouth with mild thirst, and other symptoms of Heat.

Xiao Qing Long Tang is particularly effective at releasing exterior and dispelling Cold, warming the lung and dissolving Rheum. It is suitable for treating illnesses caused by exogenous Wind–Cold affecting patients who already have accumulation of Cold–Rheum. These patients manifest chills and fever, cough with much clear sputum, and distention and tightness in the chest.

Ma Xing Shi Gan Tang mobilizes stagnant lung-Qi, cools Heat and stops wheezing. It is suitable for treating illnesses of Heat in the lung causing cough and wheezing.

2 Acrid-Cool Release of Exterior

Formulas in this category are appropriately used in treating exterior illnesses caused by exogenous Wind or Heat, or the initial stages of Wind–Heat illnesses.

Yin Qiao San is stronger in releasing the exterior and can also purge Heat and remove poison. It is appropriate for treating illnesses of Wind and Heat invading the Defensive Level, in which there is more fever than chills, cough and sore throat, and thirst. It is a mild acrid-cooling herbal formula.

Sang Ju Yin is weaker in its releasing action, but is stronger in mobilizing lung-Qi and stopping cough. It is suitable for treating milder illnesses of Wind and Heat, with these pathogenic evils in the Lung Meridian and cough as the principal symptom. It is the mildest of the acrid-cool releasing herbal formulas.

In clinical practice, care should be exercised in choosing between Sang Ju Yin and Yin Qiao San.

Section 2 Formulas That Drain Downward

In general, this group comprises herbal formulas that rely on herbs which have the actions of facilitating defecation, purging Heat, breaking up accumulations and dispersing fluids, and which are used to treat illnesses of the interior. Among the Eight Methods, they belong to the Method of Catharsis.

There are a variety of pathogenic evils that can attack interior, and correspondingly there are many illnesses that can result, including conditions of Heat accumulation, Cold accumulation, Dryness accumulation, fluid accumulation and many others. At the same time, there are also differences in the patient's body constitution.

In clinical application, it is essential not to prescribe these formulas until the pathogenic evil has departed from the exterior and has lodged in interior. If the exterior has not been cleared when the interior becomes affected, the physician must either treat exterior before the interior or treat both exterior and interior simultaneously, depending on the relative severity of interior and exterior symptoms.

Downward-draining formulas are not appropriate for patients who are elderly or constitutionally weak; for women who may be pregnant, have very recently given birth, or when they are menstruating; or for those who have depletion of fluids or loss of blood caused by their illness.

Furthermore, because downward-draining herbal formulas can easily damage stomach-Qi, their administration must be discontinued as soon as they have taken effects. While taking such formulas it is important to eschew greasy or fatty foods to avoid aggravating any damage to stomach-Qi.

I Da Cheng Qi Tang (Potent Purgation Decoction)

1 Source: *Shang Han Lun (Treatise on Cold-Attack)*

2 Composition

Chief Herbs: dahuang (*Rheum palmatum*) 12 g

Deputy Herbs: mangxiao (*Mirabilite*) 6 g

Assistant and Envoy Herbs: houpou (*Magnolia officinalis*) 24 g
zhishi (*Citrus aurantium*) 12 g

3 *Application*

Actions: removes accumulated Heat caused by catharsis.

Indications and Main Symptoms: (1) Illnesses of exogenous pathogenic evil in the *fu* organs of the Yangming Meridian. Main symptoms: severe constipation with flatulence; distention of the abdomen that is tender and firm to touch; or high fever with delirium, much sweating on the hands and feet; a tongue coating that is yellow, dry and rough, or black, dry and fissured; and a pulse that is deep and replete. (2) Heat accumulation leading to fecal impaction with encopresis. Main symptoms: diarrhea of clear green fluid; peri-umbilical pain, with firm abdominal mass upon palpation; dry mouth and tongue; and a slippery and firm pulse. (3) interior Heat causing collapse, convulsion or delirium.

4 *Analysis of the Formula*

The chief herb, dahuang, has a bitter flavor and a cold nature. It cools Heat, purges Fire, breaks up and purges accumulated Heat. The deputy herb, mangxiao, has a salty flavor and a cold nature. It moistens the dry and softens the hard, and purges Heat. When dahuang and mangxiao are teamed, their ability to purge accumulated Heat is enhanced.

Both houpo and zhishi facilitate Qi movement and reduce diet accumulations and abdominal distention. They assist dahuang and mangxiao in removing congealed pathogenic evils and accelerate the catharsis of accumulated Heat. They both serve as assistant and envoy herbs.

In this herbal formula the amount of houpo is twice that of dahuang. The reason is that the formula is designed for conditions of exogenous Heat joining with the dry feces to cause the illness. Dahuang has a cold nature to purge Heat and a bitter flavor to facilitate defecation. Houpo, on the other hand, is bitter and warm; hence it can facilitate Qi movement and reduce abdominal distention, but cannot purge Heat by catharsis. Thus it is only the assistant herb.

5 *Comments*

Da Cheng Qi Tang is designed for rapid purgation while preserving Yin. It is indicated in patients who have not defecated for many days, with distention of the abdomen, a tongue coating that is thick, yellow and dry, or black, dry and fissured, and a pulse that is deep, rapid and forceful.

The key clinical feature is that though the pathogenic evil is strong the genuine Qi is not weakened. If genuine Qi is manifestly weakened – as in Qi deficiency with damage to Yin but only moderate Heat accumulation, or weak constitution in an

Table 9.1 Da Cheng Qi Tang and its derived formulas

	Composition	Preparation	Actions
Da Cheng Qi Tang	Dahuang Mangxiao Houpo Zhishi	Da huang added near end of decocting; mangxiao dissolved in strained decoction	Vigorously purges accumulated Heat in the Interior
Xiao Cheng Qi Tang	Dahuang Houpo Zhishi	Three herbs decocted together	Moderately purges accumulated Heat
Tiao Wei Cheng Qi Tang	Dahuang Mangxiao Fried gancao	Dahuang and fried gancao cooked together; mangxiao dissolved in strained decoction	Mildly purges accumulated Heat
Zeng Ye Cheng Qi Tang	Dahuang Mangxiao Xuanshen Maimendong Shengdihuang	Dahuang added near end of decocting; mangxiao dissolved in strained decoction	Nourishes Yin, generates fluids, drains Heat, unblocks bowels

elderly patient, or pregnancy in a woman, etc. – then the formula must be used with great caution, or with modifications.

If Heat accumulation is accompanied by Qi deficiency, *renshen* (*Panax*) may be added to augment Qi in order to avoid collapse of Qi due to catharsis. If Heat accumulation is accompanied by Yin deficiency, *xuanshen* (*Scrophularia*), *shengdihuang* (*Rehmannia*) and other herbs may be added to nourish Yin and moisten Dryness.

In clinical practice, this formula is generally used for simple uncomplicated intestinal blockage, acute cholecystitis, acute pancreatitis, and Heat-induced illnesses at the stage of high fever, delirium, semi-coma, or sudden fainting, indicating that the pathogenic evil is strong in the Yangming Meridian.

A number of other formulas are derived from Da Cheng Qi Tang through modification. In [Table 9.1](#), three are compared with Da Cheng Qi Tang.

6 Case Study: Acute Dysentery in a 47-Year-Old Male

On a mid-summer day the patient developed severe abdominal cramps, accompanied by mucoid and bloody diarrhea, more blood than mucus, and tenesmus. In one single night he had diarrhea over 30 times. He had a stout body and a flushed but dirty and greasy complexion. He was thirsty, preferring cold fluids. His urine was scanty and dark. His lips were red and dry, tongue red at the tip, and tongue coating thick and yellow. His pulse was slippery, rapid and forceful.

Diagnosis: Heat accumulation in the Yangming Meridian.

Therapeutic Principle: Purge accumulated Heat from the stomach and the intestines.

Treatment: Modified Da Cheng Qi Tang was prescribed, with the following composition: dahuang 15 g, houpou 9 g, zhishi 9 g, and mangxiao 12 g. The herbal formula was decocted in water, and was administered in two portions. After one dose, the symptoms improved. After a second dose, all symptoms improved further. The patient was then prescribed Gegeng Huangqin Huanglian Tang to eradicate the illness. All symptoms resolved, and the patient regained complete health.

(Source: *Journal of Chinese Medical Education*, 1977, 2:28.)

II Wen Pi Tang (Spleen-Warming Decoction)

1 Source: *Bei Ji Qian Jin Yao Fang* (Essential Prescriptions for Emergency)

2 Composition

Chief Herbs: dahuang (*Rheum palmatum*) 15 g
fuzi (*Aconitum carmichaeli*) 6 g

Deputy Herbs: mangxiao (*Mirabilite*) 9 g
ganjiang (*Zingiber officinale*) 9 g

Assistant Herbs: renshen (*Panax ginseng*) 6 g
danggui (*Angelica sinensis*) 9 g

Envoy Herbs: gancao (*Glycyrrhiza uralensis*) 6 g

3 Application

Actions: purges accumulated Cold and warms spleen-Yang.

Indications: abdominal pain due to Cold accumulation.

Main Symptoms: constipation with abdominal pain and cramps below the umbilicus; cold limbs that are slow to warm; aversion to cold, with preference for heat; a white tongue coating, but no thirst; and a deep, taut and slow pulse.

4 Analysis of the Formula

Fuzi and dahuang serve together as chief herbs. The formula uses the strong acrid flavor and hot nature of fuzi to warm and replenish spleen-Yang and to dissipate congealed Cold. Fuzi complements dahuang, which purges accumulated Cold.

For deputy herbs the formula uses ganjiang to aid fuzi in warming interior and dispelling Cold, and mangxiao to soften the hard and moisten the intestines.

They are further assisted by danggui and renshen. Danggui also softens the hard and moistens the intestines. Renshen augments spleen Qi and neutralizes dahuang's tendency to induce diarrhea and damage genuine Qi.

Gancao both helps renshen to augment Qi and harmonizes the actions of the other herbs. It serves as the envoy herb.

This formula is an especially fine prescription for dual emphasis – the warming replenishment of spleen-Yang and the purging of accumulated Cold.

5 Comments

Wen Pi Tang is a frequently prescribed warm-purging herbal formula. The key symptoms for its use are abdominal pain, constipation, cold extremities, aversion to cold and preference for warmth, a white tongue coating, and a deep, taut but slow pulse.

When prescribing this formula modify it in accordance with the actual situation. If the abdominal distention and pain are prominent, houpo and muxiang (*Aucklandia*) should be added to mobilize Qi and stop pain. If the abdomen is tender and cold, rougui (*Cinnamomum*) and wuzhuyu (*Evodia*) should be added to enhance the ability to warm the middle-jiao and disperse Cold.

6 Case Study: Cold Accumulation in a 78-Year-Old Male

The patient was elderly and had a weak constitution. For several days, he could not eat or drink as any eating precipitated vomiting. His complexion was sallow and emaciated. His abdomen was distended like a drum. On palpation it was hard, tender and cold to the touch. He had not defecated for 14 days, and had difficulty urinating. He was irritable and moaned much. His voice was weak and he appeared fatigued. His tongue was gray and dark, and the coating gray and greasy. His pulse was deep, taut and tight.

Diagnosis: Failure of spleen-Yang to act and Yang-Qi to warm, so that Cold accumulates and blocks the stomach and the intestines. This is an illness of abdominal distention due to deficiency of genuine Qi and strength of evil Qi.

Therapeutic Principle: Warm and mobilize spleen-Yang and purge the accumulated Cold.

Treatment: Modified Wen Pi Tang was prescribed, with the following composition: fuzi 30 g (cooked first for 1 h), ganjiang 10 g, renshen 9 g (cooked separately), gancao 4 g and raw dahuang 9 g (ground into powder and added to the decoction). After one dose (a package of herbs), the abdomen was still distended, with periodic pain, but bowel sounds returned and the patient was able to pass flatus. The prescription was continued, but with the addition of muxiang (*Aucklandia*) 6 g, houpou 10 g and binglang (*Areca*) 12 g. After one dose of the expanded formula the patient was able to defecate, producing 5 or 6 pieces of dry feces. His urine also came more easily and the abdominal distention and pain eased. The patient's condition thus changed, but he still manifested the following symptoms: spontaneous sweating, fatigue, a sallow complexion without luster, emaciation, and a pale red tongue with a thin, greasy and slightly yellow coating. Therefore, the therapeutic approach was changed to one of supporting genuine Qi and warming Yang in order to normalize spleen and stomach functions. With this new approach the patient recovered fully.

(Source: *Guangxi Journal of Chinese Medicine*.)

In this case, 30 g fuzi was prescribed, but this is not a normal dosage. Normally the dose of fuzi is below 15 g in one prescription.

III Dahuang Mudanpi Tang (Rhubarb and Tree Peony Decoction)

1 Source: *Jin Gui Yao Lue (Essentials of the Golden Cabinet)*

2 Composition

Chief Herbs: dahuang (*Rheum palmatum*) 12 g
mudanpi (*Paeonia suffruticosa*) 9 g

Deputy Herbs: mangxiao (*Mirabilite*) 9 g
taoren (*Prunus persica*) 12 g

Assistant and Envoy Herb: dongguazi (*Benincasa hispida*) 30 g

3 Application

Actions: purges Heat, breaks up blood stasis, dissipates masses and reduces swelling.

Indications: early stages of acute appendicitis.

Main Symptoms: pain and tenderness in the right lower abdomen, or right hip pain eased by flexion and aggravated by extension. In more severe cases: localized swelling in the right lower abdomen, with intermittent fever, spontaneous sweating and cold-intolerance. The tongue coating is thin, greasy and yellow, and the pulse slippery and rapid.

4 *Analysis of the Formula*

Bitter-cold dahuang has the ability to purge accumulated and congealed Heat in the intestines, and to detoxify poisons and mobilize blood circulation. Bitter-acrid mudanpi cools blood and clears Heat from the Blood and the Nutritive Levels, mobilizes blood and dissipates accumulations. When these two herbs are used together, their bitter and acrid flavors enable them to promote downward movement and they are particularly effective in draining accumulated Heat and impurities. They are the chief herbs.

Mangxiao is salty in flavor and cold in nature. It aids dahuang in attacking accumulated Heat and purging it, and aids mudanpi in softening the hard and dissipating stagnation. Taoren has the ability to break up blood stasis and can also moisten the intestines and facilitate bowel movement. It is included to assist the principal herbs in dissipating congealed stagnation and draining downward.

Dongguazi clears Dampness and Heat from the intestines, drains pus and dissolves abscesses. It is an essential herb for treating abscesses in the Interior.

Acting in concert these herbs have the ability to drain downward and remove accumulated and congealed Dampness and Heat in the body, and to mobilize blood circulation and dissipate accumulations and swellings.

5 *Comments*

Dahuang Mudanpi Tang is designed for treating illnesses of Dampness and Heat congealing together in the lower-jiao. In clinical practice it is suitable in treating those illnesses in which genuine Qi is not deficient but the pathogenic evil is strong. In conditions of both deficiency of genuine Qi and strength of pathogenic evil it is inappropriate.

If the illness manifests mainly Heat strength, it is appropriate to enhance the formula's action to clear Heat and eliminate poison. Pugongying (*Taraxacum*), jinyinhua (*Lonicera*), baijiangcao (*Patrinia*) or other herbs may be added. If the illness manifests mainly blood stasis, it is appropriate to enhance the formula's action to mobilize blood circulation and remove blood stasis. Ruxiang (*Aucklandia*), moyao (*Commiphora*) or other herbs may be added.

6 Case Study: Acute Appendicitis in a 21-Year-Old Male

The patient had acute abdominal pain for 2 days. The pain began in the right lower abdomen, and gradually worsened. It was accompanied by mild fever ($38^{\circ}\text{C} = 100.4^{\circ}\text{F}$). At another hospital this was diagnosed as acute appendicitis that had perforated and had led to generalized peritonitis. Surgical operation was advised, but the patient and his family refused surgery and insisted on treatment with Chinese herbal medicine.

On examination, his abdomen was distended, hard and tender. He had not defecated for 5 days. His tongue was deep red, with a thick, yellow and greasy coating. His pulse was taut and rapid.

Diagnosis: Exogenous Heat and blood stasis in the Yangming Meridian.

Therapeutic Principle: Urgent unblocking of the interior and purging of accumulated Heat from the intestines and the stomach.

Treatment: The patient was promptly treated with combined Da Cheng Qi Tang and Dahuang Mudanpi Tang, with additions. The overall composition was as follows: dahuang 20 g, zhishi 15 g, houpou 15 g, mangxiao 10 g, mudanpi 10 g, dongguazi 10 g, baijiangcao 20 g, jinyinhua 15 g, pugongying 22 g, sanqi (*Panax pseudoginseng*) 3 g, and ganciao 3 g. An hour after administration, the patient defecated. The stool was initially hard, then loose. He followed with six successive stools, all watery. His abdomen promptly became soft and relaxed. Over the next 2 days he was treated with the same herbal prescription, but at reduced dosage, and his fever subsided. Though the abdominal pain had basically resolved, in his right lower abdomen he still had an egg-sized tender mass. This was treated with herbal medicine that mobilized blood circulation and remove blood stasis. A month later the mass disappeared, and the patient recovered completely.

(Source: *Jiangxi Journal of Chinese Medicine*, 1983, 1:7.)

IV Maziren Wan (Cannabis Pill)

1 Source: Shang Han Lun (Treatise on Cold-Attack)

2 Composition

Chief Herb: huomaren (*Cannabis sativa*) 20 g

Deputy Herbs: baishaoyao (*Paeonia lactiflora*) 9 g
xingren (*Prunus armeniaca*) 10 g

Assistant Herbs: dahuang (*Rheum palmatum*) 12 g
zhishi (*Citrus aurantium*) 9 g
houpou (*Magnolia officinalis*) 9 g

Envoy Herb: fengmi (honey) q.s. (quantity sufficient) to make pills.

3 *Application*

Actions: moistens the intestines, purges accumulated Heat, promotes Qi movement and unblocks the bowels.

Indications: Heat-Dryness in the intestines and the stomach, with depletion of fluids.

Main Symptoms: constipation with hard stool, frequent urination; a dry, yellow tongue coating, and a rapid pulse.

4 *Analysis of the Formula*

Huomaren is sweet in flavor and even in nature, and has affinity for the Spleen, Stomach and Large Intestine Meridians. It moistens the intestines, clears Dryness from the stomach and the spleen and promotes defecation. It serves as the chief herb, and gives its name to the formula. (Huomaren is an alternate name for maziren.)

Xingren is sweet in flavor and even in nature. It moistens Dryness, facilitates lung-Qi and moistens the large intestine. Baishaoyao is bitter-sour in flavor and cool in nature, and has affinity for the Liver, Spleen and Lung Meridians. It generates blood, augments Yin and stops pain. Xingren and baishaoyao are together the deputy herbs.

Dahuang, zhishi and houpou together constitute Xiao Cheng Qi Tang (Minor Purgation Decoction), which gently drains accumulated Heat downward and removes Dryness-Heat from the stomach and the intestines. Xiao Cheng Qi Tang serves as the assistant ingredient.

Honey is used as the medium for this pill. Its sweet flavor blunts the severity of illness. It is able not only to aid huomaren in moistening the intestines and facilitating defecation but also to moderate the force of Xiao Cheng Qi Tang to drain downward, thereby counteracting its potential to damage genuine Qi. It serves as the envoy herb.

5 *Comments*

Maziren Wan is an expansion of Xiao Cheng Qi Tang. It contains two groups of herbs, one group primarily for catharsis and the other primary for moistening, but the overall emphasis is on catharsis. It is commonly used for constipation caused by Dryness and Heat in the stomach and the intestines, which is commonly seen as habitual constipation in elderly persons, constipation following childbirth, and constipation following hemorrhoid surgery.

Because it does contain herbs that induce catharsis and break accumulations, it is not appropriate for repeated use in elderly patients with a weak constitution or with reduced fluids and blood. Such repeated use may damage Qi and blood. In addition, it must be used with utmost caution during pregnancy.

If constipation is due primarily to fluid deficiency, **Wu Ren Wan** (Five-Seed Pill) is a more appropriate formula. Wu Ren Wan is composed of taoren (*Prunus persica*), xingren (*Prunus armeniaca*), baiziren (*Biota orientalis*), songziren (*Pinus koraiensis*) and yuliren (*Prunus japonica*), with chenpi (*Citrus tangerina*) as envoy herb. Its main action is to moisten the intestines, thereby facilitating defecation. Its principal indication is constipation due to insufficiency of fluids, manifested by constipation, a dry mouth with strong thirst, a dry and dehydrated tongue, and a threadlike and impeded pulse. It is frequently prescribed for constipation following childbirth or an illness, or in elderly persons.

There are prominent differences between Wu Ren Wan and Maziren Wan. Wu Ren Wan acts primarily to moisten the intestines and facilitate defecation, whereas Maziren Wan acts primarily to purge Heat and augment Yin.

6 Clinical Study: Post-surgical Constipation

Five hundred patients with constipation following hemorrhoid surgery were treated with Maziren Wan. Four hundred and seventy nine had soft feces that were easy to expel and 21 had no response, for an efficacy rate of 95.8%. Of the 21 cases that did not respond, 16 had habitual constipation. Maziren Wan was quite effective in preventing pain and bleeding.

(Source: *Journal of Chinese Medicine*, 1965, 10:40.)

V Section Summary

Four herbal formulas have been selected to represent those that drain downward. Their principal actions may be grouped into the following three categories: Cold-purgation, Heat-purgation, and catharsis by moistening.

By teaming dahuang, mangxiao, zhishi and houpo, with the amount of houpo twice that of dahuang, **Da Cheng Qi Tang** is specially designed to purge accumulated Heat. It is representative of formulas that treat Heat gelling in the stomach and the intestines, and is indicated for illnesses of exogenous pathogenic evil in the *fu* organs of the Yangming Meridian. These conditions are characterized by all four of the major symptoms (localized mass or swelling, distention, Dryness, and constipation).

Dahuang Mudanpi Tang is designed to purge accumulated Heat, and is the principal formula for treating intestinal abscesses (such as appendicitis).

Wen Pi Tang is the typical formula for purging accumulated Cold. It warms spleen-Yang, and is indicated for constipation with abdominal pain caused by insufficiency of spleen-Yang and gelling of Cold.

Maziren Wan is the typical formula for moistening the intestines and unblocking the bowels. It is constructed by adding intestine-moistening herbs to Xiao Cheng Qi Tang; hence it is capable of purging gelled Heat and is indicated for treating constipation due to Heat-Dryness in the stomach and the intestines with depletion of spleen fluids.

Section 3 Formulas That Harmonize

All formulas in this section that harmonize the Shaoyang Meridian, regulate the liver and the spleen, and harmonize cold and heat are classified as formulas that harmonize. These formulas are designed for treating illnesses of the Cold evil in Shaoyang, dissociation in the functions of the liver and the spleen, mixed fevers and chills, or both interior and exterior similarly affected. Among the Eight Methods of therapy, these formulas belong in the category of the Method of Mediation.

Harmonizing formulas are designed to treat conditions in which the Cold evil has entered the Shaoyang Meridian. Shaoyang belongs to the Gallbladder Meridian, and is located between exterior and interior, so-called “half-interior, half-exterior.” In therapy, neither diaphoresis nor vomiting or catharsis is appropriate; only the method of mediation is the most suitable.

The gallbladder and the liver are intimately linked as an exterior–interior dyad. Illness in the Gallbladder Meridian can affect the liver, just as illness in the Liver Meridian can affect the gallbladder. Moreover, illness in the liver and gallbladder can also affect the spleen and the stomach, causing disharmony between the liver and the spleen.

If central Qi is weak, then Cold and Heat can intermingle; that can also lead to disharmony between the stomach and the intestines. If illness in exterior has not resolved yet acute interior symptoms have developed, then using only release of exterior leaves the interior symptoms untouched, whereas using only purging of the interior cannot eliminate the evil from exterior. For these reasons, herbal formulas that harmonize are applied to harmonize the liver and the spleen in order to treat an overactive liver and a weakened spleen, as well as to harmonize in order to cure illnesses in the Shaoyang Meridian.

In general, if the pathogenic evil is in exterior and has not entered Shaoyang, or the disease evil has internalized but Yangming is vigorous, then it is inappropriate to apply a harmonizing herbal formula.

I Xiao Chaihu Tang (Minor Bupleurum Decoction)

1 Source: *Shang Han Lun (Treatise on Cold-Attack)*

2 Composition

Chief Herb: chaihu (*Bupleurum chinense*) 12 g

Deputy Herb: huangqin (*Scutellaria baicalensis*) 9 g

Assistant Herbs: banxia (*Pinellia ternata*) 9 g
shengjiang (fresh ginger) (*Zingiber officinale*) 9 g
renshen (*Panax ginseng*) 9 g
dazao (*Ziziphus jujuba*) 4 pieces

Envoy Herb: fried gancao (*Glycyrrhiza uralensis*) 6 g

3 Application

Actions: harmonizes and clears the Shaoyang Meridian.

Indications: illnesses of Cold in the Shaoyang Meridian.

Main Symptoms: alternating chills and fever; chest and subcostal fullness; no desire to speak; loss of appetite; irritability with frequent nausea and vomiting; a bitter taste in the mouth with a dry throat; blurred vision; a white and thin tongue coating; and a taut pulse.

4 Analysis of the Formula

Xiao Chaihu Tang is the principal formula for harmonizing the Shaoyang Meridian and removing pathogenic factors from it. In the formula, chaihu and huangqin are used together: one disperses and the other purifies. Together they clear exterior of pathogenic evils (the “half-exterior” part) and clear the interior of Heat (the “half-interior” part); hence they are capable of harmonizing the Shaoyang Meridian.

Banxia and shengjiang both regulate stomach-Qi, suppress abnormally rising Qi and stop vomiting. Renshen, gancao and dazao augment Qi and harmonize the middle-jiao, so they are capable of supporting genuine Qi and helping to dispel pathogenic evils as well as strengthening the interior and preventing penetration by pathogenic evils.

Fried gancao as envoy herb harmonizes the actions of the other herbs.

With these seven herbs, the formula combines herbs with a cold nature and herbs with a warm nature, regularizes the upward and downward movement of Qi, supports genuine Qi and repels pathogenic evils. By so doing it achieves smooth functional coordination of the sanjiao and smooths Qi movement. In this way, all symptoms of such illnesses can be relieved.

5 Comments

This is the principal formula for treating illnesses of disharmony in the Shaoyang Meridian. In the clinical analysis of illnesses of Shaoyang, it is important to focus on the key symptoms in order to determine the diagnosis. It is not necessary for all related symptoms to be present.

Also, for Shaoyang illnesses, the physician must avoid such therapeutic methods as diaphoresis, vomiting or catharsis. These methods are appropriate for treating Taiyang and Yangming illnesses but not Shaoyang illnesses. Instead, the physician must aim only to harmonize Shaoyang in order to avoid precipitating complications.

II Da Chaihu Tang (Major Bupleurum Decoction)

1 Source: *Jin Gui Yao Lue (Essentials of the Golden Cabinet)*

2 Composition

Chief Herb: chaihu (*Bupleurum chinense*) 12 g

Deputy Herbs: huangqin (*Scutellaria baicalensis*) 9 g
dahuang (*Rheum palmatum*) 6 g
zhishi (*Citrus aurantium*) 9 g

Assistant Herbs: baishaoyao (*Paeonia lactiflora*) 9 g
banxia (*Pinellia ternata*) 9 g

Envoy Herbs: dazao (*Ziziphus jujuba*) 10 pieces
shengjiang (*Zingiber officinale*) 15 g

3 Application

Actions: harmonizes and clears Shaoyang; and purges accumulated Heat from the interior.

Indications: concurrent Shaoyang and Yangming illnesses.

Main Symptoms: alternating chills and fever; chest and subcostal fullness; persistent nausea and vomiting; depression with mild irritability; epigastric tightness or pain; constipation or diarrhea; a yellow tongue coating; and a taut, rapid and forceful pulse.

4 Analysis of the Formula

Chaihu is the chief herb because it specifically penetrates Shaoyang, where it disperses pathogenic evils through the exterior.

Huangqin is bitter in flavor and cold in nature, and has the ability to clear heat in Shaoyang meridian. Chaihu and huangqin together can harmonize Shaoyang. In small amounts dahuang purges Heat and unblocks the *fu* organs. Zhishi facilitates Qi movement and breaks up stagnant Qi. Dahuang and zhishi together can purge accumulated Heat from the interior.

Baishaoyao, banxia and shengjiang are the assistant herbs in the formula. Baishaoyao replenishes blood, softens the liver, and reduces abdominal cramps. Banxia harmonizes stomach-Qi and lowers abnormally rising stomach-Qi. Shengjiang is used in large amount, half as assistant herb and half as envoy herb. It is particularly effective in stopping vomiting.

Dazao, the other envoy herb, regulates defensive and nutritive Qi. Dazao and shengjiang together harmonize the actions of the other herbs.

5 Comments

Catharsis therapy alone is prohibited in Shaoyang illnesses. However, accumulated Heat in Yangming must be purged by catharsis. In concurrent Shaoyang and Yangming illnesses, it is appropriate and convenient to harmonize Shaoyang and purge Yangming simultaneously. Doing so does not contradict the principle of avoiding catharsis therapy in Shaoyang illness while purging the accumulated Heat.

From its formula it is clear that Da Chaihu Tang is constructed by combining Xiao Chaihu Tang and Xiao Cheng Qi Tang, with some additions and subtractions. As the pathogenic evil in Shaoyang extends into the interior, Heat accumulates in Yangming. In such illnesses, the following generally apply. Because genuine Qi is not diminished, renshen and gancao of Xiao Chaihu Tang are removed. Because vomiting is more severe, the dosage of shengjiang is doubled. Though Heat accumulates in Yangming, it causes tightness and pain only in the epigastrium, not in the entire abdomen, indicating that it is relatively mild. Hence dahuang is reduced in amount, houpou is removed and shaoyao is added to the Xiao Cheng Qi Tang portion. With these modifications, not the formula's cathartic effect is reduced and it also stops pain.

In clinical application, the key symptoms calling for this formula are the following: alternating chills and fever; tightness and pain in the chest, flank and epigastrium; vomiting; a yellow tongue coating; and a taut and rapid pulse.

6 *Clinical Study: Acute Pancreatitis*

One hundred and thirty-two patients with acute pancreatitis were treated using Da Chaihu Tang as the basic prescription. One hundred and twenty-nine had acute edematous pancreatitis, and three had acute gangrenous pancreatitis.

After treatment three patients with gangrenous pancreatitis all died, but those with edematous pancreatitis all recovered. On average the abdominal pain resolved in 4.2 days and the urine amylase level returned to normal in 3.9 days.

(Source: *Liaoning Journal of Chinese Medicine*, 1986, 2:21.)

III Hao Qin Qing Dan Tang (Artemisia-Scutellaria Gallbladder-Clearing Decoction)

1 *Source: Chong Ding Tong Su Shang Han Lun (Popular Treatise on Exogenous Febrile Illnesses, Revised Edition)*

2 *Composition*

Chief Herbs: qinghao (*Artemisia annua*) 6 g
huangqin (*Scutellaria baicalensis*) 6 g

Deputy Herbs: zhuru (*Phyllostachys nigra*) 9 g
banxia (*Pinellia ternata*) 6 g
chenpi (*Citrus tangerina, reticulata*) 5 g
zhiquiao (*Poncirus trifoliata*) 6 g

Assistant and Envoy Herbs: Bi Yu San 9 g
fuling (*Poria cocos*) 9 g

Note: Bi Yu San is itself a powder made of herbal formula comprised of huashi (talcum), gancao (*Glycyrrhiza*), and qingdai (*Baphicacanthus cusia*).

3 *Application*

Actions: clears the gallbladder, dissipates Dampness, harmonizes the stomach and dissolves Phlegm.

Indications: Dampness–Heat in the Shaoyang Meridian.

Main Symptoms: relapsing fever, with mild chills but high fever; a bitter taste in the mouth; chest tightness; regurgitation of sour and bitter fluids, or vomiting of viscous and yellow mucus. In severe cases: dry heaves with persistent hiccup; tightness

and pain in the chest and flanks; a red tongue with white coating; and a rapid but dissociated pulse that is slippery in the right wrist but taut in the left wrist.

4 Analysis of the Formula

Hao Qin Qing Dan Tang is designed for illnesses of Heat in the gallbladder, with Dampness–Heat and thick Phlegm in the Shaoyang Meridian.

The two chief herbs, qinghao and huangqin, used together are especially efficacious for clearing away exogenous evils from the half-interior and half-exterior illnesses of Shaoyang.

The deputy herbs, zhuru, chenpi, zhiqiao and banxia, clear the stomach, stop vomiting and lower abnormally rising stomach-Qi.

Fuling and Bi Yu San are used as assistants to direct Heat downward from the gallbladder, leach out Dampness, and harmonize the herbs. Together they drain Heat from Shaoyang and dissipate Dampness and Phlegm.

5 Comments

Hao Qin Qing Dan Tang and Xiao Chaihu Tang both harmonize and clear illnesses from the Shaoyang Meridian, and are used to treat illnesses in Shaoyang manifesting alternating chills and fever, and chest and subcostal tightness. There are differences between them. Xiao Chaihu Tang contains renshen, which augments and supports genuine Qi as it harmonizes. It is therefore particularly suitable for treating disharmony of the gallbladder and the stomach, in which stomach-Qi is weakened but rising abnormally. Hao Qin Qing Dan Tang, on the other hand, uses qinghao, huashi and fuling to harmonize Shaoyang while purging Heat, dissipating Dampness and dissolving Phlegm. In clinical application, the key is Dampness–Heat in Shaoyang with more Heat than Dampness.

6 Case Study: Exposure to Summer Heat with Dampness, Erroneously Treated, in a 48-Year-Old Woman

The patient suffered from fever at dusk and coldness at dawn, without sweating. She had mild cold-aversion, a mildly dry mouth without thirst and preference for warm drinks, a cough that produces yellow and sticky sputum, mild hoarseness, loss of appetite, aches and weakness in the knees, oliguria, and soft feces. Her tongue was red, with a yellow and greasy coating, and her pulse was threadlike and moderately rapid.

Diagnosis: Summer Heat with Dampness, complicated by erroneous treatment. Heat had penetrated the Blood Level though Cold remained at the Nutritive Level.

Therapeutic Principle: Clear Heat from the Blood Level and dispel Cold from the Nutritive Level.

Treatment: Hao Qin Qing Dan Tang, with modifications, was prescribed. The modified composition was: xiangru (*Mosla chinensis*) 4.5 g, chantui (*Cryptotympana*) 3 g, qinghao 10 g, huangqin 6 g, banxia 6 g, chenpi 6 g, zhuru 10 g, xingren 9 g, mudanpi (*Paeonia suffruticosa*) 9 g and Liu Yi San (Six-One Powder) 10 g. Liu Yi San is composed of 6 parts of talc to one part of gancao (*Glycyrrhiza*).

Two packages of herbs were prescribed each day. The decoction of each package of herbs was divided into three portions, and one portion was administered every 4 h. On return visit the following day, there was improvement in the symptoms. The decision was made to continue with the same formula, except for adding yuxingcao (*Houttuynia*) 12 g, at the same dosage and schedule. On return visit on the third day, the fever and the coldness were relieved. Treatment was changed to Jian Pi Wan with Qing Luo Yin, with modifications, to secure complete recovery.

(Source: *Fujian Chinese Medicine*.)

IV Xiao Yao San (Carefree Powder)

1 Source: *Tai Ping Hui Min He Ji Ju Fang (Prescriptions from the Taiping Benevolent Pharmaceutical Bureau)*

2 Composition

Chief Herb: chaihu (*Bupleurum chinense*) 9 g

Deputy Herbs: baishaoyao (*Paeonia lactiflora*) 9 g
danggui (*Angelica sinensis*) 9 g

Assistant Herbs: baizhu (*Atractylodes macrocephala*) 9 g
fuling (*Poria cocos*) 9 g
gancao (*Glycyrrhiza uralensis*) 5 g
bohe (*Mentha haplocalyx*) q.s.
shengjiang (*Zingiber officinale*) q.s.

Envoy Herb: (chaihu)

3 Application

Actions: unblocks the liver and removes accumulations; and generates blood and strengthens the spleen.

Indications: spleen insufficiency due to stagnant liver-Qi and blood deficiency.

Main Symptoms: flank pain; headache and blurred vision; dry mouth and throat; lassitude and appetite; and a pulse that is taut and depletive. Or, alternating chills and fever. Or, irregular menses with distended and painful breasts.

4 Analysis of the Formula

Xiao Yao San uses chaihu as chief herb, which unblocks the liver and removes accumulation, so that liver-Qi is mobilized.

Baishaoyao is sour-bitter and cool. It generates blood, conserves Yin and softens the liver. Danggui is sweet-acrid-bitter and warm. It generates and harmonizes blood. When danggui and baishaoyao are used together with chaihu, they nourish the liver and strengthen its functions. As blood circulates and acts normally the liver functions normally, and as blood is ample the liver is soft. Hence these two herbs serve as deputy herbs.

Overabundance of the Wood Element leads to restriction of the Earth Element. Hence, illness of an overactive liver Qi (Wood Element) easily leads to dysfunction of the spleen (Earth Element). For this reason, baizhu, fuling and gancao are used as assistant herbs in order to strengthen the spleen and to invigorate Qi. Not only do they strengthen the Earth Element in order to restrain the Wood Element, but they also provide a source for the generation of blood. They are the assistant herbs. A small amount of bohe is added to mobilize blocked liver-Qi and roast shengjiang is added to suppress abnormally rising Qi and harmonize the interior.

Chaihu has the ability to guide other herbs into the Liver Meridian. Though the chief herb in this formula it also serves as the envoy herb.

Acting in concert these herbs can break up accumulations in the liver, generate and replenish depleted blood and revitalize the weakened spleen. In so doing both Qi and blood are nourished and both liver and spleen are regulated.

5 Comments

Xiao Yao San is the classic herbal formula for regulating the liver and the spleen. Not only does it mobilize the liver and remove stagnation, it also strengthens the spleen and generates blood. In clinical application, it is suitable for many conditions, such as in regulating abnormal menstrual functions in females and in treating chronic liver diseases.

If dihuang is added to Xiao Yao San, the prescription becomes Hei Xiao Yao San (Black Carefree Powder). Dihuang has the ability to enrich Yin and generate blood, so the expanded formula is appropriate in illnesses amenable to treatment with Xiao Yao San but with more pronounced insufficiency of blood. Dihuang may be processed (shudihuang) or raw (shengdihuang). If blood insufficiency has given rise to endogenous Heat, shengdihuang is more appropriate. If blood insufficiency itself is more pronounced, then shudihuang is more appropriate.

For illnesses of stagnation in the liver with blood deficiency, leading to the formation of endogenous Heat or Fire, add mudanpi (*Paeonia*) and zhizi (*Gardenia*) to purge Fire. The augmented formula, Dan Zhi Xiao Yao San (Carefree Powder with *Paeonia* and *Gardenia*), is principally used for treating illnesses of stagnation in the liver Qi, blood insufficiency and accumulation of Fire.

6 Case Study: Breast Mass in a 33-Year-Old Female

The patient always had irregular menses. She was married but had never conceived. A month earlier, she found a hard mass in her right breast, lateral to the nipple. At first it was the size of a soybean (about 1/4 in.), but rapidly grew to the size of an egg. It was movable, but mildly tender. She also suffered from fatigue, dizziness, reduced appetite, and dry and irritated eyes. These symptoms began after she had become depressed from the breast mass. She consulted a surgeon, who advised prompt surgery. The patient declined and turned to a CM physician. Her tongue coating was found to be thin and pale, and her pulse taut.

Diagnosis: Breast mass caused by stagnation of liver-Qi and concomitant strong pathogenic evil and weak genuine Qi.

Therapeutic Principle: Mobilize liver-Qi and blood to dissipate the mass.

Treatment: The patient was treated with oral and topical medications. For oral treatment, Xiao Yao San with modifications was prescribed. The modified composition was: danggui 5 g, baishaoyao 6 g, fuling 10 g, baizhu 10 g, shengdihuang 10 g, sigualuo (*Luffa cylindrica*) 3 g, quanxie (*Buthus*) 5 pieces, zhizi 5 g, wugong (*Scolopendra*) 2 pieces and gancao 3 g. The dosage was one decoction a day, taken in several portions, for 5 days. For external application, the medication was: raw tiannanxing (*Arisaema consanguineum, erubescens*) 30 g and zhangnao (*Cinnamomum camphora*) 30 g mixed with vinegar and a small amount of vaseline. This ointment, not to be taken in the mouth, was applied directly to the mass, and changed twice daily.

After 5-day treatment, the symptoms improved. After 10-day treatment, the mass began to shrink. After a total of 1-month treatment, the mass disappeared altogether. Her vitality and appetite also returned to normal.

(Source: *Guangdong Journal of Chinese Medicine*, 1965, 3.)

V Banxia Xie Xin Tang (Stomach-Fire-Draining Pinellia Decoction)

1 Source: *Shang Han Lun* (Treatise on Cold-Attack)

2 Composition

Chief Herb: banxia (*Pinellia ternata*) 12 g

Deputy Herbs: ganjiang (*Zingiber officinale*) 9 g
 huangqin (*Scutellaria baicalensis*) 3 g
 huanglian (*Coptis chinensis*) 9 g

Assistant Herbs: renshen (*Panax ginseng*) 9 g
 dazao (*Ziziphus jujuba*) 4 pieces

Envoy Herb: fried gancao (*Glycyrrhiza uralensis*) 9 g

3 *Application*

Actions: calms and mediates simultaneous Cold and Heat; eliminates masses and dissipates accumulations.

Indications: local swellings due to concurrent gelling of Cold and Heat.

Main Symptoms: epigastric distention without tenderness; or, vomiting and diarrhea with borborygmus; and a slightly yellow and greasy tongue coating.

4 *Analysis of the Formula*

Banxia Xie Xin Tang uses acrid-warm banxia as chief herb. It acts to dissipate masses, eliminate accumulations, suppress abnormally rising Qi and stop vomiting.

For deputy herbs, the formula uses ganjiang to warm the middle-jiao and dispel Cold, and huangqin and huanglian to cool Heat and reduce swellings. These three herbs acting in concert with the chief herb are capable of calming and mediating simultaneous Cold and Heat in the middle-jiao.

The gelling of intermixed Cold and Heat in the middle-jiao can also result from deficiency and stagnation of Qi in the middle-jiao. To prevent or reverse this, renshe and dazao are included to augment middle-jiao-Qi. When these two herbs are used to complement banxia, the rising and descending functions of the spleen and stomach could be restored.

Gancao is included both to strengthen the spleen and to harmonize the actions of the other herbs.

5 *Comments*

Localized masses usually result from rising and descending Qi not cooperating harmoniously in the middle-jiao, so that there is blockage and accumulation of Qi. The condition is generally caused by insufficiency of central Qi, allowing Cold and Heat to congeal together and block middle-jiao-Qi from rising or descending of Qi. Hence, in clinical application the principal task is to restore the functions of rising and descending. Doing so restores the proper circulation of middle-jiao-Qi.

Banxia Xie Xin Tang is designed to treat accumulation in the epigastrium. It is the essential formula for harmonizing the intestines and the stomach. The special feature in its construction is the simultaneous employment of bitter-and-acrid, cold-and-warm, and tonification-and-catharsis. Structurally, the composition of the formula is derived from Xiao Chaihu Tang by subtracting chaihu and shengjiang and adding huanglian and ganjiang. These changes convert a formula for calming and mediating Shaoyang into one for calming and mediating simultaneous Cold and Heat. It is used

widely to treat illnesses in which Cold and Heat are present simultaneously and are intermixed, so that ascending and descending functions of Qi are both disturbed.

Appropriate modifications can further broaden the range of clinical application of this formula. Three are briefly described here.

Shengjiang Xie Xin Tang (Stomach-Fire-Draining Ginger Decoction): To obtain this formula the amount of ganjiang is reduced to 3 g and shengjiang 12 g is added. The aim of using the large amount of shengjiang is to disperse accumulated fluids and eliminate masses, to treat the gelling of intermixed fluids and Heat in the middle-jiao or abnormal ascending and descending of the spleen and the stomach.

Gancao Xie Xin Tang (Stomach-Fire-Draining Licorice Decoction): This formula is obtained from Banxia Xie Xin Tang by increasing the amount of gancao to 12 g. Gancao, which tonifies deficient middle-jiao-Qi, is teamed with herbs that use acidity to open channels and bitterness to suppress the abnormally rising of Qi. The new formula is effective for treating severe deficiency of stomach-Qi and intermixed gelling of Cold and Heat.

Huanglian Xie Xin Tang: This is obtained from Banxia Xie Xin Tang by removing huangqin, increasing 15 g huanglian and adding guizhi (*Cinnamomum*). This formula is used for illnesses caused by Heat in the chest and Cold in the stomach.

While they differ from one another in one or two ingredient and in the amounts of some of them, all four formulas have the key actions of acrid-opening of channels, bitter-lowering of the abnormally rising of Qi and harmonization of Cold and Heat. Nonetheless, each has its principal applications. Banxia Xie Xin Tang aims at the gelling of intermixed Cold and Heat. Shengjiang Xie Xin Tang aims at accumulations of water and Heat. Gancao Xie Xin Tang aims at accumulations due to deficiency of stomach-Qi. Huanglian Xie Xin Tang aims at cooling Heat in the upper body and warming Cold in the lower.

6 Case Study: Vomiting in a 36-Year-Old Male

The patient was long addicted to wine. He suffered from epigastric distention, with periodic nausea and vomiting and 3–4 bowel movements a day producing unformed feces. He had been treated with a variety of herbal prescriptions, without any benefit. On examination, his tongue coating was white and his pulse taut and slippery.

Diagnosis: Cold–Heat gelling in the middle-jiao.

Therapeutic Principle: Clear Heat, dispel Cold, and harmonize the stomach.

Treatment: Modified Banxia Xie Xin Tang was prescribed. It contained banxia 12 g, ganjiang 6 g, huanglian 6 g, dangshen (*Codonopsis*) 9 g, fried gancao 9 g and dazao 7 pieces. After one dose, his feces contained much whitish mucus and his nausea and vomiting were reduced by about 70%. After another dose, the epigastric distention and the diarrhea were alleviated. After two additional doses, all symptoms resolved.

(Source: *Popular Commentaries on Shang Han Lun*.)

VI Tong Xie Yao Fang (Essential Formula for Painful Diarrhea)

1 Source: *Yi Xue Zheng Zhuan (Records of Orthodox Medicine)*

2 Composition

Chief Herb: baizhu (*Atractylodes macrocephala*) 6 g

Deputy Herb: baishaoyao (*Paeonia lactiflora*) 6 g

Assistant Herb: chenpi (*Citrus tangerina, reticulata*) 6 g

Envoy Herb: fangfeng (*Saposhnikovia divaricata*) 3 g

3 Application

Actions: strengthens the spleen, softens the Liver, dries Dampness and stops diarrhea.

Indications: painful diarrhea due to stagnant liver-Qi and spleen insufficiency.

Main Symptoms: borborygmus, watery diarrhea, abdominal pain associated with an urge to defecate and subsiding when done; a thin and yellow tongue coating; and a pulse that is taut and slow but dissociated in the two wrists.

4 Analysis of the Formula

Tong Xie Yao Fang uses baizhu to strengthen the spleen and to dry Dampness. It is the chief herb. Baishaoyao, the deputy herb, softens the liver and stops pain. The team of baizhu and baishaoyao controls the Wood Element (liver) and nurtures the Earth Element (spleen).

Chenpi harmonizes the functions of the middle-jiao and helps baizhu strengthen the spleen and dry Dampness. It is the assistant herb. Fangfeng in small amounts has the ability to raise and disperse. Used with baizhu and baishaoyao, its acidity can overcome an overactive liver Qi and its aromaticity soothes Spleen-Qi. It also has the ability to dry Dampness and assist in stopping diarrhea, and to facilitate the Spleen Meridian. It is both assistant and envoy herb.

These four herbs used in concert are capable of strengthening the spleen, overcoming Dampness and stopping diarrhea. They strengthen the spleen by softening the liver, regulating Qi and stopping pain, so that the liver and the spleen cooperate in harmony. The painful diarrhea is then resolved spontaneously.

5 Comments

Tong Xie Yao Fang is one of the principal formulas for treating abdominal pain and diarrhea due to an overactive liver Qi that weakens the spleen Qi. It acts to suppress the liver and strengthen the spleen, reduce pain and stop diarrhea.

For the five *zang* organs, working with each organ's nature would result in strengthening it, whereas working against its nature would result in weakening it. Chenpi and fangfeng work with the liver's nature (Wood Element), so they strengthen the liver. At the same time, they normalize its Qi and functions, so that the Wood (liver) does not disturb the Earth (spleen). In that way they weaken the (overactive) liver. Once the liver is normalized, it no longer overpowers the spleen, and the painful diarrhea can stop.

6 Case Study: Diarrhea in a 30-Year-Old Male

For over a year the patient suffered from recurrent borborygmus and pain in the abdomen. Diarrhea always followed the pain. The feces were unformed and contained undigested grains. His urine was clear but scanty. His pulse was taut and slow, strong in the left wrist but weak in the right. His tongue coating was thin but white and greasy.

Diagnosis: Disharmony of the functions of liver and spleen, with an overactive liver Qi that weakens the spleen Qi.

Therapeutic Principle: Soften the liver and strengthen the spleen; eliminate Dampness and stop diarrhea.

Treatment: Tong Xie Yao Fang with modification was prescribed. The modified composition was as follows: stir-fried baizhu 6 g, chenpi 3 g, chuanxiong (*Ligusticum*) 3 g, fangfeng 3 g, fresh baishaoyao 4.5 g and fresh maiya (*Hordeum*) 4.5 g. This was administered at the dosage of once a day for 2 days. The symptoms improved noticeably. After five more packages of herbs the patient recovered completely.

(Source: *Case Studies of Famous Physicians*.)

VII Section Summary

The six formulas included in this section have somewhat different actions and indications.

Xiao Chaihu Tang is the representative formula for harmonizing the Shaoyang Meridian. It is designed to treat illnesses of Cold in Shaoyang manifesting alternating chills and fever, chest and subcostal fullness, dry throat, a bitter or sour taste in the mouth, dizziness, irritability, and vomiting.

Hao Qin Qing Dan Tang is another representative formula for harmonizing the Shaoyang Meridian. Its principal action is to clear Heat from the gallbladder, dry Dampness, harmonize stomach-Qi and dissolve Phlegm. It is mainly indicated for treating congealed Heat–Dampness in the Shaoyang Meridian, manifested by persistent chills alternating with pronounced fever, a bitter taste in the mouth, chest tightness, regurgitation of bitter or sour fluids, thirst with or without a desire to drink, and a thick and greasy tongue coating.

Xiao Yao San is a representative formula for regulating the spleen and the liver. Its main uses are for treating illnesses due to hyperactivity of the liver with blood insufficiency and spleen weakness, manifested by flank pain, headache with blurred vision, reduced appetite, somnolence and lassitude, irregular menses and other symptoms.

Tong Xie Yao Fang strengthens the spleen and softens the liver, though it is mainly aimed at the spleen. It is used principally to treat the painful diarrhea caused by an overactive liver Qi weakening the spleen.

Banxia Xie Xin Tang is the representative formula for regulating fever and chills and is suitable for treating gelling of intermixed Cold and Heat in the middle-jiao, with impairment of the lowering and raising functions. Its principal actions are to settle the stomach, suppress abnormally rising Qi, remove blockage and dissolve accumulations.

Da Chaihu Tang is a representative formula for dispelling pathogenic evil from both interior and exterior. It is suitable for treating illnesses in which the interior and the exterior are simultaneously affected. Its principal actions are to harmonize Shaoyang and purge gelled Heat in the interior. Its main application is the treatment of concurrent illnesses of Shaoyang and Yangming, with the key symptoms of alternating chills and fever, tightness and pain in the chest and flanks, persistent vomiting, epigastric distention or pain, constipation, a yellow tongue coating and a taut and rapid pulse.

Section 4 Formulas That Clear Heat

Heat-clearing formulas are constructed with Heat-cooling herbs, which have the ability to eliminate Heat and purge Fire, to cool blood and remove poison. They are used to treat illnesses caused by Heat in interior. Among the Eight Methods they belong to the Method of Cooling.

In clinical practice, interior Heat may be in the Qi or Blood Levels, of exogenous (strength) or endogenous (deficiency) origin, or in different visceral organs. Accordingly Heat-clearing formulas could be classified into several categories:

- Formulas that clear Heat from the Qi Level

- Formulas that clear Heat from the Nutritive Level and cool blood

- Formulas that clear Heat and eliminate poison

Formulas that clear Heat from the *zang-fu* viscera

Formulas that clear deficiency Heat

Formulas that counteract Summer Heat

Heat-cooling formulas may be prescribed only where symptoms in exterior have resolved, the Heat evil has entered interior, but though interior Heat is strong it has not yet congealed. If exterior has not been released, an exterior-releasing formula should be used. If Heat has gelled in interior, a downward-draining formula should be used. If exterior has not been released but Heat has entered interior, both exterior and interior should be treated simultaneously. If Heat is in the Qi Level but treatment is aimed at the Blood Level, then pathogenic evils may be conducted into the interior. If Heat is in the Blood Level but treatment is aimed at the Qi Level, then Heat will be difficult to eliminate.

In addition, the clinical application of Heat-clearing formulas is guided by four principles. (1) Ascertain the location of the illness and especially the direction in which the illness is changing. (2) Determine whether the symptoms are true or false manifestations of Heat evil. (3) Differentiate those Heat illnesses due to strength of exogenous Heat from those due to endogenous Heat due to deficiency (of Qi or Yin, etc.). (4) Pay attention to the protection of the spleen and the stomach, to avoid their being injured by the bitter-cold herbs.

I Bai Hu Tang (White Tiger Decoction)

1 Source: *Shang Han Lun* (Treatise on Cold-Attack)

2 Composition

Chief Herb: shigao (gypsum) 50 g

Deputy Herb: zhimu (*Anemarrhena asphodeloides*) 18 g

Assistant Herb: jingmi (*Oryza sativa*) 9 g

Envoy Herb: fried gancao (*Glycyrrhiza uralensis*) 6 g

3 Application

Actions: clears Heat from the Qi Level and generates fluids.

Indications: illnesses of strong Heat in the Qi Level and in the Yangming Meridian.

Main Symptoms: high fever with facial flushing; restlessness; severe thirst; profuse sweating with intolerance of warmth; and a surging and forceful pulse.

4 *Analysis of the Formula*

Shigao is selected to be the chief herb for its acrid-sweet flavor and strong cold nature. These properties enable it to cool and purge strong Heat from the Qi Level and the Yangming Meridian. Zhimu, the deputy herb, has a bitter flavor and cold nature; it has the ability to purge Fire, moisten Dryness and augment Yin. Jingmi and gancao are added to protect the stomach and regulate the middle-jiao, and they serve as the assistant and envoy herbs respectively.

This formula does not use bitter-cold herbs to purge Fire directly because the Heat evil is very strong and the fluids are damaged, so that Yin is already deficient. Hasty and direct application of bitter-cold herbs will unavoidably injure Yin and aggravate Dryness. It also avoids using bitter-cold herbs to induce catharsis because though interior Heat is strong it has not yet gelled. Hasty application of bitter-cold herbs to drain downward will injure the fluids where there is no illness.

5 *Comments*

Bai Hu Tang is designed to treat illnesses of blazing Heat at the Qi Level in the Yangming Meridian. These illnesses are characterized by the “four bigs”: big (high) fever, big thirst, big (profuse) sweating, and a big (surging and forceful) pulse.

In an illness of blazing Heat at the Qi Level in Yangming, if both Qi and fluids are clearly injured, manifested by sweating and fever that are mild and a pulse that is large but not forceful, add renshen (*Panax*) to Bai Hu Tang to augment Qi and generate fluids. This is **Bai Hu Jia Renshen Tang** (White Tiger plus Ginseng Decoction).

In illnesses of interior Heat causing mainly exterior symptoms, such as fever without chills and bone and joint aches, add guizhi (*Cinnamomum*) to disperse pathogenic evil from the exterior. This is **Bai Hu Jia Guizhi Tang** (White Tiger plus Cinnamomum Decoction).

In illnesses of Dampness-Heat with Heat stronger than Dampness, manifested by fever, tightness in the chest, profuse sweating, and a red tongue with a white and greasy coating, add cangzhu (*Atractylodes*) to strengthen the spleen and dry the Dampness. This is **Bai Hu Jia Cangzhu Tang** (White Tiger plus Atractylodes Decoction).

The illnesses treated with these four formulas all have strong Heat at the Qi Level in Yangming; but some differences should be noted. Bai Hu Tang is aimed at cooling strong Heat at the Qi Level in Yangming. Bai Hu Jia Renshen Tang is better where the strong Heat has injured Yin. Bai Hu Jia Guizhi Tang is more suitable

where the strong Heat is intermixed with another exogenous pathogenic evil. Bai Hu Jia Cangzhu Tang is best where the strong Heat is intermixed with Dampness. In clinical practice, careful diagnosis is necessary to choose among these herbal formulas.

6 Case Study: Seasonal Febrile Illness in a 54-Year-Old Male

The patient suffered from the common cold with gradually rising fever. He took western anti-fever formulas. Though the fever would respond it would soon recur. He had thirst, sweating, and a slight sore throat. On examination, his temperature was 38°C (100.4°F). His tongue coating was thin and yellow, and his pulse was floating and forceful.

Diagnosis: Heat in Yangming at the Qi Level.

Therapeutic Principle: Clear Heat with sweet-cold herbs.

Treatment: Modified Bai Hu Tang was prescribed. The modified composition was: shigao 60 g, zhimu 12 g, jingmi (*Oryza*) 12 g, fresh lugen (*Phragmites*) 30 g, fresh maogen (*Imperata*) 30 g, lianqiao (*Forsythia*) 9 g, and fried gancao (*Glycyrrhiza*) 6 g. The decoction was administered warm in two portions, in the afternoon and at night. After one dose the patient's fever was reduced. After two more doses, the body temperature became normal. The amount of shigao was reduced to 45 g. After two doses of the modified formula all symptoms resolved.

(Source: *Cases Records of Dr. Yue Meizhong*.)

7 Case Study: Heatstroke in a 38-Year-Old Female

The patient worked on a farm. At the time of examination she had fever for 2 days and had been comatose for 3 h. Her overall nutritional status was normal. Her entire body was covered with profuse sweat. Her temperature was 40.5°C (104.9°F). The hands and feet were cold, and the mouth parched. The tongue coating was white and thin. The pulse was very rapid, slippery and forceful. The abdomen was firm and tender without guarding.

Upon admission, she was given 100 mL of 25% glucose solution intravenously and one dose of Bai Hu Tang orally. Six hours later the patient complained of thirst. She was given a small amount of cold boiled water. The following day her mental status was normal, but she had headache and weakness. Her temperature was 38.5°C (101.3°F). Bai Hu Tang was continued, with gradual improvement. On the third day, her temperature was normal. Five more days later, she was completely recovered.

(Source: *Journal of Chinese Medicine*, 1984, 11:22.)

II Qing Ying Tang (Nutritive-Clearing Decoction)

1 Source: *Wen Bing Tiao Bian (Analysis of Febrile Illnesses)*

2 Composition

Chief Herb: shuiniujiao (*Bubalus bubalis*) 30 g

Deputy Herbs: shengdihuang (*Rehmannia glutinosa*) 15 g
 maimendong (*Ophiopogon japonicus*) 9 g
 xuanshen (*Scrophularia ningpoensis*) 9 g

Assistant and Envoy Herbs: jinyinhua (*Lonicera japonica*) 6 g
 lianqiao (*Forsythia suspensa*) 9 g
 danzhuye (*Lophatherum gracile*) 3 g
 huanglian (*Coptis chinensis*) 5 g
 danshen (*Salvia miltiorrhiza*) 6 g

3 Application

Actions: clears Heat from the Nutritive Level, removes poison, vents Heat and augments Yin.

Indications: exogenous Heat at the Nutritive Level.

Main Symptoms: high fever that worsens at night; irritability and insomnia; intermittent delirium; there may or may not be thirst; faint macular and papular rashes; a scarlet and dry tongue; and a rapid pulse.

4 Analysis of the Formula

The chief herb, shuiniujiao, is bitter and salty in flavor and cold in nature. It is capable of eliminating Heat and poison from the Nutritive Level.

Shengdihuang, maimendong and xuanshen augment Yin and generate fluids. These actions complement the elimination of Heat and poison, so these herbs serve as deputies.

Between jinyinhua and lianqiao, one has the ability to assist in cooling Heat at the Nutritive Level and eliminating poison, and the other to penetrate the Nutritive Level and pushing the Heat evil back to the Qi Level, where it can be more easily vented. Huanglian assists in cooling the heart and removing poison. Danshen mobilizes blood and reduces swellings. Zhuye clears Heat from the heart meridians. These serve as assistant and envoy herbs.

Used together these herbs have three main actions. One is to clear Heat and its poison from the Nutritive Level. Another is to augment Yin that has been damaged by Heat. The third is to penetrate Heat and mobilize Qi so that the Heat evil at the Nutritive Level can be pushed back to the Qi Level and be further eliminated.

5 *Comments*

In the clinical application of Qing Ying Tang, the diagnostic key is a crimson and dry tongue. The formula is suitable for treating illnesses of Heat wherein the Heat evil has entered the Nutritive Level but not yet the Blood Level. The main symptoms are the following: fever that worsens at night, restlessness with insomnia, faint macular and papular rashes, a crimson and dry tongue, and a rapid pulse.

In constructing this formula the emphasis is on eliminating Heat from the Nutritive Level. That is the reason for using shuiniujiao as the chief herb. (In former times, rhinoceros horn was used. Today it is replaced by shuiniujiao, water buffalo horn.) At the same time, the herbs also nourish Yin and generate fluids. By combining the actions of the dispersal of Heat and the mobilization of blood, the formula achieves the goal of purging Heat from the Nutritive Level before it can reach the Blood Level.

6 *Case Study: Heat at the Nutritive Level in a 17-Year-Old Female*

The patient suffered from intermittent but persistent fever for 21 months, with body temperature fluctuating between 37.2–40°C (100–104°F). During fever there were also headache, vomiting and weakness. She was variously treated at several hospitals for tuberculosis, rheumatism and cholecystitis, all without effect. Many clinical tests were performed to establish the diagnosis, but they showed no unusual findings. She was treated with several courses of antibiotics, including anti-tuberculosis formulas, and Chinese herbs, again without effect. The only formula that had any effect at all was prednisone, but as soon this was discontinued the fever recurred.

On admission to hospital again, her body temperature was 37°C (98.6°F) in the morning, but it was 39–40°C (102.2–104°F) between 2 and 11 p.m. She was restless and was unable to sleep. Her mouth was dry, without much thirst. She had headaches and blurred vision. Her body was not emaciated. Her tongue was red or crimson, with a thin yellow coating.

Diagnosis: Heat at the Nutritive Level, incompletely eliminated.

Therapeutic Principle: Clear the Nutritive Level and purge Heat by forcing it outward.

Treatment: Modified Qing Ying Tang was prescribed, with the following formula: shuiniujiao 50 g (boil first), shengdihuang 25 g, xuanshen 20 g, zhuye 10 g, maidong 20 g, danshen 25 g, huanglian 10 g, jinyinhua 25 g, lianqiao 25 g,

shigao 100 g (boil first for 45 min), banlangen (*Isatis*) 50 g, pugongying (*Taraxacum*) 50 g, zibetiankui (*Senecio nudicaulis*) 15 g and zhimu (*Anemarrhena*) 15 g. The decoction of the herbs prescribed was given once every 3 h. After three doses the fever gradually subsided and the symptoms alleviated. Three more doses were administered, with further improvement. The treatment was then discontinued for observation, and there was no recurrence.

(Source: *Heilongjiang Journal of Chinese Medicine*.)

III Huanglian Jie Du Tang (Coptis Detoxification Decoction)

1 Source: *Wai Tai Mi Yao (Essentials of Medical Secrets from Imperial Library)*

2 Composition

Chief Herb: huanglian (*Coptis chinensis*) 9 g

Deputy Herb: huangqin (*Scutellaria baicalensis*) 6 g

Assistant Herb: huangbai (*Phellodendron chinense*) 6 g

Envoy Herb: zhizi (*Gardenia jasminoides*) 9 g

3 Application

Actions: drains Fire and relieves poison.

Indications: strong Heat and poisonous Fire in the sanjiao.

Main Symptoms: high fever with irritability; dry mouth and throat; incoherent speech and insomnia; or, vomiting of blood and nosebleeds; or, high fever with associated rash and diarrhea. In addition, there is jaundice from Dampness-Heat; the tongue is red with yellow coating and the pulse rapid and forceful.

4 Analysis of the Formula

The formula was designed to treat illnesses caused by Fire that burns the sanjiao, with spillover effects in both the upper and the lower body and in both the interior and the exterior.

Huanglian is used in the formula as the chief herb because of its strong bitter flavor and strong cold nature, and its ability to purge Fire from the heart and the middle-jiao. Huangqin is selected as the deputy herb for its ability to purge Fire from the upper-jiao. They are assisted by huangbai to purge Fire by catharsis from the lower-jiao. The envoy herb, zhizi, has the ability to induce catharsis of all sanjiao, to conduct Heat downward and to remove it by that pathway.

With these four herbs acting in concert, the formula has a bitter flavor and a cold nature, and it acts to expel the Fire evil and eliminate the poison produced by the Heat evil.

5 Comments

In the construction of this formula, large amounts of bitter and cold herbs are included to purge Fire from the upper, the middle and the lower jiao. Thus, the formula has a powerful ability to purge Fire and remove poison. For its clinical application, the key symptoms are high fever, restlessness, dry mouth and throat, a red tongue with yellow coating, and a rapid and forceful pulse.

This formula clearly differs from those designed for purging strong Heat by catharsis, but in clinical practice the physician needs not follow rules rigidly. In addition to the key symptoms, if the patient has constipation due to the strong Heat, dahuang may be added to unblock the organs and purge Heat by expelling the Heat evil in the feces.

Because this formula is bitter and cold, its prolonged administration can easily injure the stomach and the intestines. It must be suspended as soon as the illness has been effectively treated. It is inappropriate to use for blazing Fire due to Yin deficiency.

6 Case Study: Biliary Infection in a 35-Year-Old Male

The patient was a farmer with a past history of cholecystitis. He developed persistent pain in the right upper abdomen. The pain was also referred to the right shoulder. He had fever and dry heaves. The sclerae of his eyes were slightly jaundiced. His pulse was taut and rapid.

Diagnosis: Dampness–Heat in the liver and the gallbladder.

Therapeutic Principle: Purge Heat and release the gallbladder.

Treatment: Modified Huanglian Jie Du Tang was prescribed, with added zhiqiao (*Poncirus*), muxiang (*Aucklandia*), dahuang (*Rheum*) and yinchenhao (*Artemisia*). After 3-day treatment, the abdominal pain diminished and the patient defecated

twice in 1 day. The formula without dahuang was continued for three more doses, and all symptoms resolved.

(Source: *Zhejiang Journal of Chinese Medicine*, 1977, 2:33.)

IV Qing Wen Bai Du Yin (Drink for Clearing Pestilential Illness and Detoxification)

1 Source: *Yi Zhen Yi De (Successes in Pestilential Rashes)*

2 Composition

Chief Herb: shigao (gypsum) 30 g

Deputy Herbs: zhimu (*Anemarrhena asphodeloides*) 10 g
gancao (*Glycyrrhiza uralensis*) 6 g
danzhuye (*Lophatherum gracile*) 6 g

Assistant Herbs: huanglian (*Coptis chinensis*) 9 g
huangqin (*Scutellaria baicalensis*) 9 g
zhizi (*Gardenia jasminoides*) 9 g
lianqiao (*Forsythia suspensa*) 12 g
shengdihuang (*Rehmannia glutinosa*) 12 g
mudanpi (*Paeonia suffruticosa*) 12 g
chishaoyao (*Paeonia lactiflora*) 12 g
xuanshen (*Scrophularia ningpoensis*) 12 g

Envoy Herb: jiecheng (*Platycodon grandiflorum*) 15 g

(Note: a wide range of amounts for each herb is used in this formula. When this formula is prescribed, the amount of each herb must be based on clinical requirements.)

3 Application

Actions: clears Heat and eliminates poison; cools blood and purges Fire.

Indications: pestilence illness with Heat poison in both the Qi and the Blood Levels.

Main Symptoms: high fever with strong thirst; severe splitting headache; dry heaves; and delirium. Or, there may be a rash, hematemesis, tetany in the limbs, or fainting. The pulse may be deep, threadlike and rapid, or deep and rapid, or floating, large and rapid. The tongue is red with scant coating, and the lips parched.

4 Analysis of the Formula

Qing Wen Bai Du Yin is constructed by merging Bai Hu Tang, Xijiao Dihuang Tang and Huanglian Jie Du Tang, with some additions and subtractions.

Shigao in large amount is used as the chief herb to purge Fire and expel Heat. Its teaming with zhimu, gancào and danzhuye is built according to the principles of Bai Hu Tang and intended for expelling Heat and protecting fluids. The inclusion of huanglian, huangqin, zhizi and lianqiao is built according to the principles of Huanglian Jie Du Tang, which emphasizes the purging of Fire and the elimination of its poison. Xijiao (rhinoceros horn) and shengdihuang are teamed with mudanpi, chishaoyao and xuanshen in imitation of Xijiao Dihuang Tang, with its main actions of purging Heat and cooling blood, removing poison and dissolving stasis.

Jiegeng is included as the envoy herb to conduct the other herbs upward. These herbs together achieve the expulsion of Heat, the removal of poison, the cooling of blood and the purgation of Fire.

5 Comments

Qing Wen Bai Du Yin is designed to treat pestilence with Heat poison in both the Qi and the Blood Levels. The key symptoms are intense fever, thirst, dry heaves, splitting headache, agitation and delirium or coma; or rashes; or hematemesis, epistaxis, with tetany of the limbs or convulsion. The pulse is deep, threadlike and rapid, or floating, large and rapid. The tongue is crimson with parched lips.

Prior to prescribing this formula, the physician must first ascertain whether the illness is caused by Heat or Cold, the location of the pathogenic evil (exterior or interior), and the relative severity of the Cold and the Heat.

6 Clinical Study: *Ecephalitis B*

Qing Wen Bai Du Yin was prescribed in 78 cases of encephalitis B. Of these 78 cases, 17 were mild, 28 moderate, 22 severe, and 11 acute.

The formula was modified as follows. For patients with illness primarily at the Defensive and Qi Levels, xijiao and mudanpi were omitted, jinyinhua and daqingye were added, and lianqiao and zhuye were increased in amount. For patients with illness primarily at the Defensive and Nutritive Levels, lianqiao and zhuye were omitted, and maimendong, lingyangjiao, gouteng and quan xie were added.

On average, 6.8 doses were administered. Some patients were also prescribed An Gong Niu Huang Wan or Zhi Bao Dan.

Results: Sixty-nine patients recovered completely. Five improved. Four died. The overall effective rate was 94.9%.

(Source: *Journal of the Hunan School of Chinese Medicine*, 1988, 3:55.)

V Dao Chi San (Red-Conducting Powder)

1 Source: *Xiao Er Yao Zheng Zhi Jue (Key to Children's Illnesses)*

2 Composition

Chief Herb: chuan mutong (*Akebia quinata*, *trifoliata*) 9 g

Deputy Herb: shengdihuang (*Rehmannia glutinosa*) 9 g

Assistant and Envoy Herbs: danzhuye (*Lophatherum gracile*) 9 g
gancao (*Glycyrrhiza uralensis*) 9 g

3 Application

Actions: clears the heart, nourishes Yin and promotes urination.

Indications: Fire searing the Heart Meridian.

Main Symptoms: feverishness and irritation in the chest; thirst with desire for cold drinks; facial flushing; ulcers in the mouth and on the tongue; or, feverishness in the heart moving to the small intestines, with sharp dysuria, difficulty with urination and red urine; a red tongue, and a rapid pulse.

4 Analysis of the Formula

Dao Chi San is primarily indicated for Fire searing the Heart Meridian. The formula uses shengdihuang to cool blood and augment Yin in order to reduce Fire in the heart meridian, and uses mutong to purge Fire from the Heart Meridian and drive Heat downward to the small intestines. Together these two herbs augment Yin and promote diuresis; they also can stimulate Yin to reduce Fire in the heart meridian. They thus serve as chief and deputy herbs respectively.

Danzhuye clears the heart and relieves restlessness. It alleviates Dampness and promotes urination and can push Heat from the heart downward to the small intestines. Gancao eliminates Heat and poison, unblocks the urinary pathway and stops pain. It also harmonizes the other herbs in the formula. These two serve as both assistant and envoy herbs.

5 Comments

Red is the color of the heart. “Dao chi” (“conducting the red”) means moving the Heat evil out from the Heart Meridian by promoting diuresis; hence the name of the formula.

In clinical application of the formula, the key symptoms for its indication are feverishness and irritation in the chest, thirst, ulcers in the mouth and tongue; or, impeded and painful urination with red urine; a red tongue and a rapid pulse.

If the Heat in the Heart Meridian is very strong, huanglian (*Coptis*) may be added to purge Fire and calm the heart. If Heat has transferred to the small intestines, causing difficulty with urination, cheqianzi (*Plantago*) and fuling (*Poria*) may be added to enhance the Heat-clearing and urine-promoting actions.

6 Clinical Study: Painful and Impeded Urination

Dao Chi San was used to treat 15 cases of painful and impeded urination. In five patients the painful urination was due to sand in the urine, in seven to Qi impedance, and in three to blood in the urine. All 15 had reduced urine output and grating pain on urination, the pain also referring to the umbilicus. In some it was severe enough to lead to pain and swelling in the waist, with a white and greasy or thin and yellow tongue coating and a rapid pulse that is taut or threadlike.

Dao Chi San was the basic herbal formula selected. For those with sand in the urine haijinsha (*Lygodium*), bianxu (*Polygonum aviculare*) and jinqiancao (*Glechoma*) were added. For those with blood in the urine baimaogen (*Imperata*), raw cebaiye (*Platycladus orientalis*) and xiaoji (*Cephalanoplos*) were added. For those with Qi impedance Sichuan houpo (*Magnolia*) and xiangfu (*Cyperus*) were added.

Results: Nine patients had completely recovered, and the other six improved.

(Source: *Guangxi Journal of Chinese Medicine*, 1965, 2:17.)

VI Longdan Xie Gan Tang (Liver-Clearing Gentiana Decoction)

1 Source: *Yi Fang Ji Jie* (Explanation of Collected Prescriptions)

2 Composition

Chief Herb: longdancao (*Gentiana scabra, triflora*) 6 g

Deputy Herbs: huangqin (*Scutellaria baicalensis*) 9 g
zhizi (*Gardenia jasminoides*) 9 g

Assistant Herbs: cheqianzi (*Plantago asiatica*) 6 g
chuan mutong (*Akebia quinata, trifoliata*) 6 g
zexie (*Alisma plantago-aquatica, orientale*) 6 g
shengdihuang (*Rehmannia glutinosa*) 6 g
danggui (*Angelica sinensis*) 3 g
chaihu (*Bupleurum chinense, scorzonerifolium*) 6 g

Envoy Herb: gancao (*Glycyrrhiza uralensis*) 6 g

3 Application

Actions: clears Fire from the liver and the gallbladder and purges Dampness–Heat from the lower-jiao.

Indications and Main Symptoms: (1) Fire blazing upward from the liver and gallbladder. Symptoms: headache with red eyes; subcostal pain; a bitter taste in the mouth; ear swelling with loss of hearing; a red tongue with yellow coating; and a taut, rapid and forceful pulse. (2) Dampness–Heat in the liver and gallbladder with downward movement. Symptoms: scrotal swelling or itch; cold sweat; difficult and painful urination; a red tongue with yellow and greasy coating; and a taut, rapid and forceful pulse. In women, there may be vaginal discharge that is yellow and malodorous.

4 Analysis of the Formula

Longdancao is extremely bitter and extremely cold. It is capable of upward expulsion of Fire from the liver and gallbladder and downward purgation of Dampness–Heat from the liver and gallbladder. It is the chief herb.

Huangqin and zhizi are both bitter and cold. They have affinity for the Liver, Gallbladder and Sanjiao Meridians. Hence they can purge Fire and remove poison, dry Dampness and clear Heat. They serve as the deputy herbs to enhance the chief herbs' action to eliminate Heat and Dampness.

In the illness for which this formula is designed the lower-jiao is blocked by congealed Dampness–Heat. Cheqianzi, mutong and zexie, which eliminate Dampness and expel Heat, are included to conduct Dampness and Heat downward for elimination by the urinary pathway. They serve as assistant herbs. However, the liver is the storehouse for blood, so strong Fire in the Liver Meridian can easily injure Yin and blood. Moreover, the chief and deputy herbs are all bitter and cold and have the capability of drying Dampness and promoting urination. In other words, they can injure Yin. Therefore, shengdihuang and danggui are included, one to augment Yin and the other to generate blood. Although the substance of the liver belongs to Yin, its function belongs to Yang. By its nature, the liver prefers to act freely

and detests being constrained. When the Fire evil lodges in the liver liver-Qi cannot move freely. Large amounts of bitter and cold herbs can promote diuresis, but can also aggravate the constraint on liver and gallbladder Qi. To avoid this aggravation chaihu is included to facilitate movement of liver and gallbladder Qi and to guide the other herbs into the Liver and Gallbladder Meridians. When chaihu and huangqin are teamed, they can not only dispel Heat from the liver and the gallbladder but also facilitate its upward expulsion. These six herbs – cheqianzi, mutong, zexie, shengdihuang, danggui and chaihu – together serve as assistant herbs.

Gancao is included as the envoy herb for two purposes. It blunts the actions of bitter and cold herbs to minimize injury to the stomach, and it can harmonize the actions of the other herbs.

From the selection of herbs one can see that the formula is characterized by its ability to tonify as it purges, to raise up as it suppresses, to avoid injuring genuine Qi as it dispels pathogenic evils, and to avoid attacking the stomach as it purges Fire. It forces Fire down and dispels Heat, so that Dampness and other impurities can be eliminated and all the symptoms from the affected meridians can be resolved.

5 Comments

Longdan Xie Gan Tang is representative of formulas that clear the Liver Meridian of strong Fire and purge the liver and the gallbladder of strong Heat. It is suitable for all illnesses in which liver-Fire blazes upward or Dampness and Heat in the Liver Meridian oppress downward. It uses longdanco to purge Fire–Dampness–Heat, and at the same time it employs herbs that promote fluid movement and urination, to ensure that there is a pathway for the Dampness–Heat–Fire to be expelled downward.

This formula is very bitter and cold. In clinical application, be careful to stop its administration as soon as the illness is substantially improved, in order to avoid bitter-cold injury to the stomach.

6 Clinical Study: Hepatitis

Thirty-two patients with hepatitis were treated. The basic herbal formula was Longdan Xie Gan Tang modified by omitting danggui and shengdihuang and adding tianjihuang (*Hypericum japonicum*). The dosage was one decoction of the formula daily, administered in two separate portions, for 1 month.

The patients were followed for a period of time ranging from 3 months to 6 years. Twenty-seven recovered completely and were able to resume normal work. Four

improved but had relapse in association with over-exertion or incidental common cold. One did not respond.

The basic formula was further modified as needed.

For flank pain chuanlianzi (*Melia*) and yanhusuo (*Corydalis*) were added.

For obvious abdominal distention zhiqiao (*Poncirus*), chenpi (*Citrus*), Sichuan houpo (*Magnolia*) and foshou (*Citrus medica* L. v. *sacroductylis*) were added.

For vomiting processed banxia (*Pinellia*), chenpi (*Citrus tangerina*), zhuru (*Phyllostachys nigra*) and huoxiang (*Agastache*) were added. For diarrhea baizhu (*Atractylodes*) and fuling (*Poria*) were added.

For patients in whom Dampness was more severe than Heat doukou (*Amomum kravanh*), caoguo (*Amomum tsao-ko*), huoxiang (*Agastache*), yinchenhao (*Artemisia*), huashi (talcum) and yiyiren (*Coix*) were added.

For blood stasis danshen (*Salvia*), honghua (*Carthamus*) and taoren (*Prunus persica*) were added.

(Source: *Journal of New Chinese Medicine*, 1978, 529.)

VII Shaoyao Tang (Peony Decoction)

1 Source: *Su Wen Qi Yi Bao Ming Ji* (Collection on Pathogenesis for Preserving Life)

2 Composition

Chief Herb: baishaoyao (*Paeonia lactiflora*) 12 g

Deputy Herbs: huangqin (*Scutellaria baicalensis*) 9 g
huanglian (*Coptis chinensis*) 9 g

Assistant Herbs: dahuang (*Rheum palmatum*) 6 g
muxiang (*Aucklandia lappa*) 5 g
binglang (*Areca catechu*) 5 g
danggui (*Angelica sinensis*) 9 g

Envoy Herbs: rougui (*Cinnamomum cassia*) 3 g
gancao (*Glycyrrhiza uralensis*) 6 g

3 Application

Actions: dispels Heat, dries Dampness, regulates Qi and harmonizes blood.

Indications: dysentery due to Dampness–Heat.

Main Symptoms: abdominal pain, diarrhea with pus and blood, tenesmus, a burning sensation in the anus; dark and scanty urine; a greasy and yellow tongue coating, and a taut and rapid pulse.

4 *Analysis of the Formula*

This formula is designed to treat dysentery caused by congealed Dampness and Heat. For the chief herb it uses baishaoyao for its bitter and sour flavor and cool nature, and for its ability to soften the liver, regulate the spleen, harmonize Qi and blood, and stop abdominal pain and dysentery.

For deputy herbs the formula uses huanglian and huangqin, both of which are bitter and cold. They dispel Heat and dry Dampness to purge Heat-poison from the intestines, thereby curing the cause of the dysentery.

There are four assistant herbs. Dahuang is bitter and cold. It acts to purge Heat and break up accumulations. By dissolving stagnant blood the dysentery can stop. Muxiang and binglang facilitate Qi movement and eliminate its obstruction. Danggui softens the liver and harmonizes blood. Danggui and dahuang together can dissolve stagnation, so that Qi and blood can both circulate freely. As blockage is removed the tenesmus would resolve.

Two herbs serve as envoys. Rougui is acrid and hot. Used in conjunction with bitter and cold herbs it can prevent the bitterness and coldness from damaging the stomach, and used in conjunction with herbs that facilitate blood circulation it enhances that effect. Gancao is sweet and mild. It aids the stomach and the middle-jiao, and it harmonizes the actions of the other herbs. In conjunction with baishaoyao it also relieves abdominal pain and tenesmus.

Acting in concert the herbs together purge Heat and dry Dampness, regulate Qi and facilitate blood circulation, soften the liver and regulate the spleen, dissolve stagnation and stop dysentery.

5 *Comments*

Clinical application of this herbal formula requires the key symptoms of dysenteric feces with mucus and blood, abdominal pain with tenesmus, and a tongue coating that is yellow and greasy. Its use is not appropriate where dysentery has just begun and is accompanied by symptoms of the exterior.

The formula is constructed by teaming herbs that purge Heat, remove poison and dry Dampness with those that regulate Qi and promote blood circulation, in order to achieve the capability of clearing Heat and poison and simultaneously stimulating blood and Qi circulation. In clinical practice it is often prescribed for bacterial dysentery, amebic dysentery, allergic enteritis and acute enteritis.

VIII Qing Wei San (Stomach-Clearing Powder)

1 Source: *Lan Shi Mi Cang (Private Records of the Orchid Cabinet)*

2 Composition

Chief Herb: huanglian (*Coptis chinensis*) 6 g

Deputy Herbs: shengma (*Cimicifuga heracleifolia, foetida*) 9 g

shengdihuang (*Rehmannia glutinosa*) 6 g

mudanpi (*Paeonia suffruticosa*) 9 g

Assistant Herbs: danggui (*Angelica sinensis*) 6 g

3 Application

Actions: drains stomach-Fire and cools blood.

Indications: stomach-Fire with toothache.

Main Symptoms: toothache radiating to the head; facial flushing; the teeth preferring cold over hot, or gingival bleeding, or pyorrhea; or, swelling of the lips, tongue and cheeks, with foul halitosis; a dry mouth; a tongue that is red and dry; and a slippery and rapid pulse.

4 Analysis of the Formula

This is the main formula for treating toothache due to stomach-Fire. It uses the bitter and cold huanglian as chief herb to purge Fire from the stomach.

Shengma dispels Heat and removes poison. With shengma as complement huanglian can purge Fire without the risk of inducing Cold; with huanglian as complement shengma can disperse Fire without the risk of the Fire blazing upward. Heat or Fire in the stomach always injures Yin-blood. For that reason shengdihuang is included to cool blood and augment Yin, and mudanpi is included to cool blood and dispel Heat. These three all serve as deputy herbs.

Danggui enriches and harmonizes blood, and serves as the assistant herb. Shengma guides other herbs into the meridians, so it also serves as the envoy herb.

5 Comments

The main application of Qing Wei San is for stomach-Fire blazing upward along the Yangming Meridian, not for Heat accumulation in the *fu* organ of the Yangming Meridian. Thus, it applies the method of using bitter-cold herbs to clear Heat from the stomach, rather than the method of using bitter-cold herbs to purge downward. If the illness also manifests constipation due to dry intestines, dahuang may be added to drive the Heat out by catharsis. In clinical practice Qing Wei San is often used to treat illnesses of stomach-Fire attacking upward, such as stomatitis, periodontitis, and trigeminal neuralgia.

6 Clinical Study: Acute Periodontitis

Acute periodontitis is characterized by inflammation of the periodontal tissues, sometimes with bleeding and purulent drainage. It is often accompanied by fever, thirst, halitosis, constipation, red and scant urine. The tongue is red, with a thick yellow coating. The pulse is surging and rapid.

Therapeutic Principle. Clear Heat from the stomach and cool blood.

Fifty-six cases were treated. The prescription was Qing Wei San with additions. The composition was as follows: huanglian 6 g, zhuye (*Phyllostachys nigra*) 6 g, shengdihuang 12 g, lianqiao (*Forsythia*) 12 g, mudanpi 10 g, shengma 10 g, danggui 10 g, dahuang (*Rheum*) 10 g, shigao (gypsum) 30 g (boiled first), and tianhuafen (*Trichosanthes*) 15 g. This was administered at one dose per day. Most of the patients took 3–5 doses.

Results: Of the 54 cases, 32 (57%) recovered completely, 19 (34%) improved substantially, 4 (7%) showed some improvement, and 1 (2%) had no improvement.

(Source: *Journal of Traditional Chinese Medicine*, 1985, 7:65.)

IX Qinghao Biejia Tang (Woomwood and Turtle Shell Decoction)

1 Source: *Wen Bing Tiao Bian (Analysis of Febrile Illnesses)*

2 Composition

Chief Herbs: biejia (*Amyda sinensis*) 6 g
qinghao (*Artemisia annua*, *apiacea*) 15 g

Deputy Herbs: shengdihuang (*Rehmannia glutinosa*) 12 g
zhimu (*Anemarrhena asphodeloides*) 6 g

Assistant and Envoy Herb: mudanpi (*Paeonia suffruticosa*) 9 g

3 Application

Actions: augments Yin and vents Heat.

Indications: late stages of Heat illnesses, characterized by Heat entrenched at the Yin (Nutritive and Blood) Levels.

Main Symptoms: night fever and morning coolness; absence of sweating as fever subsides; a red tongue with little coating; and a threadlike and rapid pulse.

4 Analysis of the Formula

Biejia augments Yin and generates fluids. It is also efficacious in clearing Heat that is deeply entrenched at the Yin Levels. Qinghao is bitter and slightly acrid in flavor and cold in nature, and is aromatic. It is an essential herb for clearing and venting the Heat evil. When biejia and qinghao are used together, biejia specializes in entering the Yin Levels to augment Yin whereas qinghao specializes in forcing Heat out to the Yang Levels for venting. In this way Yin can be augmented without retention of the pathogenic evil and Heat is vented without injuring genuine Qi. These two are together the chief herbs.

Shengdihuang is sweet and cool, and zhimu is bitter and cold. Both herbs are capable of augmenting Yin and clearing Heat. They enhance the ability of biejia to augment Yin and eliminate deficiency-Heat. They are the deputy herbs.

Mudanpi is acrid-bitter and cool. It can clear Fire lodged at the Blood Level and aid qinghao in clearing the Yin Levels of entrenched Heat. It serves as the assistant herb.

Together these five herbs of the formula augment, clear and vent simultaneously, covering both causes and symptoms, and achieving the result of augmenting Yin and venting Heat.

5 Case Study: Relapsing Fever in a 21-Year-Old Male

For 3 months the patient suffered recurrent cold-intolerance and fever, his body temperature often reaching 40°C (104°F). Blood tests and bone marrow examination did not reveal any abnormality. He was treated with a number of antibiotics and hormones, without any improvement. At the time of admission to hospital, he was

emaciated and had alternating chills and fever. The fever was worst in the afternoon, but broke at night with sweating, following which he would be thirsty and drank. His feces were dry and his urine very dark. His tongue was red with a thin coating. His pulse was threadlike and rapid.

Diagnosis: Heat evil entrenched at the Yin Levels, and the high fever has injured fluids.

Therapeutic Principle: Clear Heat and augment Yin, invigorate Qi and generate fluids.

Treatment: The patient was treated with two prescriptions simultaneously. One prescription was modified from Qinghao Biejia Tang and had the following composition: jinyinhua (*Lonicera*) 15 g, lianqiao (*Forsythia*) 12 g, qinghao 12 g, biejia 21 g, qinjiao (*Gentiana*) 12 g, zhimu 9 g, shengdihuang 18 g, maimendong (*Ophiopogon*) 15 g, digupi (*Lycium*) 12 g, and whole danggui (*Angelica*) 9 g. The other prescription was prepared as follows. Renshen (*Panax*) 15 g was decocted, then mixed with shenqu (medicated leaven) and made into pills. These two formulas were administered at one dose each per day, taken at the same time. The fever subsided after 3 days and the temperature returned to normal after 5 days. The formulas were prescribed for 10 more days, to consolidate the response. During subsequent observation for 2 years, he had no recurrence.

(Source: *Journal of the Anhui College of Chinese Medicine*.)

X Section Summary

Nine herbal formulas are included in this section on Heat-clearing formulas. They can be grouped in accordance with their actions into the following six categories:

Formulas that clear Heat from the Qi Level

Formulas that clear Heat from the Nutritive Level and cool blood

Formulas that clear both Qi and Blood Levels

Formulas that clear Heat and eliminate poison

Formulas that clear Heat from the *zang-fu* viscera

Formulas that clear deficiency-Heat

Bai Hu Tang is representative of herbal formulas that clear Heat from the Qi Level. Its action is to clear Heat and generate fluids. It is designed to cure strong Heat at the Qi Level in the Yangming Meridian, manifested by high fever, profuse sweating, restlessness and severe thirst, and a large surging pulse.

Qing Ying Tang is an essential formula for clearing Heat from the Nutritive Level and cooling blood. It acts to clear the Nutritive Level and vent Heat, to augment Yin and stimulate blood circulation, and to facilitate the dispersal of Heat to the Qi Level, where it can be vented. It is designed to cure illnesses in which the Heat evil has just entered the Nutritive Level, as manifested by fever that is worst at night, intermittent delirium, restlessness with insomnia, and faint rashes.

Qing Wen Bai Du Yin is representative of formulas that clear Heat from both the Qi and the Blood Levels. It has three simultaneous actions: to clear Heat at the Qi Level; to clear Heat from the Blood Level and cool blood; and to purge Fire and remove poison. It is designed for curing pestilential poison or Heat suffusing interior and exterior, illnesses that are of Fire at both the Qi and the Blood Levels. The key manifestations of these illnesses are of strong Heat at the Qi and the Blood Levels, abnormal circulation of blood due to the Heat, and Heat poison entrenched in interior.

Huanglian Jie Du Tang is an important formula for clearing Heat and relieving poison. Its action is to purge Fire and remove poison through its bitter flavor and cold nature. It is designed to cure the sanjiao of Fire and its poison, manifested by irritability, delirium, vomiting, nosebleed, rashes and carbuncles.

If Heat in the visceral organs is particularly strong, it is necessary to purge the Heat evil. Four of the formulas fall in this category. **Dao Chi San** is the essential formula for purging Fire from the heart. Its actions are to clear the heart, promote fluid circulation and augment Yin. It is designed to cure illnesses in which there is Heat in the Heart Meridian and the small intestines, manifested by heart palpitation, tightness in the chest, mouth ulcers and painful urination. The main actions of **Longdan Xie Gan Tang** are to purge the liver and the gallbladder of Fire, to suppress the abnormally rising Heat and stop vomiting. The main actions of **Qing Wei San** are to clear Heat from the stomach and to cool blood. It is designed to cure the toothache, headache, periodontal bleeding and painful swelling of the cheeks due to Fire in the stomach attacking upward. The main application of **Shaoyao Tang** is to clear Heat from the large intestines. Its main action is to regulate Qi and blood, and it is designed to cure dysentery with blood and mucus and tenesmus.

Qinghao Biejia Tang is an essential formula for treating deficiency-Heat. Emphasizing equally the augmentation of Yin and the venting of Heat, it is designed for curing illnesses in which the Heat evil has injured Yin, or the Heat evil is entrenched at the Yin Levels. The key symptoms are fever at night and chills in the morning, and the breaking of fever without sweating.

Section 5 Formulas That Warm Interior

Interior-warming formulas comprise all those formulas that are constructed primarily of herbs that are warm or hot in nature and have the ability to warm interior and expel Cold, or to rescue Yang and prevent collapse. These formulas are used to treat Cold in the interior. Among the Eight Methods it belongs to the category of the Method of Warming.

In clinical application it is important first to determine in which *zang-fu* organ Cold is located. In particular, special attention must be paid to differentiating between true and false Heat and between true and false Cold, so as not to be misled by false manifestations. Treating an illness of true Heat and false Cold with an interior-warming formula may aggravate the illness.

Attention must also be paid to the appropriateness of using such a formula in the particular patient, at the particular time and in the particular location (see Volume 1, Part II, Chapter 10, [Section 1, Subsection III](#)). In a patient whose body is habitually warmed by Fire, or affected by Yin deficiency and blood loss, or during high summer, or in a southern tropical region, the dosage to be used must be reduced and the treatment should be suspended when the illness is half resolved. On the other hand, if the weather is cold, or the patient's body is chronically deficient in Yang, then the dosage may appropriately be increased. In a patient whose body has been weakened by prolonged insufficiency of Yang-Qi, if treatment with an interior-warming formula has expelled Cold from the interior but Yang-Qi is still deficient, then another warming-nourishing formula must be sought.

If Yin-Cold has been excessive, or there is true Cold and false Heat, there may be vomiting upon taking the medication. This is known as “(medication) rejection”; it can be managed by adding a small amount of an herb that is bitter or salty in flavor and cold in nature. Alternately, the medication may be taken cold. Medication rejection may be avoided by either technique. This is the method of using cold herb to treat Cold illness.

I Li Zhong Wan (Middle-Jiao-Regulating Pill)

1 Source: *Shang Han Lun* (*Treatise on Cold-Attack*)

2 Composition

Chief Herb: ganjiang (*Zingiber officinale*) 9 g

Deputy Herbs: renshen (*Panax ginseng*) 9 g

Assistant Herb: baizhu (*Atractylodes macrocephala*) 9 g

Envoy Herb: fried gancào (*Glycyrrhiza uralensis*) 9 g

3 Application

Actions: warms the middle-jiao, disperses Cold, tonifies Qi and strengthens the spleen.

Indications and Main Symptoms: (1) deficiency-Cold in the spleen and stomach. Symptoms: epigastric and abdominal pain, diarrhea; absence of thirst; aversion to cold, cold limbs; vomiting, reduced appetite; a pale tongue with a white coating, and a deep and threadlike pulse. (2) Yang deficiency with blood loss. (3) Infantile convulsion. (4) Somnolence and excessive salivation during convalescence from another illness. (5) Vomiting or diarrhea from cholera.

4 *Analysis of the Formula*

Ganjiang is acrid and hot, and these properties enable it to warm interior and expel Cold. This formula therefore uses it as the chief herb.

Renshen is sweet and warm. It has the ability to enter the spleen and augment Qi in the middle-jiao. It serves as the deputy herb.

Insufficiency of the spleen leads to ineffective transformation and transport of food and water, which in turn leads to internal stagnation and gives rise to Cold and Dampness. Baizhu, which is sweet and bitter in flavor and warm in nature, is therefore added as assistant herb to dry Dampness and strengthen the spleen.

Gancao is added as the envoy herb because it can nourish Qi and strengthen the spleen as well as harmonize the actions of the other herbs.

This formula contains four herbs, all of which can warm and nourish the middle-jiao. Though the number of herbs is small, the action is concentrated. It is quite effective in dispelling Cold, restoring Yang and augmenting Qi in the middle-jiao. As the spleen's control over transformation and transport is reestablished, all symptoms of deficiency Cold in the middle-jiao will resolve.

5 *Comments*

Li Zhong Wan is representative of formulas that warm the middle-jiao and dispel Cold. Its principal application is in illnesses of deficiency Cold in the spleen and the stomach causing digestive problems.

It has had considerable influence on the subsequent development of interior-warming formulas, and many formulas that warm centrally are built on its foundation. The following are examples.

Fuzi Li Zhong Wan is obtained by adding fuzi (*Aconitum*) to Li Zhong Wan. It treats deficiency Cold in the spleen and the stomach with an indistinct pulse, cold limbs, and abdominal pain.

Lian Li Tang is obtained by adding huanglian (*Coptis*) to Li Zhong Wan. It acts to warm the middle-jiao and dispel Cold, and purge liver-Fire. It is used to treat deficiency Cold in both the spleen and the stomach, with vomiting.

Li Zhong Wan favors warming and drying. It is contraindicated in Yin deficiency.

6 *Case Study: Spleen Insufficiency with Diarrhea in a 39-Year-Old Male*

The patient suffered from diarrhea for over a year. He had frequent watery diarrhea, sometimes as often as 8–9 times in a day. The diarrhea was often accompanied by borborygmus. He had a chronically poor appetite and his feces often contained undigested grains. He had a pallid and lusterless complexion, and was lethargic.

He had moderate abdominal distention, but the discomfort was alleviated by moderate pressure. His tongue coating was yellow, viscous and curd-like. His pulse was threadlike and slow.

Diagnosis: Spleen insufficiency with diarrhea.

Therapeutic Principle: Tonify the middle-jiao and the spleen.

Treatment: The patient was treated with modified Li Zhong Wan, with the following composition: renshen 9 g, stir-fried baizhu 9 g, Heilongjiang ganjiang 7.5 g and fried gancao 6 g. After six consecutive doses he recovered completely.

(Source: *Jiangxi Journal of Chinese Medicine*, 1964, 3:149.)

II Xiao Jian Zhong Tang (Minor Middle-Jiao-Strengthening Decoction)

1 Source: *Shang Han Lun* (Treatise on Cold-Attack)

2 Composition

Chief Herbs: yitang (maltose) 30 g

Deputy Herbs: guizhi (*Cinnamomum cassia*) 9 g
shaoyao (*Paeonia lactiflora*) 12 g

Assistant and Envoy Herbs: fried gancao (*Glycyrrhiza uralensis*) 6 g
shengjiang (*Zingiber officinale*) 10 g
dazao (*Ziziphus jujuba*) 5 pieces

3 Application

Actions: warms and tonifies the middle-jiao, harmonizes the interior and moderates spasm.

Indications: abdominal pain due to deficiency of spleen-Yang.

Main Symptoms: abdominal pain alleviated by pressure and warmth; palpitation; fever; a lusterless complexion; a pale tongue with white coating; a deep and weak or threadlike and taut pulse. Alternately, the symptoms are palpitation of the heart, agitation and restlessness, and a lusterless complexion; or, hotness in the palms and soles and a dry mouth and throat.

4 *Analysis of the Formula*

The formula uses yitang as the chief herb for its sweet flavor and warm nature and for its ability to augment spleen-Qi, replenish spleen-Yin, warm the middle-jiao, relieve pain and slow the course of acute conditions.

Of the two deputy herbs, shaoyao nourishes Yin and moderates acute conditions of the liver, whereas guizhi warms Yang in the middle-jiao and dispels deficiency-Cold.

There are three assistant herbs. Gancao augments Qi. It assists yitang and guizhi in augmenting Yang, invigorating Qi, warming the middle-jiao and relieving spasm, and it assists shaoyao in releasing stagnated Yin, softening the liver, nourishing the spleen and regulating Yang. Shengjiang warms the stomach and dazao strengthens the spleen. These two act together to guide Qi in the middle-jiao upward and to regulate Qi at the Nutritive and Defensive Levels.

Acting in concert these six herbs aid the transformations and movement of both Yin and Yang. Together they warm the middle-jiao, replenish what is deficient, and relieve pain and spasm.

5 *Comments*

Both Xiao Jian Zhong Tang and Li Zhong Wan have the ability to warm the middle-jiao and to augment what is deficient. Li Zhong Wan teams renshen with ganjiang, so that it tonifies as it warms. It is efficacious for treating illnesses of deficiency-Cold in the spleen and stomach and of spleen dysfunction. Xiao Jian Zhong Tang, on the other hand, is constructed by adding guizhi and shaoyao to large amounts of yitang. It tonifies as it warms the middle-jiao, and relieves spasm and pain. Since the two formulas use different complementation they have different applications. Xiao Jian Zhong Tang is mainly used to treat acute illnesses caused by internal deficiency and fatigue. It is aimed at such symptoms as recurrent abdominal pain that is alleviated by warmth and pressure, a pale tongue with white coating, and a pulse that is deep and threadlike.

Adding danggui to Xiao Jian Zhong Tang produces **Danggui Jian Zhong Tang**. This is mainly used to treat postpartum abdominal pain and postpartum complications such as unremitting abdominal pain, rigidity of the lower abdomen with referred pain to the back, and inability to eat or drink.

In clinical application bear in mind that this formula is contraindicated in illnesses of strong Fire in Yin deficiency, repeated nausea and vomiting, especially vomiting of ascarid worms, or distention in the middle-jiao.

6 Case Study: Abdominal Pain in a Male

The patient suffered from abdominal pain that was alleviated by pressure. The pain was accompanied by the feeling as though there was cold Qi pressing down from the upper body. His pulse was depletive but taut. He had mild aversion to cold.

Diagnosis: The spleen being constrained by the liver.

Treatment: The patient was successfully treated with modified Xiao Jian Zhong Tang, as follows: guizhi 9 g, shaoyao 18 g, gancao 6 g, shengjiang 3 pieces, dazao 12 pieces and yitang 10 g.

(Source: *Jingfangshiyuanlu, Testing and Affirmation of Formulas.*)

III Si Ni Tang (Frigid-Extremities Decoction)

1 Source: Shang Han Lun (Treatise on Cold-Attack)

2 Composition

Chief Herb: processed fuzi (*Aconitum carmichaeli*) 15 g

Deputy Herb: ganjiang (*Zingiber officinale*) 9 g

Assistant and Envoy Herb: fried gancao (*Glycyrrhiza uralensis*) 6 g

3 Application

Actions: rescues Yang and prevents collapse.

Indications and Main Symptoms: (1) Illnesses caused by Cold, in the Shaoyin Meridian. Main symptoms: extremely cold extremities, intolerance of cold; malaise and somnolence; vomiting without thirst; abdominal pain with diarrhea; a pale tongue with white and smooth coating; and an indistinct pulse. (2) Illnesses in the Taiyang erroneously treated by inducing diaphoresis, resulting in Yang collapse.

4 Analysis of the Formula

Si Ni Tang is an essential formula for rescuing Yang from collapse. It uses processed fuzi as the chief herb because of its strong acrid flavor and very hot nature. It is the most indispensable herb for the warm-tonification of innate kidney-Yang, and is

capable of coursing all 12 meridians. It can reach both interior and exterior, rescue depleted Yang and expel Cold. For these reasons it is the chief herb.

In addition, ganjiang is selected to be the deputy herb. Kidney-Yang is the root of the entire body's Yang. If kidney-Yang is depleted, so will heart-Yang and spleen-Yang. When that happens, neither the *zang-fu* viscera nor the somatic body will function properly, as manifested by such symptoms as malaise, somnolence, abdominal pain with vomiting and diarrhea, and cold intolerance. Ganjiang is acrid and hot. It acts to warm spleen-Yang and disperse interior Cold. It aids fuzi to disperse Yin-Cold and rescue kidney-Yang.

Fuzi is pure Yang and is hot in nature. When aided by ganjiang it is especially harsh. Fried gancào is therefore added to augment Qi and calm the middle-jiao. It not only counteracts the toxic effects of fuzi, but also blunts the harshness of fuzi and ganjiang; and it protects Yin. It enables the formula to rescue Yang and expel Cold without severely damaging Yin-fluid or risk scattering the already depleted Yang.

5 Comments

The “si ni” (“four recalcitrants”) of Si Ni Tang refers to the extreme coldness of the four limbs with loss of responsiveness. The coldness of the limbs is due to severe lack of Yang complicated by Yin-Cold. When Yang cannot permeate the limbs, the limbs become cold and dysfunctional. In such circumstances, only herbs of pure Yang nature are capable of countering the devastating effects of Yin-Cold and of re-invigorating Yang. This is the reason for using fuzi and ganjiang together, so that their concerted action can rescue Yang.

When fuzi is used, it is important to add herbs to restrain and blunt its toxic effects.

If Si Ni Tang is modified by doubling the amount of ganjiang, then it becomes **Tong Mai Si Ni Tang** (Channel-Unblocking Si Ni Tang). This augmented formula is used to treat extreme coldness of the four limbs with a pulse that is so indistinct that it is on the verge of ceasing. It exploits ganjiang's ability to warm Yang and preserve the middle-jiao, thereby opening all the channels.

6 Case Study: Coma in a 30-Year-Old Female

The patient was inadvertently drenched with cold water during her time of menstruation. Subsequently she developed shaking chills at night, followed by somnolence and soon by unconsciousness. Her pulse became indistinct and threadlike, as though on the verge of ceasing. All her limbs became cold and unresponsive. She was immediately treated with acupuncture. She regained consciousness briefly, but promptly sank back into coma.

Diagnosis: Extreme Yin-Cold, causing depletion of Yang-Qi and stagnation of Qi and blood.

Therapeutic Principle: Rescue Yang and tonify blood.

Treatment: Large-dose Si Ni Tang was prescribed, as follows: increase baked processed fu zi to 25 g. The formula was decocted in water, and the decoction was divided into four portions. One portion was administered every half-hour. (This was the technique of gradual administration of a potent herb with a large dosage. If the decoction had been administered all at once, there would have been the risk of “violent rebound of the pulse.”) Before all four portions had been administered the patient began to show warming of the limbs and strengthening of the pulse. She fully regained consciousness.

(Source: *Analysis of the Essentials of the Treatise on Cold-Attack*.)

IV Danggui Si Ni Tang (Angelica Frigid-Extremities Decoction)

1 Source: *Shang Han Lun (Treatise on Cold-Attack)*

2 Composition

Chief Herbs: danggui (*Angelica sinensis*) 12 g
guizhi (*Cinnamomum cassia*) 9 g

Deputy Herbs: baishaoyao (*Paeonia lactiflora*) 9 g
xixin (*Asarum heterotropoides, sieboldi*) 3 g

Assistant Herb: tongcao (*Tetrapanax papyriferus*) 6 g

Envoy Herbs: fried gancao (*Glycyrrhiza uralensis*) 6 g
dazao (*Ziziphus jujuba*) 8 pieces

3 Application

Actions: warms the meridians, expels Cold, nourishes blood, and unblocks the blood channels.

Indications: illnesses of deficiency-Cold due to blood depletion and causing frigid extremities.

Main Symptoms: cold hands and feet; absence of thirst; or, pain in the waist, lower back, legs, feet, etc.; a pale tongue with white coating; and a pulse that is deep and threadlike or threadlike and on the verge of ceasing.

4 Analysis of the Formula

Danggui Si Ni Tang is constructed from Guizhi Tang by removing shengjiang, doubling the amount of dazao, and adding danggui, tongcao and xixin. It is an essential herbal formula for warming the Liver Meridian and generating blood.

Depletion of blood allows Cold to accumulate and congeal. Danggui is sweet and warm, and it generates and regulates blood. Guizhi is acrid and warm, and acts to warm and unblock the channels, thereby dispersing the Cold evil that has lodged in the channels and opening the channels for free passage of blood. These two are the chief herbs.

Baishaoyao and xixin serve as the deputy herbs. Baishaoyao generates blood. Working with danggui it augments Yin-blood. Working with guizhi it harmonizes both Qi and blood. Xixin is acrid and warm. In the exterior it warms the meridians and the channels, and in the interior it warms the *zang-fu* organs; in this way the Cold evil can be dispelled from both exterior and interior. Xixin also enhances the ability of guizhi to warm the channels and disperse Cold.

Tongcao is the assistant herb. It acts to unblock the channels.

Gancao and dazao are sweet in flavor. They augment Qi and strengthen the spleen, as well as harmonize the actions of the other herbs. Dazao is used in larger than usual amount both to aid danggui and baishaoyao in generating blood and to counteract the excessive warming and drying by guizhi and xixin so as to avoid damaging Yin-blood. These two serve as the envoy herbs.

Acting in concert the herbs of this formula are warming but not drying. Together they achieve the goal of warming the meridians and unblocking the blood channels, so that Yin-blood can be full, exogenous Cold dispelled, Yang-Qi re-invigorated, the channels unblocked, the limbs warmed and the pulse restored.

5 Comments

The extreme coldness of the limbs treated by this herbal formula is different from that caused by acute exhaustion of Yang and treated by Si Ni Tang. Danggui Si Ni Tang is indicated for attack by exogenous Cold in a patient with chronic deficiency of blood and Yang. This in turn causes impeded circulation of Qi and blood and therefore inability to warm the extremities; hence the cold limbs and the threadlike pulse that is on the verge of ceasing. Proper treatment requires attending to both the expulsion of exogenous Cold through warming and dispersion and the generation of blood with unblocking of the channels; neither must be neglected. Si Ni Tang is called for when the patient is in a state of critical Yang exhaustion.

6 Case Study: Severe Exposure to Cold in a 30-Year-Old Male

The patient was caught in a wind and snow storm. After walking several miles he collapsed. Neighbors discovered him and carried him home. His limbs were extremely cold, and he could not move even in bed.

Diagnosis: Severe cold exposure.

Therapeutic Principle: Rescue Yang and expel Cold.

Treatment: Danggui Si Ni Tang was prescribed, using the temperature of the limbs as the measure of progress. After four doses (one dose per day), he developed walnut-like purplish swellings over the body, which soon turned into chilblain. Treatment was continued. A few days later, he was able to move and turn. A month later he was completely recovered.

(Source: *Case Records of Dr. Yu Meizhong.*)

V Yang He Tang (Yang-Normalizing Decoction)

1 Source: *Wai Ke Zheng Zhi Quan Sheng Ji (Treatise on the Diagnosis and Treatment of Surgical Illnesses)*

2 Composition

Chief Herbs: shudihuang (*Rehmannia glutinosa*) 30 g
lujiaojiao (*Cervus nippon*) 9 g

Deputy Herbs: charred ganjiang (*Zingiber officinale*) 2 g
rougui (*Cinnamomum cassia*) 3 g

Assistant Herbs: mahuang (*Ephedra sinica*) 2 g
jiezi (*Sinapis alba*) 6 g

Envoy Herbs: gancao (*Glycyrrhiza uralensis*) 3 g

3 Application

Actions: warms Yang, generates blood, dispels Cold and removes stagnation.

Indications: Yin-type ulcers or swellings.

Main Symptoms: subcutaneous swelling without heads, without color change in the overlying skin and without heat; and swellings of the knee joints – all attributable to blood insufficiency and stasis due to Cold.

4 Analysis of the Formula

Yang He Tang uses a large amount of shudihuang to warm and tonify the Nutritive Level and blood, generate essence and nourish the bone marrow. It is complemented by lujiaojiao, which augments kidney-Yang and strengthens the tendons and bones. Used together these two generate blood and support Yang. They serve as the chief herbs.

Internal accumulation of Cold and Dampness can be eliminated only by warmth and dispersal. For that purpose, acrid and warm charred ganjiang and rougui are used as deputy herbs. Charred ganjiang warms the middle-jiao and disperses deficiency-Cold. Rougui disperses deficiency-Cold and facilitates Yang movement. If Cold is in the Nutritive and Blood Levels, rougui has the ability to enter these phases and unblock the channels by warming them.

Mahuang is acrid and warm, and can reach the Defensive Level. It warms the meridians, disperses gelled Cold by facilitating Yang circulation. Jiezi dissipates Cold-Phlegm and dries accumulated Dampness. Together these two not only enhance Qi and blood circulation but also enable shudihuang and lujiaojiao to exert their tonic effects without congealing.

Gancao is used as the envoy herb for its ability to detoxify and to harmonize the actions of the other herbs.

5 Comments

Yang He Tang is an essential formula for all Yin-type exterior illnesses. It is indicated for all types of ulcers and swellings without eruption, heat or redness.

In clinical practice it is important to pay attention as well to the symptoms affecting the rest of the body, in order to avoid erroneous application.

6 Case Study: Osteoma in a 17-Year-Old Male

For several months the patient had an egg-sized mass in the left side of his neck. It was not painful or tender, and was not movable. His complexion was lusterless, and he appeared chronically fatigued. His limbs were cold, his tongue was plump, and his pulse was deep, threadlike and forceless.

Diagnosis: Osteoma caused by deficiency of genuine Qi with gelling of Yin-Cold.

Therapeutic Principle: Warm Yang and disperse Cold, and support genuine Qi and release blood stasis.

Treatment: Yang He Tang with added processed fuzi (*Aconitum*) 10 g was prescribed, at the dosage of one decoction each day, administered in three portions. This

was continued for over 50 consecutive days. The mass dissipated completely and all symptoms resolved. The only residual finding was moderate hyperpigmentation of the overlying skin.

(Source: *Journal of the Guiyang School of Chinese Medicine*, 1983, 4:32.)

VI Section Summary

Five formulas are described in detail in this section. They can be grouped by their actions into three categories: those that warm the middle-jiao and dispel Cold; those that rescue Yang and prevent collapse; and those that warm channels and disperse Cold.

Li Zhong Wan and Xiao Jian Zhong Tang are representative of those that warm the middle-jiao and dispel Cold. They are the mainstays for treating Cold in the middle-jiao due to Yang deficiency. **Li Zhong Wan** warms and tonifies the middle-jiao, disperses Cold, and strengthens the spleen. Often also used as a decoction, it is a standard treatment for deficiency Cold in the middle-jiao with abdominal pain, vomiting and diarrhea. **Xiao Jian Zhong Tang** warms the middle-jiao and augments what is deficient, harmonizes interior and moderates spasm. It is a standard treatment for acute interior illnesses as well as palpitations brought on by insufficiency of the *zang* organs of the middle-jiao. It is the mainstay for warming and strengthening these organs.

Si Ni Tang is the representative formula for rescuing Yang and preventing collapse. It is the mainstay for treating illnesses in which Yang has been depleted and Yin-Cold is excessive in the interior, leading to extremely cold limbs and Yang that is on the verge of extinction.

Danggui Si Ni Tang is the principal formula for warming channels and dispersing Cold. Its main actions are to warm and unblock the channels, disperse Cold and generate blood. It is mainly indicated for illnesses of blood insufficiency and Cold causing frigid limbs. It is best for treating Cold that is in the meridians and associated with blood insufficiency. In such conditions the coldness of the limbs is due to a different cause from that treated with Si Ni Tang.

Yang He Tang acts to warm Yang and generate blood, dispel Cold and unblock channels. It is the key formula for treating exterior lesions of the Yin-type.

Section 6 Formulas That Restore (Tonify)

Herbal formulas that restore (tonify) are constructed around herbs with the actions of augmenting or nourishing Qi, blood, Yin or Yang. They are mainly used for curing the many types of deficiency illnesses. Among the Eight Methods of Therapy they fall in the category of the Method of Restoration (Tonification).

Insufficiency of Qi, blood, Yin or Yang may result in an illness of deficiency. A condition of deficiency may be due to innate insufficiency, or to a lack of proper care subsequent to birth. Regardless whether due to innate insufficiency or inappropriate postnatal care, the deficiency condition is closely related to the *zang* organs. For this reason, the principles of therapy of a deficiency condition use Qi, blood, Yin and Yang as woof and the *zang* organs as warp. Such an approach is critically important in the diagnosis and treatment of deficiency illnesses.

In clinical practice, note that the methods of invigorating Qi and of invigorating blood have different emphasis. But Qi and blood are mutually interdependent and are intimately connected. In general, when treating Qi deficiency though the primary herbs augment Qi it is appropriate to complement them with herbs that nourish blood. Similarly, when treating blood deficiency though the primary herbs generate blood it is appropriate to complement them with some that augment Qi.

Similar considerations apply when selecting herbs that nourish Yin or Yang. Yin and Yang are also mutually interdependent. When nourishing Yang in Yang deficiency illnesses, it is appropriate to include herbs that nourish Yin. For Yang is rooted in Yin, so that nourishing Yin provides support for Yang and uses the ability of Yin-herbs to moisten to restrain the ability of Yang-herbs to warm and dry, thereby permitting invigoration of Yang without damaging body fluids. Conversely, when nourishing Yin in Yin deficiency illnesses, it is appropriate to include herbs that nourish Yang. For Yin is rooted in Yang, and the inclusion of Yang-nourishing herbs enables Yin to transform properly. It also exploits the warming action of Yang-herbs to restrain the tendency of Yin-herbs to bring about gelling, so that Yin is invigorated without stagnation. In deficiency of both Yin and Yang it is proper to nourish both.

When prescribing restorative herbal formulas the physician must ascertain whether the state of deficiency or (evil) strength is genuine or only apparent. In illnesses of deficiency that resist invigoration it is appropriate first to regulate the spleen and the stomach. This can be achieved by including appropriate herbs that strengthen the spleen and the stomach as well as those that regulate Qi and promote digestion. Doing so will facilitate the movement of the vital force and permit its invigoration without risk of stagnation.

I Si Jun Zi Tang (Four Nobles Decoction)

1 Source: *Tai Ping Hui Min He Ji Ju Fang (Prescriptions from the Taiping Benevolent Pharmaceutical Bureau)*

2 Composition

Chief Herb: renshen (*Panax ginseng*) 9 g

Deputy Herb: baizhu (*Atractylodes macrocephala*) 9 g

Assistant Herb: fuling (*Poria cocos*) 9 g

Envoy Herb: fried gancao (*Glycyrrhiza uralensis*) 6 g

3 Application

Actions: replenishes Qi and strengthens the spleen.

Indications: deficiency of spleen and stomach-Qi.

Main Symptoms: pallid complexion; low and soft voice; reduced appetite; shortness of breath; weakness in the limbs; loose feces; a pale tongue with a white coating; and a depletive and feeble pulse.

4 Analysis of the Formula

Renshen is sweet in flavor and warm in nature. It powerfully augments spleen and stomach-Qi, and serves as the chief herb.

Baizhu is bitter in flavor and warm in nature. It strengthens the spleen and dries Dampness, and serves as the deputy herb.

Fuling is slightly sweet in flavor and mild in nature. It strengthens the spleen and dries Dampness, and serves as the assistant herb. When fuling and baizhu are teamed together, their ability to strengthen the spleen and dry Dampness is much enhanced.

Fried gancao has a sweet flavor and warm nature. It enhances Qi and warms the middle-jiao. It also harmonizes the actions of the other herbs in the formula, and serves as the envoy herb.

These four herbs act in concert to invigorate Qi and strengthen the spleen.

5 Comments

This formula is commonly used to strengthen the spleen, to nourish the stomach, and through its sweet flavor and warm nature to enhance Qi.

Many formulas for invigorating Qi are derived from this formula. Examples include Yi Gong San and Liu Jun Zi Tang. The spleen and the stomach are the postnatal sources of Qi, blood, Nutritive and Defensive Qi. Hence the physician who desires to augment Qi must do so by strengthening the spleen and the stomach. **Yi Gong San**, derived from Si Jun Zi Tang by adding chenpi (*Citrus tangerina*), is most effective for curing vomiting and diarrhea, insufficiency of both the spleen and

the stomach, and loss of appetite. **Liu Jun Zi Tang**, derived from Si Jun Zi Tang by adding chenpi and processed banxia (*Pinellia*), is most effective for regulating the spleen and settling the stomach. If muxiang (*Aucklandia*) and sharen (*Amomum*) are further added, the formula becomes **Xiang Sha Liu Jun Zi Tang**. This expanded prescription is especially effective in regulating Qi movement and strengthening the spleen.

II Bu Zhong Yi Qi Tang (Middle-Restoring and Qi-Augmenting Decoction)

1 Source: *Pi Wei Lun (Treatise on the Spleen and the Stomach)*

2 Composition

Chief Herb: huangqi (*Astragalus membranaceus*) 18 g

Deputy Herbs: renshen (*Panax ginseng*) 6 g
baizhu (*Atractylodes macrocephala*) 9 g

Assistant Herbs: danggui (*Angelica sinensis*) 3 g
chenpi (*Citrus tangerina, reticulata*) 6 g
shengma (*Cimicifuga heracleifolia, foetida*) 6 g
chaihu (*Bupleurum chinense, scorzonrifolium*) 6 g
fried gancào (*Glycyrrhiza uralensis*) 9 g

3 Application

Actions: tonifies middle-jiao-Qi and raises sunken Yang.

Indications and Main Symptoms: (1) Deficiency of the spleen and the stomach. Main symptoms: reduced appetite; fatigue and weakness in the limbs; unwillingness to speak much; pallid complexion; scant and watery feces; a large but depletive pulse. (2) Deficient Qi with sunken Yang. Main symptoms: prolapse of the rectum or uterus; chronic diarrhea or dysentery; massive vaginal bleeding; shortness of breath with weakness; a pale tongue; and a depletive pulse. (3) Qi deficiency with fever. Main symptoms: fever; spontaneous sweating; thirst with preference for hot drinks; shortness of breath with weakness; a pale tongue; a depletive and forceless pulse.

4 Analysis of the Formula

Bu Zhong Yi Qi Tang uses a large amount of *huangqi* to strengthen the middle-jiao, enhance Qi, raise Yang and consolidate the exterior. This makes *huangqi* the chief herb.

The deputy herbs, *renshen* and *baizhu*, enhance Qi and strengthen the spleen. They complement *huangqi* to enhance the tonification of the middle-jiao and the invigoration of Qi.

Blood is the mother of Qi. When Qi has been deficient for a long time, Nutritive blood also becomes deficient. For this reason *danggui* is used to generate blood, regulate the Nutritive Level, and assist *renshen* and *huangqi* in their action to invigorate Qi and generate blood. *Chenpi* regulates Qi and the stomach, and aids the other herbs in tonification without stagnation. Thus, *danggui* and *chenpi* both serve as assistant herbs. In addition, small amounts of *shengma* and *chaihu* are included for their ability to lift Yang and raise the collapsed. They assist the chief herb to raise collapsed middle-jiao-Qi.

Fried *gancao* harmonizes the actions of the various herbs. In this formula it serves as both assistant and envoy.

Used in concert these herbs nourish what is deficient and lift up what has collapsed. In patients who have fever due to Qi deficiency, treatment with this sweet, warm and Qi-enhancing herbs will remove the fever and make genuine Qi full, so that pure Yang can rise. In this way, all the symptoms will resolve.

5 Comments

Bu Zhong Yi Qi Tang is representative of formulas that nourish Qi, raise sunken Yang and clear Heat by their sweet flavor and mild nature. The key symptoms the formula aims at are fatigue and weakness, shortness of breath and lassitude, a pallid complexion, and a pulse that is depletive and forceless.

The formula is not appropriate for such illnesses as fever due to Yin deficiency or strong internal Heat.

6 Case Study: Postpartum Anuria in a 28-Year-Old Female

For 5 days following giving birth the patient was unable to urinate. Her complexion was pallid. She was short of breath and unwilling to talk. Her perspiration was excessive. She felt tired and was weak, desiring to sleep all day long. She had an urgency to urinate but was unable to do so. Her lower abdomen was distended, and her lochia were pink. Her tongue was pale and marked by indentations from the teeth. Her pulse was deep, feeble and slow.

Diagnosis: Deficiency of Qi and blood, with sinking of central Qi and impendance in the movement of bladder-Qi.

Therapeutic Principle: Augment Qi and nourish blood.

Treatment: She was treated with Bu Zhong Yi Qi Tang with added taoren (*Prunus persica*), honghua (*Carthamus*) and mutong (*Akebia quinata, trifoliata*). She recovered after five doses.

(Source: *Fujian Journal of Chinese Medicine*, 1986, 4:53.)

III Yu Ping Feng San (Jade-Screen Powder)

1 Source: Yi Fang Lei Ju (Classified Prescriptions)

2 Composition

Chief Herb: huangqi (*Astragalus membranaceus*) 6 g

Deputy Herb: baizhu (*Atractylodes macrocephala*) 12 g

Assistant Herb: fangfeng (*Saposhnikovia divaricata*) 12 g

3 Application

Actions: replenishes Qi, consolidates the exterior and stops sweating.

Indications: deficiency affecting the exterior, with spontaneous sweating.

Main Symptoms: aversion to wind; pallid complexion; spontaneous sweating; a pale tongue with white coating; and a pulse that is floating and depletive. Or, a weak body that is highly susceptible to Wind.

4 Analysis of the Formula

Defensive Qi guards the exterior of the body and wards off pathogenic factors. When it is deficient there will be spontaneous sweating and exterior is unable to ward off pathogenic evils, especially invasion by Wind. Treatment should be based on strengthening Qi, firming the exterior and stopping the sweating.

Yu Ping Feng San uses huangqi as the chief herb for its ability to replenish Qi, firm the exterior and stop sweating. Baizhu is the deputy herb; it has the ability to strengthen the spleen and augment Qi and it facilitates huangqi. With these herbs

acting in concert Qi is invigorated and the exterior becomes strong, so that sweat does not leak outward and Wind does not invade.

The two herbs are assisted by fangfeng, which dispels Wind. The combined action of fangfeng, huangqi and baizhu expels Wind and augments genuine Qi. In the presence of fangfeng huangqi fortifies the exterior without retaining pathogenic factors. In the presence of huangqi fangfeng dispels Wind without injuring genuine Qi.

The entire formula acts to augment Qi, consolidate the exterior, stop sweating, support the normal Qi and dispel Wind.

5 Comments

Characteristically this formula invigorates in dispersion and disperses in invigoration, so that there is both invigoration and dispersion. Fangfeng guides huangqi to exterior and magnifies its ability to stabilize the exterior. Huangqi makes fangfeng more powerful in dispelling Wind yet does not injure genuine Qi. In addition, there is baizhu to fortify the interior; and fortification of the interior leads automatically to a stronger exterior.

In its actions of invigorating Qi, fortifying the exterior, stopping sweating and dispelling Wind, this formula functions like a barricade yet has dispersing effects. Its name is derived from these actions.

6 Case Study: Cold Urticaria in a 37-Year-Old Female

The patient had a somewhat weak constitution and often caught the common cold. Whenever the season changed, with the coming of cold air she felt chills and developed intensely itchy nodules on many parts of the body. She took western medications intermittently for over a year, without benefit. Her tongue was pale, with a thin and pale yellow coating. Her pulses in all locations were floating and taut.

Diagnosis: Deficiency of Defensive Qi, leading to weakness in the exterior and invasion by Wind.

Therapeutic Principle: Invigorate Qi, fortify the exterior, dispel Wind and stop the itch.

Treatment: She was prescribed Yu Ping Feng San with added jingjie spikes (*Schizonepeta*), chantui (*Cryptotympana*), cangerzi (*Xanthium sibiricum*) and gancao (*Glycyrrhiza*). After three daily doses, the urticarial nodules on the back disappeared, and those on the head, face and limbs shrank and partially faded. After three additional doses, all symptoms resolved.

IV Sheng Mai San (Pulse-Generating Powder)

1 Source: *Yi Fang Qi Yuan (The Sources of Medicine)*

2 Composition

Chief Herb: renshen (*Panax ginseng*) 9 g

Deputy Herb: maimendong (*Ophiopogon japonicus*) 9 g

Assistant and Envoy Herb: wuweizi (*Schisandra chinensis*) 6 g

3 Application

Actions: replenishes Qi, generates fluids, restrains Yin and stops sweating.

Indications: (1) Qi exhaustion and Yin damage caused by Heat or hot weather. (2) Lung insufficiency and chronic cough due to injury to both Qi and Yin.

Main Symptoms: profuse perspiration with lethargy; fatigue and weakness; shortness of breath with reluctance to speak; dry throat and thirst; a red tongue with scant coating; and a depletive and rapid pulse.

4 Analysis of the Formula

Sweet and warm renshen is the chief herb in this formula. It replenishes Qi and generates fluids, thereby strengthening the lung. When lung-Qi is ample then the Qi of the other visceral organs are also ample.

Maimendong replenishes Yin, clears Heat, moistens the lung and generates fluids. It serves as the deputy herb. The ability to nourish Qi and Yin is enhanced when maimendong is teamed with renshen.

Wuweizi restrains lung-Qi, stops sweating, generates fluids and removes thirst. It is the assistant herb.

With these three herbs acting in concert – one nourishes, one disperses, one restrains – the formula is especially efficacious in augmenting Qi and restoring Yin, generating fluids and stopping sweating, and at the same time restraining Yin and eliminating thirst. By restoring Qi and regenerating fluids, stopping the sweating and preserving Yin, the pulse is animated by full Qi and is rescued; hence the formula is named “pulse-generating.”

In illnesses involving injury to both Qi and Yin, leading to lung insufficiency and chronic cough, the formula is prescribed for its ability to replenish Qi and restore Yin, thereby restraining the lung, stopping cough, moistening the lung and generating fluids. This relieves all the symptoms.

5 Comments

Sheng Mai San is a commonly prescribed formula for illnesses involving double injury to Qi and Yin. It is used to treat conditions of excessive sweating due to Summer Heat damaging Qi and fluids. It is also used for lung deficiency and chronic cough due to deficiency of both Qi and Yin. The key requirement for its application is pure deficiency of Qi and fluids without exogenous disease evil.

However, this formula is not a panacea for mid-summer illnesses. If the Summer Heat evil is in the exterior, or if there is no injury to Qi or Yin in the face of excessive Summer Heat, then it is contraindicated.

6 Case Study: Sudden Prostration in a 65-Year-Old Male

The patient had high fever, a cough productive of rust-colored sputum and chest pain. He was admitted to hospital for lobar pneumonia. On the fifth day, after extreme overeating he suddenly developed projectile vomiting, followed by shallow respiration, pallor, profuse cold sweat, cold limbs, a threadlike pulse, and a precipitous drop in blood pressure to 30 mmHg.

Diagnosis: In conference with consultants, the diagnosis of sudden prostration (septic shock in western medical terminology) was reached.

Therapeutic Principle: Augment Qi and generate fluids.

Treatment: The patient was treated with Sheng Mai San, augmented with Korean white renshen (*Panax*) 10 g, maimendong (*Ophiopogon*) 10 g, wuweizi (*Schisandra*) 3 g, processed fuzi (*Aconitum*) 10 g, refined ganjiang (*Zingiber*) 6 g, and fried gancao (Glycyrrhiza) 10 g. After three successive doses, the limbs began to warm and the blood pressure rose toward normal levels. He was treated further, with additions or subtractions depending on the symptoms, and recovered fully.

(Source: *Sichuan Journal of Chinese Medicine*.)

V Si Wu Tang (Four Substances Decoction)

1 Source: *Xian Shou Li Shang Xu Duan Bi Fang* (Secret Celestial Prescriptions for Wounds and Fractures)

2 Composition

Chief Herb: shudihuang (*Rehmannia glutinosa*) 12 g

Deputy Herb: danggui (*Angelica sinensis*) 9 g

Assistant and Envoy Herbs: baishaoyao (*Paeonia lactiflora*) 9 g
chuanxiong (*Ligusticum chuanxiong, wallichii*) 6 g

3 Application

Actions: nourishes and regulates blood.

Indications: insufficiency and stasis of blood at the Nutritive Level.

Main Symptoms: palpitation and insomnia; dizziness with blurred vision; dull and lusterless complexion; in females, irregular menses with little flow or no flow at all; abdominal pain around the umbilicus; a pale tongue; and a pulse that is threadlike and taut or threadlike and impeded.

4 Analysis of the Formula

The chief herb shudihuang nourishes both Yin and blood. The deputy herb dang-gui tonifies blood, nourishes the liver and regulates blood and menstruation. Two herbs assist them. Baishaoyao nourishes blood, softens the liver and regulates Yin. Chuanxiong facilitates the circulation of blood and Qi.

The special characteristic of this formula is the complementation of two groups of herbs. Shudihuang and baishaoyao are Yin and gentle in action, whereas dang-gui and chuanxiong are acrid and warm. This enables the formula to generate blood without causing stasis and regulate blood without injuring it. By generating and regulating blood these four herbs working in concert harmonize Nutritive blood, so that the formula is suitable for generating blood in blood insufficiency and mobilizing blood in blood stasis.

5 Comments

Si Wu Tang is the main formula for generating blood as well as the main one for regulating menstruation. It focuses on nourishing and regulating blood. In clinical application, the key symptoms suggesting its use are palpitation of the heart, dizziness, a lusterless complexion, a pale tongue and a threadlike pulse.

For patients who also have Qi deficiency, renshen (*Panax*) and huangqi (*Astragalus*) may be added to the formula in order to invigorate Qi as well as produce blood. For patients who also have blood stasis, taoren (*Prunus persica*) and honghua (*Carthamus*) may be added. The formula then becomes **Tao Hong Si Wu Tang**, which is used to generate blood, facilitate its movement and resolve stasis,

and which is also the main treatment in females for early menstruation, excessive menstrual flow that is purple and mucoid or with clots, or abdominal pain and distention.

For patients who also have endogenous Cold arising from blood insufficiency, refined ganjiang (*Zingiber*) and wuzhuyu (*Evodia*) may be added to warm and open the meridians. For patients who also have endogenous Heat arising from blood insufficiency, huangqi and mudanpi (*Paeonia suffruticosa*) may be added and shudihuang replaced by shengdihuang, in order to purge Heat and cool blood.

VI Gui Pi Tang (Spleen-Restoring Decoction)

1 Source: *Ji Sheng Fang* (Life-Saving Prescriptions)

2 Composition

Chief Herbs: huangqi (*Astragalus membranaceus*) 12 g
longyanrou (*Dimocarpus longan*) 12 g

Deputy Herbs: renshen (*Panax ginseng*) 6 g
baizhu (*Atractylodes macrocephala*) 9 g
danggui (*Angelica sinensis*) 9 g

Assistant Herbs: fushen (*Poria cocos*) 9 g
suanzaoren (*Ziziphus jujuba*) 12 g
yuanzhi (*Polygala tenuifolia*) 6 g
muxiang (*Aucklandia lappa*) 6 g

Envoy Herbs: fried gancào (*Glycyrrhiza uralensis*) 3 g
shengjiang (*Zingiber officinale*) 5 pieces
dazao (*Ziziphus jujuba*) 1 piece

3 Application

Actions: augments Qi, tonifies blood, strengthens the spleen and nourishes the heart.

Indications and Main Symptoms: (1) Deficiency of both Qi and blood in the spleen and the heart. Main symptoms: palpitation and fearfulness; forgetfulness and insomnia; night sweats of deficiency-Heat; fatigue with reduced appetite; pallid and wan complexion, a pale tongue with a thin and white coating, and a threadlike and feeble pulse. (2) Inability of the spleen to control blood. Main symptoms: hematuria, easy bruising with purpura in the skin; excessive menstrual flow

coming earlier than due, with menses that are large in quantity and pale in color, or menses that continue to spot without stopping; a pale tongue and a threadlike pulse.

4 Analysis of the Formula

Gui Pi Tang uses huangqi and longyanrou as chief herbs. Huangqi strengthens the spleen and augments Qi. Longyanrou augments spleen-Qi and nourishes the heart and blood.

Renshen and baizhu are sweet and warm, and they augment Qi. Teaming with huangqi enhances their ability to augment Qi and nourish the spleen. Danggui is acrid-sweet and slightly warm, and it nourishes blood at the Nutritive Level. Teaming with longyanrou enhances their ability to nourish the heart and blood. These three are the deputy herbs.

The assistant herbs fall in two groups. In one group, fushen (fuling grown around a pine root), suanzaoren and yuanzhi nourish the heart and calm the mind. In the other, the sole herb muxiang regulates Qi and stimulates the spleen. Teamed with Qi-augmenting and blood-generating herbs these four ensure that augmenting is not accompanied by impeding, so that as spleen-Qi becomes more ample there is not indigestion.

Fried gancao and dazao augment spleen-Qi and harmonize the actions of the other herbs. They are the envoy herbs.

Used together these herbs make a fine formula for augmenting and generating Qi and blood.

5 Comments

The heart houses the mind and controls the emotions, while the spleen houses thought and controls the circulation of blood. Prolonged brooding exhausts the heart and the spleen. That in turn leads to exhaustion of the spirit, anorexia and insomnia. The spleen and the stomach are the fountainhead of Qi and blood. Spleen deficiency leads to deficiency of blood, so that the heart loses its source of nourishment and becomes even more insufficient; this results in severe palpitations, melancholy and tiredness, as well as forgetfulness and night sweat. Gui Pi Tang re-invigorates the heart and the spleen. As Qi becomes full again, blood can be readily generated and the symptoms of palpitations, melancholy, tiredness, insomnia and others, can all be relieved.

In addition, women in whom Spleen-Qi is deficient and unable to control blood may have excessive menses or metrorrhagia. This can be treated with Gui Pi Tang as well.

VII Ba Zhen Tang (Eight Treasures Decoction)

1 *Source: Zheng Ti Lei Yao (Classification and Treatment of Traumatic Injuries)*

2 *Composition*

Chief Herbs: renshen (*Panax ginseng*) 9 g
shudihuang (*Rehmannia glutinosa*) 9 g

Deputy Herbs: baizhu (*Atractylodes macrocephala*) 9 g
fuling (*Poria cocos*) 9 g
danggui (*Angelica sinensis*) 9 g
baishaoyao (*Paeonia lactiflora*) 9 g

Assistant Herb: chuanxiong (*Ligusticum chuanxiong, wallichii*) 9 g

Envoy Herb: fried gancao (*Glycyrrhiza uralensis*) 5 g

3 *Application*

Actions: replenishes Qi and tonifies blood.

Indications: deficiency of both Qi and blood.

Main Symptoms: pallid or sallow complexion; dizziness and blurred vision; fatigue, shortness of breath and unwillingness to speak much; palpitation and melancholy; anorexia; a pale tongue, and a threadlike and feeble or large but depletive and forceless pulse.

4 *Analysis of the Formula*

Ba Zhen Tang is constructed by combining Si Jun Zi Tang and Si Wu Tang. The chief herbs, renshen and shudihuang, replenish Qi and nourish blood. Two of the deputy herbs, baizhu and fuling, strengthen the spleen and dry Dampness, thereby reinforcing the actions of renshen. The other deputy herbs, danggui and baishaoyao, nourish blood and regulate Nutritive Yin, thereby assisting shudihuang in generating blood. As assistant herb chuanxiong mobilizes blood and Qi circulation to prevent stagnation. The envoy herb is fried gancao, which augments and regulates Qi in the middle-jiao and modulates the potency of all herbs in the formula. These herbs together make a formula that augments Qi and generates blood.

5 Comments

Ba Zhen Tang is commonly prescribed for concurrent deficiency of Qi and blood, as it combines herbs that generate blood and herbs that augment Qi in order to bring about tonification of both Yin and Yang. In clinical practice it is often used for deficiency of both the spleen and the stomach, atrophy of the muscles, or the deficiency of both Qi and blood from pregnancy or heavy vaginal bleeding.

A number of formulas are based on Ba Zhen Tang. If huangqi (*Astragalus*) and rougui (*Cinnamomum*) are added, the formula becomes **Shi Quan Da Bu Tang**. The augmented herbs are suitable for treating cough due to deficiency and overexertion, spermatorrhea or urethral bleeding in males, and heavy vaginal bleeding or irregular menses in females.

If chuanxiong is removed from Shi Quan Da Bu Tang and wuweizi (*Schisandra*), yuanzhi (*Polygala*), chenpi (*Citrus tangerina*), shengjiang (*Zingiber*) and dazao (*Ziziphus*) are added, the resulting formula is **Renshen Yang Rong Tang**. Renshen Yang Rong Tang nourishes the heart and calms the mind at the same time as it augments Qi and generates blood. It is the mainstay for treating deficiency of both Qi and blood caused by exhaustion and damage from overexertion.

If rougui and fuling are removed from Shi Quan Da Bu Tang and xuduan (*Dipsacus asperoides*), huangqin (*Scutellaria*), sharen (*Amomum*) and nuomi (*Oryza sativa*) are added, the resulting formula is **Tai Shan Pan Shi San**. In addition to its basic function of augmenting Qi and generating blood this formula can also calm the fetus. It is used to treat habitual miscarriages due to deficiency of both Qi and blood.

6 Clinical Study: Habitual Miscarriage

The efficacy of Ba Zhen Tang with additions was evaluated in 38 cases of habitual miscarriages, with complete success. The women were all between 25 and 30 years of age. The number of miscarriages ranged from a low of 2 to a high of 5. The basic herbal formula used was Ba Zhen Tang with added sharen (*Amomum*) and zisu (*Perilla*). Additional modifications are as follows.

For those patients with Qi deficiency as well, huangqi (*Astragalus*) was added. For those with blood deficiency, ejiao (*Equus asinus*) was added. For those with vomiting due to strong deficiency-Fire, huangqin (*Scutellaria*) and zhuru (*Phyllostachys nigra*) were added. For those with dryness in the mouth and throat due to deficiency-Fire, shudihuang (*Rehmannia*) was removed and shengdihuang (*Rehmannia*) and yuzhu (*Polygonatum*) were added.

(Source: *Fujian Journal of Chinese Medicine*, 1960, 10:3.)

VIII Liu Wei Dihuang Wan (Six-Ingredient Rehmannia Pill)

1 Source: *Xiao Er Yao Zheng Zhi Jue (Key to Therapeutics of Children's Illnesses)*

2 Composition

Chief Herb: shudihuang (*Rehmannia glutinosa*) 24 g

Deputy Herbs: shanyao (*Dioscorea opposita*) 12 g

shanzhuyu (*Cornus officinalis*) 12 g

Assistant and Envoy Herbs: zexie (*Alisma plantago-aquatica, orientale*) 9 g

mudanpi (*Paeonia suffruticosa*) 9 g

fuling (*Poria cocos*) 9 g

3 Application

Actions: nourishes and augments kidney-Yin.

Indications: deficiency of kidney-Yin.

Main Symptoms: aching and weakness in the lower back and the knees; dizziness and blurred vision; tinnitus or diminished hearing; night sweat; spontaneous and nocturnal semen emissions; deficiency-fever with recurrent fever, toothache, hotness in the palms and soles; excessive urine; thirst, dry mouth and throat; a red tongue with little coating; and a deep, threadlike and rapid pulse.

4 Analysis of the Formula

Liu Wei Dihuang Tang, which dates from the Song dynasty, uses large amounts of shudihuang to replenish Yin, strengthen the kidney, restore the vital force and nourish the marrow. It serves as chief herb.

Shanzhuyu nourishes the liver and the kidney, and can also slow the flow of semen. Shanyao replenishes spleen-Yin and can also firm up semen. They serve as deputy herbs. Used in concert the chief and deputy herbs effectively nourish the liver, the spleen and the kidney, and are together known as the “three restorative herbs.” However, in this formula the amount of shudihuang equals the sum of the amounts of shanzhuyu and shanyao; hence the main action is to invigorate kidney Yin.

Zexie promotes diuresis to leach out Dampness and impurities. It also counteracts the tendency of shudihuang to increase fat and its affinity for certain external pathogenic factors. Mudanpi calms and purges kidney-Fire. It also curbs the warm and astringent nature of shanzhuyu. Fuling leaches out Dampness from the spleen. It also aids shanyao to strengthen the spleen. Together these three herbs are known as the “three cathartic herbs.” They overcome the impurities of Dampness, reduce deficiency Fire and curb the excesses of the “three restorative herbs.” They serve as the assistant herbs.

5 Comments

Liu Wei Dihuang Wan is the basic herbal formula for treating deficiency of kidney-Yin. The key symptoms requiring its use are weakness and aches in the waist and knees, dizziness with blurred vision, dry mouth and throat, a red tongue with scant coating, and a pulse that is deep, threadlike and rapid. It is contraindicated in diarrhea caused by spleen insufficiency.

The formula uses six herbs, three restoratives and three cathartics. The restoratives are used in larger amounts, so the main activity is to tonify. Though it invigorates Yin in three organs – liver, spleen and kidney – the most important function is to invigorate kidney-Yin. This is the characteristic of the selection and balance of the herbs in the formula.

Many useful formulas are based on Liu Wei Dihuang Wan.

Zhi Bai Dihuang Wan is obtained by adding zhimu (*Anemarrhena*) and huangbai (*Phellodendron*) to Liu Wei Dihuang Wan. In addition to nourishing Yin, it has the ability to subdue Fire. It is used to treat blazing Fire due to Yin deficiency, manifested as deficiency-fever syndrome, anxiety with restlessness, night sweats, aches in the waist and back and spontaneous and nocturnal emissions.

Du Qi Wan is obtained by adding wuweizi (*Schisandra*) to Liu Wei Dihuang Wan. It has the ability to nourish the kidney and stabilize Qi, and is used to treat dyspnea and hiccup caused by deficiency of kidney-Yin.

Mai Wei Dihuang Wan is obtained by adding maimendong (*Ophiopogon*) and wuweizi to Liu Wei Dihuang Wan. This has the ability to restrain the lung and stabilize the kidney. It is used to treat deficiency of lung and kidney Yin, which produces cough, dyspnea, recurrent fever, night sweats and other symptoms.

Qi Ju Dihuang Wan is obtained by adding gouqizi (*Lycium*) and juhua (*Chrysanthemum*) to Liu Wei Dihuang Wan. This has the ability to nourish the kidney and the liver. It is used for treating deficiency of liver and kidney Yin, which causes dizziness and blurred vision, xerophthalmia or tearing on exposure to wind.

Table 9.2 compares Liu Wei Dihuang Wan with its most important derivative formulas.

Table 9.2 Liu Wei Dihuang Wan and its derived formulas

Formula	Composition	Actions	Application
Liu Wei Dihuang Wan	Basic six (see text)	Nourishes Yin, strengthens kidney	Deficiency of kidney-Yin Symptoms: see above
Zhi Bai Dihuang Wan	Basic six + zhimu, huangbai	Nourishes Yin, drains deficiency Fire	Blazing Fire due to Yin deficiency Symptoms: deficiency-fever syndrome, anxiety with restlessness, night sweats, aches in the waist and back, spontaneous and nocturnal emissions
Du Qi Wan	Basic six + wuweizi	Nourishes kidney, improves respiration	Deficiency of kidney-Yin Symptoms: dyspnea, hiccup
Mai Wei Dihuang Wan	Basic six + maimendong, wuweizi		Deficiency of lung and kidney Yin Symptoms: cough, dyspnea, recurrent fever, night sweats
Qi Ju Dihuang Wan	Basic six + gouqizi, juhua	Nourishes kidney	Deficiency of liver and kidney Yin Symptoms: dizziness and blurred vision, xerophthalmia or tearing on exposure to wind

6 Case Study: Chronic Nephritis in a 26-Year-Old Male

The patient developed chronic nephritis at the age of 16. He basically recovered at that time. One year ago, he was found to have a high blood pressure. Western medications were prescribed to lower his blood pressure and Chinese medications that calm the mind and restrain semen flow. The results were not satisfactory.

He now presented with aches in his waist and weakness in his limbs. He had headaches, restlessness and reduced urine output. On examination he had a pallid complexion and shortness of breath, and was dispirited as though suffering from insomnia. His lower limbs were somewhat swollen, his tongue coating was thin and white, and his pulse was deep and threadlike. His blood pressure was 175/95 mmHg. Radiological study showed that the shape of the renal pelvis was consistent with changes induced by diminished blood flow to the kidney.

Diagnosis: Chronic deficiency of Yin superimposed on already weakened kidney-Yin, resulting in high blood pressure.

Therapeutic Principle: Nourish Yin and strengthen the kidney.

Treatment: Modified Liu Wei Dihuang Wan was prescribed. The composition was: shudihuang 24 g, shanzhuyu 12 g, zexie 4.5 g, danshen (*Salvia*) 12 g, maodongqing (*Ilex pubescens*) 24 g, duzhong (*Eucommia*) 9 g, and tusizi (*Cuscuta*) 12 g.

Following three daily doses, the blood pressure dropped to 142/80 mmHg, and the patient became more alert with alleviation of his symptoms. A differently modified formula was prescribed for ten doses, then changed to the basic Liu Wei Dihuang Wan. After taking it for 6 months the patient recovered completely.

(Source: *Lectures on Selected Chinese Medical Formulas*, The Guangdong Science and Technology Publishing House, 1981.)

IX Fried Gancao Tang (Fried Licorice Decoction)

1 Source: *Shang Han Lun (Treatise on Cold-Attack)*

2 Composition

Chief Herb: fried gancao (*Glycyrrhiza uralensis*) 12 g

Deputy Herbs: renshen (*Panax ginseng*) 6 g
shengdihuang (*Rehmannia glutinosa*) 30 g
dazao (*Ziziphus jujuba*) 10 pieces
ejiao (*Equus asinus*) 6 g
maimendong (*Ophiopogon japonicus*) 10 g
huomaren (*Cannabis sativa*) 10 g

Assistant and Envoy Herbs: guizhi (*Cinnamomum cassia*) 9 g
shengjiang (*Zingiber officinale*) 9 g

3 Application

Actions: nourishes Yin and blood, replenishes Qi, warms Yang, restores the pulse and stops palpitations.

Indications: illnesses of Yin and blood deficiency.

Main Symptoms: irregular pulse; palpitations; emaciation; shortness of breath; a shiny tongue with little coating.

4 Analysis of the Formula

The chief herb, fried gancao, is sweet in flavor and warm in nature. In large amounts it augments Qi and nourishes the heart.

This formula uses six deputy herbs. Renshen is potent in augmenting genuine Qi. Shengdihuang nourishes Yin-blood. Dazao augments Spleen-Qi and nourishes the heart. Ejiao augments Yin-blood. Maimendong moistens the stomach and the lung. Huomaren nourishes Yin and moistens the intestine.

Guizhi and shengjiang serve as assistant herbs. They warm heart-Yang and unblock blood vessels.

These herbs acting together have the overall effect of replenishing Yin-blood and Yang-Qi. Doing so brings about fullness of Yin and blood and normalizes their flow through the channels. Yin and Yang thereby become balanced, Qi and blood regulated, and heart symptoms resolved.

By adding wine during decoction, the formula gains potency in opening the meridians for freer flow and makes the herbs more efficacious.

5 Comments

Fried Gancao Tang is the principal herb for the treatment of certain types of irregular pulses: slow irregular pulse, consistently irregular pulse, and rapid irregular pulse. It can also be used generally for treating a variety of illnesses, such as: irregular pulse and palpitations due to excessive diaphoresis or blood loss; abnormal heart rate and anxiety due to deficiency of Qi and blood; and prolonged lung insufficiency causing cough and deficiency of both Qi and blood.

By omitting four of the Qi-augmenting-Yang-warming herbs (renshen, dazao, guizhi and shengjiang) and adding the blood-generating-Yin-restraining shaoyao (*Paeonia*), the formula becomes **Jia Jian Fu Mai Tang**. This modification changes the action from augmenting both Yin and Yang to one of nourishing Yin and generating fluids. It is used in treating the late stages of Yin exhaustion due to excessive Heat. (Note: Fu Mai Tang is an alternate name for Fried Gancao Tang.)

6 Case Study: Rheumatic Heart Illness in a 35-Year-Old Female

The patient had rheumatic heart illness for 6 years. For the past 2 months she suffered from sudden dizziness and palpitations, with a rapid and irregular pulse of 150 beats per min. Her tongue coating was thin and white.

Diagnosis: Deficiency and stagnation of Yin-blood, so that the heart loses its nourishment.

Treatment: She was prescribed Fried Gancao Tang. After 21 daily doses, the symptoms gradually decreased, including palpitations. Her appetite also improved.

(Source: *Jiangsu Journal of Chinese Medicine*, 1959, 1:14.)

X Yi Guan Jian (Yin-Generating Liver-Opening Prescription)

1 Source: *Xu Ming Yi Lei An (Supplement to Case Records of Celebrated Physicians)*

2 Composition

Chief Herb: shengdihuang (*Rehmannia glutinosa*) 18 g

Deputy Herbs: beishashen (*Radix Glehniae*) 9 g
 maimendong (*Ophiopogon japonicus*) 9 g
 danggui (*Angelica sinensis*) 9 g
 gouqizi (*Lycium barbarum*) 9 g

Assistant and Envoy Herb: chuanlianzi (*Melia toosendan*) 5 g

3 Application

Actions: nourishes Yin and unblocks the liver.

Indications: deficiency of kidney and liver Yin, with trapping of liver-Qi.

Main Symptoms: subcostal and chest pain; acid regurgitation; dry or parched mouth and throat, a red and dry tongue; and an depletive and taut pulse.

4 Analysis of the Formula

The chief herb, shengdihuang, is used in large amount for its ability to nourish Yin and generate blood, and to strengthen the liver and the kidney.

Beishashen, maimendong, danggui and gouqizi are the deputy herbs. They augment Yin, generate blood and soften the liver, thereby assisting the chief herb in strengthening the liver and contributing to the growth of Yin and Yang. This is important, for the liver is Yin in its substance but is Yang in its activities; it stores blood and facilitates the movement of Qi.

The assistant herb, chuanlianzi, mobilizes constrained liver Qi and clears away Heat. It therefore regulates Qi and stops pain. Chuanlianzi is bitter and cold. If used alone it can damage Yin, but when used with large amounts of sweet and cold herbs that nourish Yin and generate blood the risk of damage to Yin is minimized.

These herbs together nourish the liver and promote the free flow of liver-Qi, so that subcostal pain, chest pain and other symptoms can be relieved.

5 Comments

Yi Guan Jian is clearly constructed by adding a small amount of an herb that unblocks the liver and regulates its Qi (chuanlianzi) to herbs that nourish liver and kidney Yin. It is used mainly for illnesses of Yin deficiency in both the liver and the kidney, so that the liver loses its nourishment and liver-Qi moves erratically.

Since Yin-nourishing herbs are emphasized in this formula, it is inappropriate if the patient has stagnation and accumulation of Phlegm–Rheum.

6 Case Study: Chronic Hepatitis in a 40-Year-Old Female

The patient suffered from chronic hepatitis for several years, with abnormal liver functions and a fluctuating course. It is aggravated whenever she is fatigued from overwork. At the time of presentation she had tenderness in the liver region, abdominal distention, a poor appetite, insomnia with frequent dreams, generalized weakness, pitting edema of the legs in the afternoon, feverishness and sometimes low-grade fever in the afternoon. Her menstrual flow was scanty. Her tongue was red, with scant coating. Her pulse was deep, threadlike and rapid.

Diagnosis: Deficiency of liver and kidney Yin, with Heat.

Therapeutic Principle: Enrich Yin and purge Heat.

Treatment: Yi Guan Jian with the addition of 30 g of danshen (*Salvia*) was prescribed, in order to promote blood circulation and tissue regeneration. This method used facilitation of circulation as the means to nourish. After 27 daily doses, the patient recovered completely and all symptoms disappeared. Her liver functions returned to normal, and she was able to resume her work. She was re-examined a year later and did not have any relapse.

(Source: *Journal of the Shandong College of Chinese Medicine*, 1979, 3, 12.)

XI Baihe Gu Jin Tang (Lily Metal-Solidifying Decoction)

1 Source: *Shen Zhai Yi Shu*

2 Composition

Chief Herbs: baihe (*Lilium brownii*) 12 g
 shengdihuang (*Rehmannia glutinosa*) 9 g
 shudihuang (*Rehmannia glutinosa*) 9 g

Deputy Herbs: maimendong (*Ophiopogon japonicus*) 9 g
 xuanshen (*Scrophularia ningpoensis*) 9 g

Assistant Herbs: danggui (*Angelica sinensis*) 9 g
beimu (*Fritillaria cirrhosa*) 6 g
jiegeng (*Platycodon grandiflorum*) 6 g

Envoy Herbs: raw gancao (*Glycyrrhiza uralensis*) 3 g

3 Application

Actions: nourishes the kidney, moistens the lungs, stops cough and dissolves Phlegm.

Indications: lung and kidney Yin deficiency with an upward attack by deficiency-induced endogenous Fire.

Main Symptoms: cough productive of blood-streaked sputum; wheezing; dry and sore throat; dizziness and blurred vision; recurrent fever in the afternoon or unremitting fever; a red tongue with little coating; and a threadlike and rapid pulse.

4 Analysis of the Formula

In Baihe Gu Jin Tang, baihe nourishes Yin and purges Heat, moistens the lung and stops cough. Shengdihuang and shudihuang used together can enrich Yin and generate blood as well as purge Heat and cool blood. These three are chief herbs together.

Maimendong is sweet and cold. It acts together with baihe to nourish Yin and purge Heat, to moisten the lung and stop cough. Xuanshen is salty and cold. It aids the two types of dihuang to nourish Yin and augment fluids, thereby purging deficiency-Fire. These two serve as deputy herbs.

Danggui relieves the cough and dyspnea caused by abnormally rising lung-Qi. Shaoyao enriches Yin and invigorates blood circulation. Beimu moistens the lung to dissipate Phlegm and stop cough. Jiegeng guides all herbs upward. It also clears Heat from the throat, dissipates Phlegm and breaks up accumulations. These four together serve as assistant herbs.

Raw gancao purges Heat and Fire, and harmonizes the actions of the other herbs. It serves as envoy herb.

These herbs acting in concert nourish the kidney and protect the lung, so that the Metal and the Water Elements (lung and kidney respectively) are both regulated. Consequently they act to promote the production of Yin-blood, and full Yin-blood brings about dissipation of deficiency-Fire, dissolves Phlegm and stops cough. Through such actions they strengthen and protect lung-Qi. For this reason the formula is named “gu jin” (Metal-solidifying).

5 Comments

Baihe Gu Jin Tang is potent in nourishing Yin and moistening Dryness, particularly replenishing kidney-Yin and moistening lung-Dryness. It is a commonly used herbal formula. In clinical practice, the key symptoms are cough, dry and sore throat, a red tongue with scant coating, and a threadlike and rapid pulse.

Most of the herbs in the formula are sweet and cold. Do not use, or use with great caution, in watery diarrhea and anorexia due to spleen insufficiency.

6 Case Study: Pulmonary Tuberculosis with Hemoptysis in a 34-Year-Old Female

The patient had pulmonary tuberculosis for many years, with concomitant emaciation. Recently, because of failure to adjust to changes in cold and heat, she developed a severe cough. The cough led to hemoptysis, frequent vomiting and constipation. Her tongue was red, with a thin yellow coating, and her pulse was deep, threadlike and rapid.

Diagnosis: Deficiency of lung-Yin and kidney-Fire.

Therapeutic Principle: Nourish Yin and purge Fire.

Treatment: Baihe Gu Jin Tang with additions was prescribed. The composition was: baihe 12 g, shengdihuang 12 g, shudihuang 12 g, xuanshen 12 g, maimendong 12 g, stir-fried baishaoyao (*Paeonia*) 12 g, beimu 10 g, danggui 6 g, jiegeng 8 g, gancao 2 g and raw dahuang (*Rheum*) 5 g.

After three daily doses the hemoptysis was reduced, but the cough was not suppressed. The other symptoms all improved. After three more daily doses, the hemoptysis stopped.

(Source: *Zhejiang Journal of Chinese Medicine*, 1986, 1:31.)

XII Shen Qi Wan (Kidney-Qi Pill)

1 Source: *Jin Gui Yao Lue* (Essentials of the Golden Cabinet)

2 Composition

Chief Herb: shudihuang (*Rehmannia glutinosa*) 24 g

Deputy Herbs: shanzhuyu (*Cornus officinalis*) 12 g
 shanyao (*Dioscorea opposita*) 12 g
 processed fuzi (*Aconitum carmichaeli*) 3 g
 rougui (*Cinnamomum cassia*) 3 g

Assistant and Envoy Herbs: zexie (*Alisma plantago-aquatica, orientale*) 9 g
fuling (*Poria cocos*) 9 g
mudanpi (*Paeonia suffruticosa*) 9 g

3 Application

Actions: tonifies the kidney and augments Yang.

Indications: deficiency of kidney-Yang.

Main Symptoms: low back pain; weakness of the lower extremities; dysuria or polyuria; a pale and plump tongue; a depletive and feeble pulse that is deep and threadlike at the chi position.

4 Analysis of the Formula

The chief herb, shudihuang, is used in large amount for its ability to augment Yin and strengthen the kidney.

There are four deputy herbs in two groups. One group contains shanzhuyu and shanyao; they strengthen the liver and the spleen and augment the vital force and blood. The other group contains processed fuzi and rougui; they are acrid and hot, and they assist the Vital Gate to warm Yang and facilitate Qi circulation. The chief and deputy herbs facilitate one another to strengthen the kidney and the vital force, as well as to nourish the kidney and to warm Yang. This is the method of bringing forth Yang from Yin.

Zexie and fuling promote fluid circulation, dry Dampness and purge impurities. Mudanpi purges deficiency-Fire. These three herbs are cathartics acting within the context of a group of restorative herbs. They are therefore effective in clearing away pathogenic factors and preventing stagnation that can result from Yin-augmenting herbs.

Used together these herbs warm without producing Dryness, nourish without cloying, augment weak kidney-Yang to circulate water, and overcome Yin deficiency to generate Yang.

5 Comments

There are two special features in the construction of Shen Qi Wan. One is the combination of Yang-augmentation and Yin-augmentation. The formula augments both Yin and Yang, though it acts mainly to augment kidney-Yang. The other is the addition of small amounts of rougui and fuling to warm Yang, with the goal of seeking

Yang within Yin, thereby invigorating kidney-Qi. These are the reasons for the formula's name and for its primary use in treating deficiency of kidney-Qi.

If the patient has prominent deficiency of kidney-Yang, then **You Gui Wan** is more appropriate. The main actions of You Gui Wan are to warm and nourish kidney-Yang, strengthen the vital force and generate blood. Its composition is as follows: shudihuang 24 g, baishaoyao (*Paeonia*) 12 g, shanzhuyu 9 g, gouqizi (*Lycium*) 12 g, lujiaojiao (*Cervus nippon*) 12 g, tusizi (*Cuscuta*) 12 g, duzhong (*Eucommia*) 12 g, danggui (*Angelica*) 12 g, rougui (*Cinnamomum*) and processed fuzi (*Aconitum*). It is used mainly for treating deficiency of primordial Yang, with endogenous Cold due to deficiency of the vital force and blood. The key symptoms are chronic lethargy with somnolence, and intolerance of cold and cold limbs; or loose feces sometimes containing undigested grains; or, urinary incontinence; or, aches and weakness in the waist and knees, with edema of the lower limbs. In males there are testicular atrophy and spermatorrhea, or impotence and infertility.

6 Clinical Study: Relapsing Mouth Ulcers

Relapsing mouth ulcers are due to primordial Yang dissociating from Fire of the Vital Gate, so that deficiency-Fire blazes and forces Yang to the exterior. This results in upper body Heat and lower body Cold. The main symptoms are ovoid sores or ulcers appearing on the lips, the tongue and the mouth. These are pale, have light red collars, and are about 1/4 in. They may be mildly or severely painful. They tend to break out when the patient is physically fatigued, and are often accompanied by aversion to cold, cold limbs, lassitude with unwillingness to speak, clear urine and watery feces.

Relapsing mouth ulcers are treated with Shen Qi Wan to warm and nourish the Fire of the Vital Gate, thus guiding Fire to its normal location. If the ulcers have a putrid odor, add digupi (*Lycium*) 10 g, shigao (gypsum) 15 g and increase the amount of mudanpi to 10 g. If thirst is prominent, add shihu (*Dendrobium chrysanthum, nobile*) 20 g and maimendong (*Ophiopogon*) 10 g.

In one study, five patients were treated. In two the condition was cured. In two others there was a cure followed by relapse, but the relapse responded well to repeat treatment. In one patient, the condition was improved but not cured.

(Source: *Hubei Journal of Chinese Medicine*, 1983, 2:11.)

XIII Section Summary

This section describes 12 formulas. They have the ability to replenish Qi, generate blood or to invigorate both Yin and Yang.

Si Jun Zi Tang, **Bu Zhong Yi Qi Tang**, **Yu Ping Feng San** and **Shen Mai San** are representative of herbal formulas that augment Qi. They are the main formulas for treating Qi deficiency, but their indications are different. Si Jun Zi Tang is the basic formula for augmenting Qi and strengthening the spleen. It is especially suitable

for treating deficiency of spleen and stomach Qi. **Bu Zhong Yi Qi Tang** is especially efficacious for augmenting Qi and raising Yang in the middle-jiao. It is appropriate for insufficiency of the spleen and the stomach, with fever resulting from the Qi deficiency or with sunken Qi causing prolapse of the rectum or uterus. **Yu Ping Feng San** aims narrowly at replenishing Qi, consolidating the exterior and stopping sweating. It is usually used in spontaneous sweating due to deficiency in the exterior. **Shen Mai San** not only invigorates Qi but also augments Yin, generates fluids, stops sweating, and stops cough by restraining the lung. It is particularly efficacious for treating excessive sweating due to Summer Heat, which damages Qi and Yin, and chronic cough damaging the lung and depleting Qi and Yin.

Si Wu Tang is the basic formula for generating blood. It has the actions of generating blood and regulating the menses. But in illnesses of concurrent deficiency of Qi and blood **Ba Zhen Tang** is more suitable.

Liu Wei Dihuang Wan, **Fried Gancao Tang** and **Yi Guan Jian** all can nourish Yin and are appropriate for treating illnesses of Yin deficiency; but their clinical applications differ. **Liu Wei Dihuang Wan** is representative of formulas for nourishing Yin and strengthening the kidney. It emphasizes nourishment of kidney-Yin and possesses the ability to replenish fluids and control Fire. It is appropriate in the many conditions of insufficiency of the liver and the kidney, with overactive Yang due to deficient Yin. **Fried Gancao Tang** acts mainly to augment Qi and nourish Yin, generate blood and restore the pulse. It is mostly used in treating illnesses of deficiency or weakness of Qi and blood, or to calm a restless fetus. **Yi Guan Jian** nourishes Yin, releases pent-up liver Qi, and generates blood. Its main indication is for Yin deficiency in the liver and the kidney, drying of blood fluids and chest and subcostal pain from pent-up Qi.

Baihe Gu Jin Tang has the ability to nourish the kidney and moisten the lung. It can stop cough and dissolve Phlegm. It is mainly used for cough and dyspnea, with bloody sputum, caused by deficiency of lung and kidney Yin with upward attack by deficiency-induced Fire.

Shen Qi Wan is representative of herbal formulas that nourish kidney-Yang, and is mainly used for treating illnesses of deficiency of kidney-Yang.

Section 7 Formulas That Astringe and Stabilize

Formulas that astringe and stabilize comprise all those that are constructed around astringent herbs. These formulas have the ability to stabilize body processes and prevent abnormal leakage. They are designed to treat illnesses in which Qi, blood, the vital force and the fluids are all at risk of depletion through leakage.

Under normal conditions, Qi, blood, and fluids are in equilibrium between continual consumption and continual replenishment. If the consumption is excessive, or there is unrestrained leakage, they are gradually depleted. In mild cases, it will

affect health. In severe cases, it may be fatal. Any loss that exceeds replenishment must be treated with a formula that astringes.

Astringent formulas are designed for illnesses in which genuine Qi is deficient and is leaking from the body. In clinical application it is important to determine the extent to which the patient's Qi, blood, vital force and fluids have been injured and to prescribe an appropriate formula to augment them accordingly, so that both cause and effect are tended to. It must also be noted that astringent formulas are designed for illnesses of deficiency of genuine Qi without an exogenous pathogenic evil. If such exogenous disease evil has not been eliminated, the use of an astringent formula can easily trap the disease evil within the body, where it can injure genuine Qi or cause another illness. Hence, it is important to pay close attention to the illnesses and symptoms for which these formulas are indicated and to the contraindications to their use.

I Si Shen Wan (Four Miracle-Herbs Pill)

1 Source: *Nei Ke Zhai Yao (Essentials of Internal Medicine)*

2 Composition

Chief Herb: buguzhi (*Psoralea corylifolia*) 12 g

Deputy Herb: roudoukou (*Myristica fragrans*) 6 g

Assistant Herbs: wuweizi (*Schisandra chinensis*) 6 g
wuzhuyu (*Evodia rutaecarpa*) 6 g

Envoy Herbs: shengjiang (*Zingiber officinale*) 12 g
dazao (*Ziziphus jujuba*) 5 pieces

3 Application

Actions: warms the kidney and the spleen, astringes the intestines and stops diarrhea.

Indications: diarrhea due to kidney insufficiency.

Main Symptoms: pre-dawn diarrhea; anorexia, and inability to digest what is eaten; or, abdominal pain and cold limbs; fatigue and lethargy; a pale tongue with a thin white coating; and a deep, slow and forceless pulse.

4 *Analysis of the Formula*

For chief herb this formula uses buguzhi in large amount. It augments Fire of the Vital Gate, thereby warming the kidney.

Roudoukou is acrid and warm. It warms the spleen and the stomach, astringes the intestines and stops diarrhea. It serves as deputy herb.

Wuweizi is a strong, warm, and astringent herb that strengthens the binding action of roudoukou. Wuzhuyu warms the liver, the spleen and the kidney, and dispels Yin-Cold. They serve together as assistant herbs.

Shengjiang warms the stomach and dispels Cold. Dazao tonifies the spleen and the stomach. These two serve as envoy herbs.

The six herbs together invigorate the spleen and strengthen the Earth Element (to which the spleen belongs), thereby resolving diarrhea induced by kidney insufficiency.

5 *Comments*

Si Shen Wan is obtained by combining **Er Shen Wan** and **Wuweizi San**, both from the book *Pu Ji Ben Shi Fang*. Er Shen Wan is composed of roudoukou and buguzhi, and acts to cure anorexia by augmenting spleen and kidney Yang. Wuweizi San is composed of wuweizi and wuzhuyu, and acts to stop diarrhea due to kidney insufficiency. By combining those two formulas, Si Shen Wan is particularly effective in warming and strengthening the spleen and the kidney and astringing the intestines to stop diarrhea.

6 *Case Study: Hypersensitive Enteritis*

The patient suffered from chronic diarrhea for 9 years. He defecated 3–5 times daily, producing feces that were watery and unformed. There was no blood or pus, and he did not have tenesmus. He was repeatedly treated with Chinese or Western formulas, without effect. On examination, he had a pale and plump tongue, and a deep, threadlike and forceless pulse. Radiographic examination of the gastrointestinal tract showed no abnormality.

Diagnosis: Deficiency of kidney-Yang.

Treatment: Si Shen Wan was prescribed at the dosage of 6 g 3 times daily. His diarrhea soon improved. After 20 days of treatment, his defecation pattern returned to normal and his abdominal pain subsided. Treatment was discontinued, and the patient was observed for an additional month. There was no relapse.

(Source: *Shanghai Journal of Chinese Medicine*, 1965, 10:13.)

7 Case Study: Enuresis in a 16-Year-Old Male

The patient had enuresis since childhood, wetting the bed at least twice each night. In cold weather he was often tired from poor sleep. Many treatments were tried, with poor results. On examination, his tongue was pale, with a thin white coating, and his pulse was deep and slow.

Diagnosis: Deficiency of kidney-Yang with dysfunction of bladder-Qi.

Therapeutic Principle: Warm and strengthen the kidney.

Treatment: He was prescribed Si Shen Wan with additions. The composition was as follows: buguzhi 9 g, wuzhuyu 6 g, wuweizi 9 g, roudoukou 7 g, yizhi (*Alpinia oxyphylla*) 7 g, rougui (*Cinnamomum*) 2 g, shichangpu (*Acorus*) 6 g, wuyao (*Lindera*) 9 g, and one pig bladder. The herbs were inserted into the pig bladder, and the bladder neck tied. Several holes were punched in the bladder with a large needle. It was then boiled in 5 L of water for about an hour. The contents were removed and the bladder sliced and eaten in one sitting. After two doses, the enuresis stopped. There was no relapse during an observation period of half a year.

(Source: *Journal of Chinese Medicine*, 1984, 5:80.)

II Zhen Ren Yang Zang Tang (True Man's Zang-Nourishing Decoction)

1 Source: *Tai Ping Hui Min He Ji Ju Fang* (Prescriptions of the Taiping Benevolent Bureau)

2 Composition

Chief Herb: yingsuqiao (*Papaver somniferum*) 15 g

Deputy Herbs: roudoukou (*Myristica fragrans*) 6 g
hezi (*Terminalia chebula*) 12 g

Assistant Herbs: renshen (*Panax ginseng*) 9 g
baizhu (*Atractylodes macrocephala*) 9 g
danggui (*Angelica sinensis*) 6 g
baishaoyao (*Paeonia lactiflora*) 15 g
rougui (*Cinnamomum cassia*) 3 g
muxiang (*Aucklandia lappa*) 45 g

Envoy Herb: fried gancao (*Glycyrrhiza uralensis*) 6 g

(Note: the use of yingsuqiao is now restricted.)

3 Application

Actions: astringes the intestines, stops diarrhea, warms the middle-jiao and restores deficiency.

Indications: chronic diarrhea and dysentery.

Main Symptoms: unremitting chronic diarrhea or dysentery, sometimes with fecal incontinence. In severe cases, prolapsed rectum and peri-umbilical pain, no desire for food or drink; a pale tongue with white coating; and a deep and threadlike pulse.

4 Analysis of the Formula

For chief herb Zhen Ren Yang Zang Tang uses yingsuqiao in large amount to astringe the intestines and stop diarrhea. For deputy herbs it uses roudoukou and hezi to warm the spleen and the middle-jiao and aid in astringing the intestines and stopping diarrhea.

For assistants there are two groups of herbs. Chronic diarrhea and dysentery damage Qi and blood. The formula uses renshen and baizhu to augment Qi and strengthen the spleen, and danggui and baishaoyao to generate and regulate blood. Baishaoyao also stops diarrhea and relieves abdominal pain. Since the visceral organs are also affected, the formula also includes rougui and muxiang: rougui to warm and strengthen the spleen and the kidney and to dispel Cold; and muxiang to regulate Qi and stimulate the spleen. Together these two herbs prevent the astringent herbs from causing blockage of Qi circulation.

For the envoy the formula uses fried gancao, which harmonizes the actions of the other herbs. It also aids renshen and baizhu to invigorate the middle-jiao and augment Qi, and aids baishaoyao to relieve spasm and pain.

These herbs acting in concert astringe the intestines, stop diarrhea, warm the middle-jiao, boost what has become deficient and nourish visceral organ Qi that has been exhausted.

5 Comments

In the treatment of dysentery in its early stages, when the pathogenic evil is strong, the appropriate method is to drain. Using the method of astringency at this stage would be premature. But if the dysentery becomes chronic and unremitting, the congealed accumulations are gone, whether abdominal pain is absent or present but relieved by pressure, then the visceral organs have become insufficient and unable to avoid further leakage of their Qi. In such conditions, it is necessary to use astringents to stop the diarrhea.

Zhen Ren Yang Zang Tang is designed to treat dysentery that is due purely to spleen and kidney insufficiency. The key symptoms are chronic and unremitting diarrhea, abdominal pain, anorexia, malaise, a pale tongue with white coating, and a threadlike and slow pulse.

Zhen Ren Yang Zang Tang is contraindicated in chronic fungal dysentery with blood and pus.

6 *Clinical Study: Post-dysentery Syndrome*

The key features for the diagnosis of post-dysentery syndrome are the following: diarrhea, feces with mucus, abdominal pain and tenesmus.

Fourteen patients were studied. They were all young men. Most of them were hospitalized for a long time and showed little response to treatment with other formulas. None had fungal dysentery.

They were treated with Zhen Ren Yang Zang Tang. Thirteen were cured, requiring on average 6.7 days. The frequency of defecation needed on average 2.2 days to return to normal. The feces needed on average 3.2 days to return to normal gross appearance. The abdominal pain needed on average 2.7 days to subside.

(Source: *Medical Journal of the People's Liberation Army*, 1985, 4:325.)

III Jin Suo Gu Jing Wan (Gold Lock Semen-Stabilizing Pill)

1 *Source: Yi Fang Ji Jie (Explanation of Collected Prescriptions)*

2 *Composition*

Chief Herb: shayuanzi (*Astragalus complanatus*) 12 g

Deputy Herbs: qianshi (*Euryale ferox*) 12 g
lianzi (*Nelumbo nucifera*) 50 g

Assistant and Envoy Herbs: longgu (fossil bone) 10 g
mulu (*Ostrea gigas, rivularis*) 10 g
lianxu (*Nelumbo nucifera*) 12 g

3 *Application*

Actions: nourishes the kidney and astringes the vital force.

Indications: spermatorrhea.

Main Symptoms: spermatorrhea and spontaneous emission; listlessness and fatigue; lumbago and tinnitus; a pale tongue with white coating; and a thread-like and feeble pulse.

4 Analysis of the Formula

Shayuanzi is sweet and warm; and it nourishes the kidney and stabilizes the vital force. It serves as the chief herb.

Qianshi and lianzi are both able to strengthen the kidney, stop the leakage of semen, and assist the chief herb in stabilizing the vital force. Lianzi also keeps the heart (Fire Element) and the kidney (Water Element) in balance. These two serve together as deputy herbs.

The chief and deputy herbs are assisted by longgu and muli, which are salty in flavor and even in nature. These two herbs can astringe semen and stop spermatorrhea. Lianxu is sweet in flavor and even in nature, and is particularly effective as an astringent. These three serve as assistant and envoy herbs.

These herbs acting in concert nourish the kidney, astringe the vital force and stop spermatorrhea. This is truly a formula that aims at both the cause and the effects of the illness.

5 Comments

Spermatorrhea can result from various causes, but is closely related to the liver and the kidney. The kidney stores the vital force, and the liver controls its flow. Deficiency of kidney-Yin permits leakage of the vital force, whereas excessive liver-Yang permits endogenous Fire to blaze; both can lead to spermatorrhea. In general, spermatorrhea associated with dreams is mostly due to blazing endogenous Fire, whereas spermatorrhea not associated with dreams is mostly due to deficiency of kidney-Yin and imbalance of the heart and the kidney.

Jin Suo Gu Jing Wan is suitable for treating spermatorrhea due to deficiency of kidney-Yin, but is inappropriate if it is due to Dampness-Heat.

6 Case Study: Galactorrhea (Milk Production) in a 53-Year-Old Female

For about a month, the patient noticed that her breasts became increasingly swollen and began to produce milk. For 2 weeks, she was able to express 100–150 mL a day of dilute, pale white milk. Occasionally it leaked spontaneously. There was no obvious breast mass. However, she had fatigue, with dizziness and tinnitus, palpitation of the heart, reduced appetite and nocturnal polyuria.

Diagnosis: Galactorrhea due to prolonged stagnation of liver-Qi causing insufficiency of both the spleen and the kidney.

Therapeutic Principle: Strengthen the spleen and the kidney, and astringe the vital force.

Treatment: The patient was prescribed modified Jin Suo Gu Jing Wan, with the following composition: shayuanzi 12 g, lianxu 10 g, chaihu 10 g, qianshi 30 g, refined muli 30 g, maiya (*Hordeum*) 30 g, refined longgu 30 g, huangqi (*Astragalus*) 30 g, qingpi (*Citrus tangerina*) 6 g, fried gancao (*Glycyrrhiza*) 3 g, and hezi (*Terminalia chebula*) 4 pieces. The muli and longgu were decocted first.

The formula was further modified in response to changes in the course of the illness. After six daily doses, she recovered.

(Source: *New Chinese Medicine*, 1986, 5:26.)

IV Gu Chong Tang (Chong Meridian Stabilizing Decoction)

1 Source: *Yi Xue Zhong Zhong Can Xi Lu (Discourse on Integrated Chinese and Western Medicine)*

2 Composition

Chief Herbs: baizhu (*Atractylodes macrocephala*) 30 g
huangqi (*Astragalus membranaceus*) 18 g

Deputy Herbs: shanzhuyu (*Cornus officinalis*) 24 g
baishaoyao (*Paeonia lactiflora*) 12 g

Assistant and Envoy Herbs: longgu (fossil bones) 24 g
muli (*Ostrea gigas, rivularis*) 24 g
charred zonglu (*Trachycarpus fortunei*,
wagnerianus) 6 g
wubeizi (*Melaphis chinensis*,) 15 g
haipiaoxiao (*Sepiella maindroni*) 12 g
qiancao (*Rubia cordifolia*) 9 g

3 Application

Actions: replenishes Qi, invigorates the spleen, stabilizes the Chong Meridian and stops bleeding.

Indications: deficiency of spleen-Qi and instability of the Chong meridian.

Main Symptoms: massive menstrual bleeding, or heavy menstrual flow that is pale and thin; palpitation of the heart; shortness of breath; lumbar and knee aching and weakness; a pale tongue; and a feeble and indistinct pulse.

4 Analysis of the Formula

Gu Chong Tang is designed for uterine bleeding or heavy menstrual flow due to instability of the Chong meridian and deficiency of spleen-Qi. For chief herbs, large amounts of baizhu and huangqi are used to augment Qi and strengthen the spleen. When spleen-Qi is ample then control of menses is effective.

The liver controls the “sea of blood,” and the kidney controls the Chong and Ren Meridians. Instability of the Chong and Ren Meridians is likely to make control over blood ineffective. Shanzhuyu and baishaoyao are included as deputy herbs to strengthen the liver and the kidney, nourish blood and astringe Yin.

The six assistant and envoy herbs fall in two groups. One group contains longgu, muli, zonglu and wubeizi; they astringe and stop bleeding. Because stopping bleeding occasionally leads to blood stasis, the herbs of the other group, haipiaoxiao and qiancao, are included to dissolve static blood as well as stop bleeding, so that as bleeding stops there is little risk of inducing blood stasis.

Thus the herbal formula as a whole treats the cause, by augmenting Qi and stabilizing the Chong Meridian, and the symptoms, by astringing and stopping bleeding. It has the capability of binding up and stopping bleeding, including massive uterine bleeding.

5 Comments

The Chong Meridian is the “sea of blood.” Massive uterine bleeding leads to deficiency and instability in the Chong Meridian. Gu Chong Tang has the capability of augmenting Qi, strengthening the spleen, stabilizing the Chong Meridian and binding up blood.

In clinical application, the key symptoms are excessive bleeding of pale and thin blood, lumbar and knee weakness and aches; a pale tongue and a feeble and indistinct pulse.

Gu Chong Tang is contraindicated in massive uterine bleeding due to Heat in the blood causing it to flow wildly.

6 *Clinical Study: Dysfunctional Uterine Bleeding*

Twenty-two patients with dysfunctional uterine bleeding were treated with Gu Chong Tang. Four patients were 12–20 years of age, nine were 21–45 years of age, and nine were 46 or more years of age. The duration of dysfunctional uterine bleeding ranged from 10 days to 10 years. All the patients had been treated with various Western and Chinese formulas, with little effect.

Gu Chong Tang, with modifications in amounts and the addition of shanyao (*Dioscorea*), was prescribed, as follows: baizhu 25–50 g, huangqi 25–50 g, shanzhuyu 30 g, baishaoyao 20 g, qiancao 20 g, zonglu 20 g, haipiaoxiao 20 g, wubeizi 15 g, muli 25 g, longgu 25 g, and shanyao 25–50 g. During this treatment all other herbs were suspended.

Results: Twenty-one patients recovered completely. One patient showed no benefit.

V Section Summary

Both **Si Shen Wan** and **Zhen Ren Yang Zang Tang** act mainly to astringe the intestines and stop diarrhea. They are used to treat chronic unremitting diarrhea. There are differences between them. The emphasis of Si Shen Wan is on warming the kidney and the spleen to astringe the intestines and stop diarrhea. The emphasis of Zhen Ren Yang Zang Tang is on augmenting Qi and strengthening the spleen; its astringent properties are stronger than those of Si Shen Wan.

The main action of **Jin Suo Gu Jing Wan** is to astringe the vital force and stop seminal emission. It emphasizes the consolidation of the kidney and is used mainly to treat seminal leakage due to insufficiency of the kidney.

Gu Chong Tang is the representative formula for stopping massive uterine bleeding and vaginal discharge. It is mainly used for augmenting Qi, strengthening the spleen, and stabilizing the Chong Meridian to control blood flow. It is indicated for massive uterine bleeding or heavy menstrual flows caused by deficiency of Spleen-Qi and instability of the Chong Meridian.

Section 8 Formulas That Calm the Mind

Tranquilizing herbal formulas are composed primarily of tranquilizing herbs that calm the mind. They are used to treat mental agitation and related illnesses.

Illnesses of the mind are of two main types: excess or deficiency. The excess type is mainly caused by fright, which forces stagnant liver-Qi to transform into Fire. This endogenous Fire in turn causes disturbances of the mind. The deficiency type is mainly caused by deficiency of Yin and blood, so that the mind becomes disturbed by the lack of nourishment.

However, when Fire blazes it often injures Yin, and deficiency of Yin often enables Yang to rise abnormally. This makes the pathology of deficiency illnesses of the mind a complex mixture of deficiency and excess.

In clinical practice, illnesses of the mind are sometimes treated by tranquilization and sometimes by tonification to calm the mind. Careful diagnosis is important.

I Tian Wang Bu Xin Dan (Celestial Emperor's Heart-Nourishing Pill)

1 Source: *She Sheng Mi Pou (Exposition on Health Conservation)*

2 Composition

Chief Herb: shengdihuang (*Rehmannia glutinosa*) 12 g

Deputy Herbs: tiandong (*Asparagus cochinchinensis*) 9 g
maimendong (*Ophiopogon japonicus*) 9 g
suanzaoren (*Ziziphus jujuba*) 9 g
baiziren (*Biota orientalis*) 9 g
danggui (*Angelica sinensis*) 9 g

Assistant Herbs: renshen (*Panax ginseng*) 5 g
wuweizi (*Schisandra chinensis*) 5 g
fuling (*Poria cocos*) 5 g
yuanzhi (*Polygala tenuifolia*) 5 g
xuanshen (*Scrophularia ningpoensis*) 5 g
danshen (*Salvia miltiorrhiza*) 5 g
zhusha* (cinnabar) 3 g

Envoy Herb: jiepeng (*Platycodon grandiflorum*) 5 g

*Recent research has found that zhusha contains high concentrations of certain heavy metals. It should therefore be used with great caution, or not used at all.

3 Application

Actions: nourishes Yin, generates blood, tonifies the heart and calms the mind.

Indications: mental agitation due to deficiency of Yin and blood.

Main Symptoms: palpitations, insomnia, restlessness and agitation; nocturnal emission of semen; forgetfulness; hotness in the palms and soles; mouth and tongue sores, a red tongue with scant coating; and a threadlike and rapid pulse.

4 Analysis of the Formula

For the chief herb, Tian Wang Bu Xin Dan uses shengdihuang in large amount to nourish Yin and generate blood.

For deputies it uses five herbs. Tiandong and maimendong nourish Yin and clear Heat; suanzaoren and baiziren nourish the heart and calm the mind; and danggui generates blood and moistens the intestines.

For assistants it uses seven herbs. Renshen augments Qi, so that vigorous Qi induces the generation of Yin and blood, and also calms the mind. Wuweizi stimulates Qi and nourishes Yin, both by itself and as aid to the chief and deputy herbs. Fuling and yuanzhi nourish the heart and calm the mind, and can also harmonize the activities of the heart and the kidney. Xuanshen augments Yin and lowers Fire, thereby preventing deficiency-Fire from rising. Danshen cools the heart and stimulates blood circulation, so that tonification does not lead to stasis. Zhusha tranquilizes the mind, and at the same time treats the symptoms of its agitation.

For envoy, the formula uses jiegeng for its ability to conduct the other herbs upward, enabling them to enter the Heart Meridian. It also complements danshen to stimulate the Qi and blood circulation, so that the other herbs can tonify without causing gelling or stagnation.

The whole formula acts to augment Yin, generate blood, nourish the heart and calm the mind. It also augments Yin to lower Fire and enhances the coordination between the heart and the kidney. In consequence, it cures palpitation of the heart, insomnia, forgetfulness and related symptoms.

5 Comments

Insufficiency of the heart and the kidney, brooding, deficiency of Yin and excess of Yang all can cause deficiency-Fire to break out of control. Common manifestations are such symptoms as insomnia with fitful sleep and frequent dreams, palpitation of the heart and forgetfulness. Tian Wang Bu Xin Dan can nourish and regulate both the heart and the kidney, so that all these symptoms can be relieved.

Gui Pi Tang (section 6) and Tian Wang Bu Xin Dan are both formulas that nourish the heart and calm the mind. Both are used to treat forgetfulness, anxiety and insomnia. Tian Wang Bu Xin Dan emphasizes spleen-strengthening and Qi-augmentation, and is appropriate for illnesses of Qi deficiency. Gui Pi Tang, on the other hand, emphasizes the nourishment of Yin and the cooling of Heat, and is more suitable for deficiency of Yin and blood.

II Suanzaoren Tang (Jujube Seed Decoction)

1 Source: *Jin Gui Yao Lue (Essentials of the Golden Cabinet)*

2 Composition

Chief Herb: suanzaoren (*Ziziphus jujuba*) 15 g

Deputy Herbs: fuling (*Poria cocos*) 6 g
zhimu (*Anemarrhena asphodeloides*) 6 g

Assistant Herb: chuanxiong (*Ligusticum chuanxiong, wallichii*) 6 g

Envoy Herb: gancao (*Glycyrrhiza uralensis*) 3 g

3 Application

Actions: generates blood, calms the mind, clears Heat and eliminates agitation.

Indications: agitation with insomnia.

Main Symptoms: insomnia, palpitations, agitation; dizziness and vertigo; a dry throat and mouth; a red tongue; and a taut and threadlike pulse.

4 Analysis of the Formula

Suanzaoren Tang uses a large amount of suanzaoren to enter the Heart and Liver Meridians, to generate blood and nourish the liver, and to calm the heart and the mind. It serves as the chief herb and gives its name to the formula.

Fuling calms the heart and the mind. Zhimu augments Yin and clears Heat. These two serve as deputy herbs. When teamed with suanzaoren they enhance the action of calming the mind and relieving agitation.

Chuanxiong harmonizes the functional activities of Qi and facilitates the movement of liver-Qi. When suanzaoren and chuanxiong are teamed, sour astringency and acrid dispersal occur together. These two actions constrain yet enhance each other, resulting in the ability to generate blood and regulate the liver.

Raw gancao harmonizes the middle-jiao. It serves as envoy herb.

Through their interactions, the herbs in this formula generate blood and nourish the liver. Through these actions they calm the heart and the mind on the one hand and purge endogenous Heat to eliminate agitation on the other.

5 Comments

Both Tian Wang Bu Xin Dan and Suanzaoren Tang are representative of formulas that nourish and calm the mind. They are both used to treat restlessness, insomnia, palpitation and forgetfulness. They differ in that Tian Wang Bu Xin Dan emphasizes the augmentation of Yin and the generation of blood whereas Suanzaoren Tang emphasizes the nourishment of the heart, the harmonization of liver function and the elimination of agitation. Thus, Tian Wang Bu Xin Dan is indicated for Yin and blood deficiency in the Heart Meridian, with palpitation and insomnia; and Suanzaoren Tang is indicated for insufficiency of liver-blood, restlessness and insomnia.

6 Clinical Study: Insomnia

Thirty-one patients were treated with Suanzaoren Tang extract, 2.5 g 3 times daily for 4 weeks. Result: by the measures of falling asleep and sound sleep, there was marked improvement after 2 weeks of treatment. The overall effective rate was 90%.

(Source: *Journal of Chinese Medicine*, 1986, 1:185.)

Section 9 Formulas That Open Orifices (Resuscitate)

This group comprises all formulas that use an aromatic and resuscitative herb as chief herb. These formulas act to open orifices and restore consciousness. They are used for treating coma of the “closed” type (see Volume 2, Part II, Chapter 7, [Section 15](#)), which is due to strength of exogenous pathogenic evil. The clinical characteristics are unconsciousness or coma, heavy breathing, tight jaw, clenched fists, and a forceful pulse. Depending on the clinical symptoms, orifice-blockage illnesses can be categorized in two groups: Cold-blockage and Heat-blockage. Accordingly, formulas that resuscitate can be divided into the two categories of warm-resuscitation and cool-resuscitation.

In clinical practice, pay special attention to the following points. (1) Resuscitative formulas are contradicted in the “prostrate” type of coma (illnesses of orifice incompetence), which is characterized by loss of consciousness, flaccidity, profuse sweating, cold extremities, incontinence of feces and urine, and an indistinct pulse. (2) In general these formulas are not administered as decoctions. (3) They must be used with utmost caution in pregnant women. (4) They should be discontinued as soon as the patient shows significant response.

Moreover, many illnesses of exogenous Heat in the visceral organs affect the level of consciousness. Careful differential diagnosis is necessary. For example, loss

of consciousness due to exogenous Heat in the organs of the Yangming Meridian is treated by cooling and purging Heat from Yangming, and must not be erroneously treated with a resuscitative formula.

I An Gong Niu Huang Wan (Palace-Calming Gallstone Pill)

1 Source: *Wen Bing Tiao Bian (Analysis of Febrile Illnesses)*

2 Composition

Chief Herbs: niu Huang (*Bos taurus domesticus*) 30 g
shexiang* (*Moschus moschiferus*) 75 g

Deputy Herbs: shuiniujiao (*Bubalus bubalis*) 30 g
huanglian (*Coptis chinensis*) 30 g
huangqin (*Scutellaria baicalensis*) 30 g
zhizi (*Gardenia jasminoides*) 30 g
bingpian (*Dryobalanops aromatica*) 75 g
yujin (*Curcuma wenyujin, aromatica*) 30 g

Assistant Herbs: xionghuang (realgar) 30 g
husha (cinnabar) 30 g
henzhu (pearl) 15 g

Envoy Herbs: honey
gold leaf (as coating for the pills)

*Nowadays, natural shexiang is replaced by artificial shexiang.

Dosage of each herb in the formula is used only for making pills, but not for prescription of making decoction.

3 Application

Actions: purges Heat and opens the orifices; removes Phlegm and eliminates poison.

Indications: (1) Exogenous Heat trapped in the Pericardium Meridian. (2) Stroke-induced coma and infantile seizures due to Heat evil trapped internally.

Main Symptoms: high fever; irritability and agitation; impaired consciousness with delirium; a dry mouth and a dry crimson tongue; much thick sputum; and a rapid pulse.

4 *Analysis of the Formula*

An Gong Niu Huang Wan is designed primarily for Heat-induced “closed” coma caused by strong exogenous Heat penetrating into the Pericardium Meridian.

It has two chief herbs. Niu Huang purges Heat from the heart, eliminates poison, extinguishes Wind, calms anxiety, dissolves sputum and opens orifices. The formula also uses the acidity and warmth of shexiang to course through all 12 meridians, and especially to open orifices and restore consciousness. These two herbs assist each other to cool the heart and open orifices.

For deputies the formula uses six herbs. Shuiniujiao cools the heart and blood, and eliminates poison. Huangqin, huanglian and zhizi dispel Heat, purge Fire and eliminate poison. They assist niu Huang to cool Heat in the pericardium. Bingpian and yujin are aromatic; they can ward off pestilential evils, open orifices and remove blockage. They are included to enhance shexiang’s ability to open orifices and restore consciousness.

For assistants the formula uses zhusha, zhenzhu and xionghuang. Zhusha and zhenzhu sedate the heart and calm the mind, thereby relieving agitation and restlessness. Xionghuang assists niu Huang to dislodge sputum and eliminate poison.

The formula is made into pills using honey, which settles the stomach and the middle-jiao. The gold leaf is used to coat the pills because it is also potent in calming the mind.

5 *Comments*

An Gong Niu Huang Wan is designed for treating orifice-blockage illnesses caused by Heat penetrating the Pericardium Meridian. It is a commonly prescribed herbal formula for purging Heat and opening orifices. The core of its construction is the teaming of herbs that clear Heat, cool blood and remove poison with aromatic herbs that open orifices. On this foundation, additional herbs are added, as dictated by the patient’s illness, to calm the mind, dissolve sputum and to induce catharsis. This is a characteristic of the construction of cool-resuscitative herbal formulas.

6 *Case Study: Acute Hepatic Coma in a 5-Year-Old Boy*

Two days prior to coming to hospital the patient developed a yellow color in his face, with weakness of his limbs and weariness. He had mild chills and fever. He was treated elsewhere with Yinchenhao Tang and other formulas that clear Heat and eliminate Dampness as well as penicillin for 2 days. There was no response, and the patient drifted into coma. He was transferred to another hospital, but en route his jaw became clenched and he had tetany in his extremities. He was thought to be moribund and was brought to this hospital.

On examination, his entire body was yellow, his fingertips were purple in color, and his tongue and coating were both yellow and greasy. His countenance was expressionless. His body temperature was 38.5°C (101.3°F). His urine was reddish.

Diagnosis: Heat-type of orifice-blockage illness (“closed” coma).

Therapeutic Principle: Purge heat and open orifices.

Treatment: One pill of An Gong Niu Huang Wan was administered, in two divided portions. On re-examination the following day all his symptoms were alleviated. He was given another half of a pill of An Gong Niu Huang Wan and another Chinese herbal formula to clear Heat, eliminate Dampness and the icterus. He was also given an infusion of glucose solution. After 3 days, the child’s mental status became normal and his condition was much improved.

(Source: *Jiangxi Journal of Chinese Medicine*, 1960, 12:31.)

II Suhexiang Wan (Storax Pill)

1 Source: *Tai Ping Hui Min He Ji Ju Fang (Prescriptions from the Taiping Benevolent Pharmaceutical Bureau)*

2 Composition

Chief Herbs: suhexiang (*Liquidambar orientalis*) 30 g
 anxixiang (*Styrax tonkinensis*) 60 g
 shexiang (*Moschus moschiferus*) 60 g
 bingpian (*Dryobalanops aromatica*) 30 g

Deputy Herbs: muxiang (*Aucklandia lappa*) 60 g
 chenxiang (*Aquilaria sinensis, agallocha*) 60 g
 dingxiang (*Syzygium aromaticum*) 60 g
 xiangfu (*Cyperus rotundus*) 60 g
 ruxiang (*Boswellia carterii*) 30 g
 tanxiang (*Santalum album*) 60 g

Assistant Herbs: biba (*Piper longum*) 60 g
 hezi (*Terminalia chebula*) 60 g
 baizhu (*Atractylodes macrocephala*) 60 g
 zhusha (cinnabar) 60 g
 shuiniujiao (*Bubalus bubalis*) 60 g

Dosage of each herb in the formula is used only for making pills. They are not for prescription of making decoction.

3 *Application*

Actions: aromatic opening of the orifices; facilitation of Qi movement; and warming of the interior.

Indications: (1) Cold type of orifice-blockage illnesses (“closed” coma). (2) Wind invasion (stroke).

Main Symptoms: sudden fainting with clenched jaw and loss of consciousness; in some cases, sudden pain in the abdomen and heart; in severe cases, coma. The tongue coating is white and the pulse slow.

4 *Analysis of the Formula*

Suhexiang Wan is designed primarily for the Cold type of orifice-blockage illnesses, so-called “closed” coma.

The four chief herbs are all aromatic orifice-opening herbs. They readily penetrate into the interior, transform turbidity, regulate Qi and dispel Cold.

They are supported by six deputy herbs that promote Qi circulation, relieve stagnation, dispel Cold, relieve pain, ward off pestilence, remove impurities, facilitate blood circulation and dissolve stasis.

Biba is acrid in flavor and hot in nature. It warms the middle-jiao and dispels Cold, and enhances the actions of the ten chief and deputy herbs to dispel Cold, stop pain and alleviate blockage. Baizhu augments Qi, strengthens the spleen, dries Dampness and dissolves impurities. Hezi astringes and restrains Qi. These last two herbs assist the aromatic herbs in augmenting Qi and in astringency, thereby preventing damage to genuine Qi by their excesses of acidity and aromaticity. The formula also includes shuiniujiao, which cools the heart and removes poison, and zhusha, which calms the mind. These five herbs serve as assistant herbs.

5 *Comments*

Suhexiang Wan is representative of warm-resuscitative formulas. It is particularly suitable for treating illnesses in which Cold–Dampness or Phlegm–Dampness impedes Qi circulation and blocks the orifices.

The strategy in the construction of this formula is to combine resuscitative herbs with Qi-activating and blockage-alleviating herbs. Consequently the formula is effective in simultaneously eliminating impurities and warming the middle-jiao.

Suhexiang Wan is absolutely contraindicated in orifice-blockage illnesses caused by Heat, or in illnesses of depletion of genuine Qi caused by the incompetence of the orifices (“prostrate” coma).

III Section Summary

An Gong Niu Huang Wan and **Suhexiang Wan** are both formulas that resuscitate by opening orifices. However, **An Gong Niu Huang Wan** is typical of cool-resuscitative formulas whereas **Suhexiang Wan** is typical of warm-resuscitative formulas. **An Gong Niu Huang Wan** is very effective for purging Heat, removing poison and dissolving sputum. It is most suitable for treating Heat lodged in the Pericardium Meridian causing loss of consciousness and delirium. **Suhexiang Wan** is very effective for opening orifices blocked by Cold. In addition to opening the orifices and removing impurities, it is also effective for facilitating Qi circulation, warming the middle-jiao and stopping pain. For pain in the heart and the abdomen due to impeded Qi and congealed Cold it produces excellent clinical response.

Section 10 Formulas That Regulate Qi

This group comprises all formulas that are constructed around herbs that regulate Qi. These formulas facilitate Qi movement or suppress abnormally rising Qi. They are used to treat illnesses in which Qi movement is impeded or obstructed or in which Qi rises abnormally.

Stagnation of Qi is mostly seen as stagnation of lung-Qi or of stomach-Qi. Abnormally rising Qi is mostly seen as the abnormal rising of lung-Qi or of stomach-Qi. When Qi is stagnant the treatment is to facilitate Qi movement. When Qi rises abnormally the treatment is to suppress it. Hence, Qi-regulating formulas fall in two large categories: formulas that facilitate Qi movement, and formulas that suppress Qi.

In the clinical application of Qi-regulating formulas, the first task is to differentiate between deficiency and strength. Strength of the pathogenic evil must not be mistaken for deficiency of body function, as that may result in the erroneous use of a restorative formula. If body deficiency is mistaken for strength of disease evil, a Qi-regulating formula may be erroneously used to suppress Qi, thereby causing further damage to Qi and leading to complications.

Furthermore, Qi-regulating formulas are mostly acrid, aromatic, drying and hot substances. In clinical application, their use should be stopped as soon the patient shows significant response. They must be used with the utmost caution in the aged, the debilitated, in those with blazing Fire in Yin deficiency, or in pregnant women.

I Yue Ju Wan (Stagnation-Releasing Pill)

1 Source: *Dan Xi Xin Fa (Danxi's Experience in Medicine)*

2 Composition

Chief Herb: xiangfu (*Cyperus rotundus*) 6 g

Deputy and Assistant Herbs: chuanxiong (*Ligusticum chuanxiong, wallichii*) 6 g
 zhizi (*Gardenia jasminoides*) 6 g
 cangzhu (*Atractylodes lancea*) 6 g
 shenqu (medicated leaven) 6 g

3 Application

Actions: facilitates Qi movement and releases Qi stagnation.

Indications: illnesses of stagnation.

Main Symptoms: chest tightness with subcostal and abdominal pain; eructation, acid regurgitation; nausea and vomiting; and indigestion.

4 Analysis of the Formula

For chief herb Yue Ju Wan uses xiangfu to facilitate Qi movement and release stagnation.

The other four herbs all serve as deputy and assistant herbs. Chuanxiang is primarily an herb for the facilitation of blood circulation and the breaking up of blood stasis, but it also helps xiangfu to facilitate Qi movement and release stagnation. Zhizi clears Heat and purges Fire from the sanjiao. Cangzhu dries Dampness and strengthens the spleen to remove congealed Dampness. Shenqu promotes digestion and intestinal motility to cure food retention.

Gelling of Phlegm is mostly due to insufficiency of the spleen, but is also related to Qi, Fire and food. When Qi can move freely, all the various types of stagnation can be released, including gelling of Phlegm. This is the principle of “in treating an illness seek the root.”

5 Comments

The construction of this formula illustrates the strategy for treating illnesses of stagnation. When clinically assessing the six types of stagnation illnesses, the physician

must carefully identify cause and effect and the major and the minor. Herbs are then selected and teamed, or an established formula is modified, in accordance with the constellation of symptoms. Doing so will enhance the efficacy of the treatment.

If stagnation of Qi is predominant, xiangfu may be used as chief herb. It is then complemented with houpou (*Magnolia*), muxiang (*Aucklandia*), zhiqiao (*Poncirus trifoliata*) and others, to enhance the ability to facilitate Qi movement and remove stagnation.

If stagnation (accumulation and gelling) of Dampness is predominant, cangzhu (*Atractylodes*) may be used as chief herb. It is then complemented with fuling (*Poria*), zexie (*Alisma*) and huoxiang (*Agastache*), to enhance the ability to eliminate Dampness.

If stagnation (retention) of food is predominant, shenqu may be used as chief herb. It is then complemented with maiya (*Hordeum*), shanzha (*Crataegus*) and others, to enhance the ability to digest and remove the retained food.

If stagnation (accumulation and gelling) of Phlegm is predominant, processed banxia (*Pinellia*) may be used as chief herb. It is then complemented with bile-treated tiannanxing (*Arisaema consanguineum, erubescens*) and gualou (*Trichosanthes*), to enhance the ability to dissolve and eliminate Phlegm.

If stagnation (stasis) of blood is predominant, chuanxiong may be used as chief herb. It is then complemented with taoren (*Prunus persica*), honghua (*Carthamus*) and yujin (*Curcuma*), to enhance the ability to facilitate blood circulation and remove stasis.

If stagnation (accumulation and gelling) of Fire is predominant, zhizi (*Gardenia*) may be used as chief herb. It is then complemented with huanglian (*Coptis*), huangqin (*Scutellaria*) and qingdai (*Baphicacanthus cusia*), to enhance the ability to clear Heat and purge Fire.

6 Case Study: Chronic Cholecystitis in a 38-Year-Old Female

The patient had recurrent distention and pain in the right subcostal region for over 3 years. It became more severe during the past month. The pain was aggravated by pressure. It was accompanied by chest tightness, dyspepsia with intolerance of fats, reduced appetite and indigestion. She was weak and without energy. Her tongue was pale, with small sores along the edges, and the tongue coating was greasy. The pulse was taut. Liver function tests were normal. B-type ultrasound study indicated chronic cholecystitis.

Diagnosis: Chronic cholecystitis due to stagnation of liver-Qi and blood, with Dampness and Heat causing obstruction in the middle-jiao.

Therapeutic Principle: Mobilize stagnant liver-Qi, release the blockage, facilitate Qi and blood circulation, clear Heat and dry Dampness.

Treatment: Yue Ju Wan, with additions, was prescribed. The expanded composition was: xiangfu 15 g, cangzhu 15 g, zhizi 15 g, yujin (*Curcuma*) 15 g, zhiqiao

(*Poncirus trifoliata*) 15 g, shenqu (medicated leaven) 12 g, chuanxiong 12 g and chaihu (*Bupleurum*) 12 g. The herbs were decocted in water.

After three doses, the subcostal pain and distention were alleviated and appetite improved. The same formula, with minor modifications, was continued for 2 weeks, and all symptoms resolved. The patient had a relapse a year later. She was treated with the same herbal formula and again recovered.

(Source: *Sichuan Journal of Chinese Medicine*, 1990, 3:26.)

II Banxia Houpo Tang (Pinellia and Magnolia Decoction)

1 Source: *Jin Gui Yao Lue* (Essentials of the Golden Cabinet)

2 Composition

Chief Herb: processed banxia (*Pinellia ternata*) 12 g

Deputy Herb: houpo (*Magnolia officinalis*) 9 g

Assistant Herbs: fuling (*Poria cocos*) 12 g
shengjiang (*Zingiber officinale*) 9 g

Envoy Herb: zisu (*Perilla frutescens*) 6 g

3 Application

Actions: facilitates Qi movement, dissipates stagnation, suppresses abnormally rising Qi and dissipates Phlegm.

Indications: globus hystericus.

Main Symptoms: a sensation of a foreign body lodged in the throat that can neither be swallowed nor coughed up; chest tightness and distention; or, cough or vomiting. The tongue coating is white and moist or white and greasy. The pulse is taut and slow or taut and slippery.

4 Analysis of the Formula

Processed banxia is acrid–bitter in flavor and warm and dry in nature. It dissipates Phlegm, breaks up masses, suppresses abnormally rising Qi and settles the stomach. It serves as chief herb.

Houpo is acrid–bitter in flavor and warm in nature. It facilitates Qi movement, breaks up stagnation, directs Qi downward and relieves distention. It helps processed banxia to break up accumulations and suppress abnormally rising Qi, and serves as deputy herb.

Fuling is sweet and bland. It promotes the excretion of Dampness, strengthens the spleen, and aids banxia to dissipate Phlegm. Shengjiang is acrid and warm. It disperses and promotes movement, and helps banxia to settle the stomach and stop vomiting. These two herbs serve as assistant herbs.

Zisu is aromatic and is volatile in nature. It facilitates the flow of lung and liver Qi, and aids houpo to facilitate Qi movement and remove blockage. It serves as envoy herb.

These herbs acting in concert use their acidity to facilitate Qi movement and break up blockage, and their bitterness to dry Dampness and suppress abnormally rising Qi.

5 Comments

In general, globus hystericus results when the Seven Passions are pent up. That in turn leads to Qi flowing abnormally in the lung and the stomach, and therefore stagnation of Qi and accumulation of Phlegm. It is manifested by the sensation of having a lump in the throat causing obstruction, and the lump can be neither swallowed nor coughed up.

Banxia Houpo Tang facilitates the normal flow of Qi and relieves the blockage. Suppression of the abnormally rising Qi and dissipation of Phlegm will lead to resolution of all the symptoms.

However, the formula contains several herbs that are acrid–bitter in flavor and warm and dry in nature. They can easily harm Yin and the fluids. It is therefore appropriate to use only in illnesses of pent-up passions and congealed Phlegm. If there is significant damage to the body fluids or Yin deficiency, it must not be used.

6 Case Study: Globus Hystericus in a 52-Year-Old Female

For about half a year, the patient felt as though she had an object in the throat causing obstruction. It felt like a plum pit, or a piece of thread or a membrane. She was unable to cough it up or swallow it. Her abdomen became distended, and she felt upward pressure. She had constipation with discomfort that was relieved by the passing of gas. Her tongue coating was thin and greasy. Her pulse was deep and taut.

Diagnosis: Globus hystericus due to stagnation of Qi with congealed Phlegm blocking Qi movement.

Therapeutic Principle: Dissipate Phlegm and release stagnation to mobilize Qi.

Treatment: The patient was prescribed Banxia Houpo Tang with added zhishi (*Citrus aurantium*) 9 g, zhuru (*Phyllostachys nigra*) 9 g, laifuzi (*Raphanus*) 9 g, gualou (*Trichosanthes*) 12 g and raw gancao (*Glycyrrhiza*) 1.5 g. After two daily doses, the blockage in the throat disappeared, and her mental status improved.

(Source: *Experience in Clinical Practice*.)

7 Case Study: Dizziness in a 46-Year-Old Male

The patient suffered from dizziness, blurred vision, tinnitus, and vomiting for 2 days. When he fastened his vision on objects they seemed to rotate. Turning his head worsened the dizziness. He had no appetite, and eating led to vomiting. A western medical doctor diagnosed it as Meniere's Syndrome. The patient then consulted Chinese medical doctors. He was found to be mildly obese. He had the additional symptoms of photophobia and periodic nausea. His tongue was pale and plump, with a thin white coating. His pulse was taut and slippery.

Diagnosis: Qi stagnation and Phlegm accumulation in the stomach, with abnormal rise of Qi and Phlegm.

Therapeutic Principle: Suppress the abnormally rising Qi, dissipate Phlegm, settle the stomach, and extinguish liver-Wind.

Treatment: Banxia Houpo Tang was prescribed, with modifications as follows: processed banxia 10 g, houpo 10 g, fuling 10 g, zisu root (*Perilla frutescens*) 10 g, zhenzhumu (*Pteris margaritifera, martensii*) (decocted first) 15 g, Guangdong chenpi (*Citrus tangerina*) 5 g, stir-fried cangzhu (*Atractylodes*) 10 g, and zexie (*Alisma*) 10 g.

After three doses, the dizziness and blurred vision were subjectively improved, and the patient was able to eat. After five doses, he was able to function normally.

(Source: *Jiangsu Journal of Chinese Medicine*, 1980, 6:23.)

III Suzi Jiang Qi Tang (Perilla Qi-Suppressing Decoction)

1 Source: *Tai Ping Hui Min He Ji Ju Fang (Prescriptions from the Taiping Benevolent Pharmaceutical Bureau)*

2 Composition

Chief Herb: zisuzi (*Perilla frutescens*) 9 g

Deputy Herbs: processed banxia (*Pinellia ternata*) 9 g
qianhu (*Peucedanum praeruptorum*) 6 g
houpo (*Magnolia officinalis*) 6 g

Assistant Herbs: danggui (*Angelica sinensis*) 6 g
rougui (*Cinnamomum cassia*) 3 g
zisu leaf (*Perilla frutescens*) 5 pieces
shengjiang (*Zingiber officinale*) 2 pieces

Envoy Herbs: fried gancao (*Glycyrrhiza uralensis*) 6 g
dazao (*Ziziphus jujuba*) 1 piece

3 Application

Actions: suppresses abnormally rising Qi, relieves wheezing, eliminates Phlegm and stops cough.

Indications: asthma due to strength of pathogenic evil.

Main Symptoms: tightness and fullness in the chest, wheezing, dyspnea, cough with copious sputum; or, pain and weakness of the lower back and legs, sometimes edema of the extremities. A white and smooth or white and greasy tongue coating; and a taut and slippery pulse.

4 Analysis of the Formula

Zisuzi suppresses abnormally rising Qi, relieves wheezing, stops cough and dissipates Phlegm. It serves as chief herb.

Processed banxia suppresses abnormally rising Qi and dissipates Phlegm. Houpo suppresses abnormally rising Qi, stops wheezing, loosens the chest and eliminates distention. Qianhu unblocks the lung, suppresses abnormally rising Qi, dissipates Phlegm and stops cough. These three herbs help zisuzi suppress abnormally rising Qi, dissipate Phlegm and relieve wheezing. They serve together as deputy herbs.

Since kidney-Qi is deficient, acrid-warm rougui is used to warm and augment it, and to nourish the kidney, thereby stopping wheezing. Acrid-sweet and warm danggui can suppress abnormally rising Qi and stop cough, and also can generate blood and moisten Dryness. It acts with rougui to warm and augment kidney-Qi. These two form one group of assistant herbs. Small amounts of shengjiang and zisu leaf are used to facilitate the flow of lung-Qi and to dispel Cold. The herbs of both groups serve together as assistant herbs.

Dazao and fried gancao harmonize the middle-jiao and coordinate the actions of all the other herbs. They serve as envoy herbs.

The formula as a whole treats the symptoms in the upper body and the deficiencies in the lower body, and takes into account both cause and effect. It therefore suppresses abnormally rising Qi and dissipates Phlegm, so that wheezing also stops.

5 Comments

Suzi Jiang Qi Tang is designed to treat illnesses of strong exogenous evil in the upper body and deficiency in the lower. The upper strength refers to Phlegm causing blockage of the lung, so that Qi cannot move freely in the lung. The lower deficiency refers to deficiency of kidney-Yang, so that the kidney is unable to receive Qi or move fluids normally.

The formula is intended for the group of these illnesses in which the upper strength is primary and the lower deficiency is secondary. In illnesses of deficiency of both the lung and the kidney, with wheezing, it is not appropriate.

6 Case Study: Chronic and Acute Asthma in a 56-Year-Old Male

The patient suffered from asthma for about 10 years. In recent days his condition deteriorated, so that he had difficulty breathing and the wheezing and cough made it difficult for him to lie down. He had copious thin and white sputum. His pulse was taut, and his tongue moist and plump. He was thought to suffer from Cold and Phlegm lodging in the lung and impeding lung-Qi. He was initially treated with Ling Gan Wu Wei Jiang Xin Tang to warm the lung, dissipate Rheum, restrain the lung and stop wheezing, but the response was insignificant.

He was further examined. Careful palpation showed his pulse to be taut in the cun position but soft in the two chi positions. He now had polyuria, fatigue, and weakness in the lower back and legs.

Diagnosis: Asthma due to upper strength and lower deficiency (Cold–Phlegm lodged in the lung causing abnormal Qi movement), so that the kidney is unable to receive Qi normally.

Therapeutic Principle: Warm the kidney and the lung, dissipate Phlegm–Rheum and restrain the lung.

Treatment: The patient was treated with Suzi Jiang Qi Tang, with added chenxiang (*Aquilaria*), renshen (*Panax*) and dongchongxiacao (*Cordyceps*). With one dose the wheezing was much decreased and the patient was able to lie down. His mental status and body strength both also improved. Altogether nine daily doses were administered, and he recovered completely.

(Source: *Jiangsu Journal of Chinese Medicine*, 1980, 6:23.)

IV Ding Chuan Tang (Asthma-Relieving Decoction)

1 Source: *She Sheng Zhong Miao Fang (Effective Prescriptions for Health Conservation)*

2 Composition

Chief Herbs: baiguo (*Ginkgo biloba*) 9 g
mahuang (*Ephedra sinica*) 9 g

Deputy Herbs: kuandonghua (*Tussilago farfara*) 9 g
processed banxia (*Pinellia ternata*) 9 g
xingren (*Prunus armeniaca*) 9 g
zisuzi (*Perilla frutescens*) 6 g

Assistant Herbs: sangbaipi (*Morus alba*) 6 g
huangqin (*Scutellaria baicalensis*) 6 g

Envoy Herb: gancao (*Glycyrrhiza uralensis*) 3 g

3 Application

Actions: suppresses abnormally rising Qi, stops wheezing, dissipates Phlegm and stops cough.

Indications: asthma.

Main Symptoms: cough with copious yellow sputum and labored breathing; wind and cold aversion; a yellow greasy tongue coating; and a slippery and rapid pulse.

4 Analysis of the Formula

Ding Chuan Tang uses mahuang and baiguo for chief herbs. Mahuang is acrid and warm. It facilitates the flow of lung-Qi and stops wheezing. It also releases the exterior and dispels pathogenic evils. Baiguo is sweet and astringent. It dissipates Phlegm and stops cough. These two herbs, one dispersing and the other astringing, enhance each other's ability to stop wheezing. Baiguo also prevents damage to lung-Qi by mahuang's strong acidity and dispersion.

Kuandonghua, processed banxia, xingren and zisuzi all have the ability to suppress abnormally rising Qi, dissolve Phlegm and stop cough. They enhance the ability of the chief herbs to stop wheezing and dissipate Phlegm. They serve together as deputy herbs.

The formula further uses the sweet and cold sangbaipi and the bitter and cold huangqin to purge Heat from the lung and to stop cough and wheezing. They serve as assistant herbs. The deputy and assistant herbs act together to remove congealed Phlegm and Heat from the interior.

Gancao harmonizes the actions of the other herbs, and is the envoy.

Acting in concert these herbs suppress abnormally rising Qi, stop cough and wheezing, purge Heat and dissipate Phlegm.

5 Comments

The illness Ding Chuan Tang is designed to treat is wheezing caused by Cold and Wind binding the exterior and Phlegm and Heat smoldering in the interior. The key symptoms are wheezing, cough and dyspnea, copious yellow sputum, wind and cold aversion, a yellow and greasy tongue coating, and a slippery and rapid pulse.

Both Ding Chuan Tang and Xiao Qing Long Tang ([Section 1](#)) facilitate Qi movement, release the exterior, dissipate Phlegm and stop wheezing. They can both be used to treat wheezing caused by Wind and Cold in the interior and Phlegm in the interior. However, Xiao Qing Long Tang is most importantly used where there is Cold-induced fluids in the interior and more severe Cold in the exterior. Ding Chuan Tang emphasizes the treatment of Wind and Cold in the exterior and Heat and Phlegm in the interior. There are subtle differences between them.

V Xuanfu Daizhe Tang (Inula and Hematite Decoction)

1 Source: *Shang Han Lun (Treatise on Cold-Attack)*

2 Composition

Chief Herb: xuanfuhua (*Inula japonica, britannica*) 9 g

Deputy Herb: zheshi (hematite) 9 g

Assistant Herbs: shengjiang (*Zingiber officinale*) 10 g
 processed banxia (*Pinellia ternata*) 9 g
 renshen (*Panax ginseng*) 6 g
 dazao (*Ziziphus jujuba*) 4 pieces

Envoy Herb: fried gancao (*Glycyrrhiza uralensis*) 9 g

3 *Application*

Actions: suppresses abnormally rising Qi, dissipates Phlegm, augments Qi and settles the stomach.

Indications: deficiency of stomach-Qi, with Phlegm and impurities causing blockage in the interior.

Main Symptoms: fullness and hardness in the epigastrium; persistent belching; or, vomiting and hiccup, and spitting up saliva; a pale tongue with white and slippery coating; and a string-taut but depletive pulse.

4 *Analysis of the Formula*

Xuanfuhua suppresses abnormally rising Qi, dissipates Phlegm and stops belching. It is the chief herb.

Zheshi is sweet in flavor, cold in nature and heavy. It also suppresses abnormally rising Qi, enhancing xuanfuhua in this action, and stops vomiting and belching. It is the deputy herb.

Processed banxia is acrid and warm. It dries Dampness, dissipates Phlegm, suppresses abnormally rising Qi and settles the stomach. Shengjiang is also acrid and warm. It dissipates Phlegm, breaks up accumulations, suppresses abnormally rising Qi and stops vomiting. These two together enhance the actions of the chief and deputy herbs to suppress abnormally rising Qi and to stop vomiting. Since stomach-Qi is deficient, renshen, dazao and fried ganciao are included to augment Qi and tonify the middle-jiao in order to compensate for the deficiency of Stomach-Qi, and to prevent stomach injury by zheshi. These five serve as assistant herbs.

In its action of harmonizing the actions of the other herbs fried ganciao serves as envoy herb as well.

5 *Comments*

The illnesses for which Xuanfu Daizhe Tang is designed fall into two groups. One is hiccup due to insufficiency of the stomach and blockage of Qi by Phlegm, preventing it from descending. The other is vomiting due to abnormally rising Qi. The key manifestations are epigastric distention, frequent belching, vomiting, a white and smooth tongue coating, and a taut and slippery pulse.

In clinical practice pay attention to the amount of zheshi used. If the insufficiency of the stomach is not marked, a larger amount may be used; but if the insufficiency of the stomach is marked, then smaller amounts must be used.

If the underlying problem is insufficiency of the stomach but there is concomitant hiccup or vomiting due to Heat in the stomach, then the proper approach is suppression of the abnormally rising Qi to stop the vomiting. The mainstay of treatment is **Jupi Zhuru Tang**, which has the following composition: jupi (*Citrus tangerina*) 12 g, zhuru (*Phyllostachys nigra*) 12 g, dazao 10 pieces, shengjiang 9 g, gancao 6 g and renshen 3 g. This formula is mainly used to treat hiccup or vomiting caused by Heat in an already insufficient stomach, with abnormally risen Qi not descending properly.

6 Case Study: Morning Sickness in a 24-Year-Old Female

The patient had been pregnant for 2 months when frequent nausea and vomiting began. Even merely touching food to her lips aggravated the vomiting. Her complexion was dull and sallow. She appeared fatigued. Her mouth had a slightly bitter taste. She was thirsty, but dared not drink as drinking was followed promptly by more vomiting. Her tongue was pale, with a thin white coating. Her pulse was slippery.

Diagnosis: Insufficiency of the spleen causing Qi to rise abnormally and the stomach to function improperly.

Therapeutic Principle: Strengthen the spleen to settle the stomach, facilitate normal Qi movement and suppress the abnormally risen Qi.

Treatment: Xuanfu Daizhe Tang with modifications was prescribed. The composition was: xuanfuhua 15 g, zheshi 20 g, banxia 12 g, hongshen (processed renshen) 8 g, wuzhuyu (*Evodia*) 6 g, huanglian (*Coptis*) 10 g, pipaye (*Eriobotrya japonica*) 12 g, gancao 3 g, shengjiang 3 slices, and dazao 3 pieces. The herbs were boiled in water. The patient was instructed to rub her throat with roasted ginger. When she felt some numbness she was to take several swallows of the decoction, wait half an hour, then take the remainder of the decoction. After two doses, the vomiting stopped, and she was able to eat small amounts. Her vivaciousness returned. Her prescription was then changed to the original Xuanfu Daizhe Tang, without wuzhuyu and huanglian. After two doses she recovered sufficiently to leave the hospital. She subsequently gave birth at full term.

(Source: *Heilongjiang Journal of Chinese Medicine*, 1985, 2:25.)

VI Section Summary

The five formulas selected for this section fall into the two categories of facilitation of Qi movement and suppression of abnormally rising Qi.

Yue Ju Wan and **Banxia Houpo Tang** are representative of those that facilitate Qi movement. Yue Ju Wan is particularly efficacious for facilitating Qi movement

and releasing blockage. It is mainly used to treat the six types of stagnation. The main action of Banxia Houpo Tang is to release stagnation and to suppress abnormally risen Qi. It is mainly used to treat globus hystericus caused by emotional distress and gelling of Phlegm.

Suzi Jiang Qi Tang, Ding Chuan Tang and Xuanfu Daizhe Tang all vigorously suppress abnormally risen Qi, but they differ in emphasis. Suzi Jiang Qi Tang emphasizes the suppression of abnormally risen lung-Qi. It relieves wheezing and warms the kidney, enabling it to receive Qi. Ding Chuan Tang emphasizes releasing the exterior for removing Wind and Cold and clearing the interior for removing Heat and Phlegm. It is used in illnesses of wheezing caused by Wind and Cold attacking the exterior and Heat and Phlegm blocking the interior. Xuanfu Daizhe Tang emphasizes warming the stomach to stop vomiting and belching. It is most appropriate for illnesses of hiccup or vomiting caused by deficiency-Cold in the stomach and blocking of Qi by Phlegm.

Section 11 Formulas That Regulate Blood

Herbal formulas that regulate blood comprise all those that are constructed around herbs that regulate blood. They have the ability to improve blood circulation and mobilize static blood, or the ability to stop bleeding.

Blood is an important nutritive substance. In normal circumstances it circulates in its channels throughout the body and nourishes all the limbs and organs. If blood does not circulate smoothly, blood stasis may occur, or blood may leave its channels and move about abnormally, or it may become depleted. In all these situations, illness may develop. Examples include hematoma, bleeding and blood deficiency. Therefore, the treatment of illnesses of blood includes the three aspects of mobilizing static blood, stopping bleeding and generating blood.

Though technically part of this group formulas that generate or nourish blood are not included in this section since they have been discussed in [Section 6](#). The blood-regulating formulas discussed in this section fall in two main groups: those that stop bleeding and those that break up static blood.

In the clinical application of formulas that mobilize blood and break up stasis, be careful not to harm genuine Qi. Moreover, these formulas are mostly substances that break up the firm and gelled; hence great caution is necessary if they are to be used, if at all, in women who have excessive menstrual flow or who are pregnant.

In the clinical application of formulas that stop bleeding, the physician must determine the cause of the bleeding and take care to ascertain whether the illness is one of deficiency or strength, and whether it is one of Cold or Heat.

I Taohe Cheng Qi Tang (Peach Pit Qi-Activating Decoction)

1 Source: *Shang Han Lun (Treatise on Cold-Attack)*

2 Composition

Chief Herbs: dahuang (*Rheum palmatum*) 12 g
taoren (*Prunus persica*) 12 g

Deputy Herbs: mangxiao (*Mirabilite*) 6 g
guizhi (*Cinnamomum cassia*) 6 g

Assistant and Envoy Herb: fried gancao (*Glycyrrhiza uralensis*) 6 g

3 Application

Actions: breaks up static blood and drains Heat.

Indications: blood stasis in the lower-jiao.

Main Symptoms: acute lower abdominal pain and incontinence of urine. In severe cases: delirious speech or agitation or manic behavior; night fever; dysmenorrhea or amenorrhea; and a deep, replete yet impeded pulse.

4 Analysis of the Formula

Tao He Cheng Qi Tang is derived from Tiao Wei Cheng Qi Tang (see under Da Cheng Qi Tang, [Section 2](#)) by reducing the amount of mangxiao and adding taoren and guizhi.

It uses taoren and dahuang together as chief herbs. Taoren enhances blood circulation and breaks up static blood. Dahuang breaks up static blood and purges Heat. The two herbs together eliminate both blood stasis and Heat.

Guizhi and mangxiao serve as deputy herbs. Guizhi warms the meridians and promotes blood circulation, thereby strengthening the action of taoren to enhance blood flow and break up static blood. When teamed with herbs of cold nature its acrid flavor and warm nature also prevents the risk of the cold herbs congealing blood. Mangxiao dispels Heat and softens hard masses, thereby helping dahuang to dispel Heat and break up static blood.

Fried gancao, which serves as both assistant and envoy herb, protects the stomach and normalizes the middle-jiao by blunting the harshness of the other herbs.

These five herbs together have the ability to break up and eliminate blood stasis. Administration of the formula leads to mild diarrhea, which indicates the breaking up of static blood and accumulated Heat.

5 Comments

The illnesses Taohe Cheng Qi Tang is designed to treat are of blood stagnating in the lower-jiao. The key manifestations are cramps in the lower abdomen but normal urination. In severe cases, there may be delirium and agitation, even manic behavior.

Nowadays, the clinical use of Tao He Cheng Qi Tang has been extended. It is now prescribed also for traumatic bruises, and disturbances in menstruation or amenorrhea. However, it is a formula that breaks up blood stasis, and is therefore contraindicated in pregnancy.

6 Case Study: Ectopic Pregnancy in a 40-Year-Old Female

The patient was over 50 days past her last menses. For the last 20 days or more, she had irregular vaginal bleeding. She now had intermittent pain and pressure in the left lower abdomen, with a sensation of having to defecate. She had difficulty walking or bending over. She had slow but persistent vaginal bleeding, sometimes with small clots. There was no fever, and her urination and defecation were normal. She was admitted to hospital.

Her complexion was withered and yellow. She was emaciated and mentally fatigued, and groaned incessantly from pain. Her chest was tight, and she had little appetite. Her tongue was dull and gray, with a white coating. Her pulse was taut and threadlike but slippery.

On gynecological examination, the vagina contained a small amount of bloody fluid. The uterus was abnormal in position and in size, and the recto-uterine cavity was distended. Elevation of the cervix was markedly tender. In the left adnexal region there was an egg-sized mass. Culdocentesis produced bloody fluid without clots.

Diagnosis: Ectopic pregnancy, resulting from obstruction of Qi circulation and with blood stasis in the pelvic abdomen.

Therapeutic Principle: Unclog the liver and promote normal Qi circulation; induce catharsis and eliminate stasis.

Treatment: Modified Taohe Cheng Qi Tang was prescribed, with the following composition: taoren 6 g, dahuang 6 g, mangxiao 6 g, gancao 5 g, guizhi 5 g, qingpi (*Citrus tangerina*) 5 g, zhishi (*Citrus aurantium*) 10 g, danggui (*Angelica*) 12 g, baishao (Paeonia) 10 g, sumu (*Caesalpinia sappan*) 10 g and chaihū (*Bupleurum*) 5 g.

Following three daily doses of this prescription, the patient began having diarrhea and concomitant reduction in the abdominal pain. Her vaginal bleeding increased, with dark clots, but the adnexal mass shrank in size. The prescription was continued without change. After three more doses, the abdominal pain and the vaginal bleeding both ceased. The adnexal mass was markedly reduced in size. Her mental state improved greatly, and she now could savor her foods. The same prescription was continued, but omitting mangxiao and reducing the amount of dahuang, for seven more doses. Her abdomen became soft and the mass disappeared. Treatment was continued with Ba Zhen Tang (section 6) with added yimucao (*Leonurus*) to consolidate the clinical response.

II Xue Fu Zhu Yu Tang (Decoction for Releasing Blood Stasis)

1 Source: *Yi Lin Gai Cuo* (Corrections of Medical Errors)

2 Composition

Chief Herbs: taoren (*Prunus persica*) 12 g
honghua (*Carthamus tinctorius*) 9 g

Deputy Herbs: danggui (*Angelica sinensis*) 9 g
chuanxiong (*Ligusticum chuanxiong, wallichii*) 5 g
chishaoyao (*Paeonia lactiflora*) 6 g
chaihu (*Bupleurum chinense, scorzonerifolium*) 3 g

Assistant Herbs: shengdihuang (*Rehmannia glutinosa*) 9 g
zhiqiao (*Poncirus trifoliata*) 5 g
jiegeng (*Platycodon grandiflorum*) 6 g
niuxi (*Achyranthes bidentata*) 9 g

Envoy Herb: gancao (*Glycyrrhiza uralensis*) 3 g

3 Application

Actions: facilitates blood circulation, eliminates blood stasis, promotes Qi movement and relieves pain.

Indications: blood stasis inside the thorax.

Main Symptoms: needle-jab-like chest pain and chronic persistent headache in a fixed location; or, incessant hiccup for many days; or, internal feverishness with irritability; or, palpitations of the heart with insomnia, impatience and irascibility.

In addition: high fever in the evening; dark lips or dimmed vision; a dark red tongue that may have spots of ecchymosis; and an impeded or taut and tight pulse.

4 Analysis of the Formula

Xue Fu Zhu Yu Tang is constructed by combining Tao Hong Si Wu Tang (see Si Wu Tang, [Section 6](#)) and Si Ni San and adding jiepeng and niuxi.

It uses danggui, chuanxiong, chishaoyao, taoren and honghua to stimulate blood circulation and eliminate blood stasis. Jiepeng facilitates lung-Qi and guides other herbs upward. When jiepeng and zhiqiao are teamed, one raises and one suppresses, so that Qi can move freely in the lung, and as Qi moves freely so does blood. Shengdihuang cools blood and clears Heat. When teamed with danggui it also augments Yin and moistens Dryness, so that the circulation of blood can be facilitated without consuming blood and blood stasis can be released as new blood is generated.

Acting in concert these herbs eliminate blood stasis and promote Qi circulation, so that all symptoms can resolve.

5 Comments

The physician Wang Qingren was especially skilled in the clinical use of herbs that facilitate blood circulation and remove blood stasis. He used them to create a series of well-known formulas for these purposes. In addition to Xue Fu Zhu Yu Tang there are **Tong Qiao Huo Xue Tang**, **Ge Xia Zhu Yu Tang**, **Shao Fu Zhu Yu Tang** and **Shen Tong Zhu Yu Tang**. These four are presented in the accompanying table.

6 Case Study: Refractory Insomnia in a 42-Year-Old Male

The patient suffered from insomnia for over 2 years. It was accompanied by dizziness, headache and numbness of the lower limbs. He was treated many times with various sedative formulas. In each case, there was initial response but prompt relapse. Chinese herbs used included those that strengthen the spleen, those that harmonize the heart and the kidney and those that warm the gallbladder. He was severely depressed, had a very dark complexion and a scaly skin. On his chest and back his skin showed lesions of tinea versicolor. His tongue was purplish, with a yellow and greasy coating. His pulse was taut and threadlike but forceful.

Diagnosis: Blood stasis in the chest.

Therapeutic Principle: Facilitate blood circulation and eliminate blood stasis in the chest.

Treatment: Xue Fu Zhu Yu Tang with added cishi (magnetite) was prescribed. After one dose, the patient became overly excited and was unable to sleep. Other symptoms showed some improvement after a second dose. Following seven daily doses, the dizziness and headache improved markedly. The prescription was then changed to unmodified Xue Fu Zhu Yu Tang. After 14 daily doses, the patient was able to sleep restfully every night, and the other symptoms also subsided. Treatment was continued with Tian Wang Bu Xin Dan (Section 8) to consolidate the clinical response (see Table 9.3).

(Source: *Journal of the New Medicine*, 1977, 11:32.)

7 Case Study: Persistent Hiccup in a 24-Year-Old Female

Four months previously the patient suddenly felt a sharp pain and tightness in the chest, followed the same day by persistent hiccup. She was treated by Chinese and Western physicians in her area, without benefit. Though the hiccup had lasted several months, her strength had not been affected. Her pulse was taut and forceful. Her urination and defecation were normal. Her only associated symptom was that whenever she hiccuped she felt a blockage in the chest with sharp pain in the ribs.

Diagnosis: Blood stasis and Qi stagnation.

Therapeutic Principle: Facilitate blood circulation and release blood stasis and Qi stagnation.

Treatment: Xue Fu Zhu Yu Tang with added xuanfuhua (*Inula britannica*) and daizheshi (hematite) was prescribed. After one dose her chest felt more comfortable, and she no longer had the sensation of blockage or the sharp pain. The hiccup was also reduced by 70–80%. After two doses, the hiccup stopped. After three doses, she recovered completely.

(Source: *Zhejiang Journal of Medicine*, 1963, 2:3.)

III Bu Yang Huan Wu Tang (Yang-Tonifying Balance-Restoring Decoction)

1 Source: Yi Lin Gai Cuo (Corrections of Medical Errors)

2 Composition

Chief Herb: huangqi (*Astragalus membranaceus*) 120 g

Deputy Herb: danggui (*Angelica sinensis*) 3 g

Table 9.3 Formulas derived from Xue Fu Zhu Yu Tang

Formula Name	Formula	Actions	Indications
Tong Qiao Huo Xue Tang (orifice-unblocking blood-mobilizing decoction)	Chishaoyao 9 g	Mobilizes blood, relieves blood stasis; opens orifices	Aches, weakness in waist and knees; dizziness, vertigo; tinnitus, deafness; diabetes; recurrent deficiency fever; hotness in palms and soles; dry tongue, sore throat; residual urine post voiding; red tongue with scant coating; deep, threadlike and rapid pulse
	Chuanxiong 9 g		
	Taoren 9 g		
	Honghua 9 g		
	Congbai 3 g		
	Dazao 7 pieces		
	Shengjiang 9 g		
	Shexiang 0.15 g		
Ge Xia Zhu Yu Tang (decoction for relieving stasis below the diaphragm)	Wine		
	Fried wulin gzhi 9 g	Mobilizes blood, relieves blood stasis, warms menses; alleviates pain	Abdominal masses, abdominal pain in fixed location
	Danggui 9 g		
	Chuanxiong 6 g		
	Taoren 9 g		
	Mudanpi 6 g		
	Chishaoyao 6 g		
	Wuyao 6–12 g		
	Yanhusuo 3–15 g		
	Gancao 9 g		
	Xiangfu 4.5 g		
	Honghua 9 g		
	Zhiqiao 4.5 g		
Shao Fu Zhu Yu Tang (decoction for relieving stasis in the lower abdomen)	Fried ganj iang 6 g	Mobilizes blood; alleviates pain	Lower abdominal masses, with or without pain, or abdominal pain without mass, or lower abdominal distention; purple menses, or painful metrorrhagia
	Yanhusuo 3–15 g		
	Danggui 9–12 g		
	Chuanxiong 3–10 g		
	Moyao 3–10 g		
	Chishaoyao 6–15 g		
	Puhuang 9 g		
	Wulingzhi 6–10 g		
	Xiaohuixiang 6–10 g		
	Rougui 3–5g		
Shen Tong Zhu Yu Tang (decoction for relieving stasis and pain)	Chishaoyao 6 g	Mobilizes blood and Qi, relieves blood stasis, unblocks collaterals; unblocks painful obstruction, alleviates pain	Pain in the shoulder, arm, waist, legs or generalized pain due to blood stasis blocking channels
	Qinjiao 3 g		
	Chuanxiong 6 g		
	Taoren 9 g		
	Honghua 9 g		
	Qianghuo 3 g		
	Moyao 3 g		
	Danggui 9 g		
	Wulingzhi 6 g		
	Xiangfu 3 g		
	Niuxi 9 g		
	Dilong 6 g		
	Gancao 6 g		

Assistant and Envoy Herbs: chuanxiong (*Ligusticum chuanxiong, wallichii*) 3 g
taoren (*Prunus persica*) 3 g
chishaoyao (*Paeonia lactiflora*) 5 g
honghua (*Carthamus tinctorius*) 3 g
dilong (*Pheretima aspergillum*) 3 g

3 Application

Actions: augments Qi, facilitates blood circulation and unblocks the channels.

Indications: Wind-induced stroke.

Main Symptoms: hemiplegia; facial paralysis; slurred speech, drooling; frequent urination or urinary incontinence; a gray tongue with white coating; and a slow pulse.

4 Analysis of the Formula

Bu Yang Huan Wu Tang uses huangqi in large amount for vigorous augmentation of spleen and stomach-Qi. Once Qi is ample blood will circulate briskly, stagnant blood will be mobilized and all channels will become unblocked. It serves as chief herb.

Danggui facilitates blood circulation and eliminates blood stasis without damaging blood. It serves as deputy herb.

There are five assistant herbs. Chuanxiong, chishaoyao, taoren and honghua assist danggui to facilitate blood circulation and remove stasis. Dilong unblocks meridians and channels.

The characteristic in the construction of this formula is to complement large amounts of herbs that augment Qi with small amounts of herbs that facilitate blood circulation. Helping Qi to flourish ensures that blood circulates freely without incurring any damage to genuine Qi. Together these two groups of herbs achieve the goals of augmenting Qi, facilitating blood circulation and unblocking channels.

5 Comments

Bu Yang Huan Wu Tang is designed for treating hemiplegia caused by Qi deficiency and blood stasis. The key clinical findings are hemiplegia, wry mouth and eyes, a white tongue coating, and a slow or a threadlike and feeble pulse. Since Qi deficiency is the characteristic of this condition Qi-augmenting herbs are used in large

amounts. Blood stasis is a consequence of deficient Qi not being able to move blood. Therefore, even small amounts of stasis-removing herbs, used in concert with Qi-augmenting herbs, will be effective.

6 Clinical Study: Hemiplegia due to Wind-Induced Stroke

Thirty-eight patients with hemiplegia caused by Qi deficiency and blood stasis were treated with Bu Yang Huan Wu Tang with modifications. The composition was as follows: huangqi 30–60 g, danggui 10–15 g, taoren 10–15 g, chuanxiong 10–15 g, chishaoyao 10–15 g, dilong 15–20 g, juluo (*Citrus tangerina*) 5–10 g, danshen (*Salvia*) 15–30 g, and sangzhi (*Morus alba*) 15–30 g.

Of the 38 patients, six had cerebral hemorrhage, 29 had cerebral thrombosis and three had cerebral embolism.

Results: Fourteen patients showed complete recovery. Fourteen showed marked improvement. Eight showed some improvement. Two showed no response.

(Source: *Sichuan Journal of Chinese Medicine*, 1985, 11:15.)

IV Wen Jing Tang (Meridian-Warming Decoction)

1 Source: Jin Gui Yao Lue (Essentials of the Golden Cabinet)

2 Composition

Chief Herbs: wuzhuyu (*Evodia rutaecarpa*) 9 g
guizhi (*Cinnamomum cassia*) 6 g

Deputy Herbs: danggui (*Angelica sinensis*) 6 g
chuanxiong (*Ligusticum chuanxiong, wallichii*) 6 g
baishaoyao (*Paeonia lactiflora*) 6 g
mudanpi (*Paeonia suffruticosa*) 6 g

Assistant Herbs: ejiao (*Equus asinus*) 6 g
maimendong (*Ophiopogon japonicus*) 9 g
renshen (*Panax ginseng*) 6 g
shengjiang (*Zingiber officinale*) 6 g
processed banxia (*Pinellia ternata*) 6 g

Envoy Herb: gancao (*Glycyrrhiza uralensis*) 6 g

3 *Application*

Actions: warms the meridians, dispels Cold, eliminates blood stasis and generates blood.

Indications: (1) deficiency-Cold in the Chong and Ren Meridians, with blood stasis causing blockage. (2) Female infertility.

Main Symptoms: irregular menses (early or late, or twice in 1 month, or skipping a month) or amenorrhea; evening fever, hotness in the palms and soles; irritability; dry lips and mouth.

4 *Analysis of the Formula*

There are two chief herbs in Wen Jing Tang. Wuzhuyu, which is acrid–bitter and hot, dispels Cold and stops pain. Guizhi, which is acrid–sweet and warm, can warm the meridians and dispel Cold. The two herbs enhance each other’s actions.

Of the four deputy herbs, danggui, chuanxiong and baishaoyao can penetrate the Liver Meridian. They facilitate blood circulation, remove blood stasis, generate blood and normalize menses. Mudanpi facilitates blood circulation, removes blood stasis, and eliminates deficiency Heat.

Ejiao nourishes liver-blood and augments kidney-Yin. It can thus generate blood and fluids, and stop bleeding. Maimendong is sweet–bitter and cool. It augments Yin and clears Heat. As a team these two herbs augment Yin, generate fluids and eliminate deficiency-Heat. They also restrain the tendency of wuzhuyu and guizhi to induce Dryness through their warmth. Renshen and gancao are sweet and have the ability to penetrate the spleen, augment Qi and tonify the middle-jiao, thereby supporting the sources of blood and Qi. Banxia is acrid and warm. It also penetrates the spleen and the stomach, and can suppress abnormally rising stomach-Qi and break up accumulations. The team of processed banxia, renshen and gancao strengthens the spleen and settles the stomach, in that way helping to remove stasis and normalize menses. Shengjiang is also acrid in flavor and warm in nature. It warms the interior and dispels Cold.

Together the herbs of the formula warm the meridians, remove blood stasis, generate blood and clear deficiency-Heat, and normalize menses.

5 *Comments*

Wen Jing Tang is the original herbal formula for warming meridians and normalizing menses. It combines warming-dispelling and augmenting-eliminating actions, though it emphasizes the warming of meridians and removal of stasis. Also characteristic is the complementation of many warming–augmenting herbs with a few cold or cool herbs. This permits the formula to be warming without drying.

6 Case Study: Metrorrhagia in a 24-Year-Old Female

The patient suffered from uterine bleeding for 3 months, and her vaginal discharge contained many clots. She had cramp-like pelvic pain, fever, cold-aversion and sometimes even syncope. Her appetite was reduced, and when she did eat she developed distention in her stomach. Her pulse at the cun position was large and forceful, but in the chi position it was threadlike and feeble.

Diagnosis: Blood stasis in the uterus.

Therapeutic Principle: Warm the meridians, dispel Cold, and stop the bleeding.

Treatment: She was prescribed Wen Jing Tang, with added zisu leaf (*Perilla frutescens*), xuanfuhua (*Inula britannica*) and charred puhuang (*Typha angustifolia*). After three doses, several large clots were discharged vaginally, following which the bleeding stopped and all other symptoms resolved. In follow-up her menses remained normal.

(Source: *Journal of the Hunan College of Chinese Medicine*.)

V Sheng Hua Tang (Generation and Transformation Decoction)

1 Source: *Fu Qingzhu Nu Ke* (*Fu Qingzhu's Obstetrics and Gynecology*)

2 Composition

Chief Herb: danggui (*Angelica sinensis*) 24 g

Deputy Herbs: chuanxiong (*Ligusticum chuanxiong, wallichii*) 9 g
taoren (*Prunus persica*) 9 g

Assistant Herbs: roast ganjiang (*Zingiber officinale*) 6 g
yellow wine and child's urine

Envoy Herb: fried gancao (*Glycyrrhiza uralensis*) 2 g

3 Application

Actions: removes stasis, generates blood, warms meridians and eliminates pain.

Indications: post-partum blood stasis.

Main Symptoms: cold pain in the pelvis and persistent lochia.

4 Analysis of the Formula

Sheng Hua Tang uses danggui in large amount to generate blood and facilitate blood circulation. It is the chief herb.

Chuanxiong facilitates blood and Qi circulation. Taoren facilitates blood circulation and removes stasis. They serve together as deputy herbs.

Quick-fried ganjiang warms the meridians and eliminates pain. Yellow wine warms and disperses, in that way enhancing the actions of the other herbs. Child's urine is added for its ability to augment Yin and dissolve static blood. It also has the ability to conduct static blood downward. These serve together as assistant herbs.

Fried gancao harmonizes the actions of the other herbs, and serves as envoy herb.

This formula has only five ingredients (not counting wine and urine), but they are well matched. Together they act to release stasis and generate new blood, warm the meridians and stop pain.

5 Comments

In many parts of southern China, post-partum women of an entire generation were required to take this formula. It had a broad range of applicability. However, judging from its composition and the relative amounts of the ingredients, it is most appropriate for postpartum women who have contracted exogenous Cold and who have blood stasis in the uterus.

If there is Heat in blood causing blood stasis, this formula is not appropriate. If there is little pain then remove taoren (*Prunus persica*). If pain is severe and blood stasis is marked then add puhuang (*Typha angustifolia*), wulingzhi (*Pleropus pseudolaphon*) and yanhusuo (*Corydalis*) to enhance the ability to remove stasis and stop pain. If Cold pain in the pelvic abdomen is prominent then add rougui (*Cinnamomum*) to warm the meridians and dispel Cold.

VI Xiaoji Yin Zi (Thistle Decoction)

1 Source: Ji Sheng Fang (Life-Saving Prescriptions)

2 Composition

Chief Herb: shengdihuang (*Rehmannia glutinosa*) 30 g

Deputy Herbs: xiaoji (*Cephalanoplos segetum*) 15 g

oujie (*Nelumbo nucifera*) 9 g

puhuang (*Typha angustifolia*) 9 g

Assistant Herbs: huashi (talcum) 15 g
danzhuye (*Lophatherum gracile*) 9 g
mutong (*Akebia quinata, trifoliata*) 6 g
zhizi (*Gardenia jasminoides*) 9 g
danggui (*Angelica sinensis*) 6 g

Envoy Herb: fried gancáo (*Glycyrrhiza uralensis*) 6 g

3 Application

Actions: cools blood, stops bleeding, promotes diuresis and relieves urethritis.

Indications: urethritis with hematuria.

Main Symptoms: hematuria; frequent urination; urgency, burning and pain during urination. A red tongue with a thin, yellow coating; and a rapid, forceful pulse.

4 Analysis of the Formula

Xiaoji Yin Zi uses a large amount of shengdihuang to cool blood, stop bleeding, augment Yin and clear Heat. It is the chief herb.

Xiaoji cools blood and stops bleeding. Oujie and puhuang cool blood and stop bleeding, and can also dissolve static blood. They therefore ensure that stopping the bleeding will not lead to blood stasis. These three are together the deputy herbs.

Huashi, danzhuye and mutong clear Heat, promote diuresis and unclog the urethra. Zhizi purges Heat from the sanjiao and conducts Heat downward and out. Danggui generates and harmonizes blood, and conducts blood back into its channels. It also prevents undesirable effects from the excessively cold nature of the other herbs. These five are the assistant herbs.

Fried gancáo settles the middle-jiao and harmonizes the actions of the other herbs. It is the envoy herb.

Together these herbs constitute a formula that cools blood, stops bleeding, promotes diuresis and cures urethritis. The characteristic of its construction is to combine dissolution of static blood with stopping of bleeding, and augmentation of Yin with promotion of diuresis.

5 Comments

Xiaoji Yin Zi is a commonly used herbal formula for treating urethritis with hematuria. However, the causes of urethritis with hematuria are many. The key indication

for this formula is urethritis caused by blood stasis and Heat in the lower-jiao. Therefore, the primary action is to clear Heat from the lower-jiao, complemented by promotion of diuresis and stopping of bleeding. It is not appropriate for chronic urethritis due to deficiency of genuine Qi.

6 Case Study: Acute Glomerulonephritis in a 13-Year-Old Male

Following exposure to other ill persons, the patient developed fever and sore throat. Half a month later, he developed edema over the face and lower limbs. He had dizziness, difficulty with urination, scant yellow urine, thirst and restlessness. There were sores at the corners of the mouth. His throat was red and swollen. The tongue tip was red and had scant coating.

His pulse was floating and rapid. The blood pressure was 120/90 mmHg. Urinalysis showed 3+ protein and 1+ red blood cells and casts.

Diagnosis: Heat accumulation in the lower-jiao.

Therapeutic Principle: Purge Heat and stop bleeding.

Treatment: Xiaoji Yin Zi, with subtractions and additions, was prescribed. The composition was as follows: xiaoji 15 g, shengdihuang 10 g, oujie 15 g, puhuang 10 g, mutong 6 g, danzhuye 10 g, huashi 12 g, danggui 10 g, zhizi 10 g, gouteng (*Uncaria*) 20 g, and xiakucao (*Prunella*) 20 g. The herbs were decocted in water.

After six doses, the edema resolved, the urine volume increased and its color became lighter. The urine also cleared of protein, though it still had 0–3 white blood cells. The blood pressure was lowered to 90/60 mmHg. The same prescription was administered for three more doses, and all symptoms resolved.

(Source: *Journal of the New Chinese Medicine*, 1982, 9:46.)

VII Section Summary

The six herbal formulas chosen for this section are divided by function into two groups: those that facilitate blood circulation and release stasis (all except for Xiaoji Yin Zi), and those that stop bleeding (Xiaoji Yin Zi).

Tao He Cheng Qi Tang, Xue Fu Zhu Yu Tang, Bu Yang Huan Wu Tang, Wen Jing Tang and Sheng Hua Tang are representative of those that facilitate blood circulation and release stasis. Their main application is in illnesses of blood stasis.

The main action of **Tao He Cheng Qi Tang** is to break up blood stasis by purging Heat and stasis. It is mainly used for illnesses of blood and Heat gelling together causing blood stasis in the lower-jiao. **Xue Fu Zhu Yu Tang** is mainly indicated for illnesses with chest and subcostal pain caused by stasis of blood and impedance of Qi in the chest. **Bu Yang Huan Wu Tang** is designed to augment Qi and remove stasis. It is mainly used to treat hemiplegia caused by deficiency of Qi and stasis of blood, which lead to blockage of meridians and channels.

Wen Jing Tang and Sheng Hua Tang are both commonly used formulas in gynecological illnesses. **Wen Jing Tang** warms the meridians, dispels Cold, nourishes both Qi and blood, and releases stasis. Its primary indication is the disturbance of menses caused by deficiency-Cold in the Chong and Ren Meridians and blood stasis causing internal blockage. **Sheng Hua Tang** facilitates blood circulation, releases stasis, warms meridians and stops pain. Its main application is for the treatment of persistent postpartum lochia, pelvic pain and Cold in depleted blood, with emphasis on releasing stasis and generating new blood. Sheng Hua Tang is a commonly used formula following childbirth.

Xiaoji Yin Zi is a commonly used formula for stopping bleeding. Its main action is to stop bleeding, clear the bladder and promote diuresis. Its main application is for treating urinary track irritation or inflammation, e.g., urethritis with hematuria.

Section 12 Formulas That Eliminate Dampness

All herbal formulas that are designed to disperse fluids and dissolve Dampness, thereby promoting diuresis and removing impurities, are included in the category of Formulas that Eliminate Dampness. They are intended for treating illnesses of fluid excess and Dampness accumulation. Among the Eight Methods, they fall in the category of the Method of Dissipation.

As a cause of illness, the Dampness evil can be separated into external Dampness and internal Dampness. In its location of injury Dampness can be grouped in three opposing pairs: exterior versus interior, superficial versus deep, and upper versus lower body. In the progression of Dampness illnesses there are the two categories of Cold–Dampness and Heat–Dampness.

Thus, in clinical application there are accordingly many different approaches. In general, Dampness in the exterior can be treated by dispersal. Deep Dampness in the lower body can be dried and eliminated by aromatic and bitter herbs, or by sweet and bland herbs. Dampness that accumulates and causes blockage can be expelled by catharsis. Dampness transformed from Cold can be dispelled by warming Yang and drying Dampness. Dampness transformed from Heat can be dispelled by cooling Heat. Florid Dampness in a patient with a weak constitution is managed by combining the drying of Dampness with support for genuine Qi.

Dampness is a Yin-type of pathogenic evil. Its nature is heavy, impure and viscous. It easily blocks the activities and movement of Qi in the various organs. Impedance of Qi movement in turn impairs the dispersal of Dampness. Hence, formulas that eliminate Dampness generally contain herbs that regulate Qi in order to dissipate Dampness through facilitation of Qi movement.

Formulas that eliminate Dampness are mostly constructed from herbs that are aromatic, warm and dry, or herbs that are sweet and bland and that promote diuresis. These herbs can easily deplete Yin-fluids. It is important to exercise great caution in their use when treating patients who have chronic Yin or fluid deficiency, who are still weakened following illness, or women who are pregnant.

I Ping Wei San (Stomach-Settling Powder)

1 *Source: Tai Ping Hui Min He Ji Ju Fang (Prescriptions from the Taiping Benevolent Pharmaceutical Bureau)*

2 *Composition*

Chief Herb: cangzhu (*Atractylodes lancea*) 15 g

Deputy Herb: houpou (*Magnolia officinalis*) 9 g

Assistant Herb: chenpi (*Citrus tangerina, reticulata*) 9 g

Envoy Herbs: fried gancào (*Glycyrrhiza uralensis*) 6 g
shengjiang (*Zingiber officinale*) 3 pieces
dazao (*Ziziphus jujuba*) 2 pieces

3 *Application*

Actions: dries Dampness, stimulates the spleen, facilitates Qi movement and settles the stomach.

Indications: Dampness lodged in the spleen and the stomach.

Main Symptoms: epigastric and abdominal fullness or distention, with loss of appetite, nausea and vomiting, belching or acid regurgitation. A heavy sensation in the limbs; lassitude with a desire to lie down; loose feces or diarrhea; a white, greasy and thick tongue coating; and a slow pulse.

4 *Analysis of the Formula*

Pin Wei San uses cangzhu for chief herb. Cangzhu is particularly efficacious at drying Dampness and at strengthening the spleen, so that Dampness can be dissipated and the spleen can function with vigor.

Accumulation of Dampness impedes Qi movement, and impedance of Qi movement in turn aggravates Dampness accumulation. Houpo is included as deputy herb to facilitate Qi movement and dissipate accumulations. Its aromatic and drying nature and its bitter flavor enable it to eliminate Dampness as well.

The chief and deputy herbs are assisted by chenpi, which regulates Qi and settles the stomach. Its aromaticity enables it to strengthen the spleen and enhance the actions of cangzhu and houpou.

Fried gancao is sweet and gentle, and it regulates the middle-jiao. It is included to harmonize the actions of the other herbs. Shengjiang and dazao are added to enhance the harmonizing of the spleen and the stomach.

The herbs together are particularly effective in drying Dampness and enhancing the functions of the spleen. They also facilitate Qi movement and dissipate accumulations, so that Dampness and impurities can be eliminated, Qi can function properly, spleen-Qi can circulate without impedance, and the stomach settled. In this manner all symptoms can resolve.

5 Comments

Ping Wei San is the basic formula for treating spleen and stomach dysfunction caused by accumulated Dampness. The key symptoms are epigastric fullness or distention and a thick and greasy tongue coating. Since the formula is designed to dry Dampness, it is not appropriate to use in Yin deficiency, Qi stagnation and weak spleen and stomach.

II Huoxiang Zheng Qi San (Hyssop Qi-Regulating Powder)

1 Source: *Tai Ping Hui Min He Ji Ju Fang (Prescriptions from the Taiping Benevolent Pharmaceutical Bureau)*

2 Composition

Chief Herb: huoxiang (*Agastache rugosa*) 15 g

Deputy Herbs: zisu leaf (*Perilla frutescens*) 5 g
 baizhi (*Angelica dahurica, anomala, taiwaniana*) 5 g
 processed banxia (*Pinellia ternata*) 10 g
 chenpi (*Citrus tangerina, reticulata*) 10 g
 baizhu (*Atractylodes macrocephala*) 10 g
 fuling (*Poria cocos*) 5 g

Assistant Herbs: houpo (*Magnolia officinalis*) 10 g
 dafupi (*Areca catechu*) 5 g
 jiegeng (*Platycodon grandiflorum*) 10 g

Envoy Herbs: shengjiang (*Zingiber officinale*) 1 slice
 fried gancao (*Glycyrrhiza uralensis*) 12 g
 dazao (*Ziziphus jujuba*) 3 pieces

3 *Application*

Actions: releases the exterior, dries Dampness, regulates Qi and harmonizes the middle-jiao.

Indications: invasion by exogenous Wind and Cold causing internal injury and accumulation of Dampness.

Main Symptoms: vomiting and diarrhea; chills and fever; headache; fullness and pain in the epigastrium and the abdomen; and a white and greasy tongue coating.

4 *Analysis of the Formula*

Huoxiang is used as chief herb for its ability to release the exterior of Wind–Cold and disperse Dampness. It can also ward off impurities and harmonize the middle-jiao, as well as raise the pure and suppress the impure.

There are three groups of deputy herbs. Zisu leaf and baizhi are acrid and aromatic. They aid huoxiang to vent Wind and Cold from the exterior. Their aromaticity also helps to disperse Dampness and eliminate impurities. Banxia leaven and chenpi dry Dampness and settle the stomach, suppress abnormally rising Qi and stop vomiting. Baizhu and fuling strengthen the spleen, mobilize accumulated Dampness, moderate the middle-jiao and stop diarrhea.

Houpo and dafupi facilitate Qi movement and disperse Dampness. Jiegeng facilitates lung-Qi and stimulates the diaphragm. It enhances the other herbs' ability to release the exterior and to dissolve Dampness. These three serve as assistant herbs.

Shengjiang, fried gancào and dazao all harmonize the Nutritive and the Defensive Levels, and coordinate the actions of the other herbs.

With these herbs working in concert, the formula is able to release both the exterior and the interior, disperse Dampness and eliminate impurities, regulate Qi and harmonize the middle-jiao. These actions bring about the venting of Wind and Cold and the dissipation of internal Dampness, so that Qi can circulate freely and the spleen and stomach function normally.

5 *Comments*

Although Huoxiang Zheng Qi San can expel Wind–Cold from the exterior, its main action is to eliminate Dampness and normalize the stomach. The key symptoms for its use are chills and fever, vomiting and diarrhea, and a white tongue coating. It is most suitable for treating illnesses of Cold and Dampness in summer, with dysfunction of the spleen and the stomach.

6 *Clinical Study: Acute Gastroenteritis*

In a comparative study of ordinary acute gastroenteritis without complication, 30 patients were treated with Huoxiang Zheng Qi San and 30 patients with Western formulas (sulfa formulas, calcium carbonate, belladonna formulas).

The patients had diarrhea 4–8 times a day. The diarrhea was often accompanied by borborygmus. Most of them also had mild abdominal distention, pri-umbilical pain and slight tenderness on pressure. There was no tenesmus. Seven had mild fever up to 38°C (100.4°F). The feces were gruel-like or watery, light yellow in color and foamy, and mucoid without pus or blood.

Results: Using the number of days required for the symptoms to subside and for cure, Huoxiang Zheng Qi San was clearly more effective than the western formulas.

(Source: *Guangdong Journal of Chinese Medicine*, 1960, 9:442.)

III Ba Zheng San (Eight-Herb Rectification Powder)

1 *Source: Tai Ping Hui Min He Ji Ju Fang (Prescriptions from the Taiping Benevolent Pharmaceutical Bureau)*

2 *Composition*

Chief Herbs: qumai (*Dianthus superbus*) 9 g
bianxu (*Polygonum aviculare*) 9 g

Deputy Herbs: zhizi (*Gardenia jasminoides*) 9 g
dahuang (*Rheum palmatum*) 9 g
mutong (*Akebia quinata, trifoliata*) 9 g
Assistant Herbs: huashi (talcum) 9 g
cheqianzi (*Plantago asiatica*) 9 g

Envoy Herb: gancao (*Glycyrrhiza uralensis*) 9 g

3 *Application*

Actions: clears Heat, purges Fire, promotes diuresis and cures urethritis.

Indications: urethritis due to Dampness–Heat in the lower-jiao.

Main Symptoms: polyuria and urinary urgency; urethral dysuria; dribbling of urine; cloudy and red urine. In severe cases: inability to urinate with suprapubic abdominal distention. In addition: a dry mouth and throat, a yellow and greasy tongue coating; and a slippery and rapid pulse.

4 Analysis of the Formula

Ba Zheng San gathers together five herbs – mutong, huashi, cheqianzi, qumai, and bianxu – that promote diuresis, cure urethritis, clear Heat and dissipate Dampness. To complement them, zhizi, dahuang and gancào are included: zhizi purges Dampness–Heat from the sanjiao; dahuang drains Heat and suppresses Fire; and gancào harmonizes the actions of the other herbs and relieves urethral pain. A small amount of dengxincao (*Juncus effusus*) may be added to conduct Heat downward.

These herbs in concert have the ability to clear Heat, purge Fire, promote diuresis and cure urethritis.

5 Comments

The illnesses this formula is designed to treat are those in which Dampness and Heat attack the lower body. When Dampness and Heat lodge in the urinary bladder they impair the channels, so that urinary flow becomes impeded and urination painful, sometimes even completely blocked. Hence, the formula uses herbs that clear Heat and promote diuresis to expel the pathogenic evils downward in the urine. It also uses herbs that induce catharsis to expel the Heat evil in the feces. In this way, Dampness and Heat are eliminated in both the urine and the feces, and all symptoms can resolve.

6 Clinical Study: Pyelonephritis (Inflammation of the Kidney Pelvis)

Sixty-seven patients with acute pyelonephritis, caused by accumulated Dampness–Heat, were studied. The patients were treated with Ba Zheng San, with the addition of huanglian (*Coptis*), huangbai (*Phellodendron*) and other herbs as needed for additional symptoms.

Results: Fifty-four patients recovered completely, with resolution of all symptoms and abnormalities in urinalysis and two urine cultures. Five patients showed

resolution of symptoms, but the urine culture still showed some bacterial growth. Eight patients showed no response.

(Source: *Liaoning Journal of Chinese Medicine*, 1986, 1:19.)

IV San Ren Tang (Three-Seeds Decoction)

1 Source: *Wen Bing Tiao Bian* (Analysis of Febrile Illnesses)

2 Composition

Chief Herbs: xingren (*Prunus armeniaca*) 12 g
doukou (*Amomum kravanh*) 6 g
yiyiren (*Coix lacryma-jobi*) 18 g

Deputy Herbs: huashi (talcum) 18 g
tongcao (*Tetrapanax papyriferus*) 6 g
danzhuye (*Lophaterum gracile*) 6 g

Assistant Herbs: processed banxia (*Pinellia ternata*) 10 g
houpo (*Magnolia officinalis*) 6 g

3 Application

Actions: promotes and facilitates Qi activities and dispels Dampness–Heat.

Indications: (1) Initial stages of Dampness–Heat illnesses. (2) Dampness complicating Summer Heat.

Main Symptoms: headache and chills; heaviness and pain in the body; a yellow complexion; tightness in the chest; loss of appetite; afternoon fever; absence of thirst; a white tongue coating; and a taut, threadlike and soft pulse.

4 Analysis of the Formula

Three herbs are used as chiefs. Xingren facilitates the activities of lung-Qi in the upper-jiao. As Qi moves, Dampness may be dispersed. Doukou is an aromatic herb that eliminates Dampness and promotes Qi circulation centrally. It normalizes spleen and stomach-Qi in the middle-jiao. Yiyiren, which is sweet-bland and

cold, disperses Dampness, clears Heat and strengthens the spleen. It can open the channels in the lower-jiao, and makes possible the elimination of Dampness and Heat in the urine.

Three herbs are used as deputies. Huashi dissipates Dampness–Heat and relieves Summer Heat. Tongcao and danzhuye enhance the dispersal of Dampness and Heat.

The assistant herbs banxia and houpo are acrid–bitter and warm. They promote Qi circulation and disperse Dampness, so that accumulations can be dissipated. In addition, they prevent the herbs with cold nature from interfering with the elimination of Dampness.

These herbs acting in concert clear Dampness and Heat from the sanjiao. All symptoms then resolve.

5 Comments

In the initial stages of Dampness–Heat illnesses, the pathogenic evils are still at the Qi Level. The situation is one of Dampness being silent and Heat being hidden. If only acrid–bitter, warming and drying herbs are used to dissipate Dampness, then Heat can blaze. Or, if only bitter and cold herbs are used to clear Heat, then Dampness still remains. The most appropriate treatment is a formula that is aromatic and acrid–bitter and that promotes the circulation and activities of Qi. This unclogs the sanjiao and eliminates both Dampness and Heat. This approach is particularly suitable in conditions in which Dampness is more severe than Heat.

6 Case Study: Illness of Dampness–Heat in a 35-Year-Old Male

The patient suffered from fever, worst in the afternoon and often accompanied by sweating. He felt tired and weak, and had tightness in his chest. He was restless and slept very little. Though thirsty he did not desire to drink. His tongue was red, with a yellow and greasy coating; and his pulse was slippery and rapid.

Diagnosis: Intermixed Dampness and Heat causing loss of normal functions.

Therapeutic Principle: Dissipate Dampness with aromatic herbs and simultaneously clear Heat.

Treatment: San Ren Tang was prescribed with modifications as follows: xingren 12 g, doukou 10 g, yiyiren 15 g, huashi 30 g, processed banxia 12 g, danzhuye 15 g, xiangru (*Mosla chinensis*) 10 g, yinchaihu (*Stellaria dichotoma*) 12 g, lianqiao (*Forsythia*) 20 g, cheqiancao (*Plantago*) 20 g and chenpi (*Citrus tangerina*) 12 g. After six doses the patient recovered completely.

(Source: *Central China Journal of Medicine*, 1983, 5:23.)

V Zhen Wu Tang (True Warrior Decoction)

1 Source: *Shang Han Lun (Treatise on Cold-Attack)*

2 Composition

Chief Herb: processed fuzi (*Aconitum carmichaeli*) 9 g

Deputy Herbs: fuling (*Poria cocos*) 9 g
baizhu (*Atractylodes macrocephala*) 6 g

Assistant Herbs: shengjiang (*Zingiber officinale*) 9 g
baishaoyao (*Paeonia lactiflora*) 9 g

3 Application

Actions: warms Yang and promotes diuresis.

Indications: deficiency of spleen and kidney Yang, with internal stagnation of fluids.

Main Symptoms: difficulty with urination; heaviness and pain in the limbs; abdominal pain and diarrhea; or, edema of the limbs. A white tongue coating; absence of thirst; and a deep pulse.

4 Analysis of the Formula

For chief herb Zhen Wu Tang uses fuzi. Fuzi is very acrid and very hot, and it warms the kidney and supports its Yang, mobilizes Qi and fluids and promotes diuresis. It also warms the spleen (Earth Element) to eliminate Dampness (Water Element).

For deputy herbs, it uses fuling and baizhu to strengthen the spleen and to disperse Dampness. Doing so promotes diuresis and allows the excess water to leave as urine.

For assistant herb it uses shengjiang for its warmth and its ability to disperse. Shengjiang not only aids fuzi in supporting Yang and dispelling Cold, but also assists fuling and baizhu in dispersing Dampness. The formula also uses baishaoyao for assistant herb, on the one hand for its ability to mobilize fluids and facilitate urination and on the other for its ability to soften the liver and stop abdominal pain.

These five herbs act in concert to warm the spleen and the kidney, and mobilize water from Dampness, thereby supporting Yang and promoting diuresis.

5 Comments

The kidney is the organ of water. It governs the movement of Qi and facilitates diuresis. If kidney-Yang is deficient then Qi cannot move water. This leads to the formation of internal Dampness, which then infiltrates the entire body to cause illness. Such an illness is the consequence of deficiency-Cold attacking the lower-jiao. Zhen Wu Tang acts primarily to support kidney-Yang, but also to strengthen the spleen and promote water movement, so that Dampness can be dissipated and dispersed and all symptoms can resolve.

6 Case Study: Edema in a 59-Year-Old Male

The patient first noted pitting edema on his face and in the lower extremities, but only in the afternoon. The edema progressed, however, and became generalized, affecting the entire body except his chest, abdomen and palms. His urine became scant in volume. He had no appetite. Though thirsty he did not drink. He was somnolent and his body felt cold despite bundling up. His complexion was gray and lusterless. His tongue coating was black but smooth and moist, and his tongue was bright red. His pulse was large, floating but rootless.

Diagnosis: Deficiency of vital Yang, so that the Earth Element (spleen) is unable to restrain the Water Element (kidney).

Therapeutic Principle: Support Yang and disperse the water of Dampness.

Treatment: Modified Zhen Wu Tang was prescribed, with the following composition: processed fuzi 60 g, baizhu 24 g, fuling 24 g, dangshen (*Codonopsis*) 60 g, rougui (*Cinnamomum*) 6 g, fried gancao (*Glycyrrhiza*) 24 g, and shengjiang 30 g. The herbs were cooked 3 times. The decoction from the first cooking was taken promptly. The decoction from the second and third cooking was combined and taken in portions throughout the day but consumed on the same day.

Following three successive doses, the edema was reduced by 60–70%, the tongue coating was no longer black, and the pulse was no longer floating but deep. These changes indicated that deficiency-Fire was dying and vital Yang was reviving. The formula was further modified, by cutting the amounts of fuzi, dangshen, rougui and shengjiang in half. After four successive doses the patient recovered completely.

(Source: *Journal of Chinese Medicine*, 1965, 7: 39.)

Note: Precessed fuzi was prescribed with dosage of 60 g which is not the common dosage in clinical prescription.

VI Section Summary

Both Ping Wei San and Huo Xiang Zheng Qi San are representative of herbal formulas that dry Dampness and settle the stomach. However, **Ping Wei San** focuses

on drying Dampness and mobilizing Qi. It is the principal formula for treating Dampness clogging the spleen and the stomach, with the key symptoms of distention of the epigastrium and abdomen and a thick and greasy tongue coating. **Huoxiang Zheng Qi San**, on the other hand, focuses on dispersing Wind and Cold from the exterior and dispersing Dampness from the interior. It is a commonly used formula for treating gastroenteritis, with the key symptoms of chills and fever, headache, distention of the epigastrium and abdomen, vomiting and diarrhea.

San Ren Tang is representative of herbal formulas that clear Heat and dissipate Dampness. Its Dampness-dissipating action is stronger than its Heat-clearing action. It is suitable in the early stages of illnesses of Dampness–Heat, when the pathogenic evils are still at the Qi Level. The key symptoms are cold-intolerance, headache, heaviness and pain in the body, chest tightness, anorexia, absence of thirst and a white tongue coating.

The primary application of **Ba Zheng San** is to clear Heat, promote water circulation and relieve urinary irritation or inflammation. It is primarily indicated for treating urethritis caused by Dampness and Heat in the lower-jiao.

Zhen Wu Tang is representative of formulas that support spleen and kidney Yang and mobilize the water of Dampness. Its main actions are to warm the spleen and the kidney and to help Yang move fluids. It is a commonly used formula for treating edema caused by Yang deficiency.

Section 13 Formulas That Dissipate Phlegm

Formulas for dissipating Phlegm are constructed around herbs that eliminate accumulated Phlegm, and are indicated for various Phlegm illnesses. The causes of Phlegm are manifold, and the strategies for treating Phlegm correspondingly vary with the nature of its cause. According to the actions, the Phlegm-eliminating formulas can be classified in five types: formulas for drying Dampness and eliminating Phlegm, formulas for clearing Heat and eliminating Phlegm, formulas for moistening Dryness and eliminating Phlegm, formulas for warming and eliminating Cold–Phlegm and formulas for dispelling Wind and eliminating Phlegm.

Phlegm results from the accumulation of Dampness, and the spleen is the organ that generates Phlegm. Herbs that strengthen the spleen and eliminate Dampness are usually used together in prescriptions for expelling Phlegm. Furthermore, because Phlegm can easily block Qi movement and Qi blockage in turn often causes the accumulation of Phlegm, formulas for expelling Phlegm generally also include herbs that can regulate Qi circulation. In illnesses in which Phlegm affects the channels and sinews, methods for softening masses and dispersing accumulations are generally used in combination with those that address the concomitant deficiency or strength and Cold or Heat.

In the clinical application of Phlegm-eliminating formulas, the physician must first identify the nature of the Phlegm, that is, whether it is associated with Cold or

Heat, Dryness or Dampness. At the same time, pay close attention to the illness to ascertain what is appearance and what is root, as well as the degree of urgency.

I Er Chen Tang (Two Aged-Herbs Decoction)

1 *Source: Cheng Fang Qie Yong (Applications of Established Formulas)*

2 *Composition*

Chief Herb: processed banxia (*Pinellia ternata*) 15 g

Deputy Herbs: chenpi (*Citrus tangerina, reticulata*) 15 g
fuling (*Poria cocos*) 9 g

Assistant Herbs: shengjiang (*Zingiber officinale*) 7 pieces
wumei (*Prunus mume*) 1 piece

Envoy Herb: fried gancao (*Glycyrrhiza uralensis*) 4.5 g

3 *Application*

Actions: dries Dampness, dissipates Phlegm, regulates Qi and harmonizes the middle-jiao.

Indications: cough due to accumulation of Dampness–Phlegm.

Main Symptoms: copious sputum that is clear and easily brought up; tightness in the chest and diaphragm; nausea and vomiting; fatigue with limb weakness, or dizziness and palpitation; a white and greasy or white and moist tongue coating; and a slow and slippery pulse.

4 *Analysis of the Formula*

Er Chen Tang uses processed aged banxia as chief herb in order to dry Dampness, eliminate Phlegm, regulate the stomach and suppress abnormally ascending Qi. It uses chenpi as deputy herb in order to regulate Qi, relieve the middle-jiao, dry Dampness and dissipate Phlegm. The choice of this combination is based on the approach of treating Phlegm by regulating Qi, since Phlegm will spontaneously dissipate when Qi circulates smoothly.

Since Phlegm comes from Dampness and Dampness from the spleen, the formula also uses fuling as deputy herb in order to invigorate the spleen and eliminate Dampness. When the spleen is strengthened and Dampness is eliminated, there will no longer be a source for Phlegm.

Of the assistant herbs, shengjiang reinforces the actions of aged banxia to control nausea and dispel Dampness, and wumei counterbalances the dispersing tendencies of banxia, thereby preventing the dissipation of lung-Qi.

Fried gancao serves as envoy herb to harmonize the effects of the other herbs and to strengthen the spleen.

5 Comments

Er Chen Tang is the principal formula for eliminating Phlegm. It is widely used in treating all types of illnesses involving Phlegm. In clinical application, however, modifications are frequently made with it as foundation.

For example, for illnesses of Wind-Phlegm add tiannanxing (*Arisaema consanguineum*, *erubescens*), baifuzi (*Typhonium giganteum*), zaojia (*Gleditsia sinensis*) and zhuli (*Phyllostachys nigra*) to expel Wind and dissolve Phlegm.

For Fire-Phlegm illnesses add shigao (gypsum) and qingdai (*Baphicacanthus cusia*) to eliminate Heat and Phlegm.

For Dampness-Phlegm add cangzhu (*Atractylodes lancea*) and baizhu (*Atractylodes macrocephala*) to dry Dampness and eliminate Phlegm.

For Dryness-Phlegm add gualou (*Trichosanthes*) and xingren (*Prunus armeniaca*) to moisten the lung and eliminate Phlegm.

For Phlegm-induced indigestion add shanzha (*Crataegus*), maiya (Hordeum) and shenqu (medicated leaven) to promote digestion and eliminate Phlegm.

6 Case Study: Teeth Grinding in a 25-Year-Old Male

Every night upon falling asleep the patient ground his teeth together. The grinding was so loud that it could be heard outside the room and it often woke his roommates. On examination, he was found to be obese, with a shiny and light complexion.

Diagnosis: Phlegm accumulation in the middle-jiao. (Note: the Stomach Meridian of Foot-Yangming passes through the teeth. Blockage of this meridian by Phlegm impedes Qi circulation and sometimes leads to unconscious teeth grinding.)

Therapeutic Principle: Eliminate Phlegm.

Treatment: Er Chen Tang was augmented with charred heyu (*Nelumbo nucifera*) to dry Dampness and eliminate Phlegm. After five doses, the frequency and the loudness of the teeth grinding diminished. The patient was instructed to take several doses more in order to consolidate the therapeutic gains.

(Source: *Case Records of Dr. Yue Meizhong*.)

7 Case Study: Night Cough in an Adult Male

The patient suffered from cough with sputum and chest tightness for more than 3 months. The symptoms were mild during the day but severe during the night. His tongue coating was white and thin, and his pulse was taut and slippery.

Diagnosis: Dampness–Phlegm in the lung.

Treatment: The patient was treated with Er Chen Tang augmented with danggui (*Angelica*). The symptoms were much alleviated after five doses. The basic Er Chen Tang was continued for five more doses, resulting in complete cure.

(Source: *Zhejiang Journal of Chinese Medicine*, 1981, 1:36.)

II Wen Dan Tang (Gallbladder-Warming Decoction)

1 Source: *San Yin Ji Yi Bing Zheng Fang Lun (Treatise on the Three Categories of Pathogenic Factors of Illnesses)*

2 Composition

Chief Herb: processed banxia (*Pinellia ternata*) 6 g

Deputy Herb: zhuru (*Phyllostachys nigra*) 6 g

Assistant Herbs: zhishi (*Citrus aurantium*) 6 g
 chenpi (*Citrus tangerina, reticulata*) 9 g
 fuling (*Poria cocos*) 45 g

Envoy Herbs: shengjiang (*Zingiber officinale*) 5 pieces
 dazao (*Ziziphus jujuba*) 1 pieces
 fried gancào (*Glycyrrhiza uralensis*) 3 g

3 Application

Actions: regulates Qi, dissipates Phlegm, clears the gallbladder and harmonizes the stomach.

Indications: Phlegm–Heat disturbing the interior causing disharmony between the gallbladder and the stomach.

Main Symptoms: fearfulness; restlessness; insomnia with much dreaming; nausea and vomiting; hiccup; and epilepsy.

4 Analysis of the Formula

The main action of Wen Dan Tang is to purge Heat from the gallbladder and to regulate stomach-Qi. It is mainly used in disharmony of the gallbladder and stomach, with disturbance of the interior caused by Phlegm-Heat.

Processed banxia is selected to be chief herb to dry Dampness, eliminate Phlegm, suppress abnormally ascending Qi and harmonize the stomach. Zhuru is selected to be deputy herb to clear Heat from the gallbladder and stomach, and relieve vomiting and restlessness. Together these two herbs act to clear Heat from the gallbladder, settle the stomach and eliminate Phlegm.

Zhishi and chenpi are added to assist in Qi regulation. When Qi can course through the meridians freely, Phlegm dissipates spontaneously. Fuling is included as assistant herb to strengthen spleen function and cut off Phlegm at the source.

Shengjiang, dazao and gancao are added as envoy herbs to further strengthen the spleen and the stomach and to harmonize the actions of the other herbs.

The herbs acting in concert achieve the effect of purging Heat from the gallbladder, harmonizing the stomach, regulating Qi circulation and eliminating Phlegm. Doing so brings about spontaneous resolution of the restlessness and fearfulness, nausea and vomiting, hiccup, and insomnia.

5 Comments

Wen Dan Tang is basically Er Chen Tang with zhuru and zhishi added, and is therefore not merely a formula for drying Dampness and eliminating Phlegm. Zhuru is sweet and cold, and is efficacious in purging Heat, relieving restlessness and stopping vomiting. It is unsurpassed by other herbs in its ability to purge Heat from the gallbladder. Consequently, Wen Dan Tang is particularly useful for purging Heat from the gallbladder and the stomach and for eliminating Phlegm.

In clinical application, Wen Dan Tang is indicated in illnesses in which the following symptoms are prominent: a bitter taste in the mouth, a tongue coating that is greasy and yellow, and a pulse that is taut and slippery or rapid.

6 Case Study: Dizziness in a 56-Year-Old Male

For over a month the patient suffered from periodic dizziness, accompanied by nausea, vomiting, tinnitus, and vertigo with loss of balance. Symptoms were alleviated on lying down with the eyes closed. Another hospital diagnosed this as “Meniere’s syndrome.” He was treated in hospital for 20 days, without improvement.

On examination, his pulse was found to be taut and slippery. His tongue was pink and was covered by a greasy coating that was white in parts and yellow in parts.

Diagnosis: Phlegm–Rheum disturbing the orifices.

Therapeutic Principle: Dissipate Phlegm–Rheum and stop vomiting.

Treatment: Wen Dan Tang was prescribed, but with modification in amounts, as follows: banxia 12 g, chenpi 6 g, fuling 10 g, fried gancao 6 g, zhishi 10 g, zhuru 10 g, and shengjiang 3 slices. After one dose, the frequency of attacks was reduced to only once a day, lasting about 20 min. Following four doses, all symptoms resolved and his mental status improved. Three more doses were prescribed to consolidate the therapeutic gains.

III Banxia Baizhu Tianma Tang (Pinellia-Atractylodes-Gastrodia Decoction)

1 Source: *Yi Xue Xin Wu (Insights from Medical Studies)*

2 Composition

Chief Herb: processed banxia (*Pinellia ternata*) 9 g

Deputy Herbs: baizhu (*Atractylodes macrocephala*) 15 g
tianma (*Gastrodia elata*) 6 g

Assistant Herbs: fuling (*Poria cocos*) 6 g
juhong (*Citrus tangerina, reticulata*) 6 g

Envoy Herb: fried gancao (*Glycyrrhiza uralensis*) 3 g

3 Application

Actions: dries Dampness, dissipates Phlegm, pacifies the liver and extinguishes Wind.

Indications: illnesses of Wind–Phlegm causing upward disturbance.

Main Symptoms: vertigo; nausea and vomiting; headache; tightness in the chest; a white and greasy tongue coating; and a taut and slippery pulse.

4 Analysis of the Formula

Banxia Baizhu Tianma Tang uses processed banxia as chief herb. It dries Dampness, eliminates Phlegm, lowers abnormally rising stomach-Qi and stops vomiting.

It uses tianma and baizhu as deputy herbs. Tianma is particularly efficacious in normalizing the liver and extinguishing Wind, thereby relieving headaches. In combination with processed banxia it is an essential herb for treating illnesses caused by Wind-Phlegm. Used together, baizhu, banxia and tianma are even more active in eliminating Dampness and Phlegm, and in relieving dizziness.

When fuling, which strengthens the spleen and eliminates Dampness, is used with baizhu, they are highly efficacious for removing the source of Phlegm. Juhong regulates Qi circulation and dissipates Phlegm, helping Qi flow smoothly and clearing sputum.

For envoy herbs the formula uses three herbs. Shengjiang and dazao harmonize the spleen and the stomach and assist the chief herb in drying Dampness. Gancao is added for its ability to harmonize centrally and to coordinate the effects of the other herbs.

With these herbs acting in concert the formula is very effective in eliminating Phlegm and extinguishing Wind.

5 *Comments*

The aim of Banxia Baizhu Tianma Tang is to treat dizziness due to upward attack by Wind-Phlegm. Dizziness can result from many causes, such as accumulation of Dampness in the middle-jiao or lower-jiao. The dizziness under consideration is due principally to the internal stirring of liver-Wind in the presence of Phlegm and Dampness accumulation. Such dizziness is more marked, and is often accompanied by vomiting. It is important in clinical practice to differentiate these causes carefully.

This formula is derived from Er Chen Tang by the addition of baizhu and tianma. The method is to combine the actions of strengthening the spleen, dissipating Phlegm and extinguishing Wind. The combined method eliminates Phlegm-Dampness and induces the spleen, which belongs to the Earth element, to function smoothly. Achieving these results will extinguish liver-Wind and resolve headache.

In clinical application, the key symptoms calling for this formula are dizziness or heaviness of the head, headache, vomiting, and a white and greasy tongue coating.

6 *Case Study: Meniere's Syndrome in a 70-Year-Old Female*

Ten days prior to consultation, the patient was exposed to Cold in winter, which resulted in dizziness and headache with vertigo. She was diagnosed to have Meniere's syndrome and was treated with a western medication, without effect.

She had dizziness, with severe vomiting of salivary fluid, palpitation, and shortness of breath with tightness in the chest. Her appetite was poor. She had a sticky and greasy sensation in the mouth, and numbness in the tip of her tongue. She changed

clothing frequently. Her scant feces were thin and soft. Her body was huge and fat. The tongue coating was white and greasy. Her pulses were soft and feeble in all six positions.

Diagnosis: Accumulated Wind–Phlegm attacking upward, with chronic deficiency of central Qi.

Therapeutic Principle: Dry Dampness and dissipate Phlegm.

Treatment: The prescription was Banxia Baizhu Tianma Tang with modifications as follows: banxia 10 g, tianma 10 g, chenbi 10 g, baizhu 12 g, fuling 15 g, dangshen (*Codonopsis*) 15 g, shanzha (*Crataegus*) 15 g, wuzhuyu (*Evodia*) 6 g, shengjiang 6 g, and fried gancao 3 g. After three doses all symptoms improved. After three more doses she recovered completely.

(Source: *Journal of the Anhui School of Chinese Medicine*, 1985, 1:17.)

IV Mengshi Gun Tan Wan (Chlorite Phlegm-Expelling Pill)

1 Source: *Dan Xi Xin Fa Fu Yu* (Supplement to Danxi's Methods of Treatment)

2 Composition

Chief Herb: mengshi (chlorite schist) 3 g

Deputy Herb: dahuang (*Rheum palmatum*) 15 g

Assistant Herbs: huangqin (*Scutellaria baicalensis*) 15 g
chenxiang (*Aquilaria sinensis, agallocha*) 2 g

3 Application

Actions: purges Fire and eliminates Phlegm.

Indications: illnesses of accumulation of Heat and thick Phlegm.

Main Symptoms: The principal symptoms are: (1) madness, anxiety, palpitation, and fright; or, coma; or (2) cough and dyspnea with thick sputum; or, tightness in the chest and diaphragm; or (3) dizziness or vertigo, with tinnitus. Additional symptoms include constipation, a yellow and greasy tongue coating, and a slippery, rapid and forceful pulse.

4 Analysis of the Formula

In Mengshi Gun Tan Wan mengshi serves as chief herb to eliminate chronically accumulated Phlegm.

For deputy herb dahuang is selected for its bitter flavor and cold nature and for its ability to purge Heat and open a downward path (catharsis) for expelling Phlegm–Heat.

Huangqin has bitter flavor and cold nature. As assistant herb it focuses on clearing Heat from the upper-jiao.

Chenxiang is included to guide the abnormally risen Qi downward. This is also based on the principle of regulating Qi circulation in order to eliminate Phlegm.

When these four herbs are used in concert their action in purging Fire and expelling Phlegm is especially strong. They are thus able to eliminate Phlegm and other accumulated matters downward through the intestines. This formula is most appropriate for treating patients who are ill from the accumulation and gelling of Phlegm–Fire but otherwise have a stout and vigorous body.

5 Comments

The action of Mengshi Gun Tan Wan is aimed at purging Fire and eliminating accumulated Phlegm, and is indicated for treating illnesses due to strong Heat and chronic Phlegm causing malfunction of the liver, the lung, the stomach and the kidney.

In clinical application, pay close attention to the four keys: namely, strength, Heat, Phlegm and fright. Treatment revolves around the elimination of Phlegm. The formula is generally applicable to illnesses of exogenous Phlegm–Heat as well as abnormal functions of the visceral organs and abnormal circulation of Qi caused by endogenous Phlegm–Fire due to excesses of the Seven Passions.

6 Case Study: Asthma with Cough in a 45-Year-Old Male

The patient suffered from asthma with cough for years. He was treated with both Chinese and western medications, without improvement. In mid-summer the dyspnea and cough abruptly worsened, with resulting difficulty in breathing.

He now had a purplish complexion and bright red neck. He was short of breath with a gurgling noise from sputum, and was not able to lie down on his back. His sputum was thick and yellow, which could be expectorated only with difficulty. He moved his bowels only once in several days, producing very dry feces followed by much mucus; it had a foul odor. He was thirsty for cold drinks and was restless. His tongue was red, with a thick, yellow, greasing but dry coating. His pulse was taut, slippery and rapid.

Diagnosis: Strong exogenous Heat with Phlegm–Fire.

Therapeutic Principle: Clear Fire and eliminate accumulated Phlegm.

Treatment: The initial treatment was 50 g of Mengshi Gun Tan Wan taken with water. An hour later, there were sounds of water movement from the intestines. The patient went to the toilet several times. One piece of dry feces was released, followed by mucoid feces with an unbearable malodor. Simultaneously, the dyspnea and the gurgling of sputum improved. An additional 50 g of Mengshi Gun Tan Wan was prescribed, divided into two portions. Three days later, the patient was able to return to the office by himself. He reported that his symptoms were all much alleviated. He was then prescribed formulas for purging Heat, eliminating Phlegm, strengthening the spleen and regulating Qi circulation, to ensure complete recovery.

(Source: *Jiangxi Journal of Chinese Medicine*, 1984, 2:33.)

V Section Summary

Of the four formulas in this section, **Er Chen Tang** is the principal formula for eliminating Phlegm. It has the actions of drying Dampness, dissolving Phlegm, regulating Qi and harmonizing centrally. It is mainly indicated for treating illnesses of Dampness and Phlegm accumulating in the interior, with cough and copious sputum. **Wen Dan Tang** has the ability to regulate Qi and dissipate Phlegm, clear the gallbladder and settle the stomach. It is indicated for illnesses of disharmony between the gallbladder and the stomach, with Phlegm and Heat causing disturbance in the interior and manifesting restlessness, insomnia, vomiting, hiccup and fearfulness. **Banxia Baizhu Tianma Tang** is a fine formula for extinguishing Wind and eliminating Phlegm. It acts mainly to dry Dampness and dissipate Phlegm, normalize the liver and extinguish Wind. It is very effective in treating the headache, dizziness and other symptoms produced when Wind and Phlegm rise and cause disturbance upward. **Mengshi Gun Tan Wan** is designed to purge Heat and dissipate tenacious Phlegm. It is mainly used to treat chronic illnesses of Heat and persistent Phlegm.

Section 14 Formulas That Dispel Wind

Formulas for dispelling Wind are constructed around acrid herbs that dispel exogenous Wind or extinguish endogenous Wind and stop spasms. They are used to treat illnesses due to attack by the exogenous Wind evil or due to movement of endogenous liver-Wind.

Illnesses of Wind are of two types. One type is caused by attack by the exogenous Wind evil, which enters the exterior of the body, the meridians or the joints. For attacks mainly in the exterior, treatment is principally based on formulas that release

the exterior. For attacks that have reached the meridians or joints, treatment is principally based on formulas that dispel Wind. The other type is caused by Wind that arises endogenously out of dysfunction of the visceral organs. This type of illnesses tends to be sudden and acute, and highly changeable. The most important source of endogenous Wind is the liver, and the main types are the stirring of liver-Wind and the upward attack by liver-Wind. Endogenous Wind illnesses comprise abnormally vigorous and rising liver-Yang, Wind movement in Yin deficiency, Wind movement in blood deficiency, and others.

In treatment, exogenous Wind should primarily be dispelled, whereas endogenous Wind should primarily be extinguished. Therefore, in clinical practice it is necessary first to determine whether a Wind illness is caused by exogenous or endogenous Wind. In addition, pay attention to factors that may be associated with the pathogenic evil and the weaknesses or vigor of the bodily functions.

In selecting which formulas to apply, bear in mind that the acrid and dispelling herbs used in Wind-dispelling formulas act to warm and dry, and thus can easily injure body fluids and contribute to the rise of Fire. Wind-dispelling formulas should be avoided, or used with great care, when there is insufficiency of fluids or deficiency of Yin, or excessively active Yang producing endogenous Heat.

I Xiao Feng San (Wind-Extinguishing Powder)

1 Source: *Wai Ke Zheng Zong (Orthodox Exogenous Illnesses)*

2 Composition

Chief Herbs: jingjie (*Schizonepeta tenuifolia*) 6 g
fangfeng (*Saposhnikovia divaricata*) 6 g
niubangzi (*Arctium lappa*) 6 g
chantui (*Cryptotympana atrata, pustulata*) 6 g

Deputy Herbs: cangzhu (*Atractylodes lancea*) 6 g
kushen (*Sophora flavescens*) 6 g
mutong (*Akebia quinata, trifoliata*) 3 g

Assistant Herbs: zhimu (*Anemarrhena asphodeloides*) 6 g
shigao (gypsum) 6 g
danggui (*Angelica sinensis*) 6 g
shengdihuang (*Rehmannia glutinosa*) 6 g
heizhima (*Sesamum indicum*) 6 g

Envoy Herb: gancao (*Glycyrrhiza uralensis*) 3 g

3 *Application*

Actions: disperses Wind, nourishes blood, clears Heat and eliminates Dampness.

Indications: urticaria and eczema.

Main Symptoms: itchy skin, reddish rashes or weepy skin lesions over large parts of the body; a yellow or white tongue coating; and a forceful, floating and rapid pulse.

4 *Analysis of the Formula*

Xiao Feng San uses four chief herbs: jingjie, fangfeng, niubangzi and chantui. These herbs dispel exogenous Wind from the exterior and unblock the interstices and pores, thereby achieving the goal of relieving the itch.

Three deputies complement the chiefs. Cangzhu disperses Wind and Dampness, and strengthens the spleen. Kushen purges Heat, dries Dampness, and promotes diuresis. Mutong purges Heat and promotes diuresis.

The Wind–Dampness and Wind–Heat evils can attack blood and the meridians, and easily exhaust Yin-blood. The herbs for dispelling Wind and promoting diuresis also easily exhaust Yin-blood. In such conditions endogenous Fire and Dryness can arise. Dryness is also induced by blood deficiency and often exacerbates the itch. For these reasons, shigao and zhimu are included to purge Heat and drain Fire. Danggui, shengdihuang and heizhima are included to nourish Yin, generate blood and moisten Dryness. They replenish the injured Yin and blood, and restrict the ability of the Wind-dispelling and diuresis-promoting herbs from injuring Yin and blood. These serve as assistant herbs.

Raw gancao clears Heat, detoxifies poison and harmonizes the effects of the other herbs. It is the envoy herb.

The formula as a whole is designed to have several actions. It disperses Wind–Heat and Wind–Dampness from the exterior. It purges Heat, dries Dampness and promotes diuresis, which actions eliminate Dampness and Heat by draining them downward. It generates blood and stimulates its circulation, nourishes Yin and moistens Dryness. Acting in concert the herbs in the formula achieve the goal of releasing the exterior and purifying the interior.

5 *Comments*

Xiao Feng San is composed principally of herbs that dispel Wind. These are complemented by herbs that clear Heat, eliminate Dampness and generate blood. It is

highly suitable for treating urticaria and eczema, which result from Wind–Dampness or Wind–Heat invading the meridians and injuring Yin and blood. The formula includes herbs that generate blood, promote its circulation, nourish Yin and moisten Dryness. These herbs not only replenish the injured Yin and blood, but also restrains the tendency of Wind-expelling and Dampness-drying herbs to induce Dryness and injure the fluids. It employs the principle of “when treating Wind first treat blood, so that as blood circulates well Wind dies spontaneously.”

6 *Clinical Study: Eczema*

Forty-four patients with eczema were treated with Xiao Feng San with appropriate modifications. For the five patients with more severe cases, wet compresses with fresh machixian (*Portulaca oleracea*) were applied in addition. Patients were prescribed this herb at the dosage of one dose per day. During treatment, all other anti-allergy drugs were discontinued. The shortest duration of treatment was 5 days and the longest 23 days, with an average of 20 days.

Results: Thirty-eight patients showed complete resolution of the skin lesions. Six showed essential resolution (subjective recovery, with only slight skin damage remaining). Of the 38 who had complete resolution 27 were followed for about a year. Twenty-six had an uneventful course, and only one had recurrence. During the course of treatment, a light and bland diet was emphasized, with avoidance of spicy and rich foods.

(Source: *Journal of New Medicine*, 1976, 8:15.)

II Duhuo Jisheng Tang (Pubescens and Loranthus Decoction)

1 *Source: Bei Ji Qian Jin Yao Fang (Essential Prescriptions for Emergency)*

2 *Composition*

Chief Herb: duhuo (*Angelica pubescens*) 9 g

Deputy Herbs: fangfeng (*Saposhnikovia divaricata*) 6 g

qinjiao (*Gentiana macrophylla*, *crassicaulis*) 6 g

rougui (*Cinnamomum cassia*) 6 g

xixin (*Asarum heterotropoides*, *sieboldi*) 6 g

Assistant Herbs: sangjisheng (*Loranthus parasiticus*) 6 g
 niuxi (*Achyranthes bidentata*) 6 g
 duzhong (*Eucommia ulmoides*) 6 g
 danggui (*Angelica sinensis*) 6 g
 baishaoyao (*Paeonia lactiflora*) 6 g
 shengdihuang (*Rehmannia glutinosa*) 6 g
 chuanxiong (*Ligusticum chuanxiong, wallichii*) 6 g
 renshen (*Panax ginseng*) 6 g
 fuling (*Poria cocos*) 6 g

Envoy Herb: gancao (*Glycyrrhiza uralensis*) 6 g

3 Application

Actions: expels Wind and Dampness; relieves the pain of rheumatism; strengthens the liver and the kidney; augments Qi and blood.

Indications: chronic rheumatism caused by insufficiency of the liver and the kidney, and deficiency of Qi and blood.

Main Symptoms: cold pain in the lower back and the knees; hampered joint mobility; palpitations; shortness of breath; a pale tongue with a white coating; and a threadlike and weak pulse.

4 Analysis of the Formula

Duhuo is acrid-bitter in flavor and warm in nature. It specializes in dispelling Wind–Cold–Dampness from the lower-jiao, in so doing relieving rheumatism and its pain. It is the chief herb.

Fangfeng and qinjiao dispel Wind and eliminate Dampness. Rougui warms the interior, dispels Cold, and clears channels. Xixin uses its acidity and warmth to disperse gelled Cold and to relieve pain. These four herbs are the deputies.

There are nine assistant herbs. Sangjisheng, niuxi and duzhong nourish the liver and the kidney, and strengthen tendons and bones. Danggui, baishaoyao, shengdihuang and chuanxiong invigorate and generate blood. Renshen and fuling augment Qi, strengthen the spleen, and support genuine Qi.

In addition to its ability to harmonize the actions of the other herbs, gancao also augments Qi and strengthens the spleen. It serves as both assistant and envoy herb.

5 Comments

Rheumatism usually manifests as aching pain in the muscles, tendons and bones, with heaviness, numbness and reduced joint mobility. It is caused by simultaneous attack by the intermingled Wind, Cold and Dampness evils, and their accumulation in the meridians, tendons and bones.

Duhuo Jisheng Tang is designed to treat illnesses in which long-standing Wind, Cold and Dampness in the tendons and bones have caused insufficiency of the liver and the kidney, and deficiency of Qi and blood. For that purpose, the composition of this formula emphasizes herbs that nourish the liver and the kidney, and augment Qi and blood. As complement it uses herbs that dispel Wind, eliminate Cold and dry Dampness. The two groups together can make Qi and blood full, so that Wind–Cold–Dampness can be eliminated and the spleen and the kidney invigorated. Doing so relieves the rheumatism and pain.

6 Case Study: Rheumatism in a 31-Year-Old Female

The patient suffered from kidney inflammation for 5 years. She insisted on treatment with a combination of Chinese and Western formulas. Though her symptoms diminished somewhat, she had persistent albumin in the urine, fluctuating between 2+ and 3+. She also continued to have weakness and aches in her waist and knees and mild intermittent edema in the face and limbs. Not long prior to consultation she was caught in the rain. This led to coldness and pain in her waist and knees, which hampered their mobility. She developed cold-aversion with preference for warmth, dizziness and general weakness.

Her face had edema and a lusterless complexion. She was emaciated and both lower limbs had mild pitting edema. Her tongue was pale, with a thin, white and greasy coating. Her pulse was threadlike and feeble. Urinalysis showed 3+ albumin.

Diagnosis: Rheumatism brought about by pathogenic evils attacking a weakened body.

Therapeutic Principle: Dispel Wind and Dampness, stop the rheumatic pain, strengthen the liver and the kidney, augment Qi and generate blood.

Treatment: Modified Duhuo Jisheng Tang was prescribed. The composition was: duhuo 10 g, duzhong 10 g, niuxi 10 g, qinjiao 10 g, fangfeng 10 g, baishaoyao 10 g, shengdihuang 10 g, xixin 3 g, rougui 3 g, chuanxiong 6 g, gancao 6 g, dangshen (*Codonopsis*) 10 g, fuling 10 g, and danggui 10 g.

One dose was administered each day. After ten doses the pain and the edema were relieved. She felt more vigorous and the other symptoms also diminished. Urinalysis now showed only 1+ albumin. The same formula was prescribed for 1 month. All the symptoms resolved. Repeated urinalysis thereafter showed normal findings. Another evaluation of kidney function showed completely normal results.

(Source: *Sichuan Chinese Medicine*, 1988, 4.)

III Lingjiao Gouteng Tang (Horn and Uncaria Decoction)

1 Source: *Tong Su Shang Han Lun (Popular Treatise on Exogenous Febrile Illnesses)*

2 Composition

Chief Herbs: lingyangjiao (*Saiga tatarica*) 45 g
gouteng (*Uncaria rhynchophylla*) 9 g

Deputy Herbs: sangye (*Morus alba*) 6 g
juhua (*Chrysanthemum morifolium*) 9 g

Assistant Herbs: shengdihuang (*Rehmannia glutinosa*) 15 g
baishaoyao (*Paeonia lactiflora*) 9 g
raw gancao (*Glycyrrhiza uralensis*) 3 g
Sichuan beimu (*Fritillaria cirrhosa, verticillata*) 12 g
zhuru (*Phyllostachys nigra*) 15 g
fushen (*Poria cocos*) 9 g

Envoy Herbs: gancao (*Glycyrrhiza uralensis*) 3 g

3 Application

Actions: cools the liver, extinguishes Wind, increases fluid and relaxes the sinews.

Indications: Heat in the Liver Meridian giving rise to endogenous Wind.

Main Symptoms: persistent high fever; restlessness; spasms of the extremities, sometimes developing into convulsions; in severe cases, loss of consciousness. A tongue that is red and dry, or dark and hairy; and a pulse that is taut and rapid.

4 Analysis of the Formula

Lingyangjiao (usually replaced by shuiniujiao, *Bubalus bubalis*) cools the liver and extinguishes Wind. Gouteng purges Heat and normalizes the liver, extinguishes Wind and stops convulsion. They are the chief herbs.

Two herbs complement the chief herbs: sangye and juhua. Acrid and cool together these two are dispersing herbs that clear Heat, normalize the liver and suppress Wind. They enhance the actions of the chief herbs to cool the liver and to suppress Wind. They are the deputy herbs.

When Heat is extreme, endogenous Wind is engendered. When Wind and Fire stimulate each other, Yin and fluids are especially easily damaged. So shengdihuang, baishaoyao and raw gancao are included to nourish Yin, generate fluids, soften the liver and soothe the sinews. When these herbs are used in concert with lingyangjiao, gouteng and other herbs that clear Heat, cool the liver and suppress Wind, both cause and effect are attended to and the ability to extinguish Wind and relieve spasms is enhanced. When the Heat evil flourishes, the body fluids become overheated and form Phlegm. So Sichuan beimu and fresh zhuru are included to clear Heat and dissipate Phlegm. Heat can disturb the heart and the mind. So fushen is included to calm the heart and the mind. These six herbs are assistants.

Gancao harmonizes the actions of the other herbs. It is the envoy herb.

The characteristic of this formula is to use herbs that cool liver and suppress Wind as the core and to complement them with herbs that augment Yin, dissipate Phlegm and calm the spirit. This is what makes it the representative formula for cooling the liver and extinguishing Wind.

5 Comments

Lingjiao Gouteng Tang is designed for illnesses brought about when exogenous Wind and Heat enter the Liver Meridian, where blazing Fire can develop and engender endogenous liver-Wind. These are illnesses of Heat and of strength of exogenous disease evil. For this reason the formula relies on herbs that cool the liver, extinguish Wind and relieve convulsions. Also, because blazing Fire gives rise to Wind and injures Yin and fluids, herbs that are sour-sweet, augment Yin and generate fluids are used to complement the other herbs. Doing so ensures that Yin and Yang are properly balanced.

If there is loss of consciousness brought on by Heat lodging in the Heart Meridian, then Zi Xue Dan (Purple-Snow Pill) is used at the same time to open orifices and to resuscitate by its acrid-coolness. Zi Xue Dan has the following composition: shigao (gypsum), hanshuishi (sodium sulfate), huashi (talcum), cishi (magnetite), xijiao powder (rhinoceros horn), lingyangjiao powder (*Saiga tartarica* horn), qingmuxiang (*Aristolochia debilis, contorta*), chenxiang (*Aquilaria*), xuanshen (*Scrophularia*), shengma (*Cimicifuga*), gancao (*Glycyrrhiza*), dingxiang (*Syzygium*), shexiang (*Moschus*), zhusha (cinnabar), and huangjin (gold foil). Note: nowadays, water shuiniujiao (buffalo horn) is used in place of xijiao and lingyangjiao.

6 Case Study: Psychosis in a 24-Year-Old Male

The patient had a history of psychosis. Recently, because of overwork on a summer day and because of dejection, he had a relapse. For about a week he had insomnia

through the entire night, fearfulness and anxiety, limb spasms and loss of self-control. He drooled saliva, refused to speak, and had occasional incontinence of urine and feces. He did not eat unless urged by others. His tongue was red, with a thin and yellow tongue coating; and his pulse was taut and slippery.

Diagnosis: Recurrent psychosis caused by abnormally rising liver-Yang with movement of endogenous Wind.

Therapeutic Principle: Extinguish Wind, stop the spasms, clear Heat and dissipate Phlegm.

Treatment: Modified Lingjiao Gouteng Tang was prescribed, with the following composition: lingyangjiao 2 g, gouteng 12 g, fuling 12 g, jiangcan (*Bombyx mori*) 12 g, tianzhuhuang (*Bambusa textilis*) 12 g, shengdihuang 30 g, shijueming (*Halio-tis*) 20 g, baishaoyao 20 g, beimu 10 g, zhuru 10 g, dilong (*Pheretima*) 6 g, sangye 6 g and wugong (*Scolopendra*) 2 pieces. In addition acupuncture was employed. Altogether over 20 doses were administered. The patient recovered and was able to leave the hospital.

(Source: *Zhejiang Journal of Chinese Medicine*, 1982, 9:413.)

IV Zhen Gan Xi Feng Tang (Liver-Sedating and Wind-Extinguishing Decoction)

1 Source: *Yi Xue Zhong Zhong Can Xi Lu (Discourse on Integrated Chinese and Western Medicine)*

2 Composition

Chief Herb: niuxi (*Achyranthes bidentata*) 30 g

Deputy Herbs: longgu (fossil bone) 15 g
 muli (*Ostrea gigas, rivularis*) 15 g
 guiban (*Chinemys reevesii*) 15 g
 baishaoyao (*Paeonia lactiflora*) 15 g
 zheshi (hematite) 30 g

Assistant Herbs: xuanshen (*Scrophularia ningpoensis*) 15 g
 tiandong (*Asparagus choichinchinensis*) 15 g
 yinchenhao (*Artemisia capillaris*) 6 g
 maiya (*Hordeum vulgare*) 6 g
 chuanlianzi (*Melia toosendan*) 6 g

Envoy Herb: gancao (*Glycyrrhiza uralensis*) 5 g

3 *Application*

Actions: sedates the liver, extinguishes Wind, nourishes Yin, and submerges Yang.

Indications: apoplexy.

Main Symptoms: dizziness with blurred vision, pressure in the eyes, tinnitus, feverish sensation and pain in the head; restlessness; flushed face; or, frequent eructation; or, progressive loss of motor function, with wry mouth; or, sudden faint; or, loss of consciousness with loss of motor function upon awakening. The pulse is taut, long and forceful.

4 *Analysis of the Formula*

Zhen Gan Xi Feng Tang uses a large amount of niuxi to conduct blood downward (from the head) and to nourish the liver and the kidney. It serves as chief herb.

Daizhushi is included to regulate the liver and suppress the abnormally rising Qi. Longgu, muli, guiban and baishaoyao are included to augment Yin, suppress excessive Yang, regulate the liver and extinguish Wind. They serve as deputy herbs.

Xuanshen and tiandong augment Yin and cool Heat (stimulate the Water Element and control the Wood Element). Since it is the nature of the liver to prefer smooth functioning and to abhor impedance, using only herbs that suppress it may hamper its functions. For this reason, yinchenhao, chuanlianzi and raw maiya are included to purge Heat from the liver and to facilitate and regulate liver-Qi, so that excessive liver-Yang can be more easily normalized. These five serve as assistant herbs.

Gancao harmonizes the actions of the other herbs. Teamed with raw maiya it also settles the stomach and regulates Qi in the middle-jiao, counteracting the adverse effects on the stomach of mineral herbs. It serves as envoy herb.

The characteristic feature in the construction of this formula is the use of herbs that suppress excessive Yang and complementing them with herbs that augment Yin. The Yang suppression aims at the appearance and the Yin augmentation at the root. Thus, both cause and effect are attended to, though the treatment of the effects is primary. These herbs acting in concert have the ability to calm the liver and extinguish Wind.

5 *Comments*

Zhen Gan Xi Feng Tang is a commonly used formula in treating apoplexy. If an illness is ascertained to be one of Yin deficiency with Yang excess, so that liver Wind stirs internally, it may be used, whether before or after the development of the stroke. The key symptoms are dizziness, blurred vision, sensation of fullness and pain in the head, flushed face, restlessness, and a taut, long and forceful pulse.

The purpose of emphasizing herbs that suppress and regulate is to design a formula that normalizes the liver, conducts blood downward from the head, augments Yin and restrains excess Yang.

In clinical application, if there is much Phlegm as well, zhuli (*Phyllostachys nigra*) and bile-treated tiannanxing (*Arisaema consanguineum, erubescens*) may be added to clear Heat and flush Phlegm. If the pulse is weak at the chi position in both wrists, then add shudihuang (*Rehmannia*) and shanzhuru (*Cornus*) to strengthen the spleen and restrain the liver.

6 Clinical Study: Headache

Zhen Gan Xi Feng Tang was used to treat 70 patients with vascular headache. If the headache was sudden, gouteng (*Uncaria*) and baizhi (*Angelica dahurica*) were added. If the headache was persistent, danshen (*Salvia*) and chuanxiong (*Ligusticum*) were added. Each course of treatment was 15 days, one dose daily.

Results: Twenty-three patients responded promptly, and 41 responded by the end of the treatment course. Six patients did not respond. The overall effective rate was 91%.

(Source: *Journal of Integrated Chinese and Western Medicine*, 1989, 9:563.)

V Tianma Gouteng Yin (Gastrodia and Uncaria Drink)

1 Source: *Za Bing Zheng Zhi Xin Yi (New Concepts for the Diagnosis and Treatment of Miscellaneous Illnesses)*

2 Composition

Chief Herbs: tianma (*Gastrodia elata*) 9 g
gouteng (*Uncaria rhynchophylla*) 12 g

Deputy Herbs: shijueming (*Haliotis diversicolor*) 18 g
Sichuan niuxi (*Achyranthes bidentata*) 12 g

Assistant Herbs: zhizi (*Gardenia jasminoides*) 9 g
huangqin (*Scutellaria baicalensis*) 9 g
yimucuo (*Leonurus heterophyllus, japonicus*) 9 g
duzhong (*Eucommia ulmoides*) 9 g
sangjisheng (*Loranthus parasiticus*) 9 g
yejiaoteng (*Polygonum multiflorum*) 9 g
fushen (*Poria cocos*) 9 g

3 *Application*

Actions: normalizes the liver, extinguishes endogenous Wind, and strengthens the liver and the kidney.

Indications: excessive liver-Yang, with upward disturbance by liver-Wind.

Main Symptoms: headache; vertigo; insomnia; a red tongue with a yellow coating; and a taut pulse.

4 *Analysis of the Formula*

Tianma and gouteng have the ability to normalize the liver and extinguish endogenous Wind. They are the chief herbs.

Shijueming normalizes the liver, suppresses Yang, clears Heat and improves vision. It enhances the ability of tianma and gouteng to normalize the liver and extinguish Wind. Niuxi conducts blood downward. These two are the deputy herbs.

There are seven assistant herbs. Zhizi and huangqin clear Heat and purge Fire, thereby preventing the upward attack by the Heat from the Liver Meridian. Yimucao invigorates blood and promotes diuresis. Duzhong and sangjisheng nourish the liver and the kidney, especially their Yin. Yejiaoteng and fushen calm the spirit and bolster decisiveness.

Acting in concert, the herbs together constitute a formula that normalizes the liver, extinguishes endogenous Wind, clears Heat, invigorates blood, and nourishes the liver and the kidney.

5 *Comments*

The prominent characteristic in the construction of this formula is the emphasis on herbs that normalize the liver and extinguish endogenous Wind and the complementation with herbs that clear Heat, conduct blood downward, nourish the liver and the kidney, calm the spirit and bolster decisiveness. The key symptoms at which the formula aims are headache, vertigo and insomnia.

Since the liver is the reservoir for blood, and excessive liver-Yang tends to rise, such illnesses often develop deficiency of liver-Yin. It is important to include herbs that augment Yin and generate blood, so that both root and appearance can be treated.

6 *Case Study: Meniere's Syndrome in a 39-Year-Old Female*

Initially the patient suffered from dizziness, which was diagnosed as Meniere's syndrome. Treatment with western formulas proved to be ineffective. At consultation,

her main symptoms were dizziness, vertigo, tinnitus, headaches in the temples; blurred vision, sensation of rotation of objects viewed obliquely; unsteady gait requiring much care when turning corners; palpitation of the heart; insomnia, and much dreaming when able to sleep; intermittent thirst; and yellow urine. Her menses were normal, as was her blood pressure. Her body was plump. Her tongue was red, with a thin and yellow coating. Her pulse was taut and rapid.

Diagnosis: Meniere's syndrome, caused by deficiency of liver and kidney Yin, so that the Water Element (kidney) is unable to nourish the Wood Element (liver), permitting excessively active liver-Yang.

Therapeutic Principle: Augment the Water Element, enabling it to nourish the Wood Element, normalize the liver and extinguish endogenous Wind.

Treatment: Tianma Gouteng Yin, with added shudihuang (*Rehmannia*) 20 g and gouqizi (*Lycium*) 20 g, was prescribed. Altogether 15 doses were administered, after which all her symptoms, including vertigo, palpitations of the heart, insomnia and frequent dreams, resolved. She recovered fully and was able to return to work.

(Source: *Journal of Countryside Medicine*, 1985, 12:18.)

VI Da Ding Feng Zhu (Major Wind-Extinguishing Pearls)

1 Source: *Wen Bing Tiao Bian (Analysis of Febrile Illnesses)*

2 Composition

Chief Herbs: jizihuang (egg yolk) 2 pieces
ejiao (*Equus asinus*) 9 g

Deputy Herbs: baishaoyao (*Paeonia lactiflora*) 18 g
shengdihuang (*Rehmannia glutinosa*) 18 g
maimendong (*Ophiopogon japonicus*) 18 g
guiban (*Chinemys reevesii*) 18 g
biejia (*Amyda sinensis*) 18 g

Assistant Herbs: huomaren (*Cannabis sativa*) 6 g
mulu (*Ostrea gigas, rivularis*) 12 g
wuweizi (*Schisandra chinensis*) 6 g

Envoy Herb: fried gancao (*Glycyrrhiza uralensis*) 12 g

3 Application

Actions: augments Yin and extinguishes Wind.

Indications: (1) Heat injuring Yin, and Yin deficiency giving rise to movement of endogenous Wind. (2) Depleted Yin on the verge of collapse.

Main Symptoms: symptoms of late stage Heat illnesses; convulsion, fatigue; a crimson tongue with little coating; and a depletive and feeble pulse.

4 Analysis of the Formula

For chief herbs Da Ding Feng Zhu uses jizihuang and ejiao. They nourish Yin and fluids, and extinguish endogenous Wind.

The formula further uses large amounts of baishaoyao, shengdihuang and maimendong to nourish Yin and soften the liver, thereby strengthening the Water Element and nourishing the Wood Element. Guiban and biejia augment Yin and suppress excess Yang. These five are the deputy herbs.

Huomaren is moist and high in fat. It augments Yin and moistens Dryness. Muli is salty and cold. It normalizes the liver and suppresses excess Yang. Wuweizi is sour in flavor, and is an astringent. Used with herbs that augment Yin it prevents vital Yin from dissipating. Used with fried gancao the sour and sweet flavors can induce the generation of Yin. These three are the assistant herbs.

Gancao harmonizes the actions of the other herbs, and is the envoy.

5 Comments

Da Ding Feng Zhu is designed to treat illnesses in which the Heat evil has injured Yin-fluids and endogenous Wind is moving. At this stage Yin and fluids are depleted and Yin is on the verge of collapse, whereas only residual amounts of the pathogenic evil still remain. Hence the formula emphasizes the rescue of Yin and fluids and the extinction of endogenous Wind. If the pathogenic evil is still vigorous then this formula is not appropriate to use, even if Yin and fluids are both depleted.

In clinical application, the key symptoms are fatigue, convulsion, an indistinct and feeble pulse and a red tongue with scant coating.

6 Case Study: Post-radiation Tongue Atrophy in a 50-Year-Old Female

The patient received radiation therapy for naso-pharyngeal cancer. Following radiation her cancer stabilized, but her tongue became atrophied and stiff. It deviated to the left and lost all sensation. Her speech became indistinct, and swallowing became

difficult so that she could not eat or drink. Her pulse was taut and threadlike, and is forceless on pressure. Her tongue was atrophied and red, with scant coating.

Diagnosis: Tongue atrophy due to strong Heat injuring Yin, so that the body fluids were consumed and the body of the tongue lost its nourishment.

Therapeutic Principle: Nourish Yin and extinguish Wind.

Treatment: Da Ding Feng Zhu was administered at the dosage of one pearl a day. After 5 days her tongue became softer, her speech clearer, and she was able to eat thin rice gruel. After 17 uninterrupted doses, her speech became essentially normal and she was able to eat soft rice.

(Source: *Zhejiang Journal of Chinese Medicine*, 1985, 6:275.)

7 Case Study: High Blood Pressure in a 65-Year-Old Male

The patient was a chronic alcoholic, and had a hot temper. Because of overwork, 5 days prior to consultation he suddenly developed dizziness and fainting. Examination showed a ruddy complexion with flushed cheeks, dry lips and mouth, a red tongue with thin and yellow coating, and a threadlike and rapid pulse. His blood pressure was 180/90 mmHg.

Diagnosis: Deficiency of liver and kidney Yin, with loss of restraint over the Fire caused by the Passions.

Therapeutic Principle: Nourish Yin and Yang.

Treatment: Da Ding Feng Zhu, with modifications, was prescribed. The composition was: ejiao 10 g, jizihuang 2 pieces, baishaoyao 15 g, dihuang 15 g, huomaren 5 g, fresh muli 30 g, maimendong 10 g, fried gancao 5 g, guiban 15 g, wumei (*Prunus mume*) 10 g, and zhezhi (juice of the sugarcane, *Saccharum sinensis*) 100 mL (the last added to the decoction after cooking the rest). After four successive doses, the dizziness improved and the blood pressure lowered to 160/80 mmHg. After 12 additional doses, all symptoms resolved. In follow-up, there was no relapse for 1 year.

(Source: *Journal of Chinese Medicine*, 1983, 6:33.)

VII Section Summary

Of these five formulas, **Xiao Feng San** is particularly effective in dispelling Wind, generating blood, clearing Heat and eliminating Dampness. It is a commonly used treatment for urticaria and eczema.

The main actions of **Duhuo Jisheng Tang** are to dispel Wind and Dampness, relieve the pain of rheumatism, strengthen the liver and kidney, and augment Qi and blood. It is indicated for chronic rheumatism, deficiency of liver and kidney Qi and blood, and aches and weakness in the waist and knees.

Lingjiao Gouteng Tang, Tianma Gouteng Yin and Da Ding Feng Zhu are all efficacious for extinguishing endogenous Wind. However, **Ling Jiao Gouteng Tang** is stronger at purging Heat. It is most appropriate in illnesses of strong Heat in the Liver Meridian and endogenous Wind induced by extreme Heat. **Tianma Gouteng Yin** is capable of clearing Heat, invigorating blood circulation and calming the mind. It is suitable for treating excessive liver-Yang and upward attack by liver-Wind, causing headache, dizziness and insomnia. **Da Ding Feng Zhu** is a typical formula for augmenting Yin and extinguishing Wind. It is suitable for treating depletion of Yin caused by burning Heat, in late stages of Heat illnesses, and the stirring of endogenous Wind arising in Yin depletion.

Section 15 Formulas That Relieve Dryness

Dryness-relieving formulas contain mainly herbs that gently moisten Dryness or enrich Yin. They are applicable to illnesses of Dryness in either the exterior or the interior.

Dryness in the exterior is caused by exogenous Dryness, whereas Dryness in the interior is due to endogenous Dryness arising when Yin fluids in the visceral organs are exhausted. Dryness in the exterior and Dryness in the interior have different causes and manifest different clinical symptoms; so different treatments are required. Gentle moistening is used for exterior Dryness, whereas methods of augmenting Yin and generating fluids are used for interior Dryness. For illnesses involving interior and exterior Dryness concurrently, these treatments should be applied accordingly.

Dryness-relieving formulas generally contain nourishing and greasy herbs. These have a tendency to promote the formation of Dampness and to disrupt Qi movement. Therefore, caution should be exercised in a patient with a Dampness constitution, or with spleen deficiency, loose feces, stagnation of Qi and much Phlegm. Acrid and aromatic herbs that impair Yin should not be used in Dryness illnesses.

I Xing Su San (Apricot and Perilla Powder)

1 Source: *Wen Bing Tiao Bian (Analysis of Febrile Illnesses)*

2 Composition

Chief Herbs: zisu (*Perilla frutescens*) 9 g
xingren (*Prunus armeniaca*) 9 g

Deputy Herbs: qianhu (*Peucedanum praeruptorum*) 9 g
 jiepeng (*Platycodon grandiflorum*) 6 g
 zhiqiao (*Poncirus trifoliata*) 6 g

Assistant Herbs: processed banxia (*Pinellia ternata*) 9 g
 chenpi (*Citrus tangerina, reticulata*) 6 g
 fuling (*Poria cocos*) 9 g
 gancao (*Glycyrrhiza uralensis*) 3 g

Envoy Herbs: shengjiang (*Zingiber officinale*) 3 pieces
 dazao (*Ziziphus jujuba*) 3 pieces

3 Application

Actions: mildly disperses Cold-Dryness, regulates lung-Qi and dissipates Phlegm.

Indications: illnesses of exogenous Cold-Dryness.

Main Symptoms: headache; chills, absence of sweating; cough with watery sputum; nasal congestion; dry throat; a white tongue coating; and a taut pulse.

4 Analysis of the Formula

Of the chief herbs, zisu, which is acrid, warm and not dry, disperses Cold-Dryness from the exterior and muscles. It also facilitates the movement of lung-Qi. Xingren is bitter, warm and lubricating. It releases stagnant lung-Qi, suppresses cough and dissipates Phlegm.

One deputy herb, qianhu, disperses Wind, suppresses abnormally rising lung-Qi and dissipates Phlegm. It helps the chief herbs dispel exogenous pathogenic factors from the exterior and eliminate Phlegm. The other deputies, jiepeng, which is ascending in nature, and zhiqiao, which is descending, together enhance the ability of xingren to release stagnant lung-Qi.

The assistant herbs, banxia, chenpi and fuling, regulate Qi circulation and dissipate Phlegm. Gancao, on the other hand, works with jiepeng to release stagnant lung-Qi and to eliminate Phlegm.

Shengjiang and dazao harmonize Nutritive and Defensive Qi, thereby promoting the circulation of bodily fluids. They function as envoy herbs.

In combination, the herbs disperse Cold-Dryness from the exterior, eliminate Phlegm and regulate the movement of lung-Qi.

5 Comments

Xing Su San is designed for illnesses caused by exogenous Cold-Dryness, leading to dysfunction of the lung by impeding the movement of ascending and descending Qi and internal obstruction by Dampness and Phlegm. The key symptoms calling for it include cold-aversion, absence of sweating, a cough that produces watery sputum, a dry throat, a white coating on the tongue and a taut pulse. It is applicable to influenza, chronic bronchitis, emphysema, and related illnesses.

6 Clinical Study: Cough

Xing Su San was studied as treatment for cough due to Wind–Cold. Eighty-seven patients were treated, with satisfactory results.

Method: Replace qianhu with baiqian (*Cynanchum*) in Xing Su San. The herbs were decocted in boiling water. The formula was administered at the dosage of one dose daily, taken in two portions.

For more severe Wind–Cold symptoms add mahuang (*Ephedra*). For severe cough and dyspnea due to abnormally risen lung-Qi add xuanfuhua (*Inula britannica*). For Cold deficiency of lung-Qi add dangshen (*Codonopsis*). For chest tightness add houpou (*Magnolia*) and cangzhu (*Atractylodes*). For fever with cold-aversion, thirst, sore throat, a white tongue coating and a floating and taut pulse, add huangqin (*Scutellaria*) and lianqiao (*Forsythia*).

Results: Of the 87 patients 73 recovered completely and 12 had relief of symptoms. Two patients did not respond.

(Source: *Guangxi Journal of Chinese Medicine*, 1985, 6:37.)

II Qing Zao Jiu Fei Tang (Dryness-Moistening Lung-Rescuing Decoction)

1 Source: *Yi Men Fa Lu (Principles and Regulations for the Medical Profession)*

2 Composition

Chief Herb: sangye (*Morus alba*) 9 g

Deputy Herbs: shigao (gypsum) 8 g

maimendong (*Ophiopogon japonicus*) 4 g

Assistant Herbs: renshen (*Panax ginseng*) 2 g
huomaren (*Cannabis sativa*) 3 g
ejiao (*Equus asinus*) 3 g
xingren (*Prunus armeniaca*) 2 g
pipaye (*Eriobotrya japonica*) 3 g

Envoy Herb: gancao (*Glycyrrhiza uralensis*) 3 g

3 Application

Actions: clears warm Dryness and moistens the lung.

Indications: illnesses of Warm-Dryness attacking the lung.

Main Symptoms: fever; headache; a dry cough with scanty sputum; wheezing and dyspnea; dry throat; thirst; dry nasal passages; chest fullness; a dry tongue with little coating; a depletive, large and rapid pulse.

4 Analysis of the Formula

Qing Zao Jiu Fei Tang is designed for illnesses of Warm-Dryness attacking the lung. In this formula, sangye is used in large amount to eliminate and clear warm Dryness and Heat in the lung. It serves as chief herb.

For the treatment of Warm-Dryness in the lung, Heat should be cleared with cooling therapy while Dryness should be treated with moistening methods. Therefore, shigao, which is acrid-sweet and cold, is included to clear Heat from the lung, and maimendong, which is sweet and cold, is included to nourish Yin and moisten the lung. These two serve as deputy herbs.

The stomach belongs to the Earth Element, and the lung to the Metal Element. Earth gives birth to Metal. Thus gancao is used to strengthen the stomach (Earth) so as to invigorate the lung (Metal). Renshen promotes the production of fluid in the stomach and invigorates lung-Qi. Huomaren and ejiao nourish Yin and moisten the lung. Xingren and pipaye suppress abnormally rising lung-Qi. These six serve as assistant herbs.

Gancao serves as envoy herb to harmonize the effects of the other herbs.

Used in concert these herbs simultaneously free the lung from Dryness and Heat and suppress abnormally risen Qi, so that all the corresponding symptoms are relieved simultaneously. The dual action is the reason for the name of this formula.

5 Comments

In treating a Dryness illness, it is important at the beginning to differentiate between cold Dryness and Warm-Dryness. Qing Zao Jiu Fei Tang is designed for illnesses due to lung injury by warm Dryness during autumn when rain is rare.

When the lung is injured by Heat and Dryness, it loses its property of clearing, moistening and descending. Symptoms such as cough, dyspnea, dry throat, thirst, and a dry tongue with little coating appear. At this stage, acrid and aromatic herbs should be avoided; otherwise, Qi may become depleted. Herbs that are cold in nature or that purge Fire should also be avoided, as they too may damage Qi. Therefore, herbs that are gentle in nature are used in this formula to dispel Dryness and to moisten the lung.

Qing Zao Jiu Fei Tang is indicated when there are general Heat in the body, a cough with scanty sputum, wheezing, dyspnea, a reddish tongue with little coating, and a depletive, large and rapid pulse.

6 Case Study: Autumn Dryness in a 41-Year-Old Female

The patient had this illness for 5 days. She began with fever, cold-aversion, headache, cough, and dry throat. She had not defecated for 4 days and her urine was scanty and dark yellow. On the day of consultation, she suddenly developed severe vomiting, followed by aphasia and hemiplegia of the right limbs.

On examination, she was conscious but had difficulty opening her eyes. Her temperature was 38°C (100.4°F) her blood pressure 140/90 mmHg, and her heart rate 115 beats per min. Her complexion was pale red. Her tongue was pink; it was denuded centrally and the rest covered with a dry, thin and yellowish coating. She had a slow knee jerk reflex, and absence of reflexes in the right abdominal wall. She had no pain sensation on the right side of the body. The rest of the examination and her blood tests showed no abnormality.

She was initially treated with acupuncture in conjunction with western medicine, as well as Tianma Gouteng Yin, without apparent effect. The following day, she was further examined. She now had headache, fever and chills, a dry cough and a dry throat.

Diagnosis: Exogenous Dryness affecting the lung.

Therapeutic Principle: Clear warm Dryness and moisten the lung.

Treatment: Modified Qing Zao Jiu Fei Tang was prescribed, with the following composition: sangye 9 g, maimendong 9 g, heizhima (*Sesamum indicum*) 9 g, gualou seed (*Trichosanthes*) 9 g, pipaye 9 g, shigao 12 g, xiyangshen (*Panax quinquefolium*) 3 g, xingren 6 g, biemu (*Fritillaria*) 6 g, gancao 4.5 g, shengdihuang (*Rehmannia*) 15 g, zhuli (*Phyllostachys nigra*) 15 g. The formula was administered at one dose per day for 3 days. All symptoms were relieved.

(Source: *Fujian Journal of Chinese Medicine*, 1966, 1:45.)

III Yang Yin Qing Fei Tang (Yin-Nourishing Lung-Clearing Decoction)

1 Source: *Chong Lou Yu Yao* (Jade Key to the Private Chamber)

2 Composition

Chief Herb: shengdihuang (*Rehmannia glutinosa*) 12 g

Deputy Herbs: xuanshen (*Scrophularia ningpoensis*) 9 g
maimendong (*Ophiopogon japonicus*) 9 g

Assistant Herbs: mudanpi (*Paeonia suffruticosa*) 5 g
stir-fried baishaoyao (*Paeonia lactiflora*) 5 g
Sichuan beimu (*Fritillaria cirrhosa, verticillata*) 5 g
bohe (*Mentha haplocalyx*) 5 g

Envoy Herbs: gancao (*Glycyrrhiza uralensis*) 3 g

3 Application

Actions: nourishes Yin, clears the lung, relieves toxicity and soothes the throat.

Indications: “white throat” (diphtheria).

Main Symptoms: a white curd-like coating in the throat that is difficult to scrape off; a swollen and sore throat; dry nasal passages and parched lips; and a rapid pulse.

4 Analysis of the Formula

Yang Yin Qing Fei Tang is designed for “white throat” (diphtheria). In the formula, shengdihuang, which is sweet and cold, is used in large amount to nourish Yin and to clear Heat. It serves as chief herb.

Xuanshen nourishes Yin, promotes the production of fluid, clears Heat and removes toxins. Maimendong nourishes Yin and clears Heat from the lung. Together they function as deputy herbs.

Mudanpi purges Heat, cools blood and reduces swelling. Fried baishaoyao nourishes Yin and blood. Beimu moistens the lung and dissipates Phlegm, purges Heat and disperses stagnation. In small amounts bohe is acrid and cool and has the ability to disperse accumulations. It clears the exterior and eases the throat. These herbs assist the chief and deputies.

Raw gancao purges Fire, releases toxins and harmonizes the actions of the other herbs. It is used as envoy herb.

These herbs acting in concert have the actions of nourishing Yin, clearing Heat from the lung, releasing toxins and easing the throat.

5 *Comments*

This is a typical prescription for treating “white throat.” This illness is always due to constitutional Yin deficiency and Heat accumulation in the upper-jiao, with consequent contraction of an epidemic toxin. In this light, treatment should focus on nourishing Yin and clearing Heat from the lung. At an early stage of the illness, clearing and dispersing herbs are added. For patients with severe Heat, herbs that purge Heat and release toxins may be applied in large amounts. Clinical indications for Yang Yin Qing Fei Tang include a white coating of the pharynx that cannot be scraped off, pain and swelling in the throat, dry nose and lips, and a rapid and large pulse.

6 *Case Study: Severe Sore Throat in a Female*

The patient suffered from sore throat with pain and swelling and inability to drink fluids or to take medicines. She also had swelling in the eyes and face, dyspnea with much sputum, and a sensation of suffocation. She was in critical condition.

Diagnosis: Severe Heat and accumulated toxins in the throat.

Therapeutic Principle: Purge Heat and remove toxins.

Treatment: Since there was danger that an attempt to swallow a medicine might precipitate obstruction, Lei Shi Liu Sheng Wan was first placed on the tongue, after moistening with warm water. The next day, the patient was able to drink fluids. Yang Yin Qing Fei Tang was then prescribed as the basic prescription, but with the amount of bohe halved and the amount of shengdihuang doubled. Seven days later, all symptoms disappeared.

(Source: *Case Records of Dr. Ran Xuefeng*.)

IV Section Summary

In this section three Dryness-relieving formulas are discussed. **Xing Su San** is often used for eliminating cold Dryness that attacks the lung. It is indicated for such symptoms as cold-aversion, cough with watery sputum, absence of sweating, headache and stuffy nose. **Qing Zao Jiu Fei Tang** is used for eliminating warm Dryness in addition to nourishing Yin. It is indicated for severe cases of warm Dryness attacking

the lung, with the main symptoms of fever, thirst, dyspnea, a sensation of pain and fullness in the chest. **Yang Yin Qing Fei Tang** is applicable for illnesses due to Dryness in the lung as a result of Yin deficiency. The main symptoms include thirst, hotness in the five centers (soles, palms and precordium) and a dry cough.

Section 16 Formulas That Relieve Accumulations

Formulas for relieving accumulations are composed of herbs that promote digestion, relieve stagnation, eliminate a feeling of abdominal pressure, as well as dissolve abdominal masses. Among the Eight Methods, they fall within the category of the Method of Dissipation.

Food retention illness is closely linked to the normal functions of the stomach and the spleen. Dysfunction of the stomach and the spleen, obstruction or retrograde ascent of stomach-Qi, or unbalanced diet may all lead to food retention. The formation of abdominal masses is generally due to abnormal interaction of Heat, Phlegm, food and blood with Qi over a long period of time.

In application, formulas for relieving accumulations can be divided into two categories: those for relieving dyspepsia and food retention and those for eliminating fullness and masses. In constructing the formulas, herbs that regulate Qi circulation are usually added to eliminate stagnation. For patients with prolonged Qi deficiency or prolonged stagnation leading to deficiency of stomach and spleen Qi, it is important to use the combined approach of invigorating the vital force and eliminating stagnation and dyspepsia. Applying only the elimination of stagnation may permit the recurrence of stagnation because of Qi deficiency.

Formulas for dispersing stagnation are not recommended for prolonged administration since they may injure the spleen and the liver. Excessive administration of such formulas may injure genuine Qi, resulting in failure to eliminate the abnormal stagnation.

I Bao He Wan (Harmony-Preserving Pill)

1 Source: *Dan Xi Xin Fa (Danxi's Experience in Medicine)*

2 Composition

Chief Herbs: shanzha (*Crataegus pinnatifida*) 18 g

Deputy Herbs: shenqu (medicated leaven) 6 g
laifuzi (*Raphanus sativus*) 6 g

Assistant Herbs: processed banxia (*Pinellia ternata*) 9 g
chenpi (*Citrus tangerina, reticulata*) 6 g
fuling (*Poria cocos*) 9 g
lianqiao (*Forsythia suspensa*) 6 g

3 Application

Actions: digests retained food and settles the stomach.

Indications: illnesses of food retention.

Main Symptoms: fullness in the epigastrium and abdomen; rotten-smelling belching; acid regurgitation; aversion to food with reduced appetite; diarrhea; a thick and greasy tongue coating; and a slippery pulse.

4 Analysis of the Formula

In large amounts shanzha has the ability to relieve all types of food retention, especially that of meats and fatty foods. For that reason it is used as chief herb.

Shenqu is useful for eliminating stagnation and for strengthening the spleen, especially when the illness results from excess alcohol and food. Laifuzi suppresses abnormally risen Qi and eliminates food accumulation, and is particularly efficacious in removing accumulated Phlegm. These two are together used as deputy herbs. The chief herb and the deputy herbs interact synergistically to digest all kinds of retained food.

Since stagnated food obstructs Qi circulation and can lead to illnesses of stomach-Qi, processed banxia and chenpi are included to promote Qi movement, eliminate stagnation, settle the stomach and inhibit vomiting. Stagnated food may give rise to Heat and Dampness. Hence, fuling is included to disperse Dampness, strengthen the spleen, settle the stomach and relieve diarrhea; and lianqiao is included to purge Heat and remove stagnation. These four serve as assistant herbs.

Through the complementary actions of all the ingredients, this formula is effective in relieving stagnation, regulating stomach-Qi, purging Heat, and eliminating Dampness. It resolves all resulting symptoms simultaneously. Because all the herbs in this formula are gentle in action and nature, the formula is named “harmony-preserving.”

5 Comments

Illnesses of food retention result from overindulgence in food or drinks of all types, leading to stagnation in the middle-jiao. For food retention in the upper-jiao, with

symptoms of abnormally rising Qi, emesis therapy should be adopted. For food retention in the lower-jiao, with symptoms of solid masses forming, therapy to drain (catharsis) should be implemented. For food retention in the middle-jiao, which indicates that the accumulation has not been prolonged, neither vomiting nor draining therapy is appropriate. Only therapy that aims at dissolving and relieving stagnation is effective.

For choosing to apply this formula the key clinical indications are fullness in the stomach and epigastrium, rotten-smelling belching, a thick and greasy tongue coating, and a slippery pulse.

6 Case Study: Indigestion in a 35-Year-Old Female

The patient suffered spasmodic pain in the upper abdomen following overeating of greasy food. Her symptoms were chills and fever, vomiting, and a complexion indicative of acute pain. She had a slight distention of the abdomen, spasms of the abdominal muscles, abdominal tenderness, a bitter taste in the mouth, a reddish tongue with a yellowish, greasy and smooth coating, and a taut but soft pulse.

Diagnosis: Accumulation of Heat–Dampness in the gallbladder, with impairment of transformation and transportation in the middle-jiao.

Therapeutic Principle: Facilitate transportation, invigorate Qi circulation, relieve stagnation, mobilize liver-Qi and strengthen the gallbladder.

Treatment: Bao He Wan was used as the basic formula, with the addition of yanhusuo (*Corydalis*) 10 g, zhiqiao (*Poncirus trifoliata*) 10 g, and yinhua (*Lonicera*) 20 g. One dose was administered each day. Abdominal pain and nausea were relieved after three doses, but dyspepsia and anorexia did not resolve. For further treatment, yinhua, zhiqiao and yanhusuo were removed from the formula, and yujin (*Curcuma*) 10 g was added. After five doses of the new modified prescription, there was complete recovery.

II Zhishi Dao Zhi Wan (Orange Stagnation-Relieving Pill)

1 Source: *Nei Wai Shang Bian Huo Lun (Guide for the Perplexities of Internal and External Injuries)*

2 Composition

Chief Herb: dahuang (*Rheum palmatum*) 9 g

Deputy Herbs: zhishi (*Citrus aurantium*) 9 g
shenqu (medicated leaven) 9 g

Assistant Herbs: huangqin (*Scutellaria baicalensis*) 6 g
 huanglian (*Coptis chinensis*) 6 g
 fuling (*Poria cocos*) 6 g
 zexie (*Alisma plantago-aquatica, orientale*) 6 g
 baizhu (*Atractylodes macrocephala*) 6 g

3 Application

Actions: digests retained food, clears Heat and eliminates Dampness.

Indications: food retention with Dampness–Heat.

Main Symptoms: fullness or distention in the epigastrium and abdomen; dysentery, diarrhea or constipation; scanty and dark urine; a yellow and greasy tongue coating; and a deep and forceful pulse.

4 Analysis of the Formula

Zhishi Dao Zhi Wan depends heavily on dahuang for its purgative, bitter and cold nature. As chief herb it can relieve food retention and drain Heat downward to eliminate Heat–Dampness through defecation.

Zhishi promotes Qi movement to relieve food retention, remove accumulations and eliminate fullness. Shenqu eliminates food retention and settles the stomach. These two herbs help dahuang relieve food retention, and are together the deputy herbs.

Huangqin and huanglian, which are bitter and cold, remove Heat and Dampness to stop dysentery. Fuling and zexie remove Dampness and promote diuresis to stop diarrhea. Baizhu dries Dampness and strengthens the spleen, and facilitates the attack on accumulations without damaging genuine Qi. These five serve as assistant herbs.

The herbs in this formula complement one another and together act to promote food digestion, clear Heat and eliminate Dampness, thereby eliminating food retention, dispersing Dampness and Heat, and resolving all the symptoms.

5 Comments

Dampness–Heat and food retention blocking the intestines and the stomach will lead to diarrhea or dysentery. At the initial stage, reducing food retention, clearing Heat and eliminating Dampness are the main goals of therapy. If Dampness, Heat and food retention are not resolved, the abdominal pain cannot be relieved. Diarrhea or

dysentery will resolve only if Dampness, Heat and food retention are cleared. This is the method of treating diarrhea by purgation.

6 *Clinical Application: Impaired Intestinal Motility*

Zhishi Dao Zhi Wan, especially with modified amounts, is quite effective in treating impaired motility of the intestines. The expanded formula has the following composition: dahuang 25 g, zhishi 10 g, shenqu 15 g, huangqin 15 g, huanglian 15 g, baizhu 10 g, fuling 10 g, and zexie 10 g.

If there is Heat accumulation with severe dysentery, add yinhua (*Lonicera*) 30 g and baitouweng (*Pulsatilla*) 40 g. If there is Heat accumulation in the middle-jiao, add mangxiao (*Mirabilite*) 20 g. If there is much vomiting, add zhuru (*Phyllostachys nigra*) 15 g and daizheshi (Hematite) 30 g.

Decoct in boiling water. Administer—one to two doses each day. Each dose should be taken on an empty stomach in three or four portions.

(Source: *Jilin Journal of Chinese Medicine*, 1983, 3:34.)

III Jian Pi Wan (Spleen-Invigorating Pill)

1 *Source: Zheng Zhi Zhun Sheng (Standards of Diagnosis and Treatment)*

2 *Composition: The Herbs in This Formula Are Not Classified*

baizhu (*Atractylodes macrocephala*) 15 g
 muxiang (*Aucklandia lappa*) 6 g
 huanglian (*Coptis chinensis*) 6 g
 gancao (*Glycyrrhiza uralensis*) 6 g
 fuling (*Poria cocos*) 10 g
 renshen (*Panax ginseng*) 9 g
 shenqu (medicated leaven) 6 g
 chenpi (*Citrus tangerina, reticulata*) 6 g
 sharen (*Amomum villosum*) 6 g
 maiya (*Hordeum vulgare*) 6 g
 shanzha (*Crataegus pinnatifida*) 6 g
 shanyao (*Dioscorea opposita*) 6 g
 roudoukou (*Myristica fragrans*) 6 g

3 *Application*

Actions: strengthens the spleen, harmonizes the stomach, relieves food retention and stops diarrhea.

Indications: insufficiency of the spleen with food retention.

Main Symptoms: fullness and distress in the epigastrium and abdomen; reduced appetite with difficulty in digestion; loose feces; a greasy and slightly yellow tongue coating; and an empty and weak pulse.

4 *Analysis of the Formula*

The 13 herbs in this formula are not grouped by the standard categorization.

Renshen, baizhu, fuling and gancao augment Qi and strengthen the spleen. Among these four, baizhu and fuling are used in relatively large amounts so as to stop diarrhea and promote diuresis by strengthening the spleen. Shanzha, shenqu and maiya are used to relieve food retention by promoting digestion. Shanyao and roudoukou assist in strengthening the spleen and relieving diarrhea. Muxiang, sharen and chenpi are used to regulate Qi movement, harmonize the stomach, augment transportation and eliminate masses. Huanglian eliminates Dampness-Heat by purging Heat and drying Dampness.

Acting in concert, these herbs form a formula that combines the actions of elimination and strengthening, thereby restoring spleen function, removing stagnation, dispelling Dampness and purging Heat.

Jian Pi Wan mainly uses herbs that strengthen the spleen. At the same time, as stagnation is relieved spleen function is further enhanced. For this reason it is named “spleen-strengthening.”

5 *Comments*

The formula is indicated for illnesses due to stomach and spleen insufficiency accompanying Dampness and Heat, or weak spleen and food retention resulting from excessive eating and drinking. The stomach governs food digestion and the spleen controls the transformation and movement of food. Stomach dysfunction causes inability to digest food, whereas spleen dysfunction causes inability to push Qi upward and to fail in the transformation and movement of food.

Treatment should focus on both strengthening the spleen and eliminating the stagnation. The key clinical indications for using this prescription include distention and fullness in the epigastrium and abdomen, loss of appetite, indigestion, loose stools, a slightly yellow and greasy tongue coating and a weak pulse.

IV Section Summary

Bao He Wan, Zhishi Dao Ji Wan and Jian Pi Wan are typical formulas for relieving food retention. **Bao He Wan** is designed specifically for relieving food retention and settling the stomach, and is commonly used in various kinds of dyspepsia. **Zhishi Dao Ji Wan** is applicable for mild food retention and masses in association with Dampness. **Jian Pi Wan** is effective in strengthening the spleen and the stomach, promoting digestion, transforming Dampness and relieving diarrhea. It is indicated for illnesses involving spleen insufficiency, anorexia and diarrhea with loose stool.

Section 17 Formulas That Expel Worms

Formulas that expel worms comprise all those that suppress, expel or kill parasites that lodge in the human intestines. Only one such formula is described in this section.

Worm-expelling formulas should be taken on an empty stomach, so that they can reach the affected area directly and exert maximal effect.

I Wumei Wan (Mume Pill)

1 Source: *Shang Han Lun* (Treatise on Cold-Attack)

2 Composition

Chief Herb: wumei (*Prunus mume*) 30 g

Deputy Herbs: huajiao (*Zanthoxylum bungeanum*) 5 g
xixin (*Asarum heterotropoides, sieboldi*) 3 g

Assistant Herbs: huanglian (*Coptis chinensis*) 6 g
huangbai (*Phellodendron chinense, amurense*) 6 g
processed fuzi (*Aconitum carmichaeli*) 6 g
guizhi (*Cinnamomum cassia*) 6 g
ganjiang (*Zingiber officinale*) 9 g
danggui (*Angelica sinensis*) 6 g
renshen (*Panax ginseng*) 6 g

Envoy Herb: honey

3 Application

Actions: warms the *zang* organs and suppresses roundworms.

Indications: (1) Roundworm infestation. (2) Persistent diarrhea or dysentery.

Main Symptoms: intermittent abdominal pain; intermittent nausea and vomiting; vomiting of roundworms; cold hands and feet.

4 Analysis of the Formula

Wumei Wan uses a large amount of wumei for its sour flavor, which enables it to suppress roundworms and stop pain. It is the chief herb.

The roundworms move because the stomach is hot and the intestines cold. Huajiao and xixin are acrid and warm. Their acidity enables them to suppress the roundworms, their warmth to warm the *zang* organs and dispel Cold. These two serve as the deputy herbs.

Huanglian and Huangbai are bitter and cold. Their bitter flavor enables them to expel the roundworms and their cold nature to clear stomach-Heat. Fuzi, Guizhi and Ganjiang are all acrid and hot. They aid the deputy herbs in warming the organs and dispelling Cold and their acidity also suppresses the roundworms. Danggui and Renshen augment Qi and generate blood. They support genuine Qi. Together with Guizhi they open the channels, regulate Yin–Yang and warm the cold limbs. These seven herbs all serve as assistant herbs.

Honey is sweet and harmonizes the middle-jiao. It is the envoy herb.

The formula uses both warm and cold and attends to both evil Qi and genuine Qi. Together the herbs warms the middle-jiao, clears Heat, suppresses the roundworms and augments what is deficient.

5 Comments

This formula uses wumei to astringe the intestines and stop diarrhea. Huanglian and Huangbai are bitter and cold; they can clear Heat, dry Dampness and stop dysentery. Fuzi, Guizhi, Ganjiang, Huajiao and xixin are all warming herbs; they warm the kidney and the spleen and help to enhance the transportation and transformation functions of the middle-jiao. Renshen and Danggui augment Qi, nourish blood and support genuine Qi.

Used in concert these herbs have the effect of warming the middle-jiao, augmenting the deficient, clearing Heat, drying Dampness and stopping dysentery. Thus, the formula is also effective for treating chronic diarrhea or dysentery due to intermixed Heat and Cold with deficiency of genuine Qi.

6 Case Study: Roundworm Infestation in a 22-Year-Old Female

The patient had sharp pain of sudden onset in the right epigastrium. The pain was intermittent, but when it came it was sharp like stabs with a knife. She had associated nausea and vomiting of bitter fluids. She sweated profusely and her body was cold, especially the four limbs. She had chills and fever. The sclera of her eyes was slightly yellow. After 4 days she came to the clinic. The abdomen was not tense and there was no rebound tenderness. Intestinal sounds were loud. She was diagnosed to have roundworms in the bile ducts, and was treated over 3 days with formulas to relieve spasm, stop pain, or facilitate the gallbladder, as well as fluid infusion and antibiotics. None of these treatments had effect.

On examination, the patient had a taut and prominent pulse. Her tongue tip was red and the tongue coating yellow and smooth.

Diagnosis: Roundworm infestation.

Treatment: Wumei Wan was prepared as a decoction, with the amounts modified as follows: wumei 15 g, huanglian 9 g, huangbai 12 g, huajiao 9 g (stir-fried first for an hour) and danggui 9 g. Also, nanshashen (*Adenophora tetraphylla*) 12 g is added.

After two doses, all the symptoms resolved. Unmodified Wumei Wan was then used at the dosage of 3 g twice a day. After 5 days, the patient regained her body strength and normal activities.

(Source: *Chongqing Medicine*, 1980, 1:22.)

Guidance for Study

I Aim of Study

This chapter introduces the main groups of the complex herbal formulas that are commonly used in CM. It describes in detail a number of selected formulas within each section and lets students to know how they are constructed and how they are applied in therapeutics.

II Objectives of Study

Upon completion of this chapter, the learner will

1. Be familiar with the composition, actions, and indications of each commonly used formula;
2. Master the modification, characteristics and properties of each formula;
3. Understand the clinical usage of each formula.

III Exercises for Review

1. List all 17 sections in the classification of formulas. For each group, briefly describe its definition, characteristics, applications and any items of particular attention.
2. Within each section of formulas, illustrate the characteristics of each formula. Briefly describe how each formula is used clinically. In what way are the formulas used differently?
3. Within each section of formulas, list the main indications of each formula. List the key clinical symptoms for which the formula is indicated.
4. Describe the differences between Mahuang Tang and Guizhi Tang with respect to composition, actions, and indications. How are they used differently in clinical practice?
5. Is there any difference between Sang Ju Yin and Yin Qiao San? If so, illustrate the differences.
6. Explain the composition and indications of Da Cheng Qi Tang. Describe how to modify the formula based on the different syndromes.
7. What is the principle of construction of formulas that warm Yang and drain accumulation downward? Explain and provide examples.
8. What are the characteristics of the composition of Maziren Wan? How is this formula used clinically?
9. Compare the actions and usages of Xiao Chaihu Tang and Hao Qin Qing Dan Tang.
10. How should one construct a formula to regulate and harmonize the liver and the spleen? What are the clinical indications of such a formula? Give examples.
11. What are the characteristics of the composition of Banxia Xie Xin Tang? How is it modified based on clinical symptoms?
12. Describe the composition, indications, and modifications of Qing Wen Bai Du Yin.
13. Describe the characteristics and clinical usage of Longdan Xie Gan Tang, Qing Wei San, and Qinghao Biejia Tang.
14. Compare the compositional characteristics of formulas that clear Heat and open the orifices with those that warm and open the orifices.
15. Describe the uses and modifications of Si Ni Tang.
16. Compare the composition, indications, and actions of Zhishi Dao Zhi Wan and Bao He Wan.
17. Describe the principles of constructing formulas that regulate Qi and regulate blood. How should formulas that augment Yin and Yang be constructed? Give examples.
18. Explain the differences between Si Shen Wan and Zhen Ren Yang Zang Tang. What are the differences in their clinical usage?
19. Illustrate the differences in composition and usage of formulas that redirect abnormally rising lung-Qi, stomach-Qi and liver-Qi.
20. Explain how to combine herbs that regulate Qi and herbs that promote blood circulation in formulas. Give examples.

21. Why it is important to use herbs that tonify blood in formulas that promote blood circulation and remove blood stasis? Give examples.
22. Explain how to modify Xue Fu Zhu Yu Tang based on clinical symptoms.
23. Describe the clinical applications of Lingjiao Gouteng Tang and Tianma Gouteng Yin.
24. Discuss the composition and indications of formulas that clear Dampness–Heat. Give examples.
25. How are Qing Zao Jiu Fei Tang and Xing Su San applied clinically?
26. Explain how to integrate herbs that regulate Qi into formulas for treating Phlegm. Give examples.
27. Explain how to treat Phlegm. Give examples.

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Essentials of Chinese Medicine

Volume 3

 Springer

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ISBN 978-1-84882-595-6 e-ISBN 978-1-84882-596-3

DOI 10.1007/978-1-84882-596-3

Springer Dordrecht Heidelberg London New York

British Library Cataloguing in Publication Data

A catalogue record for this book is available from the British Library

Library of Congress Control Number: 2009926514

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Cover design: eStudio Calamar S.L.

Printed on acid-free paper

Springer is part of Springer Science+Business Media (www.springer.com)

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Part I
Common Internal Medicine Disorders

Chapter 1

Wind-Injury (Common Cold)

Wind-injury is also called Wind-exposure; it is sometimes also known as the common cold. It is an illness with the main symptoms of headache, nasal mucosal congestion and discharge, sneezing, cold-aversion, fever, and a floating pulse. In general, it lasts 3–7 days. Its course seldom varies.

In more severe cases, especially if it spreads widely within a fairly short period of time with similar symptoms in different patients, it is called influenza.

I Etiology and Pathology

Although the main cause of Wind-injury is the Wind evil, its development is closely related to the strength or weakness of the body's genuine Qi. The illness is mainly located in the lung-Defensive Level. Mostly it results from strong exogenous Wind, but if the patient is exposed to Wind while the body is deficient the result may be an illness of root-deficiency and appearance-strength.

Exogenous Wind is the chief of the six climatic pathogenic evils. It is often accompanied by the various seasonal evils when it causes illness, and can even induce epidemic influenza. Clinically, the most common types are Wind-Cold and Wind-Heat. In addition, the Summer Heat, Dampness and Dryness evils can also join Wind to cause illnesses.

Whether or not Wind attacks depends intimately on the strength or weakness of the body's resistance. Weakness of the body and deficiency of genuine Qi lead to weakening of resistance. An improper lifestyle or excessive fatigue can cause laxity of the interstitial spaces and dissipation of Defensive Qi. In such circumstances an exogenous evil can attack the skin, hair, the lung or the Defensive Level and result in Wind injury. Furthermore, differences in the body's constitution are associated with different susceptibilities. For example, Wind-Cold can easily exploit Yang deficiency; Wind-Heat or Dryness-Heat can easily exploit Yin deficiency; and exogenous Dampness can easily complicate a body with much Phlegm and endogenous Dampness.

The pathway of Wind attack is the lung system and the Defensive exterior, and the location of the illness is generally also limited to the lung-Defensive Level.

If Defensive Yang is constrained by any factor, there may be disharmony between Nutritive Qi and Defensive Qi. The struggle between evil Qi and genuine Qi can generate such symptoms of the Defensive Level or the exterior as cold-aversion and fever. When an exogenous evil attacks the lung, the air passage becomes blocked. lung-Qi cannot rise and clarify properly, giving rise to cough and nasal mucosal congestion – symptoms of the lung system. Influenza, because it is a more serious attack by the exogenous evil, has more severe symptoms, and can manifest high fever and delirium.

If the patient's constitution is vigorous the exogenous evil is confined to the lung-Defensive Level and the illness is mild, with mainly symptoms of the exterior. But if the patient is elderly or has a weak constitution then resistance is weak so that the exogenous evil may transmit from the exterior to the interior. This aggravates the illness and may lead to complications.

II Clinical Manifestation

In general, Wind-injury occurs most frequently in winter and spring and usually begins abruptly. It lasts 3–7 days. The main symptoms are those of the lung and the Defensive Level. Those of the exterior-Defensive Level are cold-aversion, fever, headache, and aching pain of the limbs or body. Those of the lung system are sneezing, nasal mucosal congestion with clear discharge, throat irritation and cough.

Wind-injury is usually localized to the lung-Defensive Level. It rarely extends or transforms. But if it recurs repeatedly lung-Qi may become deficient, and this state may give rise to such symptoms as shortness of breath, coldness of body, and sweating. If the body's constitution is weak prior to Wind injury, the illness is one of root-deficiency and appearance-strength.

Influenza, on the other hand, tends to be epidemic and is more severe.

III Key Points of Analysis

1 Wind-Cold and Wind-Heat

Cold and Heat have very different nature and require very different treatment. It is therefore important first to determine whether the illness is one of Wind-Cold or of Wind-Heat. In general, injury by Wind-Cold is characterized by stronger cold-aversion than fever, headache and body aches, and nasal mucosal congestion with clear discharge. Injury by Wind-Heat is characterized by fever stronger than cold-aversion, headache, thirst, nasal mucosal congestion with thick yellow discharge, and sore or swollen throat. Among these symptoms, whether the throat is sore and swollen or not is often the key for differentiating Wind-Heat from Wind-Cold.

Sometimes, in the initial stages an illness may be one of injury by Wind-Cold, but a few days later sore throat may develop and the nasal discharge changes from clear to yellow and thick. This reflects gelling of the Cold evil and its transformation into Heat. At this stage the treatment is that for Wind-Heat.

2 Accompanying Pathogenic Evils

In attacking the body Wind is frequently accompanied by one or more of the other exogenous pathogenic evils.

Dampness often accompanies Wind during the rainy season of late spring and early summer (“plum-rain season”). Wind-Dampness injury is characterized by low-grade fever, headache as though being squeezed, bone and joint pains, chest tightness and a bland or sweet taste in the mouth.

Heat accompanies Wind mostly during summer. Wind-Heat injury is characterized by fever with sweating, agitation, thirst, decreased and dark urine and a yellow and greasy tongue coating.

Dryness accompanies Wind mostly during autumn. Dryness-Wind injury is characterized by fever, headache, a dry nose and throat, cough with no or slight sputum, thirst and a red tongue.

Indigestion from dietary excesses occurs mostly following festivals or celebrations. Indigestion with Wind injury is characterized by a feverish body, chest and epigastric distention, anorexia with nausea, diarrhea and a greasy tongue coating.

In clinical practice, it is important to determine what pathogenic evils have accompanied Wind. Building on the foundation of releasing the exterior and unblocking the lung the physician applies treatment to dissipate Dampness, expel Heat, moisten Dryness and remove stagnation; only by doing so can the physician obtain excellent response.

3 Strength and Deficiency

Wind-injury is mostly an illness of strength of pathogenic evils, but not invariably so. In differential diagnosis the physician must first determine whether the illness is due to strength in the exterior or underlying deficiency in the exterior.

In general, fever with sweating and wind-aversion are symptoms of deficiency in the exterior, whereas fever without sweating, cold-aversion and body aches are symptoms of strength in the exterior.

In an illness of deficiency in the exterior the appropriate treatment is to disperse Wind to release the exterior but not to over-use acrid-release. In an illness of strength in the exterior the appropriate treatment is to induce sweating to release the exterior, as fever subsides upon sweating. If a deficient body is attacked by an exogenous evil,

there may be repeated episodes of illness. The proper approach to treatment must be principally to support the genuine in order to dispel the evils. Thus, in addition to applying a method of exterior-release in accordance with the specific exogenous evil the physician must always attend to the support of genuine Qi.

IV Herbal Treatment

1 *Strength Illnesses*

i Wind-Cold Injury

Main Symptoms. Nasal mucosal congestion or nasal itch, sneezing, and clear discharge; itchy throat; and cough with thin sputum. In severe cases, there may be fever without sweating, cold-intolerance, headache, aching pain in the body and limbs. The tongue coating is white. When there is fever the pulse is floating and rapid; when there is cold-intolerance it is floating and tight. If Dampness has joined the attack, there may be low-grade fever, headache as though being squeezed, and aching pain and heaviness in the limbs; alternately, there are exterior Wind-Cold symptoms and interior symptoms of chest tightness, nausea, anorexia, a bland taste and a greasy tongue coating.

Therapeutic Principle. Acrid-warm release of the exterior to clear the lung and dispel Cold.

Treatment. Cong Chi Tang (Green Onion and Soybean Decoction) and Jing Fang Bai Du San (Schizonepeta-Saposhnikovia Detoxifying Powder) are commonly used.

The composition of Cong Chi Tang is as follows: congbai (*Allium fistulosum*) three pieces and dandouchi (*Glycine max*) 6 g. This formula is especially suitable for mild cases.

The composition of Jing Fang Bai Du San is as follows: Qianghuo (*Notopterygium*) 6 g, duhuo (*Angelica pubescens*) 10 g, chaihū (*Bupleurum*) 10 g, Qianhu (*Peucedanum*) 10 g, zhiqiao (*Poncirus trifoliata*, *Citrus aurantium*) 10 g, fuling (*Poria*) 10 g, fangfeng (*Saposhnikovia*) 10 g, jingjie (*Schizonepeta*) 10 g, jiegeng (*Platycodon*) 6 g, chuanxiong (*Ligusticum*) 6 g and gancāo (*Glycyrrhiza*) 5 g. If nasal mucosal congestion is very severe, cāngérzǐ (*Xanthium sibiricum*) may be added.

When a patient is exposed to cold and rain, Dampness may attack along with Wind-Cold. This may be treated with Qianghuo Sheng Shi Tang (Notopterygium Dampness-Defeating Decoction), with the following composition: Qianghuo (*Notopterygium*) 6 g, duhuo (*Angelica pubescens*) 9 g, gaoben (*Ligusticum sinense*) 2 g, fangfeng (*Saposhnikovia*) 6 g, fried gancāo (*Glycyrrhiza*) 3 g, chuanxiong (*Ligusticum*) 5 g and mānjīngzǐ (*Vitex trifolia*) 10 g. If Dampness is more severe than Wind-Cold, add cāngzhū (*Atractylodes*), hóupǒ (*Magnolia*), bānxià (*Pinellia*) and chénpǐ (*Citrus tangerina*) to promote spleen functions and to dry Dampness.

ii Wind-Heat Injury

Main Symptoms. Fever with mild aversion to wind and cold, sometimes with sweating; headache; nasal mucosal congestion with turbid discharge; and cough productive of thick yellow sputum; dry mouth with thirst; and inflamed and painful throat. The tongue coating is thin and yellow, and the pulse slippery and rapid.

If there is exposure to Summer Heat as well, there may be fever not relieved by sweating, agitation, thirst dark urine and yellow and greasy tongue coating.

Therapeutic Principle. Acrid-cool release of the exterior to dispel Wind and cool Heat.

Treatment. Yin Qiao San (Lonicera and Forsythia Powder) and Sang Ju Yin (Mulberry and Chrysanthemum Drink) are both commonly used. Both are acrid-cooling formulas. Sang Ju Yin is less potent than Yin Qiao San, and is more suitable for treating mild cases.

If Wind-Heat is complicated by much exposure to Summer Heat, there is often Dampness and more Heat. In such cases, in addition to the usual symptoms of Wind-Heat there may be fever not relieved by sweating, agitation, thirst with desire to drink, decreased and dark urine, a yellow and greasy tongue coating and a soft and rapid pulse. This may be treated with Xin Jia Xiangru Yin (Newly Supplemented Elsholtzia Decoction) together with huoxiang (*Agastache*), peilan (*Eupatorium*), yiyiren (*Coix*) and Liu Yi San (Six-One Powder). The composition of Xin Jia Xiangru Yin is as follows: xiangru (*Elsholtzia splendens*) 6 g (late decocted), jinyinhua (*Lonicera*) 9 g, biandou blossom (*Dolichos lablab*) 9 g, houpo (*Magnolia*) 6 g, and lianqiao (*Forsythia*) 12 g. The composition of Liu Yi San is as follows: huashi (talcum) six parts and gancao (*Glycyrrhiza*) one part. This combined prescription can release the exterior, cool Heat and dissipate Summer Heat and promote the excretion of Dampness in the urine.

iii Exterior-Cold and Interior-Heat

Main Symptoms. Fever and chills without sweating; headache; aching pain in body and limbs; nasal mucosal congestion; sore throat; and cough with viscous or mixed yellow and white sputum. The tongue is red along the sides and in the tip, the coating is thin and white or thin and yellow, and the pulse is floating and rapid.

Therapeutic Principle. Dispel Wind, clear the lung, expel Cold and cool Heat.

Treatment. Ma Xing Shi Gan Tang (Ephedra, Almond, Gypsum and Licorice Decoction) with added Qianghuo (*Notopterygium*) and yuxingcao (*Houttuynia*).

If exterior Cold is more severe than interior Heat, with cold-intolerance and joint pain, add zisu leaf (*Perilla*) and guizhi (*Cinnamomum*) to dispel Wind and Cold. If interior Heat is more severe than exterior Cold, with inflamed and painful throat, add banlangen (*Isatis*) and huangqin (*Scutellaria*) to cool Heat and remove poison.

In the case of constipation, persistent fever, greasy tongue coating and slippery but replete pulse, it is an illness of strength in both interior and exterior.

Use Fangfeng Tong Sheng San (Miraculous Saposhnikovia Powder) to release both interior and exterior. It has the following composition: fangfeng (*Saposhnikovia*) 15 g, chuanxiong (*Ligusticum*) 6 g, danggui (*Angelica*) 6 g, baishaoyao (*Paeonia*) 15 g, dahuang (*Rheum*) 10 g, bohe (*Mentha*) 10 g, mahuang (*Ephedra*) 9 g, lianqiao (*Forsythia*) 15 g, mangxiao (*Mirabilite*) 15 g, shigao (gypsum) 30 g, huangqin (*Scutellaria*) 30 g, jiepeng (*Platycodon*) 30 g, huashi (talc) 90 g, gancao (*Glycyrrhiza*) 6 g, jingjie (*Schizonepeta*) 6 g, baizhu (*Atractylodes*) 9 g and zhizi (*Gardenia*) 9 g.

2 Deficiency Illnesses

i Wind-Injury with Qi Deficiency Condition

Main Symptoms. Fever with cold-aversion, or fever that is not high but accompanied by coldness, spontaneous sweating, headache, nasal mucosal congestion, cough with white sputum, low timorous voice, shortness of breath, lassitude, a white tongue coating and a floating and forceless pulse.

Therapeutic Principle. Augment Qi, release the exterior, and harmonize Nutritive and Defensive Qi.

Treatment. Shen Su Yin (Ginseng and Perilla Drink) and Huangqi Guizhi Wu Wu Tang (Astragalus-Cinnamon Five-Ingredient Decoction) are commonly used.

The composition of Shen Su Yin is as follows: muxiang (*Aucklandia*) 6 g, zisu leaf (*Perilla*) 10 g, washed gegen (*Pueraria*) 15 g, processed banxia (*Pinellia*) 10 g, Qianhu without sprouts (*Peucedanum*) 9 g, renshen (*Panax*) 9 g, peeled fuling (*Poria cocos*) 12 g, zhiquiao (*Poncirus trifoliata*, *Citrus aurantium*) 15 g, jiepeng without reeds (*Platycodon*) 15 g, fried gancao (*Glycyrrhiza*) 10 g, and juhong (*Citrus tangerina*, orange scraping from peel) 15 g. The banxia is washed in hot water for several times, roasted with ginger, then parched before use.

The composition of Huangqi Guizhi Wu Wu Tang is as follows: huangqi (*Astragalus*) 9 g, baishaoyao (*Paeonia*) 9 g, guizhi (*Cinnamomum*) 9 g, shengjiang (*Zingiber*) 9 g, and dazao (*Ziziphus*) five pieces.

Patients who have Qi deficiency, with spontaneous sweating and cold body, are highly susceptible to Wind attack. They may take Yu Ping Feng San often to augment Qi, strengthen the exterior and enhance resistance against exogenous evils. Doing so may prevent recurrent attacks by Wind.

ii Wind-Injury with Yang Deficiency Condition

Main Symptoms. Intermittent cold-aversion or in severe cases shaking chills; sometimes mild fever; no sweating or spontaneous sweating, the sweating being accompanied by cold-intolerance; headache; coldness and pain in the joints; pallid

complexion; feeble voice; and cold limbs. The tongue is pale and plump with white coating, and the pulse is deep, threadlike and forceless.

Therapeutic Principle. Warm Yang and release the exterior.

Treatment. Guizhi Jia Fuzi Tang (Cinnamon Plus Aconite Decoction). Its composition is as follows: guizhi (*Cinnamomum*) 9 g, baishaoyao (*Paeonia*) 9 g, gancào (*Glycyrrhiza*) 6 g, shengjiang (*Zingiber*) 9 g, dazao (*Ziziphus*) four pieces, and prepared fuzi (*Aconitum*) 3 g.

If there are diarrhea and vague abdominal pain as well, add baked ganjiang (*Zingiber*) and rougui (*Cinnamomum*) to warm Yang in the middle-jiao and stop diarrhea.

iii Wind-Injury with Blood Insufficiency Condition

Main Symptoms. Headache, fever, mild cold-aversion with no or little sweating; lusterless complexion; pale lips; pale fingernails; palpitations of the heart; and dizziness. The tongue is pale, with white coating, and the pulse is threadlike, floating and forceless, or hesitant and intermittent.

Therapeutic Principle. Nourish blood and release the exterior.

Treatment. Congbai Qi Wei Yin (Green Onion Seven-Ingredient Drink) with modifications. The composition is as follows: congbai (*Allium fistulosum*) 9 g, cut gegen (*Pueraria*) 9 g, freshly prepared dandouchi (*Glycine max*) 6 g, shengjiang (*Zingiber*) 6 g, fresh maimendong (*Ophiopogon*) 9 g, and gandihuáng (*Rehmannia*) 16 g.

If cold-intolerance is severe, huangqi (*Astragalus*), fangfeng (*Saposhnikovia*) and jingjie (*Schizonepeta*) may be added.

If fever is high, add jinyinhua (*Lonicera*) and lianqiao (*Forsythia*).

If blood circulation is impaired, with obstruction of vessels and a hesitant and intermittent pulse, add guizhi (*Cinnamomum*), honghua (*Carthamus*) and danshen (*Salvia*) to stimulate Yang, mobilize blood and relieve obstruction.

iv Wind-Injury with Yin Deficiency Condition

Main Symptoms. Fever with mild aversion to wind or cold; little or no sweat, or night sweats; headache; agitation; dry mouth and throat; hotness in the palms and soles; and dry cough with scant sputum, or blood-streaked sputum. The tongue is red, and the pulse is threadlike and rapid.

Therapeutic Principle. Nourish Yin and release the exterior.

Treatment. Jia Jian Weirui Tang (Modified Polygonatum Decoction). Its composition is as follows: raw yuzhu 9 g, raw congbai (*Allium fistulosum*) 9 g, jiepeng (*Platycodon*) 5 g, baiwei (*Cynanchum atratum*) 3 g, dandouchi (*Glycine max*) 9 g, bohe (*Mentha*) 5 g, fried gancào (*Glycyrrhiza*) 5 g, and dazao (*Ziziphus*) two pieces. (Weirui is an alternate name for yuzhu, *Polygonatum odoratum*.)

If agitation and thirst are severe, add huanglian (*Coptis*), zhuye (*Phyllostachys nigra*) and tianhuafen (*Trichosanthes*) to cool Heat, generate fluids and tranquilize.

For cough with sputum that is difficult to expectorate and dry throat add niubangzi (*Arctium*), shegan (*Belamcanda*) and gualou peel (*Trichosanthes*) to soothe the throat and dissolve the sputum.

For cough with chest pain and blood-streaked sputum, add fresh baimaogen (*Imperata*), raw puhuang (*Typha angustifolia*) and oujie (*Nelumbo nucifera*, nodes) to clear the lung, cool blood and remove blood stasis.

V Acupuncture Treatment

For Wind-Cold injury select principally the acupoints on the Lung Meridian of Hand-Taiyin, the Large Intestine Meridian of Hand-Yangming and the Bladder Meridian of Foot-Taiyang, such as Lieque (LU-7), Fengmen (BL-12), Fengchi (GB-20) and Hegu (LI-4). Use filiform needles with the reducing method. For patients with a weak constitution, use the mild reinforcing and reducing method; moxibustion may be applied in addition.

For Wind-Heat injury select acupoints on the Small Intestine Meridian of Hand-Taiyang, the Large Intestine Meridian of Hand-Yangming and the Sanjiao Meridian of Hand-Shaoyang, such as Dazhui (GV-4), Quchi (LI-11), Hegu (LI-4), Yuji (LU-10) and Waiguan (SJ-5). Use filiform needles by shallow insertion and the reducing method.

VI Case Study

The patient was a 29-year old male. He became ill with abrupt onset the day before consultation. He had cold-aversion, fever without sweat, headache, joint pains, cough with itchy throat and white sputum, and a dry mouth but no desire to drink.

His tongue coating was white and smooth, and his pulse floating, tight and rapid. His temperature was 37.9°C (100.2°F), and pulse rate 92 beats per minute. His white blood cell count was 7,200, with 78% neutrophils and 22% lymphocytes. X-ray and fluoroscopic studies of the chest were normal.

Diagnosis. Wind-Cold joined by Dampness, all lodged in the exterior-Defensive Level and causing impaired flow of lung-Qi.

Therapeutic Principle. Acrid-warm release of the exterior.

Treatment and Course. Modified Jing Fang Bai Du San (Schizonepeta-Saposhnikovia Detoxifying Powder). The modified composition is as follows: jingjie (*Schizonepeta*) 5 g, fangfeng (*Saposhnikovia*) 6 g, Qianghuo (*Notopterygium*) 5 g, duhuo (*Angelica pubescens*) 5 g, bohe (*Mentha*) 3 g, xingren (*Prunus*

armeniaca) 10 g, Qianhu (*Peucedanum*) 6 g, jiepeng (*Platycodon*) 5 g, stirfried zhiquiao (*Poncirus trifoliata*, *Citrus aurantium*) 5 g, prepared banxia (*Pinellia*) 6 g, chenpi (*Citrus tangerina*) 6 g, shengjiang (*Zingiber*) three pieces, and congbai (*Allium fistulosum*) three pieces.

After one dose (a package of herbs), the patient sweated and the cold-aversion and fever subsided. The headache and body aches improved, and the pulse calmed. Only cough remained. He was further treated by the method of unblocking the lung and dissolving sputum. This was accomplished by further modifying Jing Fang Bai Du San – removing jingjie, fangfeng, Qianghuo, duhuo and bohe and adding zisu root (*Perilla*) 10 g, beimu (*Fritillaria*) 10 g and gancao (*Glycyrrhiza*) 3 g. After two successive doses the patient recovered completely and left the hospital.

Guidance for Study

I Aim of Study

This chapter describes the various illnesses that arise from attack by Wind and associated exogenous pathogenic evils.

II Objectives of Study

After completing this chapter the learners will:

1. Understand the pathology and symptoms of Wind injury;
2. Know the varieties of illnesses due to attack by Wind and associated exogenous evils;
3. Know the treatment of the varieties of illnesses due to attack by Wind and associated exogenous evils.

III Exercises for Review

1. Describe the pathology of Wind-injury.
2. Describe the varieties of Wind-injury and related illnesses.
3. Explain the differences between Wind-injury of the strength variety and that of the deficiency variety. Compare and contrast the treatment used in each variety.
4. In Wind-injury of the deficiency variety explain the differences between that in Qi deficiency and that in Yin deficiency, and the appropriate treatment for each type.

IV Additional Exercises

1. Provide an analysis of the prescription (combined Cong Chi Tang and Jing Fang Bai Du San) used in the treatment of Wind-Cold injury.
2. Provide an analysis of the formulation of Qianghuo Sheng Shi Tang used in the treatment of Wind-Cold-Dampness.
3. Provide an analysis of the formulation of the combined Xin Jia Xiangru Yin and Liu Yi San, with additional herbs used in the treatment of Wind-Heat, with stronger Heat than Wind.
4. Provide an analysis of the formulation of Fangfeng Tong Sheng San used in the treatment of exterior-Cold and interior-Heat with constipation.
5. Provide an analysis of the formulation of the combined Shen Su Yin and Huangqi Guizhi Wu Wu Tang used in the treatment of Wind-injury in Qi deficiency.
6. Provide an analysis of the formulation of Guizhi Jia Fuzi Tang used in the treatment of Wind-injury in Yang deficiency.
7. Provide an analysis of the formulation of the modified Congbai Qi Wei Yin, used in the treatment of Wind-injury in blood insufficiency.
8. Provide an analysis of the formulation of Jia Jian Weirui Tang used in the treatment of Wind-injury with Yin deficiency condition.

Chapter 2

Cough

I Etiology and Pathology

Cough has two principal types of causes, exogenous and endogenous.

Exogenous cough is due to attack by an exogenous pathogenic evil on the lung system. Most commonly Wind attacks first and is subsequently joined by Cold, Heat, Dryness or the others. Attack on the lung system disturbs the dispersing and descending actions of lung-Qi, and lung-Qi ascends abnormally causing illness. Thus, exogenous cough is a condition of strength of the exogenous evil. If the exogenous evils cannot be removed promptly, there may be further development or complication, such as Wind-Cold transforming into Heat, Wind-Heat transforming into Dryness, or Lung-Heat transforming into normal fluids into the pathogenic Phlegm.

Endogenous cough is due to internal injury disturbing the functions of the *zang-fu* organs and causing disordered dispersion and abnormal rise of lung-Qi. The internal injury may result from a variety of causes. It may be due to over-stimulation by the passions, so that liver-Qi becomes stagnant and transforms into Fire; the liver-Qi and Fire then move upward along the pathways of the meridians and attack the lung. It may be due to intemperate diet, with excessive spices, fats, alcohol or smoking burning the stomach and the lung. It may be due to impaired transportation by the spleen, so that turbid Phlegm arises endogenously and permeates the lung. It may be due to deficiency of both kidney-Qi and kidney-essence brought about by excessive fatigue or sexual indulgence, so that Yin is injured and Qi exhausted; and this leads to the impairment of the lung's ability to govern Qi. Similarly, chronic illnesses may bring about insufficiency of the lung with injury to Yin and exhaustion of Qi.

Whether the cough is exogenous or endogenous, the pathological mechanism is injury to the lung system, with disturbance of its dispersion and purifying functions – this injury being mediated mainly by Phlegm and Fire. Prolonged exogenous cough can transform into internal injury. Endogenous cough generally results from the weakening of the lung and the Defensive Level; it is also readily induced or aggravated by exogenous evils attacking when the body is in a weakened state.

II Clinical Manifestation

Cough is a symptom. In general, exogenous cough has a rapid onset and a short course. Endogenous cough tends to have a more prolonged course and is often accompanied by symptoms of injured visceral organs. The characteristics of the most common illnesses with cough are listed here.

1 *Exogenous Cough*

Wind-Cold attacking the lung: cough with throat itch; thin and white sputum; nasal mucosal congestion with clear discharge; or cold-aversion, fever, headache and body aches. The pulse is floating and tight, and the tongue coating is thin and white.

Wind-Heat attacking the lung: frequent and intense cough, with viscous and yellow sputum that is difficult to expectorate; thick yellow nasal discharge; thirst or fever. The tongue is red, with a thin yellow coating, and the pulse is floating and rapid.

Dryness attacking the lung: cough without sputum or with slight viscous sputum that is difficult to expectorate, or blood-streaked sputum; and dry lips and nose, with strong thirst. The tongue is dry, with a thin white or thin yellow coating, and the pulse is floating and tight or floating and rapid.

2 *Endogenous Cough*

Liver-Fire attacking the lung: paroxysmal cough with each spell difficult to stop, with thick sputum in the throat that is very difficult to expectorate; flushed face with dry throat; chest and subcostal pressure and pain; and a dry mouth with a bitter taste. The tongue coating is thin, yellow and dry, and the pulse is taut and rapid.

Phlegm-Dampness accumulating in the lung: recurrent cough with much viscous white or gray sputum that is easy to expectorate, the cough stopping when the sputum is expectorated; hoarse voice; chest and epigastric tightness; anorexia; and tiredness. The tongue coating is white and greasy, and the pulse is soft and slippery.

Phlegm-Heat blocking the lung: cough with heavy breathing; copious sputum that is viscid and difficult to expectorate; flushed face; dry mouth; or fever. The tongue is red, with a yellow and greasy coating, and the pulse is slippery and rapid.

Yin deficiency of the lung: dry cough without sputum or with blood-streaked sputum; the cough is short but explosive, or hoarse; dry mouth and throat; or low-grade fever, or sometimes hotness in the five centers. The tongue is red with scant coating, and the pulse is threadlike and rapid.

Qi insufficiency: cough with copious thin sputum; shortness of breath; weakness; and spontaneous sweating.

III Key Points of Analysis

1 *Endogenous versus Exogenous*

In general, exogenous cough arises as a new illness, with abrupt onset following exposure to cold, and is accompanied by nasal mucosal congestion and discharge, sneezing, an itchy throat, distending headache, generalized body aches, aversion to wind or cold, and fever. Endogenous cough is generally chronic, with slow onset. There usually are symptoms of other visceral organs, such as fatigue and weakness, chest distention, flank pain, anorexia, diarrhea, or other symptoms.

2 *Quality and Timing of Cough*

A vigorous cough indicates an illness of exogenous strength, whereas a weak or soft cough indicates an illness of deficiency. Frequent cough during the day, nasal mucosal congestion, and a nasal quality to the sound generally indicate an exogenous cough. Cough that begins on arising in the morning and comes in repeated and worsening paroxysms, with a hoarse sound, is mainly due to turbid Phlegm. Cough that is worse when recumbent at night and that persists, with shortness of breath and weakness, indicates deficiency of Qi or Yin of the lung.

3 *Color, Texture and Amount of Sputum*

Cough with scant sputum or dry cough is mainly due to Dryness-Heat or Yin deficiency. A copious amount of sputum generally indicates Phlegm-Dampness, Phlegm-Heat, or deficiency-Cold. White and thin sputum indicates Wind or Cold. White but thick or viscous sputum indicates Dampness. Yellow and viscous sputum indicates Heat. Blood-streaked sputum is mostly due to Heat injuring the lung or dryness of the lung due to Yin deficiency.

IV Herbal Treatment

In general, the treatment of exogenous cough should focus on unblocking the lung and expelling the exogenous pathogenic evil. The treatment of endogenous cough will depend upon the interplay between strength and deficiency of the genuine, upon

the rapidity of disease progression, upon the relative urgency of root and appearance, and upon the specific deficiency and the strength.

1 Exogenous Cough

i Cough due to Wind-Cold Attack

Symptoms. Main symptoms: cough with thin white sputum and throat itch. Frequently accompanying symptoms: nasal mucosal congestion with clear discharge; sneezing; cold-aversion without sweating; headache; and joint pain. The tongue coating is white and the pulse is floating.

Therapeutic Principle. Expel Wind and Cold, and disperse and unblock lung-Qi.

Treatment. Several formulas are commonly used, including San Ao Tang, Zhi Sou San, and others. San Ao Tang emphasizes the unblocking of the lung and the elimination of Cold, whereas Zhi Sou San (Cough-Stopping Powder) emphasizes unblocking of the lung and dispersal of Wind.

The composition of Zhi Sou San is as follows: jiegeng (*Platycodon*) 10 g, jingjie (*Schizonepeta*) 10 g, ziwán (*Aster tartaricus*) 10 g, baibu (*Stemona*) 10 g, baiqian (*Cynanchum*) 10 g, chenpi (*Citrus tangerina*) 6 g and gancao (*Glycyrrhiza*) 3 g.

If symptoms of the exterior are particularly severe, fangfeng (*Saposhnikovia*) and Qianghuo (*Notopterygium*) may be added.

For Wind-Cold combined with Dampness, with the symptoms of cough with viscid sputum, chest tightness and a greasy tongue coating, add processed banxia (*Pinellia*) and houpo (*Magnolia*).

In an illness of interior-Heat-exterior-Cold, known to lay persons as “Fire wrapped by Cold,” the symptoms are cough with a hoarse sound, thick viscid sputum that is difficult to expectorate, chest pain from coughing, cold-intolerance and nasal mucosal congestion. Alternately, there may be fever, thirst with sore throat, or in severe cases retrograde flow of Qi producing wheezing. The tongue is red, with a white or yellow and greasy coating, and the pulse is slippery and rapid. A patient with syndrome of interior-Heat-exterior-Cold should be treated with Ma Xing Shi Gan Tang to disperse Cold and cool Heat.

ii Cough due to Wind-Heat Attack

Main Symptoms. Cough with white or yellow and viscid sputum that is difficult to expectorate; dry mouth; sore throat; yellow nasal discharge; fever, sweating, cold-aversion; and headache. The tongue coating is thin and yellow, and the pulse floating and rapid.

Therapeutic Principle. Dispel Wind, cool Heat, unblock the lung and relieve cough.

Treatment. Sang Ju Yin.

For severe cough, add yuxingcao (*Houttuynia*), pipaye (*Eriobotrya japonica*), beimu (*Fritillaria*) and aidicha (*Ardisia japonica*).

If the Heat evil is particularly strong, with prominent fever and thirst, add huangqin (*Scutellaria*), zhimu (*Anemarrhena*) and gualou (*Trichosanthes*) to enhance the ability of the formula for eliminating Lung-Heat.

If throat pain is severe, add shegan (*Belamcanda*).

For epistaxis or blood-streaked sputum, due to Wind-Heat injuring the vessels, add baimaogen (*Imperata*) and oujie (*Nelumbo nucifera*, node).

If Wind-Heat is aggravated by Summer Heat, the typical symptoms are cough, chest tightness, irritability, thirst, dark urine, a red tongue with thin coating and a soft but rapid pulse. It is appropriate to use xiangru (*Elsholtzia splendens*), Qianhu (*Peucedanum*), fresh huoxiang (*Agastache*), peilan (*Eupatorium*) and Qingheye (*Nelumbo*, leaf), or Liu Yi San (Six-One Powder), to disperse Wind and relieve Summer Heat.

If Heat has injured the body fluids, add nanshashen (*Adenophora tetraphylla*), tianhuafen (*Trichosanthes*) and lugen (*Phragmites*) as appropriate.

iii Cough due to Dryness

Main Symptoms. Cough with scant sputum, or slight amount of viscid sputum that is difficult to expectorate or that is blood-streaked; dry and sore throat; and dry nose and lips. When the cough is severe there may be chest pain. In the initial stages there may be cold-aversion, fever, headache and other symptoms of the exterior. The tongue coating is thin and white or thin, yellow and dry. The tongue tip is red. The pulse is floating and tight, or threadlike and rapid, or unchanged.

Therapeutic Principle. In the case of Heat-Dryness, unblock the lung, moisten Dryness, disperse Wind and clear Heat. In the case of Cold-Dryness, disperse Wind and Cold, moisten the lung and stop the cough.

Treatment. Heat-Dryness. Sang Xing Tang (Mulberry and Apricot Decoction). The composition is as follows: sangye (*Morus*) 10 g, xingren (*Prunus*) 10 g, nanshashen (*Adenophora tetraphylla*) 12 g, beimu (*Fritillaria*) 6 g, dandouchi (*Glycine max*) 6 g, zhizi peel (*Gardenia jasminoides*) 6 g and pear peel 6 g.

If symptoms of Dryness-Heat are prominent, add maimendong (*Ophiopogon*), yuzhu (*Polygonatum*), zhimu (*Anemarrhena*) and shigao (gypsum).

If headache and fever are severe, add bohe (*Mentha*), lianqiao (*Forsythia*) and chantui (*Cryptotympana*).

If throat pain is severe, add xuanshen (*Scrophularia*) and mabo (*Calvatia lilacina*).

If there is epistaxis as well, add baimaogen (*Imperata*) and shengdihuang (*Rehmannia*).

Cold-Dryness. Xing Su San. When applying this herbal formula, use the standard of warming without drying and moistening without cooling. If cold-intolerance without sweating is prominent, add jingjie (*Schizonepeta*) and fangfeng (*Saposhnikovia*).

2 Endogenous Cough

i Cough due to Phlegm-Dampness

Main Symptoms. Cough with much white and viscous sputum; chest and epigastric tightness; anorexia; and weakness in the limbs. The tongue coating is white and greasy, and the pulse is soft and slippery.

Therapeutic Principle. Strengthen the spleen, dry Dampness, regulate Qi and dissipate Phlegm.

Treatment. Er Chen Tang.

If Phlegm and Dampness are severe, with copious sputum and prominent epigastric distention, add cangzhu (*Atractylodes*), houpo (*Magnolia*), yiyiren (*Coix*) and xingren (*Prunus armeniaca*) to enhance the ability to dry Dampness and dissipate Phlegm.

If there is Cold as well, add ganjiang (*Zingiber*), xixin (*Asarum*), and baijiezi (*Brassica alba*) to warm and dissipate.

If there is Wind as well, add bile-treated nanxing (*Arisaema erubescens*) and baifuzi (*Typhonium giganteum*) to dispel Wind and dissipate Phlegm.

If gelled Phlegm causes indigestion, resulting in much sputum, chest tightness, anorexia, a greasy tongue coating and a slippery pulse, use in conjunction with San Zi Yang Qing Tang (Three Seeds Decoction for the Aged) to regulate Qi, dissipate Phlegm and promote food digestion. The composition of San Zi Yang Qing Tang is as follows: baijiezi (*Brassica alba*) 10 g, zisuzi (*Perilla*) 10 g and laifuzi (*Raphanus*) 10 g.

If Cold-Phlegm is severe, with white viscous and foamy sputum and cold-aversion, add ganjiang (*Zingiber*).

If the spleen is insufficient due to chronic illness, with faint cough sounds, shortness of breath, lassitude and proneness to sweating, add dangshen (*Codonopsis*), baizhu (*Atractylodes*) and fried gancao (*Glycyrrhiza*) to support Earth (Spleen) in order to generate Metal (Lung).

ii Cough due to Phlegm-Heat

Main Symptoms. Cough with viscid yellow sputum that is difficult to expectorate, sometimes blood-streaked; chest tightness; a dry mouth with a bitter taste; and sore throat. The tongue coating is yellow and greasy, or yellow and white. The pulse is slippery and rapid.

Therapeutic Principle. Cool Heat to clear the lung, eliminate Phlegm and stop cough.

Treatment. Qing Jin Hua Tan Tang (Metal-Clearing and Phlegm-Dissipating Decoction). Its composition is as follows: huangqin (*Scutellaria*) 10 g, zhizi (*Gardenia jasminoides*) 10 g, jiegegeng (*Platycodon*) 6 g, maimendong (*Ophiopogon*) 9 g, beimu (*Fritillaria*) 9 g, juhong (*Citrus tangerina*, orange scraping from the peel) 9 g, fuling (*Poria cocos*) 9 g, sangbaipi (*Morus*) 10 g, zhimu (*Anemarrhena*) 10 g, parched gualou seed (*Trichosanthes*) 10 g, and gancao (*Glycyrrhiza*) 3 g.

For severe accumulation of Heat in the lung, with cough and wheezing, yellow purulent or putrid sputum, high fever and thirst, remove jiegegeng and chenpi but add jinyinhua (*Lonicera*), yuxingcao (*Houttuynia*), shigao (gypsum), tinglizi (*Lepidium*) or similar herbs that cool Heat and release the lung.

If the body fluids are damaged by Phlegm-Heat, add beishashen (*Glehnia*), tianmendong (*Asparagus chochinchinensis*) and tianhuafen (*Trichosanthes*) as appropriate.

iii Cough due to Liver-Fire Attacking the Lung

Main Symptoms. Dyspnea with paroxysmal cough that is difficult to stop; in severe cases, there may be blood-streaked sputum or hemoptysis; pain in both the chest and the epigastrium; irascibility; fever; a bitter taste in the mouth; and a flushed face and red eyes. The tongue coating is thin, yellow and dry. The pulse is taut and rapid.

Therapeutic Principle. Clear the liver and purge the lung to stop cough.

Treatment. Dai Ge San combined with Xie Bai San.

Dai Ge San (Indigo and Concha Powder) has the following composition: Qingdai (*Baphicacanthus cusia*) 6 g and haigeqiao (*Cyclina sinensis*) 10 g.

Xie Bai San (Lung-Purging Powder) has the following composition: digupi (*Lycium*) 30 g, parched sangpi (*Morus alba*) 30 g, jingmi (*Oryza sativa*) 10 g and gancao (*Glycyrrhiza*) 3 g.

For blazing Fire with frequent cough it is appropriate to add zhizi (*Gardenia jasminoides*), mudanpi (*Paeonia suffruticosa*), beimu (*Fritillaria*) and pipaye (*Eriobotrya japonica*) to enhance Heat cooling and cough relief.

If lodged Fire injures the body fluids, add beishashen (*Glehnia*) and maimendong (*Ophiopogon*).

iv Cough due to Yin Deficiency of the Lung

Main Symptoms. Dry cough without sputum, or scant sputum that is difficult to expectorate, or hemoptysis. The tongue is red with little coating. The pulse is thread-like and rapid.

Therapeutic Principle. Augment Yin to moisten the lung and relieve cough.

Treatment. Shashen Maidong Tang (Adenophora-Ophiopogon Decoction). Its composition is as follows: nanshashen (*Adenophora tetraphylla*) 9 g, yuzhu (*Polygonatum*) 15 g, raw gancao (*Glycyrrhiza*) 3 g, sangye (*Morus*) 9 g, maimendong (*Ophiopogon*) 9 g, biandou (*Dolichos lablab*) 5 g, tianhuafen (*Trichosanthes*) 9 g, zhimu (*Trichosanthes*) 10 g, beimu (*Fritillaria*) 10 g, tianmendong (*Asparagus chochinchinensis*) 10 g, baihe (*Lilium*) 10 g and shengdihuang (*Rehmannia*) 10 g.

If the cough is severe, add baibu (*Stemona*), ziwan (*Aster tartaricus*) and kuan-donghua (*Tussilago farfara*) to moisten the lung and stop the cough.

If the sputum is viscid and difficult to expectorate, add powdered haigeqiao (*Cyclina sinensis*) to cool Heat and dissolve sputum.

For hemoptysis add baiji (*Bletilla*), Qiancao (*Rubia*) and oujie (*Nelumbo nucifera*, node) to stop bleeding.

For cough with tachypnea (rapid respiration) add wuweizi (*Schisandra*) and hezi (*Terminalia chebula*).

v Cough due to Qi Deficiency of the Lung

Main Symptoms. Weak cough with much clear and thin sputum; shortness of breath; fatigue; wind-aversion; spontaneous sweating; and low resistance. The tongue is pale with a thin and white coating, and the pulse is feeble.

Therapeutic Principle. Augment lung-Qi, dissipate Phlegm and relieve cough.

Treatment. Bu Fei Tang (Lung-Nourishing Decoction). Its composition is as follows: renshen (*Panax*) 10 g, huangqi (*Astragalus*) 10 g, shudihuang (*Rehmannia*) 10 g, sangbaipi (*Morus*) 10 g, ziwan (*Aster tartaricus*) and wuweizi (*Schisandra*) 6 g.

For abundant thin sputum due to spleen insufficiency, subtract sangbaipi and add baizhu (*Atractylodes*), fuling (*Poria*) and kuandonghua (*Tussilago farfara*) to enhance the effect of invigorating Qi of the formula, replenishing the spleen and resolving Phlegm to relieve cough.

V Acupuncture Treatment

In the acupuncture treatment of cough, the most commonly selected principal acupoints are Feishu (BL-13) and Hegu (LI-4). Auxiliary acupoints are also often selected. If sputum is copious, add Fenglong (ST-40). For throat itch and cough add Tiantu (CV-22). For chest tightness add Neiguan (PC-6) and Tanzhong (CV-17). For chronic cough with a weak constitution the acupoints Feishu (BL-13), Shenshu (BL-23) and Pishu (BL-20) may be selected.

In general, for exogenous cough use the reducing method. For endogenous cough use the mild reinforcing and mild reducing methods; moxibustion may also be incorporated as appropriate.

1 *Exogenous Cough*

Wind-Cold attacking the lung: select Feishu (BL-13), Dazhu (BL-11), Fengmen (BL-12) and Lieque (LU-7). Use filiform needles and apply the retention technique. Apply moxibustion.

Wind-Heat attacking the lung: select Feishu (BL-13), Yuji (LU-10) and Hegu (LI-4). Use filiform needles and shallow insertion with the reducing method. Do not apply moxibustion.

Wind-Dryness attacking the lung: select Feishu (BL-13), Pohu (BL-42), Chize (LU-5) and Fuliu (KI-7). Use filiform needles and the mild reinforcing and reducing method. Do not apply moxibustion.

2 *Endogenous Cough*

Phlegm-Dampness accumulating in the lung: select Feishu (BL-13), Taiyuan (LU-9), Zhangmen (LR-13), Taibai (SP-3) and Fenglong (ST-40). Use filiform needles and the mild reinforcing and reducing method. Moxibustion can be applied.

Heat-Phlegm blocking the lung: select Feishu (BL-13), Zhongfu (LU-1), Chize (LU-5) and Fenglong (ST-40). Use filiform needles and the reducing method. Do not apply moxibustion.

Liver-Fire attacking the lung: select Feishu (BL-13), Chize (LU-5), Yanglingquan (GB-34) and Taichong (LR-3). At the acupoints of the Liver Meridian of Foot-Jueyin use the reducing method. At the acupoints of the Lung Meridian of Hand-Taiyin use the mild reinforcing and reducing method. Do not apply moxibustion.

Deficiency of Lung-Yin: select Feishu (BL-13), Gaohuangshu (BL-43), Shufu (KI-27) and Taixi (KI-3). Use filiform needles and the reinforcing method. Do not apply moxibustion.

VI Case Study

The patient was a 34-year old female who had a cough for nearly 4 weeks.

During the last 10 days the cough had become frequent and violent, and productive of sputum that was a mixture of white foam-like material and yellow viscous streaks. Coughing was accompanied by pain in the chest and especially in the epigastrium, worsened by pressure, and by chest tightness. Her respiration was rapid. She also had pain in her head, neck and the body. She was intolerant of cold and had fluctuating fever and little sweating, and her distal extremities were very cold.

She had an itch in the throat and a dry mouth, but no desire to drink. She had not defecated for several days.

Her temperature was 38.3°C (101°F). Her tongue was pale with a thin and yellow but moist coating. Her pulse was threadlike, at a rate of 84 beats per minute. Auscultation of the lung showed no abnormality. The abdomen was flat without any fixed tenderness. Her total white blood cell count was 12,200, with 84% neutrophils, 2% acidophils and 14% lymphocytes. Chest fluoroscopy was normal.

Diagnosis: Exogenous cough, with Wind-Cold lodged in the exterior in the Defensive Level and turbid Phlegm gelled in the lung.

Therapeutic Principle: Use acrid-warming to release the exterior, unblock the lung and dissipate Phlegm.

Treatment and Course: She was treated with a combination of Mahuang Tang and Guizhi Houpo Xingzi Tang (Cinnamon-Magnolia-Apricot Decoction) with modifications. The prescription had the following composition: fried mahuang (*Ephedra*) 3 g, guizhi (*Cinnamomum*) 3 g, bitter xingren (*Prunus armeniaca*) 10 g, gancao (*Glycyrrhiza*) 3 g, houpo (*Magnolia*) 3 g, stirfried zisuzi (*Perilla*) 10 g, stirfried laifuzi (*Raphanus*) 10 g, banxia (*Pinellia*) 6 g, gualou (*Trichosanthes*) 15 g, stirfried zhishi (*Citrus aurantium*) 10 g and chenpi (*Citrus tangerina*) 5 g.

Following one dose (a package of prescribed herbs) she had profuse sweating and the fever subsided. The pains decreased gradually. The cough became milder but still recurred in spells and still induced epigastric pain. The sputum was still large in amount and was an intermixed white and yellow. Following three more daily doses the cough was relieved and defecation became unobstructed, with only slight residual tenderness in the epigastrium. The prescription was continued for another day to consolidate the gains. The patient recovered completely and was discharged from the hospital.

Guidance for Study

I Aim of Study

This chapter provides the learners a correlated understanding of and approach to the very common clinical problem of cough.

II Objectives of Study

After completing this chapter the learners will:

1. Understand cough and its many associated symptoms;

2. Master the differentiation between exogenous and endogenous cough, and how the symptoms of cough relate to the functions of the *zang* organs;
3. Master the differentiation and treatment of the common syndromes of cough.

III Exercises for Review

1. Describe the pathological mechanisms of cough.
2. Discuss how one differentiates exogenous cough and endogenous cough. Describe the varieties of exogenous cough.
3. Compare the treatments of cough due to Wind-Cold and cough due to Wind-Heat.
4. Describe the various types of endogenous cough. How does one differentiate between these types? Describe how each type is treated?
5. Compare the treatments of cough due to Phlegm-Dampness and cough due to lung insufficiency.

IV Additional Exercises

1. Provide an analysis of the formulation of Zhi Sou San used in the treatment of exogenous cough due to Wind-Cold.
2. Provide an analysis of the formulation of Sang Xing Tang used in the treatment of cough due to Dryness.
3. Provide an analysis of the formulation Qing Jin Hua Tan Tang used in the treatment of cough due to Phlegm-Heat.
4. Provide an analysis of the formulation Dai Ge San used in the treatment of Cough due to Liver-Fire Attacking the Lung.
5. Provide an analysis of the formulation Shashen Maidong Tang used in the treatment of cough due to Yin Deficiency.
6. Provide an analysis of the formulation Bu Fei Tang used in the treatment of cough due to Qi Deficiency.
7. Provide an analysis of the prescription of the combined Mahuang Tang and Guizhi Houpo Xingzi Tang used in the Case Study.

Chapter 3

Wheezing

Wheezing is a condition that flares up paroxysmally. It falls in the category of latent Rheum accumulation among illnesses of Phlegm-Rheum. It is characterized by a whistling sound during exhalation, rapid breathing and dyspnea. In severe cases the patient has great difficulty breathing in a recumbent position and prefers to be upright.

I Etiology and Pathology

In general the basic pathology that produces wheezing is Phlegm lodged in the interior and stimulated to act by a new exogenous pathogenic agent attacking the body. It blocks the air passages and impairs the dispersion and descent of lung-Qi. Phlegm is an abnormal product, the result of transformation from the body fluids.

The spleen is located at the center of the body. It governs the transportation and transformation of the essences of food as well as fluids; hence it is said, “the spleen is the source of Phlegm.” However, disturbance of the functions of the other visceral organs can also produce Phlegm, and at the same time the process cannot be severed from the influence of the many exogenous pathogenic agents on the human body. For example, when Wind-Cold or Dryness-Heat attack the lung, these exogenous evils may become lodged in the lung system and impair the movement of both Qi and fluids, and after many days turbid Phlegm is formed. An inappropriate diet, such as excessive raw and cold foods, foods of strong flavors, or foods laden with fats or sweets, may lead to injury of the spleen. Inhaled pollen, fumes and noxious gases, as well as cigarette smoke over many years can also irritate the air passages and cause the production of Phlegm.

In addition, in certain situations in which genuine Qi becomes injured or deficient Phlegm may also form. These include frustration of the passions, impairment of Qi flow leading to Qi stagnation, weakening of the body following a major illness and not properly managed, impairment of the functions of various visceral organs, inherent deficiency of kidney-Qi leading to diminished resistance, deficiency of lung-Qi, and deficiency of Yin permitting the rise of endogenous Heat.

Whenever Phlegm is formed and permitted to lodge in the interior, it may gel and not dissipate. In this state, when stimulated by an additional pathogenic agent it can stir, follow Qi in movement and accumulate in the lung system. In this way it is potentially an ever-present cause of wheezing.

The lung governs Qi movement and regulates respiration. It links with the skin and hair on the surface and is responsible for the functions of dispersion and depuration. Failure of lung-Qi to disperse and descend is the basic mechanism leading to wheezing. Since turbid Phlegm often lodges in the lung, “the lung is the container of Phlegm.” Because Phlegm tends to remain in the body it gradually wears down genuine Qi. If the spleen now becomes insufficient, so that its transportation and transformation functions are impaired, then new Phlegm is formed. If lung-Qi is depleted the resistance of the Defensive Level is weakened, allowing exogenous agents to attack effectively or endogenous factors to arise. In such circumstances, Phlegm readily compromises the dispersion and depuration actions of lung-Qi, forcing it to rise abnormally and resulting in wheezing, rapid breathing and dyspnea.

II Clinical Manifestation

Wheezing is typically associated with air hunger, gasping wet-sounding whistling in the throat, cough with sputum and chest tightness. The whistling characteristically resembles the croaking of frogs.

It tends to develop abruptly or follows chills and fever, sneezing, nasal and throat itch, cough or chest tightness, nausea and vomiting, abdominal distention, or emotional distress. It tends to worsen. The patient has difficulty breathing, with a prolonged exhalation phase, and often resists lying down. Coughing tends to be unproductive, but may bring up mucoid or water-like sputum; and if the patient is able to expectorate mucoid sputum the wheezing may be briefly alleviated. If wheezing is severe, the patient may attempt to breathe with an open mouth and raised shoulder (to strengthen expansion of the chest). There may be palpitation of the heart, anxiety and agitation, profuse cold sweat on the forehead, cyanosis of the lips, bulging of the eyeballs and distress. Each attack of wheezing may last a few minutes, several hours or even several days.

During remission patients may be free of all symptoms or may have mild productive cough or slight shortness of breath. If the illness is chronic and the attacks recurrent, even during remission there may be gasping breathing, noisy breathing, spontaneous sweating with wind-intolerance, fatigue, emaciation, flank aches and edema.

In general, wheezing first appears during childhood, and may be precipitated by Wind injury, seasonal changes, excessive fatigue, intemperate diet, and irregular living habits. It often recurs repeatedly over several years or several decades. Wheezing attacks show a strong relationship to seasons, occurring most commonly between early autumn and early winter, and next most commonly during spring. Few attacks occur in summer. Some patients, however, have attacks all year round.

Wheezing is often hereditary and affects relatives as well.

III Key Points of Analysis

Wheezing is the result of combined exogenous evil strength and genuine Qi deficiency. During an attack the exogenous evil is the principal factor; during remission genuine Qi deficiency is the principal factor. New onset wheezing is mainly due to strong exogenous evil; chronic recurrent wheezing is often due to Qi deficiency of the lung, the spleen and the kidney.

Exogenous wheezing may be precipitated by Cold or Heat. If precipitated by Cold it is known as **Cold-wheezing**. In general, Cold is in both the interior and the exterior. Its main symptoms are respiration that sounds like frog-croak, cough with thin-clear or white-foamy sputum, no thirst, a pale tongue with white and smooth coating, and floating and tight pulse. If precipitated by Heat it is known as **Heat-wheezing**. In this case, generally Phlegm and Fire are both strong. Its main symptoms are coarse breath sounds that resemble sawing, barrel chest, cough, yellow and viscid sputum that is difficult to expectorate, thirst with desire to drink, a red tongue, yellow and greasy tongue coating, and a slippery and rapid pulse.

Deficiency wheezing may be due to Qi deficiency of the lung, the spleen or the kidney. In deficiency of lung-Qi wheezing is associated with spontaneous sweating, wind-intolerance, shortness of breath, and weakness. In deficiency of spleen-Qi it is associated with anorexia, diarrhea, and copious sputum. In deficiency of kidney-Qi it is associated with lumbar aches, tinnitus, and wheezing and fatigue on engaging in any activity.

IV Herbal Treatment

In treating wheezing, during an attack treat the symptom (appearance). During remission from wheezing treat the cause (root). During an attack the focus is on unblocking the lung and eliminating Phlegm. During remission the focus is on the diseased visceral organ.

1 *During Attack*

i Cold-Wheezing

Main Symptoms. Initially, cold-aversion, fever, headache, no sweating, cough, dyspnea, itch in the throat, nose or body, and watery nasal discharge. There follow worsening of dyspnea, wheezing, and frog-croak-like gurgling in the throat. Additionally, there may be cough that produces thin sputum, refusal to lie down, chest distention and tightness, a pallid or bluish-gray complexion, coldness in the

back, no thirst or thirst with preference for warm drinks, a pale tongue with white and smooth coating, and a floating and tight pulse.

Therapeutic Principle. Unblock the lung, dispel Cold, dissipate Phlegm and relieve wheezing.

Treatment. Shegan Mahuang Tang (Belamcanda-Ephedra Decoction) and Xiao Qing Long Tang are commonly used.

Shegan Mahuang Tang is especially suitable for Cold in both interior and exterior with persistent cough. Its composition is as follows: shegan (*Belamcanda*) 9 g, mahuang (*Ephedra*) 9 g, shengjiang (*Zingiber*) 12 g, xixin (*Asarum*) 9 g, ziwan (*Aster tartaricus*) 9 g, kuandonghua (*Tussilago farfara*) 9 g, wuweizi (*Schisandra*) 3 g, dazao (*Ziziphus*) five pieces and processed banxia (*Pinellia*) 9 g.

Xiao Qing Long Tang is especially suitable for Cold in the exterior and Rheum in the interior. If turbid Phlegm is particularly abundant, add laifuzi (*Raphanus*) and baijiezi (*Brassica alba*).

For the chronically ill with deficiency of genuine Qi, frequently recurring attacks of wheezing and strong Phlegm, use Suzi Jiang Qi Tang to dissipate Phlegm and regulate Qi and complement it with Liu Jun Zi Tang to strengthen the spleen and dissipate Phlegm. (For Liu Jun Zi Tang, see Volume 2, Part III, Chapter 9, Section 6, Subsection I, Sub-subsection V.)

ii Heat-Wheezing

Main Symptoms. Fever, headache, sweating, shortness of breath, barrel chest, coarse and gurgling wheeze in the throat, open mouth, raised shoulders, refusal to lie down, yellow and viscid sputum, chest tightness, agitation and anxiety, flushed face, thirst with desire to drink, and constipation. The tongue is red, with a yellow greasy or smooth coating. The pulse is slippery and rapid.

Therapeutic Principle. Unblock the lung, cool Heat, dissipate Phlegm and facilitate Qi movement.

Treatment. Ding Chuan Tang (Asthma-Relieving Decoction).

For thick and viscid sputum, add zhuru (*Phyllostachys nigra*), Sichuan beimu (*Fritillaria*), whole gualou (*Trichosanthes*), yuxingcao (*Houttuynia*), sangbaipi (*Morus*) or similar herbs that cool Heat and dissipate Phlegm.

If the wheezing is especially severe, add xingren (*Prunus armeniaca*) and dilong (*Pheretima*). If the mouth is dry and the tongue is red, add nanshashen (*Adenophora tetraphylla*) and tianhuafen (*Trichosanthes*).

For Phlegm and blazing Fire injuring the fluids, causing a yellow and dry tongue coating and constipation, use Mengshi Gun Tan Wan to purge Phlegm and Heat, or Da Cheng Qi Tang combined with Xiao Xian Xiong Tang (Minor Lung-Clearing Decoction) to clear the viscera and to purge Heat.

2 During Remission

i Deficiency of Both Spleen and Lung Qi

Main Symptoms. Shortness of breath, cough with thin clear sputum; pale complexion; spontaneous sweating with wind-aversion; anorexia, loose stool; and edema of head, face and limbs. The tongue is pale and plump, with indentations along the edges, and the tongue coating is pale white. The pulse is soft and feeble.

Therapeutic Principle. Strengthen the spleen and augment Qi of the lung (invigorate Earth to generate Metal).

Treatment. Si Jun Zi Decoction, often with added shanyao (*Dioscorea*) and yiyiren (*Coix*) for their sweet flavor and bland nature to strengthen the spleen and wuweizi (*Schisandra*) to promote the acceptance of Qi by the lung.

For deficiency of Defensive Qi with spontaneous sweating add fried huangqi (*Astragalus*), fuxiaomai (*Triticum*) and dazao (*Ziziphus*). If this is ineffective, further add fuzi (*Aconitum*), longgu (fossil bone) and muli (*Ostrea*) to astringe sweat and strengthen Defensive Qi.

For poor appetite, abdominal distension and much sputum add processed banxia (*Pinellia*), chenpi (*Citrus tangerina*) and Qianhu (*Peucedanum*).

For pale complexion, cold body and loose stool, add guizhi (*Cinnamomum*) and ganjiang (*Zingiber*) to warm the spleen and the lung and to resolve fluid retention.

ii Insufficiency of Both Lung and Kidney

Main Symptoms. Cough with shortness of breath; rapid breathing on activity; spontaneous sweating with wind-aversion; lumbar and knee aches and weakness; tinnitus; night sweats; and spermatorrhea. The tongue is pale and the pulse is feeble.

Therapeutic Principle. Nourish the lung and the kidney simultaneously.

Treatment. Si Jun Zi Tang combined with Jin Shui Liu Jun Jian. The composition of Jin Shui Liu Jun Jian is as follows: danggui (*Angelica*) 10 g, shudihuang (*Rehmannia*) 15 g, chenpi (*Citrus tangerina*) 6 g, banxia (*Pinellia*) 10 g, fuling (*Poria*) 12 g and fried gancao (*Glycyrrhiza*) 6 g.

If deficiency of lung-Qi is the principal abnormality, add huangqi (*Astragalus*), shanyao (*Dioscorea*) and herbs with similar actions.

If deficiency of lung-Yin is the principal abnormality, add maimendong (*Ophiopogon*), baihe (*Lilium*) and beishashen (*Glehnia*).

If deficiency of kidney-Yang is the principal abnormality, add buguzhi (*Psoralea*), pieces of lujiao (*Cervus nippon*), tusizi (*Cuscuta*), and yinyanghuo (*Epimedium*).

If deficiency of kidney-Yin is the principal abnormality, add shanzhuyu (*Cornus*), zishiying (fluorite) and the gelatin from guiban (*Chinemys*).

3 Wheezing Crisis (*Abrupt Collapse of Yang-Qi*)

Main Symptoms. During the course of wheezing, the patient may develop abrupt vomiting and diarrhea, muscular cramps or tetany, severe fatigue, facial cyanosis, oily sweat, coldness in all limbs, cyanosis of the tongue with a smooth white coating, and a pulse that is indistinct and on the verge of cessation.

Therapeutic Principle. Restore Yang and rescue the patient from collapse.

Treatment. Si Ni Decoction with added renshen (*Panax*).

If the face and the tongue are purple, add taoren (*Prunus persica*) and honghua (*Carthamus*) to mobilize blood and remove stasis.

If there is collapse of Yang-Qi and depletion of body fluids, the treatment is to restore Yang, consolidate Yin, augment Qi and re-activate the pulse. Use Hui Yang Ji Jiu Tang (Emergency Yang-Rescue Decoction). Its composition is as follows: processed fuzi (*Aconitum*), ganjiang (*Zingiber*), rougui (*Cinnamomum*), renshen (*Panax*), baizhu (*Atractylodes*), fuling (*Poria*), chenpi (*Citrus tangerina*), fried gancào (*Glycyrrhiza*), wuweizi (*Schisandra*), processed banxia (*Pinellia*) and shexiang (*Moschus*).

V Acupuncture Treatment

Illnesses of Strength. Acupuncture is suitable. The most commonly selected acupoints are Dazhui (GV-14), Shen-zhu (GV-12), Fengmen (BL-12), Feishu (BL-13), Fenglong (ST-40), Tanzhong (CV-17), Quchi (LI-11), Hegu (LI-4), Waiguan (SJ-15), Shangyang (LI-1) and Yuji (LU-10).

For Cold-wheezing select Tanzhong (CV-17), Feishu (BL-13), Fengmen (BL-12) and Lieque (LU-7). Use the reducing method and apply moxibustion.

For Heat-wheezing select Zhongfu (LU-1), Feishu (BL-13), Chize (LU-5) and Fenglong (ST-40). Use filiform needles and the reducing method.

Illness of Deficiency. Moxibustion is suitable. The most commonly selected acupoints are Feishu (BL-13), Xuanji (CV-21), Tanzhong (CV-17), Tiantu (CV-22), Qihai (CV-6), Guanyuan (CV-4), Gaohuang (BL-43), Shenque (CV-8), Sanyinjiao (SP-6), Shenshu (BL-23), Fuli (KI-7) and Mingmen (GV-4).

VI Case Study

The patient was a 28-year old female. She had recurrent wheezing attacks for over 3 years. Despite repeated treatment with anti-asthma drugs, antibiotics and high-dose glucocorticoids, as well as Chinese medicines and cutting of the acupoint Tanzhong

(CV-17), the attacks became more frequent and more severe during the past year. She was transferred from another hospital.

At the time of admission her main symptoms were frog-croak-like respiration with gurgling, cough, shortness of breath and refusal to lie down. Her sputum was expectorated with difficulty, and was white, sticky and foamy, or sometimes yellow and viscid. She had chest tightness and pain, aggravated by cough. Her throat was itchy and her mouth dry.

The patient sat upright and refused to lie flat. She was restless and agitated. She had cold-aversion and her hands and feet were cold. Her respiration was rapid and shallow, at a rate of 64 breaths per minute. She was covered with sweat. Her face was flushed, and her lips and nail beds were cyanotic. The tongue was red, with pale yellow and greasy coating, and her pulse was threadlike and slippery. Auscultation of the lung revealed wheezing throughout and fine rales in the left lower lung.

Diagnosis. Wheezing illness.

Therapeutic Principle. Started with the accumulation of Phlegm and Heat in the lung and treated its loss of dispersion and descending functions. Used the method of cooling Heat, to unlock the lung and dissipate Phlegm.

Treatment and Course. The prescription was based on a combination of Ding Chuan Tang and Ma Xing Shi Gan Tang. The combined composition is as follows: fried mahuang (*Ephedra*) 3 g, Guangdong xingren (*Prunus armeniaca*) 10 g, shigao (gypsum) 30 g (decoted first), gancao (*Glycyrrhiza*) 3 g, zhimu (*Anemarrhena*) 6 g, huangqin (*Scutellaria*) 6 g, shegan (*Belamcanda*) 5 g, sangbaipi (*Morus alba*) 10 g, processed banxia (*Pinellia*), haifushi (pumice) 10 g and lugen (*Phragmites*) 30 g.

Following administration of this herbal formula cough and wheezing improved noticeably. After a week of successive daily doses fever, agitation, and flushed face were resolved, and wheezing disappeared. The patient still had a dry cough, occasionally producing viscous sputum. She had abnormal Fire and Qi in the throat causing a dry mouth and throat and red lips. These residual symptoms indicated that the gelled Phlegm and Heat had injured Yin and fluids. The prescription was altered by removing mahuang, banxia and shegan, and adding nanshashen (*Adenophora tetraphylla*), tianmendong (*Asparagus choichinchinensis*) and gualou (*Trichosanthes*) to nourish Yin and generate fluids. The patient completely recovered. After consolidating the therapeutic effect, she was discharged from hospital.

Guidance for Study

I Aim of Study

This chapter summarizes the various illnesses featuring wheezing as the principal symptom.

II Objectives of Study

After completing this chapter the learners will:

1. Know the concept and main symptoms associated with wheezing;
2. Know the etiology and pathology of the various illnesses associated with wheezing;
3. Know the differentiating features of the various illnesses associated with wheezing.

III Exercises for Review

1. What are the key diagnostic points of wheezing illness? Describe how to differentiate and treat the various types of wheezing illness in the acute phase (during the attack).
2. Describe how to differentiate and treat the various types of wheezing illness during remission.
3. Explain why the kidney should be strengthened during the stage of remission from wheezing?

IV Additional Exercises

1. Provide an analysis of the formulation of Shegan Mahuang Tang used in the treatment of Cold-wheezing.
2. Provide an analysis of the formulation of the combined Si Jun Zi Tang and Jin Shui Liu Jun Jian used in the treatment of insufficiency of both the lung and the kidney.
3. Provide an analysis of the formulation of Hui Yang Ji Jiu Tang used to treat collapse of Yang-Qi and depletion of body fluids in a patient suffering from a wheezing crisis.

Chapter 4

Asthma

Asthma is principally characterized by air hunger, to the point of necessitating breathing with open mouth and raised shoulders and by refusal or inability to lie down. As a symptom, asthma may appear in the course of various acute and chronic illnesses. When it becomes the main symptom at a certain stage of these illnesses, it is called asthma syndrome.

I Etiology and Pathology

The basic pathogenic factor of asthma syndrome is either exogenous attack or internal injury. Exogenous attack is invasion by the climatic pathogenic evil of Wind, Cold, Dryness or Heat, or a combination of these. A variety of internal injuries may also lead to asthma syndrome.

Attack by Climatic Evils. The climatic evils invade the body via the body surface, mouth and nose. The skin and hair are the external counterpart of the lung and the lung opens to the outside via the nose. When exogenous evils invade the body the exterior-Defensive Level becomes blocked. This in turn leads to failure of lung-Qi to disperse normally, stagnation of lung-Qi and failure of the lung's functions of depuration and descent. As a result breathing becomes rapid and urgent, giving rise to asthma syndrome.

Injury by Passions. Excessive passion affects the normal physiological functions of the viscera and induces disharmony between them. As with exogenous evils this may lead to stagnation of lung-Qi and loss of its dispersion and depuration. At the same time, extreme passion is also one of the causes of the production of Phlegm and Rheum. The reason is that excessive passions cause illness mainly by disturbing the liver, which controls conveyance and dispersion. When excessive rage injures the liver, liver-Qi moves abnormally and injures the spleen and the kidney.

Accumulation of Phlegm and Rheum. Phlegm and Rheum are pathological products of body fluids. Phlegm arises when Fire scorches body fluids and Rheum arises when Cold induces gelling of body fluids. Phlegm and Rheum are closely related

and each can cause and result from the other. The thick and turbid is Phlegm and the clear and thin is Rheum. “Phlegm is thickened Rheum and Rheum is thinned Phlegm.” Both can attack the lung and block the lung’s meridians, thus leading to asthma.

Improper Diet. Overeating especially of rich and spicy foods may lead to food retention and impaired digestion. This disturbs the functions of the spleen and the stomach, and the retained foods may transform into turbid Phlegm or Fire. The ascending and descending activities of Qi become compromised, and asthma may ensue.

Fatigue, Excessive Sexual Activity and Chronic Illness. Fatigue, excessive sweating, chronic cough, chronic Phlegm-Heat, Rheum, frequent attacks by exogenous evils, and chronic illness can all lead to deficiency of lung-Qi and lung-Yin. Impaired Qi regulation leads to shortness of breath, wheezing and gasping respiration.

The kidney resides in the lower-*jiao*. It is the root of Qi and governs the reception of Qi. If the kidney is injured by excessive sexual activity or weakened by chronic illness, it becomes insufficient. Kidney insufficiency leads to the failure of acceptance and regulation, so that exhalation becomes prolonged and inspiration shortened. Any physical exertion aggravates the gasping respiration and wheezing. The kidney also regulates water and houses the Fire of the Vital Gate. If Vital Gate Fire weakens, for example by excessive sexual activity, water metabolism becomes impaired. Excess water overflows upward and transforms into Phlegm-Rheum, again leading to asthma.

Pathology. The fundamental pathological process is disordered functions of the lung, the spleen and the kidney. Asthma due to attack by exogenous pathogenic evil is an illness of strength. Asthma due to internal injury may be of strength or of deficiency.

In general, in asthma of the strength type illness is located in the lung. This may be due to lodging of Wind-Cold in the interior, lung attack by Wind-Heat or accumulation and gelling of turbid Phlegm causing stagnation of liver-Qi, which in turn causes blockage of lung-Qi. Thus, the key abnormality is disturbance of lung-Qi activities.

In asthma of the deficiency type, the illness is located in the kidney. This may be due to exhaustion, chronic illness, sexual overindulgence or deficiency of genuine Qi. The key abnormality is impairment of the kidney’s ability to receive Qi, which in turn leads to impairment of the lung-Qi to disperse and deplete.

In complex cases, there may be lower (kidney) deficiency and upper (lung) strength.

If the lung and the kidney are both insufficient, the illness is severe and serious. When the isolated Yang is on the verge of collapse, the heart is frequently affected so that heart-Qi becomes deficient as well. In such a situation, severe wheezing and profuse sweating exhaust both Yang and Yin.

II Clinical Manifestation

In asthma syndrome of the strength type, the illness develops rapidly. Respiration is coarse and loud, sometimes necessitating an open mouth and elevation of the shoulders. In asthma of the deficiency type, the illness develops more gradually but there may be anxiety and urgency in respiration. Exhalation is prolonged and inhalation is shortened. Physical exertion tends to aggravate the respiratory symptoms.

Asthma differs from wheezing and dyspnea. Clinically asthma is seen in the course of a variety of illnesses, both urgent and gradual. Wheezing is an illness that stands on its own. Wheezing is always accompanied by asthma, and is characterized by recurrence and noisy respiration in the throat. Dyspnea is shortness of breath with inadequate movement of air, as though respiration is unsteady. It resembles asthma but there is no gurgling in the throat and the shoulders are not elevated. It should be noted, however, that dyspnea is often an early stage of asthma.

III Key Points of Analysis

Strength versus Deficiency. Asthma that begins abruptly, has a rapid course and shows symptoms of the exterior is mostly an illness of strength. Asthma that begins gradually, has a longer course, recurs and does not show symptoms of the exterior is mostly an illness of deficiency.

An illness is of the strength type if the following apply. Respiration is deep and prolonged. The face is flushed, and the body is warm. The tongue is red, with a thick and greasy or yellow and dry coating. The pulse is floating, large, slippery and rapid.

An illness is of the deficiency type if the following apply. Respiration is shallow and weak, and exhalation is longer than inhalation. The patient is anxious. The complexion is pallid or dusky, and there is cold sweat on the forehead. The tongue is pale, with white and smooth or black and moist coating, or without coating. The body is wasted or has edema. The pulse is indistinct and feeble or floating, large and hollow.

In some cases, there is a gurgling noise in the throat accompanying asthma. Respiration is intermittent and requires an open mouth and raised shoulders. The patient refuses to lie down. The limbs are cold, with a pallid complexion and sweat pouring out as oily beads. The pulse is difficult to find, as though sometimes present and sometimes absent, in all six positions. These together indicate that genuine Qi is on the verge of collapse, and the illness is critical

Cold versus Heat. In asthma due to attack by exogenous Cold the sputum is thin like water or white and foamy, the complexion is blue-gray and there is no thirst or thirst with preference for warm drinks. The tongue is pale, with white and smooth coating, and the pulse is floating and tight or taut and slow.

In asthma due to attack by exogenous Heat the sputum is difficult to expectorate. It is yellow and viscid or white but viscid. The complexion is red and there is thirst with preference for cold drinks. The tongue is red, with yellow coating that is greasy or dry. The pulse is slippery and rapid.

IV Herbal Treatment

In treating asthma syndrome of the strength type, the urgent task is to eliminate the pathogenic evil. If the evil is in the exterior, release it. If it is in the interior, purge it. If the cause is Cold-Phlegm, the approach is to apply warming to unblock the lung. If it is Heat-Phlegm, the approach is to apply cooling to clear the lung. If it is Dampness-Phlegm, the approach is to dry Dampness and regulate Qi.

In treating the deficiency type of asthma, the basic approach is to support genuine Qi and restore normal function. This may require strengthening the lung, the spleen or the kidney. Yang deficiency requires warm restoration. Yin deficiency requires nourishment.

In treating asthma with the mixed strength and deficiency conditions, with both Cold and Heat, it is imperative to distinguish between and weigh the primary and the secondary processes and to select the therapeutic approach based on the actual clinical condition.

1 *Strength-Type Asthma*

i Wind-Cold Constraining Lung

Main Symptoms. Cough, asthma, chest tightness, clear thin sputum; absence of thirst; initially, chills and fever without sweating; headache, body aches; and throat and nasal itch. The tongue is not red and the tongue coating is thin and white. The pulse is floating and tight.

Therapeutic Principle. Release the exterior by acrid-warm herbs, unblock the lung and relieve asthma.

Treatment. Mahuang Tang (Ephedra Decoction) with modifications.

For severe asthma, add zisuzi (*Perilla*) and Qianhu (*Peucedanum*) to lower abnormally risen Qi and to relieve asthma.

If sputum is copious, add banxia (*Pinellia*) and juhong (*Citrus tangerina*) or bile-treated nanxing (*Arisaema erubescens*) and baijiezi (*Brassica*) to dry Dampness and dissipate Phlegm.

For chest tightness, add zhiqiao (*Poncirus trifoliata*), jiepeng (*Platycodon*) and zisu stem (*Perilla*).

If asthma persists following diaphoresis or there are wind-intolerance and a floating and even pulse following diaphoresis and fever, use Guizhi Jia Houpo Xingzi Tang (Cinnamon Plus Magnolia and Apricot Decoction) to regulate the Nutritive and Defensive Levels and to lower abnormal risen Qi and stop asthma. Guizhi Jia Houpo Xingzi Tang has the following composition: guizhi (*Cinnamomum*), baishaoyao (*Paeonia*), shengjiang (*Zingiber*), gancao (*Glycyrrhiza*), dazao (*Ziziphus*), houpo (*Magnolia*), and xingren (*Prunus armeniaca*).

If symptoms of the exterior are not severe, remove guizhi from the formula.

For an elderly patient with a constitution of Qi deficiency, there is concern in treating with mahuang and guizhi. Use Shen Su Yin (Ginseng and Perilla Drink) instead.

ii Exterior-Cold and Interior-Heat

Main Symptoms. Urgent asthma; agitation; yellow and thick sputum, difficult to expectorate; chills and fever, with little or no sweat, and thirst. The tongue coating is thin and white or slightly yellow. The pulse is floating and rapid.

Therapeutic Principle. Release the exterior, purge the interior, dissipate Phlegm and relieve asthma.

Treatment. Ding Chuan Tang (Asthma-Relieving decoction).

If sputum is copious and viscid, add Sichuan beimu (*Fritillaria*), gualou (*Trichosanthes*), yuxingcao (*Houttuynia*), dongguazi (*Benincasa hispida*) and yiyiren (*Coix*).

For high fever, add huangqin (*Scutellaria*) and shigao (gypsum).

For asthma associated with much gurgling in the throat from sputum, add tinglizi (*Lepidium*) and dilong (*Pheretima*).

iii Phlegm-Dampness Blocking Lung

Main Symptoms. Asthma; cough, much viscid sputum, difficult to expectorate; chest tightness; and nausea. The tongue coating is white and greasy, and the pulse slippery.

Therapeutic Principle. Dissipate Phlegm, suppress the abnormally risen Qi, unblock the lung and relieve asthma.

Treatment. San Zi Yang Qing Tang (Three Seeds Decoction for the Aged) and Er Chen Tang (Two Aged-Herbs Decoction) together.

If there is Cold as well, add warming herbs or use Suzi Jiang Qi Tang (Perilla Qi-Suppressing Decoction) to dispel Cold and warm the interior, suppress the abnormally risen Qi and relieve asthma.

If there is Heat as well, add cooling herbs such as huangqin (*Scutellaria*), gualou seed (*Trichosanthes*), danxing (*Arisaema consanguineum*), haigeqiao (*Cyclina sinensis*) and sangbaipi (*Morus*).

If abnormally risen Qi is particularly marked, add bitter xingren (*Prunus*), ziwan (*Aster tartaricus*) and xuanfuhua (*Inula britannica*).

iv Phlegm-Heat Blocking Lung

Main Symptoms. Urgent asthma, chest tightness; yellow viscid or white viscid sputum, difficult to expectorate; flushed face; high fever; and dry mouth. The tongue is red and the coating yellow, greasy but dry. The pulse is slippery and rapid.

Therapeutic Principle. Cool Heat, dissipate Phlegm, unblock the lung and relieve asthma.

Treatment. Ma Xing Shi Gan Tang (Ephedra, Almond, Gypsum and Licorice Decoction). Yiyiren (*Coix*), dongguaren (*Benincasa hispida*), dilong (*Pheretima*) and other herbs are often added to enhance the actions of cooling Heat, dissipating Phlegm and relieving asthma.

If interior Heat is marked, add huangqin (*Scutellaria*), daqingye (*Isatis tinctoria*), banlangen (*Isatis indigotica*) and Qiyeyizhigua (*Paris polyphylla*) to purge Heat and detoxify poisons.

For sputum that is yellow and has a fishy odor, add yuxingcao (*Houttuynia*).

If asthma is severe and there is copious sputum, add shegan (*Belamcanda*), sangbaipi (*Morus*) and tinglizi (*Lepidium*).

For constipation and abdominal distention, add juemingzi (*Cassia*), gualou kernel (*Trichosanthes*) and dahuang (*Rheum palmatum*).

v Liver-Qi Stagnation with Lung Blockage

Main Symptoms. Sudden and urgent asthma, chest tightness and distention, choking in the throat often precipitated by passion; or, chest pain, mental depression, insomnia and palpitation of the heart. The tongue coating is thin, and the pulse taut.

Therapeutic Principle. Unblock the liver, relieve depression and lower the abnormally risen Qi to relieve asthma.

Treatment. Xiao Yao San (Carefree Powder) modified by removing baizhu and adding yujin (*Curcuma*), xiangfu (*Cyperus*), chuanxiong (*Ligusticum*), zhizi (*Gardenia jasminoides*) and mudanpi (*Paeonia suffruticosa*).

For Qi stagnation accompanied by Phlegm, add zisuzi (*Perilla*), kuxingren (*Prunus armeniaca*) and chuanpohua (*Magnolia*).

If there are palpitation of the heart and insomnia, add baihe (*Lilium*), hehuanhua (*Albizia julibrissin*), suanzaoren (*Ziziphus*) and yuanzhi (*Polygala*).

Alternately, for severe stagnation of liver-Qi and blockage of the lung, instead of modifying Xiao Yao San, use it in combination with Wu Mo Yin Zi (Drink of Five Ground Substances). The latter has the following composition: wuyao (*Lindera strychnifolia*) 9 g, chenxiang (*Aquilaria sinensis*) 9 g, binglang (*Areca catechu*) 6 g, zhiqiao (*Poncirus trifoliata*) 9 g and muxiang (*Aucklandia lappa*) 6 g.

2 Deficiency-Type Asthma

i Insufficiency of Spleen and Lung

Main Symptoms. Urgent asthma, shortness of breath, tiredness, cough and thin sputum. There usually are additional symptoms, as follows: spontaneous sweating, wind-aversion, pallid complex, pale tongue and threadlike and feeble pulse; or, flushed complexion, dry mouth, throat discomfort, night sweats, a red tongue with little coating or exfoliate coating and threadlike and rapid pulse; or, anorexia, epigastric distention and discomfort following meals, loose feces or defecation promptly after eating or sensation of incomplete defecation, wasting of muscles, and copious sputum.

Therapeutic Principle. Strengthen the spleen and augment Qi (Invigorate the Earth Element to generate the Metal Element).

Treatment. Bu Zhong Yi Qi Tang (Middle-Restoring and Qi-Augmenting Decoction) combined with Sheng Mai San (Pulse-Generating Powder).

If sputum is thin, the body is cold and there is no thirst, there is deficiency-Cold in the lung. Remove maimendong and add ganjiang (*Zingiber*) to warm and nourish Yang-Qi.

If lung-Yin is deficient, use Sheng Mai San with added baihe (*Lilium*), nan-shashen (*Adenophora tetraphylla*, *axilliflora*, *pereskiaefolia*), beishashen (*Glehnia*) and yuzhu (*Polygonatum*). Alternately, use Baihe Gu Jin Tang (Lily Metal-Solidifying Decoction).

ii Depletion of Kidney-Yang

Main Symptoms. Chronic asthma, more exhalation than inhalation, aggravated by even slight activity, shortness of breath, much thin sputum; timidity; sweating; cold limbs, aching waist; nocturia, edema in the face and legs; lassitude, and dispiritedness. The tongue is pale. The pulse is deep, threadlike and forceless, or taut, large and depletive.

Therapeutic Principle. Warm the kidney and restore its ability to receive Qi.

Treatment. Jin Gui Shen Qi Wan (kidney-Qi Pill from the *Golden Cabinet*). It has the following composition: shudihuang (*Rehmannia*) 12 g, shanyao (*Dioscorea*)

12 g, shanzhuyu (*Cornus*) 12 g, fuling (*Poria*) 9 g, zexie (*Alisma*) 9 g, mudanpi (*Paeonia suffruticosa*) 9 g, guizhi (*Cinnamomum*) 3 g, and fuzi (*Aconitum*) 3 g.

Renshen (*Panax*) may be added to enhance augmentation of lung-Qi if it is a case of significant deficiency of Qi.

If deficient kidney-Yang is unable to metabolize water, so that Rheum forms and floods upward, use Zhen Wu Tang (True Warrior Decoction) combined with Ling Gui Zhu Gan Tang (Poria-Cinnamomum-Atractylodes-Glycyrrhiza Decoction), with an increased amount of fuzi.

If Phlegm is abundant and causes much blockage, with upper strength and lower deficiency, add as clinically appropriate the following herbs to supple abnormally risen Qi and dissipate Phlegm: zisuzi (*Perilla*), Qianhu (*Peucedanum*), haigeqiao (*Cyclina sinensis*), xingren (*Prunus armeniaca*), juhong (*Citrus tangerina*) and cheqianzi (*Plantago*).

If asthma is severe, with agitation, fearfulness, cold limbs, sweat like oily droplets, a floating, large and rootless or swift, rapid and vague pulse, the condition is critical for collapse of both Yin and Yang. This requires emergency treatment with Shen Fu Tang (Ginseng-Aconitum Decoction) with added longgu (fossil bone), muli (*Ostrea*), guizhi pith (*Cinnamomum*), gejie (*Gekko gecko*), zishiying (fluorite), wuweizi (*Schisandra*) and maimendong (*Ophiopogon*) and in combination with Hei Xi Dan (Black Tin Pill). This treatment is designed to rescue genuine Qi, prevent collapse and stabilize kidney-Qi. Hei Xi Dan has the following composition: chuanlianzi (*Melia*), huluba (*Trigonella foenum-graecum*), muxiang (*Aucklandia*), fuzi (*Aconitum*), roudoukou (*Myristica*), buguzhi (*Psoralea*), chenxiang (*Aquilaria*), xiaohuixiang (*Foeniculum vulgare*), yangqishi (actinolite), rougui (*Cinnamomum*), heixi (*tin*), and liuhuang (sulfur).

iii Deficiency of Kidney-Yin

Main Symptoms. Asthma, aggravated by exertion, shortness of breath; tinnitus; aches in the waist; dry mouth; agitation; hotness in the palms and soles; flushed face; recurrent fever, night sweats; and yellow urine. The tongue is red, and the pulse is threadlike and rapid.

Therapeutic Principle. Nourish Yin, replenish essence and receive Qi to relieve asthma.

Treatment. Qi Wei Du Qi Wan (Seven-Ingredient All-Qi Pill) or Heche Da Zao Wan (Placenta General Restorative Pill).

Qi Wei Du Qi Wan has the following composition: shudihuang (*Rehmannia*) 15 g, shanzhuyu (*Cornus*) 12 g, slightly baked shanyao (*Dioscorea*) 12 g, mudanpi (*Paeonia suffruticosa*) 10 g, peeled fuling (*Poria*) 10 g, de-haired zexie (*Alisma*) 10 g, and wuweizi (*Schisandra*) 3 g.

He Che Da Zao Wan has the following composition: ziheche (human placenta) 15 g, shengdihuang (*Rehmannia*) 10 g, guiban (*Chinemys*) 10 g, huangbai (*Phellodendron*) 10 g, duzhong (*Eucommia*) 10 g, renshen (*Panax*) 10 g, tianmendong

(*Asparagus cochinchinensis*) 10 g, maimendong (*Ophiopogon*) 10 g, niuxi (*Achyranthes*) 10 g, sharen (*Amomum*) 6 g, and fuling (*Poria*) 12 g.

If genuine Qi is on the verge of collapse, with severe asthma, it is appropriate to treat with Renshen Hutao Tang (Ginseng-Juglans Decoction), Shen Ge San (Ginseng-Gecko Powder) or Ziheche Fen (Placenta Powder).

If there is deficiency of lung-Yin as well, add Sheng Mai San (Pulse-Generating Powder) and Baihe Gu Jin Tang (Lily Metal-Solidifying Decoction).

V Acupuncture Treatment

1 Strength-Type Asthma

Wind-Cold Constraining Lung. The therapeutic method is to unblock the lung and to dispel Cold. Select the acupoints Lieque (LU-7), Tanzhong (CV-17), Feishu (BL-13), Fengmen (BL-12) and Hegu (LI-4). Apply the reducing method and add moxibustion.

Phlegm-Heat Blocking Lung. The therapeutic method is to dissipate Phlegm and purge Heat. Select the acupoints Chize (LU-5), Zhongfu (LU-1), Fenglong (ST-40) and Dingchuan (EX-BA-1). Use filiform needles and apply the reducing method.

2 Deficiency-Type Asthma

Deficiency of Lung-Qi. The therapeutic method is to augment lung-Qi. Select the acupoints Tanzhong (CV-17), Zhongfu (LU-1), Feishu (BL-13), Taiyuan (LU-9), Zusanli (ST-36). Apply the reinforcing method and add moxibustion.

Failure of Kidney to Receive Qi. The therapeutic method is to strengthen the kidney and enable it to receive Qi. Select the acupoints Feishu (BL-13), Gaohuangshu (BL-43), Shenshu (BL-23), Qihai (CV-6), Guanyuan (CV-4), Zusanli (ST-36), Taixi (KI-3) and Chuanxi. (Chuanxi is an extra-meridian acupoint; it is located 1 cun lateral to the acupoint Dazhui, GV-14.) Apply the reinforcing method and add moxibustion.

VI Case Study

The patient was a 65-year old female who had chronic asthma and cough. Ten days earlier, during winter, she walked in the open country during the night and was exposed to wind and cold. Shortly thereafter, her asthma worsened markedly, with shortness of breath and gurgling in the throat. The cough also worsened and

produced much sputum that was thin but foamy. She refused to lie down flat, and felt tightness in the chest. She had mild chills and fever, which did not subside with sweating.

Her tongue coating was white, greasy and moist. Her pulse was threadlike and slippery. The chest was distended, with reduced respiratory vital capacity.

Diagnosis. Asthma due to exogenous evils attacking the exterior and the Defensive Level. This activated Cold and Phlegm in the lung, leading to failure of lung-Qi to disperse.

Therapeutic Principle. Warm the lung and dissipate Phlegm.

Treatment and Course. The patient was treated with the herbal formula with the following composition: processed mahuang (*Ephedra*) 3 g, guizhi (*Cinnamomum*) 3 g, baishaoyao (*Paeonia*) 10 g, xixin (*Asarum*) 1.5 g, ganjiang (*Zingiber*) 3 g, wuweizi (*Schisandra*) 3 g, processed banxia (*Pinellia*) 6 g, parched zisuzi (*Perilla*) 10 g, roast baiqian (*Cynanchum*) 6 g, and fried gancao (*Glycyrrhiza*) 3 g.

Following three daily doses, the mild chills and fever resolved and the asthma improved but persisted. The patient continued to cough, with gurgling and much sputum. The tongue coating was dirty and greasy. The formula was modified as follows. Wuweizi was removed and baijiezi (*Brassica*) 5 g, parched laifuzi (*Raphanus*) 10 g and roast ziwan (*Aster tartaricus*) 10 g were added.

After two daily doses, asthma and paroxysmal cough both resolved. Sputum became scant. Chest tightness resolved. The therapeutic gains were consolidated by an additional day of treatment, and the patient was then discharged from hospital.

Guidance for Study

I Aim of Study

This chapter describes the etiology and pathology of asthma, and discusses the main illnesses that present prominently with asthma.

II Objectives of Study

After completing this chapter the learners will:

1. Be familiar with the concept and main symptoms of asthma;
2. Know the differences between the deficiency and the strength types of asthma;
3. Understand the pathology of both types of asthma;
4. Know how to differentiate between the illnesses that cause asthma and their treatments.

III Exercises for Review

1. Describe the etiology and pathology of asthma syndrome.
2. Compare and contrast deficiency-type and strength-type of asthma. Compare their treatment principles and prescriptions.
3. Explain the saying, “strength-type asthma is in the lung, and deficiency-type asthma is in the kidney.”
4. Describe the treatment of deficiency-type asthma with acupuncture.
5. Describe the treatment of strength-type asthma with acupuncture.

IV Additional Exercises

1. The formula of Guizhi Jia Houpo Xingzi Tang is recommended for treating asthma due to Wind-Cold constraining the lung where asthma persists despite diaphoresis induced by Mahuang Tang. Supply the amount of each herb in this formula and provide an analysis of its formula.
2. Provide an analysis of the prescription of the combined San Zi Yang Qing Tang and Er Chen Tan used for treatment of asthma due to Phlegm-Dampness blocking the lung.
3. Provide an analysis of the formulation of Jin Gui Shen Qi Wan used in treatment of asthma due to depletion of kidney-Yang.
4. Provide an analysis of the formulation of Qi Wei Du Qi Wan used in treatment of asthma due to deficiency of kidney-Yin.
5. Provide an analysis of the formula of the formulation of He Che Da Zao Wan used in treatment of asthma due to deficiency of kidney-Yin.

Chapter 5

Palpitation of Heart

Palpitation of the heart refers to the subjective sensation of the heart beating fast and vigorously, and its associated symptoms of anxiety and restlessness. Its severity and its cause both vary.

I Etiology and Pathology

Palpitation occurs principally when the body's constitution is weak, when stimulated by strong passions, or when certain exogenous pathogenic evils invade the body. A weak constitution may be due to its inherent weakness, chronic illness, various conditions of blood loss or excessive fatigue, or excessive sexual activity. These conditions may lead to deficiency of Qi, blood, Yin or Yang, so that the heart loses its nourishment. The effects of the passions are mainly the result of prolonged brooding or fear, which depletes heart-Qi and makes it insecure. When heart-Qi is deficient and insecure, Yin-blood also becomes insufficient and unable to nourish the heart. Alternately, heart-Qi may become gelled, thereby allowing Phlegm to form and Fire to blaze. Disturbance of the heart by Phlegm and Fire leads to disturbance of the mind and palpitation of the heart. Certain illnesses of Heat or rheumatism due to exogenous evils may injure the heart channels or block the heart meridians and vessels. This causes stasis of heart-blood.

In addition to these three categories, palpitation of the heart can also occur when the patient overindulges in smoking, alcohol or greasy foods. Such overindulgence can also lead to the generation of endogenous Phlegm and Heat, which can in turn cause disturbance of the mind and palpitation of the heart.

Thus, though the heart is the principal organ affected in palpitation, the spleen and the kidney are often also intimately involved in the causation of palpitations.

Overall, the pathology of palpitations may be of deficiency or of strength. Deficiency type of palpitation includes deficiency of Qi, blood, Yin or Yang, which leads to the heart losing its nourishment; while strength type includes strength of Phlegm and Fire that disturb the heart, or heart-blood gelling and stagnating so that Qi and blood cannot circulate smoothly. Such deficiency and strength may be mixed, and one condition can transform into the other. If a condition of strength becomes

prolonged it can damage genuine Qi and lead to its deficiency. And a condition of deficiency often enables attack by exogenous factors and concomitant symptoms. Moreover, in certain severe illnesses, deficiency of Qi or Yin can injure Yang so that heart-Yang becomes depleted, sometimes so severely that it collapses.

II Clinical Manifestation

Palpitation is characterized by the subjective sensation of the heart beating rapidly, with anxiety, restlessness and the feeling of having lost control over oneself. It is often accompanied by shortness of breath, weakness, fatigue, and disinclination to speak.

During the attack there may be abnormalities of the pulse, so that palpation of the pulse is of exceedingly important significance during an attack. Depending on its cause palpitation may be associated with a pulse that is hurried, hesitant, intermittent, rapid, swift, impeded or threadlike. In some patients with more severe cases the beating of the heart may be so pronounced that it moves the clothing overlying the apex of the heart.

Palpitations may be intermittent or sustained. Depending upon the cause intermittent palpitations may occur once in several days or several times in 1 day. It may be quite intense during the attack but the patient may be without discomfort during remission. With sustained palpitation, on the other hand, the patient may be continually restless and anxious, with loss of self-control.

III Key Points of Analysis

The causes of palpitation are complex, and its differential diagnosis is therefore also complex. Broadly speaking, the following are key.

First differentiate between strength and deficiency of the illness. In palpitation due to a deficiency state, differentiate between deficiency of Qi and blood of the *zang* organs and that of Yin–Yang. In strength type of palpitations, differentiate between Phlegm–Rheum, blood stasis and Fire. Palpitations most commonly occur in a deficiency state, but the symptoms often show a mixture of deficiency and strength. Hence in diagnosis attention must be paid to both and to their relative degrees.

The degree of deficiency of the genuine is affected by the degree of injury to the visceral organs. In general, if only one visceral organ is involved the palpitation tends to be mild, whereas if several visceral organs are involved it tends to be severe. The visceral organs are interrelated through several types of interactions. Heart illnesses can induce impairment or injury of the other *zang-fu* organs; similarly, illnesses of other organs can directly or indirectly affect the heart. In ordinary circumstances, if palpitation is due to only the heart itself being diseased it tends to be mild with few mixed symptoms. Clinically, the main symptoms are limited

to palpitation, anxiety, chest tightness and insomnia. But if other organs are involved then additional symptoms become apparent. For example, if kidney-Yang or kidney-Yin is deficient, there may be such additional symptoms as aching pains in the waist, Yin-deficiency Cold, impotence, polyuria, cold limbs with cold-aversion and hotness in the palms and soles. If Liver-Fire is active or liver-Yin deficient, there may be dizziness, tinnitus, blurred vision, a bitter taste in the mouth, agitation and flank pains. If the spleen is insufficient, there may be nausea, epigastric distention, fatigue, weakness and a white and greasy tongue coating. In these more complex situations the condition is more severe.

IV Herbal Treatment

1 Deficiency of Heart-Qi

Main Symptoms. Palpitation with shortness of breath; dizziness with weakness; and spontaneous sweating. Activity tends to aggravate while quiescence to ameliorate the palpitation. The tongue coating is thin and white and the tongue red. The pulse is threadlike and feeble.

Therapeutic Principle. Replenish heart-Qi.

Treatment. Modified Wuweizi Tang (Schisandra Decoction). Its composition is as follows: renshen (*Panax*) 15 g, huangqi (*Astragalus*) 15 g, wuweizi (*Schisandra*) 10 g, maimendong (*Ophiopogon*) 12 g and fried gancao (*Glycyrrhiza*) 6 g.

If deficiency of heart-Qi progresses to deficiency of heart-Yang, with associated cold limbs and cold-aversion, use Bao Yuan Tang instead to augment heart-Qi and support heart-Yang.

If Yin deficiency has caused impairment of Qi and water movement so that Rheum accumulates beneath the heart, there may be shortness of breath, thirst without desire to drink and decreased urine output. In this case use Ling Gui Zhu Gan Tang (Poria-Cinnamomum-Atractylodes-Glycyrrhiza Decoction) to warm Yang, dissipate Rheum, strengthen the spleen and promote water movement. The composition of Ling Gui Zhu Gan Tang is as follows: fuling (*Poria*) 12 g, guizhi (*Cinnamomum*) 9 g, baizhu (*Atractylodes*) 9 g, and fried gancao (*Glycyrrhiza*) 6 g.

2 Deficiency of Heart-Yin

Main Symptoms. Palpitation with fearfulness; restlessness with insomnia; thirst; mild fever; hotness in the five centers; and night sweats. The tongue is red with little moisture, and the pulse is threadlike and rapid.

Therapeutic Principle. Nourish Yin, generate blood and calm the heart and the mind.

Treatment. Tian Wang Bu Xin Dan or Zhusha An Shen Wan (Cinnabar Tranquilizer Pill). The composition of Zhusha An Shen Wan is as follows: shengdihuang (*Rehmannia*) 20 g, xuanshen (*Scrophularia*) 15 g, danshen (*Salvia*) 15 g, danggui (*Angelica*) 10 g, wuweizi (*Schisandra*) 10 g, maimendong (*Ophiopogon*) 10 g, yuzhu (*Polygonatum*) 10 g, baiziren (*Biota*) 10 g, suanzaoren (*Ziziphus*) 10 g, cishi (magnetite) 25 g, zhenzhumu (*Pteris magaritifera*) 25 g, and fried gancao (*Glycyrrhiza*) 6 g. (Note that this formula has the same name as that cited in Volume 3, Part I, Chapter 7, [Section III](#), Subsection 1, but comes from a different source. Hence it has a different composition.)

Both formulas are designed to nourish Yin, generate blood and calm the heart and the mind. Tian Wang Bu Xin Dan is stronger in restoration and weaker in calming the heart and the mind; it is more suitable for treating deficiency of heart-Qi or Yin deficiency with fever. Zhusha An Shen Wan is stronger in calming the heart and the mind and is relatively weak in restoration; it is more suitable when Yin deficiency is mild but Heart-Fire is blazing.

If heart-Yin and kidney-Yin are both deficient, with stirring of deficiency-Fire and spermatorrhea, add guiban (*Chinemys*), huangbai (*Phellodendron*) and zhimu (*Anemarrhena*) as appropriate.

If restlessness and dizziness are prominent, add baishaoyao (*Paeonia*), heshouwu (*Polygonum*) and gouqizi (*Lycium*).

3 *Insufficiency of Both Heart and Spleen*

Main Symptoms. Palpitation; shortness of breath; dizziness; lusterless complexion; lassitude and weakness; and abdominal distention with anorexia. The tongue is red and the pulse threadlike and feeble.

Therapeutic Principle. Strengthen the spleen, nourish the heart and replenish Qi and blood.

Treatment. Gui Pi Tang (Spleen-Restoring Decoction).

However, if heart-blood is insufficient and heart-Qi deficient, giving rise to palpitation with a hesitant and intermittent pulse, use Zhi Gancao Tang to augment Qi, generate blood, nourish Yin and restore the pulse.

4 *Yin Deficiency of Liver and Kidney*

Main Symptoms. Palpitation; insomnia; hotness in the five centers; dizziness with tinnitus; irascibility; and spermatorrhea with lumbago. The tongue is red with slight moisture, and the pulse is rapid.

Therapeutic Principle. Nourish the liver and the kidney, and nourish the heart to calm the mind.

Treatment. Yi Guan Jian combined with Suanzaoren Tang. Using these two formulas together can achieve the effect of nourishing both the liver and the kidney, generating blood and tranquilizing the mind.

If there is constipation as well, add gualou seed (*Trichosanthes*) and increase the amount of shengdihuang.

For recurrent fever in Yin deficiency, with hotness in the palms and soles, add digupi (*Lycium*) and baiwei (*Cynanchum atratum, versicolor*).

If there is thirst as well, add shihu (*Dendrobium*) and yuzhu (*Polygonatum*).

In Yin deficiency of both the liver and the kidney, if deficiency-Fire blazes internally so that strong Fire disturbs the heart and the liver and produces such symptoms as agitation, irascibility and a red tongue, add huanglian (*Coptis*) and zhizi (*Gardenia jasminoides*) to clear the heart and purge Fire.

5 Yang Deficiency of Spleen and Kidney

Main Symptoms. Palpitation; lassitude; shortness of breath with disinclination to speak; watery feces; abdominal distention with anorexia; lumbago; cold-aversion with cold limbs; and dysuria. The tongue is pale, with white and greasy coating, and the pulse is deep, threadlike and slow or hesitant and intermittent. (Note that the pulse may be objectively slow despite the subjective sensation of palpitation.)

Therapeutic Principle. Warm restoration of the spleen and the kidney; mobilization of water; and calming of the heart.

Treatment. Li Zhong Tang combined with Zhen Wu Tang. (Li Zhong Tang has the same composition as Li Zhong Wan, but prepared as a decoction.)

If urine output is reduced, with edema in the limbs, add zhuling (*Polyporus*), fangji (*Stephania*), dafupi (*Areca catechu*, peel) and tinglizi (*Lepidium*).

If water and Dampness accumulate in the middle-jiao, preventing stomach-Qi from descending normally and inducing nausea, vomiting and epigastric discomfort, add processed banxia (*Pinellia*) and chenpi (*Citrus tangerina*) to regulate Qi and lower the abnormally ascent.

6 Heart Insufficiency with Timidity

Main Symptoms. Palpitation; fearfulness; restlessness with fidgeting; fitful sleep with excessive dreaming; anorexia with nausea; and aversion to noise. The tongue and its coating are generally normal. The pulse is threadlike and somewhat rapid, or threadlike and taut.

Therapeutic Principle. Replenish Qi, nourish the heart, relieve convulsions and tranquilize the mind.

Treatment. An Shen Ding Zhi Wan (Mind-Calming Pill). Its composition is as follows: dangshen (*Codonopsis*) 12 g, wuweizi (*Schisandra*) 10 g, shanyao (*Dioscorea*) 10 g, fuling (*Poria*) 12 g, tianmendong (*Asparagus choichinchinensis*) 10 g, shudihuang (*Rehmannia*) 10 g, suanzaoren (*Ziziphus*) 10 g, longchi (fossil teeth) 20 g, cishi (magnetite) 20 g, shichangpu (*Acorus*) 10 g, yuanzhi (*Polygala*) 6 g and fried gancao (*Glycyrrhiza*) 5 g.

If there is spontaneous sweating as well, add fuxiaomai (*Triticum*), shanzhuyu (*Cornus*) and meihua (*Armeniaca mume*).

If heart deficiency is accompanied by blood stasis, add danshen (*Salvia*), taoren (*Prunus persica*) and honghua (*Carthamus*).

If heart insufficiency is accompanied by stagnation of heart-Qi, manifesting as palpitation, restlessness, depression and intermittent chest and subcostal distention and pain, add chaihu (*Bupleurum*), yujin (*Curcuma*), hehuanpi (*Albizia julibrissin*) and white wumei (*Prunus mume*).

7 Blockage by Retained Turbid Phlegm

Main Symptoms. Palpitation with shortness of breath; heart and chest tightness and distention; much sputum; and abdominal distention with anorexia or nausea. The tongue coating is white and greasy or smooth and greasy, and the pulse is taut and slippery.

Therapeutic Principle. Regulate Qi, dissipate Phlegm, calm the heart and tranquilize the mind.

Treatment. Dao Tan Tang (Phlegm-Dissipating Decoction). Its composition is as follows: processed banxia (*Pinellia*) 10 g, bile-treated nanxing (*Arisaema consanguineum*, *erubescens*) 10 g, chenpi (*Citrus tangerina*) 10 g, zhishi (*Citrus aurantium*) 10 g, fuling (*Poria*) 15 g and gancao (*Glycyrrhiza*) 5 g.

For stronger action to calm the heart and the mind add suanzaoren (*Ziziphus*), baiziren (*Biota*) and yuanzhi (*Polygala*).

Chronic accumulation of turbid Phlegm can transform into Heat. Phlegm-Heat disturbing the interior can lead to palpitations, insomnia, chest tightness, restlessness, a dry and bitter mouth, yellow and greasy tongue coating and slippery and rapid pulse. In this case the therapeutic principle is to clear Heat, dissipate Phlegm and calm the heart and the mind. Use augmented Huanglian Wen Dan Tang (Coptis Gallbladder-Warming Decoction). The composition is as follows: huanglian (*Coptis*) 5 g, chenpi (*Citrus tangerina*) 10 g, zhuli (*Phyllostachys nigra*) 10 g, processed banxia (*Pinellia*) 10 g, fuling (*Poria*) 10 g, zhuru (*Phyllostachys nigra*) 10 g, zhizi (*Gardenia jasminoides*) 10 g, bile-treated nanxing (*Arisaema consanguineum*, *erubescens*) 10 g, danshen (*Salvia*) 10 g, yuanzhi (*Polygala*) 6 g, suanzaoren (*Ziziphus*) 10 g, dazao (*Ziziphus*) six pieces, and gancao (*Glycyrrhiza*) 5 g.

If palpitation and restlessness are prominent, add zhenzhu (Pteria margaritifera, martensii) and muli (Ostrea).

8 Obstruction of Blood Vessels

Though palpitation is mostly due to deficiency of genuine Qi, obstruction of blood vessels by stasis is also common.

Main Symptoms. Palpitation; frequent heart pain; shortness of breath with wheezing and chest tightness; or cold body and limbs. The tongue is dark or has petechiae. The pulse is depletive, or hesitant and intermittent.

Therapeutic Principle. Promote blood circulation and remove blood stasis.

Treatment. Xue Fu Zhu Yu Tang (Decoction for Releasing Blood Stasis).

If there is Qi deficiency as well, remove chaihu, zhiqiao and jiepeng, but add huangqi (*Astragalus*), dangshen (*Codonopsis*) and huangjing (*Polygonatum*) to replenish Qi.

If there is blood insufficiency as well, add shudihuang (*Rehmannia*), gouqizi (*Lycium*) and prepared heshouwu (*Polygonum multiflorum*) to nourish blood.

If there is Yin deficiency as well, remove chaihu, zhiqiao, jiepeng and chuanxiong, but add maimendong (*Ophiopogon*), yuzhu (*Polygonatum*), nuzhenzi (*Ligustrum*), moliancao (*Eclipta*) and other herbs that nourish Yin and generate fluids.

If there is Yang deficiency as well, remove chaihu and jiepeng, but add fuzi (*Aconitum*), rougui (*Cinnamomum*), yinyanghuo (*Epimedium*), bajitian (*Morinda*) and other herbs that warm the channels and augment Yang.

If there is turbid Phlegm as well, add gualou (*Trichosanthes*), xiebai (*Allium macrostemon*) and processed banxia (*Pinellia*).

If chest pain is prominent, add ruxiang (*Boswellia*), moyao (*Commiphora*), puhuang (*Typha angustifolia*) and wulingzhi (*Pleropus pselaphon*).

V Acupuncture Treatment

The principal acupoints to select are Xinshu (BL-15), Jueyinshu (BL-14), Tanzhong (RN-17), Juque (CV-14), Shenmen (HT-7), and Neiguan (PC-6).

If Fire blazes in Yin deficiency, add Taixi (KI-3) and Sanyinjiao (SP-6).

If Phlegm-Fire moves internally, add Zhongwan (CV-12) and Fenglong (ST-40).

If there is blockage by retained water, add Zhongwan (CV-12), Yinlingquan (SP-9) and Zusanli (ST-36).

If there are shortness of breath and wheezing in addition to palpitation, add Feishu (BL-13), Chize (LU-5) and Taiyuan (LU-9).

If there is edema, add Shuifen (CV-9), Yinlingquan (SP-9) and Sanyinjiao (SP-6). In general, apply the reinforcing method. Moxibustion may be added.

VI Case Study 1

The patient was an adult female. She had palpitation with chest tightness and shortness of breath for over a year. At the time of admission to hospital, she felt tightness and pressure in her chest and precordial pain. Any physical activity precipitated palpitation with panic and shortness of breath, alleviated by sighing. For about a month she also had mild fever and three episodes of heavy menstruation within the month.

The tongue was tender, red and purple, with a thin coating, and the pulse was rapid, at a rate of 160 beats per minute. The heart was slightly enlarged, with the point of maximal impulse in the fifth intercostal space and 1 cm lateral of the nipple line. On auscultation there was a grade 2–3 systolic murmur over the apex. The electrocardiogram showed an inverted T-wave in all leads, indicating strain of the heart muscle.

Diagnosis. Palpitation due to deficiency of both Qi and Yin, resulting in disharmony among the vessels, stasis of heart-blood and failure of nourishment for the heart.

Therapeutic Principle. Replenish Qi and Yin, mobilize blood and harmonize the vessels, and calm the heart and the mind.

Treatment and Course. The prescribed formula had the following composition: dangshen (*Codonopsis*) 12 g, danshen (*Salvia*) 12 g, longchi (fossil teeth) 15 g, shudihuang (*Rehmannia*) 10 g, maimendong (*Ophiopogon*) 10 g, honghua (*Carthamus*) 10 g, chuanxiong (*Ligusticum*) 10 g, guizhi (*Cinnamomum*) 5 g, wuweizi (*Schisandra*) 5 g, calcined muli (*Ostrea*) 30 g, huzhang (*Polygonum cuspidatum*) 30 g and fried gancao (*Glycyrrhiza*) 6 g.

After five daily doses, the mild fever abated. The formula was continued. Over a period of over 70 days treatment all symptoms, including chest tightness and pressure and palpitation, gradually subsided with only occasional precordial aching. The cardiac murmur disappeared and the electrocardiogram also showed marked improvement.

VII Case Study 2

The patient was an adult male with a medical history of palpitations, accompanied by a sensation of chest pressure and tightness. During an attack he also had panic, restlessness and a dry and sticky mouth.

The tongue coating was yellow and sticky, and the pulse was threadlike, rapid but irregular. Auscultation of the heart confirmed an irregular heart rhythm with an overall rate of 200 beats per minute. The electrocardiogram showed supraventricular tachycardia.

Diagnosis. Palpitation due to Phlegm-Fire disturbing the heart and causing panic.

Therapeutic Principle. Purge Fire, dissipate Phlegm and calm the heart and the mind.

Treatment. The prescribed formula had the following composition: huanglian (*Coptis*) 3 g, shichangpu (*Acorus*) 3 g, zhizi (*Gardenia jasminoides*) 10 g, ginger-treated zhuru (*Phyllostachys nigra*) 10 g, processed banxia (*Pinellia*) 10 g, fuling (*Poria*) 10 g, juhong (*Citrus tangerina*) 6 g, yujin (*Curcuma*) 6 g, roasted yuanshi (*Polygala*) 5 g, and hupo powder (amber) 2 g. The hupo was taken separately.

After two doses the palpitation was relieved. After other five doses, the tongue coating returned to normal. The pulse remained threadlike but was now normal in rate and rhythm.

Guidance for Study

I Aim of Study

This chapter provides a detailed description of the various conditions that feature palpitation as the most prominent syndrome, and their diagnosis and treatment.

II Objectives of Study

After completing this chapter the learners will:

1. Know the concept and the main associated symptoms of palpitation;
2. Understand the etiology and pathology of palpitation;
3. Know the various common conditions that produce palpitation and the relevant treatments.

III Exercises for Review

1. Explain the etiology and pathology of palpitation.
2. Compare palpitations due to deficiency and strength.
3. Describe the treatment of palpitations due to deficiency.
4. Describe the treatment of palpitation due to strength.

IV Additional Exercises

1. Provide an analysis of the formulation of modified Wuweizi Tang used in treatment of deficiency of heart-Qi.
2. Provide an analysis of this version of the formulation of Zhusha An Shen Wan used in the treatment of deficiency of heart-Yin.
3. Provide an analysis of the formulation of An Shen Ding Zhi Wan used in treatment of heart insufficiency with timidity.
4. Provide an analysis of the formulation of Dao Tan Tang used in treatment of blockage of the lung by retained turbid Phlegm.
5. Provide an analysis of the formulation of the augmented Huanglian Wen Dan Tang used for treatment of chronic accumulation of turbid Phlegm transforming into Heat, so that Phlegm-Heat disturbs the interior, in a patient with blockage of the lung by retained turbid Phlegm.

Chapter 6

Angina Pectoris

Angina pectoris (angina for short) refers to tightness and suffocating pain in the chest and dyspnea. In mild cases, there may be only chest tightness with dyspnea. In severe cases, chest pain penetrates to the back, back pain penetrates to the chest, and the dyspnea is accompanied by orthopnea (inability to breathe except in an upright position).

I Etiology and Pathology

In angina pectoris the main pathogenic agents are Yin-Cold and turbid Phlegm. Its primary location of illness is the heart; but the liver, the spleen and the kidney may also be involved. The pathology is that of chronic deficiency of chest-Yang complicated by opportunistic attack by pathogenic evils of Yin and cold nature, which results in blockage and stagnation of chest-Yang and disharmony of the meridians. The causes of the chronic deficiency of chest-Yang are often closely related to the body's constitution, old age and the aftermath of illnesses. The precipitating agents may be exogenous Cold, intemperate diet, excessive brooding, or habitual lack of physical activity.

Angina often results from attack by exogenous Cold evil in a patient with chronic deficiency of heart-Qi or ineffective heart-Yang. Exogenous Cold gels inside the chest and prevents chest-Yang from acting, resulting in blockage of the heart vessels and sudden appearance of angina.

Anxiety, brooding rage and fright can impede the movement of heart and lung Qi, leading to impaired circulation of blood. This can also lead to angina. When there is excessive brooding, spleen insufficiency or Qi stagnation, turbid Phlegm can easily form; and turbid Phlegm contributes to the blockage of chest-Yang.

A diet rich in spices and fats or irregular satiation and hunger, if continued for a long time, can injure the spleen and the stomach, disrupting digestion, transportation and transformation. The essence from the foods and drinks cannot be efficiently extracted and cannot support the generation of Qi and blood. In such circumstances, Dampness can accumulate and transform into Phlegm. Dampness and Phlegm can attack upward and invade the clear and hollow areas of the heart and the chest, so

that Qi movement is disrupted and the heart vessels obstructed. Angina develops as a result. If turbid Phlegm persists for a long time, the condition may become one of intermixing of Phlegm and static blood. In that case, the illness becomes difficult to treat.

Chronic fatigue, internal injury or prolonged illness can all impair the functions of the spleen and the stomach and lead to their insufficiency. Qi and blood then lose the source of their generation and become deficient in the visceral organs. Similarly, if there has been significant blood loss, the blood vessels become depleted of blood and the heart also loses its nourishment. Deficiency of heart-Qi in turn leads to deficiency of heart-Yang. Deficiency of both Yang and Qi in the heart deprives the heart of its motive force, causing failure of Yang action and impeding Qi and blood circulation. Angina then results.

In the elderly, the body constitution may become weak or there may be deficiency of both heart-Yin and heart-Yang. After a long time this may affect the kidney. When kidney-Yang becomes deficient it fails to invigorate heart-Yang. Debility of heart-Yang leads to failure to warm the blood vessels, which then fail in their function of transportation. This can also lead to angina. At the same time, deficiency of kidney-Yin means failure of the Water Element to stimulate the Wood Element and inability to aid the heart. Fire then blazes in the heart and the liver, which can not only scorch the fluids and transform them into Phlegm, causing angina, but also can injure Yin-blood and disrupt the nourishment of the heart vessels. With both deficiency of heart-Yin and poor nourishment of the heart vessels, Heart-Fire flares up and injures kidney-Yin. Deficiency of heart and kidney Yang permits Yin-Cold and Phlegm-Rheum to occupy Yang's place, causing obstruction of the heart vessels. This further aggravates angina.

In habitual physical inactivity the movement of Qi may become impaired, and this can lead to impaired activity of chest-Yang. This is the reason why obese persons beyond middle age are quite susceptible to angina.

II Clinical Manifestation

Angina is characterized by suffocating pain in the chest. The pain characteristically appears suddenly, but may be intermittent. It is frequently accompanied by chest tightness, shortness of breath and palpitation of the heart. The heart pain is usually located in the precordial area, and may be suffocating, vague, stabbing, colicky or burning in quality. Sometimes the pain radiates to the shoulders, the back or the inner aspect of the left arm.

In mild cases, there may not be significant heart pain, but only chest tightness as though being suffocated, palpitation of the heart and anxiety. In severe cases, chest pain may penetrate to the back and back pain to the chest. It is intense and unrelenting. There may be accompanying sweating, cold limbs, pallid complexion, cyanotic lips and dusky hands and feet. In the gravest cases, angina may develop suddenly in the morning and result in death by evening, or begin in the evening and result in death by morning.

III Key Points of Analysis

Quality of Pain. The chief characteristic of angina is suffocating pain in the chest. The quality of the pain may vary according to the relative degrees of deficiency and strength.

The most common syndrome is pain with an oppressive quality, with more oppression than pain and without a fixed location. The chest pain is usually accompanied by rib pain and distention and by frequent sighing. This is mainly due to Qi impedance.

If there is much sputum and salivary drool, pain that comes mostly during damp or overcast days, and tongue coating is greasy, it is mainly due to disturbance by turbid Phlegm.

If the chest pain is vague but suffocating, is precipitated by activity and is accompanied by shortness of breath and anxiety, it is mainly due to deficiency of heart-Qi.

If the pain is stabbing or cutting and has a fixed location, or is accompanied by a tongue that is cyanotic and has petechiae, it is mainly due to blood stasis.

If the pain is colicky and is precipitated by Cold, tends to be aggravated by exposure to cold temperatures and is accompanied by cold-intolerance and cold limbs, it is due mainly to gelling of Yin-Cold in the interior so that the heart vessels are obstructed by the gelled Cold.

If the pain is accompanied by symptoms of Yang deficiency, it is mainly due to strong Yin-Cold in the interior and occupying the place of Yang.

Deficiency versus Strength. Angina is principally a condition of root-deficiency and appearance-strength – that is, deficiency is the “root cause” and the “appearance” is largely that of the symptoms of strength. Therefore the first step in diagnosis is to ascertain what is deficient and what is strong, and what is root and what is appearance. In general, appearance-strength is primary during an attack while root-deficiency is primary during remission.

Appearance-strength is mostly Yin-Cold gelling in the interior, turbid Phlegm causing blockage, blood stasis with Qi impedance, or accumulated Phlegm blocking Qi movement. Root-deficiency is mostly deficiency of heart-Qi, deficiency of both Qi and Yin, deficiency of heart and kidney (and spleen) Yang, deficiency of liver and kidney Yin, deficiency of heart and kidney Yin, or Qi deficiency with Yang collapse.

Occasionally, root-deficiency and appearance-strength are equally prominent. This is mostly Qi deficiency with blood stasis, or Yang deficiency with turbid Phlegm.

Severity of Illness. The severity of angina can be assessed on the basis of several analyses. These include frequency of attack, the duration of each attack, the location of the pain and whether it is fixed or not, whether the symptoms are primarily of deficiency or of strength, and the overall duration of the course of illness.

The more frequent the attacks the more severe is the illness. Short duration of an attack indicates a mild illness and long duration a severe illness. Duration of several hours, even several days, indicates the most serious illness. Pain with a fixed location indicates a more severe illness and pain without a fixed location a milder illness.

If the main symptoms reflect strength the illness is relatively mild; if they reflect deficiency it is relatively severe. Recent onset indicates a relatively mild illness, but persistence indicates a relatively severe illness.

In general, to assess the severity of the condition, it is essential to analyze the symptoms of the entire body as well as the local symptoms in order to arrive at an accurate diagnosis.

IV Herbal Treatment

The first decision the physician must make in the treatment of angina is whether to treat the root or the appearance first. In general, if the apparent symptoms are urgent it is acceptable to treat mainly the appearance; if not urgent then treat both the appearance and the root.

1 Blood Stasis and Qi Stagnation

Main Symptoms. Chest tightness as though being suffocated, and stabbing or intermittent colicky chest pain with fixed location. In severe cases, chest pain penetrating to the back and back pain penetrating to the chest, or pain radiating to the shoulders; and dusky hands and feet. The tongue is cyanotic or speckled with petechiae. The tongue coating is thin and white. The pulse is taut or shows missing beats.

Therapeutic Principle. Promote blood circulation to remove stasis and activate Qi to remove stagnation.

Treatment. Xue Fu Zhu Yu Tang (Decoction for Releasing Blood Stasis).

If the chest pain is especially severe, remove shengdihuang and niuxi and add jiangxiang (*Dalbergia odorifera*), yujin (*Curcuma*), yanhusuo (*Corydalis*) and danshen (*Salvia*) to mobilize blood and regulate Qi in order to stop the pain.

If blood stasis and Qi stagnation are equally severe, with strong chest pain, add chenxiang (*Aquilaria*), tanxiang (*Santalum album*), bibo (*Piper longum*) and other acrid and aromatic herbs to regulate Qi and stop pain. Also take sanQi powder (*Panax pseudoginseng*) separately.

If cold-intolerance and cold limbs accompany the acute pain, add xixin (*Asarum*), guizhi or rougui (*Cinnamomum*), gaoliangjiang (*Alpinia officinarum*) and other herbs that warm meridians and disperse Cold.

If the patient sweats, has cold limbs and a pallid complexion, the pulse is thread-like and feeble and Yang-Qi is on the verge of collapse, treat immediately with Si Ni Tang with added renshen (*Panax*), longgu (fossil bone) and muli (*Ostrea*) to rescue Yang and reverse collapse. Alternately, administer renshen powder or Du Shen Tang (Lone Ginseng Decoction) and infuse a solution of Sheng Mai San (Pulse-Generating Powder) intravenously.

If chest tightness and pain are due to blood stasis and Qi stagnation complicated by Phlegm and Dampness, use Xuanfuhua Tang (Inula Decoction) augmented with yujin (*Curcuma*), danggui whiskers (*Angelica*), taoren (*Prunus persica*), honghua (*Carthamus*), guizhi (*Cinnamomum*), gualou (*Trichosanthes*) and xiebai (*Allium*).

2 Gelling of Yin-Cold in Interior

Main Symptoms. Chest tightness with shortness of breath and palpitation; or, chest pain penetrating to the back, aggravated by cold, and cold body and limbs. The tongue coating is white and smooth or white and greasy. The pulse is deep and slow.

Therapeutic Principle. Activate Yang with acrid and warm herbs, and release obstruction and disperse accumulations.

Treatment. Gualou Xiebai Baijiu Tang (Trichosanthes-Allium Wine Decoction). Its composition is as follows: gualou (*Trichosanthes*) 10 g, xiebai (*Allium*) 10 g, zhishi (*Citrus aurantium*) 10 g, guizhi (*Cinnamomum*) 10 g, processed fuzi (*Aconitum*) 10 g, danshen (*Salvia*) 15 g, and gancao (*Glycyrrhiza*) 5 g.

If the pain is especially acute, add xixin (*Asarum*).

If the pain is unrelenting and interpenetrates the chest and back, with cold body and limbs, orthopnea and a deep pulse that is tight or indistinct, the condition is due to extreme Yin-Cold. For such severe angina, add one pill of Suhexiang Wan (Storax pills) to be taken orally in order to resolve turbidity with fragrant herbs, and to warm, dredge and open the orifices to stop the pain.

If the pain is intermittent, accompanied by chest tightness and a sensation of suffocation, and there are other concomitant symptoms of Dampness, the condition is due to Yang deficiency with Cold and Dampness lodging in the interior. Use Yiyi Fuzi San (Coix-Aconitum Powder) to warm and eliminate Cold-Dampness.

3 Obstruction by Turbid Phlegm

Main Symptoms. Chest tightness with the sensation of being suffocated, or pain penetrating to the back; shortness of breath with dyspnea; and cough producing much white viscid sputum. The tongue coating is dirty and greasy, and the pulse is soft and slow.

Therapeutic Principle. Activate Yang, purge the turbid and eliminate Phlegm.

Treatment. Gualou Xiebai Banxia Tang (Trichosanthes-Allium-Pinellia Decoction). It has the following composition: gualou (*Trichosanthes*) 10 g, xiebai (*Allium*) 10 g, prepared banxia (*Pinellia*) 10 g, chenpi (*Citrus tangerina*) 10 g, shichangpu (*Acorus*) 10 g, yujin (*Curcuma*) 10 g, ganjiang (*Zingiber*) 5 g, baidoukou (*Amomum cardamomum*) 5 g and gancao (*Glycyrrhiza*) 6 g.

For especially strong turbid Phlegm, with suffocating chest tightness and epigastric distention, add zhishi (*Citrus aurantium*) and houpou (*Magnolia*) to loosen the chest and suppress abnormally risen Qi.

If cough produces copious sputum, add xingren (*Prunus armeniaca*), chenpi (*Citrus tangerina*) and fuling (*Poria*).

If in addition the tongue coating is yellow and greasing, the sputum is yellow and the pulse is slippery and rapid, these indicate that turbid Phlegm has transformed into Heat. For treatment, remove guizhi and xiebai and add zhuru (*Phyllostachys nigra*), bile-treated nanxing (*Arisaema consanguineum, erubescens*), huangqin (*Scutellaria*), huanglian (*Coptis*) and tianzhuhuang (*Bambusa textilis*) to dissipate Phlegm and cool Heat.

If chest tightness with a suffocating sensation is especially prominent, accompanied by Qi stagnation, add jiepeng (*Platycodon*), zisu stem (*Perilla*), xiangfu (*Cyperus*) and meihua (*Armeniaca mume*).

If there is blood stasis as well, Phlegm and blood stasis can obstruct each other. In such an illness the tongue is dark purple or is speckled with petechiae. Treat with Gualou Xiebai Banxia Tang augmented with taoren (*Prunus persica*), honghua (*Carthamus*), danggui (*Angelica*), chuanxiong (*Ligusticum*), chishaoyao (*Paeonia*) and shudihuang (*Rehmannia*). Taoren and honghua act to remove stasis and mobilize blood, and the others to nourish and harmonize blood in order to unblock the meridians.

4 Deficiency of Heart and Kidney Yin

Main Symptoms. Cardiac pain or chest tightness; dizziness with tinnitus; fever with a dry mouth and restlessness; and lumbar aches. The tongue is red or dark purple, or speckled with petechiae. The pulse is threadlike and taut.

Therapeutic Principle. Nourish Yin, strengthen the kidney, promote blood circulation and unblock meridians.

Treatment. Zuo Gui Yin (kidney-Yin-Augmenting Drink). It has the following composition: shudihuang (*Rehmannia*) 15 g, gouqizi (*Lycium*) 10 g, shanzhuyu (*Cornus*) 10 g, danshen (*Salvia*) 10 g, fuling (*Poria*) 10 g, shanyao (*Dioscorea*) 15 g, wuweizi (*Schisandra*) 5 g and fried gancao (*Glycyrrhiza*) 6 g.

If insufficiency of the heart and the kidney is primary, with palpitation, shortness of breath, restlessness, insomnia and a threadlike and rapid pulse, add yuzhu (*Polygonatum odoratum*), huangjing (*Polygonatum sibiricum*), maimendong (*Ophiopogon*), wuweizi (*Schisandra*), baiziren (*Biota*), suanzaoren (*Ziziphus*), longgu (fossil bone) and muli (*Ostrea*).

If Yin is deficiency and Yang hyperactive, so that Yang and Wind attack upward and give rise to such symptoms as dizziness, headache, blurred vision, numbness in the tongue and limbs, feverish face or flushed face and eyes, and a taut pulse, use Lingjiao Gouteng Tang. Depending on the clinical circumstances tianma

(*Gastrodia*), chouwutong (*Clerodendron trichotomum*), mudanpi (*Paeonia suffruticosa*), xiakucao (*Prunella*) and shijueming (*Haliotis*) may be added.

5 Deficiency of Both Qi and Yin

Main Symptoms. Chest tightness or intermittent cardiac pain; palpitation, shortness of breath; dizziness, weakness; insomnia; and lusterless complexion. The sides of the tongue are red or dentate, or there may be petechiae. The pulse is threadlike or hesitant and intermittent.

Therapeutic Principle. Augment Qi, nourish Yin, promote blood circulation and unblock meridians.

Treatment. Combined Sheng Mai San and Gui Pi Tang.

If Yin deficiency is relatively more severe, add yuzhu (*Polygonatum odoratum*), shengdihuang (*Rehmannia*) and heshouwu (*Polygonum*).

If Qi deficiency is relatively more severe, with spontaneous sweating, anorexia, loose feces and malaise, remove maimendong and danggui and add baizhu (*Atractylodes*) and shanyao (*Dioscorea*).

If heart pain and cyanotic tongue are prominent, add danshen (*Salvia*), chishaoyao (*Paeonia*), yujin (*Curcuma*), honghua (*Carthamus*) and sanQi powder (*Panax pseudoginseng*).

If the pulse is hesitant, slow and regularly intermittent, use Zhi Gancao Tang instead.

6 Deficiency of Yang-Qi

Main Symptoms. Chest tightness or intermittent heart pain, palpitation; shortness of breath or rapid breathing; lumbar aches; cold-aversion, cold limbs; and a pallid complexion, with pale lips and nail beds. The tongue is blue purple or dusky purple, or pale with a white coating. The pulse is deep and threadlike or hesitant and intermittent.

Therapeutic Principle. Augment Qi, warm Yang, promote blood circulation and unblock meridians.

Treatment. Shen Fu Tang (Ginseng-Aconitum Decoction) combined with Guizhi Qu Shaoyao Tang (Cinnamomum Without Paeonia Decoction). The combined formulas has the following composition: red renshen (*Panax*) 5 g, processed fuzi (*Aconitum*) 10 g, rougui (*Cinnamomum*) 10 g, duzhong (*Eucommia*) 10 g, shanzhuyu (*Cornus*) 10 g, ganjiang (*Zingiber*) 6 g and fried gancao (*Glycyrrhiza*) 6 g. The red renshen should be decocted alone, and the rougui decocted after the rest.

If kidney-Yang is more severely deficient, causing nocturia and spermatorrhea, add kidney-warming herbs such as suoyang (*Cynomorium songaricum*), lujiao slices (*Cervus nippon*) and bajitian (*Morinda*).

If heart-Yang is more severely deficient, causing a hesitant and intermittent or slow and even pulse, increase the amount of renshen and gancao and add xixin (*Asarum*).

If deficient kidney-Yang is unable to control water, so that Rheum overflows and affects the heart, causing dyspnea, palpitation and edema, use Zhen Wu Tang with added fangji (*Stephania*), zhuling (*Polyporus*) and cheqianzi (*Plantago*) to warm Yang and excrete water.

7 Heart-Yang on Verge of Collapse

Main Symptoms. All four limbs cold; cold sweat; severe palpitation and dyspnea; dull or confused mental state; and dusky complexion, with cyanotic lips and nail beds. The pulse is deep, indistinct and on the verge of disappearing.

Therapeutic Principle. Rescue Yang, reverse collapse, augment Qi and restore the pulse.

Treatment. Combined Si Ni Tang (Frigid-Extremities Decoction), Shen Fu Tang (Ginseng-Aconitum Decoction) and Sheng Mai San (Pulse-Generating Powder).

If the condition is particularly urgent, administer red renshen powder in water, or Du Shen Tang (Lone Ginseng Decoction).

If palpitation and neurasthenia are prominent, add longgu (fossil bone) and muli (*Ostrea*).

If the condition is critical, with orthopnea, cold sweat on the limbs and cyanosis, increase the amounts of renshen and fuzi.

8 Qi Deficiency and Blood Stasis

Main Symptoms. Chest tightness, heart pain, palpitation; shortness of breath; spontaneous sweating; and fatigue. The pulse is threadlike and even or hesitant and intermittent.

Therapeutic Principle. Augment Qi and mobilize blood.

Treatment. Renshen Yang Ying Tang (Ginseng Nutritive-Supporting Decoction) combined with Tao Hong Si Wu Tang (Prunus-Peony Four-Ingredient Decoction). The combined composition is as follows: dangshen (*Codonopsis*) 15 g, huangqi (*Astragalus*) 15, danggui (*Angelica*) 10 g, shudihuang (*Rehmannia*) 10 g, taoren (*Prunus persica*) 10 g, chuanxiong (*Ligusticum*) 10 g, chishaoyao (*Paeonia*) 10 g, baizhu (*Atractylodes*) 10 g, chenpi (*Citrus tangerina*) 10 g, fuling (*Poria*) 10 g,

honghua (*Carthamus*) 6 g, shengjiang (*Zingiber*) 5 g, dazao (*Ziziphus*) five pieces, and fried gancao (*Glycyrrhiza*) 6 g.

If Qi deficiency is relatively more severe, change dangshen to renshen powder (taken separately) and increase the amount of huangqi.

If chest pain is especially severe, add rougui (*Cinnamomum*), danshen (*Salvia*), sanqi powder (*Panax pseudoginseng*) and yanhusuo (*Corydalis*).

If Yin is deficient as well, add yuzhu (*Polygonatum*) and maimendong (*Ophiopogon*).

If there is turbid Phlegm as well, add gualou (*Trichosanthes*), xiebai (*Allium macrostemon*), processed banxia (*Pinellia*) and shichangpu (*Acorus*).

V Acupuncture Treatment

In the acupuncture treatment of angina pectoris, the main acupoints selected are Xinshu (BL-15), Jueyinshu (BL-14), Jueque (CV-14), Tanzhong (CV-17), Neiguan (PC-6), Tongli (HT-5), and Ximen (PC-4).

If the condition is due to obstruction by exogenous Cold evil, it is appropriate to apply moxibustion to Jueque (CV-14) and Tanzhong (CV-17). Moxibustion may be applied to Guanyuan (CV-4) also.

If it is due to the accumulation of turbid Phlegm, add Fenglong (ST-40), Zusanli (ST-36) and Sanyinjiao (SP-6). Use filiform needles and apply the reducing method, retained the needles for 20 min.

VI Case Study 1

The patient was a 55-year old male. He had a history of hardening of the arteries and neurasthenia. His sleep was restless, and he had vague chest pains. At presentation he had chest tightness with a feeling of suffocation, difficulty with breathing, and dizziness with headache. On examination his tongue coating was white and his pulse threadlike and slippery.

Diagnosis. Angina pectoris due to turbid Phlegm causing blockage of chest-Yang.

Treatment and Course. Modified Gualou Xiebai Banxia Tang, with the following composition: gualou (*Trichosanthes*) 20 g, taizishen (*Pseudostellaria heterophylla*) 10 g, xiebai (*Allium macrostemon*) 10 g, processed banxia (*Pinellia*) 10 g, yujin (*Curcuma*) 10 g, guizhi (*Cinnamomum*) 5 g, chenpi (*Citrus tangerina*) 5 g and yuanzhi (*Polygala*) 5 g.

After five daily doses, chest tightness, difficulty with breathing and headache all diminished. The formula was continued until all symptoms resolved.

VII Case Study 2

The patient was an 81-year old male with a 15-year history of high blood pressure. For the past 8 years he was also diagnosed to have coronary artery disease. He presented with suffocating chest tightness, as though a heavy stone is pressing on his precordium. He also had intermittent colicky precordial pain, difficulty with breathing, and trance-like sleep at night from which he awakened with difficulty.

His pulse was slow and irregular, with an overall rate of 30 beats per minute. His tongue coating was a dirty white and greasy. His blood pressure was 150/100 mmHg.

Diagnosis. Angina pectoris due to gelling of turbid Yin inactivating heart-Yang, obstructing the meridians and impeding the movement of Qi and blood.

Therapeutic Principle. Activate Yang, eliminate the turbid, mobilize blood and open orifices.

Treatment and Course. The patient was prescribed a formula with the following composition: processed fuzi (*Aconitum*) 6 g, xiebai (*Allium macrostemon*) 10 g, alum-treated yujin (*Curcuma*) 10 g, taoren (*Prunus persica*) 10 g, honghua (*Carthamus*) 10 g, parched dangshen (*Codonopsis*) 12 g, gualou peel (*Trichosanthes*) 12 g, xingren (*Prunus armeniaca*) 12 g, guizhi (*Cinnamomum*) 5 g, jiujiechangpu (*Anemone altaica*) 5 g and fried gancao (*Glycyrrhiza*) 5 g.

After three daily doses, the patient gained in spirit and chest felt less suffocating. Treatment was modified as follows. The processed fuzi in the formula was increased to 10 g. Sanqi powder was administered at the dosage of 1.5 g twice daily. After 20 daily treatment, chest tightness and suffocation were completely resolved and the pulse rate increased from 30 to 40 beats per minute. The greasiness of the tongue coating also resolved. The treatment, with modifications as appropriate for the changing status, was continued and the patient continued to show improvement.

Guidance for Study

I Aim of Study

This chapter describes the etiology and pathology of angina pectoris, and details of the key points for the analysis and diagnosis of the various illnesses presenting with angina, and the treatment of these illnesses.

II Objectives of Study

After completing this chapter the learners will:

1. Know the concept and main symptoms of angina pectoris;
2. Know the etiology and pathology of angina pectoris;
3. Know the diagnosis and treatment of angina.

III Exercises for Review

1. Define angina pectoris.
2. Explain how the principle of root-appearance can be applied to the analysis of pathological changes in illnesses presenting with angina pectoris. Explain the relationship between root and appearance.
3. Explain how to design the methods of treatment for the root and the appearance of angina.
4. Describe how to differentiate between the illnesses that present with angina pectoris? What are the criteria for assessing the degree of severity of angina?
5. Describe the common herbal formulas used in treating these types of angina.

IV Additional Exercises

1. Provide an analysis of the formulation of Gualou Xiebai Baijiu Tang used in the treatment of gelling of Yin-Cold in the interior.
2. Provide an analysis of the formulation of Zuo Gui Yin used in the treatment of deficiency of heart and kidney Yin.
3. Provide an analysis of the prescription, combined Shen Fu Tang and Guizhi Qu Shaoyao Tang, used in treatment of deficiency of Yang-Qi.
4. Provide an analysis of the prescription, combined Renshen Yang Ying Tang and Tao Hong Si Wu Tang, used in treatment of Qi deficiency and blood stasis.
5. Provide an analysis of the formulation Modified Gualou Xiebai Banxia Tang used to treat the patient in Case Study 1.
6. Provide an analysis of the formula used to treat the patient in Case Study 2.

Chapter 7

Insomnia

Insomnia means insufficient duration of sleep or sleep of poor quality. In mild cases, it may be difficulty in falling asleep or frequent waking from sleep. In severe cases, it may be inability to fall asleep all night.

In general, insomnia may be caused by exogenous illness or by internal injury. Exogenously induced insomnia most commonly occurs during the course of the various illnesses of Heat. Endogenously induced insomnia is primarily due to deficiency. In this chapter the emphasis is on endogenously induced insomnia.

I Etiology and Pathology

A weak constitution or a chronic illness can cause insomnia. The constitution may be inherently weak or be weakened by illness. Most illnesses that weaken the constitution do so through injury to the heart and the spleen, through impairment of the generation of Qi and blood, through failure of nourishment of the heart, or through blood depletion. Exhaustion of kidney-Yin, flaring of Heart-Fire and disturbance of the mind can also cause insomnia.

The passions are among the common causes. Excessive brooding injures the heart and the spleen and may result in failure of heart nourishment. Sudden and violent fright may lead to deficiency of heart and gallbladder Qi and conduce to the production of Phlegm and Heat. Pent-up rage impairs the liver, conducing to stagnation of liver-Qi and its transformation into Liver-Fire; and Liver-Fire in turn can disturb the mind and induce insomnia.

An immoderate diet, with excessive consumption of spices, fats and sweets over a long period of time, can impair the spleen and the stomach. These organs may fail in their transportation and transformation functions, permitting Dampness to accumulate. If Dampness is permitted to gel, it may produce Phlegm and give rise to Heat. Phlegm and Heat together can cause obstruction in the middle-jiao and upward disturbance of the mind, leading to insomnia.

Excessive resting with too little activity can lead to deficiency of spleen-Qi, so that the spleen fails in its transporting and transforming functions. The essence of foods and drinks become unavailable for the generation of Qi and blood, so that nourishment of the heart fails. This also leads to insomnia.

II Key Points of Analysis

Types of Insomnia. The clinical features of insomnia are related to its cause, its severity and its duration. In general, if the patient is able to fall asleep but readily awakens and is then unable to fall asleep again, it is mostly due to insufficiency of both the heart and the spleen. If difficulty falling asleep is associated with restlessness, palpitation of the heart, aphthous sores in the mouth and mouth dryness in the night, it is mostly due to flaming Fire in Yin deficiency. If the patient falls asleep readily but wakes up with fright and is generally fearful and irascible, with frequent sighing, it is mostly due to insufficiency of the heart and the gallbladder, or to blood insufficiency and liver hyperactivity.

Visceral Organ Affected. Because different visceral organ dysfunction can produce insomnia, its associated symptoms also differ. For example, if insomnia is accompanied by anorexia, loss of taste, postprandial epigastric and abdominal distention, loose feces, sallow complexion, foul eructation or acid regurgitation, it is mainly due to illness of the spleen and the stomach. If insomnia is associated with frequent dreams, dizziness, headache and forgetfulness, it is mainly due to illness of the heart.

Deficiency or Strength. Insomnia may be of the deficiency or strength type. The deficiency type is mainly due to Qi and blood deficiency, so that the heart loses its function of nourishment, or due to Yin deficiency with strong Fire. This type is commonly associated with restlessness. The strength type is mainly due to Phlegm-Heat causing upward disturbance, and typically shows agitation, irascibility, a bitter taste in the mouth and a dry throat, constipation and dark urine.

III Herbal Treatment

The treatment of insomnia focuses on Qi, blood, Yin and Yang, and on the visceral organs affected. The general principle is: “Replenish what is deficient, purge what is excessive, and treat deficiency and strength.” The goal is to regulate Qi and blood, balance Yin and Yang, and restore to the normal functions of the visceral organs. At the same time, it is important on the basis of the clinical circumstances to select an appropriate method to calm the mind.

1 *Hyperactivity of Heart-Fire*

Main Symptoms. In addition to insomnia: dysphoria, restlessness; a dry mouth and tongue; sores in the mouth and on the tongue; and scanty dark urine. The tongue tip is red, with a thin yellow coating, and the pulse is rapid.

Therapeutic Principle. Purge Heart-Fire and calm the heart and the mind.

Treatment. Zhusha An Shen Wan (Cinnabar Tranquilizer Pill). It has the following composition: huanglian (*Coptis*) 5 g, huangqin (*Scutellaria*) 10 g, zhizi (*Gardenia jasminoides*) 10 g, lianqiao (*Forsythia*) 10 g, gandihuang (*Rehmannia*) 12 g, danggui (*Angelica*) 10 g, cinnabar treated fushen (*Poria*) 10 g and gancao (*Glycyrrhiza*) 6 g. (Note that this formula has the same name as that cited in Volume 3, Part I, Chapter 5, [Section IV](#), Subsection 2, but comes from a different source. Hence it has a different composition.)

If irritability, dyspnea and nausea are prominent, add dandouchi (*Glycine max*) and zhuru (*Phyllostachys nigra*).

If there is constipation and the urine is dark, in addition to insomnia, add raw dahuang (*Rheum palmatum*) and danzhuye (*Lophatherum gracile*).

2 Deficiency of Both the Heart and Spleen

Main Symptoms. Difficulty falling asleep, or frequent dreams and wakening easily followed by difficulty falling asleep again. Sometimes accompanied by palpitation of the heart, panic, lassitude and weakness; tastelessness or postprandial abdominal distention; and a sallow complexion. The tongue is pale, with a white coating, and the pulse is even but feeble. Often there has been recent major surgery, blood loss or anemia. Females often have had uterine bleeding or excessive menses.

Therapeutic Principle. Strengthen both the heart and the spleen, nourish blood and sedate the mind.

Treatment. Gui Pi Tang, with modifications as required.

If there has been obvious blood insufficiency, add shudihuang (*Rehmannia*), baishaoyao (*Paeonia*) and ejiao (*Equus asinus*).

For severe insomnia add wuweizi (*Schisandra*), hehuanpi (*Albizia julibrissin*) and yejiaoteng (*Polygonum multiflorum*).

If dreaming is excessive and there is a tendency to easy panic, add longchi (fossil teeth) and zhenzhumu (*Pteris margaritifera*).

3 Strong Fire due to Yin Deficiency

Main Symptoms. Difficulty falling asleep with restlessness; hotness in the palms and soles; night sweat; dry mouth and throat with thirst, or lingual and buccal aphthous sores. The tongue is red, or only the tip of the tongue, and the coating is scant. The pulse is threadlike and rapid.

Therapeutic Principle. Nourish Yin to suppress Fire, clear Heat in the heart and sedate the mind.

Treatment. Modified Huanglian Ejiao Tang (Coptis-Donkey-Gelatin Decoction), which has the following composition: huanglian (*Coptis*) 6 g, huangqin (*Scutellaria*) 10 g, shengdihuang (*Rehmannia*) 12 g, baishaoyao (*Paeonia*) 12 g, ejiao (*Equus*) 12 g, and jizihuang (egg yolk) one piece. Alternately, Zhusha An Sheng Wan or Tian Wang Bu Xin Dan may be used.

If Liver-Fire is particularly strong, consider adding longdancao (*Gentiana*) and zhizi (*Gardenia*).

If there is frequent spermatorrhea as well, add zhimu (*Anemarrhena*) and huang-bai (*Phellodendron*).

If there is disharmony between the heart and the kidney, add rougui (*Cinnamomum*) to conduct Fire back to its origin, the Life-Gate.

4 Stagnated Liver Qi Turning into Fire

Main Symptoms. Difficulty in falling asleep; when asleep, frequent dreams, sometimes nightmares; restlessness, irascibility; chest and subcostal fullness; dizziness, head distention; conjunctival congestion; tinnitus; constipation; dark urine; a red tongue with yellow coating, and a taut and rapid pulse.

Therapeutic Principle. Clear the liver to reduce Fire, calm the heart and sedate the mind.

Treatment. Modified Longdan Xie Gan Tang (Liver-Clearing Gentiana Decoction), with the following composition: longdancao (*Gentiana*) 6 g, huangqin (*Scutellaria*) 10 g, zhizi (*Gardenia*) 10 g, cheqianzi (*Plantago*) 10 g, zexie (*Alisma*) 10 g, chaihu (*Bupleurum*) 6 g, shengdihuang (*Rehmannia*) 10 g, danggui (*Angelica*) 10 g, cinnabar-treated fushen (*Poria*) 10 g, raw longgu (fossil bone) 15 g, raw muli (*Ostrea*) 15 g, and gancao (*Glycyrrhiza*) 6 g.

For severe chest and subcostal fullness, with frequent sighing, add yujin (*Curcuma*) and xiangfu (*Cyperus*) to soothe the liver and relieve depression.

For severe dizziness and distending headache, irascibility and constipation, add luhui (*Aloe vera*) and raw dahuang (*Rheum*).

5 Phlegm-Heat Disturbing the Interior

Main Symptoms. Insomnia, agitation; a bitter taste; dizziness with a heavy head; chest tightness; nausea with eructation; and much sputum. The tongue is reddish, with a yellow and greasy coating. The pulse is slippery and rapid.

Therapeutic Principle. Dissipate Phlegm, purge Heat, nourish the heart and sedate the mind.

Treatment. Qing Huo Di Tan Tang (Fire-Purging Phlegm-Cleansing Decoction). It has the following composition: bile-treated nanxing (*Arisaema consanguineum*,

erubescens) 10 g, beimu (*Fritillaria*) 10 g, ginger-treated zhuru (*Phyllostachys nigra*) 10 g, baiziren (*Biota*) 10 g, fushen (*Poria*) 10 g, danshen (*Salvia*) 10 g, baijiang-can (*Bombyx*) 10 g, juhua (*Chrysanthemum*) 10 g, chenpi (*Citrus tangerina*) 10 g, yuanzhi (*Polygala*) 6 g and shenqu (medicated leaven) 10 g.

When the condition has improved, it is permissible to continue this herbal formula in pill form in order to consolidate the therapeutic effect.

For most mild cases, it is appropriate to use Wen Dan Tang (Gallbladder-Warming Decoction) instead.

6 Disturbance of Stomach-Qi

Main Symptoms. Insomnia accompanied by indigestion, with such symptoms as epigastric distention or pain, nausea or vomiting; foul eructation; acid regurgitation; and malodorous feces or constipation. The tongue coating is yellow and either greasy or dry. The pulse is taut and slippery or rapid and slippery.

Therapeutic Principle. Settle the stomach and relieve indigestion.

Treatment. Mild cases are commonly treated with Bao He Wan or Yue Ju Wan augmented with shanzha (*Crataegus*), maiya (*Hordeum*) and laifuzi (*Raphanus*). Severe cases are more appropriately treated with Tiao Wei Cheng Qi Tang. This formula, however, should be stopped as soon as the movement of Qi becomes smooth.

If indigestion is relieved but stomach-Qi is not yet smooth functioning and insomnia is still present, use Banxia Shumi Tang (Pinellia-Sorghum Decoction) to regulate stomach-Qi.

IV Acupuncture Treatment

Acupuncture is quite effective in treating insomnia. The most commonly selected acupoints include Shenmen (HT-7), Sanyinjiao (SP-6), Xinshu (BL-15), Shenshu (BL-23), Zhaohai (KI-6) and Yongquan (KI-1). Depending on the clinical circumstances, some acupoints may be omitted and others included.

For insufficiency of heart-blood select Zhongwan (CV-12), Qihai (CV-6), Sanyinjiao (SP-6), Baihui (GV-20) and Tongli (HT-5). Apply the reinforcing method and add moxibustion.

For blazing Fire due to Yin deficiency select Tongli (HT-5), Neiguan (PC-6), Shaofu (HT-8) and Sanyinjiao (SP-6). Apply the reducing method and retain the needles for 20 min.

For disharmony of the stomach, select Zhongwan (CV 12), Neiguan (PC 6), Gongsun (Sp 4), Fenglong (ST 40), Neiting (ST 44) and Shenmen (HT 7), insert with mild reinforcing and reducing method. For hyperactivity of the liver and the

gallbladder fire, select Yangbai (GB 14), Ganshu (BL 18), Danshu (BL 19) and Taichong (LR 3), insert with reducing method and reserve the needles for 20 min.

Acupuncture treatment should be applied 2 h before sleep.

V Case Study 1

The patient was a 38-year old female blue-collar worker. She presented with insomnia, palpitation of the heart, forgetfulness, dizziness, lassitude, anorexia and scant menses. Her tongue was pale, with a thin white coating, and her pulse was depletive and soft.

Diagnosis. Insomnia due to insufficiency of the heart and the spleen, with deficiency of both Qi and blood, so that nourishment of the heart-mind failed.

Therapeutic Principle. Augment Qi, generate blood and sedate the mind.

Treatment and Course. The prescription used was based on Gui Pi Tang. It had the following composition: taizishen (*Pseudostellaria heterophylla*) 9 g, singed baizhu (*Atractylodes*) 9 g, danggui (*Angelica*) 9 g, fuling (*Poria*) 9 g, fried huangqi (*Astragalus*) 9 g, longyanrou (*Euphoria longan*) 9 g, muxiang (*Aucklandia*) 2.4 g, fried yuangzhi (*Polygala*) 4.5 g, stir-fried zaoren (*Ziziphus*) 15 g, baked ganjiang (*Zingiber*) 1.5 g, dazao (*Ziziphus*) five pieces, and fried gancao (*Glycyrrhiza*) 3 g.

Following three daily treatments, the patient was able to sleep better and the palpitation also abated. This prescription was continued for a while to consolidate the effect.

VI Case Study 2

The patient was a 36-year old male. He had insomnia for several years, sometimes unable to sleep at all through the entire night. He frequently had recurrent aphthous sores in the mouth and on the tongue. In addition, he had dizziness and headaches. At the time of presentation he had much thirst with desire to drink large amounts. His tongue was red, with scant coating. His pulse was threadlike and rapid.

Diagnosis. Insomnia due to disharmony of the heart and the kidney, with deficiency-Fire flaming upward.

Therapeutic Principle. Nourish Yin, suppress Yang and harmonize the heart and the kidney.

Treatment and Course. The following composition was prescribed: guiban (*Chinemys*) 24 g, muli (*Ostrea*) 18 g, gouqizi (*Lycium*) 12 g, shengdihuang (*Rehmannia*) 12 g, zaoren (*Ziziphus*) 12 g, huanglian (*Coptis*) 1.8 g, chuanxiong (*Ligusticum*) 1.8 g, tianma (*Gastrodia*) 4.5 g and rougui (*Cinnamomum*) 0.6 g.

After five daily treatments, the patient was able to fall asleep more easily and no longer stayed up all night.

Guidance for Study

I Aim of Study

This chapter describes the various illnesses with insomnia as a major symptom, including their etiology and pathology, diagnosis and treatment.

II Objectives of Study

After completing this chapter the learners will:

1. Know the concept and main symptoms of insomnia;
2. Understand the basic pathological mechanism and processes in illnesses that present with insomnia;
3. Know how to differentiate and treat the common insomnia-illnesses with Chinese herbal medicine and acupuncture.

III Exercises for Review

1. Describe the main abnormalities that characterize illnesses presenting with insomnia.
2. Explain how to treat insomnia due to deficiency of both the heart and the spleen? Include treatment with both herbal medicine and acupuncture.
3. Compare the different types of insomnia due to strong Fire induced by Yin deficiency and insomnia due to Phlegm-Heat disturbing the interior, both in clinical manifestation and treatments.

IV Additional Exercises

1. Provide an analysis of the formula of Huanglian Ejiao Tang used for treatment of insomnia with strong Fire due to Yin Deficiency.
2. Provide an explanation for the modifications of Longdan Xie Gan Tang used in treatment of Stagnated Liver Qi turning into Fire.
3. Provide an analysis of the formula Qing Huo Di Tan Tang used in treatment of insomnia with Phlegm-Heat Disturbing the interior.

Chapter 8

Depression

Depression is a condition brought about by pent-up passions and impeded Qi movement. In addition to the pent-up emotions, it manifests mainly as emotional lability, chest fullness or tightness, subcostal distention or pain, and globus hystericus.

I Etiology and Pathology

The passions are the primary causative factors in depression. When the regulation of the emotions becomes impaired, the liver's ability to disperse and transport and the heart's ability to govern the mind become compromised.

However, whether or not this loss of regulation actually leads to illness will depend upon a number of factors. These include the state of the organic body as well as the degree of severity and duration of the emotional imbalance. For example, a patient with a chronically high level of liver activity is more prone to illness on being emotionally frustrated. Conversely, if the object of prolonged brooding or planning is unattained or pent-up rage is unreleased, the liver may lose its smooth functioning and liver-Qi may stagnate, causing chest and subcostal distention and pain. Stagnant liver-Qi can transform into Fire, which if persistent leads to obstruction of meridians and stasis of blood. If stagnant Qi transforms into Phlegm, the blocked liver injures the spleen, or there is excessive brooding and anxiety, then the spleen loses its ability to transport and transform so that Dampness accumulates and transforms into Phlegm. This results in an illness of Phlegm accumulation and Qi stagnation. Intermixture of stagnant Qi and Phlegm blocking the throat gives rise to globus hystericus. If heart and spleen Qi become chronically stagnant, there may be anorexia so that the sources for the generation of Qi and blood become reduced. This may lead to two varieties of illnesses. It can lead to poor nourishment of the mind, which in turn produces so-called "visceral restlessness," that is, emotional lability with proneness to sadness, worry, and weeping. Or, it can lead to an illness of deficiency of both Qi and blood in the heart and the spleen. If gelled Fire persists and damages Yin, the patient may develop an illness of Yin deficiency of the heart and the kidney or one of blazing Fire.

In depression, the main visceral organs affected are the liver and the heart, but other organs may become involved. These include the gallbladder, the spleen, the stomach, the lung, the kidney, the brain and in females the uterus.

In its initial stages, depression is an illness of strength caused by pathogenic factor. Its pathology is principally Qi stagnation, but may involve blood stasis, rise of endogenous Fire, gelling of Phlegm or food retention. If it persists it evolves from an illness of strength to one of deficiency. Because many visceral organs may become affected and the injuries to Qi, blood, Yin and Yang may differ, depression may manifest a variety of symptoms, related variously to the heart, the spleen, the liver and the kidney. Clinically, strength and deficiency may become intermixed, and it is common for the illness, after the initial stages, to become one of deficiency of Qi, blood, Yin or Yang.

II Clinical Manifestation

The principal clinical symptoms of depression are those of Qi stagnation, such as pent-up and unstable emotions, and chest and subcostal distention and pain. If other stagnation develops there may be other corresponding symptoms. For example, if there is blood stasis as well, then the patient may show distending or stabbing pain in the chest and flank, with fixed location, and the tongue may be cyanotic with ecchymosis or petechiae. If there is gelling of Fire, there may be impatience, irascibility, chest tightness, subcostal pain, acid regurgitation, a dry mouth with bitter taste, constipation, a red tongue with yellow coating, and a taut and rapid pulse. If there is food retention, there may be gastric distention, foul eructation and anorexia. If there is accumulation of Dampness, there may be heaviness in the body, abdominal distention, eructation, a greasy mouth, loose feces or diarrhea. If there is gelling of Phlegm, there may be abdominal distention, a sensation of a foreign object in the throat and a greasy tongue coating. If there is deficiency as well, there may be symptoms associated with the specific deficiency.

In the case of “visceral restlessness” there is absent-mindedness, emotional lability with unpredictable sadness, weeping or laughing, or globus hystericus. These symptoms are of great significance in the analysis of symptoms and in diagnosis.

Depression is most commonly seen in young and middle-aged women. Most patients have a history of melancholy, anxiety, sorrow or fear. The waxing and waning of the symptoms of depression are intimately related to the vicissitudes of the emotions.

III Key Points of Analysis

The development of depression is principally due to blockage of the liver-Qi leading to the spleen losing its transportation and transformation functions and the heart losing its nourishment. Though all three organs are generally involved, in deciding

treatment it is important to ascertain whether there is stasis of blood, gelling of Fire, accumulation of Dampness or Phlegm, or other conditions of blockage or stagnation. Stasis of blood, stagnation of Qi and gelling of Fire are mostly related to the liver. Food retention, Dampness and Phlegm accumulation are mostly related to the spleen. Deficiency, on the other hand, is most intimately related to the heart.

In diagnosis a critical differentiation is between strength and deficiency. However, strength and deficiency can transform into each other. For example, stagnation of liver-Qi and accumulation of Phlegm are both illnesses of strength. In persistent illness, if they injure the heart and the spleen they may lead to deficiency of Qi and blood, and this in turn may develop into insufficiency of the heart and the spleen. If they injure the liver and the kidney they may lead to depletion of Yin-essence, and this in turn may develop into deficiency of liver and kidney Yin. Among the deficiency illnesses causing depression the condition of stagnant Qi transforming into Fire often leads to Yin injury by Fire, hence production of blazing Fire due to Yin deficiency.

Deficiency illnesses causing depression can evolve from strength illnesses as well as from melancholic brooding, pent-up rage or other extreme passions damaging the visceral organs and consumption of their Qi, blood, Yin and Yang. In an illness of the latter category the symptoms of deficiency are relatively prominent early in the course. Among the deficiency illnesses, that of mental derangement has its own unique symptoms and needs not evolve from a strength illness. It may result from pent-up anxiety or depletion of heart-Qi, with insufficiency of Nutritive Level blood; either may lead to the heart losing its nourishment, which in turn gives rise to mental derangement. In a patient with prolonged depression, there may also be mixed symptoms of deficiency and of strength. On the one hand, there is deficiency of genuine Qi or depletion of Qi and blood; on the other hand, there is depletion of Yin-essence accompanied by stagnation of Qi, stasis of blood, accumulation of Phlegm or gelling of Fire.

IV Herbal Treatment

The basic principle in the treatment of depression is to regulate Qi and open orifices. For illnesses of the strength variety it is important to determine whether there is blood stasis, rise of Fire, gelling of Phlegm, accumulation of Dampness or retention of food. These will require the additional use of blood mobilization, Fire purging, Phlegm dissipation, Dampness elimination and digestion promotion, respectively. For illnesses of the deficiency variety it is important to strengthen the visceral organs or to augment Qi, blood, Yin or Yang, depending on the individual circumstances of the patient. This may require the additional method of nourishing the heart and tranquilizing the mind, nourishing and strengthening the heart and the spleen, or nourishing the liver and the kidney as appropriate. For illnesses of the mixed strength-deficiency variety it is important to attend equally to both, or focus more on one or the other as necessary.

In general, depression has a relatively prolonged course. The herbs employed in prescriptions must not be too harsh or potent. In the treatment of depression of the strength variety, focus on regulating Qi without depleting it, mobilizing blood without inducing bleeding, cooling Heat without injuring the stomach, or dissipating Phlegm without damaging genuine Qi. In the treatment of depression of the deficiency variety, focus on strengthening the heart and the spleen without excessive drying, or nourishing the liver and the kidney without dietary excesses.

1 Stagnation of Liver-Qi

Main Symptoms. Mental depression; emotional lability; chest distention and tightness; subcostal pressure and pain without a fixed position; epigastric bloating and eructation; anorexia; and irregular defecation. The tongue coating is thin and greasy, and the pulse taut.

Therapeutic Principle. Regulate the liver Qi to relieve depression.

Treatment. Chaihu Shu Gan Tang (Bupleurum Liver-Releasing Decoction). It has the following composition: chaihu (*Bupleurum*) 10 g, xiangfu (*Cyperus*) 10 g, zhiqiao (*Poncirus trifoliata*) 10 g, chenpi (*Citrus tangerina*) 6 g, chuanxiong (*Ligusticum*) 6 g, baishaoyao (*Paeonia*) 10 g, and gancào (*Glycyrrhiza*) 6 g.

If subcostal distention or pain is particularly severe, add yujin (*Curcuma*), Qingpi (*Citrus tangerina*, unripe peel) and foshou (*Citrus medica* L. v. *sacrodactylis*) to unblock the liver and regulate Qi.

If liver-Qi attacks the stomach, causing impairment of the stomach's harmonizing and descending functions and giving rise to frequent eructation and discomfort in the chest and epigastrium, add xuanfuhua (*Inula britannica*), daizheshi (hematite), zisu stalk (*Perilla*) and processed banxia (*Pinellia*) to settle the stomach and suppress the abnormally risen Qi.

If in addition there is food retention and abdominal distention, add shenqu (medicated leaven), maiya (*Hordeum*), shanzha (*Crataegus*) and jinei jin (*Gallus gallus domesticus*, inner lining of chicken gizzard) to relieve food retention.

If liver-Qi attacks the spleen, giving rise to abdominal distention, abdominal pain and diarrhea, add cangzhu (*Atractylodes*), fuling (*Poria*), wuyao (*Lindera*) and baidoukou (*Amomum cardamomum*) to strengthen the spleen, eliminate Dampness, warm the channels and stop pain.

If there is blood stasis also, with stabbing chest and subcostal pain and petechiae or ecchymoses on the tongue, add danggui (*Angelica*), danshen (*Salvia*) and honghua (*Carthamus*) to mobilize blood and remove stasis.

2 Stagnant Qi Transforming into Fire

Main Symptoms. Impatience and irascibility, chest and subcostal fullness, and dry bitter mouth; or, headache, red eyes, and tinnitus; or, epigastric distress, acid regurgitation, and constipation. The tongue is red and its coating yellow. The pulse taut and rapid.

Therapeutic Principle. Unblock the liver Qi to relieve depression, clear the liver Heat and purge Fire.

Treatment. Dan Zhi Xiao Yao San (Carefree Powder with Paeonia and Gardenia).

If Fire is severe, with bitter taste in the mouth and constipation, add longdancao (*Gentiana*) and dahuang (*Rheum palmatum*) to purge Heat and unblock the viscera.

If Liver-Fire invades the stomach, causing subcostal pain, bitter taste, epigastric distress, acid regurgitation, eructation and vomiting, add huanglian (*Coptis*) and wuzhuyu (*Evodia*) to clear the liver, purge Fire, suppress the abnormally risen and stop vomiting.

If Liver-Fire flames upward, causing headache and red eyes, add juhua (*Chrysanthemum*), gouteng (*Uncaria*) and jili (*Tribulus terrestris*) to cool Heat and settle the liver.

If strong Heat injures Yin, producing a red tongue with scant coating and a threadlike and rapid pulse, remove danggui, baizhu and shengjiang (because of their warm-drying action) and add shengdihuang (*Rehmannia*), maimendong (*Ophiopogon*) and shanyao (*Dioscorea*) to replenish Yin and strengthen the spleen.

If chronic Qi stagnation has produced blood stasis, add taoren (*Prunus persica*) and honghua (*Carthamus*).

3 Gelled Phlegm and Qi

Main Symptoms. Mental depression; chest tightness; subcostal distention and pain; and globus hystericus. The tongue coating is white and greasy, and the pulse taut and slippery.

Therapeutic Principle. Mobilize Qi, relieve obstruction, dissipate Phlegm and dissolve gelled accumulations.

Treatment. Banxia Houpo Tang.

If gelled Phlegm has given rise to Heat, producing restlessness and a red tongue with yellow coating, add zhuru (*Phyllostachys nigra*), gualou (*Trichosanthes*), huangqin (*Scutellaria*) and huanglian (*Coptis*) to cool Heat and dissipate Phlegm.

If fluids are damaged, the mouth dry and the tongue red, remove houpo and zisu stalk and add beishashen (*Glehnia*) and maimendong (*Ophiopogon*).

If the illness is prolonged and has entered the collateral meridians, there may be such symptoms as blood stasis, stabbing chest and subcostal pain, a tongue that is cyanotic or speckled with petechiae or ecchymosis, and an impeded pulse. Add yujin

(*Curcuma*), danshen (*Salvia*), jiangxiang (*Dalbergia odorifera*) and jianghuang (*Curcuma*) to Banxia Houpo Tang to mobilize blood and relieve stasis.

4 *Insufficiency of Heart and Spleen*

Main Symptoms. Brooding, suspiciousness; dizziness, lassitude; palpitation of the heart; timidity; insomnia, forgetfulness; anorexia; and a lusterless complexion. The tongue is pale, with a white and thin coating. The pulse is threadlike.

Therapeutic Principle. Strengthen the spleen, nourish the heart, augment Qi and generate blood.

Treatment. Gui Pi Tang.

If there is chest tightness with subdued spirit, add yujin (*Curcuma*) and foshou slices (*Citrus medica* L. v. *sacroductylis*) to regulate Qi and relieve stagnation.

If there is headache, add chuanxiong (*Ligusticum*) and baizhi (*Angelica dahurica*) to mobilize blood, dispel Wind and stop pain.

5 *Deficiency of Liver-Yin*

Main Symptoms. Dizziness, tinnitus, dry eyes, photophobia, blurred vision; or, expanding headache, facial flushing, red eyes, impatience and irascibility; or, numbness of the limbs and muscle twitching. The tongue is dry and red, and the pulse taut and threadlike or rapid.

Therapeutic Principle. Nourish and replenish Yin-essence and invigorate the liver and the kidney.

Treatment. Qi Ju Dihuang Wan.

If deficiency of liver-Yin is accompanied by hyperactivity of liver-Yang and upward disturbance by liver-Wind causing headache, dizziness, recurrent flushing of the face or muscle twitching, add jili (*Tribulus terrestris*), gouteng (*Uncaria*) and shijueming (*Haliotis*) to calm the liver, suppress Yang and extinguish Wind.

If deficiency of liver-Yin is accompanied by Liver-Fire, add huanglian (*Coptis*), zhimu (*Anemarrhena*), baihe (*Lilium brownii*) and maimendong (*Ophiopogon*) to replenish Yin and suppress Fire.

If menstruation is irregular, add xiangfu (*Cyperus*), zelan (*Lycopus lucidus*) and yimucao (*Leonurus*) to regulate Qi, relieve depression, mobilize blood and regulate menstruation.

In males with frequent spermatorrhea, consider adding muli (*Ostrea*), jinyingzi (*Rosa laevigata*) and Qianshi (*Euryale ferox*) to strengthen the kidney and astringe essence.

6 Mental Derangement

Main Symptoms. Absent-mindedness, restless mind, emotional lability, suspiciousness, and fearfulness; or, frequent yawning and stretching, chorea-like movements, and outbursts of uncontrollable cursing or swearing. The tongue is pale and the pulse is taut.

Therapeutic Principle. Nourish the heart and tranquilize the mind by means of sweet and moistening herbs to ameliorate the urgency.

Treatment. Gan Mai Dazao Tang (Liquorice-Wheat-Date Decoction). It has the following composition: gancao (*Glycyrrhiza*) 10 g, fuxiaomai (*Triticum*) 10 g, baiziren (*Biota*) 10 g, fushen (*Poria*) 10 g, hehuanpi (*Albizia julibrissin*) 10 g, yujin (*Curcuma*) 10 g, foshou (*Citrus medica* L. v. *sacroductylis*) 10 g, and dazao (*Ziziphus*) five pieces.

If endogenous Wind arises in blood insufficiency, producing twitching of the hands and feet or convulsions, add danggui (*Angelica*), shengdihuang (*Rehmannia*), zhenzhumu (*Pteris margaritifera, martensii*) and gouteng (*Uncaria*) to generate blood and extinguish Wind.

For irritability and insomnia, add suanzaoren (*Ziziphus*), roast heshouwu (*Polygonum*) and other herbs that nourish the heart and tranquilize the mind.

For insufficiency of the heart and the spleen, with lassitude, anorexia, palpitation preventing sleep, consider adding dangshen (*Codonopsis*), huangqi (*Astragalus*), danggui (*Angelica*) and longyanrou (*Euphoria longan*).

V Acupuncture Treatment

Stagnation of Liver-Qi. Select Qimen (LR-14), Yanglingquan (GB-34), Zhongwan (CV-12), Zusanli (ST-36) and Ganshu (BL-18). Use filiform needles and apply the reducing method.

Gelled Phlegm and Qi. Select Zhongwan (CV-12), Fenglong (ST-40), Tiantu (CV-22) and Taichong (LR-3). Use filiform needles and apply the reducing method.

Failure of Heart-Nourishment. Select Neiguan (PC-6), Shenmen (HT-7), Shuigou (GV-26) and Xinshu (BL-15). Neiguan may be replaced by Jianshi (PC-5), and Shenmen by Tongli (HT-5). Use filiform needles and apply the reinforcing method.

Mental Derangement. Select Neiguan (PC-6), Shenmen (HT-7), Houxi (SI-3) and Sanyinjiao (SP-6). Use filiform needles and apply the reinforcing method. If mental derangement is accompanied by tics of the upper limbs, add Quchi (LI-11) and Hegu (LI-4). If it is accompanied by tics of the lower limbs, add Yanglingquan (GB-34) and Kunlun (BL-60). If it is accompanied by rapid breathing and abnormal Qi movement, add Tanzhong (CV-17).

VI Case Study 1

The patient was a 46-year old woman. For more than 20 years she had frequent sensation of obstruction by a foreign object in the throat, chest tightness, nausea and dysphagia. She received treatment on many occasions, without benefit. Her pulse was small, deep and slippery.

Diagnosis. Depression caused by liver-Qi rising abnormally and attacking the stomach, and leading to gelling of Phlegm and Qi.

Therapeutic Principle. Unblock the liver-Qi, settle the stomach, suppress the abnormally risen Qi and dissipate Phlegm.

Treatment and Course. The patient was prescribed with a formula based on combined Si Mo Yin (Four-Powdered Drink) and Xuanfu Daizhe Tang Xuanfu Daizhe Tang (Inula and Hematite Decoction). It had the following composition: xuan-fuhua (*Inula britannica*) (wrapped), calcined daizheshi (hematite), ginger-treated banxia (*Pinellia*), houpou (*Magnolia*), yujin (*Curcuma*), binglang (*Areca*), zhishi (*Citrus aurantium*), fried zhuru (*Phyllostachys nigra*), fuling (*Poria*) and shengjiang (*Zingiber*).

Following taking the formula, nausea abated and the sensation of a foreign object obstructing the throat diminished. Treatment was continued with the formula, but without fuling and with added processed chuanlianzi (*Melia*) and wuzhuyu (*Evodia*). This modified herbal formula was continued for several weeks, and all symptoms improved.

VII Case Study 2

The patient was a married woman. For several months she had palpitations of the heart, dizziness, anxiety, periodic shaking, headache, insomnia, much dreaming when able to sleep, spontaneous sweating, chest tightness and anorexia. Her feces tended to be dry, and came once every two or several days. The shaking was sufficiently severe as to cause her bed to creak, and sometimes it came several times a day. Her tongue was pale and her pulse threadlike.

Diagnosis. Depression of the “visceral restlessness” variety, due to mental derangement.

Therapeutic Principle. Nourish the heart and tranquilize the mind.

Treatment and Course. The basic formula used was Gan Mai Dazao Tang (Liquorice-Wheat-Date Decoction), augmented variously during the course by adding Ci Zhu Wan (Magnetite-Cinnabar Pill), suanzaoren (*Ziziphus*), baiziren (*Biota*), yejiaoteng (*Polygonum multiflorum*), daizheshi (hematite), taizishen (*Pseudostellaria heterophylla*), or fushen (*Poria*).

There was improvement after 5 day treatment. After about 20 doses, the shaking stopped recurring, her appetite improved and her sleep became more restful. She also began to resume normal physical activity.

Four years later, she came to hospital for another illness. On questioning, she did not have any relapse of depression during these 4 years.

Guidance for Study

I Aim of Study

This chapter describes in details the various illnesses with depression as a prominent feature. It also discusses the etiology, pathology, key points of analysis for differential diagnosis and the treatment of these conditions.

II Objectives of Study

After completing this chapter the learners will:

1. Understand the concept and main features of depression;
2. Know the etiology and pathology of depression;
3. Know the diagnosis and treatment of the common illnesses presenting depression.

III Exercises for Review

1. What does depression mean? What are its clinical features?
2. Compare the clinical manifestation and treatment of the types of stagnation of liver-Qi and stagnant Qi transforming into Fire of depression.
3. Describe the diagnosis and treatment (herbal treatment and acupuncture) of depression with gelled Phlegm and Qi.

IV Additional Exercises

1. Provide an analysis of the formula of Chaihu Shu Gan Tang used for treatment of stagnation of liver-Qi.
2. Provide an analysis of the formula of Gan Mai Dazao Tang used for treatment of mental derangement.
3. In Case Study 1, the patient was prescribed with a formula based on combined Si Mo Yin and Xuanfu Daizhe Tang. Provide an analysis of the prescription.

Chapter 9

Stomachache

The ancients knew stomachache, or epigastric pain, as “heart pain.” It must be distinguished from true heart pain, which originates in the heart.

I Etiology and Pathology

Stomachache mostly arises when the patient overindulges in raw, cold foods or excessive spices, or is irregular in hunger and satiation. In such circumstances the spleen and the stomach may be injured and their Qi impeded. Stomachache may also arise when pent-up rage injures the liver, anxiety and brooding injure the spleen, stagnant Qi damages the stomach, or stagnant Qi transforms into Fire and scorches the interior. If spleen-Yang is chronically deficient, so that endogenous Cold is formed, then attack by exogenous pathogenic evil can prevent central Yang action and lead to imbalance in stomach-Qi activity.

Though stomachache is caused by the organ of the stomach, it is intimately related to the liver and the spleen. The liver prefers to function without restriction and governs conduction and facilitation. If liver-Qi moves abnormally, due to obstruction of its normal paths, then the Wood Element becomes too strong and can overwhelm the Earth Element. If Liver-Fire blazes, it can scorch and damage stomach-Yin. If liver-blood becomes static, the stomach loses its nourishment. Thus, illnesses of the stomach are frequently related to dysfunction of the liver. The stomach and the spleen are both the basis of post-natal acquisition and the houses of storage. They complement each other in physiology. The stomach governs the reception and decomposition of foods and drinks, and prefers harmony and normal descending in its functions. The spleen governs the transformation and transportation of the essences derived from foods and drinks, and prefers normal ascending and raising. In pathology too the stomach and the spleen are complementary and affect each other. Where excessive fatigue or exhaustion induces internal injury or cycles of hunger and satiation are irregular, in most cases the spleen and the stomach are similarly affected.

Broadly speaking, the main causes and mechanisms of stomachache include the following.

Pent-Up Rage and Other Passions. Anxiety, brooding, rage and emotional depression all can lead to liver blockage, liver-Qi stagnation and failure of the liver's functions of conveyance and dispersion. In its attempt to move liver-Qi follows abnormal paths and may attack the stomach. Impedance of movement of Qi and blood also leads to pain. Moreover, because of the interdependence of Qi and blood, if Qi impedance persists for a long time it may lead to blood stasis. Blood stasis in turn causes blockage of meridians. As a result, there is aggravation of the pain and there may be hematemesis, hematochezia and other bleeding. If Qi is stagnant for a long time it may also transform into Fire. Of Fire of the *zang* viscera, Liver-Fire is the most violent. Liver-Fire blazes upward and scorches liver and stomach Yin, producing long-lasting and unremitting pain.

Dietary Indiscretion. Excessive indulgence in food and drink or irregularities in the cycle of hunger and satiation can easily injure spleen and stomach Qi. Excessive indulgence in raw and cold foods can lead to Cold accumulation in the stomach cavity. This in turn impairs the movement of Qi and blood in the stomach and produces pain. Overindulgence in fats, sweets and spicy foods or in alcoholic drinks can lead to Dampness and Heat blocking the middle-jiao. Heat in the stomach also produces pain. These are all commonly seen in clinical practice.

Innate and Other Deficiency. Innate weakness of the constitution, chronic fatigue, persistent internal injury, prolonged illness and inappropriate medications can all cause spleen and stomach insufficiency. Deficiency-Cold in the spleen and the stomach leading to impaired action of Yang in middle-jiao can produce stomachache. This is frequently precipitated by attack of the exogenous Wind-Cold or dietary indiscretion. Blazing Fire due to Yin deficiency leading to insufficiency of spleen Yin and blood depletion also produce pain. This is frequently precipitated by pent-up passions or over indulgence in dry and hot foods.

In general, the key pathological mechanism of stomachache is stagnation of stomach-Qi. Stagnant stomach-Qi fails to harmonize and descend, and the impaired movement produces pain. The pathological change may be of deficiency or of strength nature. The mechanism of a strength illness causing stomachache is stagnation of Qi in the middle-jiao, stagnant Qi transforming into Fire, or Qi stagnation leading to blood stasis. The mechanism of a deficiency illness is Yang deficiency of spleen and stomach or accumulated Heat injuring Yin. However, deficiency and strength often transform into each other, and are often intermixed.

II Clinical Manifestation

The principal symptom is pain in the epigastrium. The pain may be dull, distending, stabbing, vague or acute. Dull or vague pain is particularly common. The pain is often accompanied by epigastric or abdominal distention, foul eructation, acid regurgitation, nausea, vomiting, anorexia, and constipation or watery feces. There may also be lassitude, weakness, a sallow complexion, emaciation or edema.

III Key Points of Analysis

Acute versus Gradual Onset. If stomachache begins abruptly it is mostly due to attack by exogenous evils, dietary indiscretion inducing Cold, or gross overindulgence in food and drink. Any of these can lead to Cold injuring Yang in middle-jiao or food retention with indigestion. If stomachache begins gradually it is mostly due to liver blockage and Qi impedance or insufficiency and dysfunction of the spleen and the stomach. In either case, there is disharmony between the liver and the stomach, conducing to Qi stagnation and blood stasis.

Heat or Cold Nature. The nature of Cold is to congeal and astringe. Hence, pain induced by Cold attacking the stomach tends to be accompanied by epigastric distention, with guarding, anorexia, pallid tongue coating and a taut and tight pulse. Pain induced by Cold arising in deficiency of spleen and stomach Yang tends to be vague and accompanied by preference for warmth and pressure, worsening by cold, cold limbs, a pale tongue with thin coating, and a feeble pulse. Pain induced by gelled Heat or Fire, causing the stomach to lose its descending transportation function, tends to be accompanied by irritation, thirst with desire to drink, heat-aversion, cold-preference, scant urine, constipation, dry tongue coating and a taut and rapid pulse.

Deficiency versus Strength. Stomachache with distention and constipation is mainly due to an illness caused by strength pathogenic evils. Stomachache without distention or constipation is mainly due to an illness of deficiency. Preference for cold suggests an illness of strength; preference for warmth suggests one of deficiency. Guarding of the abdomen suggests an illness of strength; amelioration by pressure suggests one of deficiency. Aggravation following eating suggests an illness of strength; aggravation by hunger suggests one of deficiency. A replete pulse and abnormal Qi movement suggest an illness of strength; a depletive pulse and insufficient Qi suggest one of deficiency. Severe and acute pain with fixed location suggests an illness of strength; moderate and slow pain without fixed location suggests one of deficiency. A new illness in a patient with a stout body tends to be of strength; a chronic illness in a patient with weak constitution tends to be of deficiency.

Qi versus Blood. In general, an illness in the initial stage tends to be one of Qi abnormality; a chronic illness tends to be one of blood abnormality. A Qi type of pain is frequently accompanied by distention; distention tends to be the main symptom, whereas pain tends to be intermittent and without fixed location. A blood type of pain is usually persistent and stabbing in quality and fixed in location; the tongue is usually cyanotic. Pain due to retention of food or blockage by Phlegm tends to have fixed location.

IV Herbal Treatment

The fundamental principle for treating stomachache is to settle the stomach and regulate Qi. For disharmony between the liver and the stomach, unblock the liver and settle the stomach. For disharmony between the spleen and the stomach, strengthen the spleen and settle the stomach. Be careful also to distinguish strength and deficiency, Cold and Heat, and Qi and blood.

Since stomachache often involves Qi impedance, treatment often uses acrid-aromatic herbs that regulate Qi. In general, these should be discontinued as soon as the illness shows significant improvement to avoid depleting Qi and injuring Yin. When using bitter-cold herbs that purge downward, take special care to ensure that the herbs are appropriate for the illness and that the dosage is just right; and avoid prolonged treatment.

1 Stomach-Cold

Main Symptoms. Sudden acute stomachache; cold-aversion, preference for warmth, amelioration by warmth; and no thirst, preference for warm drinks. The tongue coating is white, and the pulse is taut and tight or taut and slow.

Therapeutic Principle. Warm the stomach, dispel Cold, mobilize Qi and stop pain.

Treatment. Liang Fu Wan (Alpinia-Cyperus Pill). It has the following composition: gaoliangjiang (*Alpinia officinarum*) 5 g, xiangfu (*Cyperus*) 10 g, ganjiang (*Zingiber*) 3 g, zisu stem (*Perilla*) 10 g, wuyao (*Lindera*) 6 g, chenpi (*Citrus tangerina*) 6 g, muxiang (*Aucklandia*) 6 g, yanhusuo (*Corydalis*) 10 g, and gancào (*Glycyrrhiza*) 5 g.

If Cold is severe, add wuzhuyu (*Evodia*).

If there are cold-aversion, fever, body aches and symptoms of the exterior, add zisu leaf (*Perilla*) and shengjiang (*Zingiber*) to dispel Wind and Cold.

If the Cold evil lodges for a long time and gels, there are alternating chills and fever, chest tightness and distention, anorexia, nausea, vomiting, epigastric pain with a burning quality, a bitter taste and dry mouth, a red tongue with yellow tongue coating and a soft and rapid pulse. In this case, use acrid-bitter Banxia Xie Xin Tang to treat both Cold and Heat.

2 Stomach-Heat

Main Symptoms. Intermittent but urgent stomachache, epigastric discomfort; acid regurgitation; irritability, irascibility; and a dry mouth with a bitter taste. The tongue is red with yellow coating, and the pulse is taut and rapid.

Therapeutic Principle. Clear the stomach, purge Heat and stop pain.

Treatment. Hua Gan Jian (Liver-Comforting Decoction) combined with Zuo Jin Wan. The combined composition is as follows: huanglian (*Coptis*) 5 g, mudanpi (*Paeonia suffruticosa*) 10 g, zhizi (*Gardenia*) 10 g, baishaoyao (*Paeonia*) 10 g, wuzhuyu (*Evodia*) 5 g, chuanlianzi (*Melia*) 10 g, Qingpi (*Citrus tangerina*) 10 g, zhuru (*Phyllostachys nigra*) 10 g, lugen (*Phragmites*) 10 g, and gancao (*Glycyrrhiza*) 5 g.

For abnormal movement of stomach-Qi with frequent eructation, add daizheshi (hematite) and chenxiang (*Aquilaria*).

For food retention, with fetid eructation and a dirty tongue coating, add shenqu (medicated leaven), maiya (*Hordeum*) and shanzha (*Crataegus*).

For Dryness and stagnation of visceral Qi due to stomach-Heat, with constipation and thick yellow and dry tongue coating, add raw dahuang (*Rheum palmatum*) and mangxiao (sodium sulfate).

For Dampness and Heat gelling in the stomach, with nausea, vomiting and a yellow greasy tongue coating, add huangqin (*Scutellaria*), houpo (*Scutellaria*) and pugongying (*Taraxacum*).

For intermixed Cold and Heat in the stomach, see Stomach-Cold, above.

3 Food Retention

Main Symptoms. Epigastric distension and pain, with guarding, fetid eructation, and acid regurgitation; or, vomiting of undigested food followed by easing of symptoms, anorexia and constipation. The tongue coating is thick and greasy, and the pulse slippery.

Therapeutic Principle. Promote digestion, remove food retention, settle the stomach and stop pain.

Treatment. Bao He Wan.

If epigastric distention does not abate, add xiangfu (*Cyperus*) and zhiqiao (*Poncirus trifoliata*).

If retained food has given rise to Fire, with yellow tongue coating and constipation, add mangxiao (sodium sulfate) and dahuang (*Rheum palmatum*) to relieve blockage.

4 Qi Stagnation

Main Symptoms. Attacks of epigastric pain with distention, extending to the flanks; chest tightness; eructation; and frequent sighing. Pain is often precipitated by emotional distress or pent-up rage. The tongue coating is thin and white, and the

pulse taut. In severe cases, pain is severe and acute; there are accompanying agitation and irascibility, acid regurgitation, a dry mouth with bitter taste, a red tongue with yellow coating, and a taut and rapid pulse.

Therapeutic Principle. Unblock the liver, regulate Qi, settle the stomach and stop pain.

Treatment. Chaihu Shu Gan Yin (Bupleurum Liver-Unblocking Drink). Its composition is as follows: chaihu (*Bupleurum*) 6 g, xiangfu (*Cyperus*) 10 g, zhiqiao (*Poncirus trifoliata*) 10 g, chuanxiong (*Ligusticum*) 6 g, chenpi (*Citrus tangerina*) 6 g, baishaoyao (*Paeonia*) 10 g, foshou (*Citrus medica* L. v. *sacroductylis*) 10 g, danshen (*Salvia*) 10 g, and gancao (*Glycyrrhiza*) 5 g.

If pain is severe, add yanhusuo (*Corydalis*) and chuanlianzi (*Melia*) to enhance Qi regulation and pain stopping.

For belching, add baidoukou (*Amomum cardamomum*), chenxiang (*Aquilaria*) and xuanfuhua (*Inula britannica*) to normalize Qi movement and suppress the abnormally rising Qi.

For chronically stagnant Qi transforming into Fire and Heat accumulating in the liver and the stomach, with burning epigastric pain and distress and acid regurgitation, add mudanpi (*Paeonia suffruticosa*), zhizi (*Gardenia jasminoides*), huanglian (*Coptis*) and wuzhuyu (*Evodia*) to clear Heat and purge Fire in the stomach.

For vomiting and nausea, add banxia (*Pinellia*) and zisu stem (*Perilla*).

For acid regurgitation, add wuzeigu (*Sepia esculenta*) and walengzi (*Arca inflata*).

5 Blood Stasis

Main Symptoms. Stabbing or cutting epigastric pain, with fixed location and guarding; or, hematemesis and melena. The tongue is cyanotic or speckled with petechiae. The pulse is impeded.

Therapeutic Principle. Mobilize blood and relieve stasis. (Note that since Qi is the commander of blood, when Qi moves normally so does blood circulate normally; hence when mobilizing blood use a formula that also contains herbs to mobilize Qi).

Treatment. Shi Xiao San (Stasis-Relieving Powder). It has the following composition: puhuang (*Typha angustifolia*) 10 g, wulingzhi (*Pleropus pselaphon*) 6 g, yanhusuo (*Corydalis*) 10 g, Qingpi (*Citrus tangerina*) 10 g, danggui (*Angelica*) 10 g, danshen (*Salvia*) 10 g, zhiqiao (*Poncirus trifoliata*) 10 g, sharen (*Amomum*) 6 g, and tanxiang (*Santalum album*) 5 g.

If there is Qi deficiency as well, add dangshen (*Codonopsis*), baizhu (*Atractylodes*), huangqi (*Astragalus*) and huangjing (*Polygonatum*) to augment Qi. The ancients regarded dangshen and wulingzhi as incompatible, but the concern is unnecessary in some cases. These two herbs enhance each other to augment Qi and mobilize blood.

If the pain is especially severe, add taoren (*Prunus persica*), honghua (*Carthamus*), yujin (*Curcuma*) and chishaoyao (*Paeonia*).

6 Deficiency Cold

Main Symptoms. Vague but constant epigastric pain, preference for warmth and pressure, alleviation by food; occasional regurgitation of clear fluid from stomach; reduced appetite; weakness, lassitude; cold hands and feet; and loose feces. The tongue is pale, and the pulse threadlike and feeble.

Therapeutic Principle. Warm Yang of the middle-jiao, augment Qi, settle the stomach and strengthen the middle-jiao.

Treatment. Huangqi Jian Zhong Tang (Astragalus Middle-Strengthening Decoction). It has the following composition: dangshen (*Codonopsis*) 12 g, huangqi (*Astragalus*) 12 g, guizhi (*Cinnamomum*) 6 g, baishaoyao (*Paeonia*) 12 g, baizhu (*Atractylodes*) 10 g, shengjiang (*Zingiber*) three slices, dazao (*Ziziphus*) five pieces, and fried gancao (*Glycyrrhiza*) 6 g.

If there is vomiting of much clear fluid, add chenpi (*Citrus tangerina*), processed banxia (*Pinellia*) and fuling (*Poria*) to suppress the abnormally risen and settle the stomach.

If there is vomiting of much acid fluid, add calcined walengzi (*Arca inflata*) huanlian (*Coptis*) and wuzhuyu (*Evodia*).

If cold-pain in the stomach is severe, add gaoliangjiang (*Alpinia officinarum*) and xiangfu (*Cyperus*) to enhance the action of warming the middle-jiao, dispelling Cold, mobilizing Qi and stopping pain.

For melena, add charred ganjiang (*Zingiber*), fulonggan (baked yellow earth), baiji (*Bletilla*), and charred diyu (*Sanguisorba*).

7 Yin Deficiency

Main Symptoms. Vague burning epigastric pain; dry mouth and throat, strong thirst with desire to drink; reduced appetite; and dry feces. The tongue is red and has little coating. The pulse is either threadlike and rapid or threadlike and taut.

Therapeutic Principle. Replenish Yin and nourish the stomach.

Treatment. Yi Wei Tang (Stomach-Nourishing Decoction). It has the following composition: nanshashen (*Adenophora tetraphylla*) 10 g, maimendong (*Ophiopogon*) 10 g, yuzhu (*Polygonatum*) 10 g, shengdihuang (*Rehmannia*) 10 g, processed banxia (*Pinellia*) 10 g, foshou (*Citrus medica* L. v. *sacrodactylis*) 6 g, dazao (*Ziziphus*) five pieces, and gancao (*Glycyrrhiza*) 5 g.

For severe stomach Heat, add huanglian (*Coptis*) and zhuye (*Phyllostachys nigra*) to enhance Fire-purging and Heat-cooling.

For poor appetite, add chenpi (*Citrus tangerina*), shenqu (medicated leaven) and maiya (*Hordeum*) to smooth the path of stomach-Qi and enhance its actions.

For acid regurgitation, add calcined walengzi (*Arca inflata*).

If pain is severe, add baishaoyao (*Paeonia*) and gancao (*Glycyrrhiza*) to calm the liver and relieve spasm and pain.

For severe distending pain, add the blossom of Sichuan houpo (*Magnolia*), foshou (*Citrus medica* L. v. *sacrodactylis*), meigui (rose) and similar herbs.

If accompanied by blood stasis, add danshen (*Salvia*) and taoren (*Prunus persica*) to mobilize blood and remove stasis.

V Acupuncture Treatment

Zhongwan (CV-12), Neiguan (PC-6) and Zusanli (ST-36) are among the most commonly selected acupoints for treating stomachache.

If there is Qi stagnation, add Qimen (LR-14), Zhigou (SJ-6) and Yanglingquan (GB-34).

For food retention, add Liangmen (ST-21), Jianli (CV-11) and Tianshu (ST-25).

For Stomach-Fire, add Neiting (ST-44) and Lidui (ST-45).

For stomach-Cold, add Pishu (BL-20), Weishu (BL-21) and Gongsun (SP-4).

For blood stasis, add Geshu (BL-17) and Qimen (LR-14).

For pain due to parasites, add Siba (ST-2) needled through Yingxiang (LI-20), Tianshu (ST-25), Xuehai (SP-10) and Shangjuxu (ST-37).

For gastric distress and acid regurgitation, add Yanglingquan (GB-34) and Qiuxu (GB-40).

In general, for illnesses of strength or Heat, apply the reducing method. For illnesses of Cold or deficiency, apply the reinforcing method and moxibustion.

VI Case Study 1

The patient was an adult male who had suffered from stomachache for several years. The pain was worse on an empty stomach and lessened with food. He also had much eructation. His tongue coating was greasy in the middle. The tongue itself was somewhat pale. His pulse was small and taut.

Diagnosis. Stomachache due to deficiency and stagnation of middle-jiao-Qi and failure of the stomach's functions of harmonizing and descending.

Therapeutic Principle. Strengthen the middle-jiao and warm the stomach.

Treatment and Course. The formula prescribed had the following composition: roasted guizhi (*Cinnamomum*) 3 g, baishaoyao (*Paeonia*) 12 g, fried gancao (*Glycyrrhiza*) 5 g, parched dangshen (*Codonopsis*) 12 g, parched baizhu (*Atractylodes*) 10 g, ganjiang (*Zingiber*) 3 g, processed xiangfu (*Cyperus*) 10 g, gao-liangjiang (*Alpinia officinarum*) 3 g, and dazao (*Ziziphus*) four pieces.

After 5 days treatment the stomachache essentially abated. The formula was continued for a while to consolidate the therapeutic efficacy.

VII Case Study 2

The patient was a 71-year old male who had had stomach problems for 20 years. The current problem began 2 weeks ago, with periodic pain worst in the afternoon and the night. The pain was burning, and was accompanied by an epigastric mass, eructation, anorexia, and a dry mouth. The tongue was red with a coating that was yellow and greasy in the middle. The pulse was taut and threadlike.

Diagnosis. Stomachache caused by Dampness-Heat blocking the middle-jiao and failure of stomach-Qi to harmonize and descend.

Therapeutic Principle. Regulate Qi and settle the stomach by means of bitter to induce descending and acid to unblock.

Treatment and Course. The formula prescribed had the following composition: parched huangqin (*Scutellaria*) 10 g, processed banxia (*Pinellia*) 10 g, zhuru (*Phyllostachys nigra*) 10 g, binglang (*Areca*) 10 g, wuyao (*Lindera*) 10 g, Shi Xiao San (Stasis-Relieving Powder) 10 g, chenpi (*Citrus tangerina*) 10 g, wuzhuyu (*Evodia*) 3 g, zisu stalk (*Perilla*) 3 g, baidoukou (*Amomum cardamomum*) 1.5 g, and jiangxiang (*Dalbergia odorifera*) 3 g.

After 2 days treatment the pain diminished. After five doses, it subsided and appetite improved.

Guidance for Study

I Aim of Study

This chapter describes the etiology and pathology of illnesses that present stomachache as a main symptom, and its diagnosis and treatment.

II Objectives of Study

After completing this chapter the learners will:

1. Know the concept and main characteristics of stomachache;
2. Know the etiology and pathology of illnesses that present stomachache as the main symptom;
3. Know the key methods for diagnosis and treatment of these illnesses.

III Exercises for Review

1. What are pathological features of stomachache?
2. Compare and contrast the treatment of stomachache due to stagnation of stomach-Qi and retention of food.
3. Describe the treatment of stomachache due to blood stasis. Include both herbal and acupuncture treatments.
4. Explain the differential diagnosis and treatment of epigastric distress with acid regurgitation.

IV Additional Exercises

1. Provide an analysis of the formula Liang Fu Wan used in treatment of stomachache due to Cold in the stomach.
2. Provide an analysis of the formula combined Hua Gan Jian and Zuo Jin Wan used in treatment of stomachache due to Heat in the stomach.
3. Provide an analysis of the formula of Chaihu Shu Gan Yin used in treatment of stomachache due to Qi stagnation.
4. Provide an analysis of the formula of Shi Xiao San used in treatment of stomachache due to blood stasis.
5. Provide an analysis of the formula of Huangqi Jian Zhong Tang used in treatment of stomachache due to deficiency Cold.
6. Provide an analysis of the formula of Yi Wei Tang used in treatment of stomachache due to Yin deficiency.
7. Provide an analysis of the formula used to treat the patient in Case Study 1.
8. Provide an analysis of the formula used to treat the patient in Case Study 2.

Chapter 10

Vomiting

Vomiting is caused by abnormally rising of the stomach-Qi in retrograde fashion and propelling the food in the stomach upward. In a narrower sense, vomiting is the throwing up of food accompanied by sound. Throwing up without sound is called spitting up, and sound without throwing up is called retching.

I Etiology and Pathology

The principal causes of vomiting are attack by exogenous pathogenic evils, intemperate diet and internal injury by the passions.

Attack by Exogenous Evil. This is mostly attack by Wind, Cold, Summer Heat, Dampness or another of various turbid factors. Such an attack injures the stomach and causes it to fail in its functions of harmonization and descent, forcing stomach-Qi to ascend abnormally in retrograde fashion. Whatever is in the stomach can follow stomach-Qi in its abnormal movement, and vomiting results. In general, sudden vomiting is mainly due to these exogenous evils attacking the stomach. In summer, it is mostly Summer Heat or Dampness; in autumn and winter, it is mostly Wind or Cold.

Intemperate Diet. An intemperate diet means mainly imbalance between hot and cold foods, overindulgence, or excessive raw, cold, greasy foods or foods that are hard to digest. Any of these can lead to indigestion and food retention, which in turn injures the stomach. When stomach-Qi is unable to descend normally it ascends abnormally and induces vomiting. Intemperate diet can also affect the spleen and the stomach and impair their transportation and transformation functions. The essences from food and drink can no longer be extracted, and Phlegm-Rheum would be formed. When Phlegm and Rheum rise adversely, vomiting can also result.

Internal Injury by Passions. Anxiety, brooding and rage can all constrain liver-Qi movement. When liver-Qi becomes constrained it moves abnormally and injures the stomach, leading to disharmony between the liver and the stomach. stomach-Qi may then ascend abnormally and induce vomiting. Alternately, liver-Qi becomes pent-up, transforms into Fire and forces stomach-Qi to move upwards. Anxiety and

brooding also injure the spleen. When spleen functions are impaired, food cannot be readily digested and its essences transported and made available for generating Qi and blood. The stomach then loses its ability to harmonize and descend. This also induces vomiting. Conversely, prolonged vomiting can itself injure Qi and Yin, leading in turn to insufficiency of the spleen and the stomach.

Thus, though vomiting is primarily a symptom of stomach illnesses it also involves the liver and the spleen. An illness with vomiting as the prominent symptom may be of strength or of deficiency. A strength illness is due to an exogenous evil, retained food, accumulated Phlegm-Rheum or liver-Qi attacking the stomach. A deficiency illness is due to deficiency of spleen and stomach Qi and Yin. In general, an illness in the early stages is likely to be of strength. But if prolonged it can easily transform into one of deficiency, or one of mixed strength and deficiency.

II Clinical Manifestation

In addition to vomiting, these illnesses manifest principally food retention and much sputum and saliva, or a bitter and acid taste in the mouth, or retching. In an illness of strength vomiting tends to be sudden or prompt following eating, though it may also occur without eating. In an illness of deficiency, vomiting tends to be recurrent without pattern, or there is nausea and retching. What is vomited is usually food taken on that day.

If vomiting is due to exogenous Wind and Cold attacking the stomach, the tongue coating is white and the pulse floating and tight.

If it is due to exogenous Wind and Heat, the tongue is red with a thin yellow coating, and the pulse is floating and rapid.

If it is due to food retention, the vomitus contains acid and has a fetid unpleasant odor. The tongue coating is thick and greasy and the pulse slippery.

If it is due to liver-Qi (Fire) attacking the stomach, the vomitus contains bitter and yellow water. The sides of the tongue are red, with a thick greasy coating, and the pulse is taut.

If it is due to deficiency of spleen and stomach Qi giving rise to endogenous Cold, the vomitus contains clear water, sputum and saliva. The tongue is pale, with white and moist coating, and the pulse is threadlike and feeble.

If it is due to deficiency of stomach-Yin, the vomitus contains sticky foam. The tongue is red and dehydrated, with scant coating, and the pulse is threadlike and rapid.

III Key Points of Analysis

Deficiency versus Strength. Vomiting in an illness of strength tends to have a short course and occurs abruptly. The volume is usually large, and the vomitus usually contains much acid or malodorous content. The pulse is usually replete and forceful.

Vomiting in an illness of deficiency, on the other hand, tends to have a prolonged or an intermittent course. The volume is usually small, and the vomitus usually is unbearably acid or foul. The pulse is usually feeble and forceless. Keep in mind, however, that an illness of strength can transform into one of deficiency and vice versa, and that mixed deficiency-strength illnesses are also common.

Quality of Vomitus. Acid, fetid and foul vomitus is typical of vomiting due to food retention. Bitter yellow fluid is typical of vomiting due to Heat in the gallbladder. Acid green fluid is typical of vomiting due to Heat in the liver. Turbid sputum or saliva is typical of vomiting due to the Phlegm-Rheum. Clear fluid is typical of vomiting due to cold or insufficiency of the stomach. Small amounts of sticky foam are typical of deficiency of stomach-Yin.

IV Herbal Treatment

1 *Strength Illnesses*

i Exogenous Evils Attacking Stomach

Main Symptoms. Abrupt vomiting. If due to Cold, there are also fever, cold-aversion, headache, absence of sweating, a thin white tongue coating, and a floating and tight pulse. If due to Wind-Heat, there are also fever, wind-intolerance, headache, spontaneous sweating, a red tongue with thin yellow coating, and a floating and rapid pulse. If due to Summer Heat and Dampness, there are also fever, sweating, restlessness, thirst, a red tongue with yellow greasy tongue coating, and a soft and rapid pulse.

Therapeutic Principle. Eliminate the exogenous pathogenic evil, release the exterior, dissipate the turbid and settle the stomach.

Treatment. For Wind-Cold attacking the stomach, Huoxiang Zheng Qi San. If there is food retention, with chest tightness and abdominal distention, remove baizhu, gancao and dazao, and add shenqu (medicated leaven), maiya (*Hordeum*), jinei jin (*Gallus*) and other herbs that promote digestion and intestinal motility.

For Wind-Heat attacking the stomach, Yin Qiao San.

For Summer Heat and Dampness causing vomiting, Xin Jia Xiangru Yin (Newly Supplemented Elsholtzia Drink).

ii Food Retention

Main Symptoms. Vomiting of acid and fetid materials; epigastric and abdominal distention or pain, amelioration after vomiting; eructation; anorexia; and constipation or loose feces. The tongue coating is thick and greasy. The pulse is slippery.

Therapeutic Principle. Promote digestion, relieve food retention, settle the stomach and suppress abnormally risen stomach Qi.

Treatment. Bao He Wan.

If there is strong stomach-Heat, add lugen (*Phragmites*), huanglian (*Coptis*) and huangqin (*Scutellaria*).

If there is strong stomach-Cold, remove lianqiao and add ganjiang (*Zingiber*) and sharen (*Amomum*).

If there is much retained food, with abdominal distention and constipation, add dahuang (*Rheum palmatum*) and zhishi (*Citrus aurantium*) to unblock the intestines and conduct turbid Qi downward.

If the vomiting is due to unclean foods or drinks, or due to overindulgence, with epigastric pain and nausea without vomiting, first induce vomiting as soon as possible with normal saline (0.9%) solution.

iii Interior Blockage by Phlegm-Rheum

Main Symptoms. Vomiting of sputum, saliva and clear fluids, chest tightness, epigastric distention and distress, anorexia, dizziness, and palpitation of the heart; or, vomiting accompanied by borborygmus. The tongue coating is white and greasy, and the pulse is slippery.

Therapeutic Principle. Warm the middle-jiao, dissipate Phlegm and Rheum, settle the stomach and suppress the abnormally risen stomach Qi.

Treatment. Er Chen Tang combined with Ling Gui Zhu Gan Tang (Poria-Cinnamomum-Atractylodes-Zingiber Decoction). The combined formula has the following composition: processed banxia (*Pinellia*) 10 g, fuling (*Poria*) 12 g, guizhi (*Cinnamomum*) 10 g, baizhu (*Atractylodes*) 10 g, chenpi (*Citrus tangerina*) 10 g, shengjiang (*Zingiber*) three slices, and gancao (*Glycyrrhiza*) 6 g.

If Phlegm gels and transforms into Heat, the middle-jiao may become blocked and the stomach's functions may be impaired. This produces such symptoms as a bitter taste, nausea and vomiting, a red tongue with yellow greasy coating, and a slippery and rapid pulse. In this case, use Wen Dan Tang instead to cool Heat, settle the stomach, dissipate Phlegm and stop vomiting.

iv Liver-Qi Attacking Stomach

Main Symptoms. Vomiting, acid regurgitation, frequent eructation; chest and subcostal distention and pain; restlessness and discomfort. Vomiting and acid regurgitation are aggravated by emotional distress. The sides of the tongue are red, with thin and greasy coating. The pulse is taut.

Therapeutic Principle. Unblock the liver, regulate Qi, settle the stomach and suppress the abnormally risen stomach Qi.

Treatment. In the early stages, Banxia Houpo Tang.

If stagnant Qi gives rise to Heat, with chest tightness, dysphoria and vomiting of acid fluids, use Si Ni San combined with Zuo Jin Wan to unblock the liver, regulate Qi, cool Heat and stop vomiting.

For constipation and blockage of visceral Qi, add dahuang (*Rheum palmatum*) and zhishi (*Citrus aurantium*).

If Fire injures stomach Yin, producing dry mouth and throat, burning in the stomach and a red tongue with little coating, add nanshashen (*Adenophora tetraphylla*, *axilliflora* or *pereskiaefolia*) and shihu (*Dendrobium chrysanthum*).

2 Deficiency Illnesses

i Deficiency-Cold in Spleen and Stomach

Main Symptoms. Intermittent nausea following even slightly excessive intake; poor appetite; indigestion; chest and epigastric tightness; dry mouth without desire to drink; a pale and lusterless complexion; lassitude and weakness; preference for warmth with cold-aversion (cold limbs if severe); and loose feces. The tongue is pale, with thin white coating, and the pulse is threadlike and feeble.

Therapeutic Principle. Warm the middle-jiao, strengthen the spleen, settle the stomach and suppress the abnormally risen stomach Qi.

Treatment. Li Zhong Wan or Liu Jun Zi Tang as the basic formula.

For vomiting of sputum, saliva and clear fluids, add guizhi (*Cinnamomum*) and wuzhuyu (*Evodia*) to warm the middle-jiao and suppress the abnormally risen Qi.

For vomiting of clear fluids accompanied by coldness in the epigastrium and the limbs, in addition to guizhi and wuzhuyu add processed fuzi (*Aconitum*), rougui (*Cinnamomum*) and other herbs that warm Yang of the middle-jiao and disperse Cold.

ii Deficiency of Stomach-Yin

Main Symptoms. Repeated vomiting of small amounts, or frequent nausea and retching; dry mouth and throat; hunger without appetite; and epigastric distress. The tongue is red and dry, with little coating. The pulse is threadlike and rapid.

Therapeutic Principle. Nourish Yin, moisten dryness, suppress abnormally risen Qi and stop vomiting.

Treatment. Maimendong Tang (Ophiopogon Decoction). It has the following composition: maimendong (*Ophiopogon*) 10 g, renshen (*Panax*) 10 g, processed banxia (*Pinellia*) 10 g, jingmi (*Oryza sativa*) 9 g, dazao (*Ziziphus*) three pieces, and gancao (*Glycyrrhiza*) 6 g.

If Yin is severely injured, use smaller amounts of banxia to avoid Yin injury through warming Dryness, but add shihu (*Dendrobium chrysanthum*), tianhuafen (*Trichosanthes*) and yuzhu (*Polygonatum*) to generate fluids and nourish the stomach.

If vomiting is frequent, add zhuru (*Phyllostachys nigra*), chenpi (*Citrus tangerina*) and pipaye (*Eriobotrya japonica*) to settle the stomach.

For constipation, add huomaren (*Cannabis sativa*) and baimi (mel) to moisten the intestines and lower visceral Qi.

V Acupuncture Treatment

1 Strength Illnesses

Exogenous Evils Attacking Stomach. The principle is to dispel the evil, release the exterior, dissipate the turbid and settle the stomach. Select the acupoints Hegu (LI-4), Zhongwan (CV-12), Zusanli (ST-36) and Neiguan (PC-6). Apply the reducing method. At Zhongwan, following needling apply moxibustion. If treatment at these acupoints is not effective and the illness worsens, apply acupuncture to the acupoint Jinjinyue (EX-HN 12). Prick to induce slight bleeding.

Food Retention. The principle is to promote digestion and settle the stomach. Select the acupoints Zhongwan (CV-12), Zusanli (ST-36) and Taibai (SP-3). The following acupoints are held in reserve, to use if necessary: Jianli (CV-11) and Gongsun (SP-4). At these acupoints apply the reducing method.

Interior Blockage by Phlegm-Rheum. The principle is to warm the middle-jiao, dissipate Phlegm-Rheum, settle the stomach and suppress the abnormally risen Qi. Select Zhongwan (CV-12), Neiguan (PC-6), and Zusanli (ST-36). The following acupoints are held in reserve, to use if necessary: Jianli (CV-11), Zhangmen (LR-13), Liangmen (ST-21) and Fenglong (ST-40). Moxibustion is applied after needling.

Liver-Qi Attacking Stomach. The principle is to unblock the liver, relieve stagnation, settle the stomach and suppress the abnormally risen Qi. Select Zhongwan (CV-12), Zusanli (ST-36) and Taichong (LR-3). The following acupoints are held in reserve, to use if necessary: Qimen (LR-14), Zhangmen (LR-13) and Gongsun (SP-4). At these reserve acupoints apply the reducing method.

2 Deficiency Illnesses

Deficiency-Cold in Spleen and Stomach. The principle is to strengthen the spleen and settle the stomach. Select Zhongwan (CV-12), Zhangmen (LR-13), Zusanli (ST-36) and Tianshu (ST-25). Apply the reinforcing method and add moxibustion.

Deficiency of Stomach-Yin. The principle is to nourish Yin and settle the stomach. Select Zhongwan (CV-12), Zusanli (ST-36), Sanyinjiao (SP-6) and Gongsun (SP-4). Apply the reinforcing method without moxibustion.

VI Case Study

The patient was an adult male who had chronic gastritis. For 5 days he had relapse of his condition, with epigastric pain and anorexia. On the day of consultation vomiting worsened, producing thin fluids and saliva. It was accompanied by intermittent nausea, stickiness and bitter taste in the mouth, slightly yellow urine and watery feces. His tongue was dark purple, with white greasy coating covered by yellow. His pulse was small and slippery.

Diagnosis. Chronic deficiency of middle-jiao Yang, with strong Cold in the interior. The relapse was precipitated by intemperate diet causing injury to the middle-jiao, so that Cold and retained food interact and give rise to Heat, and impairment of the stomach functions.

Therapeutic Principle. Warm the middle-jiao, dispel Cold, regulate Qi with acrid herbs, complemented with bitter herbs to drain downward and relieve stagnation.

Treatment and Course. The formula prescribed had the following composition: processed fuzi slices (*Aconitum*) 5 g, wuzhuyu (*Evodia*) 2 g, zisu stalk (*Perilla*) 10 g, processed banxia (*Pinellia*) 10 g, chenpi (*Citrus tangerina*) 5 g, baidoukou (*Amomum cardamomum*) 3 g, ginger-treated huanglian (*Coptis*) 3 g, ganjiang (*Zingiber*) 3 g, zhishi (*Citrus aurantium*) 10 g, and binglang with peel (*Areca*) 10 g.

After 2 days treatment vomiting stopped, but the patient still had retching and eructation, abdominal distention, difficulty with defecation and discomfort relieved by passing gas. Treatment was continued with modified formula: processed fuzi and baidoukou were removed and gualou (*Trichosanthes*) 12 g added. The patient defecated large amounts of foul brown feces. The tongue coating became normal, and all symptoms resolved except for vague epigastric pain. Treatment was continued to consolidate the therapeutic effect.

Guidance for Study

I Aim of Study

This chapter describes the etiology and pathology of illnesses presenting with vomiting and discusses their diagnosis and treatment.

II Objectives of Study

After completing this chapter the learners will:

1. Know the concept and main characteristics of vomiting;
2. Understand the significance of differentiating between strength and deficiency in the diagnosis of vomiting;
3. Know the diagnosis and treatment of the common vomiting illnesses.

III Exercises for Review

1. Explain the pathology of vomiting. Describe the pathology of vomiting related to the stomach, the spleen and the liver.
2. Describe the differences and similarities between vomiting due to blockage by Phlegm-Rheum and vomiting due to liver-Qi attacking the stomach.
3. Explain the differences in the diagnosis and treatment of vomiting caused by exogenous pathogenic evils attacking the stomach and by deficiency-Cold in the spleen and the stomach.

IV Additional Exercises

1. Provide an analysis of the formula of combined Er Chen Tang and Ling Gui Zhu Gan Tang used in treatment of vomiting due to Phlegm-Rheum blocking the interior.
2. Provide an analysis of the formula of Maimendong Tang used in treatment of vomiting due to deficiency of stomach-Yin.
3. In the Case Study, provide an analysis of the prescription used to treat the patient, both the initial herbal formula and the subsequent modifications.

Chapter 11

Diarrhea

Diarrhea is abnormal defecation or the passing of abnormal feces. It may manifest as more frequent defecation or as abnormal feces that are poorly formed or water-like. It is often accompanied by abdominal distention, abdominal pain or borborygmus.

Note that diarrhea is distinct from dysentery, which usually presents with tenesmus and feces that contain blood or pus.

I Etiology and Pathology

The pathogenic factors of diarrhea include attack by exogenous evils, injury by intemperate diet, unbalanced passions and weakness or insufficiency of the visceral organs. The key, however, is disturbance of the functions of the spleen and the stomach.

Among the six **climatic pathogenic evils**, Dampness is the most important in the pathogenesis of diarrhea. Because the spleen detests dampness and prefers dryness, exogenous Dampness can readily block the spleen (the unduly strengthened Water Element counter-restraining the Earth Element). When the spleen's functions of transportation and transformation are impaired, the mishmash of water and food descends, leading to diarrhea. For this reason it has been said that "much Dampness is five-tenths of diarrhea" and that "without Dampness there is no diarrhea." As for Cold and Summer Heat, they can invade the lung and the Defensive Level, transmit from the exterior to the interior and impair the functions of the spleen and the stomach. They can also injure the spleen and the stomach directly, impairing their ability to separate the pure from the turbid and causing diarrhea. Even so, they usually accompany Dampness where diarrhea is concerned.

Intemperate diet causing diarrhea means mostly excessive intake, overindulgence in raw and cold foods, overindulgence in spicy and fatty diet, or inadvertent eating of rotten or unclean foods. Any of these can impair spleen-stomach functions. Since the essences of the food and drink cannot be properly absorbed they become stagnant as Dampness and can lead to diarrhea.

Passions, especially excessive depression, rage, anxiety and brooding, can block the liver and induces stagnation of Qi. Stagnant liver-Qi then moves abnormally and attacks the spleen and the stomach.

A **weak constitution**, a **chronic illness** and **convalescent weakness** can all cause insufficiency of the spleen. If spleen insufficiency extends to the kidney, vital gate Fire weakens and is unable to assist the spleen in the digestion of food. This can also lead to diarrhea.

In addition, there are less common causes of diarrhea. When excessive fluid is taken in, beyond the capacity of the stomach and the intestines to absorb, the excess fluid remains in the large intestine and can lead to diarrhea. Prolonged gelling of Cold, Heat or Dampness in the sigmoid colon can affect the meridians and lead to diarrhea as well.

In general, the main pathologic change in diarrhea is in the spleen, the stomach and the intestines, but is also related to the liver and the kidney. Spleen insufficiency with ascendancy of Dampness is the key to the development of diarrhea. The exogenous causes are most intimately related to Dampness. When Dampness invades and injures the spleen and the stomach, their transportation and transformation functions are impaired. Hence *Plain Questions* states: “When Dampness wins, diarrhea ensues.” The endogenous causes are most intimately related to insufficiency of the spleen. An insufficient spleen fails in its functions, so that the essences of foods and drinks cannot be extracted. Endogenous Dampness and turbidity result; and the descent of the mishmash of undigested foods and turbidity descend and lead to diarrhea. In the *Collected Works of Zhang Jingyue* it is stated: “The basic pathology of diarrhea is no other than the spleen and the stomach.” Even diarrhea due to liver or kidney dysfunction develops primarily on the basis of impaired spleen and stomach function.

Acute diarrhea is principally due to Dampness and is an illness of strength. Chronic diarrhea is principally due to spleen insufficiency and is an illness of deficiency or mixed strength and deficiency. Strength and deficiency are interrelated also, since impairment of spleen functions leads to the ascendancy of Dampness and ascendancy of Dampness affects spleen functions.

II Clinical Manifestation

Diarrhea may present as increased frequency of defecation. It may occur three times, five times, even more than a dozen times in one day. The feces may be loose (poorly formed) or watery, or may be mostly undigested foods. The main accompanying symptoms are abdominal pain and borborygmus.

If it is due to attack by Cold-Dampness, the tongue coating is white and greasy and the pulse is soft and even.

If it is due to attack by Dampness-Heat, the tongue coating is yellow and greasy and the pulse is either soft or slippery and rapid.

If it is due to injury by intemperate diet, the tongue coating is dirty or thick and greasy.

If it is due to spleen insufficiency, the tongue is pale with a white and moist coating and the pulse is threadlike and feeble.

If it is due to kidney insufficiency, the tongue is pale with thin and white coating and the pulse is deep and threadlike.

Patients often have a history of eating binges or of eating unclean food or drinks. Diarrhea may occur throughout the year, but is most common in summer and autumn.

III Key Points of Analysis

Acuteness and Severity. Acute or explosive diarrhea begins abruptly and has a relatively short course. It is mainly due to strong Dampness. Chronic diarrhea begins more slowly and has a longer course, often persisting for many days, and it often relapses when the patient indulges in intemperate diet or is excessively fatigued. Chronic diarrhea is mostly due to spleen insufficiency. If prolonged, there may be kidney insufficiency as well, with such symptoms as pre-dawn diarrhea and flank aches. These indicate weakness of the Fire of the vital gate and simultaneous illness of the spleen and the kidney. In mild diarrhea, appetite and diet are generally normal and the prognosis is good. If there are anorexia and emaciation and the diarrhea is unchecked, or defecation is persistent and uncontrollable, the body fluids may become depleted. This may lead to collapse of Yin or Yang.

Wind-Heat and Deficiency-Strength. If the illness is acute, with epigastric and abdominal distention, abdominal pain with guarding and relief following defecation and difficulty with urination, it is mostly one of strength. If the course is more prolonged, with mild or moderate abdominal pain that is alleviated by pressure, normal urination and absence of thirst, the illness is mostly one of deficiency. If the feces are like water and contain undigested food, with abdominal pain, cold-aversion with preference for warmth, and cold hands and feet, the illness is mostly one of Cold. If the feces are yellow-brown, with strong foul odor, burning of the anus, explosive urgency to defecate, scant urine that is red, thirst with preference for cold drinks, the illness is mostly due to Heat.

Mixed Illnesses. If cold-intolerance, spontaneous sweating, fever, headache and a floating pulse accompany the diarrhea there is Wind as well. If it comes in high summer or in especially hot weather, with fever, thirst, a heavy head, spontaneous sweating and a soft and rapid pulse, there is Summer Heat as well. If distention and pressure in the epigastrium and foul eructation accompany the diarrhea there is injury by intemperate diet as well.

IV Herbal Treatment

In the treatment of diarrhea, first determine whether it is acute or chronic. The treatment of acute diarrhea is based on the elimination of Dampness. Additional treatment will depend on which additional exogenous evil has joined with Dampness. The treatment of chronic diarrhea is based on strengthening the spleen, complemented by additional treatment as needed.

For acute diarrhea, do not apply vigorous restoration or astringency, so as not to trap the exogenous evil within. For chronic diarrhea, be cautious in treatment during defervescence of fever through sweating in order to avoid aggravating depletion of Yin-fluids.

1 Acute Diarrhea

i Cold-Dampness

Main Symptoms. Diarrhea with very loose or watery feces, abdominal pain, borborygmus, epigastrium discomfort, poor appetite. If there is Wind as well, aversion to cold, fever, headache, aches and pain in the body and limbs. The tongue coating is thin and white, and the pulse floating.

Therapeutic Principle. Eliminate Dampness with aromatic herbs, release the exterior and dispel Cold.

Treatment. For mild cases, Ping Wei San.

For more severe cases, Ping Wei San (Stomach-Settling Powder) combined with Wu Ling San (Five-Ingredient Poria Powder). Wu Ling San has the following composition: guizhi (*Cinnamomum*), baizhu (*Atractylodes*), fuling (*Poria*), zhuling (*Polyporus*) and zexie (*Alisma*).

If there is Wind in addition to Cold and Dampness, use Huoxiang Zheng Qi San. If symptoms of Cold in the exterior are severe, add jingjie (*Schizonepeta*) and fangfeng (*Saposhnikovia*) to enhance the formula's ability to disperse Wind and dispel Cold.

ii Dampness-Heat

Main Symptoms. Diarrhea with abdominal pain; urgent and explosive or uncomfortable defecation; yellow brown feces with foul odor; anal burning; restlessness with thirst; and scant urine that is yellow. The tongue coating is yellow and greasy. The pulse is rapid and either slippery or soft.

Therapeutic Principle. Cool Heat and drain Dampness.

Treatment. Gegen Qin Lian Tang (Pueraria-Scutellaria-Coptis Decoction). It has the following composition: gegen (*Pueraria*) 15 g, huangqin (*Scutellaria*) 10 g, huanglian (*Coptis*) 6 g, yiyiren (*Coix*) 20 g, houpo (*Magnolia*) 10 g, jinyinhua (*Lonicera*) 10 g, muxiang (*Aucklandia*) 6 g, fuling (*Poria*) 15 g, pugongying (*Taraxacum*) 20 g, and gancào (*Glycyrrhiza*) 6 g.

If accompanied by food retention, add shenqu (medicated leaven), shanzha (*Crataegus*) and maiya (*Hordeum*).

If there are symptoms of Wind-Heat in the exterior, such as fever, headache and a floating pulse, add lianqiao (*Forsythia*) and bohe (*Mentha*).

If diarrhea occurs in high summer, with such symptoms as fever, heaviness in the head, strong thirst, spontaneous sweating, scant urine and a soft and rapid pulse, it is an illness of Summer Heat and Dampness affecting the interior and the exterior simultaneously. Treat with Xin Jia Xiangru Yin combined with Liu Yi San to dissipate Dampness and stop diarrhea.

iii Intemperate Diet

Main Symptoms. Diarrhea with abdominal pain, borborygmus, feces that smells like rotten egg; abdominal pain reduced following defecation; epigastric and abdominal distention; foul and fetid eructation; and anorexia. The tongue coating is dirty or thick and greasy. The pulse is slippery.

Therapeutic Principle. Relieve food retention.

Treatment. Bao He Wan.

If food retention is especially severe, with epigastric and abdominal distention and discomfort during defecation, add zhishi (*Citrus aurantium*) and binglang (*Areca*).

For food retention transforming into Heat, add huanglian (*Coptis*).

For vomiting, add baidoukou (*Amomum cardamomum*).

2 Chronic Diarrhea

i Spleen Insufficiency

Main Symptoms. Feces sometimes loose, sometimes watery, sometimes containing undigested food; postprandial epigastric distress; even small amounts of greasy foods followed by increased frequency of defecation; sallow complexion; and lassitude. The tongue is pale, with white coating. The pulse is threadlike and feeble.

Therapeutic Principle. Strengthen the spleen and augment Qi.

Treatment. Shen Ling Baizhu San (Ginseng-Poria-Atractylodes Powder). It has the following composition: renshen (*Panax*) 10 g, baizhu (*Atractylodes*) 10 g, fuling

(*Poria*) 15 g, shanyao (*Dioscorea*) 10 g, biandou (*Dolichos lablab*) 10 g, yiyiren (*Coix*) 20 g, lianzi (*Nelumbo*) 10 g, chenpi (*Citrus tangerina*) 6 g, sharen (*Amomum*) 5 g, jiepeng (*Platycodon*) 6 g, and fried gancao (*Glycyrrhiza*) 6 g.

If spleen-Yang is deficient, conducing to hyperactivity of Yin-Cold, add processed fuzi (*Aconitum*), rougui (*Cinnamomum*) and ganjiang (*Zingiber*).

For persistent unrelenting diarrhea, so that middle-jiao-Qi sinks and the rectum prolapses, add huangqi (*Astragalus*), shengma (*Cimicifuga*) and chaihui (*Bupleurum*).

For anorexia, add maiya (*Hordeum*) and shenqu (medicated leaven).

ii Kidney Insufficiency

Main Symptoms. Predawn peri-umbilical pain, borborygmus followed promptly by diarrhea, the abdominal symptoms being relieved by defecation; cold body and limbs; and aching pain in the waist and knees. The tongue is pale, with white coating. The pulse is deep and threadlike.

Therapeutic Principle. Warm and strengthen the spleen and the kidney, astringe the leaking and stop diarrhea.

Treatment. Li Zhong Tang (Middle-Regulating Decoction) combined with Si Shen Wan. Their combined composition is as follows: wuzhuyu (*Evodia*) 6 g, buguzhi (*Psoralea*) 10 g, wuweizi (*Schisandra*) 5 g, roudoukou (*Myristica*) 10 g, processed fuzi (*Aconitum*) 10 g, dangshen (*Codonopsis*) 15 g, baizhu (*Atractylodes*) 10 g, ganjiang (*Zingiber*) 6 g, and fried gancao (*Glycyrrhiza*) 6 g.

If diarrhea is unrelenting, leading to the sinking of middle-jiao Qi, add herbs to augment Qi, raise Yang and astringe, such as huangqi (*Astragalus*), kezi fruit (*Terminalia chebula*), chishizhi (halloysite) and yuyuliang (limonite).

iii Stagnation of Liver-Qi

Main Symptoms. Chronic chest and flank distention and pain; eructation, anorexia; abdominal pain and diarrhea precipitated by passions or emotional stress and borborygmus. The tongue is pale red and the pulse taut.

Therapeutic Principle. Suppress the liver, strengthen the spleen and harmonize the middle-jiao to stop diarrhea.

Treatment. Tong Xie Yao Fang (Essential Formula for Painful Diarrhea).

If the diarrhea persists for a long time, add sour and astringent herbs such as wumei (*Prunus mume*), shiliu rind (*Punica granatum*) and kezi (*Terminalia chebula*).

If there is also spleen insufficiency, with decreased appetite and lassitude, add dangshen (*Codonopsis*), shanyao (*Dioscorea*), Qianshi (*Euryale ferox*) and biandou (*Dolichos lablab*) to strengthen the spleen.

If constipation and diarrhea alternate, add muxiang (*Aucklandia*) and sharen (*Amomum*) to regulate Qi and settle the spleen and the stomach.

If Qi stagnation is especially prominent, with subcostal pain, abdominal distention, pain promptly inducing diarrhea and not relieved by it, add zhishi (*Citrus aurantium*), xiangfu (*Cyperus*), gancao (*Glycyrrhiza*) and similar herbs to unblock the liver, regulate Qi and settle the middle-jiao.

V Acupuncture Treatment

1 Violent Diarrhea

For **Cold-Dampness attacking the spleen**, the approach is to warm the middle-jiao and dry Dampness. Select the acupoints Zhongwan (CV-12), Tianshu (ST-25) and Zusanli (ST-36). The acupoints Zhangmen (LR-13) and Pishu (BL-20) are reserve. Apply the reducing method and moxibustion.

For **Dampness-Heat injuring the middle-jiao**, the approach is to cool Heat and dry Dampness. Select the acupoints Zhongwan (CV-12), Tianshu (ST-25), Shangjuxu (ST-37) and Yinlingquan (SP-9). Apply the reducing method. Do not apply moxibustion.

For **food retention**, the approach is to promote digestion and relieve retention. Select the acupoints Jianli (CV-11), Qihai (CV-6), Tianshu (ST-25), Zhangmen (LR-13), Pishu (BL-20) and Zusanli (ST-36). Apply the reducing method.

2 Chronic Diarrhea

For **spleen and stomach insufficiency**, the approach is to strengthen the spleen and invigorate the middle-jiao. Select the acupoints Zhongwan (CV-12), Zhangmen (LR-13), Qihai (CV-6), Tianshu (ST-25), Pishu (BL-20) and Sanyinjiao (SP-6). Apply the reinforcing method and moxibustion.

For suppressed vital gate Fire, the approach is to warm and augment kidney-Yang. Select the acupoints Mingmen (GV-4), Shenshu (BL-23), Shenque (CV-8), Qihai (CV-6), Guanyuan (CV-4) and Sanyinjiao (SP-6). Apply moxibustion to all the acupoints.

VI Case Study

The patient was an adult female who the day before had acute onset fever and chills. By evening she began having diarrhea of thin yellow feces. The diarrhea had recurred seven or eight times by the time of consultation. Each bout was preceded

by abdominal pain, epigastric distress and nausea. Her urine was scant. Her tongue was red, with thin and white coating, and the pulse was soft and rapid. Her body temperature was 39.3°C (102.7°F). Stool analysis showed zero to two white blood cells and zero to two red blood cells.

Diagnosis. Diarrhea due to Summer Heat and Dampness disturbing the interior and aggravated by new exogenous evils in the exterior, leading to disharmony of the spleen and the stomach.

Therapeutic Principle. Release both the interior and the exterior.

Treatment and Course. The prescribed formula had the following composition: dandouchi (*Glycine max*) 12 g, Ji Su San 12 g, gegen (*Pueraria*) 10 g, huoxiang stalk (*Agastache*) 10 g, fuling (*Poria*) 10 g, zexie (*Alisma*) 10 g, processed banxia (*Pinellia*) 6 g, parched zhiqiao (*Poncirus trifoliata*) 6 g, huangqin (*Scutellaria*) 6 g, muxiang (*Aucklandia*) 3 g, and huanglian (*Coptis*) 1.5 g.

After the first dose, sweating stopped and fever subsided. The following day diarrhea also stopped. After two more doses the patient recovered completely.

Guidance for Study

I Aim of Study

This chapter describes the etiology and pathology of illnesses presenting with diarrhea, and summarizes the diagnosis and treatment of these illnesses.

II Objectives of Study

After completing this chapter the learners will:

1. Know the concept of diarrhea and the main symptoms associated with it;
2. Understand the key role of spleen insufficiency and Dampness in diarrhea;
3. Know the differential diagnosis and treatment of the common illnesses that present with diarrhea.

III Exercises for Review

1. Compare and contrast the central roles in diarrhea of spleen insufficiency and Dampness.
2. Describe how acute diarrhea differs from chronic diarrhea. How are they differentiated in clinical practice? Describe the differences in their treatment.

3. Compare diarrhea due to spleen insufficiency, kidney insufficiency and stagnation of liver-Qi.
4. Discuss the use of astringent herbs to arrest diarrhea. Compare this with the use of herbs of sour flavor.

IV Additional Exercises

1. Provide an analysis of the prescription, combined Ping Wei San and Wu Ling San, used in the treatment of acute diarrhea due to Cold-Dampness.
2. Provide an analysis of the formula of Gegen Qin Lian Tang used in treatment of acute diarrhea due to Dampness-Heat.
3. Provide an analysis of the formula of Shen Ling Baizhu San used in treatment of acute diarrhea due to spleen insufficiency.
4. Provide an analysis of the formula of combined Li Zhong Tang and Si Shen Wan used in treatment of acute diarrhea due to kidney insufficiency. (Note: Li Zhong Tang has the same composition as Li Zhong Wan.)

Chapter 12

Abdominal Pain

In this context, the abdomen refers to the anterior trunk from the epigastrium to the pelvic bone. The abdomen is subdivided into regions that are not precisely demarcated. The epigastrium principally relates to the stomach. The large central region principally relates to the spleen and the intestines. The middle lower abdomen principally relates to the kidney, the urinary bladder, the large intestine and the domains of the Chong and Ren Meridians. The two sides of the lower abdomen principally relates to the Liver Meridian and the large intestine.

I Etiology and Pathology

Abdominal pain relates mainly to exogenous evils, intemperate diet, the passions or deficiency of visceral Yang.

Exogenous Evils. When exogenous Cold and Wind attack the middle-jiao, or Cold gels in the interior and blocks the stomach and the intestines, or excessive raw and cold foods injure middle-jiao-Yang, Qi movement is impaired, so that its ascent and descent become abnormal, and Yin-Cold becomes strong in the interior. In all these cases Qi movement is blocked, and such blockage leads to pain. Excessive exposure to summer heat as well as Dampness invading and lodging in the middle-jiao can also disturb stomach and intestine functions and lead to pain.

Yang Deficiency. Several circumstances can result in chronic deficiency of Yang-Qi. Depression of spleen-Yang results in the loss of motive force for transportation and transformation. Such loss of nourishment makes the visceral organs insufficient and at risk for the production of endogenous Cold. Depletion of middle-jiao-Yang enables Cold and Dampness to lodge in the middle-jiao and cause blockage. Insufficiency of Qi and blood means the visceral organs lose their nourishment. Similarly, insufficiency of genuine Fire permits endogenous Cold to form and to cause Qi and blood to fail to nourish the visceral organs. In these circumstances abdominal pain can also result.

Intemperate Diet. Overeating injures the middle-jiao and can lead to food retention and the formation of endogenous Heat. These in turn cause blockage of

stomach and intestine Qi. Excessive fats or spices facilitate the interaction between Dampness-Heat and retained food and induce impedance of Qi movement. Rotten or unclean foods also injure the spleen and the stomach. All these can lead to abdominal pain.

Passions. Passions, rage and depression all can injure the liver and cause blockage of the normal paths for liver-Qi movement. Pent-up liver-Qi then moves abnormally. This may lead to impairment of the functions of other visceral organs. The resultant Qi stagnation and blood stasis can also produce abdominal pain.

Less common causes of abdominal pain include malnutrition due to parasitic infestation, kidney insufficiency with anuria and abdominal masses.

The illnesses that present with abdominal pain also fall in the two categories of strength and deficiency. Strength illnesses are those caused by exogenous Cold, Dampness or Heat, or food retention, all leading to impedance to Qi movement and blood flow. Deficiency illnesses are those due to deficiency of visceral Qi, with endogenous Cold and inability to Qi and blood to warm and nourish.

II Clinical Manifestation and Key Points of Analysis

Abdominal pain may be acute and short lasting or chronic and long lasting. It may be distending, vague, stabbing, twisting (colicky) or burning in quality.

1 *Acute versus Chronic*

Acute abdominal pain tends to begin abruptly and be severe. There often are prominent accompanying symptoms. Acute abdominal pain is usually due to attack by exogenous pathogenic evil, intemperate diet or parasitic infestation. Chronic pain begins slowly, has a prolonged course and is not very severe. It is usually due to internal injury, gelling of formless pathogenic evils such as Cold or Heat, chronic illness, or deficiency of Yang with Cold in the visceral organs.

2 *Quality of Pain*

Cold. Cold-induced abdominal pain tends to have an urgent quality, is severe and is associated with borborygmus. If the pain is due to strong exogenous Cold, it may be accompanied by Qi stagnation and vomiting and tends to be acute and have a distending and firm quality. If the pain is due to deficiency Cold, it tends to be continual and to persist.

Heat. Heat-induced abdominal pain is mainly peri-umbilical and often has a feverish quality. It may be accompanied by constipation and preference for cold drinks.

Qi Stagnation. Abdominal pain in Qi stagnation tends to fluctuate in severity and migratory in location. There are chest and subcostal discomfort, eructation and abdominal distention. Passing of gas usually brings temporary relief.

Blood Stasis. Abdominal pain due to blood stasis tends to have a fixed location and is stabbing in character. There is guarding. It usually worsens at night. It is usually accompanied by a dusky complexion and cyanotic lips.

Overindulgence or indigestion produces abdominal pain with eructation. The pain is alleviated by defecation.

Abdominal pain due to **deficiency** is chronic and often persistent. There is no guarding; sometimes there is preference for pressure.

Abdominal pain due to the pathogenic evil **strength** is acute and abrupt, and is often accompanied by abdominal distention, vomiting and guarding.

3 Location of Pain

Abdominal pain between the lower ribs and the umbilicus relates mostly to the spleen, the stomach and the intestines.

Peri-umbilical pain that fluctuates and sometimes becomes prostrating is often due to heavy parasitic infestation. Often there is vomiting of yellow-green fluids or of parasites. When the pain subsides, the appetite returns to normal. Pain due to parasitic infestation is most commonly seen in children.

Abdominal pain below the umbilicus, on one or the other side or on both sides, relates mostly to illness in the Liver Meridian.

Abdominal pain below the umbilicus that comes in recurrent attacks, often accompanied by spasm or firm masses, relates mostly to disease in the kidney or urinary bladder.

III Herbal Treatment

When treating abdominal pain, be careful to identify the affected meridian, ascertain whether it is due to Qi or blood or to Cold or Heat, and differentiate between strength and deficiency. For abdominal pain of strength emphasize expulsion of disease evil and relief of blockage. For abdominal pain of deficiency-Cold emphasize warm-augmentation of Yang-Qi.

1 Blockage by Cold

Main Symptoms. Severe acute abdominal pain worsened by cold and lessened by warmth; cold-aversion; lying in curled position; absence of thirst; either diarrhea or

constipation; and clear urine. The tongue coating is thin and white, and the pulse taut and tight.

Therapeutic Principle. Warm the interior, dispel Cold and stop pain.

Treatment. Zheng Qi Tian Xiang San (Qi-Supporting Cyperus Powder). It has the following composition: xiangfu (*Cyperus*) 10 g, wuyao (*Lindera*) 10 g, zisu leaf (*Perilla*) 10 g, muxiang (*Aucklandia*) 10 g, yanhusuo (*Corydalis*) 10 g, ganjiang (*Zingiber*) 3 g, gaoliangjiang (*Alpinia officinarum*) 6 g, and fried gancao (*Glycyrrhiza*) 6 g.

If Cold is especially severe and the pain violent, add processed fuzi (*Aconitum*) and rougui (*Cinnamomum*).

If there is constipation, add processed fuzi (*Aconitum*) and dahuang (*Rheum palmatum*) to warm and unblock visceral Qi.

If the pain is due to ascarid roundworms, and there is vomiting of worms or passing of worms in the feces, add Wumei Wan (Wumei Pill).

If there is lower abdominal spasm or cold pain, add wuzhuyu (*Evodia*) and xiaohuixiang (*Foeniculum vulgare*).

2 Deficiency-Cold

Main Symptoms. Intermittent or continual abdominal pain, preference for warm pressure which alleviates the pain; lusterless complexion; lassitude; cold-intolerance; and shortness of breath. The tongue is pale and the coating white. The pulse is threadlike and without force.

Therapeutic Principle. Warm the middle-jiao, augment Qi and strengthen the spleen to stop pain.

Treatment. Xiao Jian Zhong Tang (Minor Middle-Jiao-Strengthening Decoction).

If there is blood loss causing deficiency, so that abdominal pain is unrelenting or spasm in the lower abdomen radiates to the waist and back, add danggui (*Angelica*).

If there is Qi deficiency, with spontaneous sweating, shortness of breath and fatigue, add huangqi (*Astragalus*).

In some patients, Yin-Cold is especially severe and causes excruciating epigastric pain. There is usually vomiting with inability to eat, or borborygmus. On palpation there may be a mass that seemingly has head and feet and that is exquisitely tender to touch. In such patients, add wuzhuyu (*Evodia*), wuyao (*Lindera*) and huajiao (*Zanthoxylum bungeanum*).

If Cold is in the Taiyin Meridian, abdominal pain is accompanied by borborygmus. There is no guarding, but the patient prefers warmth and pressure. There is either constipation or watery diarrhea. The urine is clear and increased in volume. The hands and feet are cold and difficult to warm. The tongue is pale, with white and smooth coating. The pulse is deep and threadlike, or slow. Treat with Li Zhong Wan.

If Cold is in the Yueyin Meridian, the limbs are cold and the pulse is threadlike and on the verge of collapse. Treat with Danggui Si Ni Tang.

If the large intestine is the site of deficiency-Cold, there is cold constipation and abdominal pain. Treat with Wen Pi Tang.

3 Dampness-Heat

Main Symptoms. Sudden abdominal pain and abdominal distention with guarding; constipation, foul feces; fetid eructation; nausea and vomiting. The tongue coating is yellow and greasy, and the pulse taut and rapid.

Therapeutic Principle. Cool Heat, dry Dampness, relieve stagnation and stop pain.

Treatment. Modified Da Cheng Qi Tang (Potent Purgation Decoction), with the following composition: raw dahuang (*Rheum palmatum*) 10 g, houpou (*Magnolia*) 10 g, zhishi (*Citrus aurantium*) 10 g, binglang (*Areca*) 5 g, zhizi (*Gardenia jasminoides*) 10 g, muxiang (*Aucklandia*) 6 g, and gancào (*Glycyrrhiza*) 6 g.

If Heat is stronger than Dampness, add huanglian (*Coptis*), huangqin (*Scutellaria*), pugongying (*Taraxacum*) and baijiangcao (*Bombyx*).

If Dampness is stronger than Heat, with white and greasy tongue coating, add cangzhu (*Atractylodes*), yiyiren (*Coix*) and sharen (*Amomum*).

If there is food retention as well, add laifuzi (*Raphanus*), jineijin (*Gallus gallus domesticus*) and shanzha (*Crataegus*).

4 Qi Stagnation

Main Symptoms. Intermittent and migratory abdominal distention and pain, the pain followed by spasm; eructation, which brings some relief; and pain aggravated by irascibility. The pulse is taut.

Therapeutic Principle. Unblock the liver, relieve stagnation, regulate Qi and stop pain.

Treatment. Chaihu Shu Gan San (Bupleurum Liver-Unblocking Powder). It has the following composition: chaihu (*Bupleurum*) 10 g, baishoyao (*Paeonia*) 10 g, zhiqiao (*Poncirus trifoliata*) 10 g, Qingpi (*Citrus tangerina*) 6 g, xiangfu (*Cyperus*) 10 g, chuanxiong (*Ligusticum*) 6 g, and gancào (*Glycyrrhiza*) 6 g.

If there is severe chest and subcostal pain as well, add chuanlianzi (*Melia*) and yanhusuo (*Corydalis*).

5 Blood Stasis

Main Symptoms. Persistent stabbing abdominal pain that has no fixed location and that worsens at night; and in some patients abdominal masses. The tongue is cyanotic. The pulse is impeded.

Therapeutic Principle. Mobilize blood and remove stasis.

Treatment. Shao Fu Zhu Yu Tang.

If static blood accumulates in the abdomen, producing stabbing pain between the ribs in addition to abdominal pain, add chaihu (*Bupleurum*), jianghuang (*Curcuma*), taoren (*Prunus persica*) and dahuang (*Rheum palmatum*).

If there is Cold in addition, add rougui (*Cinnamomum*) and ganjiang (*Zingiber*).

IV Acupuncture Treatment

The causes of abdominal pain are many, and each produces a different clinical picture. Acupuncture treatment uses the basic approach of harmonizing the intestines and the stomach and regulating Qi to suppress pain. The most commonly selected acupoints are Zhongwan (CV-12), Qihai (CV-6) and Zusanli (ST-36).

Treat abdominal pain due to Cold strength by warming the middle-jiao and dispelling Cold. Add the acupoints Liangmen (ST-21) and Shenque (CV-8). Apply the reducing method and moxibustion. For Shenque apply moxibustion with salt.

Treat abdominal pain due to deficiency-Cold by warming the middle-jiao and augmenting Qi. Add the acupoints Zhangmen (LR-13), Tianshu (ST-25) and Guanyuan (CV-4). Apply the reinforcing method and moxibustion.

Treat abdominal pain due to Qi stagnation by unblocking the liver and regulating Qi. Add the acupoints Neiguan (PC-6), Qimen (LR-14) and Yanglingquan (GB-34). Apply the reducing method.

Treat abdominal pain due to blood stasis by promoting blood circulation and activating the channels. Add the acupoints Shuidao (ST-28) and Qimen (LR-14). Apply the reducing method.

Treat abdominal pain due to accumulation of Dampness-Heat by cooling Heat and relieving accumulation. Add the acupoints Tianshu (ST-25), Shangjuxu (ST-37), Sanyinjiao (SP-6) and Yinlingquan (SP-9). Apply the reducing method.

V Case Study

The patient was a sexagenarian who came to the clinic because of severe acute periumbilical pain. The pain was aggravated by food. Defecation and urination were normal. The tongue coating was thin and greasy, and the pulse deep and taut. Stool examination did not show any parasitic ova.

He was treated for stagnation of liver-Qi with vinegar-treated chaihu (*Bupleurum*), zhiqiao (*Poncirus trifoliata*), Qingpi (*Citrus tangerina*), danggui (*Angelica*), baishaoyao (*Paeonia*), xiangfu (*Cyperus*), wuyao (*Lindera*), chuanlianzi (*Melia*), muxiang (*Aucklandia*) and foshou (*Citrus medica* L. v. *sacrodactylis*). After three doses, abdominal pain worsened and the patient groaned incessantly. He also vomited half a bowl of blood.

Because the pain had a fixed location and was aggravated by food and there was hematemesis, a new diagnosis of evil Qi entering blood, with stasis in the blood vessels and overflow of blood, was made. Wulingzhi (*Pleropus pselaphon*) 10 g was added to the previous formula. After three doses of the augmented formula, pain lessened, the patient was able to eat, and the illness was eight-tenths improved. The formula without wulingzhi was continued until the patient was completely cured.

Guidance for Study

I Aim of Study

This chapter describes the etiology and pathology of the illnesses that present abdominal pain as a prominent symptom. It discusses the key points for formulating a diagnosis and the main treatments of these illnesses.

II Objectives of Study

After completing this chapter the learners will:

1. Know the concept and main symptoms of illnesses with abdominal pain as the presenting symptom;
2. Understand the etiology and pathology of these illnesses;
3. Know the diagnosis and treatment of these illnesses.

III Exercises for Review

1. Briefly describe the illnesses that have abdominal pain as a main symptom. Include their etiology and pathology.
2. Compare and contrast obstruction by Cold and deficiency-Cold as causes of abdominal pain. Include diagnosis and treatment.
3. Compare Qi stagnation and blood stasis as causes of abdominal pain. Explain their diagnosis and treatment, including treatment with acupuncture.

IV Additional Exercises

1. Provide an analysis of the formula Zheng Qi Tian Xiang San used to treat abdominal pain due to blockage by Cold.
2. Justify the modifications to Da Cheng Qi Tang used to treat abdominal pain due to Dampness-Heat.
3. Provide an analysis of the formula Chaihu Shu Gan San used to treat abdominal pain due to Qi stagnation.
4. Provide an analysis of the formula Shao Fu Zhu Yu Tang used to treat abdominal pain due to blood stasis.
5. In the Case Study explain why adding wulingzhi to the prescription made so much difference?

Chapter 13

Dysentery

Dysentery is the syndrome of abdominal pain, tenesmus and diarrhea with viscid red or white grains as well as pus and blood in the feces. It occurs most commonly in summer and autumn. When blood predominates it is known as “red dysentery.” When white viscid grains or pus predominates it is known as “white dysentery.” If pus and blood are comparable in quantity it is known as “red and white dysentery.”

I Etiology and Pathology

The causes of dysentery as an illness are principally exogenous pathogenic evils and imtemperate diet. These two often occur together and interact.

The main exogenous pathogenic evils causing dysentery are Dampness-Heat, pestilential evils and Cold-Dampness. When Dampness-Heat or a pestilential evil invades, it injures the stomach and the intestines and can cause impairment of transportation and transformation, stagnation of Qi and stasis of blood. These interact with the accumulating Heat poisons, and from this interaction arise pus and blood in the intestinal tract and the feces. When Cold-Dampness invades the stomach and the intestines, the nature of Cold is to induce gelling and that of Dampness is to impede and make viscous. The interaction between these two processes leads to Qi stagnation and blood stasis, so that the fluids in the intestinal tract become viscid and mixed with the turbid contents of chyme. This also leads to dysentery.

Imtemperate diet is an important cause of dysentery. Excessive consumption of fatty, sweet or deep-fried foods, excessive drinking of alcoholic drinks, or eating of unclean foods or drinks induces internal accumulation of Dampness-Heat. Like exogenous Dampness-Heat this can lead to pus and blood in the intestinal tract and the feces. Excessive consumption of raw, cold fruits and vegetables, or unclean foods can injure the spleen and the stomach. Insufficiency of the spleen in turn leads to internal accumulation of Dampness and constraint on Yang on middle-jiao. Cold and Dampness hinder intestinal function, causing stagnation of Qi and stasis of blood. Like exogenous Cold-Dampness this also leads to dysentery.

The main pathological mechanism leading to dysentery is the interaction within the visceral organs between Dampness-Heat or Cold-Dampness with retained foods.

As a result the large intestine loses its function of transportation. Impairment of descent causes impedance of Qi and blood movement, so that the fatty membranes and blood channels of the intestines become damaged.

The illness may show a different set of symptoms depending upon whether it is due to Dampness-Heat or Cold-Dampness. In the case of Dampness-Heat, Heat may be more severe than Dampness, Dampness more severe than Heat, or Heat and Dampness equally severe. If Dampness-Heat is especially severe and is intermixed with pestilential poison, the illness is called “fulminant dysentery.” If it extends to the stomach it may become “dysentery with inability to eat.” In the latter two forms, there is danger of loss of consciousness and collapse.

Persistent dysentery may lead to deficiency of genuine Qi and lodging of the pathogenic evil. Dampness-Heat may injure Yin-blood and produce dysentery of Yin deficiency. Cold-Dampness may injure Yang-Qi and produce dysentery of Yang deficiency. If genuine Qi becomes depleted before eradication of evil Qi, dysentery may become latent, breaking out intermittently.

II Clinical Manifestation

Dysentery is characterized by abdominal pain, increased frequency of defecation that is difficult and of small volumes, tenesmus and viscid grains of pus or blood. These are common to all forms of dysentery and are essential for the diagnosis of dysentery.

Dysentery may be acute or chronic, though the acute form often develops into the chronic form and the chronic form may show acute exacerbation. Care must be exercised in diagnosis. In general, acute dysentery is mainly seen in summer and autumn while chronic dysentery can be seen in all seasons. In its early stages acute dysentery presents a typical clinical picture while chronic dysentery is often atypical.

III Key Points of Analysis

Characteristics of Feces. The color of the feces often varies with the changing features of the illness. In general, if the feces are white in color and are like either granulated jelly or nasal discharge, the illness is due to Cold or abnormality of Qi. This usually indicates a mild illness, though the pattern may also be seen in chronic dysentery. Slick white feces suggest an illness of deficiency-Cold. White pus suggests an illness of Heat. In general, red feces or feces with bright red blood indicates an illness of Heat, Fire or blood. This usually indicates a more severe illness. If red and white are interspersed in the feces, the illness is mainly due to Heat, with both Qi and blood affected. The illness may be mild or severe. If interspersed red and white make the feces resemble fish brain, the illness is due to Heat. But if there is more white than red it may be due to Cold. Purple feces indicate blood stasis. Dark

purple and thin feces indicate Yang deficiency. If the feces are a burnt black in color and are thick and strong in stench the illness is of Fire. If they are deep yellow and foul smelling the illness is of Heat. If there is undigested food in the feces the illness is of food retention. Feces that are light and only mildly malodorous the illness is of Cold. Feces that are multi-colored indicate strong Dampness. Feces that contain much pus and blood and are difficult to pass may be due to Heat, Dryness or Yin deficiency.

Tenesmus. Tenesmus due to exogenous pathogenic evil typically lessens following defecation. If due to Cold the abdominal pain is spastic. If due to Fire or Heat it is accompanied by urgency and burning of the anus. If due to food retention it tends to be distending with a hard mass and there is guarding. Tenesmus due to deficiency illness does not lessen following defecation. If due to deficiency Cold the symptoms are more variable. Abdominal pain may be mild or vague, without tension or firmness; there may be preference for massaging pressure or warmth; or pain is not bothersome. If due to Qi deficiency or depletion tenesmus is accompanied by fecal incontinence. If due to Qi collapse, tenesmus is aggravated following defecation. If due to Qi and blood deficiency defecation is difficult requiring much straining yet sometimes unproductive.

Urgency and Severity. The assessment of urgency, or lack of urgency, depends upon the clinical picture. Observe whether evil poison is strong, whether stomach-Qi is suppressed, whether Yin-fluids are exhausted and whether Yang-Qi has collapsed. In severe illness there are pus and blood without much fecal material in the feces; in milder illness there is fecal material.

If the frequency of defecation decreases but the abdomen is distended and tense like a drum, with vomiting, anorexia, restlessness, thirst, coarse tachypnea, the illness is due to blazing of disease evil poison burning and attacking upward. In serious cases there may be mental confusion, delirium and a replete and rushed pulse.

If refusal to eat, prompt vomiting upon any eating or drinking, listless lethargy and eructation accompany dysentery, stomach-Qi is on the verge of collapse. If the feces contain viscid pus and blood and the dysentery is accompanied by restlessness, thirst, a flushed complexion with crimson lips and a rapid, swift and large pulse, Yin-fluids are on the verge of total depletion or Yin and Yang no longer interact.

If Yang-Qi is on the verge of total collapse, the symptoms may be variable and include the following. The dysentery may be persistent and uncontrollable. Abdominal pain may be absent but there is frequent expulsion of pus-containing blood. Defecation may be absent but there is lethargy, with assumption of the fetal position and cold-intolerance. The body may be cold with spontaneous sweating. The breath is short and the breathing very shallow. The pulse is either deep, threadlike and slow or indistinct and threatening to collapse.

The appearance of certain symptoms also indicates potentially serious worsening, such as the following: reduction in frequency but all other symptoms show no improvement; uncontrollable dysentery; increasing abdominal distention; agitation; increasing lethargy; worsening coldness in the hands and feet; and dissonance between the pulse and the clinical appearance.

IV Herbal Treatment

Regardless of the specific illness presenting with dysentery, whether deficiency or strength, there is impedance in the intestines so that Qi and blood cannot flow smoothly. Hence the basic principle in the treatment of dysentery is to remove impedance, regulate Qi and harmonize blood.

1 Dampness-Heat

Main Symptoms. Abdominal pain, red and white dysentery with grains of blood or pus and blood, tenesmus, burning in the anus; tightness in the chest and epigastrium; and scant urine. The tongue coating is yellow and greasy, and the pulse slippery and rapid.

Therapeutic Principle. Cool Heat, remove blockage, regulate Qi and mobilize blood.

Treatment. Shaoyao Tang.

In general, in the initial stages remove rougui and add jinyinhua (*Lonicera*). If there are symptoms of the exterior at onset, use Jing Fang Bai Du San (Schizonepeta-Saposhnikovia Detoxifying Powder) in addition to release the exterior.

If the exterior is not yet cleared and Heat is already strong in the interior, use Gegen Qin Lian Tang (Pueraria-Scutellaria-Coptis Decoction) to clear the superficies and cool Heat.

If Heat is more severe than Dampness, with red dysentery, add baitouweng (*Pulsatilla*), chishaoyao (*Paeonia*), huangbai (*Phellodendron*) and Qinpi (*Fraxinus rhynchophylla*).

If Dampness is more severe than Heat, with white dysentery and tightness in the chest, remove danggui, dahuang, huangqin and jinyinhua, and add fuling (*Poria*), houpo (*Magnolia*), cangzhu (*Atractylodes*) and chenpi (*Citrus tangerina*).

If there is food retention in addition, with abdominal pain and distention and guarding, add shanzha (*Crataegus*), shenqu (medicated leaven), zhishi (*Citrus aurantium*) and laifuzi (*Raphanus*).

2 Cold-Dampness

Main Symptoms. Spastic abdominal pain, white dysentery, tenesmus; loss of taste; epigastric discomfort and tightness; heaviness in the head and weariness; and clear urine. The tongue is pale, with white and greasy coating. The pulse is soft and even. In some patients, there may be cold-intolerance, body aches, fever without sweating and a floating pulse.

Therapeutic Principle. Warm and eliminate Cold-Dampness and mobilize Qi and blood.

Treatment. Wei Ling Tang (Stomach Ling Decoction) with added danggui (*Angelica*), muxiang (*Aucklandia*), baked ganjiang (*Zingiber*) and zhishi (*Citrus aurantium*). Wei Ling Tang has the following composition: cangzhu (*Atractylodes*) 10 g, houpou (*Magnolia*) 10 g, chenpi (*Citrus tangerina*) 6 g, rougui (*Cinnamomum*) 6 g, baizhu (*Atractylodes*) 10 g, fuling (*Poria*) 15 g, zhuling (*Polyporus*) 10 g, and ginger-treated banxia (*Pinellia*) 10 g.

If there are symptoms in the exterior, add Qianghuo (*Notopterygium*), fangfeng (*Saposhnikovia*) and huoxiang (*Agastache*).

If Cold is especially severe, add caoguo (*Amomum tsao-ko*).

If there is food retention as well, add laifuzi (*Raphanus*), charred shanzha (*Crataegus*) and binglang (*Areca*).

If Cold-Dampness dysentery develops in the presence of Summer Heat, use Chun Yang Zheng Qi Wan (Pure Yang Qi-Regulating Pill) combined with Huoxiang Zheng Qi San.

3 Fulminant Dysentery

Main Symptoms. Sudden attack with severe red and white dysentery, sometimes with clots, frequent defecation, and excruciating tenesmus and abdominal pain. The tongue is red or crimson, with dry yellow coating. The pulse is slippery and rapid or swift.

This is the most severe form of dysentery, with grave prognosis. Sometimes, the dysentery itself is relatively mild but the systemic symptoms are grave, such as coma, convulsion or delirium, dysphagia, tight drum-like abdominal distention and gasping respiration. The tongue is red with dry coating, and the pulse taut and rapid or deep and swift.

Therapeutic Principle. Cool Heat, eliminate poison, cool blood and remove retention.

Treatment. Baitouweng Tang (Pulsatilla Decoction) combined with Shaoyao Tang (Paeonia Decoction). Baitouweng Tang contains the following four ingredients: baitouweng (*Pulsatilla chinensis*), huanglian (*Coptis chinensis*), huangbai (*Phellodendron chinense*), and Qinpi (*Fraxinus rhynchophylla*).

If Heat poison has entered the Nutritive and Blood Levels, with high fever and dulled sensorium, it is appropriate to add Xijiao Dihuang Tang (Rhinoceros Horn-Rehmannia Decoction) and further complement with Zi Xue Dan (Purple-Snow Pill) or Zhi Bao Dan to clear the Nutritive Level, cool blood and open orifices.

If Heat is extreme and gives rise to Wind, with loss of consciousness and convulsion, add Lingyangjiao Fen, gouteng (*Uncaria*) and shijueming (*Haliotis*) to extinguish Wind and stop convulsion.

If fulminant dysentery is leading to collapse, urgently treat with Shen Fu Tang (Ginseng-Aconitum Decoction), Shen Fu Long Mu Tang (Ginseng-Aconitum-Fossil Bone-Oyster Shell Decoction) or Du Shen Tang (Lone Ginseng Decoction) in order to rescue Yang. When the patient has revived, then treat further in accordance with the clinical condition.

If Heat poison is trapped in the interior, so that the chronic dysentery is not severe but the condition of the patient is serious, treat urgently to unblock the trap and purge Heat poison. The appropriate treatment is Da Cheng Qi Tang (Potent Purgative Decoction) combined with Baitouweng Tang, with modifications as required. To further enhance the effectiveness of Heat-cooling and detoxification, kushen seed (*Sophora*), jinyinhua (*Lonicera japonica*) and other herbs may be added.

4 Dysentery with Inability to Eat

Main Symptoms. Pathogenic evil strength: dysentery accompanied by hiccup, chest tightness, anorexia, halitosis, a yellow greasy tongue coating, and a slippery and rapid pulse. **Deficiency:** dysentery accompanied by nausea, inability to eat or vomiting upon eating, emaciation, absence of taste or thirst, a pale tongue and a threadlike and feeble pulse.

Therapeutic Principle. Pathogenic evil strength: purge Heat, settle the stomach and promote smooth flow and descent with bitter and acrid herbs. **Deficiency:** strengthen the spleen, settle the stomach, suppress the abnormally risen and stop vomiting.

Treatment. Pathogenic evil strength: Kai Jin San (Inability-Reversing Powder), which has the following composition: huanglian (*Coptis*) 5 g, processed banxia (*Pinellia*) 10 g, chenpi (*Citrus tangerina*) 6 g, shichangpu (*Acorus*) 10 g, fuling (*Poria*) 15 g, heye (*Nelumbo nucifera*) 10 g, dongguaren (*Benincasa hispida*) 10 g, danshen (*Salvia*) 10 g, ganjiang (*Zingiber*) 6 g, and baizhu (*Atractylodes*) 10 g. Decoct until there is only a small volume of decoction. Administer slowly as many sips.

If dysentery persists for days so that genuine Qi gradually declines, decoct renshen and huanglian, and sip the decoction throughout the day.

If there is frequent vomiting, so that stomach-Yin is injured and the tongue is red or crimson and dry, remove banxia and chenpi and add xiyangshen (*Panax quinquefolium*), maimendong (*Ophiopogon*), shihu (*Dendrobium nobile*) and lugen (*Phragmites*) to support Yin and strengthen the stomach.

For vomiting upon any drinking, hold a small amount of Yu Shu Dan (Jade Pivot Pill) in the mouth and slowly swallow it with saliva. Follow with Kai Jin San.

Deficiency: Xiang Sha Liu Jun Zi Tang (Six Gentlemen Pill with Saussurea and Amomum) or Shen Ling Baizhu San (Ginseng-Poria-Atractylodes Powder) augmented with the juice of shengjiang (*Zingiber*).

If there is deficiency-Cold in the stomach, with incessant vomiting, add rougui (*Cinnamomum*), buguzhi (*Psoralea*) and ganjiang (*Zingiber*).

If dysentery is unrestrained, without oral intake and cold limbs, the illness is becoming grave. Urgently administer strong Du Shen Tang (Lone Ginseng Decoction) or Si Ni Jia Renshen Tang (Ginseng-Augmented Frigid-Extremities Decoction) to replenish Qi and rescue Yang.

5 Recurrent Dysentery

Main Symptoms. Dysentery that recurs intermittently and persists for many years, often precipitated by intemperate diet, improper lifestyle, exposure to exogenous pathogenic evils, excessive strain, or unbridled passions. Accompanying symptoms include fatigue with a desire to recline, abdominal distention and anorexia. During an attack, there are red and white dysentery and tenesmus. The tongue is pale red, with a greasy coating. The pulse may be threadlike and impeded, or large but depletive, or soft.

Therapeutic Principle. Strengthen the spleen, augment Qi, promote digestion and relieve food retention.

Treatment. Zi Sheng Wan (Health-Promoting Pill). It has the following composition: dangshen (*Codonopsis*) 15 g, baizhu (*Atractylodes*) 10 g, biandou (*Dolichos lablab*) 10 g, fuling (*Poria*) 15 g, yiyiren (*Coix*) 15 g, zhishi (*Citrus aurantium*) 6 g, muxiang (*Aucklandia*) 6 g, baidoukou (*Amomum cardamomum*) 6 g, shanzha (*Crataegus*) 6 g, shenqu (medicated leaven) 10 g, maiya (*Hordeum*) 10 g, huanglian (*Coptis*) 3 g, and fried gancao (*Glycyrrhiza*) 6 g.

If dysentery is due to injury by brooding and anxiety, use Zi Sheng Wan together with Gui Pi Tang (Spleen-Restoring Decoction).

If it is due to pent-up passions, especially rage, use Zi Sheng Wan together with Tong Xie Yao Fang (Essential Formula for Painful Diarrhea) to suppress the liver and strengthen the spleen.

If it is due to deficiency of spleen-Yang, with unresponsive food retention, use Wen Pi Tang (Spleen-Warming Decoction) to warm the spleen and eliminate retained food.

6 Yin Deficiency

Main Symptoms. Protracted and refractory red and white dysentery, sometimes hematochezia; acute lower abdominal pain; inability to defecate despite frequent attempts; refusal of food; and fever with strong thirst, worst at night. The tongue is red or crimson and dry, with a coating that is greasy or with patchy exfoliation. The pulse is threadlike and rapid.

Therapeutic Principle. Stiffen Yin, purge Heat, support the genuine and stop dysentery.

Treatment. Huanglian Ejiao Tang combined with Zhu Ju Wan without ganjiang. The composition of the combined formula is as follows: huanglian (*Coptis*) 5 g, huangqin (*Scutellaria*) 10 g, danggui (*Angelica*) 10 g, wumei (*Prunus mume*) 10 g, shanyao (*Dioscorea*) 10 g, maimendong (*Ophiopogon*) 10 g, lianzi (*Nelumbo nucifera*) 10 g, and gancao (*Glycyrrhiza*) 6 g.

If Yin deficiency is particularly severe, with strong thirst and little urine, add dried shengdihuang (*Rehmannia*), shihu (*Dendrobium nobile*) and beishashen (*Glehnia*).

If there is hematochezia, add danpi (*Paeonia suffruticosa*) and chishaoyao (*Paeonia lactiflora*).

Note: when attacking this illness the physician must not do so casually, in order to avoid injuring genuine Yin.

7 Deficiency-Cold

Main Symptoms. Protracted and unresponsive dysentery producing thin feces with white gel-like grains; impeded defecation; continual abdominal pain with preference for pressure, warmth and massage; absence of taste or thirst; diminished appetite; lassitude; and cold-aversion. The tongue is pale and its coating thin. The pulse is depletive and threadlike. If the illness worsens, there may be rectal prolapse, aches in the waist, cold-intolerance, sometimes even cold limbs and fecal incontinence.

Therapeutic Principle. Mild cases: warm the middle-jiao, dispel Cold, strengthen the spleen and dry Dampness. Severe cases: warm and strengthen the spleen and the stomach, astringe and stop leakage.

Treatment. Mild cases: Fuzi Li Zhong Wan.

Severe cases: Taohua Tang (Peach Blossom Decoction) combined with Zhen Ren Yang Zang Tang, with modification. The combined composition is as follows: dangshen (*Codonopsis*) 10 g, baizhu (*Atractylodes*) 10 g, rougui (*Cinnamomum*) 6 g, ganjiang (*Zingiber*) 3 g, roudoukou (*Myristica*) 10 g, shiliu rind (*Punica granatum*) 10 g, chishizhi (halloysite) 10 g, kezi (*Terminalia chebula*) 10 g, danggui (*Angelica*) 10 g, baishaoyao (*Paeonia*) 10 g, muxiang (*Aucklandia*) 6 g, and fried gancao (*Glycyrrhiza*) 6 g.

If there is relatively strong internal Cold, with cold-aversion and cold limbs, add wuyao (*Lindera*) and wuzhuyu (*Evodia*).

If there is food retention, with abdominal pain, guarding and uncomfortable defecation, remove roudoukou, kezi, shiliupi and chishizhi and add raw dahuang (*Rheum palmatum*), zhiqiao (*Poncirus trifoliata*) and shanzha (*Crataegus*).

If dysentery is protracted and leads to rectal prolapse, add Bu Zhong Yi Qi Tang to raise the sunken Qi.

If dysentery is unrestrained and leads to fainting, use Shen Fu Long Mu Tang (Ginseng-Aconitum-Fossil Bone-Oyster Shell Decocion) with Taohua Tang to as-tringe and rescue Yang.

V Acupuncture Treatment

Select Hegu (LI-4), Tianshu (ST-25) and Shangjuxu (ST-37) as the principal acupoints. Shangjuxu may be replaced by Zusanli (ST-36). Use filiform needles and apply the reducing method.

If there is Cold, add moxibustion.

For dysentery due to Dampness-Heat, add Quchi (LI-11) and Neiting (ST-44).

For dysentery due to Cold-Dampness, add Zhongwan (CV-12) and Qihai (CV-6).

For dysentery with inability to eat, add Zhongwan (CV-12) and Neiting (ST-44).

For recurrent dysentery, add Pishu (BL-20), Weishu (BL-21), Guanyuan (CV-4) and Shenshu (BL-23).

If there is rectal prolapse, add ChangQiang (GV-1) and apply moxibustion to Baihui (GV 20).

If tenesmus is severe, add Zhonglushu (BL-29).

VI Case Study

The patient was a 36-year old male with a history of dysentery. For 2 days he had chills and fever, distending headache, body aches and abdominal pain. Thereafter he had red and white dysentery, tenesmus and rectal prolapse. The feces were more red than white, with color resembling that of hog liver. He defecated over 20 times in one day. The feces soon changed to more white than red. He also had chest tightness, dryness of the mouth without thirst, a pale tongue with thin white coating, and a small slippery and rapid pulse. His body temperature was 38.8°C (101.8°F).

Therapeutic Principle. Release the exterior, unblock the intestines and eliminate retention.

Treatment and Course. The composition of the prescribed formula is as follows: huoxiang (*Agastache*) 10 g, peilan (*Eupatorium*) 10 g, parched cangzhu (*Atractylodes lancea*) 10 g, processed banxia (*Pinellia*) 10 g, binglang (*Areca*) 10 g, charred shanzha (*Crataegus*) 10 g, charred shenqu (medicated leaven) 10 g, houpo (*Magnolia*) 5 g, muxiang (*Aucklandia*) 5 g, zhishi (*Citrus aurantium*) 10 g, chenpi (*Citrus tangerina*) 10 g, and dandouchi (*Glycine max*).

Following administration of this formula, the patient sweated slightly. Chills and fever subsided, but he still had white gel-like dysentery over ten times in one day. Following defecation the anus felt heavy and unrelieved. He had no thirst. The tongue coating was white at the bottom with yellow overlay. The tongue was pale.

At this stage, the diagnosis was Cold-Dampness accumulating and lodging in the interior and causing blockage. The therapeutic principle was now to warm, relieve blockage and conduct downward.

The new formula had the following composition: huanglian (*Coptis*) 1.5 g, wuzhuyu (*Evodia*) 1.5 g, ganjiang (*Zingiber*) 2 g, rougui (*Cinnamomum*) 2 g, dahuang (*Rheum palmatum*) 10 g, parched cangzhu (*Atractylodes*) 10 g, parched zhishi (*Citrus aurantium*) 10 g, binglang (*Areca*) 10 g, parched laifuzi (*Raphanus*) 10 g, houpou (*Magnolia*) 5 g, muxiang (*Aucklandia*) 5 g, chishaoyao (*Paeonia*) 6 g, and baishaoyao (*Paeonia*) 6 g.

After two days, the frequency of defecation was unchanged. Huanglian was removed, and the modified formula was continued for four more days. The frequency of defecation decreased to four times a day and the feces became loose and yellow. Rectal prolapse also improved. Dahuang was removed and the formula was continued. After six more days, the frequency of defecation decreased further to twice a day and the feces became soft normal. The only symptom still present was left abdominal pain. Danggui (*Angelica*) 10 g was added to harmonize blood. After several days, the patient was completely cured.

Guidance for Study

I Aim of Study

This chapter describes the etiology and pathology of illnesses that present with dysentery. It also discusses their key points of diagnosis and treatment.

II Objectives of Study

After completing this chapter the learners will:

1. Know the concept and main symptoms of illnesses with dysentery as a prominent symptom;
2. Know the etiology and pathology of dysentery;
3. Know the differential diagnosis and treatment of the common illnesses presenting with dysentery.

III Exercises for Review

1. Describe the pathological features of dysentery. How does one differentiate between dysentery due to Cold and Heat, and due to deficiency and strength?

2. Compare dysentery due to Dampness-Heat and fulminant dysentery, and their treatment.
3. Describe the therapeutic principle and treatment of dysentery due to deficiency-Cold.
4. Explain the use of astringent herbs in treatment of dysentery due to Yin deficiency and deficiency-Cold.

IV Additional Exercises

1. Provide an analysis of the formula of augmented Wei Ling Tang used in treatment of dysentery due to Cold-Dampness.
2. Provide an analysis of the formula of the prescription, combined Baitouweng Tang and Shaoyao Tang, used in treatment of fulminant dysentery.
3. Provide an analysis of the formula of Kai Jin San used in treatment of dysentery with inability to eat due to pathogenic evil strength.
4. Provide an analysis of the formula of Zi Sheng Wan used in treatment of recurrent dysentery.
5. Provide an analysis of the formula of combined Huanglian Ejiao Tang and Zhu Ju Wan without ganjiang used in treatment of dysentery due to Yin deficiency.
6. Provide an analysis of the formula of modified combined Taohua Tang and Zhen Ren Yang Zang Tang used in treatment of severe dysentery due to deficiency Cold.
7. For the Case Study explain the initial choice of formula and its subsequent modifications.

Chapter 14

Constipation

Constipation means either feces remaining overlong in the large intestine, so that the interval between defecations is prolonged, or difficult or painful defecation due to dry, large or hard feces.

I Etiology and Pathology

Constipation results principally from the large intestine losing its function of transmission. There are four groups of causes.

Heat-Induced Constipation. The first group of causes includes mainly intemperate diet. This may be excessive intake of alcoholic drinks, overindulgence in acrid, spicy or rich foods, or intake of the wrong or poisonous medicinal herbs. Any of these can induce the accumulation of Heat in the stomach and the intestines and injure the body fluids. This in turn leads to dehydration and impedance of the intestinal tract, resulting in Heat-induced constipation. In addition, residual Heat from an illness of exogenous Heat or downward transmission of Dryness-Heat from the lung to the large intestine can also lead to this type of constipation.

Impaired Qi Movement. Excessive melancholy or brooding, insufficient physical activity or overactive Wood Element (liver) suppressing the Earth Element (spleen) can each lead to impedance in the movement of large intestine-Qi. This in turn leads to loss of the functions of descending and downward transmission, so that chyme dwells overlong in the large intestine and turns into Qi-induced constipation. Furthermore, stagnation of Qi can transform into Fire, and accumulated Fire can injure the body fluids. This leads to the drying of feces and difficulty with defecation.

Qi, Yin or Body Fluid Deficiency. A variety of conditions can lead to deficiency of Qi, Yin or body fluids. They include convalescence from a severe illness, having given birth and a weak constitution in the elderly. Excessive use of herbs that induce diaphoresis or catharsis or that dry Dampness can injure Yin-fluids. Excessive physical activity, excessive sweating or overindulgence in sexual activity can injure Qi,

blood and Yin-essence. Diabetes can lead to depletion of Yin-fluids. In all these conditions, there is loss of the motive force for the large intestine and the intestinal tract becomes dehydrated. Deficiency-induced constipation ensues.

Deficiency of Yang-Qi. Routine overeating of cold and raw foods or excessive use of bitter and cold herbs can injure Yang-Qi. In senescence or weak constitution genuine Yang is deficient. If Yang-Qi of the spleen and the kidney is deficient, it can no longer warm the body fluids or to moisten the intestinal tract. As a result Yin-Cold gels in the interior, causing blockage in the intestines and impendance of the movement of chyme. This is Cold-induced constipation.

Although constipation is primarily due to the large intestine losing its transmission function, it is intimately related to the functions of other visceral organs, especially the lung, the spleen and the kidney. The lung and the large intestine are related as an interior – exterior dyad. Heat or Dryness in the lung easily extends or transmits to the large intestine. The spleen governs transformation and transportation. Disturbance of these functions leads to stagnation of chyme. The kidney governs the fluids and controls urination and defecation. Deficiency of kidney-essence leads to dehydration of the intestinal tract. Insufficiency of kidney-Yang and decline of the Fire of the vital gate conduce to the gelling of Yin-Cold and loss of intestinal transmission. All these can lead to constipation.

II Clinical Manifestation

Constipation is often manifested as a decreased frequency of defecation, that is, longer intervals between successive defecation. In most cases, the frequency is once every 3–5 days, or every 5–7 days. Occasionally, defecation may not come even after half a month; but this is uncommon.

Some patients may defecate at a normal frequency but their feces are very dry and the defecation is difficult or painful. Sometimes, the feces may not even be dry or hard, but because of deficiency of Qi and blood the patient does not have strength to expel the feces or to evacuate completely.

Because constipation causes turbid Qi to fail to descend, abdominal distention may result. There may be abdominal pain, dizziness, distending headache, epigastric discomfort, eructation, anorexia, restless sleep or agitation and irascibility. When constipation is protracted, there may be palpable sausage-like masses in the left lower abdomen. These are masses of accumulated feces; they disappear or decrease following defecation.

In general, even when defecation occurs every 2 or 3 days and the feces are dry, if there is no difficulty or pain and there is no other symptom, the physician should not diagnose constipation.

III Key Points of Analysis

Tongue and Its Coating. A red tongue that has little moisture and no or little coating indicates constipation mostly due to insufficiency of blood and fluids. A pale tongue that has little coating indicates constipation mostly due to deficiency of Qi and blood. A white and smooth tongue coating that is not greasy indicates constipation mostly due to internal gelling of Yin-Cold. A thick yellow tongue coating that is dirty and greasy indicates constipation mostly due to Heat accumulation in the stomach and the intestines.

Feces and Defecation. Hard and dry feces and a burning sensation in the anus during defecation indicate gelling of Dryness-Heat in the interior. Hard and dry feces that are difficult to evacuate indicate gelling of Yin-Cold. Feces that are not especially hard or dry but are difficult to evacuate or not evacuated smoothly indicate Qi deficiency.

Palpation of Abdomen. If there is guarding of the abdomen along with constipation, the condition is one of disease evil strength. If there is no guarding but preference for abdominal pressure along with constipation, the condition is one deficiency.

IV Herbal Treatment

1 Constipation due to Strength

i Heat-Constipation

Main Symptoms. Constipation with dry feces; scant dark urine; and a flushed face and restlessness. Or, fever, dry mouth with halitosis; and abdominal distention or pain. The tongue is red with yellow and dry coating. The pulse is slippery and rapid.

Therapeutic Principle. Cool Heat and moisten the intestines.

Treatment. Pi Yue Maren Wan (Spleen-Restraining Cannabis Pill). If the pills are not available, use the decoction. The composition is as follows: huomaren (*Cannabis sativa*) 10 g, kuxingren (*Prunus armeniaca*) 10 g, baishaoyao (*Paeonia*) 10 g, zhishi (*Citrus aurantium*) 10 g, houpou (*Magnolia*) 10 g, raw dahuang (*Rheum palmatum*) 10 g, and baimi (mel) 10 ml.

If the feces are especially dry and hard, add mangxiao (mirabilite) to soften, purge Heat and promote evacuation.

If the mouth and tongue are dry, indicating damage to body fluids, add shengdi-huang (*Rehmannia*), xuanshen (*Scrophularia*), shihu (*Dendrobium chrysanthum*) and herbs with similar actions to nourish Yin and generate fluids.

If there are hemorrhoids that sometimes bleed, add huaihua (*Sophora japonica*) and diyu (*Sanguisorba*) to clear the intestines and stop bleeding.

If depression and rage have injured the liver, with red eyes, irascibility and a taut and rapid pulse, add mudanpi (*Paeonia suffruticosa*) and zhizi (*Gardenia*) to soothe the liver and cool Heat.

If Heat-constipation is due to Phlegm-Heat blocking the lung meridian, add huangqin (*Scutellaria*), gualouren (*Trichosanthes*) and herbs with similar actions to unblock the lung, moisten the intestines and purge Heat.

ii Qi-Constipation

Main Symptoms. Difficulty with defecation; frequent eructation; and subcostal and abdominal distention and pain. The tongue coating is thin and greasy, and the pulse taut.

Therapeutic Principle. Smooth Qi movement and remove blockage.

Treatment. Liu Mo Tang (Decoction of Xix Ground Substances). It has the following composition: binglang (*Areca*) 10 g, wuyao (*Lindera*) 10 g, muxiang (*Aucklandia*) 10 g, zhishi (*Citrus aurantium*) 10 g, chenxiang (*Aquilaria*) 3 g, raw dahuang (*Rheum palmatum*) 10 g, and yuliren (*Prunus japonica*) 10 g.

If Qi has been stagnant for a long time and transforms into Fire, with such symptoms as a bitter taste, dry throat, a yellow coating and a rapid pulse, add zhizi (*Gardenia*), longdancao (*Gentiana*) and herbs with similar actions to cool Heat and purge Fire.

For pent-up passions, especially melancholy, add chaihu (*Bupleurum*), baishaoyao (*Paeonia*), hehuanpi (*Albizia julibrissin*) and herbs of similar actions to unblock the liver and release the passions.

If the obstruction of Qi movement is due to infestation by parasites, increase the amount of binglang and add vermicides such as leiwan (*Polyporus mylittae*), feizi (*Torreya grandis*) and shijunzi (*Quisqualis indica*).

If Qi-constipation is due to traumatic injury or post-surgical adhesions, it is necessary to mobilize blood and relieve stasis in addition to regulating Qi. Add such herbs as taoren (*Prunus persica*), honghua (*Carthamus*), chishoyao (*Paeonia*) and herbs with similar actions.

If it is due to Phlegm-Rheum obstructing Qi, add zaojia (*Gleditsia sinensis*), gansui (*Euphorbia kansui*) and herbs with similar actions to dissipate Phlegm and Rheum and induce catharsis.

2 Constipation due to Deficiency

i Constipation due to Qi Deficiency

Main Symptoms. The feces may be normal and there is desire to defecate, but despite much straining evacuation does not take place. On the other hand, straining

induces sweating, shortness of breath and tiredness. There may also be facial pallor, lassitude and reluctance to speak. The tongue is pale and tender, with a white coating. The pulse is feeble.

Therapeutic Principle. Augment Qi and strengthen the spleen.

Treatment. Huangqi Tang (Astragalus Decoction). Its composition is as follows: roasted huangqi (*Astragalus*) 15 g, dangshen (*Codonopsis*) 15 g, chenpi (*Citrus tangerina*) 6 g, huomaren (*Cannabis sativa*) 10 g, danggui (*Angelica*) 10 g, and baimi (mel) 10 ml.

If deficient Qi sinks and leads to rectal prolapse, add shengma (*Cimicifuga*), chaihu (*Bupleurum*), jiepeng (*Platycodon*) and renshen (*Panax*) to assist huangqi in augmenting Qi and raising the sunken.

If there is lung insufficiency, with chronic cough and shortness of breath, add Sheng Mai San, ziwang (*Aster tartaricus*) and baiqian (*Cynanchum*).

If there is accompanying blood insufficiency, add dried shengdihuang (*Rehmannia*) and heshouwu (*Polygonum*).

For dry feces that are difficult to evacuate, add kuxingren (*Prunus armeniaca*) and roucongrong (*Cistanche*).

ii Constipation due to Blood Insufficiency

Main Symptoms. Dry feces; pallid and lusterless complexion; palpitations of the heart; forgetfulness; dizziness; and blurred vision. The lips and tongue are pale. The pulse is threadlike.

Therapeutic Principle. Nourish blood and moisten Dryness.

Treatment. Run Chang Wan (Intestine-Moistening Pill). It has the following composition: danggui (*Angelica*) 10 g, dried shengdihuang (*Rehmannia*) 12 g, huomaren (*Cannabis sativa*) 10 g, taoren (*Prunus persica*) 10 g, zhiqiao (*Poncirus trifoliata*) 10 g, raw heshouwu (*Polygonum*) 10 g, and baiziren (*Biota*) 10 g.

If there is Heat arising out of blood insufficiency, with dry mouth, restlessness, a denuded tongue and a rapid threadlike pulse, add yuzhu (*Polygonatum*), zhimu (*Anemarrhena*) and herbs with similar actions to generate fluids and cool Heat.

If body fluids have recovered but the feces are still dry, use Wu Ren Wan (Five-Seeds Pill) to moisten and smooth the intestinal tract.

iii Constipation due to Yin Deficiency

Main Symptoms. Dry feces and emaciation. Or, malar flushing, dizziness, tinnitus, palpitation of the heart, weakness and aching in the waist and knees, and feces like that of goats. The tongue is red, with little coating. The pulse is threadlike and rapid.

Therapeutic Principle. Nourish Yin and strengthen the kidney.

Treatment. Liu Wei Dihuang Tang (Six-Ingredient Rehmannia Decoction) with augmentation. The augmented formula has the following composition: dried shengdihuang (*Rehmannia*) 12 g, baishaoyao (*Paeonia*) 10 g, shanzhuyu (*Cornus*) 10 g, shanyao (*Dioscorea*) 10 g, mudanpi (*Paeonia suffruticosa*) 10 g, huomaren (*Cannabis sativa*) 10 g, xuanshen (*Scrophularia*) 10 g, yuzhu (*Polygonatum*) 10 g, maimendong (*Ophiopogon*) 10 g, and baimi (mel) 10 ml.

iv Constipation due to Yang Deficiency

Main Symptoms. Normal feces, but much difficulty with evacuation; increased clear urine; pallid complexion; cold hands and feet, with cold-aversion and preference for warmth; and cold pain in the abdomen, or cold heaviness in the waist and spine. The tongue is pale and coating white. The pulse is deep and slow.

Therapeutic Principle. Warm and moisten to ease defecation.

Treatment. Ji Chuan Jian (Blood-Replenishing Decoction). It has the following composition: danggui (*Angelica*) 10 g, niuxi (*Achyranthes*) 10 g, roucongrong (*Cistanche*) 15 g, zhiqiao (*Poncirus trifoliata*) 10 g, shengma (*Cimicifuga*) 3 g, processed fuzi slices (*Aconitum*) 6 g, rougui (*Cinnamomum*) 3 g, and fried gancào (*Glycyrrhiza*) 6 g.

If there is Qi deficiency as well, add dangshen (*Codonopsis*) and huangqi (*Astragalus*).

If there is much nocturia, add jinyingzi (*Rosa laevigata*), wuyao (*Lindera*) and shanyao (*Dioscorea*).

For prominent abdominal pain, add muxiang (*Aucklandia*) and yanhusuo (*Corydalis*).

In the elderly with constipation due to Yang deficiency, it is acceptable to use Ban Liu Wan (Pinellia-Sulfur Pill). In this herbal formula, liuhuang (sulfur) is of very hot nature and can replenish genuine Fire of the vital gate. Doing so mobilizes Yang-Qi, so that defecation is facilitated. It is assisted by banxia (*Pinellia*) for its ability to lower the turbid. With only two ingredients, this herbal formula has a simple composition and very focused action.

V Acupuncture Treatment

For treatment of constipation with acupuncture, select Dachangshu (BL-25), Tianshu (ST-25), Zhigou (SJ-6) and other acupoints as needed. For constipation due to disease evil strength apply the reducing method. For deficiency-constipation apply the reinforcing method. For Cold-constipation moxibustion may be applied. For Heat-constipation add the acupoints Hegu (LI-4) and Quchi (LI-11). For Qi-constipation add Zhongwan (CV-12) and Xingjian (LR-2). For constipation due to

Qi or blood deficiency add Pishu (BL-20) and Weishu (BL-21). For constipation due to deficiency of Yang-Qi, apply moxibustion at Shenque (CV-8) and Qihai (CV-6).

VI Case Study

The patient was a 28-year old female. For 5 years she had frequent difficulty with defecation, being able to evacuate only once in 10 days or so. She had abdominal distention and discomfort, poor appetite, dizziness and a lusterless complexion. Her tongue coating was thin and white. Her pulse was threadlike.

Diagnosis. Constipation caused by insufficiency of blood and dry intestines.

Therapeutic Principle. Nourish blood and moisten the intestines.

Treatment and Course. She was prescribed with the following herbs: danggui (*Angelica*) 10 g, baishaoyao (*Paeonia*) 10 g, xuanshen (*Scrophularia*) 10 g, huomaren (*Cannabis sativa*) 10 g, baiziren (*Biota*) 10 g, gualou seed (*Trichosanthes*) 10 g, heshouwu (*Polygonum*) 10 g, heizhima (*Sesamum indicum*) 10 g, and binglang (*Areca*) 12 g.

After five doses, she was able to defecate every day. Abdominal distension decreased and appetite improved. However, she had a burning sensation in both eyes. Dried shengdihuang (*Rehmannia*) 12 g was added to the prescription. After several doses, all symptoms disappeared.

Guidance for Study

I Aim of Study

This chapter describes the etiology and pathology of illnesses that present constipation as a main symptom. It discusses the key points for their diagnosis and treatment.

II Objectives of Study

After completing this chapter the learners will:

1. Know the concept and main symptoms of illnesses that present with constipation;
2. Know the etiology and pathology of these illnesses;
3. Understand the differential diagnosis and treatment of the common illnesses presenting with constipation.

III Exercises for Review

1. Describe the etiology and pathology of constipation.
2. What are the main types of illnesses that present with constipation? Explain how to diagnose each of them.
3. Describe the treatment appropriate to each type of illness presenting with constipation.
4. Compare types of constipation due to Qi deficiency, blood insufficiency, Yin deficiency and Yang deficiency.

IV Additional Exercises

1. Provide an analysis of the formula Pi Yue Maren Wan used in treatment of Heat-constipation.
2. Provide an analysis of the formula Liu Mo Tang used in treatment of Qi-constipation.
3. Provide an analysis of the formula Huangqi Tang used in treatment of Constipation due to Qi deficiency.
4. Provide an analysis of the formula Run Chang Wan used in treatment of Constipation due to blood insufficiency.
5. Provide an analysis of the formula Liu Wei Dihuang Tang used in treatment of constipation due to Yin deficiency.
6. Provide an analysis of the formula Ji Chuan Jian used in treatment of constipation due to Yang-Qi deficiency.
7. In the Case Study provide an analysis of the formula of the initial prescription. Also, explain why the patient developed a burning sensation in both eyes, and why adding shengdihuang (*Rehmannia*) was effective in relieving this symptom.

Chapter 15

Stroke

Stroke is a condition characterized by sudden loss of unconsciousness, hemiplegia, numbness, wry mouth and tongue, and dysphasia or aphasia. Depending on the extent of injury to the brain, or meridians, it may be classified into two kinds: that involving the meridians and that involving the viscera.

I Etiology and Pathology

Stroke develops in a patient when chronic dysfunction of the visceral organs leads to Qi deficiency and blood insufficiency. In this state, a number of processes can result in disordered movement of Qi and blood and give rise to endogenous Wind, Fire, Phlegm and blood stasis, thereby causing blockage of or extravasation of blood from the cerebral vessels. These processes include the following: excessive fatigue injuring the interior; melancholic brooding or excessive rage; dietary overindulgence or overtaxing physical activity leading to blood stasis and blockage; internal accumulation of Phlegm and Heat; and Yang transforming into Wind. In all these cases, cerebral vessel blockage or extravasation of blood can lead to coma and partial or total paralysis.

Cumulative Deficiency of Genuine Qi. Senescence may reduce Yang-Qi to as low as half of its normal level. Chronic illness with a weak constitution also results in deficiency of both Qi and blood. Regardless of its cause, deficient Qi loses its motive force for blood circulation, so that blood becomes static and forms clots that block the cerebral vessels. In Yin deficiency Yang become hyperactive so that endogenous Wind stirs. This in turn causes Qi and blood to move abnormally, carrying Phlegm and blood clots to attack the orifices and cause a stroke.

Intemperate Diet. Overindulgence in alcohol or fatty and sweet foods or obesity with impairment of Qi actions may impair spleen functions. Spleen dysfunction allows endogenous Dampness and Phlegm to form and accumulate. Gelling of Phlegm transforms into Heat and induces the stirring of liver-Wind. Erratic Wind in turn attacks upward and disturbs the channels and meridians, causing blockage of the orifices and inducing a stroke.

Injury by Passions. Unregulated passions can lead to stagnation of liver-Qi and blood stasis in the cerebral vessels. Strong rage can injure the liver and cause sudden hyperactivity of liver-Yang and blazing of Heart-Fire. Wind and Fire interact and readily cause Qi and blood to move erratically. If this erratic movement of Qi and blood disturbs the brain, a stroke may result.

Physical Exhaustion. This leads to impaired regulation of Yang-Qi, which may then rise upward and cause Wind to stir. Phlegm and static blood move upward, carried by ascending Qi and Fire, and disturb the upper orifices. This may also cause a stroke.

Exogenous Pathogen. Deficiency of genuine Qi makes the patient highly susceptible to attack by exogenous pathogenic evils. In this state, the exogenous pathogen may induce the stirring of Phlegm and Dampness or stagnation of Qi and blood by direct attack on the meridians. In either case, blockage of cerebral vessels may ensue and lead to a stroke.

The location of a stroke is principally the brain, but the heart, liver, spleen and kidney are also affected. Broadly speaking, the pathological mechanism of stroke falls within the following six categories: deficiency (Yin or Qi), Fire (liver or heart), Wind (liver or exogenous), Phlegm (with Wind or Fire), Qi (abnormal movement) and blood (stasis). Any of them can interact and influence any other.

II Clinical Manifestation

The principal and characteristic features of stroke are loss of consciousness, hemiplegia, numbness, dysphasia or aphasia, and wry mouth and tongue. In addition, there may be dizziness, headache, vomiting, agitation, convulsion, much sputum, hiccup and incontinence of both urine and feces. The pupils may be dilated or constricted. The tongue may be stiff, wry or curled. It may be cyanotic, red or crimson, and may be speckled with petechiae. The tongue coating may be thin and white, white and greasy, yellow or yellow and greasy. The pulse is mostly taut, but may be slippery and threadlike, hesitant or intermittent. The stroke may be preceded by an aura, usually dizziness, headache, tinnitus, speech difficulty or numbness in the limbs.

Loss of Consciousness. In mild cases, there may be mental confusion or somnolence. In severe cases, there is loss of consciousness or coma. The patient may fall into coma from the outset, or may be mentally clear at first but gradually fall into coma, with delirium and agitation along the way.

Paralysis. This may be hemiplegia or paralysis in only one limb. In mild cases, the affected part is merely weak or poorly controlled. In severe cases, it is complete paralysis, often with anesthesia. During the acute phase, the affected limbs are usually flaccid but a small portion of patients may have clonic or tonic tetany. In later stages, the affected limbs may have stiffness or contracture, especially in the joints of the fingers.

Mouth and Tongue. These may be wry, with deviation toward the side of hemiplegia. This is often accompanied by excessive salivation.

Speech. In mild cases, speech may be slow or slurred, with a sensation of stiffness in the tongue. In severe cases, there is aphasia.

III Key Points of Analysis and Differential Diagnosis

Diagnosis. Stroke may be diagnosed if there are two or more of the following groups of findings. (1) Principal symptoms: mental confusion, loss of consciousness or coma; hemiplegia, with wry mouth and tongue; dysphasia or aphasia; or numbness in the affected parts. (2) Abrupt onset often associated with sudden changes in weather; excessive physical fatigue or exhaustion; or over-stimulation by passions or other emotional stress. (3) Preceding symptoms of dizziness, headache, numbness or weakness in the limbs. (4) Patient's age is over 40.

Deficiency versus Strength. Stroke is a condition wherein the root is deficiency and the appearance is the strength of symptoms.

The acute phase is mainly a condition of strong symptoms. In a patient with chronic dizziness and headache, sudden appearance of hemiplegia, especially if accompanied by loss of consciousness, tetany or convulsion, the condition is due to the stirring of endogenous Wind. If the prominent symptoms are expectoration of much sputum, respiration with gurgling in the throat, a disturbed mental state and a white and greasy tongue coating, it is due to large accumulation of turbid Phlegm. If the prominent symptoms are a dry mouth with bitter taste, restless agitation, scant dark urine, constipation and feverishness in the neck and back, it is due to exogenous Heat. If the limbs are flaccid and the tongue cyanotic, it is due to deficiency of Yang-Qi and much stasis of blood.

The convalescent phase is mainly a condition of deficiency. If paralysis of the limbs is accompanied by edema of the hands and feet, shortness of breath, spontaneous sweating and copious salivation, the condition is mostly due to Qi deficiency. If there is cold-aversion and the limbs are cold, it is mostly due to Yang deficiency. If the prominent symptoms are restlessness with insomnia, dry mouth, hotness in the palms and soles, a red tongue with scant coating, it is due to Yin deficiency with internal Heat.

Meridian versus Viscera. Stroke may be classified as that primarily involving the meridians and that primarily involving the viscera. In stroke involving the meridians only, the mental state is unaffected and the prominent symptoms are hemiplegia or numbness, stiff tongue with dysphasia or aphasia, and wry mouth and tongue. The pathogenic evil is relatively shallow and the condition relatively mild. In stroke involving the visceral organs, there is mental confusion or loss of consciousness. The pathogenic evil is relatively deeper and the condition relatively more serious.

Stroke involving the visceral organs may be further classified as the blockage type and the prostration type. The **blockage type of stroke** manifests disturbances of the mental state, trismus and spasticity of the limbs. It is due to pathogenic evil Qi blocking the upper orifices, and is a condition of symptom (pathogen) strength. If in addition there are facial flushing, body feverishness, coarse respiration, halitosis, restlessness, a yellow and greasy tongue coating and a slippery and rapid pulse, the blockage is caused by Phlegm-Heat. This is stroke due to **Yang-blockage**. If instead the additional symptoms are pallid lips and complexion, calm resting, copious saliva and sputum, cold limbs, a white and greasy tongue coating and a deep and slippery or even pulse, the blockage is caused by Dampness-Phlegm. This is stroke due to **Yin-blockage**. In contrast to the blockage type, the **prostration type of stroke** manifests coma, closed eyes and open mouth, flaccidity of all limbs with open and relaxed hands, cold limbs, incontinence of urine and feces, and shallow and weak respiration. Prostration-stroke is caused by the escape to the outside of genuine Yang of the *zang* viscera.

Course and Prognosis. Progression from the meridian-type to the viscera-type reflects waning of genuine Qi and waxing of evil Qi. It indicates worsening of the condition and a poor prognosis. This progression can be recognized from the development of coma, and spasticity and impairment of pupillary reaction to light. Conversely, progression from the viscera-type to the meridian-type, with improvement in the mental state, indicates improvement and a better prognosis.

IV Herbal Treatment

1 Meridian-Type Stroke

i Hyperactivity of Liver-Yang with Upward Attack by Wind-Fire

Main Symptoms. Hemiplegia and numbness, dysphasia or aphasia; or, wry mouth and tongue, headache, dizziness, flushed face with red eyes, restlessness, irascibility, dark urine, dry feces, bitter taste in the mouth, a deep red tongue body with thin yellow coating, and a taut and forceful pulse.

Therapeutic Principle. Calm the liver, extinguish Wind, purge Fire and unblock channels.

Treatment. Tianma Gouteng Tang (Gastrodia-Uncaria Decoction). Its composition is as follows: tianma (*Gastrodia*) 10 g, gouteng (*Uncaria*) 10 g, shijueming (*Haliotis*) 30 g, huangqin (*Scutellaria*) 12 g, zhizi (*Gardenia jasminoides*) 10 g, chuanniuxi (*Cyathula officinalis*) 10 g, duzhong (*Eucommia*) 12 g, sangjisheng (*Loranthus*) 15 g, yimucuo (*Leonurus*) 10 g, fushen (*Poria cocos*) 10 g, and yejiaoteng (*Polygonum multiflorum*) 10 g. Note: shijueming is decocted first.

If headache and dizziness are severe, add jili (*Tribulus terrestris*), juhua (*Chrysanthemum*) and muli (*Ostrea*) to enhance the formula's ability to suppress Yang and extinguish Wind.

If restlessness and irascibility are severe, add mudanpi (*Paeonia suffruticosa*) and baishaoyao (*Paeonia lactiflora*).

ii Wind-Phlegm-Induced Blood Stasis and Meridian Blockage

Main Symptoms. Hemiplegia with numbness; wry mouth and tongue; stiff tongue with dysphasia; dizziness with blurred vision; gray tongue with white and greasy coating; and a taut and slippery pulse.

Therapeutic Principle. Extinguish Wind, dissipate Phlegm, mobilize blood and unblock channels.

Treatment. Hua Tan Tong Luo Tang (Phlegm-Dissipating Channel-Unblocking Decoction). It has the following composition: tianma (*Gastrodia*) 10 g, bile-treated nanxing (*Arisaema erubescens*) 10 g, tianzhuhuang (*Bambusa textilis*) 5 g, danshen (*Salvia*) 10 g, banxia (*Pinellia*) 10 g, baizhu (*Atractylodes*) 12 g, fuling (*Poria*) 10 g, raw dahuang (*Rheum palmatum*) 6 g, and xiangfu (*Cyperus*) 10 g.

If blood stasis is marked, with cyanotic tongue speckled with ecchymosis, add taoren (*Prunus persica*), honghua (*Carthamus*) and chishaoyao (*Paeonia*).

For agitation, with a yellow and greasy tongue coating, add huangqin (*Scutellaria*) and zhizi (*Gardenia jasminoides*) to cool Heat and purge Fire.

For dizziness and headache, add juhua (*Chrysanthemum*) and xiakucao (*Prunella*) to extinguish liver-Wind.

iii Phlegm-Heat in *Fu*-Viscera Inducing Upward Attack by Wind-Phlegm

Main Symptoms. Hemiplegia with numbness, dysphasia, wry mouth and tongue; abdominal distention, constipation; dizziness, blurred vision; copious sputum and saliva; or fever. The tongue coating is yellow and greasy. The pulse is either taut and slippery or taut, slippery and large on the side with hemiplegia.

Therapeutic Principle. Dissipate Phlegm and unblock the *fu*-viscera.

Treatment. Xing Lou Cheng Qi Tang (Arisaema-Trichosanthes Qi-Soothing Decoction). It has the following composition: bile-treated nanxing (*Arisaema erubescens*) 10 g, gualou (*Trichosanthes*) 10 g, raw dahuang (*Rheum palmatum*) 6 g, and mangxiao (*Mirabilite*) 6 g.

For constipation and marked abdominal distention lasting many days, add zhishi (*Citrus aurantium*), houpou (*Magnolia*) and herbs with similar actions to regulate Qi.

For an elderly patient with weak constitution and insufficient fluids, add shengdi-huang (*Rehmannia*), xuanshen (*Scrophularia*) and maimendong (*Ophiopogon*).

iv Qi Deficiency and Blood Stasis

Main Symptoms. Hemiplegia with numbness, dysphasia, wry mouth and tongue; pallid complexion; shortness of breath, lassitude; drooling of saliva; spontaneous sweating; edema of the hands and feet; and palpitation of the heart. The tongue is pale gray, with a thin coating. The pulse is deep and threadlike or threadlike and impeded.

Therapeutic Principle. Augment Qi, mobilize blood and unblock channels.

Treatment. Modified Bu Yang Huan Wu Tang (Yang-Tonifying Balance-Restoring Decoction), with the following composition: huangqi (*Astragalus*) 15 g, danggui (*Angelica*) 10 g, chishaoyao (*Paeonia*) 10 g, chuanxiong (*Ligusticum*) 10 g, taoren (*Prunus persica*) 10 g, honghua (*Carthamus*) 10 g, and dilong (*Pheretima*) 10 g.

For dysphasia, add yuanzhi (*Polygala*), shichangpu (*Acorus*) and yujin (*Curcuma*) to dissipate Phlegm and open orifices.

For wry mouth and tongue, add baifuzi (*Typhonium giganteum*), jiangcan (*Bombyx mori*) and quanxie (*Buthus*) to expel Wind and dissipate Phlegm.

For numbness in the limbs, add mugua (*Chaenomeles*), shenjincao (*Lycopodium japonicum*) and fangji (*Stephania*) to loosen the sinews and unblock channels.

v Wind Stirring due to Yin Deficiency

Main Symptoms. Hemiplegia with numbness, dysphasia, wry mouth and tongue; dizziness, tinnitus; hotness in the palms and soles; and restlessness, insomnia. The tongue is red, with scant coating. The pulse is threadlike and taut, either even or rapid.

Therapeutic Principle. Nourish the liver and the kidney, suppress Yang and extinguish Wind

Treatment. Zhen Gan Xi Feng Tang (Liver-Sedating and Wind-Extinguishing Decoction).

If restlessness and insomnia are prominent, add huangqin (*Scutellaria*) and zhizi (*Gardenia*) to remove restlessness and cool Heat and yejiaoteng (*Polygonum multiflorum*) and zhenzhu mu (*Pteris magaritifera*) to sedate and calm.

2 Stroke Involving Viscera

i Yang-Blockage Stroke

Main Symptoms. Sudden onset mental confusion or loss of consciousness, spasticity in the limbs, trismus; flushed face, fever; snoring; gurgling of sputum; restlessness; anuria and constipation; or, convulsion and hematemesis. The tongue is crimson red, with yellow and greasy coating. The pulse is taut, slippery and rapid.

Therapeutic Principle. Open orifices with acrid-cool herbs, cool the liver and extinguish Wind.

Treatment. An Gong Niu Huang Wan, initially administered by naso-gastric or oral feeding tube, followed by Lingyangjiao Tang (Goat-Horn Decoction). Lingyangjiao Tang has the following basic composition: lingyangjiao (*Saiga tatarica*) 0.5 g, juhua (*Chrysanthemum*) 10 g, xiakucao (*Prunella*) 10 g, baishaoyao (*Paeonia*) 10 g, guiban (*Chinemys*) 20 g, shijueming (*Halotis*) 20 g, shengdihuang (*Rehmannia*) 10 g, and mudanpi (*Paeonia suffruticosa*) 10 g. Note: shijueming is decocted first, and lingyangjiao is decocted separately. (In its original composition, Lingyangjiao Tang includes chaihu, bohe and chanyi. These have an ascending and dispersing nature and should be removed for treating Yang-blockage stroke.)

If sputum is copious, add zhuli (*Phyllostachys nigra*), bile-treated nanxing (*Arisaema consanguineum*) and tianzhuhuang (*Bambusa textilis*) to cool Heat, dissipate Phlegm and open orifices.

For constipation, add raw dahuang (*Rheum palmatum*) and mangxiao (*Mirabilite*).

If there is convulsion, add herbs that extinguish Wind and relieve spasm, such as quanxie (*Buthus*), wugong (*Scolopendra*) and baijiangcan (*Bombyx*).

If there is hematemesis and hematochezia, add huangqin (*Scutellaria*), digupi (*Lycium*) and baiji (*Bletilla*).

ii Yin-Blockage Stroke

Main Symptoms. Sudden coma, hemiplegia, flaccidity; cold limbs; pallid complexion, cyanotic lips; copious sputum and saliva. The tongue is dark or pale, with white and greasy coating. The pulse is deep and slippery, or even.

Therapeutic Principle. Open orifices with acrid-warm herbs, eliminate Phlegm and extinguish Wind.

Treatment. Suhexiang Wan by naso-gastric or oral feeding tube, followed by Di Tan Tang (Phlegm-Cleansing Decoction). Di Tan Tang has the following basic composition: processed banxia (*Pinellia*) 10 g, processed nanxing (*Arisaema consanguineum*) 10 g, chenpi (*Citrus tangerina*), zhishi (*Citrus aurantium*) 10 g, fuling (*Poria*) 10 g, renshen (*Panax*), shichangpu (*Acorus*) 6 g, zhuru (*Phyllostachys nigra*) 10 g, gancao (*Glycyrrhiza*) 6 g, and raw ganjiang (*Zingiber*) 6 g.

If symptoms of Cold are prominent, add guizhi (*Cinnamomum*).

iii Prostration Stroke

Main Symptoms. Sudden loss of consciousness or coma, flaccidity of the limbs; incontinence of urine; sweating with cold limbs; eyes shut; spastic tongue; retracted testes; and shallow and weak respiration. The tongue is cyanotic, with white and greasy coating. The pulse is either deep and even or indistinct, threadlike and on the verge of collapse.

Therapeutic Principle. Augment Qi, rescue Yang and arrest collapse.

Treatment. Shen Fu Tang (Ginseng-Aconitum Decoction). The composition is very simple: renshen (*Panax*) 10 g and processed fuzi (*Aconitum*) 10 g.

For persistent sweating, add shanzhuyu (*Cornus*), longgu (fossil bone) and muli (*Ostrea*).

V Acupuncture Treatment

1 Meridian-Type Stroke

i Hemiplegia

Use filiform needles and apply the reducing method on the affected side and the reinforcing method on the unaffected side.

Upper limbs: select Jianjing (GB-21), Quchi (LI-11), Shousanli (LI-10), Waiguan (SJ-5) and Hegu (LI-4).

Lower limbs: select Huantiao (GB-30), Yanglingquan (GB-34), Zusanli (ST-36), Jiexi (ST-41) and Kunlun (BL-60).

ii Wry Mouth and Tongue

Use filiform needles and apply the even method (neither reducing nor reinforcing).

Select the acupoints Dicang (ST-4), Jiache (ST-6), Hegu (LI-4), Neiting (ST-44) and Taichong (LR-3).

2 Viscera-Type Stroke

i Blockage-Stroke

Select the twelve Jing (Well) acupoints, Shuigou (GV-26), Taichong (LR-3) and Fenglong (ST-40). Use filiform needles and apply the reducing method. The Jing (Well) acupoints are pricked with a three-edged needle to cause bleeding.

ii Prostration-Stroke

Select the acupoints Guanyuan (CV-4) and Shenque (CV-8). Apply ignited moxa cones at these acupoints.

VI Case Study

The patient was a 65-year old female with a 10-year history of high blood pressure and frequent headaches. She was admitted to hospital because of sudden coma, right-sided hemiplegia and aphasia for 3 days. There was no vomiting.

On examination the patient was comatose. Her temperature was 38.5°C (101.3°F) and blood pressure 150/90 mmHg. She had trismus and dry lips. The tongue was flaccid, with thin, yellow and greasy coating. The pulse was slippery, rapid and forceful.

Auscultation of the lung revealed medium and fine moist rales over the lower lobes. Percussion of the heart showed the cardiac border at the left mid-clavicular line in the fifth intercostal space. The heart rhythm was normal. Neurological examination revealed a stiff neck. On the right (affected side) the muscle tone was reduced, deep tendon reflexes were 1+ , and the Babinski sign was positive. Lumbar puncture yielded blood in the cerebrospinal fluid and a cerebrospinal fluid pressure of 270 mmH₂O.

Diagnosis. Stroke of the viscera-type and Yang-blockage.

Therapeutic Principle. Dissipate Phlegm, unblock the viscera, cool heart-Heat and open orifices (resuscitate).

Treatment and Course. Upon admission, the patient was given the following treatment. An infusion of 40 ml of Qing Kai Ling (Wonder Solution to Clear and Open) in 500 ml of 10% glucose solution and antibiotics was given intravenously, and the decoction from the following herbal formula by naso-gastric catheter. The formula had the following composition: gualou (*Trichosanthes kirilowii*) 30 g, bile-treated tiannanxing (*Arisaema consanguineum*, *erubescens*) 10 g, tianzhuhuang (*Bambusa textilis*) 10 g, raw dahuang (*Rheum palmatum*) 10 g, mangxiao (*Mirabilite*) 6 g, shichangpu (*Acorus gramineus*) 10 g, and yujin (*Curcuma wenyujin*, *aromatica*) 10 g. Mangxiao was infused separately.

The patient remained comatose with stiff neck and trismus, but fever subsided and feces evacuated. The tongue was now red, with thin yellow and dry but greasy coating. The pulse was now threadlike, taut, slippery and rapid.

The therapeutic approach was changed to augmenting Yin, extinguishing Wind and dissipating Phlegm. The formula used had the following composition: shengdihuang (*Rehmannia*) 10 g, xuanshen (*Scrophularia*) 12 g, raw muli (*Ostrea*) 30 g, xiaukao (*Prunella*) 15 g, gouteng (*Uncaria*) 30 g, juhua (*Chrysanthemum*) 10 g, tianzhuhuang (*Bambusa textilis*) 6 g, and bile-treated nanxing (*Arisaema consanguineum*). Note: muli was decocted first.

While this decoction was administered for three daily doses the patient was also given Niu Huang Qing Xin Wan (Gallstone Mind-Clearing Pill), one pill twice daily. After 12 days the patient regained consciousness. She was further treated by the method of nourishing Yin, augmenting Qi and mobilizing blood for a month. At that point, she was able to walk with a walking staff. She was discharged from the hospital with residual paresis on the right side and dysphasia.

Guidance for Study

I Aim of Study

This chapter describes the etiology and pathology of stroke. It discusses the various illnesses that present with stroke, and their diagnosis and treatment.

II Objectives of Study

After completing this chapter the learners will:

1. Know the concept and classification of stroke;
2. Master the etiology and pathology of stroke as well as the key points for diagnosing the various illnesses presenting with stroke;
3. Know the treatment for the various illnesses presenting with stroke.

III Exercises for Review

1. Describe the main characteristics of stroke.
2. Explain the basic pathology of stroke and various illnesses that cause it.
3. Compare the meridian-type and stroke of the viscera-type.
4. Describe the emergency treatment of blockage-stroke and prostration-stroke.

IV Additional Exercises

1. Provide an analysis of the formula Tianma Gouteng Tang used in treatment of the meridian-type of stroke caused by hyperactivity of liver-Yang with upward attack by Wind-Fire.
2. Provide an analysis of the formula Hua Tan Tong Luo Tang used in treatment of the meridian-type of stroke caused by Wind-Phlegm-induced blood stasis and meridian blockage.
3. Provide an analysis of the formula Lingyangjiao Tang used in treatment of the visceral-type of stroke caused by Yang-blockage.
4. Provide an analysis of the formula Di Tan Tang used in treatment of the visceral-type of stroke caused by Yin-blockage.
5. In the Case Study, explain the prescriptions and the patient's responses.

Chapter 16

Vertigo and Dizziness

Vertigo is a condition that results from disturbance of the upper orifices induced by Wind, Fire, Phlegm, blood stasis or a state of deficiency. Its main symptoms are dizziness and blurring of vision. In mild cases, dizziness may disappear upon closing the eyes. In more severe cases, the sensation resembles that of seasickness or carsickness. The patient feels as though incessantly rotating and is unable to stand upright. There may be accompanying nausea or vomiting, tinnitus, a pallid complexion and sweating. When very severe, there may be abrupt fainting.

I Etiology and Pathology

Hyperactive Liver-Yang. The Wood Element, to which the liver belongs, tends to ascend and spread. Also, the substance of the liver is Yin but its function is Yang. The kidney belongs to the Water Element. If kidney-Yin is deficient, Water is unable to generate Wood and deficiency-Wind can stir in the interior. Pent-up rage or melancholy may block the movement of liver-Qi. Blocked liver-Qi can transform into Fire and lead to stirring of Wind-Yang. Chronically hyperactive Yang also fosters hyperactive liver-Yang. In all these conditions, liver-Yang can ascend and disturb the upper orifices and induce vertigo.

Deficient Qi and Blood. Protracted illness or continued blood loss can consume Qi and blood and lead to their deficiency. Insufficiency of the spleen and the stomach may compromise the sources for Qi and blood generation. If Qi is deficient, pure Yang cannot act effectively. If blood is insufficient the upper orifices may not be properly nourished. In all these circumstances vertigo may result.

Insufficient Kidney-Essence. The kidney is the foundation of prenatal heredity and has the functions of storing essence and generating marrow. If prenatal heredity is inadequate, kidney-essence is insufficient, chronic illness afflicts the elderly or excessive sexual activity wears down kidney-essence, the sea of marrow becomes depleted and the brain loses nourishment. Vertigo ensues.

Blockage by Phlegm-Dampness. Addiction to alcohol, fatty or sweet foods can injure the spleen and the stomach. Irregular starvation and satiation or physical exhaustion also injures the spleen and the stomach. Impairment of spleen and stomach functions results in the formation of endogenous Phlegm and Dampness. These can obscure the upper orifices and induce vertigo.

Blood Stasis. Traumatic injury of the head and the brain can cause blood to overflow its channels and become static blood. In turn, static blood from this or another cause can obstruct the brain blood channels and lead to loss of nourishment of the upper orifices. Vertigo ensues. This is especially severe if Phlegm joins blood stasis in obstructing the upper orifices.

In summary, the location of illness is in the upper orifices, but the cause of vertigo also involves the liver, the spleen and the stomach. The basic pathological mechanism is the depletion of brain marrow leading to loss of nourishment of the upper orifices, or upward attack by Phlegm and Fire.

II Clinical Manifestation

Vertigo may begin abruptly or gradually. In mild cases, there may be only blurring of vision, heaviness in the head with lightness in the feet or a rocking-swaying sensation. These tend to stop upon closing the eyes. In severe cases, the sensation is like that of being seasick or carsick and the outside world revolving about incessantly. This may lead to falling down. Common accompanying symptoms include tinnitus, eye irritation, insomnia, forgetfulness, weakness and aching in the waist and knees, nausea and vomiting, a pallid complexion, or sweating with cold limbs.

Vertigo tends to attack repeatedly, but the interval between attack varies unpredictably. Most patients have it every few months or years, but some have it several times a month. During an attack of vertigo the tongue coating is mostly white and greasy or yellow and greasy. During remission, the tongue coating is thin and white. The tongue is red or is speckled with petechiae or purpura. The pulse is usually taut, but may be threadlike and feeble.

III Key Points of Analysis

Vertigo mainly arises in a state of deficiency. The basic mechanism is deficiency of liver or kidney Yin or deficiency of Qi and blood. In Yin deficiency the tongue is usually red, with scant coating, and the pulse is taut and rapid. In Qi and blood deficiency the tongue is usually pale and tender and the pulse threadlike and weak.

The state of deficiency may be complicated by stirring of endogenous Wind, flaming up of Fire, blockage by turbid Phlegm or by blood stasis. It is important to differentiate these conditions carefully. These are related to dysfunction of the viscera, principally the liver, the spleen and the kidney. In disturbance of the liver by passions liver-Qi is pent-up and may transform into Fire, or in deficiency of

liver-Yin liver-Yang may become hyperactive. Either can induce vertigo accompanied by distending headache and flushed face. If the spleen fails to generate and transform Qi and blood, vertigo is readily induced by fatigue. In this case, it is usually accompanied by anorexia, lassitude and pale complexion. If the spleen fails to transport and transform body fluids, endogenous Phlegm may form and obstruct the middle-jiao. This may lead to heaviness in the head, anorexia, nausea and vomiting. If kidney-essence is insufficient and the sea of marrow is depleted, there may be aching weakness in the loins and knees and tinnitus in addition to vertigo.

In an obese patient with pale complexion, Qi deficiency is common and often accompanied by Phlegm. In a thin patient with darkish complexion, blood deficiency is common and often accompanied by Fire.

IV Herbal Treatment

1 *Hyperactive Liver-Yang*

Main Symptoms. Vertigo and distending headache, aggravated by overstrain or rage; flushed face, red eyes; agitation, irascibility; dry and bitter mouth; insomnia and much dreaming when asleep; and tinnitus. The tongue is red, with yellow coating. The pulse is taut or taut, threadlike and rapid.

Therapeutic Principle. Calm the liver, suppress Yang and nourish the liver and the kidney.

Treatment. Tianma Gouteng Yin (Gastrodia and Uncaria Drink).

If Liver-Fire is especially strong, with prominent flushed face and red eyes, add longdancao (*Gentiana*), mudanpi (*Paeonia suffruticosa*) and xiakucao (*Prunella*) to purge Liver-Fire or use Longdan Xie Gan Tang instead.

If Yin deficiency is severe, with a red tongue, scant coating and a threadlike and rapid pulse, add shengdihuang (*Rehmannia*), maimendong (*Ophiopogon*), xuanshen (*Scrophularia*), heshouwu (*Polygonum*), raw baishaoyao (*Paeonia lactiflora*) and similar herbs that nourish Yin.

2 *Deficient Qi and Blood*

Main Symptoms. Dizziness and blurred vision, aggravated by activity and precipitated by fatigue; pallid complexion; lassitude, weakness; palpitations of the heart; and insomnia. The tongue is pale, with thin white coating. The pulse is threadlike and feeble.

Therapeutic Principle. Strengthen the spleen, augment Qi, nourish the heart and generate blood.

Treatment. Gui Pi Tang (Spleen-Restoring Decoction).

If the feces are watery, add yiyiren (*Coix*), zexie (*Alisma*) and fried biandou (*Dolichos lablab*).

If blood insufficiency is more severe, add heshouwu (*Polygonum*), ejiao (*Equus asinus*) and powdered ziheche (human placenta) to nourish and generate blood.

If deficient Qi has sunk, with shortness of breath, weakness and rectal prolapse, add Bu Zhong Yi Qi Wan (Middle-Restoring Qi-Augmenting Pill). This is wrapped in gauze and decocted along with the herbs.

3 *Insufficient Kidney-Essence*

Main Symptoms. Persistent vertigo; lassitude; forgetfulness; and aching weakness in the loins and knees. If Yin is particularly deficient, there are hotness in the five centers, dry irritated eyes, dry mouth, night sweats, nocturnal emissions in males, and early menses in females. If Yang is particularly deficient, there are cold body, cold limbs, impotence, cold pain in the loins and knees, a pale tongue, and a deep, threadlike and forceless pulse.

Therapeutic Principle. Yin deficiency: strengthen the kidney and nourish Yin. Yang deficiency: warm the kidney and augment Yang.

Treatment. Yin deficiency: Zuo Gui Wan (kidney-Yin-Augmenting Pill). Yang deficiency: You Gui Wan (kidney-Yang-Augmenting Pill). The composition of Zuo Gui Wan is as follows: shudihuang (*Rehmannia*) 20 g, shanzhuyu (*Cornus*) 10 g, shanyao (*Dioscorea*) 10 g, tusizi (*Cuscuta*) 10 g, gouqizi (*Lycium*) 10 g, guiban (*Chinemys*) 10 g, and niuxi (*Achyranthes*) 10 g.

If Fire is prominent due to Yin deficiency, add zhimu (*Anemarrhena*) and huang-bai (*Phellodendron*) to purge kidney-Fire.

If symptoms of Cold are not prominent in Yang deficiency, replace rougui and fuzi with yinyanghuo (*Epimedium*) in You Gui Wan to avoid damage to essence by excessive acidity and drying.

4 *Blockage by Phlegm-Dampness*

Main Symptoms. Vertigo; heaviness in the head as though wrapped; chest tightness; nausea, vomiting of sputum and saliva; anorexia; and heaviness in the limbs. The tongue coating is white and greasy, and the pulse slippery and taut.

Therapeutic Principle. Dry Dampness, dissipate Phlegm, strengthen the spleen and settle the stomach.

Treatment. Banxia Baizhu Tianma Tang combined with Er Chen Tang. The joint prescription has the following composition: processed banxia (*Pinellia*) 10 g, baizhu

(*Atractylodes*) 10 g, tianma (*Gastrodia*) 10 g, chenpi (*Citrus tangerina*) 10 g, fuling (*Poria*) 10 g, gancao (*Glycyrrhiza*) 10 g, shengjiang (*Zingiber*) 6 g, and dazao (*Ziziphus*) 6 g.

If vomiting is severe, add daizheshi (hematite) and zhuru (*Phyllostachys nigra*) to enhance the actions of settling the stomach, suppressing the abnormally risen and stopping vomiting.

If there is epigastric fullness with anorexia, add baidoukou (*Amomum cardamomum*) and sharen (*Amomum villosum*) to promote appetite by their aromaticity.

If there is tinnitus with partial deafness, add yujin (*Curcuma*) and shichangpu (*Acorus*) to open the orifices.

If gelled Phlegm has transformed into Heat, which attacks upward and blocks the upper orifices, producing agitation, bitter taste, yellow and greasy tongue coating and taut and slippery pulse, use Huanglian Wen Dan Tang (Coptis Gallbladder-Warming Decoction) to cool Heat and dissipate Phlegm.

5 Blood Stasis

Main Symptoms. Persistent vertigo resistant to treatment or dizziness due to traumatic injury; headache with fixed location; cyanotic complexion and lips; palpitations; and forgetfulness. The tongue is speckled with petechiae or ecchymosis, and the pulse is taut and impeded or threadlike and impeded.

Therapeutic Principle. Eliminate stasis, generate blood and unblock the orifices and the channels.

Treatment. Tong Qiao Huo Xue Tang (Orifice-Unblocking Blood-Enlivening Decoction). It has the following composition: chishaoyao (*Paeonia*) 6 g, taoren (*Prunus persica*) 10 g, honghua (*Carthamus*) 10 g, chuanxiong (*Ligusticum*) 12 g, shexiang (*Moschus*) 0.15 g, congbaï (*Allium fistulosum*) 6 g, and dazao (*Ziziphus*) 10 g.

If there are significant lassitude, weakness, shortness of breath and spontaneous sweating, add raw huangqi (*Astragalus*) 30–60 g to augment Qi and mobilize blood.

If there are cold-aversion and cold limbs, add guizhi (*Cinnamomum*) and processed fuzi (*Aconitum*) to warm the channels and mobilize blood.

V Acupuncture Treatment

1 Hyperactive Liver-Yang

Select the acupoints Ganshu (BL-18), Shenshu (BL-23), Fengchi (GB-20), Xingjian (LR-2) and Xiashi (GB-43). Use filiform needles and apply both the reducing and the reinforcing methods.

2 *Blockage by Phlegm-Dampness*

Select the acupoints Touwei (ST-8), Neiguan (PC-6), Zhongwan (CV-12), Fenglong (ST-40) and Yinlingquan (SP-9). Use filiform needles and apply the even method.

3 *Insufficient Kidney-Essence*

Select the acupoints Baihui (GV-20), Xuanzhong (GB-39), Shenshu (BL-23) and Taixi (KI-3). Use the filiform needles and apply the reinforcing method. Moxibustion may also be applied at Shenshu (BL-23) and Baihui (GV-20).

4 *Deficient Qi and Blood*

Select the acupoints Baihui (GV-20), Zusanli (ST-36), Pishu (BL-20) and Weishu (BL-21). Use filiform needles and apply the reinforcing method. Moxibustion may also be applied at Baihui (GV-20), Zusanli (ST-36) and Pishu (BL-20).

5 *Blood Stasis*

Select the Ashi Acupoints, Geshu (BL-17) and Sanyinjiao (SP-6). Use filiform needles and apply the even method. (For the Ashi Acupoints, see Volume 2, Part I, Chapter 2, Section 1, Subsection 3.)

VI Case Study

The patient was a 33-year old married laborer. He suffered from paroxysmal vertigo for more than 6 years, worse during the past 2 years. Each attack was preceded by a sensation of hot air rising from the lower abdomen to the vertex of the head. This was followed by vertigo with the sensation of the surroundings revolving about him, and dimness in front of his eyes. During more severe attacks he would fall but retained consciousness. He was diagnosed at another hospital to have Meniere Disease and was treated with a variety of western drugs. Each time, he had good initial response, but the response gradually diminished.

At the time of consultation, he had vertigo, tinnitus with partial deafness, forgetfulness, nausea, expectoration of sputum on arising in the morning, restlessness, bitter taste, constipation, dark urine, palpitations and shortness of breath. He also had intermittent hotness in the palms and lumbar aches.

He had a gray and lusterless complexion. His tongue was red, with slight yellow and greasy coating in the middle. His pulse was deep and slippery on the right side, and taut and threadlike on the left. The pulse rate was 80/min, regular in rhythm, and the blood pressure 100/80 mmHg. The cardiac border by percussion was normal. The heart sounds were normal to auscultation. The abdomen and the extremities were normal. Neurological examination showed bilateral horizontal nystagmus. Vestibular function test showed diminished function on the right side. Audiometry showed perceptive deafness.

Diagnosis. Vertigo due to Yin deficiency, with Phlegm and Fire.

Therapeutic Principle. Nourish Yin, cool Heat, dissipate Phlegm and purge Fire.

Treatment and Course. Augmented Wen Dan Tang (Gallbladder-Warming Decoction). The augmented composition is as follows: fuling (*Poria*) 6 g, prepared banxia (*Pinellia*) 9 g, juhong (*Citrus tangerina*) 6 g, fried zhishi (*Citrus aurantium*) 4.5 g, shichangpu (*Acorus*) 3 g, zhuru (*Phyllostachys nigra*) 6 g, xiakucao (*Prunella*) 9 g, zhenzhumu (*Pteris margaritifera*) 12 g, xiangfu (*Cyperus*) 3 g, and fried gancao (*Glycyrrhiza*) 1.5 g. In addition, mangxiao (*Mirabilite*) 6 g is administered by infusion. Note: zhenzhumu is decocted early.

Following three daily doses, vertigo ended and all the other symptoms improved. Treatment was continued with the same prescription with added huanglian (*Coptis*) 3 g. After 19 daily doses, all symptoms resolved. On follow-up 3 months later, there had been no relapse.

Guidance for Study

I Aim of Study

This chapter describes the etiology and pathology of vertigo, and discusses the key points of diagnosis and treatment of the conditions that have vertigo as a prominent symptom.

II Objectives of Study

After completing this chapter the learners will:

1. Know the concept and classification of illnesses presenting with vertigo;
2. Understand the etiology and pathology of vertigo;
3. Know the diagnosis, therapeutic approach of each of the illnesses that present with vertigo.

III Exercises for Review

1. Describe the pathology of vertigo.
2. Explain the significance of the liver, the spleen, the stomach and the kidney in vertigo.
3. Describe the characteristics, diagnosis and treatment of the main types of illnesses that present with vertigo.
4. Explain the relationship between vertigo and stroke.

IV Additional Exercises

1. Provide an analysis of the formula Banxia Baizhu Tianma Tang combined with Er Chen Tang used in treatment of vertigo due to blockage by Phlegm-Dampness.
2. Provide an analysis of the formula Tong Qiao Huo Xue Tang used in treatment of vertigo due to blood stasis.
3. In the Case Study explain the use of augmented Wen Dan Tang (Gallbladder-Warming Decoction).

Chapter 17

Subcostal Pain

Subcostal pain is the pain mainly below the lower ribs on one or both sides of the waist or upper abdomen.

I Etiology and Pathology

The liver is located in the right side of the subcostal region and its main and collateral meridians distribute to both sides. The gallbladder attaches to the liver. Thus, the main pathology of subcostal pain related to the liver and the gallbladder. However, the spleen, the stomach and the kidney are all involved as well.

Subcostal pain may be brought on by exogenous pathogenic evils or by internal injury. The key mechanism is the liver failing to regulate Qi movement and disharmony in its main and collateral meridians. Illnesses that present with subcostal pain may be of strength or deficiency. The main illnesses of strength are Qi stagnation, blood stasis and exogenous Dampness-Heat. The main illness of deficiency is depletion of essence and blood.

Stagnant Liver-Qi. Pent-up passions or rage can injure the liver. When this happens, the flow in the meridians and channels of the liver becomes impeded. Liver-Qi becomes stagnant and leads to subcostal pain.

Blood Stasis Blocking Channels. Qi is the commander of blood. When Qi flows smoothly blood circulates normally, and when Qi movement is impeded blood flow becomes sluggish. If impedance of Qi movement persists for a long time, blood stasis develops and blocks the channels in the subcostal region. Subcostal pain ensues. This can also result from direct traumatic injury to the subcostal region.

Gelling of Dampness-Heat in Liver-Gallbladder. Dampness, whether exogenous or endogenous due to improper diet injuring the spleen, may lodge in the interior, gel and give rise to Heat. Gelled Dampness and Heat can attack the liver and the gallbladder, impairing their ability to regulate Qi movement. This leads to subcostal pain.

Deficiency of Liver-Yin. Protracted illness or chronic overstrain may consume essence and blood, leading to their deficiency and producing subcostal pain. In such circumstances, the Water Element is unable to nourish the Wood Element. Excessive intake of acrid and drying herbs that regulate Qi can also induce deficiency of liver-Yin and failure to nourish the liver meridians and channels. This also induces subcostal pain.

II Clinical Manifestation

Subcostal pain, whether one-sided or two-sided, may show several patterns. It may be distending in quality, migrate without fixed location and radiate to the shoulder or upper back. It may be stabbing or prickling in quality, have a fixed location and be accompanied by guarding. It may be vague and lingering in quality. In the initial stages subcostal pain tends to be relatively severe. After a while it tends to become vague and intermittent.

Subcostal pain may be accompanied by epigastric pain, distention or subcostal mass.

III Key Points of Analysis

Exogenous versus Internal Injury. Exogenously induced subcostal pain tends to begin suddenly and be accompanied by symptoms of the exterior. These include nausea, vomiting, jaundice, a red tongue with yellow and greasy coating, and a floating and rapid or taut and rapid pulse. It is mainly due to attack on the liver and gallbladder by Dampness and Heat.

Subcostal pain due to internal injury tends to begin gradually and has a longer course. Exterior symptoms are absent. It is mainly due to stagnation of liver-Qi, blood stasis or deficiency of liver-Yin.

Qi versus Blood. Subcostal pain due to Qi stagnation tends to be distending in quality, does not have a fixed location and is aggravated or ameliorated by fluctuations in the emotional state. Subcostal pain due to blood stasis tends to be stabbing or prickling and lingering in quality. It has a fixed location, is accompanied by guarding and tends to be worse at night.

Strength versus Deficiency. Subcostal pain due to a strength illness tends to begin acutely, is relatively severe, and is accompanied by guarding and a full and forceful pulse. It is due mainly to Qi stagnation, blood stasis or Dampness-Heat. Of these Qi stagnation is the most common. Subcostal pain due to a deficiency illness tends to begin and develop gradually, is dull in quality with preference for pressure, and is accompanied by a weak pulse. It is mainly due to insufficiency of essence and blood.

IV Herbal Treatment

1 *Stagnant Liver-Qi*

Main Symptoms. Distending subcostal pain that is migratory, often radiating to the shoulder and upper chest or back. The severity of the pain varies with fluctuations in the emotional state. There may be chest tightness, epigastric distention somewhat relieved by eructation, much sighing and anorexia. The tongue coating is thin and white, and the pulse taut.

Therapeutic Principle. Soothe the liver, relieve stagnation and regulate Qi movement to stop pain.

Treatment. Chaihu Shu Gan San (Bupleurum Liver-Unblocking Powder).

If stagnant Qi has given rise to Fire, with agitation, bitter taste, dark urine, constipation, a red tongue with yellow coating and a taut and rapid pulse, remove acrid-warm chuanxiong and add mudanpi (*Paeonia suffruticosa*), zhizi (*Gardenia*), huanglian (*Coptis*), longdancao (*Gentiana*) and similar herbs that purge Liver-Fire.

If hyperactive liver-Qi attacks the spleen, with diarrhea and borborygmus, add baizhu (*Atractylodes*), fuling (*Poria*) and yiyiren (*Coix*) to strengthen the spleen and stop diarrhea.

If hyperactive liver-Qi attacks the stomach, with nausea and vomiting, add processed banxia (*Pinellia*) and shengjiang (*Zingiber*) to settle the stomach and stop vomiting.

2 *Blood Stasis Blocking Channels*

Main Symptoms. Stabbing subcostal pain fixed in location and worse at night; or, dark and lusterless complexion; or, subcostal mass. The tongue is cyanotic and the pulse deep and impeded.

Therapeutic Principle. Mobilize blood, remove stasis and unblock channels to stop pain.

Treatment. Xue Fu Zhu Yu Tang (Decoction for Releasing Blood Stasis).

If there is a subcostal mass but genuine Qi is not deficient, add sanleng (*Sparganium*), ezhu (*Curcuma*) and tubiechong (*Eupolyphaga sinensis*) to remove stasis and dissipate masses.

If blood stasis is especially severe, or there is severe traumatic injury, use Fu Yuan Huo Xue Tang (Decoction for Revival and Blood-Mobilization) instead. It has the following composition: dahuang (*Rheum palmatum*) 6 g, taoren (*Prunus persica*) 10 g, honghua (*Carthamus*) 10 g, chuanshanjia (*Manis pentadactyla*) 10 g, tianhuafen (*Trichosanthes*) 10 g, chaihu (*Bupleurum*) 10 g, danggui (*Angelica*) 10 g, and gancao (*Glycyrrhiza*) 10 g.

3 Gelling of Dampness-Heat in Liver-Gallbladder

Main Symptoms. Distending or suffocating subcostal pain, exquisitely tender to touch; anorexia, nausea; aversion to fatty or oily foods; bitter taste; dry mouth; or, jaundice; or, chills and fever. The tongue coating is yellow and greasy, and the pulse taut and slippery.

Therapeutic Principle. Cool Heat, eliminate Dampness, regulate Qi and unblock channels.

Treatment. Longdan Xie Gan Tang (Liver-Clearing Gentiana Decoction).

If subcostal pain, nausea and vomiting are especially severe, remove danggui and shengdihuang and add chuanlianzi (*Melia*), yujin (*Curcuma*), processed banxia (*Pinellia*) and chenpi (*Citrus tangerina*) to enhance the actions of soothing the liver, regulating Qi, settling the stomach and suppressing the abnormally risen.

If gelled Dampness-Heat forms stones, which block the bile duct and produce subcostal pain that radiates to the shoulder and upper back, add jinqiancao (*Glechoma*), haijinsha (*Lygodium*), yujin (*Curcuma*), jineijin (*Gallus gallus domesticus*) to remove gallstones.

If the subcostal pain is excruciating and the patient vomits ascarid worms, prescribe Wumei Wan first to subdue the worms followed by a vermicide.

If Heat is very strong and damages the body fluids, with abdominal distention and constipation, add dahuang (*Rheum palmatum*) and mangxiao (*Mirabilite*) to relax the bowels and purge Heat.

4 Deficiency of Liver-Yin

Main Symptoms. Continual vague subcostal pain aggravated by fatigue; dry mouth and throat; restless agitation; dry eyes; and dizziness with blurred vision. The tongue is red, with slight coating. The pulse is taut, threadlike and rapid.

Therapeutic Principle. Nourish Yin, soften the liver, generate blood and unblock channels.

Treatment. Yi Guan Jian (Yin-Generating Liver-Opening Prescription).

For prominent restless agitation and dry mouth, add mudanpi (*Paeonia suffruticosa*), zhizi (*Gardenia*) and suanzaoren (*Ziziphus*) to cool Heat and calm the mind.

For dry eyes with photophobia or blurred vision, add nuzhenzi (*Ligustrum*) and juemingzi (*Cassia obtusifolia*) to nourish the liver and restore vision.

V Acupuncture Treatment

Stagnant Liver-Qi. Select the acupoints Qimen (LR-14), Yanglingquan (GB-34) and Taichong (LR-3). Use filiform needles and apply the reducing method.

Blood Stasis Blocking Channels. Select the acupoints Qimen (LR-14), Yanglingquan (GB-34) and Sanyinjiao (SP-6). Use filiform needles and apply the reducing method.

Gelling of Dampness-Heat in Liver-Gallbladder. Select the acupoints Qimen (LR-14), Yanglingquan (GB-34) and Zhigou (SJ-6). Use filiform needles and apply the reducing method.

Deficiency of Liver-Yin. Select the acupoints Ganshu (BL-18), Shenshu (BL-23), Qimen (LR-14) and Sanyinjiao (SP-6). Use filiform needles and apply the reinforcing method.

VI Case Study

The patient was a 36-year old male who had right-sided subcostal pain for half a year. For 1 day prior to admission, the pain suddenly became severe. It was stabbing in quality and radiated to the right shoulder and upper back. He had mild fever. His urine was dark yellow and his feces were watery. His tongue coating was yellow and greasy, and his pulse taut. Ultrasound study showed sand-like stones in the bile tract.

Diagnosis. Gelled Dampness-Heat in the liver and the gallbladder impeding drainage.

Therapeutic Principle. Unblock the liver and the gallbladder.

Treatment and Course. Chaihu Pai Shi Tang (Bupleurum Stone-Eliminating Decoction). It has the following composition: chaihu (*Bupleurum*) 18 g, huangqin (*Scutellaria*) 10 g, jinqiancao (*Glechoma*) 30 g, huzhang (*Polygonum*) 16 g, haijinsha (*Lygodium*) 10 g, yanhusuo (*Corydalis*) 10 g, jineijin (*Gallus gallus domesticus*) 10 g, chuanlianzi (*Melia*) 10 g, yuxingcao (*Houttuynia*) 15 g, yinchenhao (*Artemisia*) 15 g, baishaoyao (*Paeonia*) 16 g, and liujinu (*Artemisia anomala*) 10 g.

After seven doses all symptoms significantly improved. The prescription was continued. One and a half months later, ultrasound study showed that the sand-like stones were gone.

Guidance for Study

I Aim of Study

This chapter describes the etiology and pathology of subcostal pain and discusses the key points in the diagnosis and treatment of the main illnesses presenting with subcostal pain.

II Objectives of Study

After completing this chapter the learners will:

1. Know the etiology and pathology of subcostal pain;
2. Master the key points for the diagnosis of the main illnesses presenting with subcostal pain;
3. Know the therapeutic methods and treatment for these illnesses.

III Exercises for Review

1. Describe the pathologic characteristics of subcostal pain. Explain how to differentiate between subcostal pain due to Qi stagnation and that due to blood stasis.
2. Explain how to differentiate between subcostal pain due to an illness of strength and one of deficiency.
3. Describe the diagnosis and treatment of subcostal pain due to gelled Dampness-Heat in the liver and the gallbladder.
4. Describe the diagnosis and treatment of subcostal pain due to deficiency of liver-Yin.
5. Explain how unimpeded movement of Qi and circulation of blood can relieve subcostal pain.

IV Additional Exercises

1. Provide an analysis of the formula Fu Yuan Huo Xue Tang used in treatment of subcostal pain due to especially severe blood stasis blocking the channels.
2. For the Case Study provide an analysis of the formula Chaihu Pai Shi Tang.

Chapter 18

Jaundice

Jaundice is a common medical condition characterized by yellowing of the skin, the eyes and the urine. It results when turbid Dampness causes dysfunction of the liver, the gallbladder, the spleen and the stomach, so that the gallbladder is unable to discharge bile normally. As a result bile extravasates from its normal channel.

I Etiology and Pathology

In general, jaundice may result from exogenous as well endogenous causes, often both. The most common exogenous pathogenic evil is turbid Dampness, which may be accompanied by Cold (Cold-Dampness) or Heat (Heat-Dampness). Among endogenous causes, the most common is disease of the spleen and the stomach extending to involve the liver and the gallbladder. The basic pathological mechanism is blockage by turbid Dampness, so that bile cannot follow its normal pathway but extravasates instead.

The main types of jaundice are **Yang jaundice** and **Yin jaundice**, depending on whether Heat or Cold is involved. Occasionally, the causative agent may be especially potent and invade the Nutritive and the Blood Levels. In that case, the jaundice is known as **acute jaundice**. Of these types, Yang jaundice is the most common.

Exogenous Pathogenic Evil. Exogenous Heat-Dampness and Dampness in conjunction with Summer Heat or pestilential evil can each lodge in the middle-jiao and cause disturbance in the transportation and transformation functions of the spleen and the stomach. Dampness and Heat together steam the liver and the gallbladder, impairing their functions and forcing bile to overflow and extravasate. The overflowing bile stains the skin, the eyes and the urine, giving them the characteristic yellow or yellow-orange color. In the case of exogenous Cold-Dampness, they also lodge in and obstruct the middle-jiao, blocking the movement of liver and gallbladder Qi and inducing bile to overflow and extravasate.

Improper Diet. Unclean foods, irregular cycles of satiation and starvation, overindulgence in fatty or sweet foods, or overindulgence in alcohol can injure the spleen and the stomach. Failure of these organs fosters the formation of endogenous

Dampness, which if allowed to accumulate and gel may transform into Heat. Endogenous Dampness and Heat steam the liver and the gallbladder, leading to jaundice as before.

Deficiency-Cold in the Spleen and the Stomach. In chronic weakness of the spleen and the stomach, excessive fatigue with exhaustion or following injury by another illness, endogenous Cold can form readily and further transform into Dampness. Cold and Dampness can readily obstruct the middle-jiao and block the normal flow of bile.

Food Retention. Protracted food retention can lead to blood stasis, which in turn can cause blockage of the bile tract and force bile to extravasate and flow abnormally.

Mechanical Obstruction. Mechanical obstruction of the bile tract by gallstones or ascarid worms can force bile to extravasate and flow abnormally. Gallstones often form from protracted action of Dampness and Heat.

II Clinical Manifestation

In the early stages of the illness, yellowing of the sclera may not be apparent. Instead, the illness may manifest such symptoms as chills and fever, anorexia, nausea or vomiting, abdominal distention, borborygmus or weakness in the limbs. Yellowing of the sclera then appears after 3–5 days, followed by yellowing of the skin and the urine.

In **Yang jaundice**, the yellow color is bright and fresh. There are also fever, thirst, a yellow and greasy tongue coating and a taut and rapid pulse. In **Yin jaundice**, the yellow color is gray or smoky. There are also lassitude, coldness with cold-aversion, a white and greasy tongue coating and a soft and even pulse.

In **acute jaundice**, the yellow color appears rapidly and may deepen into an orange or a gold-like color. There may be accompanying high fever, severe thirst, and mental confusion or delirium.

III Key Points of Analysis

Jaundice Type. Yang jaundice tends to develop abruptly and has a short course. The color is usually a bright and fresh yellow, but may be orange. The illness is usually in acute condition and is mostly due to Dampness-Heat. Yang jaundice is a condition of Heat and of disease evil strength.

Yin Jaundice. tends to develop gradually and has a long course. The color is usually a gray or smoky yellow. The illness is usually chronic or even severe and is

mostly due to gelling of Cold-Dampness in the spleen and the stomach, leading to Qi deficiency. Yin jaundice is a condition of Cold and of deficiency.

Acute Jaundice. develops explosively, with rapid onset and deepening of color. The illness is mostly due to Dampness-Heat with accompanying noxious toxins. There may be accompanying symptoms of the Nutritive and Blood Levels. Acute jaundice is a serious condition and requires great care in diagnosis and management.

Illness Course. Gradual intensification of jaundice, especially when associated with lassitude and increasing anorexia, indicates exacerbation of the illness. Gradual lightening of jaundice, especially when associated with increasing appetite, indicates improvement and a favorable prognosis. A dull and lusterless color accompanied by restlessness or coma, hematemesis and epistaxis indicates deterioration and poor prognosis.

If improperly or inadequately treated, Yang jaundice may progress to Yin jaundice. Conversely, Yin jaundice may show symptoms of Yang jaundice if the patient is invaded simultaneously by exogenous Dampness or Heat, resulting in a condition of mixed deficiency and strength.

IV Herbal Treatment

1 Yang Jaundice

i Dampness-Heat with Exterior Symptoms

Main Symptoms. Mild or vague yellowing of the sclera initially; epigastric fullness, anorexia; yellow urine; chills and fever; and heaviness and pain in the head and body. The tongue coating is thin and greasy, and the pulse either floating and taut or taut and rapid.

Therapeutic Principle. Cool heat, eliminate Dampness, and release the exterior.

Treatment. Mahuang Lianqiao Chixiaodou Tang (Ephedra-Forsythia-Phaseolus Decoction) combined with Gan Lu Xiao Du Dan (Sweet Dew Detoxification Pill). The combined prescription has the following composition: mahuang (*Ephedra*) 6 g, bohe (*Mentha*) 9 g, huoxiang (*Agastache*) 10 g, baidoukou (*Amomum cardamomum*) 9 g, shichangpu (*Acorus*) 10 g, huangqin (*Scutellaria*) 10 g, lianqiao (*Forsythia*) 6 g, huashi (talcum) 10 g, mutong (*Akebia quinata*) 6 g, chixiaodou (*Phaseolus calcaratus*) 12 g, yinchenhao (*Artemisia*) 10 g, shengjiang (*Zingiber*) 6 g, dazao (*Ziziphus*) 10 g, and raw gancào (*Glycyrrhiza*) 6 g.

If the symptoms of the exterior are minor, the amounts of mahuang and bohe should be small.

If the color of jaundice is strong, use larger amounts of yinchenhao.

ii More Heat Than Dampness

Main Symptoms. Fresh lustrous jaundice of the skin and sclera; fever, thirst; dysphoria; nausea, vomiting; dark urine; constipation; and subcostal pain with guarding. The tongue is red, with yellow and greasy coating. The pulse is rapid or slippery and rapid.

Therapeutic Principle. Cool Heat, eliminate Dampness and purge the bowels.

Treatment. Yinchenhao Tang (Artemisia Decoction). It has the following composition: yinchenhao (*Artemisia*) 20 g, zhizi (*Gardenia*) 10 g, and dahuang (*Rheum palmatum*) 6 g.

Depending on the clinical requirements, add huzhang (*Polygonum*), daqingye (*Isatis tinctoria*) and lianqiao (*Forsythia*) to cool Heat and detoxify poisons, cheqianzi (*Plantago*), zhuling (*Polyporus*) and zexie (*Alisma*) to enhance the elimination of Dampness-Heat.

If subcostal distention and pain are severe, add chuanlianzi (*Melia*) and yujin (*Curcuma*) to unblock the liver and regulate Qi.

Note: pay attention to the degree of fever to determine the amount of bitter-cold herbs to use. If too much of bitter-cold herbs is used, the illness may turn into one in which there is more Dampness than Heat or one of Yin jaundice.

iii More Dampness than Heat

Main Symptoms. Jaundice of the body and sclera, but the color is not so fresh and bright as when there is more Heat than Dampness. Heaviness of body and head; low grade fever; chest and epigastric tightness; anorexia, nausea; stickiness in the mouth without thirst; difficulty with urination and with defecation. The tongue coating is thick and greasiness, with slight yellow color. The pulse is soft and even or taut and slippery.

Therapeutic Principle. Eliminate turbid Dampness and induce catharsis.

Treatment. Yinchen Si Ling Tang (Poria-Four-Substances Decoction with Artemisia). Its basic composition is as follows: yinchenhao (*Artemisia*) 20 g, zhuling (*Polyporus*) 10 g, fuling (*Poria*) 10 g, zexie (*Alisma*) 10 g, and baizhu (*Atractylodes*) 10 g.

If Dampness impedes Qi movement, causing severe chest and epigastric distention, nausea and anorexia, add cangzhu (*Atractylodes*), houpo (*Magnolia*) and chenpi (*Citrus tangerina*) to strengthen the spleen, dry Dampness, mobilize Qi and settle the stomach.

If anorexia is prominent, add fried maiya (*Hordeum*) and jineijin (*Gallus gallus domesticus*) to activate the spleen and promote digestion.

2 Acute Jaundice

Main Symptoms. Rapid onset jaundice with rapid darkening; high fever, severe thirst; frequent vomiting; subcostal abdominal distention and pain, with guarding; oliguria, constipation; mental confusion, delirium, or coma; epistaxis or hematochezia; and cutaneous purpura. The tongue is red or crimson, with dry yellow coating. The pulse is taut and rapid or surging and large.

Therapeutic Principle. Cool Heat, detoxify poisons, cool blood and open the orifices.

Treatment. Shuiniujiao San (Water Buffalo Horn Powder). It has the following composition: shuiniujiao (*Bubalus bubalis*) 6 g, huanglian (*Coptis*) 6 g, zhizi (*Gardenia*) 10 g, shengma (*Cimicifuga*) 10 g, yinchenhao (*Artemisia*) 20 g.

If the patient is still conscious, add large amounts of herbs that purge Heat and detoxify poisons, such as jinyinhua (*Lonicera*), lianqiao (*Forsythia*), pugongying (*Taraxacum*), daqingye (*Isatis tinctoria*) and dahuang (*Rheum palmatum*). Alternatively, use Wu Wei Xiao Du Yin (Five-Ingredient Detoxification Drink) in combination with large amounts of dahuang (*Rheum palmatum*). Wu Wei Xiao Du Yin has the following composition: pugongying (*Taraxacum*) 20 g, jinyinhua (*Lonicera*) 15 g, yejuhua (*Chrysanthemum indicum*) 12 g, zihuadiding (*Viola*) 12 g, and tiankuizi (*Semiaquilegia adoxoides*) 10 g.

If the patient is comatose, add An Gong Niu Huang Wan to resuscitate and open the orifices.

If there is significant bleeding, add charred cebaiye (*Biota orientalis*) and charred diyu (*Sanguisorba*).

3 Yin Jaundice

Main Symptoms. Jaundice of the skin and sclera, with the color of dull or smoky yellow; diminished appetite, epigastric fullness; lassitude; cold-aversion; and loose feces. The tongue is pale, with white and greasy coating. The pulse is soft and even or deep and slow.

Therapeutic Principle. Strengthen the spleen, settle the stomach and use warm herbs to dispel Cold and remove Dampness.

Treatment. Yinchén Zhū Fú Tāng (Artemisia-Atractylodes-Aconitum Decoction). It has the following composition: yinchenhao (*Artemisia*) 30 g, processed fuzi (*Aconitum*) 6 g, baizhu (*Atractylodes*) 10 g, ganjiang (*Zingiber*) 10 g, gancáo (*Glycyrrhiza*) 6 g, and rougui (*Cinnamomum*) 6 g.

For abdominal distention with a thick tongue coating, remove baizhu and ganjiang but add cangzhu (*Atractylodes lancea*) and houpo (*Magnolia*) to dry Dampness and reduce distention.

If gallstones obstruct the bile tract, with jaundice of the skin and sclera, there may be right-sided subcostal pain radiating to the shoulder or upper back, or cold-intolerance, fever and clay-colored feces. Use Da Chaihu Tang augmented with yinchenhao, jinqiancao (*Glechoma*), haijinsha (*Lygodium*) and yujin (*Curcuma*) to eliminate gallstones, normalize gallbladder function, cool Heat and remove jaundice.

If ascarid worms obstruct the bile tract, there may be abrupt appearance of jaundice and intermittent subcostal pain as though being drilled. Use Wumei Wan augmented with yinchenhao, zhizi (*Gardenia*), chuanlianzi (*Melia*) and binglang (*Areca*) to relieve pain, normalize the function of the gallbladder, remove jaundice and expel the ascarid worms.

V Acupuncture Treatment

Yang Jaundice. Select the acupoints Danshu (BL-19), Taichong (LR-3) and Neiting (ST-44). Use filiform needles and apply the reducing method.

Yin Jaundice. Select the acupoints Danshu (BL-19), Pishu (BL-20), Yinlingquan (SP-9) and Sanyinjiao (SP-6). Use filiform needles and apply the even method.

VI Case Study

The patient was a 17-year old male student who had abrupt onset of jaundice 5 days earlier. Its color was orange. He had dizziness, a bitter taste, reddish-yellow urine, dry feces, epigastric distention, nausea, anorexia, afternoon temperature of 37.2–37.6°C (99–99.7°F) in the afternoon, lassitude and somnolence.

On examination, his general condition was fair. He had jaundice of the skin and sclera. The lung was clear on auscultation. The cardiac border was normal on percussion. The heart rate was 90/min, with regular rhythm. The liver was palpable at 2 cm below the rib margins and was tender to pressure. There was no edema. Neurological examination showed no abnormality. The tongue was plump, with thick white and greasy coating. The pulse was slippery and rapid.

Liver function tests were abnormal, showing the following: ALT 2615 U/l, AST 932 U/l, bilirubin 8.1 mg%, direct bilirubin 4.6 mg% and anti-HA IgM positive. He was diagnosed to have “acute infectious hepatitis with jaundice”.

Diagnosis. Jaundice of the Yang type due to accumulated Dampness-Heat steaming the liver and the gallbladder, causing blockage and forcing bile to overflow and extravasate.

Therapeutic Principle. Remove blockage, mobilize liver and gallbladder Qi, cool Heat, eliminate Dampness and detoxify poisons.

Treatment and Course. The prescription had the following composition: yinchenhao (*Artemisia*) 30 g, chaihu (*Bupleurum*) 15 g, huangqin (*Scutellaria*) 10 g, zhizi (*Gardenia*) 10 g, cangzhu (*Atractylodes*) 10 g, houpo (*Magnolia*) 15 g, chenpi (*Citrus tangerina*) 10 g, banxia (*Pinellia*) 12 g, zhuru (*Phyllostachys nigra*) 15 g, fengweicao (*Pteris multifida*) 15 g, and shuihonghuazi (*Polygonum orientale*) 10 g. Note: yinchenhao was decocted first.

After seven daily doses, the jaundice lightened. Epigastric fullness, nausea and anorexia also improved. The low-grade fever subsided. Defecation came on alternate days. Urine remained reddish-yellow. Lassitude and weakness persisted. He was averse to pungent or fishy odors. His tongue coating was white and greasy, and his pulse taut and slippery.

Diagnosis. Persistent Dampness-Heat difficult to eradicate.

The prescription was changed. The new prescription had the following composition: yinchenhao (*Artemisia*) 30 g, jinqiancao (*Glechoma*) 30 g, chuipencao (*Sedum sarmentosum*) 15 g, chaihu (*Bupleurum*) 15 g, huangqin (*Scutellaria*) 10 g, tufuling (*Smilax glabra*) 15 g, baihuasheshecao (*Oldenlandia diffusa*) 15 g, fengweicao (*Pteris multifida*) 15 g, fried gancao (*Glycyrrhiza*) 4 g, zelan (*Lycopus lucidus*) 10 g, tubiechong (*Eupolyphaga sinensis*) 10 g, and Qiancao (*Rubia*) 10 g.

After seven daily doses of the new prescription, jaundice disappeared and the patient's appetite improved markedly. Liver function tests now showed ALT 141 U/l, AST 42 U/l and direct bilirubin 2.1 mg%. The prescription was continued for 14 days. At follow-up half a year later, there was no relapse.

Guidance for Study

I Aim of Study

This chapter describes the etiology and pathology of illnesses presenting with jaundice, and discusses the key points for the diagnosis and treatment of these illnesses.

II Objectives of Study

After completing this chapter the learners will:

1. Know the etiology and pathology of jaundice;
2. Master the classification and key points for diagnosis of the main illnesses that present with jaundice;
3. Know the diagnosis, therapeutic methods and treatment of these illnesses.

III Exercises for Review

1. Explain the meaning of jaundice and its clinical significance.
2. Explain the current clinical classification of jaundice.
3. Compare the conditions of jaundice due to deficiency and that due to obstruction.
4. Explain how the pathogenic factors are related to the pathological changes of jaundice. Describe the roles of visceral organs in jaundice.
5. Explain the differentiation between the illnesses causing jaundice.
6. Compare and contrast the diagnosis and treatment of Yang jaundice, acute jaundice and Yin jaundice.

IV Additional Exercises

1. Provide an analysis of the formula of combined Mahuang Lianqiao Chixiaodou Tang and Gan Lu Xiao Du Dan used in treatment of Yang jaundice due to Dampness-Heat with exterior symptoms.
2. Provide an analysis of the formula Yinchenhao Tang used in treatment of Yang jaundice due to Dampness-Heat with stronger Heat than Dampness.
3. Provide an analysis of the formula Yinchen Si Ling Tang used in treatment of Yang jaundice due to Dampness-Heat with stronger Dampness than Heat.
4. Provide an analysis of the formula Shuiniujiao San used in treatment of acute jaundice.
5. Provide an analysis of the formula Yinchen Zhu Fu Tang used in treatment of Yin jaundice.
6. Provide an analysis of the formula used in the Case Study. Explain the change in treatment after a week and provide an analysis of the new formula.

Chapter 19

Edema

Edema is the abnormal retention and accumulation of water in the body as a result of failure of the lung, the spleen and the kidney in their functions of transforming, transporting and distributing fluids. The excess water then overflows into the interstitial tissues in the muscles and the skin. Clinically, it is seen as puffy swelling in the head, face, eyelids, extremities, the trunk, or even the entire body.

The causes of the dysfunction of the lung, the spleen and the kidney that can lead to edema include attack by exogenous disease-causing pathogens, improper diet and internal injury by over-exhaustion. Based on the nature of these causative factors, the book *Danxi's Experiential Therapy* classifies edema in two main groups: Yang edema and Yin edema.

I Etiology and Pathology

The formation of edema is the manifestation of dysfunction of Qi transformation throughout the body. This dysfunction may be due to attack by exogenous pathogenic evils or to internal injury. The principal abnormality is in the *zang* organs, the lung, the spleen and the kidney; but the process also involves the *fu* organs, the urinary bladder and the sanjiao.

Among the *zang* viscera, the kidney is the root and the lung is the appearance, while the spleen controls water movement. If there is impairment of the dispersion function of the lung, the transportation function of the spleen and the gate-controlling function of the kidney, then the sanjiao loses its ability to regulate water and gall bladder-Qi its activity. This failure impairs the proper circulation of water, so that it overflows its normal channels into the skin and muscles and produces edema.

1 *Yang Edema*

Wind Invasion to the Lung. This impairs the lung's ability to ventilate. The lung is the upper source of water, and it governs dispersion and descending. When exogenous Wind lodges in the lung, its dispersion and descending are impaired. As a result, water movement also becomes impaired. The interaction between exogenous Wind and the retained water leads to the overflow of water into the superficies, giving rise to edema.

Dampness Infiltrating the Spleen. Dampness infiltrating the spleen can trap spleen-Qi. The spleen prefers to be dry. Living in a humid place, wading in water or getting drenched by rain can all conduce to Dampness attacking the middle-jiao. Overindulgence in raw and cold foods can also conduce to attack by Dampness. When Dampness traps spleen-Qi, the spleen is unable to transport and transform water. Water then overflows its normal pathways into the superficies and gives rise to edema.

Internalization of Dampness Toxin. The superficies is the exterior region governed by the visceral organs of the lung and the spleen. When lesions of the superficies, such as abscesses and carbuncles, are inadequately treated to eradicate their poisons the poisons can transmit to the interior and attack the lung and the spleen. This attack can impair the spleen's ability to transform and transport water and the lung's ability to regulate the water pathways. Water can then overflow into the superficies and give rise to edema.

Dampness-Heat Accumulation. Accumulation and gelling of Dampness can trap sanjiao-Qi and transform into endogenous Heat. Dampness and Heat in the sanjiao prevents the ascending of the clear and the descending of the turbid. Obstruction of sanjiao-Qi movement induces blockage of water passage, leading to water overflowing its normal pathways and giving rise to edema.

2 *Yin Edema*

Spleen-Yang Deficiency. This may result from overindulgence in improper diets or excessive physical fatigue. In either case, the spleen and the stomach are injured and their ability to transport and transform water impaired. The retained water has nowhere to go but to overflow into the superficies, giving rise to edema.

Kidney-Yang Deficiency. The kidney governs water metabolism and is in charge of the discharge and retention of fluid. Overindulgence in sexual activity, multiple pregnancies, and protracted illness improperly or inadequately treated can all consume kidney-Qi. Failure of the kidney in Qi transformation and water circulation results in water retention, hence to water overflowing into the superficies and giving rise to edema.

II Clinical Manifestation

When edema first develops it tends to affect the eyelids. From the eyelids it spreads to the rest of the face and to the distal extremities. It then progresses to the trunk. Sometimes, edema can begin in the feet and progress up the legs and eventually the entire body.

In mild cases, edema may be limited to the eyelids, the face and the distal lower extremities. In severe cases, the entire body may be affected. The abdomen may be markedly distended (ascites), and the chest may become tight with palpitation of the heart and orthopnea. In even more severe cases, there may be anuria, nausea, vomiting, fetid halitosis, epistaxis and gingival bleeding. There may even be critical symptoms such as headache, convulsion, delirium or coma.

III Key Points of Analysis

Yang Edema versus Yin Edema. Yang edema develops mainly when exogenous pathogenic evil invades the body and causes visceral organ dysfunction. Yang edema generally begins high in the body and progresses downward to affect the entire body. The skin overlying Yang edema tends to be stretched and lustrous, and the edema is non-pitting (the skin depressed by pressure rebounds promptly upon release of pressure). There may be such accompanying symptoms of Heat or strength, such as restlessness, fever, thirst, scanty dark urine or constipation.

Yin edema develops mainly when improper diet, excessive fatigue, sexual overindulgence or protracted illness injures genuine Qi, causing spleen and kidney dysfunction. Yin edema tends to develop insidiously and has a prolonged and fluctuating course. It generally begins low in the body and progresses upward to affect the entire body. The skin overlying Yin edema tends to be loose, and the edema is pitting (pressure leaves a depression which persists for minutes). There may be accompanying symptoms of Cold or deficiency, such as oliguria, loose feces, lassitude and weakness without thirst.

Lingering Yang edema can turn into Yin edema if genuine Qi is depleted or water retention is severe. Yin edema can manifest some features of Yang edema if there is superimposed invasion by exogenous pathogen or a sudden increase in swelling. Thus, Yang edema and Yin edema may be intermingled.

Regional Correlation. The location of edema and the associated symptoms are useful for identifying the main visceral organ that is diseased.

If edema is in the eyelids and face and there are chills and fever, cough and panting respiration, the disease is in the lung.

If edema is the face and limbs and there is palpitation of the heart, the disease is in the heart.

If edema affects the entire body (anasarca) and there are heaviness in the limbs, fullness in the abdomen and anorexia, the disease is in the spleen.

If edema is mainly below the waist and there are aching weakness in the waist and knees and cold limbs, the disease is in the kidney.

If edema affects the entire body (anasarca) with subcostal and abdominal distention (ascites), so that it is difficult to move or turn over, the disease is closely related to a pathological condition of the liver.

IV Herbal Treatment

1 *Yang-edema*

i Wind Invasion to the Lung

Main Symptoms. Rapid onset edema of the eyelids, followed over time by edema of the limbs and the entire body; chills and fever; joint and limb aches; and difficulty with urination. If Wind is joined by Heat, there are sore throat, a red tongue and a floating, slippery and rapid pulse. If Wind is joined by Cold, there are cold-intolerance, cough, a thin white tongue coating and a floating and slippery or deep and tight pulse.

Therapeutic Principle. Dispel Wind, cool Heat, unblock the lung and mobilize water.

Treatment. Yue Bi Jia Zhu Tang (Yue Maid Decoction with Atractylodes). It has the following composition: mahuang (*Ephedra*) 6 g, shigao (gypsum) 15 g, baizhu (*Atractylodes*) 12 g, shengjiang (*Zingiber*) 4 g, dazao (*Ziziphus*) 6 g, and raw gancao (*Glycyrrhiza*) 4 g.

If there is Heat as well as Wind, add lianqiao (*Forsythia*), banlangen (*Isatis*), fresh baimaogen (*Imperata*) and herbs with similar actions to unblock the lung and cool Heat.

If there is Cold as well as Wind, remove shigao and add zisu leaf (*Perilla*), guizhi (*Cinnamomum*) and fangfeng (*Saposhnikovia*) to release the exterior.

If Defensive-Yang is deficient, with much sweating and wind-aversion, use instead Fangji Huangqi Tang (Stephania-Astragalus Decoction) to invigorate the Defensive Level and mobilize water.

ii Dampness Infiltrating the Spleen

Main Symptoms. Pitting edema over the entire body; oliguria; chest tightness with dysphoria; and heaviness of the body. The tongue coating is white and greasy, and the pulse deep and even. The onset is gradual and the course prolonged.

Therapeutic Principle. Strengthen the spleen, eliminate Dampness, stimulate Yang and promote diuresis.

Treatment. Combined Wu Pi Yin (Five-Peels Drink) and Wei Ling Tang (Stomach Fuling Decoction). The combined composition is as follows: chenpi (*Citrus tangerina*) 10 g, cangzhu (*Atractylodes*) 10 g, houpo (*Magnolia*) 6 g, dafupi (*Areca catechu*) 10 g, zhuling (*Polyporus*) 15 g, fuling peel (*Poria*) 30 g, sangbaipi (*Morus*) 10 g, zexie (*Alisma*) 15 g, baizhu (*Atractylodes*) 10 g, guizhi (*Cinnamomum*) 6 g, shengjiang (*Zingiber*) 6 g, dazao (*Ziziphus*) 6 g, and ganciao (*Glycyrrhiza*) 6 g.

If edema is very severe and causes wheezing, add mahuang (*Ephedra*), xingren (*Prunus armeniaca*) and tinglizi (*Lepidium*) to purge evils from the lung, mobilize water and relieve wheezing.

iii Internalization of Dampness Toxin

Main Symptoms. Edema beginning in the eyelids and progressing to the entire body; difficulty with urination; skin abscesses and carbuncles that may fester; wind-aversion and fever. The tongue is red, with thin yellow coating, and the pulse is floating, slippery and rapid.

Therapeutic Principle. Unblock the lung, detoxify poisons, eliminate Dampness and reduce swelling.

Treatment. Combination of Mahuang Lianqiao Chixiaodou Tang (Ephedra-Forsythia-Phaseolus Decoction) and Wu Wei Xiao Du Yin (Five-Ingredients Detoxification Drink).

For carbuncles and abscesses that have ruptured with erosion, add kushen (*Sophora*) and tufuling (*Smilax glabra*).

If there is much Wind with pruritus, add baixianpi (*Dictamnus dasycarpus*) and difuzi (*Kochia scoparia*).

If there is Heat in blood producing local inflammation in the skin, add mudanpi (*Paeonia suffruticosa*), chishaoyao (*Paeonia lactiflora*) and dahuang (*Rheum palmatum*).

iv Dampness-Heat Accumulation

Main Symptoms. Anasarca with stretched and lustrous skin; epigastric and abdominal fullness; dysphoria, thirst; dark urine; and constipation. The tongue coating is yellow and greasy, and the pulse is slippery and rapid or deep and rapid.

Therapeutic Principle. Eliminate Heat and Dampness.

Treatment. Shu Zao Yin Zi ("Excavating" Drink). It has the following composition: Qianghuo (*Notopterygium*) 10 g, Qinjiao (*Gentiana*) 10 g, dafupi (*Areca catechu*) 15 g, fuling peel (*Poria*) 30 g, shengjiang peel (*Zingiber*) 10 g, zexie (*Alisma*) 10 g, mutong (*Akebia quinata*) 6 g, huajiao seed (*Zanthoxylum bungeanum*) 6 g, chixiaodou (*Phaseolus calcaratus*) 30 g, and binglang (*Areca*) 10 g.

If abdominal distention and constipation fail to respond to this formula, add fangji (*Stephania*), tinglizi (*Lepidium*) and dahuang (*Rheum palmatum*) to enhance purgation.

If Dampness and Heat have injured Yin, use Zhuling Tang (Polyporus Decoction) to nourish Yin and promote diuresis.

2 Yin-edema

i Spleen-Yang Deficiency

Main Symptoms. Anasarca, with pitting edema most prominent below the waist; epigastric and abdominal distention; poor appetite; loose feces; lusterless complexion; lassitude; cold limbs; and oliguria. The tongue is pale, with white and greasy or white and smooth coating. The pulse is deep and even.

Therapeutic Principle. Warm and invigorate spleen-Yang, promote diuresis and eliminate Dampness.

Treatment. Shi Pi Yin (Spleen-Strengthening Drink). It has the following composition: processed fuzi (*Aconitum*) 6 g, ganjiang (*Zingiber*) 6 g, caoguo (*Amomum tsao-ko*) 10 g, fuling (*Poria*) 30 g, baizhu (*Atractylodes*) 10 g, fried gancào (*Glycyrrhiza*) 6 g, shengjiang (*Zingiber*) 6 g, dazao (*Ziziphus*) 6 g, dafupi (*Areca catechu*) 12 g, muxiang (*Aucklandia*) 10 g, houpo (*Magnolia*) 10 g, and mugua (*Chaenomeles*) 10 g.

If there is shortness of breath with a weak voice, add renshen (*Panax*) and huangqi (*Astragalus*).

If there is oliguria, add guizhi (*Cinnamomum*) and zexie (*Alisma*) to mobilize Qi and water.

ii Kidney-Yang Deficiency

Main Symptoms. Persistent pitting anasarca, especially prominent below the waist; palpitation of the heart; tachypnea; lumbar aches; cold-aversion; lassitude; either oliguria or polyuria; and a pallid or gray complexion. The tongue is pale and plump, with white coating. The pulse is deep, slow, threadlike and feeble.

Therapeutic Principle. Warm the kidney, invigorate Yang, promote Qi transformation and mobilize water.

Treatment. Combined Ji Sheng Shen Qi Wan (Life-Promoting kidney-Qi Decoction) and Zhen Wu Tang. The combined composition is as follows: processed fuzi (*Aconitum*) 9 g, rougui (*Cinnamomum*) 6 g, cheqianzi (*Plantago*) 10 g, fuling (*Poria*) 30 g, zexie (*Alisma*) 12 g, baizhu (*Atractylodes*) 10 g, baishaoyao (*Paeonia*) 10 g, and niuxi (*Achyranthes*) 10 g.

For palpitation of the heart and cyanosis of the lips, increase the amount of fuzi and add guizhi (*Cinnamomum*) and danshen (*Salvia*) to warm Yang and remove blood stasis.

For dyspnea, add gejie (*Gekko gecko*) and wuweizi (*Schisandra*), or use Hei Xi Dan.

For lassitude, somnolence, nausea and halitosis smelling like urine, add dahuang (*Rheum palmatum*), huanglian (*Coptis*) and wuzhuyu (*Evodia*).

V Acupuncture Treatment

1 Yang-edema

Select the acupoints Feishu (BL-13), Lieque (LU-7), Shuifen (CV-9), Sanjiaoshu (BL-22) and Yinlingquan (SP-9). Use filiform needles and apply the reducing method.

2 Yin-edema

Select the acupoints Pishu (BL-20), Shenshu (BL-23), Shuifen (CV-9) and Sanyinjiao (SP-6). Use filiform needles and apply the reinforcing method. Warming-needle moxibustion may also be applied.

VI Case Study

The patient was a 26-year old male who had edema developing over 5 years. At the outset he had intermittent chest tightness with palpitations of the heart. He began to notice edema of the feet, which gradually extended upward. At the time of admission he had nausea, vomiting, palpitation of the heart, shortness of breath with orthopnea, marked oliguria, watery feces, cyanotic lips, and crimson cheeks as though rouged.

Examination revealed extensive and marked edema from the feet to the waist. The abdomen was markedly distended. The tongue coating was white, smooth and greasy. The pulse was threadlike, rapid and taut.

Diagnosis. Edema due to Yang deficiency, with Qi stagnation and blood stasis.

Treatment and Course. Augmented Zhen Wu Tang was prescribed. The expanded composition was as follows: processed fuzi slices (*Aconitum*) 6 g, shengjiang (*Zingiber*) 6 g, fried baizhu (*Atractylodes*) 9 g, baishaoyao (*Paeonia*) 9 g, fuling (*Poria*) 15 g, sharen (*Amomum villosum*) 2 g, and muxiang (*Aucklandia*) 2 g.

After four doses, the quantity of urine increased and edema in the lower limbs essentially disappeared except in the feet. Abdominal distention, nausea and vomiting improved, but the cheeks were still crimson. He had recurrent episodes of restlessness and dysphoria, and a cough that produced blood-streaked sputum. His pulse remained threadlike and rapid, and was somewhat taut.

Diagnosis. Protracted illness with restless dysphoria; floating Yang not pulled back; and Liver-Fire attacking the lung.

He was treated with the same formula without muxiang and in combination with Dai Ge San (Indigo and Concha Powder). After two doses, cough stopped and the patient began to recover.

Guidance for Study

I Aim of Study

This chapter describes the etiology and pathology of edema and discusses the diagnosis and treatment of the various illnesses that present with edema.

II Objectives of Study

After completing this chapter the learners will:

1. Know etiology and pathogenesis of edema;
2. Understand its classification and key points for diagnosis;
3. Know the diagnosis and treatment of the main illnesses that present with edema.

III Exercises for Review

1. Describe the role of the lung, the spleen and the kidney in the pathogenesis of edema.
2. Explain the key points in the differential diagnosis of edema.
3. Describe the diagnosis and treatment of the main illnesses that present with edema.
4. Compare Yin edema and Yang edema, and their treatment.

IV Additional Exercises

1. Provide an analysis of the formula Yue Bi Jia Zhu Tang used in treatment of Yang-edema due to Wind invasion in the lung.
2. Provide an analysis of the prescription (combined Wu Pi Yin and Wei Ling Tang) used in treatment of Yang-edema due to Dampness infiltrating the spleen.
3. Provide an analysis of the prescription (combined Mahuang Lianqiao Chixiaodou Tang and Wu Wei Xiao Du Yin) used in treatment of Yang-edema due to internalization of Dampness toxin.
4. Provide an analysis of the formula of Shu Zao Yin Zi used in treatment of Yang-edema due to Dampness-Heat accumulation.
5. Provide an analysis of the formula of Shi Pi Yin used in treatment of Yin-edema due to spleen-Yang deficiency.
6. For the Case Study, explain the rationale for the augmentation of Zhen Wu Tang. Explain why this failed to eradicate the illness, and the rationale for the modifications (subtraction of muxiang and addition of Dai Ge San) which led to complete recovery of the patient.

Chapter 20

Dysuria

Dysuria is painful urination due to impedance of flow in the urethra, and is often characterized by frequency and urgency, yet dribbling of urine. Sometimes there is spasm in the lower abdomen, which may extend to the upper abdomen or flank. Typically, the pain of dysuria is prickling or burning in quality.

According to variations in etiology and clinical characters dysuria may be classified into six groups: Heat-dysuria, Qi-dysuria, chyle-dysuria, stone-dysuria, blood-dysuria, and overstrain-dysuria.

I Etiology and Pathology

Dysuria results from disorder of the transformation of kidney and urinary bladder Qi. The condition is located in the bladder and the kidney, but also bears a relationship to the spleen and the liver. In the initial stages it is mainly a condition of strength, due to the accumulation of Dampness and Heat in the lower-jiao, which impairs bladder-Qi transformation. If it persists, it may turn into one of deficiency, or a mingling of strength and deficiency.

Dampness-Heat in Urinary Bladder. Dampness and Heat attack the urinary bladder through several mechanisms. Contamination or inadequate hygiene of the meatus may lead to these Pathogenic Evils invading the bladder. Overindulgence in fats, sweets or alcohol may result in the impairment of spleen and stomach functions, conducing to the rise of endogenous Dampness and Heat, which can move downward into the bladder. Strong Heart-Fire can move into the small intestine, and thence flow into the bladder. All these can impair bladder-Qi transformation and the passage of water.

If the urine is scorching hot and its passage causes prickling pain, it is Heat-dysuria. If Dampness-Heat accumulation is longstanding, the impurities in the urine may condense and form grains of sand or stone. This is stone-dysuria. If strong Heat injures the blood vessels and induces blood to move wildly or erratically, blood may overflow into urine. This is blood-dysuria. If Dampness and Heat attack

downward, they can easily impair bladder-Qi transformation. This in turn impairs the bladder's ability to separate the clear from the turgid. Milky urine may result. This is chyle-dysuria.

Insufficiency of Spleen and Kidney. Several mechanisms lead to the insufficiency of the spleen and the kidney, including Dampness-Heat consuming genuine Qi, senescence, weakening by prolonged illness, excessive physical strain and excessive sexual indulgence. Protracted dysuria resistant to treatment may also injure the spleen and the kidney. Spleen insufficiency allows middle-jiao-Qi to sink. Sinking of middle-jiao-Qi leads to Qi-dysuria. If spleen-Qi fails to control blood movement, blood may overflow into urine and lead to blood-dysuria. Kidney insufficiency allows lower-jiao-Qi to leak. This leakage may lead to continual dribbling of urine. An insufficient kidney fails to prevent nutritive substances from leaking, so that the urine becomes creamy and turbid. This is chyle-dysuria. Deficiency of kidney-Yin may give rise to Fire, which burns and injures the blood channels and produces blood-dysuria. If excessive physical strain induces dribbling of urine, it is overstrain-dysuria.

Stagnation of Liver-Qi. Stagnation or trapping of liver-Qi by any cause may give rise to Fire. Fire attacking the lower-jiao impairs bladder-Qi transformation, which in turn leads to distention of the lower abdomen and dribbling dysuria. This is the strength-type of Qi-dysuria.

II Clinical Manifestation

Dysuria is painful urination that is usually dribbling. Characteristically, there often are frequency, urgency, and a sensation of impeded urine flow or burning in the urethra. There is a desire to urinate but difficulty in doing so. There may be spasm or pain in the lower abdomen, which sometimes extends or radiates to the upper abdomen or the flanks.

Each of the six main types of dysuria has unique features in addition to these common features. Heat-dysuria typically begins abruptly, and the pain is burning in quality. The urine is dark and hot, and fever is common. Qi-dysuria often presents with lower abdominal fullness and pain, especially distention in the lower abdomen. Urination is difficult with pain and dribbling. This is often exacerbated by emotional distress. In stone-dysuria the patient often discharges sand grains or stones in the urine. Often, urination is interrupted and the urethral pain is excruciating. There may be colicky pain in the flanks and abdomen. In blood-dysuria the urine may be deep red or bloody with clots. The dysuria is burning in quality and urine flow is impeded. In chyle-dysuria typically the urine is turgid like rice-water or greasy and creamy. In overstrain-dysuria urination is dribbling, and there often is recurrent lumbago precipitated by excessive physical exertion.

III Key Points of Analysis

Types of Dysuria. The following are diagnostic symptoms. Heat-dysuria: burning sensation with prickling pain on urination. Stone-dysuria: sand grains or stones in the urine. Blood-dysuria: blood in the urine. Qi-dysuria: lower abdominal distention and dribbling urination. Chyle-dysuria: urine like rice-water or cream. Overstrain-dysuria: recurrent dribbling precipitated by physical overstrain.

Deficiency versus Strength. In the early stages, dysuria is mostly a condition of strength. Strength-type dysuria is mainly caused by Dampness-Heat, stones or Qi stagnation. Characteristic symptoms include burning or prickling dysuria or sand grains, stones or blood in the urine, lower abdominal spasm or fullness, a yellow greasy tongue coating and a slippery, rapid and forceful pulse. Persistent dysuria with frequent recurrence or injured genuine Qi is a condition of deficiency. Deficiency-type dysuria is mainly due to insufficiency of the spleen and kidney or deficiency of Qi and Yin. Characteristic symptoms include dribbling of urine, a pale tongue with thin coating and a threadlike and feeble pulse. Sometimes deficiency and strength are intermixed. This may result from either superimposed exogenous pathogenic evil upon a deficiency state or persistent strength causing injury to genuine Qi.

IV Herbal Treatment

1 Heat-Dysuria

Main Symptoms. Burning and prickling dysuria, urinary frequency, scanty dark urine and lower abdominal spasm or flank pain with guarding; or, chills and fever, bitter taste and nausea or constipation. The tongue coating is yellow and greasy. The pulse is soft and rapid or slippery and rapid.

Therapeutic Principle. Cool Heat, eliminate Dampness and relieve dysuria.

Treatment. Ba Zheng San (Eight-Herb Rectification Powder).

For constipation and abdominal distention, use a larger amount of dahuang and add zhishi (*Citrus aurantium*) to relax the bowels and purge Heat.

For chills and fever and bitter taste, add Xiao Chaihu Tang to harmonize Shaoyang.

2 Stone-Dysuria

Main Symptoms. Sand or stone in the urine; impeded urination or abrupt interruptions in urination; urethral constriction and pain; colicky lower abdominal or flank

pain; and blood in the urine. The tongue is red, with thin yellow coating, and the pulse is taut or intermittent and rapid.

Therapeutic Principle. Cool Heat, eliminate Dampness, eliminate stones and relieve dysuria.

Treatment. Augmented Shiwei San (Pyrrosia Powder). Shiwei San has the following composition: shiwei (*Pyrrosia petiolosa*) 30 g, dongkuizi (*Malvia verticillata*) 12 g, qumai (*Dianthus superbus*) 10 g, huashi (talcum) 12 g, and cheqianzi (*Plantago*) 15 g. The augmented formula is especially efficacious for promoting urination and relieving dysuria, and is designed for stone-dysuria. It may be augmented with jinqiancao (*Glechoma*), haijinsha (*Lygodium*) and jineijin (*Gallus gallus domesticus*) to dissolve solids and remove stones.

For severe flank and abdominal colic, add baishaoyao (*Paeonia*) and raw gancao (*Glycyrrhiza*) to relieve colic and pain.

For blood in the urine, add xiaoji (*Cephalanoplos*), shengdihuang (*Rehmannia*) and oujie (*Nelumbo nucifera*) to cool blood and stop bleeding.

If stone-dysuria persists and consumes Qi and Yin, manifested by lusterless complexion, lassitude, weakness, a pale tongue and a threadlike and feeble pulse, there is now deficiency in addition to strength. Use Ba Zhen Tang augmented with haijinsha (*Lygodium*) and huashi (talcum).

For dull pain in the flanks and abdomen, hotness in the palms and soles, a red tongue with little coating and a threadlike and rapid pulse, use Liu Wei Dihuang Wan together with Shiwei San.

3 *Qi-Dysuria (Deficiency-Type)*

Main Symptoms. Lower abdominal distention with downward pressure; incomplete urination with dribbling; pale complexion; a pale tongue; and a depletive, threadlike and forceless pulse.

Therapeutic Principle. Nourish the middle-jiao and augment Qi.

Treatment. Bu Zhong Yi Qi Tang (Middle-Restoring and Qi-Augmenting Decoction).

If there is deficiency of kidney-Qi as well as spleen-Qi, add duzhong (*Eucommia*) and niuxi (*Achyranthes*).

4 *Qi-Dysuria (Strength-Type)*

Main Symptoms. Impeded urination with dribbling of urine; lower abdomen distention and pain; thin white tongue coating; and a deep and feeble pulse.

Therapeutic Principle. Normalize Qi movement and promote urination.

Treatment. Chenxiang San (Aquilaria Powder). It has the following composition: chenxiang (*Aquilaria*) 3 g, chenpi (*Citrus tangerina*) 10 g, danggui (*Angelica*) 12 g, baishaoyao (*Paeonia*) 15 g, shiwei (*Pyrrosia petiolosa*) 30 g, huashi (talcum) 10 g, dongkuizi (*Malva verticillata*) 10 g, wangbuliuxing (*Vaccaria segetalis*) 10 g, and gancao (*Glycyrrhiza*) 6 g.

If liver-Qi stagnation is especially severe, manifested by unbearable distention and fullness in the lower abdomen, add Qingpi (*Citrus tangerina*), wuyao (*Lindera*) and xiaohuixiang (*Foeniculum vulgare*) to regulate Qi and relieve stagnation.

5 Blood-Dysuria (Deficiency-Type)

Main Symptoms. Light red urine; mild dysuria; aching weakness of the waist and knees; lassitude and weakness. The tongue is pale red, and the pulse threadlike and rapid.

Therapeutic Principle. Nourish Yin, clear Heat, restore the deficient and stop bleeding.

Treatment. Zhi Bai Dihuang Wan (Anemarrhena-Phellodendron-Rehmannia Pill).

To enhance the ability to restore and stop bleeding, add moliancao (*Eclipta*), ejiao (*Equus asinus*) and xiaoji (*Cephalanoplos*).

If Yin deficiency is complicated by Dampness-Heat, add zhuling (*Polyporus*) and fuling (*Poria*).

6 Blood-Dysuria (Strength-Type)

Main Symptoms. Burning prickling dysuria, dark red urine or urine containing blood clots, and lower abdominal fullness and pain; or, restlessness. The tongue coating is yellow, and the pulse slippery and rapid.

Therapeutic Principle. Clear Heat, relieve dysuria, cool blood and stop bleeding.

Treatment. Xiaoji Yin Zi (Thistle Decoction).

If there is much blood in the urine with severe pain, add powdered sanQi (*Panax pseudoginseng*), powdered huashi (talcum) and baimaogen (*Imperata*) to relieve blood stasis and stop bleeding.

7 Chyle-Dysuria (Deficiency-Type)

Main Symptoms. Persistent and recurrent but mild dysuria, rice-water or creamy urine, emaciation, lassitude and aching weakness in the waist and knees. The tongue is pale with greasy coating, and the pulse is deep and feeble.

Therapeutic Principle. Restore what is deficient and astringe what leaks.

Treatment. Gao Lin Tang (Chyle-Dysuria Decoction). It has the following composition: dangshen (*Codonopsis*) 10 g, shanyao (*Dioscorea*) 15 g, shengdihuang (*Rehmannia*) 10 g, Qianshi (*Euryale ferox*) 12 g, longgu (fossil bone) 30 g, muli (*Ostrea*) 30 g, and baishaoyao (*Paeonia*) 10 g.

If deficient middle-jiao-Qi sinks, use Bu Zhong Yi Qi Tang in combination with Gao Lin Tang.

8 Chyle-Dysuria (Strength-Type)

Main Symptoms. The urine is like rice-water, and if left standing for a while there are thorn-like sediments and a floating layer of cream or fat globules. Sometimes the urine contains blood. Impeded urine flow with burning urethral pain; a red tongue with yellow and greasy coating; and a soft and rapid pulse.

Therapeutic Principle. Cool Heat, separate the clear from the turbid and eliminate turbid Dampness.

Treatment. Beixie Fen Qing Yin (*Dioscorea* Clear-Separating Drink). It has the following composition: beixie (*Dioscorea hypoglauca*) 24 g, cheqianzi (*Plantago*) 10 g, fuling (*Poria*) 15 g, shichangpu (*Acorus*) 10 g, baizhu (*Atractylodes*) 10 g, lianzixin (*Nelumbo*) 12 g, danshen (*Salvia*) 12 g, and huangbai (*Phellodendron*) 6 g.

If there is lower abdominal fullness with impeded urine flow, add wuyao (*Lindera*) and Qingpi (*Citrus tangerina*).

9 Overstrain-Dysuria

Main Symptoms. Persistent but intermittent dribbling of urine, precipitated by physical strain; mild dysuria; lassitude; weakness; and aching weakness of the waist and knees. The tongue is pale, and the pulse is depletive and feeble.

Therapeutic Principle. Strengthen the spleen and nourish the kidney.

Treatment. Wu Bi Shanyao Wan (Incomparable *Dioscorea* Pill). It has the following composition: shanyao (*Dioscorea opposita*) 30 g, fuling (*Poria*) 12 g, shudihuang (*Rehmannia*) 12 g, shanzhuyu (*Cornus*) 12 g, bijitian (*Morinda*) 10 g, duzhong (*Eucommia*) 10 g, niuxi (*Achyranthes*) 12 g, wuweizi (*Schisandra*) 10 g, roucongrong (*Cistanche*) 10 g, chishizhi (*halloysite*) 10 g, and zexie (*Alisma*) 10 g.

If the spleen is insufficient and Qi sinks, with the sensation of a full and drooping lower abdomen, remove niuxi and duzhong and add huangqi (*Astragalus*) and dangshen (*Codonopsis*) to augment Qi and raise Yang.

For kidney-Yin deficiency, use Zhi Bai Dihuang Wan in combination with Wu Bi Shanyao Wan.

For kidney-Yang deficiency, use You Gui Wan (kidney-Yang-Augmenting Pill) in combination with Wu Bi Shanyao Wan.

V Acupuncture Treatment

Dampness-Heat in Urinary Bladder. Select the acupoints Pangguangshu (BL-28), Zhongji (CV-3), Yinlingquan (SP-9), Xingjian (LR-2) and Rangu (KI-2). Use filiform needles and apply the reducing method.

Insufficiency of Spleen and Kidney. Select the acupoints Pangguangshu (BL-28), Pishu (BL-20), Shenshu (BL-23), Guanyuan (CV-4) and Zusanli (ST-36). Use filiform needles and apply the reinforcing and reducing methods simultaneously. Moxibustion may also be applied.

Stagnation of Liver-Qi. Select the acupoints Pangguangshu (BL-28), Yanglingquan (GB-34), Xingjian (LR-2), Qimen (LR-14) and Zhigou (SJ-6). Use filiform needles and apply the reducing method.

VI Case Study

The patient was a 34-year old male who had chronic lumbar pain and impotence. A month prior to consultation, he noticed that his urine became turbid and creamy, with granular material in suspension. Urination was impeded, and was followed by urethral pain. He had discomfort in the lower abdomen, which radiated to the flanks. He had lassitude and fatigue through the day and mental clouding by twilight. Examination showed a red tongue with white and smooth coating. His pulse was taut and slippery, but intermittent and rapid.

Diagnosis. Dampness-Heat accumulating and gelling in the lower-jiao.

Therapeutic Principle. Cool Heat, eliminate Dampness, smooth urination and remove turbidity.

Treatment and Course. The prescribed formula had the following composition: *tufuling* (*Smilax glabra*) 30 g, *beixie* (*Dioscorea hypoglauca*) 25 g, *zexie* (*Alisma*) 25 g, *shiwei* (*Pyrrosia petiolosa*) 30 g, *tusizi* (*Cuscuta*) 20 g, *lianxu* (*Nelumbo nucifera*) 20 g, *duzhong* (*Eucommia*) 25 g, *niuxi* (*Achyranthes*) 25 g, *jixueteng* (*Spatholobus suberectus*) 30 g, *dongkuizi* (*Malva verticillata*) 20 g, *baimaogen* (*Imperata*) 50 g, and *wujiapi* (*Acanthopanax gracilistylus*) 30 g.

After three doses the urine became less turbid. There were still granular material and the urethra still had pain. The same therapeutic principle was followed,

but the formula was modified. It had the following composition: jinqiancao (*Glechoma*) 30 g, haijinsha (*Lygodium*) 15 g, shiwei (*Pyrrosia petiolosa*) 25 g, baimaogen (*Imperata*) 50 g, tufuling (*Smilax glabra*) 30 g, zexie (*Alisma*) 25 g, beixie (*Dioscorea hypoglauca*) 20 g, lianxu (*Nelumbo nucifera*) 20 g, shayuanzi (*Astragalus complanatus*) 25 g, salt-treated buguzhi (*Psoralea*) 15 g, Sichuan xuduan (*Dipsacus*) 20 g, and wujiapi (*Acanthopanax gracilistylus*) 25 g.

After three doses of the modified formula the urine cleared, with only occasional granules. The formula was continued with slight modification in amounts. After three doses, the urine became completely clear and urination was no longer painful. The only symptoms remaining were the aching weakness of the flank and knees and impotence, which he had had for a long time. He was further treated with formulas that nourish the kidney and invigorate Yang.

Note: The dosages of herbs prescribed in this case are relatively strong, which have to be modified in other cases according to the condition of the patients.

Guidance for Study

I Aim of Study

This chapter describes the etiology and pathology of dysuria, and discusses the diagnosis and treatment of illnesses that present with dysuria as a prominent symptom.

II Objectives of Study

After completing this chapter the learners will:

1. Understand the etiology and pathology of dysuria;
2. Know the classification of the illnesses that present dysuria as a prominent symptom, and their diagnosis and treatment.

III Exercises for Review

1. Explain the etiology and pathology of dysuria.
2. Describe the classification of illnesses presenting with dysuria.
3. Compare Heat-dysuria, blood-dysuria, overstrain-dysuria and chyle-dysuria.
4. Explain the differentiation of the deficiency and strength types of Qi-dysuria, and compare their treatment.
5. Compare Qi-dysuria and overstrain-dysuria.
6. Compare stone-dysuria and chyle-dysuria. How do their treatments differ?

IV Additional Exercises

1. Provide an analysis of the formula of Augmented Shiwei San used in treatment of Heat-dysuria.
2. Provide an analysis of the formula Shiwei San used in treatment of stone-dysuria.
3. Provide an analysis of the formula Chenxiang San used in treatment of the strength type of Qi-dysuria.
4. Provide an analysis of the formula Gao Lin Tang used in treatment of the deficiency type of chyle-dysuria.
5. Provide an analysis of the formula Beixie Fen Qing Yin used in treatment of the strength type of chyle-dysuria.
6. Provide an analysis of the formula Wu Bi Shanyao Wan used in treatment of overstrain-dysuria.
7. For the Case Study, provide an analysis of the prescription. Explain the rationale for the subsequent modification of the treatment and why it worked.

Chapter 21

Impotence

Impotence is a condition of adult males characterized by either inadequate erection of the penis or erection that does not last sufficiently long.

I Etiology and Pathology

The location of the abnormality leading to impotence is mainly in the external genitalia and the kidney, but impotence also has a close relationship with the heart, the liver and the spleen. Decline of vital-gate-Yang is the most common in practice, while Dampness-Heat is uncommon.

Decline of Vital-Gate-Yang. A weak constitution, excessive masturbation, too early marriage and child bearing, or sexual overindulgence can lead to deficiency of kidney-essence and decline of vital-gate-Yang. This results in inadequate erection.

Impairment of Spleen and Heart. The Yangming Meridian is the sea of water and grains and is responsible for the nourishment of the penis. Injury of the heart and the spleen by excessive brooding or anxiety can affect the Yangming and the Chong Meridians and lead to deficiency of both Qi and blood. The penis loses its nourishment and impotence may result.

Impairment of Kidney by Fear. Excessive or persistent fear can injure the kidney and cause deficiency of kidney-Qi and kidney-essence. This may result in the penis failing to erect.

Trapping of Liver-Qi. The liver governs the tendons, and the penis is the focal point of all tendons. Brooding and rage can both disturb liver functions and lead to inadequate function of all tendons. In such circumstances the penis may fail to erect.

Downward Flow of Dampness-Heat. Alcoholic or dietary intemperance can easily injure the spleen and the stomach, which in turn may give rise to endogenous Dampness and Heat. Downward flow of Dampness and Heat can cause flaccidity of the penis.

Non-Illnesses. Occasionally, the urogenital system fails to develop normally. Impotence may be an associated feature. Also, certain formulas can adversely affect rectile function.

II Clinical Manifestation

There are two common patterns. In one, there is failure of erection during attempted sexual intercourse but normal erection during dreams. In the other, there is erection that is not sustained. In both patterns there may be spermatorrhea or premature ejaculation. Commonly associated symptoms include thin semen, coldness, aching weakness of the waist and knees, lassitude, and generalized weakness; or, mental depression, timidity and suspiciousness; or, impeded urination and prolonged dribbling.

III Key Points of Analysis

Impotence brought about by unrestrained indulgence, brooding or anxiety is mostly due to deficiency of vital-gate-Fire or insufficiency of the spleen and the kidney. It is a condition of deficiency. Impotence of blockage of the liver giving rise to endogenous Fire or Dampness and Heat flowing downward is due to flaccidity of the penis. It is a condition of strength.

If dizziness, tinnitus, aching weakness of the waist and knees, a pale complexion, cold-aversion, cold limbs, a pale tongue with white coating and a deep and threadlike pulse accompany impotence, the cause is extinction of vital-gate-Fire.

If a lusterless complexion, restless sleep, poor appetite, a thin and greasy tongue coating and a threadlike pulse accompany impotence, the cause is injury to the heart and the spleen, with deficiency of both Qi and blood.

If timidity, suspiciousness, palpitation of the heart, timorousness and a threadlike and taut pulse accompany impotence, the cause is fear or fright injuring the kidney so that kidney-essence becomes deficient.

If dysphoria, a moist or wet and malodorous scrotum, dark urine, a yellow and greasy tongue coating and a soft and rapid pulse accompany impotence, the cause is Dampness and Heat flowing downward.

IV Herbal Treatment

1 *Decline of Vital Gate-Yang*

Main Symptoms. Erectile failure, cold and scant semen; dizziness, tinnitus, pale complexion; aching weakness in the waist and knees; cold-aversion, cold limbs;

and lassitude. The tongue is pale, with white coating, and the pulse is deep and threadlike.

Therapeutic Principle. Warm and tonify the vital gate.

Treatment. You Gui Wan (kidney-Yang-Augmenting Pill).

For prolonged and severe impotence, add yinyanghuo (*Epimedium*), yangqishi (actinolite), buguzhi (*Psoralea*), jiucaizi (*Allium tuberosum*) and other herbs that enhance the kidney-warming and Yang-supporting actions.

Such patients may take Wu Zi Yan Zong Wan (Five Seeds Reproduction Pill) or Zan Yu Dan routinely. The former is more effective in astringing essence, and the latter in warming the kidney.

2 Impairment of Spleen and Heart

Main Symptoms. Erectile failure; low spiritedness; palpitation of the heart; forgetfulness; insomnia, excessive dreams; anorexia; lassitude; and lusterless complexion. The tongue is red, with thin and greasy coating, and the pulse is threadlike and feeble.

Therapeutic Principle. Nourish and strengthen the heart and the spleen.

Treatment. Gui Pi Tang (Spleen-Restoring Decoction).

If kidney-Yang is deficient, add buguzhi (*Psoralea*), tusizi (*Cuscuta*) and yinyanghuo (*Epimedium*).

If blood deficiency is prominent, add heshouwu (*Polygonum*), lujaoshuang (*Cervus nippon*) and the gelatin from guiban (*Chinemys*).

3 Impairment of Kidney by Fear

Main Symptoms. Impotence; palpitation of the heart, fearfulness; timidity; suspiciousness; and restless sleep with nightmares. The tongue coating is thin and greasy, and the pulse is taut and threadlike.

Therapeutic Principle. Strengthen the kidney and calm the mind.

Treatment. Da Bu Yuan Jian (Great Tonic For Genuine Qi). It has the following composition: shudihuang (*Rehmannia*) 15 g, shanzhuyu (*Cornus*) 10 g, shanyao (*Dioscorea*) 10 g, duzhong (*Eucommia*) 10 g, gouqizi (*Lycium*) 10 g, renshen (*Panax*) 10 g, danggui (*Angelica*) 10 g, and gancao (*Glycyrrhiza*) 6 g.

To nourish the heart and calm the spirit, add suanzaoren (*Ziziphus*) and yuanzhi (*Polygala*).

For the sinking of Qi due to fear, add shengma (*Cimicifuga*) and chaihui (*Bupleurum*) to raise Yang.

If deficiency of kidney-Qi is prominent, add buguzhi (*Psoralea*), yinyanghuo (*Epimedium*) and bajitian (*Morinda*) to enhance the action of strengthening the kidney.

4 *Trapping of Liver-Qi*

Main Symptoms. Impotence; pent-up emotions or agitation with irascibility; chest and subcostal fullness; reduced appetite, and loose feces. The tongue coating is thin, and the pulse is taut.

Therapeutic Principle. Soothe the liver and relieve the trapping.

Treatment. Xiao Yao San (Carefree Powder).

To enhance the formula's ability to regulate liver-Qi, add xiangfu (*Cyperus*), chuanlianzi (*Melia*) and zhiqiao (*Poncirus trifoliata*).

To nourish the liver and the kidney, add buguzhi (*Psoralea*), tusizi (*Cuscuta*) and gouqizi (*Lycium*).

If stagnant liver-Qi has given rise to endogenous Fire, with dysuria, add mudanpi (*Paeonia suffruticosa*) and zhizi (*Gardenia*).

5 *Downward Flow of Dampness-Heat*

Main Symptoms. Flaccidity of the penis, with impotence; wet scrotum, with mal-odor or painful swelling; dark urine; and heaviness in the lower limbs. The tongue coating is yellow and greasy, and the pulse is soft and rapid.

Therapeutic Principle. Cool Heat and eliminate Dampness.

Treatment. Longdan Xie Gan Tang (Liver-Clearing Gentiana Decoction).

If there is constipation as well, add dahuang (*Rheum palmatum*).

If dysuria is excruciating, with low grade fever and a red tongue, add huangbai (*Phellodendron*), zhuye (*Phyllostachys nigra*) and huashi (talcum).

Heat can easily injure Yin. If there is penile erection and seminal emission during dreams, hotness of the five centers, a red and dry tongue and a taut, threadlike and rapid pulse, instead of Longdan Xie Gan Tang use Zhi Bai Dihuang Wan or Da Bu Yin Wan (Major Yin-Nourishing Pill) with modifications.

V *Acupuncture Treatment*

Deficiency-Impotence. Select the acupoints Shenshu (BL-23), Zhishi (BL-52), Guanyuan (CV-4) and Sanyinjiao (SP-6). Use filiform needles and apply the reinforcing method. Moxibustion may also be applied.

Strength-Impotence. Select the acupoints Zhongji (CV-3), Huiyin (CV-1), Sanyinjiao (SP-6), Taichong (LR-3) and Taixi (KI-3). Use filiform needles and apply the even method, or the reducing method first followed by the reinforcing method.

VI Case Study

The patient was a 36-year old male. He had been married for 5 years, but had no children. For 3 years he suffered from impotence. Sometimes he was able to attain erection, but not firm. Occasionally his erection was firm, but he ejaculated promptly upon sexual contact. The amount of semen emitted was very small. In addition, he had dizziness and aches in the waist. He ate well but was emaciated. He slept poorly but dreamt much. Prior to marriage he used to masturbate frequently.

The blood pressure was 120/74 mmHg. His tongue was pale red, with a thin coating. His pulse was deep and threadlike. The rest of the examination was normal.

Laboratory study of the semen showed pH 7.1, sperm count $22 \times 10^9/l$ and 65% motile spermatozoa.

Diagnosis. Impotence due to deficiency of kidney-Qi and floating of weakened Yang.

Therapeutic Principles. Warm the kidney and invigorate Yang.

Treatment and Course. The patient was prescribed modified Wu Zi Yan Zong Wan, with the following composition: tusizi (*Cuscuta*) 15 g, gouqizi (*Lycium*) 15 g, wuweizi (*Schisandra*) 9 g, cheqianzi (*Plantago*) 9 g, dangshen (*Codonopsis*) 15 g, shanyao (*Dioscorea*) 15 g, maiya (*Hordeum*) 30 g, guysa (*Oryza sativa*) 30 g, chishaoyao (*Paeonia*) 9 g, fried duzhong (*Eucommia*) 15 g, Sichuan xuduan (*Dipsacus*) 15 g, zishiying (fluorite) 30 g, and ziheche (placenta) 9 g. The dosage was one daily dose.

On return visit after 22-day treatment, he was subjectively much improved, with more vigor and significant weight gain. The same prescription was continued, with instruction to moderate sexual activity. A year later, he was entirely normal and his wife had become pregnant.

Comment. In this case, impotence is the result of deficiency of kidney-Qi with abnormal floating of weakened Yang. In the formula prescribed, Wu Zi Yan Zong Wan is modified as follows. Fried duzhong and Sichuan xuduan are added to strengthen the kidney. Dangshen, shanyao, maiya and guysa are added to augment spleen-Qi, which in turn further strengthens the kidney. Zishiying is added to warm the kidney and to guide the floating weakened Yang back to the lower-jiao. Ziheche is added to nourish essence and blood. The special feature is the inclusion of chishaoyao among a large group of kidney-warming herbs, so that the formula is not a pure restorative. In impotence with long-lasting flaccidity there is always some blood stasis. Chishaoyao is especially suitable in this situation.

Guidance for Study

I Aim of Study

This chapter describes the etiology and pathology of impotence. It discusses the various illnesses that present with impotence, their diagnosis and treatment.

II Objectives of Study

After completing this chapter the learners will:

1. Know the etiology and pathology of impotence;
2. Master the classification of the illnesses presenting with impotence;
3. Know the diagnosis and treatment of these illnesses.

III Exercises for Review

1. Describe the etiology and pathology of impotence.
2. Compare the management of impotence due to stagnation of liver-Qi and impotence due to downward flow of Dampness-Heat. Include both herbal treatment and acupuncture treatment.
3. Compare the management of impotence due to the impairment of the heart and the spleen and impotence due to the decline of vital-gate-Fire. Include both herbal treatment and acupuncture treatment.

IV Additional Exercises

1. Provide an analysis of the formula of the formula Da Bu Yuan Jian used in treatment of impotence due to impairment of the kidney by fear.
2. For the Case Study provide an analysis of the formula, the modified Wu Zi Yan Zong Wan, used in the treatment.

Chapter 22

Lumbago

Lumbago is pain in the lumbar region, which is that part of the body between the lower ribs and the pelvis. The term usually refers to pain in the lumbar back or the flanks.

I Etiology and Pathology

Lumbago is due to disturbance in Qi and blood movement in the meridians and channels in the lumbar region, so that the channels go into spasm or the region loses adequate nourishment. This may result from attack by exogenous pathogenic evil, from traumatic injury or from insufficiency of the kidney. Among the external evils, Dampness most readily impedes or obstructs the lumbar meridians and channels because of its turbid nature. Traumatic injury acts primarily through blood stasis. The lumbar region is the home of the kidney. All six of the Foot-Meridians and all eight of the Irregular Meridians are connected with the kidney and the lumbar vertebrae. Because of this, all internal injuries causing lumbago do so through the mechanism of kidney insufficiency.

Thus, the location of illness in lumbago is the kidney and the meridians and channels of the lumbar region.

Cold-Dampness. Residence in a damp or humid locale, sitting or sleeping on damp ground, exposure to the wind while sweating profusely from physical exertion, wading in water or walking in the rain all risk Cold and Dampness lodging in the meridians and channels of the lumbar region. When this impedes the movement of Qi and blood, lumbago may result.

Dampness-Heat. Invasion by Dampness and Heat occurs most commonly in summer. Also, persistent Cold-Dampness can transform into Heat. In either case, Dampness and Heat also impede or obstruct the lumbar meridians and channels.

Qi Stagnation and Blood Stasis. Blunt trauma to the lumbar region can precipitate impedance of Qi and blood circulation, which in turn can lead to blood stasis. This also gives rise to lumbago.

Depletion of Kidney-Essence. Depleted kidney-essence is unable to nourish the tendons and channels in the lumbar region and can lead to lumbago. Depletion

of kidney-essence may result from inadequate innate endowment complicated by overstrain, weakening by protracted illness, senescence, or unrestrained sexual indulgence.

II Clinical Manifestation

Lumbar pain may be one-sided or both-sided. It also presents a variety of patterns and quality. The pain may be lingering with intermittent aggravation by overstrain. It may be fixed in location and distending in quality. It may be stabbing in quality and worsened by pressure. It may be cold in quality, with amelioration by pressure and warmth. It may be tearing in quality, with aggravation by warmth.

Uneasy sleep, restlessness and anxiety may accompany severe lumbago.

III Key Points of Analysis

Deficiency versus Strength. Lumbago due to attack by exogenous pathogenic evil or trauma develops rapidly and is often manifested as blood stasis obstructing the channels. It is a condition of strength. Lumbago due to senescence, overstrain or internal injury mainly manifests as kidney insufficiency with loss of nourishment of the lumbar region. It is a condition of deficiency. Most cases of chronic lumbago are a mixture of strength and deficiency, with deficiency of kidney-essence or Qi and blood as the root and blockage of channels by evil Qi as the appearance.

Quality of Pain. Intermittent aching weakness of the waist that is aggravated by strain is mostly due to depletion of kidney-essence and poor nourishment of the lumbar region. Stabbing pain in a fixed location, accompanied by a gray complexion and a bluish tongue, is mostly due to Qi stagnation and blood stasis. Lumbago that is burning in quality and aggravated by warmth, accompanied by a yellow and greasy tongue coating and a rapid pulse, is mostly due to Dampness-Heat gelling and impeding Qi movement. Lumbago that is cold in quality and is worse on rainy or overcast days is mostly due to Cold-Dampness attacking the lumbar region and blocking the meridians and channels.

IV Herbal Treatment

1 Cold-Dampness

Main Symptoms. Lumbar coldness and heaviness, difficulty turning over; gradual worsening, especially on rainy or overcast days or following exposure to cold;

preference for warmth; and lassitude. The tongue coating is white and greasy, and the pulse deep and tight or deep and slow.

Therapeutic Principle. Dispel Cold, eliminate Dampness, warm and unblock the meridians and channels.

Treatment. Ganjiang Ling Zhu Tang (Ginger-Poria-Atractylodes Decoction). It has a simple composition: ganjiang (*Zingiber*) 10 g, baizhu (*Atractylodes*) 10 g, fuling (*Poria*) 10 g, and gancao (*Glycyrrhiza*) 6 g.

If the aching waist is weak, add duzhong (*Eucommia*), xuduan (*Dipsacus*) and sangjisheng (*Loranthus*) to nourish the kidney and strengthen the waist.

If pain is severe and the limbs are cold, add fuzi (*Aconitum*) and xixin (*Asarum*) to warm the kidney and dispel Cold.

If Dampness is especially severe and the pain is characterized by heaviness, add cangzhu (*Atractylodes lancea*), yiyiren (*Coix*) and chuanwu (*Aconitum carmichaeli*) to dry Dampness.

If lumbago is protracted and has affected kidney-Yang, add tusizi (*Cuscuta*) and buguzhi (*Psoralea*), or use the formula Duhuo Jisheng Tang (Angelica-Loranthus Decoction) instead.

2 Dampness-Heat

Main Symptoms. Lumbar heaviness and hotness, spastic pain, aggravated in warm weather or by warmth; thirst without desire to drink; and dark urine. The tongue is red, with yellow and greasy coating, and the pulse is rapid and either soft or taut.

Therapeutic Principle. Cool Heat, eliminate Dampness, soothe tendons and unblock channels.

Treatment. Jia Wei Er Miao Tang (Augmented Two-Wonders Decoction). It has the following basic composition: huangbai (*Phellodendron*) 15 g, fangji (*Stephania*) 10 g, beixie (*Dioscorea hypoglauca*) 10 g, cangzhu (*Atractylodes*) 15 g, danggui (*Angelica*) 10 g, niuxi (*Achyranthes*) 6 g, and guiban (*Chinemys*) 10 g.

To enhance the formula's ability to drain Dampness, soothe the tendons and unblock the channels, add tufuling (*Smilax glabra*), mugua (*Chaenomeles*) and luoshiteng (*Trachelospermum jasminoides*).

For strong Heat with thirst and dark urine, add zhizi (*Gardenia jasminoides*), zexie (*Alisma*) and mutong (*Akebia quinata*) to purge Dampness-Heat.

For protracted Dampness-Heat with damage to Yin, add Er Zhi Wan (Two Seasons-End Pill) to nourish Yin and strengthen the kidney. Er Zhi Wan contains nuzhenzi (*Ligustrum*) 15 g and moliancao (*Eclipta*) 15 g.

3 *Qi Stagnation and Blood Stasis*

Main Symptoms. Prickling lumbago in fixed location, mild during the day and worse at night; inability to turn about; aggravation by pressure; and gray complexion and dark lips. The tongue is bluish or has purpuric spots. The pulse is taut and impeded or threadlike and rapid.

Therapeutic Principle. Mobilize blood, remove stasis, regulate Qi and stop pain.

Treatment. Modified Shen Tong Zhu Yu Tang (Decoction for Relieving Stasis and Pain). It has the following basic composition: chuanxiong (*Ligusticum*) 6 g, taoren (*Prunus persica*) 10 g, honghua (*Carthamus*) 10 g, moyao (*Commiphora*) 6 g, xiangfu (*Cyperus*) 3 g, niuxi (*Achyranthes*) 10 g, dilong (*Pheretima*) 6 g, and danggui (*Angelica*) 10 g. Note that Shen Tong Zhu Yu Tang also contains Qianghuo (*Notopterygium*) and Qinjiao (*Gentiana*), but these are omitted in the absence of generalized pain.

If lumbago extends to the subcostal region, add chaihū (*Bupleurum*) and yujin (*Curcuma*) to enhance Qi regulation and analgesia.

If the symptoms of blood stasis are severe and worse at night, add quanxie (*Buthus*), wugong (*Scolopendra*), baihuashe (*Agkistrodon acutus*) to enhance the unblocking of meridians and channels and analgesia.

4 *Depletion of Kidney-Essence*

Main Symptoms. Recurrent aching lumbago, with preference for pressure and warmth, and weakness in the knees and legs, both aggravated by strain. If depletion affects Yang more, then there are a pallid complexion, cold hands and feet, spasm in the lower abdomen, a pale tongue and a deep and threadlike pulse. If it affects Yin more, then there are restlessness, insomnia, dry mouth and throat, a flushed face, hotness in the palms and soles, a red tongue with slight coating and a taut, threadlike and rapid pulse.

Therapeutic Principle. Stronger Yang depletion: warm restoration of kidney-Yang. Stronger Yin depletion: nourishing restoration of kidney-Yin.

Treatment. Stronger Yang depletion: You Gui Wan (kidney-Yang-Augmenting Pill). Stronger Yin depletion: Zuo Gui Wan (kidney-Yin-Augmenting Pill).

If there is spleen insufficiency with sinking of Qi, manifested by shortness of breath, weakness, diminished appetite, loose feces, add as appropriate dangshen (*Codonopsis*), huangqi (*Astragalus*), baizhu (*Atractylodes*), shengma (*Cimicifuga*) and chaihū (*Bupleurum*) to strengthen the spleen, augment Qi and raise pure Yang.

V Acupuncture Treatment

- (1) Select the acupoints Shenshu (BL-23), Yaoyan (BA-7) and Weizhong (BL-40). For severe Cold-Dampness, add the acupoint Yaoyangguan (GV-3). For blood stasis, add the acupoint Shuigou (GV-26). For kidney insufficiency, add the acupoints Mingmen (GV-4) and Sanyinjiao (SP-6).

Use filiform needles. Apply the reducing method if the condition is strength, and the reinforcing method if the condition is deficiency.

Moxibustion or cupping may be applied as appropriate.

Ear Acupuncture. Select Acupoint Lumbosacral Vertebrae, Acupoint Shenmen and Acupoint Kidney on the affected side. Retain the needles for 30 min, and treat daily. After each treatment, advise the patient to move the waist cautiously.

VI Case Study

The patient was a 48-year old married male laborer. He presented with lumbago of 4 days' duration. Just prior to the onset of lumbago, the patient played basketball with friends and sweated profusely. He took a bath in cold water. That night he slept with an open window and did not cover himself with a blanket. The following morning he woke up with lumbago. He had difficulty turning prone or supine, arising, walking or sitting. He had a history of similar episodes.

Examination showed significantly limited mobility of the lumbar spine. There was marked spasm and pain of the muscles along the right side of the fourth lumbar vertebra. Pressure aggravated the spasm and pain. His tongue coating was white and greasy, and his pulse was indistinct. X-ray study of the lumbar spine was normal.

Diagnosis. Lumbago due to kidney insufficiency and blockage of meridians by Cold-Dampness.

Therapeutic Principle. Warm and strengthen the kidney and the meridians.

Treatment and Course. The patient was treated with both an medicinal herbs and acupuncture. The prescribed formula had the following composition: processed fuzi slices (*Aconitum*) 9 g, rougui (*Cinnamomum*) 3 g, gouji (*Cibotium barometz*) 6 g, raw huangqi (*Astragalus*) 18 g, danggui (*Angelica sinensis*) 9 g, Qianghuo (*Notopterygium*) 4.5 g, duhuo (*Angelica pubescens*) 4.5 g, prepared ruxiang (*Boswellia*) 4.5 g, prepared moyao (*Commiphora*) 4.5 g, chenpi (*Citrus tangerina*) 6 g, gancao (*Glycyrrhiza*) 3 g, sangjisheng (*Loranthus*) 9 g, and shengjiang (*Zingiber*) 6 g. Note: the fuzi slices were decocted for 30 min prior to adding the other ingredients. Each daily dose was taken in two portions.

Acupuncture was applied to the acupoints Yaoyangguan (GV-3) and Dachangshu (BL-25) on the right side with filiform needles and retention for 30 min.

After two daily doses and one treatment with acupuncture lumbago was markedly reduced. The patient was able to turn over and walk without pain, but still had

mild pain on bending over. Other activities were unaffected. The formula was modified as follows: ruxiang and moyao were removed, and duzhong (*Eucommia*) 9 g and shenjinciao (*Lycopodium japonicum*) 9 g added. After four doses of the modified formula, the patient recovered completely. To consolidate the clinical response, the patient was instructed to take Xiao Huo Luo Dan (Minor Channel-Stimulating Pill), one pill daily, for 7 days.

Guidance for Study

I Aim of Study

This chapter describes the etiology and pathology of lumbago, and discusses the diagnosis and treatment of the various illnesses with lumbago as a prominent feature.

II Objectives of Study

After completing this chapter the learners will:

1. Know the etiology and pathology of lumbago;
2. Master the classification and key points for diagnosing the main illnesses with lumbago as a prominent symptom;
3. Understand the diagnosis and treatment of the main illnesses with lumbago as a prominent symptom.

III Exercises for Review

1. Describe the etiology and pathology of lumbago.
2. Compare the diagnosis and treatment of lumbago due to Cold-Dampness and lumbago due to Dampness-Heat?
3. Compare lumbago caused by blood stasis and lumbago caused by kidney insufficiency. Include their diagnosis and treatment.

IV Additional Exercises

1. Provide an analysis of the formula Ganjiang Ling Zhu Tang used in treatment of lumbago due to Cold-Dampness.

2. Provide an analysis of the formula Jia Wei Er Miao Tang used in treatment of lumbago due to Dampness-Heat.
3. Provide an analysis of the formula Shen Tong Zhu Yu Tang, with modifications, used in treatment of lumbago due to Qi stagnation and blood stasis.
4. For the Case Study, provide an analysis of the formula used to treat the patient. Explain the modifications applied 2 days later.

Chapter 23

Headache

Headache is pain in the whole or a part of the head. It is common in a variety of illnesses, including both acute and chronic illnesses. Depending on the underlying condition there may be other associated symptoms.

I Etiology and Pathology

The location of headache is the head. It develops when the blood vessels go into spasm or lose their nourishment, so that the upper orifices become partially blocked. A number of pathological mechanisms can lead to the production of headache, including invasion by exogenous pathogenic evil and internal injury causing dysfunction of the liver, the spleen and the kidney, and blood stasis.

Headaches caused by Exogenous Evils. Through careless exposure, the climatic pathogenic evils may invade the vertex of the head, where they impede pure Yang-Qi. This may induce Qi stagnation and blood stasis, leading in turn to blockage of the vessels and channels. Wind is the captain of the climatic factors. According to the ancients, “Only Wind can reach the heights of the vertex.” Hence headache is most commonly due to exogenous Wind, alone or accompanied by the other climatic evils. Invasion by Cold-Wind induces gelling of blood, and blood stasis leads to blockage of the channels. Invasion by Heat-Wind disturbs the upper orifices. Invasion by Dampness-Wind impedes pure Yang-Qi and obscures the upper orifices.

Headaches caused by Internal Injury. Two types of liver injury commonly produce headache. In one, pent-up rage can easily trap liver-Qi causing it to stagnate; and stagnant liver-Qi can transform into Fire. In the other, deficiency of liver and kidney Yin permits liver-Yang to become hyperactive and to attack the upper orifices. There are also two main types of spleen injury producing headache. One is impairment of the spleen’s functions by improper diet or excessive strain. Impairment of transformation and transportation of nutrients by the spleen conduces to the production of endogenous Dampness and Phlegm, which can obscure the upper orifices. The other is insufficiency of the spleen due to chronic illness or following

pregnancy and delivery. An insufficient spleen cannot deliver adequate nutrients for transformation into Qi and blood. As Qi and blood become deficient the channels lose their nourishment, and headache may result. Kidney related headache arises when depletion of kidney-essence or the sea of marrow leads to failure to nourish the vessels and meridians. This most commonly develops when the inherited constitution is weak or there is sexual overindulgence. Headache due to blood stasis occurs mainly when blood stasis and Qi stagnation result from traumatic injury or chronic illness affecting the vessels and channels.

II Clinical Manifestation

Headache may be felt in the forehead, temple, vertex, occiput or the whole head. The quality of pain also varies. It may be tugging, jumping, burning, distending or stretching, heavy, stabbing, tearing, dizzying or vague. The pattern of headache is also variable. It may develop suddenly. It may be incessant or recurrent. It may be protracted with intermittent remissions and attacks. It may be fleeting or transient, or may last for hours, days, or even weeks. In severe cases, headache may be excruciating and accompanied by nausea or vomiting.

III Key Points for Analysis

Exogenous Evil versus Internal Injury. Headaches due to attack by an exogenous pathogen tend to appear acutely and be more severe. There are also corresponding accompanying symptoms of the exterior. These are headaches of disease evil strength. Headaches due to internal injury tend to be gradual and chronic, with intermittent and recurrent attacks and remissions. These headaches may be of strength or deficiency, or mixed deficiency and strength.

Quality of Pain. Phlegm-Dampness induced headache is usually dizzying and has a tearing, tugging or distending quality. Blood stasis induced headache is usually lasting and has a stabbing quality; it also tends to be fixed in location. Liver-Fire induced headache usually has a jumping quality. Hyperactive Yang induced headache is usually sharp and has a distending quality. Headache induced by Qi or blood deficiency or deficiency of liver and kidney Yin is usually continuous and has a dull or empty quality.

Location of Pain. Headache due to deficiency of Qi and blood, or of liver and kidney Yin, tends to affect the whole head. Headache of hyperactive Yang tends to be in the occiput with radiation to the neck muscles. Headache of Liver-Fire tends to be in the temples. Headache due to illness affecting the Yangming Meridian tends to be in the forehead and supra-orbital bone. Headache due to illness affecting the Taiyang Meridian tends to be in occiput with radiation to the posterior neck.

Headache due to illness in the Shaoyang Meridian tends to be in both temples with radiation to the ears. Headache due to illness in the Jueyin Meridian tends to be in the vertex with radiation to the eyes.

Other Factors. Headache due to Cold-Dampness tends to fluctuate in severity with the weather. Headache due to Liver-Fire tends to be aggravated by emotional distress. Headache due to Qi and blood deficiency is often precipitated by overstrain. Headache due to deficiency of liver and kidney Yin tends to be aggravated by insomnia.

IV Herbal Treatment

1 Headaches caused by Exogenous Pathogenic Evils

i Wind-Cold

Main Symptoms. Rapid onset headache of tearing quality, radiating to the neck and upper back; aggravated by wind and cold; and absence of thirst. The tongue coating is thin and white, and the pulse floating and tight.

Therapeutic Principle. Dispel Wind and disperse Cold.

Treatment. Chuanxiong Cha Tiao San (Ligusticum Powder). It has the following basic composition: chuanxiong (*Ligusticum chuanxiong*) 12 g, jingjie (*Schizonepeta*) 10 g, bohe (*Mentha*) 12 g, Qianghuo (*Notopterygium*) 3 g, xixin (*Asarum*) 3 g, baizhi (*Angelica dahurica*) 6 g, gancào (*Glycyrrhiza*) 6 g, and fangfeng (*Saposhnikovia*) 3 g.

If the patient has chills without fever, omit bohe.

If Cold invades the Jueyin Meridian, marked by pain in the vertex, retching and salivation, use instead Wuzhuyu Tang (Evodia Decoction) augmented with processed banxia (*Pinellia*), gaoben (*Ligusticum sinense*) and chuanxiong (*Ligusticum chuanxiong*). The composition of Wuzhuyu Tang is as follows: wuzhuyu (*Evodia*), renshen (*Panax*), dazao (*Ziziphus*) and shengjiang (*Zingiber*). It is designed to invigorate Yang and strengthen the spleen, thereby preventing Yin-Cold from invading upwards.

ii Wind-Heat

Main Symptoms. Distending headache; if severe, splitting headache; fever, wind-aversion; thirst with desire to drink; constipation and dark urine. The tongue is red, with yellow coating. The pulse is floating and rapid.

Therapeutic Principle. Dispel Wind and cool Heat.

Treatment. Xiong Zhi Shigao Tang (Ligusticum-Dahurica-Gypsum Decoction). It has the following basic composition: chuanxiong (*Ligusticum chuanxiong*) 10 g, baizhi (*Angelica dahurica*) 10 g, juhua (*Chrysanthemum*) 6 g, shigao (gypsum) 10 g, gaoben (*Ligusticum sinense*) 10 g, and Qianghuo (*Notopterygium*) 10 g.

For high fever, omit Qianghuo and gaoben, which are warm and acrid, and add huangqin (*Scutellaria*), bohe (*Mentha*) and zhizi (*Gardenia jasminoides*), which are acrid and cool.

For constipation, add dahuang (*Rheum palmatum*) to promote defecation and purge Heat.

iii Wind-Dampness

Main Symptoms. Headache as though the head is being bound; heaviness in the body and limbs; anorexia; chest tightness; and difficulty with urination. The tongue coating is white and greasy, and the pulse is soft.

Therapeutic Principle. Dispel Wind and eliminate Dampness.

Treatment. Modified Qianghuo Sheng Shi Tang (Notopterygium Dampness-Defeating Decoction). The modified formula has the following composition: Qianghuo (*Notopterygium*) 10 g, duhuo (*Angelica pubescens*) 10 g, fangfeng (*Saposhnikovia*) 10 g, gaoben (*Ligusticum sinense*) 6 g, chuanxiong (*Ligusticum*) 10 g, manjingzi (*Vitex trifolia*) 10 g, and gancao (*Glycyrrhiza*) 6 g.

If turbid Dampness has obstructed the middle-jiao, manifesting chest tightness, anorexia and loose feces, add cangzhu (*Atractylodes*), houpo (*Magnolia*) and chenpi (*Citrus tangerina*) to dry Dampness and unblock the middle-jiao.

2 Headaches due to Internal Injury

i Hyperactive Liver-Yang

Main Symptoms. Distending headache, dizziness; restlessness, irascibility; restless sleep; subcostal pain; flushed face and bitter taste in the mouth. The tongue coating is thin and yellow, and the pulse is taut and rapid.

Therapeutic Principle. Calm the liver and subdue hyperactive Yang.

Treatment. Tianma Gouteng Yin (Gastrodia and Uncaria Drink).

If clinical conditions require it, longgu (fossil bone) and muli (*Ostrea*) may be added to enhance the formula's ability to suppress hyperactive Yang.

If Liver-Fire blazes, with flushed complexion and red eyes, add longdancao (*Gentiana*) and xiakucao (*Prunella*).

If there is deficiency of liver and kidney Yin, with headache that is mild in the morning and severe in the evening and a taut and threadlike pulse, add shengdihuang

(*Rehmannia*), heshouwu (*Polygonum*), gouqizi (*Lycium*) and moliancao (*Eclipta*) to nourish the liver and the kidney.

ii Kidney Deficiency

Main Symptoms. Headache that feels empty; often dizziness; aching weakness in the waist; lassitude, weakness; tinnitus; insomnia; and spermatorrhea or vaginal discharge. The tongue is red with scant coating, and the pulse is deep, threadlike and forceless.

Therapeutic Principle. Strengthen the kidney and nourish Yin.

Treatment. Da Bu Yuan Jian (Major Genuine Qi Restoring Decoction).

For marked spermatorrhea or vaginal discharge, add lianxu (*Nelumbo nucifera*), Qianshi (*Euryale ferox*) and jinyingzi (*Rosa laevigata*).

For headache accompanied by cold-aversion and cold limbs, it is appropriate to use You Gui Wan ((kidney-Yang-Augmenting Pill)) to warm-restore kidney-Yang.

Patients with headaches due to kidney insufficiency may routinely take Qi Ju Dihuang Wan (Lycium-Chrysanthemum-Rehmannia Pill) to nourish kidney-Yin.

iii Deficiency of Qi and Blood

Main Symptoms. Headache with dizziness, aggravated by exertion; palpitation of the heart, restlessness; spontaneous sweating; shortness of breath; lassitude, weakness; and a pale complexion. The tongue is pale, with a thin white coating. The pulse is deep, threadlike and feeble.

Therapeutic Principle. Tonify both QI and blood.

Treatment. Ba Zhen Tang (Eight Treasures Decoction).

If the clinical condition requires it, juhua (*Chrysanthemum*) and manjingzi (*Vitex trifolia*) may be added for their ability to enter the Liver Meridian and to enhance the actions of removing Heat from the head and the eyes.

iv Turbid Phlegm

Main Symptoms. Headache with mental clouding; chest and epigastric fullness; nausea and vomiting of sputum and saliva. The tongue coating is white and greasy, and the pulse slippery.

Therapeutic Principle. Dissipate Phlegm and normalize abnormal Qi flow.

Treatment. Banxia Baizhu Tianma Tang (Pinellia-Atractylodes-Gastrodia Decoction).

If gelled Phlegm has given rise to Heat, add zhuru (*Phyllostachys nigra*), zhishi (*Citrus aurantium*) and huangqin (*Scutellaria*) to cool Heat and dry Dampness.

v Blood Stasis

Main Symptoms. Persistent headache, fixed in location and prickling in quality; or, history of traumatic injury to the head. The tongue is cyanotic or speckled with purpuric spots. The pulse is impeded.

Therapeutic Principle. Mobilize blood, eliminate stasis, open orifices and relieve pain.

Treatment. Tong Qiao Huo Xue Tang (Orifice-Opening Blood-Mobilizing Decoction).

If shexiang is not available, baizhi (*Angelica dahurica*) may be substituted.

For severe headache, add quanxie (*Buthus*), wugong (*Scolopendra*) that unblock meridians. However, these herbs should be stopped promptly as soon as there is therapeutic response.

3 Choice of Envoy Herbs

In the treatment of the various types of headache, different envoy herbs may be selected that guide the other herbs into the appropriate meridians, thereby enhancing the therapeutic effect.

For headaches in the Taiyang Meridian, Qianghuo (*Notopterygium*) and fangfeng (*Saposhnikovia*) are appropriate.

For headaches in the Yangming Meridian, baizhi (*Angelica dahurica*) and gegen (*Pueraria*) are appropriate.

For headaches in the Shaoyang Meridian, chuanxiong (*Ligusticum*) and chaihui (*Bupleurum*) are appropriate.

For headaches in the Taiyin Meridian, cangzhu (*Atractylodes lancea*) is appropriate.

For headaches in the Jueyin Meridian, wuzhuyu (*Evodia*) and gaoben (*Ligusticum sinense*) are appropriate.

For headaches in the Shaoyin Meridian, xixin (*Asarum*) is appropriate.

V Acupuncture Treatment

1 Headaches caused by Exogenous Pathogenic Evils

Select the acupoints Baihui (GV-20), Taiyang (HN-5), Fengchi (GB-20) and Hegu (LI-4). Use filiform needles and apply the reducing method.

For frontal headache, add Yintang (HN-3).
 For temporal headache, add Waiguan (SJ-5).
 For occipital headache, add Tianzhu (BL-10).
 For headache in the vertex, add Sishencong (HN-1).

2 Headaches due to Internal Injury

Hyperactive Liver-Yang. Select the acupoints Baihui (GV-20), Fengchi (GB-20), Taichong (LR-3) and Taixi (KI-3). Use filiform needles and apply the reducing method.

Kidney Deficiency. Select the acupoints Baihui (GV-20), Shenshu (BL-23), Taixi (KI-3), Xuanzhong (GB-39). Use filiform needles and apply the reinforcing method.

Blood Insufficiency. Select the acupoints Baihui (GV-20), Xinshu (BL-15), Pishu (BL-20) and Zusanli (ST-36). Use filiform needles and apply the reinforcing method.

Turbid Phlegm. Select the acupoints Touwei (ST-8), Taiyang (HN-5), Fenglong (ST-40) and Yinlingquan (SP-9). Use filiform needles and apply the reducing method.

Blood Stasis. Select the acupoints Ashi acupoints, Hegu (LI-4), Xuehai (SP-10) and Sanyinjiao (SP-6). Use filiform needles and apply both the reinforcing and the reducing methods.

VI Case Study

The patient was a 63-year old female who had headache with dizziness. The headache was spastic in quality and was worst in both temples. She also had palpitation of the heart, a bitter taste in the mouth, a red tongue with scant coating and a taut and threadlike pulse.

Diagnosis. Headache due to hyperactive liver-Yang causing upward disturbance.

Therapeutic Principle. Harmonize the liver and suppress hyperactive Yang.

Treatment and Course. The prescribed formula had the following composition: raw shijueming (*Haliotis*) 30 g, tianma (*Gastrodia*) 10 g, juhua (*Chrysanthemum*) 10 g, xiakucao (*Prunella*) 15 g, yimucao (*Leonurus*) 15 g, gouteng (*Uncaria*) 10 g, jili (*Tribulus terrestris*) 10 g, manjingzi (*Vitex trifolia*) 10 g, chuanxiong (*Ligusticum*) 10 g, gaoben (*Ligusticum sinense*) 10 g, and niuxi (*Achyranthes*) 10 g. Note: shijueming was decocted first.

After six daily doses, the patient returned for follow-up visit. The temporal headache had lessened, with less spasm. Her eyes were irritated and had a burning sensation. She had epigastric fullness and pain. Her tongue was red, with a thin yellow coating. Her pulse was threadlike and taut. Further treatment continued to aim at harmonizing the liver and suppressing Yang, but also to regulate Qi and stop pain.

The new prescribed formula had the following composition: raw shijueming (*Haliotis*) 20 g, juhua (*Chrysanthemum*) 10 g, muzeicao (*Equisetum hiemale*) 10 g, jili (*Tribulus terrestris*) 10 g, baishaoyao (*Paeonia*) 10 g, zhiqiao (*Poncirus trifoliata*) 10 g, yanhusuo (*Corydalis*) 10 g, chuanlianzi (*Melia*) 10 g, chuanxiong (*Ligusticum*) 10 g, zisu root (*Perilla*) 10 g, and chaihu (*Bupleurum*) 10 g. Note: shijueming was decocted first.

After six daily doses, the patient recovered completely.

Guidance for Study

I Aim of Study

This chapter describes the etiology and pathology of headache, and discusses the main illnesses that present headache as a prominent symptom.

II Objectives of Study

After completing this chapter the learners will:

1. Know the etiology and pathology of headache;
2. Understand the classification and key points for diagnosis of the main illnesses that present with headache;
3. Know the diagnosis and treatment of these illnesses.

III Exercises for Review

1. Describe the etiology and pathology of headache.
2. Describe headaches caused by attack of exogenous pathogenic evils and summarize their diagnosis and treatment.
3. Describe headaches due to internal injury and summarize their diagnosis and treatment.
4. What guiding envoy herbs are commonly used in the treatment of headaches involving the different Meridians?

IV Additional Exercises

1. Provide an analysis of the formula Chuanxiong Cha Tiao San used in treatment of headache due to Wind-Cold.
2. Provide an analysis of the formula of the augmented Wuzhuyu Tang used in treatment of headache in the vertex caused by Cold invading the Jueyin Meridian.
3. Provide an analysis of the formula Xiong Zhi Shigao Tang used in treatment of headache due to Wind-Heat.
4. Provide an analysis of the formula of the modified Qianghuo Sheng Shi Tang used in treatment of headache due to Wind-Dampness.
5. Provide an analysis of the formula Da Bu Yuan Jian used in treatment of headache due to kidney insufficiency. Explain why this formula seems to be efficacious for treating this condition and for treating impotence due to impairment of the kidney by fear.
6. For the Case Study, provide an analysis of the formulas selected at two different stages of the illness, and explain the rationale for changing from the first to the second formula.

Chapter 24

Rheumatism

Rheumatism results when genuine Qi is deficient so that Wind, Cold, Dampness, or Heat is able to invade and block the meridians, muscles and joints. This blockage impedes the flow of Qi and blood and results in aching pain, numbness, heaviness, burning or reduced mobility of the bones, joints and sinews. In more severe cases, there may be swelling or changes in shape. Rheumatism is also regarded as a Bi-syndrome.

I Etiology and Pathology

Rheumatism results from invasion by Wind, Cold, Dampness or Heat when the body's genuine Qi is deficient. The illness is located in the tendons, muscle, bones and joints. Several visceral organs are intimately involved, since the liver is in charge of the tendons, the spleen is in charge of the muscles, and the kidney is in charge of the bones.

Genuine-Qi Deficiency. This may be due to chronic weakness of the constitution from imbalance between work and leisure or malnutrition following an illness. In females it may occur during menstruation or following parturition. When genuine Qi is deficient, resistance is compromised and attack by exogenous pathogenic evil is facilitated.

Invasion by Wind, Cold, Dampness and Heat. The most common circumstances are residing in humid and damp places, wading through water or being caught in rain, exposure to wind while sweating, and drastic changes in weather, especially marked fluctuations in cold and heat. When an exogenous evil invades and lodges in the meridians, it can lead to rheumatism by impeding the flow of Qi and blood through the sinews. Because four exogenous evils are implicated there are four main types of rheumatism: Wind-rheumatism, also known as migratory rheumatism, Cold rheumatism, Dampness-rheumatism, and Heat-rheumatism. These are not exclusive, and each may manifest some features of another. In particular, Heat is often transformed from another exogenous evil, either from prolonged accumulation of Wind, Cold or Dampness or as complication of Yang excess or Yin deficiency.

In all forms of rheumatism, the key pathologic mechanism is blockage of the meridians with impedance of the flow of Qi and blood.

If rheumatism becomes protracted, three patterns of consequences may develop. (1) Blood stasis may develop and fluids may gel and form Phlegm as a result of the chronic impedance of Qi and blood flow. Intermingled static blood and Phlegm block the meridians and channels and may lead to deformity and swelling of joints with ecchymosis in the overlying skin. (2) Consumption of Qi and blood leads to consequent liver and kidney insufficiency. (3) The illness extends from the meridians to the zang-fu viscera, producing so-called zang-fu-rheumatism.

II Clinical Manifestation

The key symptom is the abrupt or gradual appearance of pain in the joints and sinews in the limbs. Typically, there is also compromised mobility of the joints.

Rheumatic pain presents several different patterns. It may be migratory with aversion to cold or wind. It may be exquisite, aggravated by cold and ameliorated by warmth. It may be heavy in quality, with heaviness and reduced mobility in the hands and feet, or numbness. It may be mainly limited to the joints, with a burning quality to the pain and spasm in the sinews. The pain may be excruciating and accompanied by swelling and deformity of the joint. It may be continual but vague, with prominent numbness and accompanied by weakness and palpitation of the heart.

The progression of rheumatism is variable. It may begin in the upper body before the lower, or vice versa.

III Key Points of Analysis

Rheumatism is a condition of exogenous pathogenic evils invading a body that is already deficient in genuine Qi. Thus it tends to show symptoms of both disease evil strength and deficiency. The main task of differential diagnosis is to identify the type of rheumatism. There are five main types, four of which are based on the predominant exogenous pathogenic factors. The fifth type, called wasting rheumatism, is a sort of common syndrome of protracted rheumatism.

Heat-rheumatism tends to begin abruptly. Its main characteristics are local redness, swelling and burning pain in the affected joint. There may be fever, a red tongue with yellow coating, and a rapid pulse. In contrast, the other types tend to begin more gradually and do not have local inflammation or associated fever.

In **Wind-rheumatism** the joint pain is characteristically migratory, affecting different joints at different times, because of the changeable nature of Wind. For this reason it is also known as migratory rheumatism.

Cold-rheumatism, also known as pain-rheumatism, characteristically does not migrate but affects one or several specific joints. Cold tends to contract and gel, and it readily blocks meridians and channels.

Because Dampness is heavy and turbid and also gels readily, the characteristics of **Dampness-rheumatism** are swelling, heaviness, pain and numbness in the affected joints and adjacent sinews. Dampness-rheumatism is also known as fixed rheumatism.

In rheumatism caused by Wind, Cold or Dampness, the tongue coating is mostly white and the pulse mostly even or impeded. It is usually worse on overcast or rainy days.

If rheumatism becomes protracted, the liver and the kidney may become insufficient and the meridians and channels blocked by gelled Phlegm or static blood. The affected joints become swollen, deformed and rigid, with wasting of adjacent soft tissues. This is **wasting rheumatism**.

IV Herbal Treatment

1 *Wind (Migratory) Rheumatism*

Main Symptoms. Aching pain that migrates between the joints of the body and the limbs. During the initial acute phase there may be redness and swelling, or wind-intolerance. The tongue coating is thin and white, and the pulse floating.

Therapeutic Principle. Dispel Wind and unblock channels, assisted by the mobilization of blood.

Treatment. Fangfeng Tang (Saposhnikovia Decoction). It has the following basic composition: fangfeng (*Saposhnikovia*) 10 g, Qinjiao (*Gentiana*) 6 g, mahuang (*Ephedra*) 6 g, rougui (*Cinnamomum*) 6 g, danggui (*Angelica*) 10 g, gegen (*Pueraria*) 10 g, fuling (*Poria*) 10 g, shengjiang (*Zingiber*) 10 g, gancao (*Glycyrrhiza*) 10 g, and dazao (*Ziziphus*) 6 g.

If rheumatic pain is mainly in the joints of the upper limbs, add Qianghuo (*Notopterygium*), baizhi (*Angelica dahurica*), weilingxian (*Clematis*) and chuanxiong (*Ligusticum*) to dispel Wind and unblock the channels.

If rheumatic pain is mainly in the joints of the lower limbs, add niuxi (*Achyranthes*), duhuo (*Angelica pubescens*) fangji (*Stephania*) and mugua (*Chaenomeles*) to unblock meridians and channels.

If rheumatic pain is mainly in the joints of the lumbar spine, add duzhong (*Eucommia*), xuduan (*Dipsacus*), sangjisheng (*Loranthus*) and bajitian (*Morinda*) to warm and restore the lumbar spine.

2 Cold (Pain) Rheumatism

Main Symptoms. Severe pain in the joints of the limbs, fixed in location, aggravated by cold and ameliorated by warmth; reduced mobility in the joints; and absence of redness, warmth or swelling in the affected joints. The tongue coating is white, and the pulse is taut and tight.

Therapeutic Principle. Dispel cold and warm the meridians, assisted by the harmonization of Nutritive-Qi.

Treatment. Wutou Tang (Aconitum Decoction). It has the following basic composition: processed wutou (*Aconitum carmichaeli*) 5 g, mahuang (*Ephedra*) 5 g, huangqi (*Astragalus*) 30 g, baixhaoyao (*Paeonia*) 10 g, and gancao (*Glycyrrhiza*) 10 g. (Note: wutou is the tuberous root and fuzi the secondary root of *Aconitum carmichaeli*. Processed fuzi is usually preferred to processed wutou.)

If pain is intense, add processed fuzi (*Aconitum carmichaeli*), ganjiang (*Zingiber*), guizhi (*Cinnamomum*), xixin (*Asarum*) and other herbs that dispel Cold and stop pain.

If protracted rheumatism has led to gelling of Cold and stasis of blood, add prepared ruxiang (*Boswellia*), moyao (*Commiphora*), wugong (*Scolopendra*), fried chuanshanjia (*Manis pentadactyla*) and jixueteng (*Spatholobus suberectus*) to mobilize blood, unblock channels and stop pain.

3 Dampness-Rheumatism

Main Symptoms. Aching pain, heaviness and swelling in the joints of the limbs; numbness of adjacent tissues; generalized aches; heaviness in the hands and feet; and reduced mobility. The tongue coating is white and greasy, and the pulse soft and even.

Therapeutic Principle. Eliminate Dampness and unblock channels, assisted by the strengthening of the spleen.

Treatment. Yiyiren Tang (Coix Decoction). It has the following basic composition: yiyiren (*Coix*) 30 g, cangzhu (*Atractylodes*) 10 g, Qianghuo (*Notopterygium*) 10 g, duhuo (*Angelica pubescens*) 10 g, fangfeng (*Saposhnikovia*) 10 g, Sichuan wutou (*Aconitum*) 5 g, mahuang (*Ephedra*) 5 g, guizhi (*Cinnamomum*) 10 g, danggui (*Angelica*) 10 g, chuanxiong (*Ligusticum*) 10 g, shengjiang (*Zingiber*) 10 g, and gancao (*Glycyrrhiza*) 6 g.

If joint swelling is marked, add beixie (*Dioscorea hypoglauca*), mutong (*Akebia quinata*) and jianghuang (*Curcuma*) to promote diuresis, eliminate Dampness and unblock the channels.

For numbness of the sinews and skin, add fangfeng (*Saposhnikovia*), baizhu (*Atractylodes*) and baishaoyao (*Paeonia*) to eliminate Wind and Dampness and to unblock the meridians and channels.

4 Heat-Rheumatism

Main Symptoms. Burning joint pain with redness and swelling, ameliorated by cold; often with fever, thirst, and palpitations of the heart. The tongue is red, with yellow and dry coating, and the pulse is slippery and rapid.

Therapeutic Principle. Cool Heat, unblock channels, dispel Wind and eliminate Dampness.

Treatment. Bai Hu Jia Guizhi Tang (White Tiger plus Cinnamomum Decoction).

If necessary to enhance the ability to cool Heat and unblock the channels, add jinyinhua stem (*Lonicera*), lianqiao (*Forsythia*), huangbai (*Phellodendron chinense*), fangji (*Stephania*) and sangzhi stem (*Morus alba*).

If purpuric spots appear on the skin, add mudanpi (*Paeonia suffruticosa*), shengdihuang (*Rehmannia*), chishaoyao (*Paeonia*) and difuzi (*Kochia scoparia*) to cool blood and extinguish Wind.

5 Wasting Rheumatism

Main Symptoms. Protracted rheumatism, joints that are swollen, deformed and stiff, with reduced mobility. In severe cases, muscle wasting and atrophy, tendon contracture, inability to extend the elbow and the knee joints; or, generalized ankylosis and disability. The tongue is dusky red, and the pulse is threadlike and impeded.

Therapeutic Principle. Strengthen the kidney and dispel Cold, assisted by the mobilization of blood and unblocking of channels.

Treatment. Bu Shen Qu Han Zhi Bi Tang (Kidney-Nourishing Cold-Dispelling Rheumatism-Treating Decoction). Its basic composition is as follows: xudu (Dipsacus) 15 g, buguzhi (*Psoralea*) 10 g, processed fuzi (*Aconitum*) 6 g, shudihuang (*Rehmannia*) 12 g, gusuibu (*Drynaria fortunei*) 10 g, yinyanghuo (*Epimedium*) 10 g, guizhi (*Cinnamomum*) 10 g, duhuo (*Angelica pubescens*) 12 g, weilingxian (*Clematis*) 12 g, and baishaoyao (*Paeonia*) 5 g.

If blood stasis is marked, add xuejie (*Daemonorops draco*), zaojiaoci (*Gleditsia sinensis*), ruxiang (*Boswellia*) and moyao (*Commiphora*).

If bone deformity is marked, add tougucao (*Speranskia tuberculata*) and ziran-tong (pyrite). But if the patient has a history of allergy to any drugs or seafood, these animal-derived herbs should be avoided.

For limb spasm, add animal-derived herbs such as baihuashe (*Agkistrodon acutus*), wushaoshe (*Zaocys dhumnades*), chuanshanjia (*Manis pentadactyla*), quanxie (*Buthus*), wugong (*Scolopendra*) and dilong (*Pheretima*). These are very effective in dispelling Wind from the meridians and channels, but they must not be used in large amounts.

If protracted rheumatism has led to deficiency of Qi and blood and insufficiency of the liver and the kidney, the therapeutic approach requires both attacking the

rheumatism and restoration of the deficient. At the same time as dispelling the exogenous pathogenic evils treatment must include such formulas as Ba Zhen Tang (Eight Treasures Decoction), Zuo Gui Wan (kidney-Yin-Augmenting Pill) or You Gui Wan (kidney-Yang-Augmenting Pill) to restore Qi and blood and nourish the liver and the kidney.

V Acupuncture Treatment

For rheumatism due to Wind, Cold or Dampness, apply both acupuncture and moxibustion. For rheumatism due to Heat, apply acupuncture without moxibustion and bloodletting as appropriate.

The selection of acupoints depends on the location of disease.

Shoulder: Jianliao (SJ-14), Jianyu (LI-15) and Naoshu (SI-10).

Elbow: Hegu (LI-4), Quchi (LI-11), Tianjing (SJ-10), Waiguan (SJ-5) and Chize (LU-5).

Wrist: Yangchi (SJ-4), Waiguan (SJ-5), Yangxi (LI-5) and Wangu (SI-4).

Back and spine: Shuigou (GV-26), Shenzhu (GV-12) and Yaoyangguan (GV-3).

Hip: Huantiao (GB-30), Biguan (ST-1), Xuanzhong (GB-39) and Yanglingquan (GB-34).

Femur: Zhibian (BL-54), Futu (ST-32) and Yinlingquan (SP-9).

Knee: Dubi (ST-35), Heding (LE-2), Xiyangguan (GB-33) and Yanglingquan (GB-34).

Ankle: Qiuxu (GB-40), Shenmai (BL-62), Kunlun (BL-60) and Zhaohai (KI-6).

The selection of acupoints is further modified in accordance with the cause.

Migratory (Wind) rheumatism: add Fengmen (BL-12), Geshu (BL-17) and Xuehai (SP-10). Pain (Cold) rheumatism: add Shenshu (BL-23) and Guanyuan (CV-4).

Dampness-rheumatism: add Pishu (BL-20), Zusanli (ST-36) and Yinlingquan (SP-9).

Heat-rheumatism: add Dazhui (GV-14) and Quchi (LI-11).

Protracted rheumatism: add Guanyuan (CV-4), Qihai (CV-6) and Zusanli (ST-36).

VI Case Study

The patient was a 30-year old female who had joint pains for over a year. She carelessly exposed herself to cold and wind following parturition. Soon thereafter, she began having generalized joint aches and pains. Initially, the pain was like being jabbed with needles. It was most severe in the finger joints. She sought medical treatment on many occasions, with no relief. For the past month, her condition had worsened.

At the time of examination, all her large joints were painful, including shoulders, elbows, knees, ankles, lumbar spine and neck. All these joints had significantly reduced mobility. She was unable to sit or crouch comfortably for long. Walking was difficult. She also had aches, pain and swelling in the finger joints, so much so that she could not form a fist, dress herself or take care of ordinary daily activities. She had aversion to wind and cold. Exposure to cold or changes in the weather aggravated the pain. Appetite was reduced, but urination and defecation were both normal. Her pulse was taut and threadlike, and her tongue coating was thin but slippery.

Diagnosis. Genuine Qi deficiency following parturition; rheumatism due to Wind and Cold invasion.

Therapeutic Principle. Regulate Qi and blood, assisted by extinction of Wind and elimination of Dampness.

Treatment and Course. The prescribed formula had the following composition: danggui (*Angelica*) 12 g, baishaoyao (*Paeonia*) 9 g, chuanxiong (*Ligusticum*) 4.5 g, shengdihuang (*Rehmannia*) 15 g, raw huangqi (*Astragalus*) 15 g, fangfeng (*Saposhnikovia*) 12 g, Qinjiao (*Gentiana*) 12 g, sangjisheng (*Loranthus*) 15 g, ganjiang (*Zingiber*) 12 g, duhuo (*Angelica pubescens*) 12 g, niuxi (*Achyranthes*) 12 g, raw yiyiren (*Coix*) 24 g, and baizhu (*Atractylodes*) 9 g.

After over 30 daily doses, the patient showed much improvement. The pain and swelling in the finger joints resolved. The joints in the whole body no longer had pain and had full mobility. The only remaining symptom was a generalized mild ache. The prescription was continued for another half a month, with complete resolution of all symptoms.

Guidance for Study

I Aim of Study

This chapter describes the etiology and pathology of rheumatism, and discusses the main illnesses that present joint pain as a prominent symptom.

II Objectives of Study

After completing this chapter the learners will:

1. Know the etiology and pathology of rheumatism;
2. Know the classification and key points for diagnosis of the main illnesses presenting rheumatism;
3. Understand the diagnosis, therapeutic principle and treatment of these illnesses.

III Exercises for Review

1. Explain the causative factors and pathology of rheumatism.
2. Compare the diagnosis and treatment of rheumatism caused by Wind (migratory rheumatism) and that due to Cold (pain rheumatism).
3. Compare the diagnosis and treatment of rheumatism caused by Heat and Dampness.
4. Explain how to treat rheumatism when there is concomitant obstruction by Phlegm and blood stasis, or deficiency of Qi and blood, or deficiency of kidney and liver Yin.
5. How does impairment of visceral functions affect the course of rheumatism? Describe the treatment of wasting rheumatism.

IV Additional Exercises

1. Provide an analysis of the formula Fangfeng Tang used in treatment of rheumatism due to Wind.
2. Provide an analysis of the formula Wutou Tang used in treatment of rheumatism due to Cold.
3. Provide an analysis of the formula Yiyiren Tang used in treatment of rheumatism due to Dampness.
4. Provide an analysis of the formula Bu Shen Qu Han Zhi Bi Tang used in treatment of wasting rheumatism.
5. For the Case Study, provide an analysis of the prescription used.

Chapter 25

Flaccidity

Flaccidity is flabbiness and weakness of the sinews due to attack by exogenous pathogenic evils or by internal injury to the visceral organs. If prolonged, flaccidity may lead to atrophy or paralysis. Flaccidity mostly affects the lower limbs.

I Etiology and Pathology

Flaccidity occurs when visceral Qi suffers damage, and damaged Qi is unable to nourish the sinews. Damage of visceral Qi leading to flaccidity is mainly due to attack by exogenous evils, improper diet, excessive passions or sexual overindulgence. Though flaccidity is located in the sinews it is closely related to the lung, the stomach, the liver and the kidney.

Lung-Heat Consuming Fluids. Exogenous Heat, persistent high fever, residual Heat following an illness, or endogenous Heat arising out of disease of *zang* organs can each cause burning of the lung and in turn consumption of body fluids. This leads to failure of fluids to distribute properly and to nourish the sinews.

Dampness-Heat Invasion. Dampness can invade the body when the person resides in a humid place or is caught in the rain. It can then invade the meridians and sometimes transform into Heat as well. Overindulgence in greasy, sweet, spicy foods or alcohol can injure the spleen and the stomach. Such injury readily leads to the production of endogenous Dampness and Heat. Dampness and Heat impede Qi and blood flow, leading to malnutrition of the sinews. Dampness and Heat can also attack the sinews directly.

Insufficiency of Spleen and Stomach. Constitutional weakness of these organs or long-lasting illness impairing middle-jiao-Qi may lead to inadequate generation and transformation of Qi, blood and body fluids. This in turn leads to failure to nourish the sinews adequately.

Insufficiency of Liver and Kidney. Depletion of liver and kidney essence and blood may result from a number of causes. They include inadequate prenatal endow-

ment, sexual overindulgence, excessive passions, and injury by protracted illnesses and physical exhaustion. Depletion of liver and kidney essence and blood leads to failure to nourish the sinews adequately.

II Clinical Manifestation

The key symptom is flaccidity of the sinews, which manifests flabbiness of the muscles, loss of normal muscle tone and weakness. Flaccidity may affect the sinews of one region or the entire body. It may affect just the upper body or just the lower body. It may affect only one side or both sides of the body. In severe cases, there may be atrophy of the muscles. This impairs the ability to lift heavy objects, to stand for more than a few minutes and to walk more than a short distance. Sustained and protracted disuse can further lead to paralysis of the affected muscles. There may also be numbness in the affected area, pain or spasm. In serious cases, there may be blockage of urination, difficulty with breathing or dysphagia.

III Key Points of Analysis

Most cases of flaccidity are due to deficiency-Heat, although mixed deficiency and strength illnesses are not rare. Often the illness is due to Phlegm-Dampness, static blood, Heat or food retention affecting a patient in whom the *zang* organs have already suffered internal injury.

In general, an illness with flaccidity that begins and progresses rapidly, with weakness of the limbs or numbness and spasticity, is due to either consumption of body fluids by Lung-Heat or invasion by Dampness-Heat. An illness with flaccidity that begins and progresses gradually, with flabby sinews and muscular atrophy, is most often due to insufficiency of the spleen, the stomach, the liver or the kidney.

Certain patterns of symptoms are indicative of the location of illness. Fever, cough and sore throat at the outset, with flaccidity and weakness in the limbs during or following a febrile illness, suggest disease in the lung. Flaccidity of all four limbs, anorexia, loose feces and pale tongue suggest illness in the spleen and the stomach. Flaccidity that is more severe in the lower limbs, aching in the waist, tinnitus, and in males spermatorrhea and impotence suggest disease in the liver and the kidney.

IV Herbal Treatment

1 *Consumption of Fluids by Lung-Heat*

Main Symptoms. Initial fever or abrupt flaccidity and weakness of the limbs as fever subsides; dry skin; restlessness; thirst; cough that produces little sputum; dry

throat; dark urine; and constipation. The tongue is red, with yellow coating, and the pulse is threadlike and rapid.

Therapeutic Principle. Cool Heat, moisten the lung and moisten and nourish the sinews.

Treatment. Qing Zao Jiu Fei Tang (Dryness-Moistening Lung-Rescuing Decoction).

If fever is high, with thirst and much sweating, use larger amount of raw shigao (gypsum) and add jinyinhua (*Lonicera*), lianqiao (*Forsythia*) and zhimu (*Anemarrhena*) to cool Heat.

If dry throat and thirst are prominent, add tianhuafen (*Trichosanthes*), yuzhu (*Polygonatum*), beishashen (*Glehnia*) and lugen (*Phragmites*) to nourish Yin and generate fluid.

If anorexia and dry throat worsen despite abatement of fever, lung and stomach Yin has been injured. Use Yi Wei Tang (Stomach-Nourishing Decoction) with added yiyiren (*Coix*), shanyao (*Dioscorea*), maiya (*Hordeum*) and guya (*Oryza sativa*) to nourish the stomach and generate fluid.

2 Invasion by Dampness-Heat

Main Symptoms. This mostly affects the lower limbs: flaccidity, heaviness and numbness. Some have fever, chest and epigastric tightness, and scant dark urine; or, feverishness in the feet and shanks, a red and plump tongue. The tongue coating is thick and greasy and the pulse is threadlike and rapid but soft.

Therapeutic Principle. Cool Heat and eliminate Dampness to relieve the sinews.

Treatment. Jia Wei Er Miao Tang (Augmented Two-Wonders Pill).

If Dampness is prominent, with chest and epigastric tightness and heaviness and swelling in the limbs, add houpo (*Magnolia*), fuling (*Poria*) and yiyiren (*Coix*) to regulate Qi and eliminate Dampness.

For feverishness in the feet and shanks, restlessness, a red tongue or exfoliating coating, remove cangzhu and add shengdihuang (*Rehmannia*), maimendong (*Ophiopogon*) and sharen (*Amomum*) to nourish Yin and cool Heat.

If the limbs are numb, the tongue is purple and the pulse is impeded, add chishaoyao (*Paeonia*), taoren (*Prunus persica*) and honghua (*Carthamus*) to mobilize blood and remove stasis.

3 Insufficiency of Spleen and Stomach

Main Symptoms. Initially, weakness in all four limbs, aggravated by physical activity or strain. In time: flaccidity and debility of the limbs; poor appetite, loose

feces; facial edema, lusterless complexion; shortness of breath; and general weakness. The tongue is plump, and the coating is thin and white. The pulse is threadlike.

Therapeutic Principle. Strengthen the spleen, augment Qi, tonify the middle-jiao and raise Yang.

Treatment. Bu Zhong Yi Qi Tang (Middle-Restoring and Qi-Augmenting Decoction).

For poor appetite with abdominal fullness, add shanzha (*Crataegus*), zhiquiao (*Poncirus trifoliata*), sharen (*Amomum*), maiya (*Hordeum*) and guya (*Oryza sativa*) to regulate Qi and relieve food retention.

For loose feces, add yiyiren (*Coix*), shanyao (*Dioscorea*) and lianzi (*Nelumbo*) to strengthen the spleen and eliminate Dampness.

For prominent shortness of breath and profuse sweating, increase the amount of Huangqi (*Astragalus*).

4 Insufficiency of Liver and Kidney

Main Symptoms. Slow onset flaccidity and weakness of the lower limbs; aches and weakness of the back along the spine, with inability to stand for a long time. There may be blurring of vision and dizziness, dry throat and tinnitus; or, spermatorrhea and premature ejaculation; or irregular menstruation. In severe cases, inability to walk at all and atrophy of the muscles of the leg. The tongue is red, with scant coating, and the pulse is threadlike and rapid.

Therapeutic Principle. Restore and strengthen the liver and the kidney, nourish Yin and cool Heat.

Treatment. Hu Qian Wan (Hidden-Tiger Pill). It has the following basic composition: hugu (tiger bone) 6 g, niuxi (*Achyranthes*) 10 g, suoyang (*Cynomorium songaricum*) 10 g, baishaoyao (*Paeonia*) 10 g, Huangbai (*Phellodendron*) 10 g, zhimu (*Anemarrhena*) 6 g, shudihuang (*Rehmannia*) 10 g, guiban (*Chinemys*) 10 g, chenpi (*Citrus tangerina*) 10 g, and Ganjiang (*Zingiber*) 6 g. Note: hugu may be replaced by an equal weight of gogu (dog bone) which has to be decocted first.

If endogenous Heat is strong, remove suoyang and Ganjiang.

If there are lusterless complexion and palpitation of the heart, add Huangqi (*Astragalus*), dangshen (*Codonopsis*), danggui (*Angelica*) and jixueteng (*Spatholobus suberectus*) to augment Qi and generate blood.

In protracted illness, if Yin depletion has caused Yang deficiency as well, remove Huangbai and zhimu but add herbs that nourish kidney-Yang, such as lujiao (*Cervus nippon*), buguzhi (*Psoralea*), yinyanghuo (*Epimedium*), rougui (*Cinnamomum*) and processed fuzi (*Aconitum*). Alternately, add ziheche (human placenta) and instruct the patient to eat boiled pork or beef bone marrow mixed and mashed with rice flour and brown sugar.

If the limbs are numb, the tongue cyanotic or speckled with purpuric spots and the pulse impeded, add ruxiang (*Boswellia*), moyao (*Commiphora*), chuanshanjia (*Manis pentadactyla*) and dilong (*Pheretima*) to mobilize blood and unblock channels.

V Acupuncture Treatment

1 Standard Acupuncture

The selection of acupoints varies with the region affected as well as the illness producing flaccidity.

For the upper limbs, select Jianyu (LI-15), Quchi (LI-11) and Hegu (LI-4).

For the lower limbs, select Biguan (ST-31), Fengshi (GB-31), Yanglingquan (GB-34) and Zusanli (ST-36).

If flaccidity is due to Lung-Heat, add Chize (LU-5) and Feishu (BL-13).

If it is due to Dampness-Heat, add Yinlingquan (SP-9).

If it is due to insufficiency of the spleen and the stomach, add Pishu (BL-20) and Weishu (BL-21).

If it is due to insufficiency of the liver and the kidney, add Ganshu (BL-18) and Shenshu (BL-23).

For flaccidity due to a strength illness, apply the reducing method. For flaccidity due to a deficiency illness, apply the reinforcing method and moxibustion.

2 Ear Acupuncture

Select Acupoint Lung, Acupoint Stomach, Acupoint Liver, Acupoint Kidney, Acupoint Shenmen and Acupoint Spleen.

For each treatment, select 3–5 of these acupoints. Apply strong stimulation and retain the needles for 10 min. Treat on alternate days. Each course of treatments consists of ten treatments.

VI Case Study

The patient was a 27-year old male who had been married for about 6 months. Three months after marrying he began noticing aches and weakness in this waist and knees. Thereafter he developed weakness in both lower limbs, which gradually

increased day by day. It reached the point where he could no longer run or stand up from a crouching position. He had much difficulty boarding a bus or walking up or down stairs. It was sufficiently severe as to interfere with his work and daily life. In addition, he had constipation, defecating once in 5–6 days, and urinary incontinence. His appetite and sleep were normal. Examination revealed a thin and white tongue coating and a taut and threadlike pulse.

Diagnosis. Insufficiency of kidney-essence; the sinews losing their nourishment.

Therapeutic Principle. Restore kidney-essence, tonify the marrow and nourish the sinews.

Treatment and Course. Dihuang Yin Zi (Rehmannia Drink). It has the following composition: danggui (*Angelica sinensis*) 15 g, roucongrong (*Cistanche deserticola*) 15 g, niuxi (*Achyranthes bidentata*) 15 g, shudihuang (*Rehmannia glutinosa*) 24 g, yuanzhi (*Polygala tenuifolia*) 6 g, fuling (*Poria cocos*) 12 g, shanzhuyu (*Cornus officinalis*) 15 g, maimendong (*Ophiopogon japonicus*) 15 g, wuweizi (*Schisandra chinensis*) 15 g, shichangpu (*Acorus gramineus*) 9 g, and processed fuzi (*Aconitum carmichaeli*) 12 g.

The dosage was one dose daily. Over the course of over 20 days he gradually regained strength in the lower limbs. The other symptoms, including aches and pain, constipation and urinary incontinence, all resolved. The formula was discontinued, and the patient was instructed to regulate his sexual activity. He did not have any recurrence.

Guidance for Study

I Aim of Study

This chapter describes the etiology and pathology of flaccidity and discusses the various illnesses with flaccidity as a prominent symptom.

II Objectives of Study

After completing this chapter the learners will:

1. Understand the etiology and pathology of flaccidity;
2. Know the classification and key points for diagnosis of the illnesses that cause it;
3. Understand the diagnosis, therapeutic methods and treatment of these illnesses.

III Exercises for Review

1. Explain the etiology and pathology of flaccidity.
2. Describe the diagnosis and treatment of the four main categories of illnesses that present flaccidity.
3. Describe the acupuncture treatment of illnesses presenting with flaccidity.

IV Additional Exercises

1. Provide an analysis of the formula Hu Qian Wan (Hidden-Tiger Pill) used in treatment of flaccidity due to insufficiency of the liver and the kidney.
2. For the Case Study provide an analysis of the formula Dihuang Yin Zi used in treatment of the patient. What is your diagnosis as to the cause of the insufficiency of kidney-essence?

Chapter 26

Diaphoresis

In the clinical setting, diaphoresis is profuse sweating that is unrelated to the usual and normal stimuli. Two main types are of interest in this chapter. Spontaneous sweating occurs while awake and is not influenced by environmental factors or physical activity. Night sweat occurs during sleep and stops upon waking.

I Etiology and Pathology

There are five main types of illnesses that present diaphoresis as a prominent symptom.

Lung-Qi Deficiency. The lung governs the skin and hair and controls defensive Qi. Any deficiency of lung-Qi can result in deficiency of defensive Qi, and the latter in turn leads to the loosening of the interstices of the skin and muscles. Spontaneous sweating follows. In diaphoresis the most common causes of lung-Qi deficiency are a chronically weak constitution, weakness following an illness and protracted cough and dyspnea consuming lung-Qi.

Disharmony between Nutritive and Defensive Qi. Even mild attack by exogenous Wind in a state of weakness of the exterior or any imbalance between Yin and Yang may lead to disharmony between nutritive Qi and defensive Qi. When this happens, defensive Qi is unable to protect the exterior, thereby allowing abnormal spontaneous sweating to take place.

Insufficiency of Heart-Blood. Sweat is the fluid of the heart. Excessive brooding may injure the heart and the spleen, and significant blood loss may lead to depleted blood failing to nourish the heart. In either circumstance there is excessive discharge of heart-fluid. Spontaneous sweating may ensue.

Blazing Fire due to Yin Deficiency. Excessive strain, blood loss, excessive consumption of essence or strong exogenous Heat may injure Yin and cause its deficiency. When Yin is deficient endogenous Fire may arise. Such deficiency-Fire forces Yin-fluids outward as spontaneous or night sweat.

Heat Evaporating Fluids. Pent-up passions may cause liver-Qi to gel and transform into Fire. Overindulgence in acrid, spicy and strong-flavored foods may cause turbid Dampness to transform into Heat. In such circumstances, Liver-Fire or Dampness-Heat become strong in the interior and evaporate fluids, forcing them to disperse as sweat.

II Clinical Manifestation

In diaphoresis illnesses sweating is unrelated to environmental factors. Sweating may be limited to regions, such as the head and face, the chest and abdomen, or the limbs, or it may be generalized over the entire body.

Spontaneous sweating occurs irrespective of the time of day or level of physical activity. It occurs while the person is awake, and is aggravated by physical exertion. It is often accompanied by such symptoms as cold-aversion, lassitude and weakness.

Night sweat occurs during sleep, stopping upon waking. It is often accompanied by such symptoms as recurrent fever and flushed cheeks.

Sometimes the sweat is yellow in color and stains the clothes; this is known as yellow sweat. Sometimes sweating is accompanied by such symptoms as stickiness and bitterness in the mouth, yellow and greasy tongue coating and slippery pulse. Sometimes the sweat leaves stickiness on the skin. When diaphoresis is protracted, there may be lassitude, anorexia and lumbar aches and weakness.

Occasionally, a patient may have both spontaneous sweating and night sweat.

III Key Points of Diagnosis

Most illnesses with diaphoresis are of deficiency. Spontaneous sweating is mainly due to deficient Qi leaking outward, and night sweat is mainly due to Yin deficiency giving rise to endogenous Heat. On the other hand, diaphoresis due to Liver-Fire or Dampness-Heat consuming or evaporating fluids is of strength. Protracted spontaneous sweating may injure Yin. Protracted night sweat may injure Yang. In both circumstances deficiency of both Qi and Yin or of both Yin and Yang may ensue. If Heat evil evaporates fluids over a long period of time, it may injure Yin; in this case, the illness is of both deficiency and strength.

Shortness of breath, weakness and wind-aversion accompanying diaphoresis suggest insufficiency of lung-Qi and looseness of the interstices. Palpitation of the heart, insomnia, lusterless complexion and threadlike pulse accompanying diaphoresis suggest insufficiency of heart-blood and leakage of heart-fluid. Cold-intolerance, cold limbs, watery feces, white and smooth tongue coating and deep and feeble pulse accompanying diaphoresis suggest deficiency of Yang-Qi and weakened Yang unable to restrain Yin. Dry mouth and throat, red tongue with scant coating and threadlike and rapid pulse accompanying diaphoresis suggest blazing Fire in Yin

deficiency and the Fire forcing Yin-fluid outward as sweat. Yellow sweat or sweat that leaves stickiness on the skin suggests accumulation of the Heat evil in the interior and evaporation of body fluids.

IV Herbal Treatment

1 *Lung-Qi Deficiency*

Main Symptoms. Sweating with wind-aversion, aggravated by any activity; high susceptibility to exogenous pathogenic evils; lusterless complexion; lassitude and weakness. The tongue coating is thin and white, and the pulse threadlike and feeble.

Therapeutic Principle. Augment Qi and firm the exterior.

Treatment. Yu Ping Feng San (Jade-Screen Powder).

If diaphoresis is profuse, add fuxiaomai (*Triticum*), mahuang root (*Ephedra*), muli (*Ostrea*) and nuodaogenxu (*Oryza sativa*) to strengthen the exterior and astringe sweat. (Note: do not use mahuang in place of mahuang root, as mahuang is diaphoretic.)

If Qi deficiency is marked, add dangshen (*Codonopsis*) and huangjing (*Polygonatum*) to enhance Qi augmentation and astringency.

If there is Yang deficiency as well, add maimendong (*Ophiopogon*) and wuweizi (*Schisandra*) to nourish Yin and astringe sweat.

2 *Disharmony between Nutritive and Defensive Qi*

Main Symptoms. Sweating with wind-aversion, generalized aches and malaise, and periodic chills and fever; or, regional sweating. The tongue coating is thin and white, and the pulse is even.

Therapeutic Principle. Harmonize nutritive Qi and defensive Qi.

Treatment. Guizhi Tang (Cinnamomum Decoction).

If diaphoresis is profuse, add longgu (fossil bone) and muli (*Ostrea*) as clinically appropriate.

If profuse diaphoresis is accompanied by heaviness in the body, with white and greasy tongue coating, it is indicative of Dampness complicating nutritive-defensive disharmony. Add fangfeng (*Saposhnikovia*) and peilan (*Eupatorium*) to dispel Wind and dry Dampness.

If Yang is deficient, add renshen (*Panax*) to warm Yang and astringe sweat.

If diaphoresis affects half of the body or a smaller region, add Gan Mai Dazao Tang (Liquorice-Wheat-Date Decoction).

3 *Insufficiency of Heart-Blood*

Main Symptoms. Spontaneous sweating or night sweat; palpitation of the heart; insomnia; lassitude; shortness of breath; and lusterless complexion. The tongue is pale and the pulse threadlike.

Therapeutic Principle. Generate blood and nourish the heart.

Treatment. Gui Pi Tang (Spleen-Restoring Decoction).

If blood insufficiency is marked, add treated heshouwu (*Polygonum*), gouqizi (*Lycium*) and shudihuang (*Rehmannia*) to augment and restore essence and blood.

If diaphoresis is profuse, add calcined longgu (fossil bone) and muli (*Ostrea*), wuweizi (*Schisandra*) and fuxiaomai (*Triticum*) to astringe sweat.

4 *Blazing Fire in Yin Deficiency*

Main Symptoms. Night sweat; sometimes spontaneous sweating as well; hotness in the five centers; dry throat with thirst; flushed cheeks; and recurrent fever. The tongue is red, with little coating, and the pulse is threadlike and rapid.

Therapeutic Principle. Nourish Yin and suppress Fire.

Treatment. Danggui Liu Huang Tang (Angelica and Six Huang Decoction). It has the following basic composition: danggui (*Angelica*) 9 g, shengdihuang (*Rehmannia*) 12 g, shudihuang (*Rehmannia*) 12 g, huanglian (*Coptis*) 12 g, huangqin (*Scutellaria*) 12 g, huangbai (*Phellodendron*) 12 g, and huangqi (*Astragalus*) 12 g.

If sweating is profuse, add muli (*Ostrea*), fuxiaomai (*Triticum*) and nuodaogenxu (*Oryza sativa*) to astringe sweat.

If recurrent fever is high, add Qinjiao (*Gentiana*), yinchaihu (*Stellaria dichotoma*) and baiwei (*Cynanchum atratum*) to cool deficiency-Heat.

For constipation due to Heat accumulation, add dahuang (*Rheum*) and mangxiao (*Mirabilite*) to promote defecation.

For oliguria due to interior Heat, add yinchenhao (*Artemisia*).

5 *Heat Evaporating Fluids*

Main Symptoms. Sweat that is yellow in color and stains clothing; flushed complexion; restlessness; bitter taste in the mouth; and dark urine. The tongue coating is thin and yellow, and the pulse taut and rapid.

Therapeutic Principle. Cool the liver, purge Heat, eliminate Dampness and harmonize the Nutritive Level.

Treatment. Longdan Xie Gan Tang (Liver-Clearing Gentiana Decoction).

For Heat-induced constipation, add raw dahuang (*Rheum palmatum*) and mangxiao (*Mirabilite*).

For strong Heat in the interior with dark oliguria, add yinchenhao (*Artemisia*).

6 Miscellaneous Types

If there is much sweating that is limited to the hands and feet, it is because the spleen governs the four limbs and deficient Qi is unable to reach the ends of the limbs. Use Huangqi Jian Zhong Tang (Astragalus Middle-Strengthening Decoction) to warm the middle-jiao, augment Qi, consolidate the exterior and stop sweating.

If chest discomfort, cyanotic tongue, purpuric spots and taut or impeded pulse accompany spontaneous or night sweat, the illness is due to blood stasis causing blockage. In this case, use Xue Fu Zhu Yu Tang (Decoction for Releasing Blood Stasis) to regulate Qi, mobilize blood, unblock the channels and harmonize nutritive and defensive Qi.

V Acupuncture Treatment

Select the acupoints Hegu (LI-4), Houxi (SI-3) and Fuli (KI-7). Use filiform needles and apply both reducing and reinforcing methods. In general, apply the reducing method to Hegu first, then the reinforcing method to Fuli.

For lung-Qi deficiency, add Taiyuan (LU-9) and Zusanli (ST-36).

For disharmony between nutritive and defensive Qi, add Lieque (LU-7).

For insufficiency of heart-blood, add Xinshu (BL-15), Yingu (KI-10) and Sanyinjiao (SP-6).

For blazing Fire in Yin deficiency, add Yingu (KI-10) and Zhaohai (KI-6).

VI Case Study

The patient was a 50-year old retired female worker. She presented with both spontaneous and night sweats that began following a common cold a month previously.

She had a 20-year history of Wind-induced injury to her heart, requiring her to take Western medication that strengthened her heart, promoted diuresis and dilated her arteries. On this regimen her condition stabilized. A month prior to admission she contracted the common cold, with fever, palpitations of the heart, worsened shortness of breath, and both spontaneous and night sweats.

On admission, she had spontaneous sweating, night sweats, palpitations of the heart, shortness of breath, impatience and irascibility, poor sleep with much dreaming and anorexia. Her tongue was dusky, with a thin and white coating. Her pulse was deep, threadlike, hesitant and intermittent.

Diagnosis. Deficiency of both Qi and Yin, with infirm exterior and Defensive Level.

Therapeutic Principle. Augment Qi, nourish Yin, firm the exterior and astringe sweat.

Treatment and Course. The prescribed formula had the following composition: calcined longgu (fossil bone) 24 g, calcined muli (*Ostrea gigas*) 24 g, roast huangqi (*Astragalus membranaceus*) 24 g, beishashen (*Glehnia*) 30 g, wuweizi (*Schisandra chinensis*) 10 g, fuxiaomai (*Triticum aestivum*) 30 g, tianzhu (*Bambusa textilis*) 20 g, fuling (*Poria cocos*) 20 g, yanzhi (*Polygala tenuifolia*) 10 g, danshen (*Salvia miltiorrhiza*) 15 g, shengdihuang (*Rehmannia glutinosa*) 30 g, ejiao pellets (*Equus asinus*) 1 g. Note: longgu and muli were decocted first.

After seven daily doses, palpitation of the heart, shortness of breath, spontaneous sweating and night sweats all improved. She continued to sleep poorly, and her tongue and pulse configuration remained as before treatment. The same formula was continued but with seven kernels of dazao (*Ziziphus jujuba*) added. With the augmented formula, all her symptoms subsided.

Guidance for Study

I Aim of Study

This chapter describes the etiology and pathology of diaphoresis and discusses the main illnesses that present with it.

II Objectives of Study

After completing this chapter the learners will:

1. Know the etiology and pathology of diaphoresis;
2. Know the classification and key points for diagnosis of the main illnesses that present diaphoresis as a prominent symptom;
3. Know the diagnosis and treatment of these illnesses.

III Exercises for Review

1. Define spontaneous sweating and night sweat. How do they differ?
2. Describe the etiology and pathology of spontaneous sweating and night sweat.
3. Compare illnesses presenting spontaneous sweating with those presenting night sweat.
4. Explain how to differentiate and treat the illnesses that present with spontaneous sweating.
5. Explain how to differentiate and treat the illnesses that present with night sweat.

IV Additional Exercises

1. Provide an analysis of the formula Hu Qian Wan used in treatment of flaccidity due to insufficiency of the liver and the kidney.
2. For the Case Study provide an analysis of the formula Dihuang Yin Zi used in treatment of the patient. What is your diagnosis as to the cause of the insufficiency of kidney-essence?
3. Huangqi Jian Zhong Tang is used to treat sweating that is limited to the hands and feet ([section IV, subsection 6](#)), but also to treat stomachache due to deficiency-Cold (Volume 3, Part I, Chapter 9, [Section IV, Subsection 6](#)). Show that it is appropriate for both of these conditions.
4. For the Case Study, provide an analysis of the formula of the prescribed herbs used to treat this patient.

Chapter 27

Diabetes (Xiao-Ke)

Diabetes is a condition characterized by polyuria, polydipsia and polyphagia. In many patients the urine also has a high level of sugar. In chronic cases, the patients usually manifest emaciation (Xiao in Chinese) and thirst (Ke in Chinese). Hence, Xiao-Ke is the Chinese medicine terminology for diabetes. However, any other illnesses manifesting thirst and emaciation can be called Xiao-Ke as well. Diabetes is commonly classified into three types according to the Chinese medicine theories: upper, middle and lower. Upper diabetes involves the upper-jiao, and is marked by thirst and polydipsia. Middle diabetes involves the middle-jiao, and is marked by hunger and polyphagia. Lower diabetes involves the lower-jiao, and is marked by thirst and polyuria with turbid urine. (Note: what is commonly called “diabetes” is, strictly speaking, “diabetes mellitus”, that is, “sweet diabetes”. Diabetes mellitus is often also known as “sugar diabetes”.)

I Etiology and Pathology

Diabetes may result from a number of causes, including innate weakness, improper diet, emotional imbalance and physical or sexual overindulgence.

With innate weakness of the body constitution the *zang* viscera are fragile. Of the many varieties, weak constitution with Yin deficiency is especially predisposed to developing diabetes.

Long-term excessive consumption of fatty and spicy foods or alcohol may injure the spleen and the stomach, resulting in the impairment of their transportation and transformation functions. Heat accumulates in the interior and gives rise to Dryness. Dryness injures the fluids, and this in turn leads to diabetes.

Long-term mental over-stimulation may induce stagnation of Qi. Stagnant Qi readily transforms into Fire. Blazing Fire in the interior scorches the lung and the stomach and consumes Yin-fluid. This leads to diabetes.

Excessive physical exertion or excessive sexual indulgence may result in the rise of endogenous deficiency-Fire. “Depletion of water makes Fire more fierce, and

fierce Fire makes water more dry.” The result is insufficiency of the kidney, dryness of the lung and heating of the stomach; and together these lead to diabetes.

The common pathological mechanism is dysfunction in the transportation and distribution of body fluids resulting in the rise of Heat-Dryness and Yin deficiency. The main organs involved are the lung, the stomach, the spleen and the kidney. Among them, the kidney is the key organ.

Prolonged Yin deficiency may injure Qi and Yang, so that both Yin and Yang become deficient. In prolonged diabetes the meridians become diseased, and the blood channels may become blocked by static blood.

Moreover, long-lasting diabetes can lead to a number of complications. For example, depletion of kidney-Yin causes the liver to lose its nourishment. When liver essence, kidney essence and blood are insufficient to provide for the eyes and ears, cataract, night blindness and deafness may result. Dryness-Heat scorching Nutritive Yin may cause blood stasis, blockage of the channels and accumulation of poisons as pus. Sores, carbuncles and furuncles may form. Yin deficiency may give rise to severe Dryness and Heat in the interior, which may transform fluids into Phlegm. When Phlegm blocks the meridians and channels, coldness, pain and numbness in the limbs may result. Alternately, Phlegm and blood stasis may lead to angina pectoris or stroke. Yin deficiency may induce Yang deficiency as well. Deficiency of liver and kidney Yang enables water and Dampness to overflow from the vessels of the skin and sinews, producing edema.

II Clinical Manifestation

The characteristic manifestation of diabetes includes the “three excesses and one deficit”, namely, polyuria, polydipsia, polyphagia and emaciation. Polyuria may be an increase in the frequency of urination and in the volume of urine produced. It may also involve more frequent urination during the night (nocturia). Polydipsia is the drinking of large amounts of fluids driven by thirst. Polyphagia is the eating of extraordinary amounts of food driven by hunger. In long-lasting diabetes, despite the polydipsia and polyphagia the patient gradually loses weight and becomes progressively more emaciated. In such patients the urine tastes sweet.

The pattern of illness progression differs for children and for adults. In children, the onset and the development of the illness tend to be rapid and the symptoms are usually typical and severe. In serious cases, there may be extreme thirst, headache, vomiting, abdominal pain and hyperpnea (deep and rapid respiration). There may even be coma and collapse. In adults, the onset and development tend to be more gradually, and the symptoms are often atypical. For example, nocturia may be the first or only symptom of diabetes in an adult. In adults, too, the illness tends to develop complications, as described in the previous section.

III Key Points of Analysis

The three “excess” symptoms of polyuria, polydipsia and polyphagia usually occur together. However, based on their relative severity and the main location of the illness, diabetes may be classified into upper, middle and lower diabetes. **Upper diabetes** involves the upper-jiao and is usually due to Dryness and Heat injuring the lung. The most prominent symptom is polydipsia, with mild polyuria and polyphagia. **Middle diabetes** involves the middle-jiao and is usually due to Heat in the stomach. The most prominent symptom is polyphagia, with mild polyuria and polydipsia. **Lower diabetes** involves the lower-jiao and is usually due to kidney insufficiency. The most prominent symptom is polyuria, with mild polydipsia and polyphagia.

In general, in the early stages of the illness Dryness and Heat predominate. As the illness progresses Yin deficiency becomes increasingly more important so that Yin deficiency coexists with Dryness-Heat. In the late stages Yin deficiency affects Yang, so that there is Yang deficiency as well.

For most patients, the characteristic “three excesses” make the diagnosis straightforward. Sometimes, however, these symptoms are not prominent and are overshadowed by complications such as cataract and night blindness, carbuncles or furuncles, limb coldness, pain and numbness, angina pectoris or stroke, or edema. In such cases, it is important to inquire carefully into the patient’s urinary, drinking and eating patterns.

Certain symptoms indicate that the illness is very severe. These include facial flushing, headache, agitation, nausea or vomiting, sunken eyes, dry lips with red tongue, hyperpnea and coma. These symptoms usually indicate that Yang and body fluids have been severely depleted, so that the deficient Yang floats to the exterior, and Phlegm and Fire have obscured the upper orifices.

IV Herbal Treatment

1 *Upper Diabetes (Lung-Heat Injuring Fluids)*

Main Symptoms. Prominent thirst and polydipsia, dry mouth and tongue, and polyuria. The tongue coating is thin and yellow, and the pulse is rapid.

Therapeutic Principle. Cool Heat, moisten the lung and generate fluids to stop thirst.

Treatment. Xiao Ke Fan (Diabetes Prescription). Its basic composition is as follows: tianhuafen (*Trichosanthes*) 20 g, huanglian (*Coptis*) 10 g, shengdihuang (*Rehmannia*) 15 g, and ouzhi (*Nelumbo*) 6 g.

If the mouth is markedly dry, add maimendong (*Ophiopogon*) and gegen (*Pueraria*) to enhance the formula's ability to generate fluids.

Persistent diabetes, frequent urination, rapid and forceless pulse indicate that Lung-Heat has injured fluids so that Qi and Yin are both deficient. Use Yu Quan Wan (Jade Spring Pill) instead. This formula used renshen (*Panax*), huangqi (*Astragalus*) and fuling (*Poria*) to augment Qi and tianhuafen (*Trichosanthes*), gegen (*Pueraria*), maimendong (*Ophiopogon*), wumei (*Prunus mume*) and gancao (*Glycyrrhiza*) to cool Heat, generate fluids and stop thirst.

2 Middle Diabetes (Blazing Stomach-Fire)

Main Symptoms. Hunger and polyphagia, thirst, polyuria, emaciation and constipation. The tongue coating is yellow, and the pulse is slippery, replete and forceful.

Therapeutic Principle. Clear the stomach, purge Fire, nourish Yin and generate fluids.

Treatment. Yu Nu Jian (Jade Maid Prescription). Its basic composition is as follows: shigao (gypsum) 30 g, shudihuang (*Rehmannia*) 15 g, maimendong (*Ophiopogon*) 10 g, zhimu (*Anemarrhena*) 10 g, and niuxi (*Achyranthes*) 10 g.

If clinically required to cool Heat and purge Fire, add huangbai (*Phellodendron*) and zhizi (*Gardenia jasminoides*).

If constipation is severe, first treat with Zeng Ye Cheng Qi Tang (Fluid-Generating Qi-Activating Decoction) to moisten the intestines and unblock the intestines. Treat with Yu Nu Jian when defecation has improved.

3 Lower Diabetes (Impairment of the Kidney)

i Deficiency of Kidney-Yin

Main Symptoms. Polyuria with cloudy or sweet-tasting urine; dry mouth and lips; aches and weakness in the knees and waist; dizziness, tinnitus; and dry and itchy skin. The tongue is red, with little coating, and the pulse is threadlike and rapid.

Therapeutic Principle. Nourish Yin, strengthen the kidney, moisten Dryness and stop thirst.

Treatment. Liu Wei Dihuang Wan (Six-Ingredient Rehmannia Pill).

For marked and cloudy polyuria, add yizhiren (*Alpinia oxyphylla*), sangpiaoxiao (*Paratenodera*), and wuweizi (*Schisandra*) to strengthen the kidney and astringe urine.

If endogenous Fire arises, with dehydration and hotness in the five centers (heat filling in the chest, hands and face, etc.), add zhimu (*Anemarrhena*) and huangbai (*Phellodendron*) to nourish Yin and purge Fire.

If there are shortness of breath and weakness, with a pale tongue, add huangqi (*Astragalus*), dangshen (*Codonopsis*) and huangjing (*Polygonatum*) to augment Qi.

ii Deficiency of Yin and Yang

Main Symptoms. Increased frequency of urination, following every drink; cloudy urine; cold-aversion, cold limbs; wan complexion; dry pinna; and impotence or irregular menses. The tongue is pale, with white and dry coating. The pulse is deep, threadlike and forceless.

Therapeutic Principle. Warm Yang, nourish the kidney, strengthen the liver and astringe urine.

Treatment. Shen Qi Wan (kidney-Qi Pill).

Add fupenzi (*Rubus chingii*), sangpiaoxiao (*Paratenodera*) and jinyingzi (*Rosa laevigata*) as clinically appropriate to enhance the ability to nourish Yin, strengthen the kidney and astringe.

For marked aching and weakness of the waist, add duzhong (*Eucommia*), niuxi (*Achyranthes*) and xuduan (*Dipsacus*).

For marked cold-aversion, add lujiao slices (*Cervus nippon*) and ziheche (human placenta).

For wan and lusterless complexion, add heshouwu (*Polygonum*), gouqizi (*Lycium*) and gusuibu (*Drynaria fortunei*).

For loose feces, add buguzhi (*Psoralea*) and yizhiren (*Alpinia oxyphylla*).

4 Diabetic Complications

Cataract, Night Blindness, Deafness. Treat with Qi Ju Dihuang Wan (Lycium-Chrysanthemum-Rehmannia Pill) or Ming Mu Dihuang Wan (Eye-Clearing Rehmannia Pill) to nourish and restore the liver and the kidney, augment essence and generate blood.

Carbuncles, Furuncles. Treat by cooling Heat and detoxifying poisons. To dissipate lesions and swelling, use Wu Wei Xiao Du Yin (Five-Ingredient Detoxification Drink). During convalescence, emphasize pus drainage and tissue regeneration.

Deficient Yang Floating to Exterior. The main symptoms include worsening of diabetes, headache, nausea, vomiting, red lips and hyperpnea. The tongue is dry. The pulse is threadlike and forceless. The appropriate urgent treatment is to enrich Yin and return Yang to the interior. Use Sheng Mai San (Pulse-Generating Powder) augmented with shanzhuyu (*Cornus*), tianmendong (*Asparagus choichinchinensis*),

mulu (*Ostrea*) and guiban (*Chinemys*). If necessary, apply urgent or resuscitative measures from both Chinese and Western Medicine.

Edema, Rheumatism, Stroke, Angina Pectoris. For treatment, see the specific chapters.

V Acupuncture Treatment

Upper Diabetes. Select the acupoints Shaofu (HT-8), Xinshu (BL-15), Feishu (BL-13) and Taiyuan (LU-9).

Middle Diabetes. Select the acupoints Neiting (ST-44), Pishu (BL-20), Weishu (BL-21) and Sanyinjiao (SP-6).

Lower Diabetes. Select the acupoints Taichong (LR-3), Taixi (KI-3), Ganshu (BL-18) and Shenshu (BL-23).

In all cases, use filiform needles and apply the reducing and reinforcing methods simultaneously.

VI Case Study

The patient was a 52-year old married male. For over 2 months he had polyuria, polydipsia and polyphagia. Despite polyphagia he would be hungry within 2 h of eating. He also had dry and cracked lips and constipation.

On examination his general condition was fair. He had a red tongue with thin yellow coating and a pulse rate of 80/min. His blood pressure was 135/80 mmHg. The lung was clear to auscultation. The heart border by percussion was at the left mid-clavicular line in the fifth intercostal space. His fasting blood glucose was 220 mg% and his urine contained 3+ glucose.

Diagnosis. Diabetes due to blazing Stomach-Fire.

Therapeutic Principle. Purge Stomach-Fire, augment Qi and nourish Yin.

Treatment and Course. Modified Yu Nu Jian (Jade Maid Prescription) was prescribed. It had the following composition: shigao (gypsum) 20 g, zhimu (*Anemarrhena*) 20 g, huanglian (*Coptis*) 10 g, huangqin (*Scutellaria*) 10 g, zhizi (*Gardenia jasminoides*) 5 g, shengdihuang (*Rehmannia*) 15 g, tianhuafen (*Trichosanthes*) 20 g, xuanshen (*Scrophularia*) 15 g, dangshen (*Codonopsis*) 20 g, huangqi (*Astragalus*) 10 g, maimendong (*Ophiopogon*) 20 g, and wuweizi (*Schisandra*) 10 g.

The dosage of this formula was adjusted up or down depending on the clinical condition. After 25 doses, the fasting blood glucose decreased to 120 mg% and the urine became glucose-free. All symptoms resolved.

Guidance for Study

I Aim of Study

This chapter describes the etiology and pathology of diabetes, and discusses the clinical manifestation, diagnosis and treatment of the main illnesses that present with diabetes as the prominent symptom.

II Objectives of Study

After completing this chapter the learners will:

1. Know the etiology and pathology of diabetes;
2. Understand the classification and key points for diagnosis of the illnesses that present with diabetes;
3. Know the diagnosis and treatment of each of these illnesses.

III Exercises for Review

1. Explain the etiology and main pathological changes of diabetes.
2. Describe the clinical manifestation of diabetes due to Yin deficiency, and explain the relationship between Yin deficiency and Dryness-Heat.
3. Explain how in diabetes the location of illness is in the lung, the stomach and the kidney.
4. Explain how the diagnosis and treatment of upper, middle and lower diabetes are related to their pathology.
5. Describe the potential complications of diabetes.
6. What symptoms indicate that diabetes has become critical? Explain the clinical significance of these symptoms.
7. What daily living measures would you suggest for preventing diabetes?

IV Additional Exercises

1. Provide an analysis of the formula Xiao Ke Fan used in the treatment of diabetes due to Lung-Heat injuring fluids (“upper diabetes”). Explain when to use Yu Quan Wan, and why.
2. Provide an analysis of the formula Yu Nu Jian used in treatment of diabetes due to blazing Stomach-Fire (“middle diabetes”).
3. For the Case Study, provide an analysis of the formula of the modified Yu Nu Jian used to treat this patient.

Chapter 28

Abdominal Masses and Obstruction

Abdominal masses and blockage result from deficiency of genuine Qi and disharmony of *zang-fu* viscera, so that Qi becomes stagnant and blood static. Qi stagnation and blood stasis in turn lead to accumulation and gelling of turbid Phlegm inside the abdomen, producing masses or blockage.

Masses have defined shape on palpation and tend to be fixed in location. The pain associated with masses also has a fixed location. As an illness, a mass is generally located in the Blood Level.

Blockage generally does not have a defined shape on palpation and is not constant. Its associated pain does not have a fixed location. As an illness, blockage is generally located in the Qi Level.

I Etiology and Pathology

The basic pathological factor in the formation of masses or blockage is deficiency of genuine Qi. The most common circumstances are the following.

Emotional Disturbance. When emotional disturbance causes illness it first affects Qi, inducing stagnation of liver-Qi and depression of spleen-Qi. As Qi stagnation reaches the Blood Level it induces blood stasis. Protracted Qi stagnation and blood stasis may lead to the formation of masses or blockage.

Internal Injury by Improper Diet or Alcohol. Overindulgence in alcohol or foods that are fatty, spicy, sweet and pungent or fried may impair spleen and stomach functions, resulting in failure in the transformation and transportation of nutrients. Retained fluid turns into Dampness and may give rise to endogenous Phlegm. Phlegm impedes Qi movement, and impedance of Qi movement leads to blockage. The struggle between Qi and turbid Phlegm may lead to gelling of Phlegm and the formation of masses.

Attack by Exogenous Pathogenic Evils. Exogenous Cold, Dampness or Heat, or Heat toxins, can invade the body and lodge in the abdomen. This causes disharmony between the affected *zang-fu* organs and impedes the movement of Qi and blood,

so that turbid Phlegm forms in the interior. Stagnant Qi and static blood accumulate in the abdomen, and over time develop into masses.

Complications of Other Illnesses. Several other illnesses may lead to masses or blockage. During protracted jaundice or post-jaundice convalescence Dampness may persist and impede Qi and blood movement. The blood fluke impairs the flow of liver and spleen Qi and blood, and this may result in blockage of blood channels. Chronic malaria conduces to the rise and gelling of Dampness and Phlegm, which in turn block the blood vessels and produce masses or blockage.

Though deficiency of genuine Qi is the fundamental pathological change, the location of illness causing mass or blockage is usually the liver and the spleen, with involvement of the stomach and the intestines. The key mechanism is stagnation of Qi, stasis of blood and gelling of Phlegm. In blockage, the principal factor is Qi stagnation. In masses, stagnation of Qi, stasis of blood and gelling of Phlegm are all present, but blood stasis is the main factor.

II Clinical Manifestation

Masses and blockage present different clinical pictures.

Blockage tends to develop rapidly and has a shorter course. It is mainly accumulation of stagnant Qi within a hollow organ in the abdomen. The main symptoms include distention and pain that are intermittent, sometimes a sausage-like but vague swelling in the abdomen, a tongue coating that is usually thick and greasy and white or yellow in color, and a pulse that is taut and slippery. During an attack the affected area shows fullness or distention but not palpable mass, and during remission the fullness and distention disappear. If blockage occurs too frequently, there may be lassitude, weakness, anorexia and loose feces.

Masses develop more slowly, have a longer course and are more serious. The abdomen may be distended to various degrees. Masses that are hard tend to progress from small to large and from soft to hard. In the early stages, the affected areas tend to become distended and there may be associated nausea and vomiting, abdominal distention, fatigue and reduced appetite. As the masses increase in size pain tends to become more severe. In time, there may be wan and sallow complexion and progressive weight loss or emaciation. The tongue may develop ecchymosis along the sides. The pulse tends to be taut or threadlike.

III Key Points of Analysis

Mass versus Blockage. Masses have specific shapes on palpation, though they may be large or small, and soft or hard. On pressure there may be pain of a distending or stabbing quality. There often are accompanying symptoms such as nausea, vomiting, weakness, anorexia and emaciation. Note also that the formation of masses is often preceded in the same locations by pain.

For blockage the characteristic feature is Qi collecting inside the abdomen causing distention and pain in a hollow organ. It is usually intermittent. During an attack the affected area shows distention and fullness, but there is no specific shape on palpation. Blockage tends to arise rapidly, and its occurrence often is intimately related to changes in the emotional state.

Clinical Course. Blockage generally results from stagnation of liver-Qi or improper diet preventing Qi from its normal dispersal. Blockage is generally located in the Qi Level, so that the principal factor is strong pathogenic evil. Because of its relatively rapid development and short duration its course does not show stages.

Masses generally result from deficiency of Qi and blood so that blood becomes static and Phlegm arises and gels. Masses are generally located in the Blood Level. In the early stage, genuine Qi has not been damaged; evil Qi is strong, but not extremely so. During this phase the mass is relatively small and is relatively soft, and the patient's general condition is fair. In the middle stage, genuine Qi is declining and evil Qi gaining strength. The mass is now larger and firmer on palpation. Pain is now continual, and is accompanied by worsening appetite, weakness and wasting. In the late stage, genuine Qi is depleted and evil Qi very strong. The mass has increased further in size and is now very hard. Pain is severe, and is accompanied by marked anorexia, dusky or sallow complexion, and severe emaciation.

Location of Mass. The specific visceral organ affected determines the location of the mass. A mass in the right subcostal abdomen, accompanied by subcostal stabbing pain, jaundice and abdominal distention is located in the liver. A mass in the epigastrium, accompanied by vomiting or hematemesis, is located in the stomach. A mass in the right abdomen, accompanied by diarrhea or constipation, emaciation and weakness, is located in the intestines. A mass in the left abdomen, accompanied by increased frequency of defecation and feces that contain pus and blood, is also located in the intestines.

IV Herbal Treatment

1 Blockage

i Stagnation of Liver-Qi

Main Symptoms. Distention and pain in a hollow organ; intermittent and not fixed in location; and subcostal distention and discomfort. The tongue coating is thin, and the pulse taut.

Therapeutic Principle. Unblock the liver, release stagnation and mobilize Qi to relieve blockage.

Treatment. Muxiang Shun Qi San (Aucklandia Qi-Regulating Powder). It has the following basic composition: muxiang (*Aucklandia lappa*) 10 g, xiangfu

(*Cyperus rotundus*) 10 g, Qingpi (*Citrus tangerina*) 6 g, sharen (*Amomum villosum*) 3 g, cangzhu (*Atractylodes lancea*) 10 g, chenpi (*Citrus tangerina*) 6 g, houpou (*Magnolia officinalis*) 10 g, gancan (*Glycyrrhiza uralensis*) 6 g, zhiqiao (*Poncirus trifoliata*) 10 g, wuyao (*Lindera strychnifolia*) 10 g, shengjiang (*Zingiber officinale*) 6 g, chuanxiong (*Ligusticum chuanxiong*) 10 g, and rougui (*Cinnamomum cassia*) 6 g.

If there are symptoms of Heat as well, such as bitter taste and red tongue, remove wuyao, cangzhu and rougui and add huanglian (*Coptis*), wuzhuyu (*Evodia*) to purge Liver-Heat.

If there are lassitude, weakness and loose feces, add dangshen (*Codonopsis*) and baizhu (*Atractylodes*) to augment Qi and strengthen the spleen.

ii Food Retention and Phlegm Blockage

Main Symptoms. Abdominal distention or pain, with periodic sausage-like masses on palpation; pain aggravated by pressure; and constipation and anorexia. The tongue coating is greasy, and the pulse taut and slippery.

Therapeutic Principle. Regulate Qi, dissipate Phlegm, unblock intestines and release retention.

Treatment. Liu Mo Tang (Decoction of Six Ground Substances).

For marked food retention, add shanzha (*Crataegus*), laifuzi (*Raphanus*) and shenqu (medicated leaven) to strengthen the spleen and promote digestion.

For turbid Phlegm blocking the middle-jiao, with nausea, vomiting and greasy tongue coating, add cangzhu (*Atractylodes*), banxia (*Pinellia*), chenpi (*Citrus tangerina*) and shengjiang (*Zingiber*) to dissipate Phlegm and suppress the abnormally risen.

If blockage is due to the accumulation of ascarid worms, treat with Wumei Wan (Wumei Pill) in addition to Liu Mo Tang.

2 Mass

i Early Stage (Qi Stagnation and Blood Stasis)

Main Symptoms. Soft abdominal mass; with distension and pain. The tongue coating is thin and white or speckled with ecchymosis. The pulse is taut.

Therapeutic Principle. Regulate Qi, mobilize blood, unblock channels and dissipate mass.

Treatment. Use Jinlingzi San (Melia Powder) and Shi Xiao San together. The combined composition is as follows: chuanlianzi (*Melia toosendan*) 12 g, yanhusuo

(*Corydalis yanhusuo*) 10 g, wulingzhi (*Pleropus pselaphon*) 6 g, and puhuang (*Typha angustifolia*) 6 g.

If abdominal pain is severe, add taoren (*Prunus persica*), honghua (*Carthamus*), chishaoyao (*Paeonia*) and danshen (*Salvia*) to dissolve stasis and stop pain.

For more severe Qi stagnation and blood stasis with additional symptoms of Cold, use Da Qi Qi Tang (Major Seven-Qi Decoction). Among its ingredient herbs, Qingpi (*Citrus tangerina*, fresh peel), chenpi (*Citrus tangerina*, aged peel), jiepeng (*Platycodon grandiflorum*), xiangfu (*Cyperus rotundus*) and huoxiang (*Agastache rugosa*) mobilize Qi and dissipate masses, and rougui (*Cinnamomum cassia*), sanleng (*Sparganium stoloniferum*) and ezhu (*Curcuma aeruginosa*) warm and unblock blood vessels and soften the hard.

ii Middle Stage (Static Blood Gelling in Interior)

Main Symptoms. Mass becoming larger and harder; mass and pain in fixed location; anorexia, weakness; recurring chills and fever; dusky complexion; and emaciation. Females may develop amenorrhea. The tongue is cyanotic or speckled with purpuric spots. The pulse is taut and slippery or threadlike and impeded.

Therapeutic Principle. Remove blood stasis, soften hard masses and regulate the spleen and the stomach.

Treatment. Ge Xia Zhu Yu Tang (Decoction for Relieving Stasis Below the Diaphragm).

Liu Jun Zi Tang (Six-Nobles Decoction) may be alternated with Ge Xia Zhu Yu Tang as clinically indicated to nourish and strengthen the spleen and the stomach.

If the mass is marked, add shuizhi (*Hirudo nipponica*), mengchong (*Tabanus bivittatus*), shanjia (*Manis pentadactyla*), and biejia (*Amyda*) and other herbs that mobilize blood and dissipate masses.

iii Late Stage (Genuine-Qi Depletion)

Main Symptoms. Hard mass; progressively worsening pain; anorexia; sallowness or dusky complexion; and extreme emaciation. The tongue is pale purple and without coating. The pulse is threadlike and rapid or taut and threadlike.

Therapeutic Principle. Augment Qi, nourish blood, release blood stasis and dissipate masses.

Treatment. Combined Ba Zhen Tang (Eight Treasures Decoction) and Hua Ji Wan (Mass-Dissipating Pill).

Hua Ji Wan has the following composition: sanleng (*Sparganium stoloniferum*) 6 g, ezhu (*Curcuma aeruginosa*) 6 g, sumu (*Caesalpinia sappan*) 6 g, awei (*Ferula sinkiangensis*), wulingzhi (*Pleropus pselaphon*) 10 g, xiangfu (*Cyperus rotundus*)

10 g, binglang (*Areca catechu*) 6 g, haifushi (pumice) 6 g, walengzi (*Arca inflata*) 6 g, and xionghuang (realgar) 3 g.

For marked Qi deficiency, add huangqi (*Astragalus*), shanyao (*Dioscorea*) and yiyiren (*Coix*) to augment Qi and strengthen the spleen.

If Yin is damaged, add shengdihuang (*Rehmannia*), xuanshen (*Scrophularia*), maimendong (*Ophiopogon*) and shihu (*Dendrobium*) to nourish Yin and generate fluid.

V Acupuncture Treatment

1 Blockage

Stagnation of Liver-Qi. Select the acupoints Ganshu (BL-18), Zhangmen (LR-13), Shangwan (CV-13), Qihai (CV-6) and Dadun (LR-1).

Food Retention and Phlegm Blockage. Select the acupoints Zhongwan (CV-12), Qihai (CV-6), Tianshu (ST-25), Dachangshu (BL-25), Fenglong (ST-40) and Zusanli (ST-36).

2 Masses

Early Stage (Qi Stagnation and Blood Stasis). Select the acupoints Ganshu (BL-18), Zhenmen (LR-13), Geshu (BL-17) and Xingjian (LR-2).

Middle Stage (Static Blood Gelling in Interior). Select the acupoints Pishu (BL-20), Weishu (BL-21), Ganshu (BL-18) and Taichong (LR-3).

Late Stage (Genuine-Qi Depletion). Select the acupoints Zhongwan (CV-12), Zusanli (ST-36), Qihai (CV-6), Geshu (BL-17), Pishu (BL-20) and Sanyinjiao (SP-6).

VI Case Study

The patient was a 63-year old male. He had an upper right abdominal mass for over half a year, accompanied by abdominal fullness and distention, lassitude, weakness, mild fever and palpitation of the heart. His complexion was dusky. His tongue was dark with a thick yellow coating. His pulse was deep, threadlike, rapid and forceless.

Diagnosis. Mass due to Qi stagnation and blood stasis, with deficiency of both Qi and blood.

Therapeutic Principle. Regulate Qi, mobilize blood, unblock channels and dissipate mass.

Treatment and Course. The prescribed formula had the following composition: dried toad venom (*Bufo bufo gargarizans*) 10 g, biejia (*Amyda sinensis*) 10 g, chuanshanjia (*Manis pentadactyla*) 6 g, danshen (*Salvia miltiorrhiza*) 10 g, chaihu (*Bupleurum chinense*) 10 g, baishaoyao (*Paeonia lactiflora*) 10 g, muxiang (*Aucklandia lappa*) 6 g, Qingpi (*Citrus tangerina*, fresh) 6 g, chenpi (*Citrus tangerina*, aged) 6 g, danggui (*Angelica sinensis*) 6 g, meihua (*Armeniaca mume*) 10 g, and taizishen (*Pseudostellaria heterophylla*) 10 g.

The patient took this formula daily. Over half a year his mass gradually shrank, his spirit improved and all symptoms resolved. He was instructed to continue the prescription intermittently.

Comment. In this patient, the mass resulted from disharmony between the liver and the spleen, leading to Qi stagnation and blood stasis. These in turn block the channels. Over time, the stagnant Qi and static blood gelled together and gradually enlarged. The prolonged presence of gelled Qi and blood and the patient's senescence together injured both Qi and blood, resulting in lassitude and weakness. The blood insufficiency led to the mild fever and palpitation of the heart. The dusky complexion, thick yellow tongue coating and the deep, threadlike, rapid and forceless pulse reflected Qi stagnation, blood stasis and deficiency of both Qi and blood. They indicated that the illness was moving into the middle stage of mass disease, with relative weakness of genuine Qi. For this reason, the therapeutic principle required simultaneous attack and restoration. In the prescribed herbs, the toad skin (chanpi) requires elaborate preparation. It has an acrid flavor and a cool nature and is slightly poisonous. It has the ability to soften the hard, reduce the swollen and dissipate the gelled Qi and mass. Biejia and chuanshanjia assist chanpi to dissipate masses. Chaihu, Qingpi, chenpi, muxiang and lu-e-mei regulate and mobilize Qi. Danshen, baishaoyao and danggui generate and mobilize blood. Taizishen augments Qi and nourishes Yin. Hence, this formula attacks masses but is not harsh and restores but does not impede. In constructing this formula, the goal is gentle action, as this type of illness develops over a long time so that treatment must not be harsh or rushed. Doing so can only further injure genuine Qi.

Guidance for Study

I Aim of Study

This chapter describes the etiology and pathology of masses and blockage, and discusses the main illnesses that cause them.

II Objectives of Study

After completing this chapter the learners will:

1. Know the etiology and pathology of masses and blockage;
2. Know the classification and key diagnostic points for the illnesses that produce masses and blockage;
3. Know the treatment for these illnesses based on their cause and stage of development.

III Exercises for Review

1. Explain the concept of masses and blockage. How do they differ? What relationship is there between them?
2. Describe the pathologic features of masses and blockage. Which *zang-fu* organs are closely related to masses and blockage?
3. Discuss the differential diagnosis of masses and blockage and their treatments.
4. What suggestions can you make for patients' daily practices to avoid the development of masses or blockage?

IV Additional Exercises

1. Provide an analysis of the formula Muxiang Shun Qi San used in treatment of blockage due to stagnation of liver-Qi.
2. Provide an analysis of the formula (combined Jinlingzi San and Shi Xiao San) used in treatment of early stage mass due to Qi stagnation and blood stasis.
3. Provide an analysis of the formula, combined Ba Zhen Tang and Hua Ji Wan, used in treatment of late-stage mass due to genuine-Qi depletion.

Part II

Common Gynecological Disorders

Gynecological disorders are those specific to women and include mainly abnormalities of the female reproductive organs, pregnancy and labor. The most common of these concern menstruation and the menses, vaginal discharge, disturbances of pregnancy or labor, uterine or vaginal bleeding, pelvic inflammatory disease, infertility and abortion. Although it is physiological, menopause is also discussed.

In CM, the main organ that controls the functions of the female reproductive system is the kidney. Abundant kidney-Qi enables prenatal essence to express its activities, so that the Chong and Ren Meridians can flourish and ensure that blood and essence are plentiful in the various visceral organs, including the uterus. The uterus has the functions of menstruation and pregnancy. Normal functions of the kidney, the liver and the spleen enable the uterus to store and discharge in a regular cycle, thus producing the menstrual cycle and making pregnancy possible.

Normal vaginal discharge is the mucoid fluid that moistens the vagina and vulva and repels attack by exogenous pathogenic evils. The motive force in its production is kidney-Qi and prenatal essence. These are brought to the uterus by the Ren Meridian, warmed by the Chong Meridian and regulated by the Dai Meridian so that an appropriate amount is formed.

Pregnancy (conception and gestation) is an important function of the female reproductive system. Conception is possible when kidney-Qi is abundant, prenatal essence is adequate, the functions of the Chong and Ren Meridians are in harmony, the uterus stores and excretes in regular cycles, menstruation is regular and finally the reproductive essences of male and female intermixed at an appropriate time.

Thus, normal female reproductive function requires the normal and harmonious cooperation among the kidney, prenatal essence, the Chong and Ren Meridians, the uterus, the liver, the spleen and Qi and blood. If any of the six climatic pathogenic evils or of the seven passions, dietary imbalance, physical exhaustion, excessive sexual activity or traumatic injury induces dysfunction of the visceral organs or abnormality in Qi and blood, the Chong and Ren Meridians and the uterus may be directly or indirectly affected. This in turn may give rise to a gynecological disorder.

The key to effective approach to gynecological disorders is to combine regulation of the entire reproductive system with the treatment of the specific diseased area. The principal approach to regulating the entire system includes nourishing the

kidney and the liver, strengthening the spleen and the stomach, regulating Qi and blood and the Chong and Ren Meridians. Specific treatment aims at the abnormality in the vulva, the vagina or the uterus. This may require herbal treatment or external treatment, such as vulvar wash, vaginal douche, vaginal plug, uterine irrigation, rectal enema or medicinal cream application.

Chapter 29

Abnormal Menstruation

Abnormality of menstruation may mean irregularity in the menstrual cycle, the duration of the monthly flow, or the color or texture of the menses. This chapter describes six of the most common, namely, early menstruation, delayed menstruation, irregular cycles of menstruation, excessive menses (polymenorrhea), decreased menses (oligomenorrhea) and prolonged menstruation.

Menstruation is early if it comes seven or more days before its regularly expected date. Menstruation is delayed (or late) if it comes seven or more days after its regularly expected date, but within 6 months. In both early and delayed menstruation the amount of menses is normal. Irregular menstruation means that the menses come unpredictably, sometimes early and sometimes late.

Excessive menses means the quantity of menstrual flow is significantly more than normal, either in duration or heaviness or both. Decreased menses means the quantity of menstrual flow is significantly less than normal, either in duration or heaviness or both. In both excessive and decreased menses, the timing of menstruation is normal, that it, it comes on the regularly expected date.

Prolonged menstruation means the menstrual flow continues for more than 7 days and usually less than 14 days.

I Etiology and Pathology

Abnormal menstruation may be classified as strength or deficiency type. The deficiency-type may be due to spleen insufficiency, kidney insufficiency, blood insufficiency or Yin deficiency. The strength-type may be due to Heat in blood, Cold in blood, Qi stagnation, blood stasis or Phlegm-Dampness. If the Chong and Ren Meridians are infirm, they are not able to control blood flow, resulting in early menstruation, excessive menses or prolonged menstruation. If essence and blood are inadequate or exogenous evil Qi causes obstruction, then movement of Qi and blood in the Chong and Ren Meridians becomes impeded. The sea of blood may not fill on a regular schedule or it may be filled inadequately, in both cases resulting in delayed menstruation or decreased menses. If Qi and blood in the Chong and Ren

Meridians are poorly regulated, so that the sea of blood becomes filled irregularly, then menstruation may come unpredictably, sometimes early and sometimes late.

Spleen-Qi Deficiency. Deficiency of spleen-Qi may result when improper diet, excessive fatigue or excessive brooding injures the spleen. Injury to the spleen leads to impairment of the spleen's ability to transport the essences of food and drinks, so that the source of nutrients becomes inadequate. This leads to Qi deficiency and blood insufficiency. The sea of blood cannot fill on schedule, leading to late menstruation or decreased menses. In spleen-Qi deficiency, the spleen may lose its ability to control so that the Chong and Ren Meridians become infirm. This may lead to early menstruation, polymenorrhea or prolonged menstruation. If the injury to the spleen causes loss of both its transportation and its control functions, so that the regulation of the Chong and Ren Meridians is lost, then the filling of the sea of blood becomes irregular and unpredictable. This leads to irregular menstruation.

Kidney Insufficiency. Deficiency of kidney-Qi may result when the kidney is injured by multiple pregnancies, especially if starting young, overindulgence in sexual activity, or a major illness or chronic illness. It may also be the result of inadequate prenatal endowment. Since the kidney is the foundation of the Chong and Ren Meridians and the meridian of the uterus links with the meridian of the kidney, deficiency of kidney-Qi often impairs control of the Chong and Ren Meridians, which in turn leads to early menstruation or prolonged menstruation. Deficiency of kidney-Yin leads to insufficiency of essence and blood, so that the Chong and Ren Meridians lose their nourishment and the sea of blood fails to fill on schedule. Delayed menstruation or decreased menses may result. If kidney-Qi is inadequate to control the opening and closing of the sea of blood, menstruation may become irregular.

Blood Insufficiency. Blood insufficiency may result from prenatal deficiency, a serious or chronic illness, multiple pregnancies and breast-feeding, acute or chronic hemorrhage, or spleen insufficiency with failure to provide adequate nutrients. When blood is insufficient the sea of blood (Chong Meridian) cannot fill amply. This may lead to delayed menstruation or decreased menses.

Heat in Blood. Strength Heat is due to excessive Yang, unrestrained passions, overeating of foods or formulas that are spicy or drying, or exogenous Heat evil. Any of these may lead to Heat submerging in the Blood Level. This in turn makes the Chong and Ren Meridians infirm, disturbs the sea of blood and leads to early menstruation or excessive menses. Deficiency Heat arises mainly in Yin deficiency due to constitutional weakness, chronic illness, multiple pregnancies, excessive sexual activity or illnesses of Heat injuring Yin. Deficiency Heat can also disturb the Chong and Ren Meridians, destabilize the sea of blood and lead to early menstruation or prolonged menstruation.

Cold in Blood. Strength Cold results mostly from exposure to the Cold evil during menstruation or following delivery, or overeating of raw and cold foods. The Cold evil then submerges in the Chong and Ren Meridians and causes gelling of blood.

When blood cannot flow smoothly, the sea of blood cannot fill on schedule. Delayed menstruation or decreased menses may ensue. Deficiency Cold results mostly from a constitution of deficient Yang or from Yang injury by chronic illness. Regardless of its specific cause, if Yang is deficient endogenous Cold may arise and cause the visceral organs to lose warmth and nourishment. This in turn leads to inadequate digestion and delivery of nutrients, Qi deficiency and blood insufficiency. Menstruation becomes delayed and menses decreased.

Qi Stagnation and Blood Stasis. Depression or rage can injure the liver, impairing its functions and stagnating liver-Qi. Stagnation of liver-Qi leads to unreliable filling of the sea of blood, so that menstruation becomes irregular, sometimes early and sometimes delayed. Stagnation of liver-Qi also leads to impeded blood flow, so that the sea of blood fills more slowly than normal and menstruation becomes delayed and menses decreased. Blood stasis causes blockage of the Chong and Ren Meridians and prevents new blood from returning to them. This may lead to prolonged menstruation.

Phlegm-Dampness. Obesity often conduces to the formation of endogenous Phlegm and Dampness. Phlegm and Dampness may also form when the spleen functions of transportation and transformation are impaired. If Phlegm and Dampness attack the Chong and Ren Meridians, Qi and blood movement in the uterine channels becomes impeded. The sea of blood does not fill on schedule and menstruation may become delayed.

II Clinical Manifestation

Early Menstruation. In a person who has basically regular menstruation, early menstruation is menstruation that occurs 7–14 days before its regularly expected time, for at least two consecutive cycles. The basal body temperature shows a biphasic cycle, but the luteal phase is considerably shorter than 12 days. In some patients, the rise in basal temperature associated with ovulation is slower than normal. When diagnostic curettage of the uterus is performed within 6 h of menstruation, the endometrium shows inadequate secretion.

Delayed Menstruation. In a person who has basically regular menstruation, delayed menstruation is menstruation that occurs 7 days to 6 months after its regularly expected time, for at least two consecutive cycles. Gynecological examination is usually normal, but some patients may have a slightly small uterus or ovaries.

Irregular Menstruation. In a patient with irregular menstruation the menses comes sometimes early and sometimes late in an unpredictable pattern, for at least three consecutive cycles. Biochemical analysis of ovarian function may show abnormalities.

Excessive Menses (Polymenorrhea). The patient usually has regular menstrual cycles, but the quantity of menses is markedly increased over normal. The excessive

menstrual flow terminates without intervention after the usual number of days. This may be due to dysfunction of a uterus that is otherwise normal. If it is due to uterine tumor or pelvic inflammatory diseases, gynecological examination may reveal an increase in uterine size or signs of inflammation.

Decreased Menses (Oligomenorrhea). The patient usually has regular menstrual cycles, but the quantity of menses is markedly less than normal, sometimes lasting less than 2 days. Sometimes the uterus may be small in size. In some patients there may be intra-uterine adhesions or tuberculosis of the endometrium. In other patients, ovarian function may be abnormal.

Prolonged Menstruation. In this case the menstrual flow persists for a longer period than usual. With the prolonged flow the amount of menses is also increased. The basal body temperature pattern is biphasic, but the higher luteal phase temperature declines more slowly than normal. Diagnostic uterine curettage 5–6 days following cessation of menstrual flow produces endometrium showing increased secretion and hyperplasia. There may also be some hemorrhage.

III Herbal Treatment

The basic approach to disturbances in menstruation is to diagnose and treat the underlying causes and regulate Qi and blood.

1 *Spleen-Qi Deficiency*

Main Symptoms. Disturbances of menstruation in deficiency of spleen-Qi are quite variable, depending upon the predominant defect. If transportation of nutrients is the main defect, menstruation tends to be late and menses decreased. If control of the Chong and Ren Meridians is the main defect, menstruation tends to be early or prolonged, or menses are excessive. If both functions are impaired, menstruation tends to be irregular. In all these cases, the menses are generally light-colored and thin.

In addition to disturbances of menstruation, spleen-Qi deficiency often produces such symptoms as lassitude, fatigue, shortness of breath, poor appetite and loose feces. The tongue is pale, with a thin coating. The pulse is feeble and even.

Therapeutic Principle. Strengthen the spleen, augment Qi and regulate menstruation.

Treatment. Bu Zhong Yi Qi Tang (Middle-Restoring and Qi-Augmenting Decoction).

For markedly excessive menses, remove danggui, increase the amounts of huangqi and dangshen to 30 g and add aiye (*Artemisia*) 10 g, ejiao (*Equus*) 15 g

and wuzeigu (*Sepia esculenta*) 15 g. Note: ejiao is dissolved separately and added into the finished decoction.

For markedly decreased menses, add chuangxiong (*Ligusticum*) 10 g, shudihuang (*Rehmannia*) 15 g and jixueteng (*Spatholobus suberectus*) 30 g to nourish blood and stimulate its circulation.

2 Kidney Insufficiency

Main Symptoms. The effect on menstruation is also variable. Impaired control of the Chong and Ren Meridians leads to early or prolonged menstruation. Insufficiency of essence and blood leads to delayed menstruation and decreased menses. Deficiency of kidney-Qi leads to irregular menstruation. In general, the menses are light-colored and thin.

In addition to disturbances of menstruation, kidney insufficiency often produces such symptoms as weakness in the flanks and knees, dizziness and tinnitus. The tongue is pale, with scant coating. The pulse is deep and threadlike.

Therapeutic Principle. Strengthen the kidney, nourish blood and regulate menstruation.

Treatment. Gui Shen Wan (Kidney-Restoring Pill). It has the following composition: duzhong (*Eucommia*) 12 g, tusizi (*Cuscuta*) 15 g, shudihuang (*Rehmannia*) 12 g, danggui (*Angelica*) 10 g, shanyao (*Dioscorea*) 15 g, fuling (*Poria*) 20 g, shanzhuyu (*Cornus*) 10 g, and gouqizi (*Lycium*) 15 g.

If the menses are dusky red, with the associated symptoms of lower abdominal cold pain and nocturia, due to deficiency of kidney-Yang, add kidney-warming herbs such as yinyanghuo (*Epimedium*) 10 g, bajitian (*Morinda*) 10 g, xianmao (*Curculigo orchoides*) 10 g, buguzhi (*Psoralea*) 15 g, and yizhiren (*Alpinia*) 12 g.

If the menses are red but accompanied by hotness in the five centers, dry mouth and throat and other symptoms of deficiency of kidney-Yin, add shengdihuang (*Rehmannia*) 15 g, nuzhenzi (*Ligustrum*) 12 g and xuanshen (*Scrophularia*) 12 g.

3 Blood Insufficiency

Main Symptoms. Blood insufficiency often leads to delayed menstruation or decreased menses, with light-colored and thin menses without clots.

In addition to disturbances of menstruation, blood insufficiency often produces such symptoms as dull lower abdominal pain, dizziness, blurred vision, palpitation of the heart, insomnia and a pale complexion. The tongue is pale red and the pulse threadlike and feeble.

Therapeutic Principle. Nourish blood and regulate menstruation.

Treatment. Zhi Xue Tang (Blood-Nourishing Decoction). It has the following composition: renshen (*Panax*) 10 g, shanyao (*Dioscorea*) 15 g, huangqi (*Astragalus*) 20 g, fuling (*Poria*) 15 g, chuanxiong (*Ligusticum*) 10 g, danggui (*Angelica*) 10 g, baishaoyao (*Paeonia*) 15 g, and shudihuang (*Rehmannia*) 15 g.

A scant amount of menses, stopping after only a few drops, is a symptom of insufficiency of both essence and blood. In this case, add gouqizi (*Lycium*) 12 g and shanzhuyu (*Cornus*) 10 g to nourish and strengthen the liver and the kidney.

4 Heat in Blood

i Strength Heat

Main Symptoms. When Heat is in the blood, menstruation tends to come early. In the case of strength Heat, menses tend to be excessive, deep red in color and viscid.

Strength Heat in the blood often produces such additional symptoms as restlessness, chest fullness, flushed complexion, thirst, decreased and dark urine and constipation with dry feces. The tongue is red, with yellow coating. The pulse is rapid.

Therapeutic Principle. Cool Heat, cool blood and regulate menstruation.

Treatment. Qing Jing San (Menstruation-Clearing Powder). It has the following composition: mudanpi (*Paeonia suffruticosa*) 15 g, digupi (*Lycium*) 15 g, baishaoyao (*Paeonia lactiflora*) 15 g, shengdihuang (*Rehmannia*) 20 g, Qinghao (*Artemisia*) 20 g, huangbai (*Phellodendron*) 15 g, and fuling (*Poria*) 10 g.

For markedly excessive menses, remove fuling to avoid its diuretic effect and ability to injure Yin, and add stir-fried diyu (*Sanguisorba*) 12 g and stir-fried huaihua (*Sophora japonica*) 10 g to cool Heat, cool blood and stop bleeding.

If in addition there are subcostal and abdominal distending pain, agitation, irascibility, dry mouth and throat and other symptoms of stagnant liver-Qi transforming into Fire, add chaihu (*Bupleurum*) 10 g, zhizi (*Gardenia*) 10 g and longdancao (*Gentiana*) 10 g.

ii Deficiency Heat

Main Symptoms. Menstruation tends to come early. In the case of deficiency Heat, it tends to be prolonged as well as early and the menses are red and viscid. Deficiency Heat in the blood often produce such additional symptoms as malar flushing and hotness in the five centers. The tongue is red with scant coating. The pulse is threadlike and rapid.

Therapeutic Principle. Nourish Yin, cool Heat and regulate menstruation.

Treatment. Liang Di Tang (Dihuang-Digupi Decoction). It has the following composition: shengdihuang (*Rehmannia*) 25 g, xuanshen (*Scrophularia*) 15 g, digupi (*Lycium*) 15 g, maimendong (*Ophiopogon*) 10 g, ejiao (*Equus*) 15 g, and baishaoyao (*Paeonia*) 20 g. Note: ejiao is dissolved separately and added into the finished decoction.

For decreased menses, add shanyao (*Dioscorea*) 15 g, gouqizi (*Lycium*) 12 g, hes-houwu (*Polygonum*) 15 g to nourish the kidney and generate essence and blood.

For hotness in the five centers, add baiwei (*Cynanchum atratum*) 12 g and raw guiban (*Chinemys*) 15 g to enhance the actions of nourishing Yin and cooling deficiency Heat. Note: guiban is decocted first.

5 Cold in Blood

i Strength Cold

Main Symptoms. When Cold is in the blood menstruation becomes delayed and the menses decreased. In the case of strength Cold the menses are dark or grayish in color. There are often such additional symptoms as cold-intolerance and a cold-pain in the lower abdominal pain that is alleviated by warmth. The tongue coating is white and the pulse deep and taut.

Therapeutic Principle. Warm blood vessels, dispel Cold, mobilize blood and regulate menstruation.

Treatment. Wen Jing Tang (Meridian-Warming Decoction), from *Fu Ren Da Quan Liang Fang* (*Complete Efficacious Prescriptions for Women*). Note that this formula differs from the formula of the same name from *Jin Gui Yao Lue* (*Essentials of the Golden Cabinet*), which is the one described in Volume 2, Part III, Chapter 9. It has the following composition: renshen (*Panax*) 10 g, danggui (*Angelica*) 10 g, chuanxiong (*Ligusticum*) 10 g, baishaoyao (*Paeonia*) 15 g, rougui (*Cinnamomum*) 3 g, ezhu (*Curcuma*) 10 g, mudanpi (*Paeonia suffruticosa*) 10 g, gancao (*Glycyrrhiza*) 6 g, and Sichuan niuxi (*Achyranthes*) 12 g.

For dysmenorrhea, add xiaohuixiang (*Foeniculum vulgare*) 8 g, xiangfu (*Cyperus*) 10 g and yanhusuo (*Corydalis*) 12 g to dispel Cold, remove impedance and stop pain.

If the menses are markedly decreased, add danshen (*Salvia*) 12 g, yimucao (*Leonurus*) 12 g and jixueteng (*Spatholobus suberectus*) to enhance the actions of nourishing blood, stimulating blood circulation and regulating menstruation.

ii Deficiency-Cold

Main Symptoms. Menstruation is delayed and the menses decreased. In deficiency-Cold they are light and thin and without clots. There are often such

additional symptoms as dull lower abdominal pain, preference for warmth and pressure, aching weakness of the lower back, increased and clear urine and loose feces. The tongue is pale with white coating, and the pulse is deep and threadlike.

Therapeutic Principle. Warm the meridians, support Yang, generate blood and regulate menstruation.

Treatment. Ai Fu Nuan Gong Wan (Artemisia-Cyperus Uterus-Warming Pill). It has the following composition: aiye (*Artemisia*) 10 g, xiangfu (*Cyperus*) 10 g, danggui (*Angelica*) 10 g, xuduan (*Dipsacus*) 12 g, wuzhuyu (*Evodia*) 10 g, chuanxiong (*Ligusticum*) 10 g, baishaoyao (*Paeonia*) 15 g, huangqi (*Astragalus*) 15 g, shengdi-huang (*Rehmannia*) 10 g, and rougui (*Cinnamomum*) 3 g. Note: rougui is added just before finishing the decoction.

6 *Qi Stagnation and Blood Stasis*

Main Symptoms. In this situation menstruation tends to be delayed or irregular, and sometimes prolonged. The menses may be excessive or decreased, but are mostly dark in color and contain clots. In addition, there are such symptoms as distending pain in the lower abdomen with guarding and chest fullness. The tongue is cyanotic and may be speckled with petechiae. The pulse is taut or impeded.

Therapeutic Principle. Regulate Qi, mobilize blood and regulate menstruation.

Treatment. Wuyao Tang (Lindera Decoction) combined with Tao Hong Si Wu Tang (Four Substances Decoction with Peach Seed and Safflower).

Wuyao Tang has the following composition: wuyao (*Lindera*) 10 g, xiangfu (*Cyperus*) 10 g, muxiang (*Aucklandia*) 12 g, danggui (*Angelica*) 10 g, and gancao (*Glycyrrhiza*) 6 g.

For irregular menstruation, add chaihu (*Bupleurum*) 10 g.

For delayed menstruation, add danshen (*Salvia*) 15 g and jixueteng (*Spatholobus suberectus*) 30 g.

For prolonged menstruation, add puhuang (*Typha angustifolia*) 10 g.

7 *Phlegm-Dampness*

Main Symptoms. In illnesses due to Phlegm-Dampness menstruation is usually delayed and the menses are decreased, light in color and viscid. In addition there are such symptoms as palpitation of the heart, shortness of breath, epigastric fullness, nausea and increased vaginal discharge. The tongue is pale and plump, with white and greasy coating. The pulse is slippery.

Therapeutic Principle. Dissipate Phlegm, dry Dampness and regulate menstruation.

Treatment. Cang Fu Dao Tan Tang (Atractylodes-Poria Phlegm-Dissipating Decoction) augmented with danggui and chuanxiong. It has the following composition: fuling (*Poria*) 25 g, processed banxia (*Pinellia*) 10 g, chenpi (*Citrus tangerina*) 6 g, gancao (*Glycyrrhiza*) 6 g, cangzhu (*Atractylodes*) 10 g, xiangfu (*Cyperus*) 12 g, nanxing (*Arisaema consanguineum*) 10 g, zhiqiao (*Poncirus trifoliata*) 10 g, shengjiang (*Zingiber*) 6 g, shenqu (medicated leaven) 15 g, danggui (*Angelica*) 12 g, and chuanxiong (*Ligusticum*) 10 g.

If there is also poor appetite due to spleen-Qi deficiency, add dangshen (*Codonopsis*) 25 g and baizhu (*Atractylodes*) 15 g.

If vaginal discharge is increased, add cheqianzi (*Plantago*) 12 g.

IV Acupuncture Treatment

For abnormal menstruation in general, select the acupoints Qihai (RN-6) and Sanyinjiao (SP-6).

For early menstruation with excessive menses, add the acupoints Taichong (LR-3) and Taixi (KI-3).

For delayed menstruation with scant menses, add the acupoints Xuehai (SP-10) and Guilai (ST-29).

For irregular menstruation, add the acupoints Shenshu (BL-23), Jiaoxin (KI-8), Pishu (BL-20) and Zusanli (ST-36).

V Case Study

The patient was a 40-year old woman. Ten months earlier she underwent induced abortion. Soon thereafter she began to have menstruation 8–9 days before the expected date for every cycle. Each time the menstrual flow was considerably heavier than her usual amount and lasted over 10 days. At the end of the previous menstrual period an ultrasonic B scan showed no abnormality. The current period began 7 days ago; it was quite heavy during the first 4 days, then became less. At the time of consultation she was still bleeding. The menses were light in color and thin in texture, and did not have clots. In addition, she felt dizzy and weak. Her appetite was poor and her complexion was pale. Her tongue was pale, with a thin and white coating. Her pulse was threadlike and rapid.

Gynecological examination revealed some light-colored bleeding. The vulva and vagina were normal. The cervix was normal and smooth. The uterus was anteverted, but was normal in size and non-tender. The adnexae were normal on both sides. A complete blood count was normal: leukocytes $8.5 \times 10^9/l$, with 74% neutrophils,

6% eosinophils and 20% lymphocytes; erythrocyte $3.62 \times 10^{12}/l$; and platelets $140 \times 10^9/l$.

Diagnosis. Early menstruation with excessive and prolonged menses, caused by Qi stagnation and blood stasis.

Therapeutic Principle. Augment Qi, strengthen the Chong Meridian, nourish blood and regulate menstruation.

Treatment and Course. The prescribed formula had the following composition: dangshen (*Codonopsis*) 25 g, huangqi (*Astragalus*) 30 g, baizhu (*Atractylodes*) 12 g, shanyao (*Dioscorea*) 30 g, shengma (*Cimicifuga*) 10 g, chaihu (*Bupleurum*) 10 g, baishaoyao (*Paeonia*) 15 g, ejiao (*Equus asinus*) 15 g, wuzeigu (*Sepia esculenta*) 30 g, chenpi (*Citrus tangerina*) 6 g, and gancao (*Glycyrrhiza*) 6 g. Note: ejiao was dissolved in the finished decoction.

After three daily doses, the patient returned for re-examination. The bleeding had stopped. Her tongue coating was slightly greasy. Ejiao and wuzeigu were removed from the formula and fuling (*Poria*) 30 g and huoxiang (*Agastache*) 15 g were added. The new formula was continued for over 2 months. On follow-up the patient's menstruation had normalized.

Chapter 30

Dysmenorrhea

Dysmenorrhea means painful menstruation. The pain is located in the lower or pelvic abdomen, and may be felt shortly before, during or following menstrual flow. It may extend to the low back or sacral regions, and it may induce syncope.

Dysmenorrhea may be primary or secondary. Primary dysmenorrhea is not associated with any organic disease. Secondary dysmenorrhea is associated with organic disease in the pelvic cavity.

I Etiology and Pathology

A variety of factors can lead to dysmenorrhea, including the passions, an improper life style and invasion by exogenous pathogenic factors. In addition, the development of dysmenorrhea is often associated with the individual patient's constitution and physiological state at the time of the peri-menstrual or menstrual period. In general, there are two pathological mechanisms. In one, evil Qi hiding in the interior or chronic deficiency of essence and blood, in conjunction with physiological changes of Qi and blood in the Chong and Ren Meridians, may impede the flow of uterine Qi and blood. As the ancients said, "Where there is blockage there is pain." In the other, the uterus loses its nourishment. As the ancients said, "Where there is withering there is pain."

The most common categories are the following five.

Kidney-Qi Deficiency. This may come about through inadequate prenatal endowment, overindulgence in sexual activity, multiple pregnancies and childbirth, or a chronic illness. Each of these may injure kidney-Qi, which in turn leads to deficiency of essence and blood and inadequate filling of the Chong and Ren Meridians. The menstrual bleeding further depletes the uterus and the two meridians, so that they lose their nourishment. This leads to dysmenorrhea.

Qi and Blood Insufficiency. In a patient with chronically weak constitution Qi and blood are insufficient. A chronic or a severe illness may consume much Qi and blood. Insufficiency of the spleen and the stomach leads to inadequate extraction of nutrient essence from foods and drinks, so that Qi becomes deficient and blood

insufficient. Menstrual bleeding makes the Chong and Ren Meridians even emptier, so that the uterus loses its nourishment, resulting in dysmenorrhea.

Qi Stagnation and Blood Stasis. Chronic depression or rage may injure the liver, and the injury may lead to stagnation of liver-Qi and blood stasis. Bleeding from childbirth or menstruation often leaves retained residual blood, and this retained blood may accumulate and transform into static blood. Blood stasis leads to impedance in the Chong and Ren Meridians, so that during menstrual flow the impedance of Qi and blood flow in the uterus is further aggravated. This leads to dysmenorrhea.

Blood Stasis due to Cold in Blood. If there is exposure to the Cold evil following childbirth or during menstrual flow or overindulgence in cold foods and drinks, Cold can lodge in the Chong and Ren Meridians. Cold mixing with blood may cause it to gel and become static. Before and during menstruation uterine Qi and blood become further impeded, and dysmenorrhea ensues.

Accumulation of Dampness-Heat. In chronic accumulation of Dampness and Heat or with exposure to them following childbirth or menstrual flow, the exogenous evils mix with blood and become lodged in the Chong and Ren Meridians and in the uterus. This leads to impedance of Qi and blood flow. As Qi and blood flow into the Chong and Ren Meridians for menstruation, Qi stagnation and blood stasis in the uterus are further aggravated and dysmenorrhea ensues.

II Clinical Manifestations

The cardinal symptom is lower abdominal pain and distention preceding and during menstrual flow. The degree of pain is variable. In severe cases, it may be colicky and may extend to the lumbosacral area, the anus and the inner thighs. Sometimes lumbar aches, nausea, vomiting, diarrhea, dizziness or weakness accompanies the pain. In serious cases the complexion is pale and there may be cold sweats.

III Herbal Treatment

The first task in the diagnosis of dysmenorrhea is to differentiate between Cold and Heat and between strength and deficiency. In general, if pain precedes menstrual flow it is mainly of strength, whereas if it follows menstrual flow it is mainly of deficiency. If pain is more severe than distention it is mainly due to blood stasis, whereas if distention is more severe than pain it is mainly due to Qi stagnation. Severe pain is mainly of strength, whereas vague pain is mainly of deficiency.

In addition to menstrual pain there may be a history of emotional stress, exposure to cold and rain, overindulgence in cold foods and drinks, unrestrained sexual activity, or gynecological surgical operations.

The priority in the treatment of dysmenorrhea is to relieve pain during an attack. When pain has been controlled, then focus on the cause. The basic principle in treating the cause is to regulate Qi and blood, especially in the Chong and Ren Meridians.

1 Deficiency of Kidney-Qi

Main Symptoms. The lower abdominal pain is vague and occurs during or following menstrual flow, and there is preference for pressure. The menses are decreased and are light and thin. In addition to dysmenorrhea, there may be dizziness, tinnitus, aching weakness in the waist and legs, increased clear urine, a dusky complexion, a pale tongue with thin coating, and a deep and threadlike pulse.

Therapeutic Principle. Strengthen the kidney, replenish essence, generate blood and stop pain.

Treatment. Tiao Gan Tang (Liver-Regulating Decoction). It has the following composition: danggui (*Angelica*) 10 g, baishaoyao (*Paeonia*) 20 g, shanzhuyu (*Cornus*) 10 g, bajitian (*Morinda*) 10 g, gancao (*Glycyrrhiza*) 6 g, shanyao (*Dioscorea*) 15 g, and ejiao (*Equus asinus*) 15 g. Note: ejiao is dissolved separately and added into the finished decoction.

If the menses are scant, add lujiaojiao (*Cervus nippon*) 10 g, shudihuang (*Rehmannia*) 12 g and gouqizi (*Lycium*) 12 g.

If there is marked lumbago, add sangjisheng (*Loranthus*) 15 g, duzhong (*Eucommia*) 10 g and gouji (*Cibotium barometz*) 12 g.

2 Qi and Blood Insufficiency

Main Symptoms. As for the case of kidney-Qi deficiency, the lower abdominal pain is vague and occurs during or following menstrual flow, and there is preference for pressure. The menses are decreased and are light and thin. The associated symptoms are different, however. In addition to dysmenorrhea, there may be lassitude, weakness, dizziness, palpitation of the heart, insomnia with dream-disturbed sleep, a pallid complexion, a pale tongue with thin coating, and a threadlike and feeble pulse.

Therapeutic Principle. Augment Qi, generate blood, harmonize the middle-jiao and stop pain.

Treatment. Modified Huangqi Jian Zhong Tang (Astragalus Middle-Strengthening Decoction). The augmented formula has the following composition: huangqi (*Astragalus*) 30 g, baishaoyao (*Paeonia*) 15 g, guizhi (*Cinnamomum*) 10 g, fried

gancao (*Glycyrrhiza*) 6 g, shengjiang (*Zingiber*) 3 g, dazao (*Ziziphus*) 5 g, yitang (maltose) 10 g, danggui (*Angelica*) 12 g, and dangshen (*Codonopsis*) 15 g.

3 *Qi Stagnation and Blood Stasis*

Main Symptoms. The lower abdominal pain precedes and accompanies menstrual flow, and there is guarding. There are distention and pain in the lower chest and the breasts. Menstrual flow is impeded and the menses are dark purple with clots. Following expulsion of the clots pain subsides. In addition to dysmenorrhea, the tongue is cyanotic or speckled with petechiae, and the pulse is taut or taut, impeded but forceful.

Therapeutic Principle. Mobilize Qi and blood, eliminate blood stasis and stop pain.

Treatment. Ge Xia Zhu Yu Tang (Decoction for Relieving Stasis Below the Diaphragm).

If dysmenorrhea is severe and is accompanied by nausea and vomiting, add wuzhuyu (*Evodia*) 10 g and processed banxia (*Pinellia*) 10 g.

If there is cold pain in the lower abdomen, add xiaohuixiang (*Foeniculum vulgare*) 6 g and aiye (*Artemisia*) 10 g.

If there is Heat as well, with thirst, a red tongue and a rapid pulse, add zhizi (*Gardenia jasminoides*) 10 g, lianqiao (*Forsythia*) 12 g and huangbai (*Phellodendron*) 12 g.

4 *Blood Stasis due to Cold in Blood*

Main Symptoms. The lower abdominal pain has a cold quality. It precedes or accompanies menstrual flow. There is guarding, but the pain is alleviated by warmth. The menses are decreased, has a dark color and contains clots. In addition to the dysmenorrhea, there may be cold-aversion, cold limbs, a pale greenish complexion, a dark tongue with white coating, and a deep and tight pulse.

Therapeutic Principle. Warm meridians, dispel Cold, eliminate stasis and stop pain.

Treatment. Wen Jing Tang (Meridian-Warming Decoction) from the *Complete Effective Formulas for Women*.

If the limbs are cold, add processed fuzi (*Aconitum*) 10 g and bajitian (*Morinda*) 10 g.

During dysmenorrhea add yanhusuo (*Corydalis*) 15 g and xiaohuixiang (*Foeniculum vulgare*) 6 g.

If blood stasis is due to deficiency Cold, use Wen Jing Tang from *Jin Gui Yao Lue* instead.

5 Accumulation of Dampness-Heat

Main Symptoms. The lower abdominal pain has a burning quality. It precedes or accompanies menstrual flow, and there is guarding. The pain extends to the sacrum. In some patients, there is constant lower abdominal pain and it worsens with menstruation. The menses may be excessive and the duration of menstruation may be prolonged. They are purple and viscid and may contain clots. Between periods, patients often have vaginal discharge that is yellow, viscid and malodorous. In addition to dysmenorrhea, there may be mild fever, dark urine, a red tongue with yellow and greasy coating, and a slippery and rapid or soft and rapid pulse.

Therapeutic Principle. Cool Heat, eliminate Dampness, eliminate stasis and stop pain.

Treatment. Qing Re Taio Xue Tang (Heat-Cooling Blood-Regulating Decoction) augmented with daxueteng (*Sargentodoxa cuneata*), baijiangcao (*Patrinia scabiosaefolia*) and yiyiren (*Coix*). The composition of Qing Re Tiao Xue Tang is as follows: mudanpi (*Paeonia suffruticosa*) 12 g, huanglian (*Coptis*) 3 g, shengdihuang (*Rehmannia*) 15 g, danggui (*Angelica*) 10 g, baishaoyao (*Paeonia lactiflora*) 15 g, chuanxiong (*Ligusticum*) 10 g, honghua (*Carthamus*) 5 g, taoren (*Prunus persica*) 12 g, ezhu (*Curcuma*) 10 g, xiangfu (*Cyperus*) 15 g, and yanhusuo (*Corydalis*) 12 g.

For excessive menses or prolonged menstruation, add huaihua (*Sophora japonica*), diyu (*Sanguisorba*) and machixian (*Portulaca oleracea*).

IV Acupuncture Treatment

For the strength type of dysmenorrhea, select the acupoints Zhongji (RN-3), Ciliao (BL-32) and Diji (SP-8)

For the deficiency type of dysmenorrhea, select the acupoints Mingmen (DU-4), Shenshu (BL-23), Guanyuan (RN-4), Zusanli (ST-36) and Dahe (KI-12).

V Case Study

The patient was a 22-year old unmarried female. Her menarche came at the age of 16, and from the beginning her menstrual periods were accompanied by dysmenorrhea. Her cycles were regular, but the menses were scant in amount and light in color, and there were small clots. The dysmenorrhea was in the lower abdomen and during menstrual flow. Pressure worsened it. In addition to dysmenorrhea she also

had nausea, anorexia and soft feces. Between menstrual periods she had thin and clear vaginal discharge and aching weakness in the waist. Analgesics alleviated the dysmenorrhea, but did not cure it. Her tongue coating was white and smooth, and her pulse deep and threadlike. Gynecological examination was normal, including ultrasonic B scanning.

Diagnosis. Dysmenorrhea due to deficiency Cold and blood stasis. (Modern medical diagnosis: primary dysmenorrhea.)

Therapeutic Principle. Warm the middle-jiao, strengthen the spleen, and regulate Qi and blood.

Treatment and Course. The prescribed formula had the following composition: baizhu (*Atractylodes*) 9 g, shanyao (*Dioscorea*) 12 g, fuling (*Poria*) 12 g, ginger-treated houpo (*Magnolia*) 6 g, charred ganjiang (*Zingiber*) 9 g, muxiang (*Aucklandia*) 4.5 g, gancao powder (*Glycyrrhiza*) 4.5 g, bibo (*Piper longum*) 9 g, chuanlianzi (*Melia*) 2 g, baishaoyao (*Paeonia*) 2 g, liujinu (*Artemisia anomala*) 2 g, yanhusuo (*Corydalis*) 4.5 g, and processed fuzi slices (*Aconitum*) 3 g. She was instructed to take this formula for three daily doses.

The patient returned for follow-up 5 days after the initial visit. Her menses had started the day before, and were scant in amount and light in color. Lower abdominal pain was less than during the previous menstrual period, but there was still some guarding. Her pulse was deep and impeded. Her tongue was pale. She was now at the stage of the blockage on the verge of release. The therapeutic principle was changed to that of mobilizing blood and eliminating stasis. The new prescription had the following composition: danggui (*Angelica*) 12 g, xiangfu (*Cyperus*) 9 g, chishaoyao (*Paeonia*) 9 g, chaihu (*Bupleurum*) 9 g, wulingzhi (*Pleropus pselaphon*) 12 g, liujinu (*Artemisia anomala*) 12 g, biba (*Piper longum*) 9 g, chuanxiong (*Ligusticum*) 6 g, yanhusuo (*Corydalis*) 4.5 g, wuyao (*Lindera*) 6 g, wuzhuyu (*Evodia*) 4.5 g, and prepared xiangfu (*Cyperus*) 4.5 g. She was instructed to take this formula for three daily doses.

The patient returned for another visit 6 days after the second visit. The abdominal pain had resolved and her menstrual flow ended. Her pulse was now normal and her tongue coating thin and white. She was instructed to take a tablet of Wen Jing Wan in the morning and half a tablet of Er Chen Wan until 3 days prior to the expected beginning of her next menstrual period. At that time she was to take four daily doses of the following formula. Its composition was as follows: xiangfu (*Cyperus*) 9 g, yanhusuo (*Corydalis*) 4.5 g, chuanlianzi (*Melia*) 9 g, wulingzhi (*Pleropus pselaphon*) 9 g, chishaoyao (*Paeonia*) 9 g, danggui (*Angelica*) 9 g, muxiang (*Aucklandia*) 4.5 g, liujinu (*Artemisia anomala*) 12 g, biba (*Piper longum*) 9 g, chuanxiong (*Ligusticum*) 9 g, wuyao (*Lindera*) 9 g, and baizhu (*Atractylodes*) 9 g.

Comments. In this patient nausea, anorexia and loose feces accompanied dysmenorrhea. These symptoms indicated that the cause was deficiency Cold in the spleen and the stomach, with impairment of transportation of the nutrient essences from foods and drinks. The deficient spleen-Yang was unable to warm the meridians, so that Qi and blood movement became impeded. As a result, the menses were scant,

light-colored and contained small clots, and there was guarding. The thin clear vaginal discharge indicated that Cold evil had generated turbidity. Insufficiency of the spleen further extended to the kidney, leading to aching weakness of the waist and the knees. At the first visit, the formula was designed to do three things. Baizhu, fuling, houpo, ganjiang, processed fuzi, muxiang and biba aimed to warm Yang and dispel Cold, thus treating the root. Yanhusuo, chuanlianzi, liujin aimed to regulate Qi, mobilize blood, regulate menstruation and stop pain, thus treating the appearance. In addition, shanyao aimed to strengthen the kidney and soothe the waist, and baishaoyao to unblock the liver. At the second visit, by happenstance the patient was menstruating. The treatment was therefore aimed at regulating Qi, releasing stasis, generating blood and regulating menstruation. As blood became regulated and the meridians unimpeded, the abdominal pain stopped.

Chapter 31

Amenorrhea

Amenorrhea may be primary or secondary. Primary amenorrhea is the failure of menstruation to appear at all in a female aged 14 or over who has not developed secondary sex characteristics, or in a female aged 16 or over who has developed secondary sex characteristics. Secondary amenorrhea is the absence of menstruation for either 6 months or three cycles in a woman who has had regular menstruation.

During pregnancy and breast-feeding amenorrhea is normal.

During adolescence the diagnosis of amenorrhea requires care. Adolescence is a state of transition between childhood and adulthood. It is not uncommon for menstruation to be irregular, sometimes even skipping for as long as 6 months.

I Etiology and Pathology

The etiology and pathology of amenorrhea are relatively complex. Amenorrhea may be of the deficiency or strength type.

The deficiency type of amenorrhea is mostly due to insufficiency of the liver and the kidney, deficiency of Qi and blood, or deficiency of Yin leading to depletion of blood. These conditions lead to deficiency of essence and blood in the Chong and Ren Meridians, so that the sea of blood cannot be filled and is empty. There is simply no blood available to become menses.

Liver and Kidney Insufficiency. In some patients prenatal development of the kidney is inadequate, so that kidney-Qi does not reach amplexity and flourish. Since kidney essence and Qi are insufficient Liver-Blood is also insufficient and the Chong and Ren Meridians are not adequately nourished and cannot supply blood for menstruation. In other patients, deficiency of kidney-essence and Liver-Blood results from multiple pregnancies, miscarriage, excessive sexual activity or chronic illnesses affecting the kidney. The result is again failure of the Chong and Ren Meridians to provide blood for menstruation.

Deficiency of Qi and Blood. Chronic weakness of the spleen and the stomach, improper diet, fatigue or excessive brooding, grief or anxiety may injure the heart.

Any one of these may induce deficiency of Qi and blood, resulting in inadequate function of the Chong and Ren Meridians.

Blood Depletion due to Yin Deficiency. Constitutionally inadequate Yin or Yin deficiency resulting from excessive blood loss and overindulgence in spicy and drying foods may all lead to emptying of the sea of blood, hence amenorrhea. In severe chronic illnesses essence and Yin may become depleted; this may also lead to deficiency amenorrhea.

The strength type of amenorrhea is mostly due to Qi stagnation with blood stasis, obstruction by Phlegm-Dampness, or blood stasis due to Cold in the blood. These conditions lead to blockage of the Chong and Ren Meridians.

Qi Stagnation and Blood Stasis. Internal injury by the passions, especially long-lasting depression or rage, may induce stagnation of Qi and stasis of blood. As the movement of Qi and blood in the Chong and Ren Meridians becomes blocked the sea of blood cannot fill, resulting in amenorrhea.

Accumulation of Phlegm-Dampness. Phlegm and Dampness tend to be abundant in obese persons. Phlegm and Dampness can also form when the spleen functions are impaired. Fats, Phlegm and Dampness readily obstruct the Chong and Ren Meridians. Closure of the channels of the uterus leads to amenorrhea.

Blood Stasis due to Cold in Blood. Blood may become insufficient during and following the time of menstrual flow or following childbirth. Overindulgence in cold and raw foods or exposure to cold and water in such conditions permits the Cold evil to invade and lodge in the Chong and Ren Meridians. Lodged Cold then congeals blood and induces stasis, so that the sea of blood cannot fill.

II Clinical Manifestation

In some patients amenorrhea may be associated with poor physical development, deformities, menopause, obesity, hirsutism, infertility, galactorrhea or tuberculosis. In these patients these associated conditions have their own symptoms.

III Herbal Treatment

The past medical history is critically important. Look for retarded physical development, congenital defects and other disorders in the patient and in family members. Ask also about delayed menarche, pattern of menstruation, repeated endometrial curettage, postpartum uterine bleeding, tuberculosis and use of contraceptives.

The physical examination should assess the general condition, physical development, nutritional status and development of secondary sex characteristics. Look for evidence of the associated conditions mentioned in the previous subsection, and for abnormalities or deformities of the internal genital organs.

Laboratory examination may include tests for formulas, ultrasonic B scanning, pituitary function tests, ovarian hormone levels, thyroid hormone levels and adrenal gland function tests. Specific tests of uterine and ovarian functions may be appropriate, including diagnostic curettage, special x-ray studies, cervical smear cytology and crystal test, and ovarian stimulation test.

In general, if the patient has exceeded the normal age of menarche or the menstrual flow has progressively diminished, then stops, and there are other symptoms of deficiency, then the amenorrhea is of the deficiency type. If the patient has established and regular menstruation and menstruation suddenly ceases, and there are other symptoms of strength illness, then the amenorrhea is of the strength type.

The key to effective treatment of amenorrhea is the determination whether it is of the strength type or the deficiency type. It is also important to assess whether it is due to some other illness. In general, the basic therapeutic principle is the following. If it is of the deficiency type, restore what is deficient. If it is of the strength type, purge what is strong.

However, it is inappropriate to apply purgation indiscriminately or to restore too vigorously. The physician must avoid making the deficiency worse or aggravate the strong. Also, if the amenorrhea is due to some other illness then that illness must be treated first.

The deficiency type of amenorrhea is more common than the strength type.

1 Liver and Kidney Insufficiency

Main Symptoms. Either menarche is delayed or the menses show progressive reduction in amount, eventually ending with amenorrhea. In addition, the body constitution tends to be weak, with aching weakness in the waist and knees, dizziness and tinnitus. The tongue is pale red, with slight coating, and the pulse is deep and feeble or threadlike and impeded.

Therapeutic Principle. Strengthen the kidney and nourish the liver to regulate menstruation.

Treatment. Gui Shen Wan (Kidney-Restoring Pill) augmented with jixueteng (*Sparganium angustifolium*) and heshouwu (*Polygonum*).

2 Deficiency of Qi and Blood

Main Symptoms. The menstrual cycle becomes progressively longer and the menses decreased in amount, light-colored and thin. Eventually amenorrhea ensues. There may be dizziness with blurred vision, or palpitations of the heart with shortness of breath, lassitude and tired limbs, or anorexia with lusterless hair and skin. The tongue is pale with slight or thin white coating, and the pulse is deep and even.

Therapeutic Principle. Nourish Qi and blood and regulate menstruation.

Treatment. Renshen Yang Rong Tang (Ginseng Qi-and-Blood-Nourishing Decoction). It has the following composition: renshe (Panax) 10 g, huangqi (Astragalus) 20 g, baizhu (Atractylodes) 12 g, fuling (Poria) 20 g, yuanzhi (Polygala) 10 g, chenpi (Citrus tangerina) 6 g, wuweizi (Schisandra) 10 g, danggui (Angelica) 10 g, baishaoyao (Paeonia) 15 g, shudihuang (Rehmannia) 12 g, rougui (Cinnamomum) 8 g, and fried gancao (Glycyrrhiza) 6 g.

In occasional patients, amenorrhea is due to severe postpartum hemorrhage and is accompanied by lack of interest, vaginal dryness, vulvar and axillary hair loss, reduced libido and genital atrophy in addition to symptoms of Qi and blood insufficiency. This is due to depletion of essence and blood, deficiency of kidney-Qi and emptiness of the Chong and Ren Meridians. For treatment, use Renshen Yang Rong Tang with added lurong (Cervus nippon) 10 g, lujiaoshuang (Cervus nippon) 10 g, ziheche (human placenta) 10 g or other restorative herbs. The formula should be taken over a long period of time.

3 Blood Depletion due to Yin Deficiency

Main Symptoms. The menses progressively become less until menstruation ceases all together. In addition, there may be such symptoms as hotness in the five centers, fever with exhaustion, and recurrent fever with night sweats or hemoptysis. The tongue is red with slight coating. The pulse is threadlike and rapid.

Therapeutic Principle. Nourish Yin, cool Heat and regulate menstruation.

Treatment. Yi Guan Jian (Yin-Generating Liver-Opening Prescription), with added huangjing, danshen and zhiqiao. Note that this Yi Guan Jian comes from Jingyue Quan Shu (Complete Works of Zhang Jingyue) and differs from the formula with the same name described in Volume 2, Part III, Chapter 9. The expanded formula here has the following composition: shengdihuang (Rehmannia) 15 g, shudihuang (Rehmannia) 15 g, baishaoyao (Paeonia) 20 g, maimendong (Ophiopogon) 10 g, zhimu (Anemarrhena) 10 g, digupi (Lycium) 12 g, gancao (Glycyrrhiza) 6 g, huangjing (Polygonatum) 12 g, danshen (Salvia) 12 g, and zhiqiao (Poncirus trifoliata) 10 g.

For restlessness and recurrent fever, add Qinghao (Artemisia) 15 g and biejia (Amyda) 15 g. Biejia has to be decocted first.

If there are coughing and hemoptysis as well, add wuweizi (Schisandra) 10 g, baihe (Lilium) 10 g, beimu (Fritillaria) 10 g and ejiao (Equus) 15 g. Ejiao has to be dissolved in the finished decoction.

For restlessness, insomnia and palpitation of the heart, add baiziren (Biota) 12 g and yejiaoteng (Polygonum multiflorum) 15 g.

4 *Qi Stagnation and Blood Stasis*

Main Symptoms. The patient develops secondary amenorrhea, with accompanying lower abdominal pain with guarding, emotional depression, agitation, irascibility and chest and subcostal distending pain. The tongue is cyanotic or speckled with purpuric spots. The pulse is deep and taut or deep and impeded.

Therapeutic Principle. Regulate Qi, mobilize blood, eliminate stasis and unblock the channels.

Treatment. Xue Fu Zhu Yu Tang (Decoction for Releasing Blood Stasis).

If Qi stagnation is worse than blood stasis, with marked chest, subcostal and lower abdominal distention, add ezhu (*Curcuma*) 10 g, Qingpi (*Citrus tangerina*) 10 g and muxiang (*Aucklandia*) 15 g.

If blood stasis is worse than Qi stagnation, with lower abdominal pain with guarding, add jianghuang (*Curcuma*) 10 g and sanleng (*Sparganium*) 10 g.

5 *Accumulation of Phlegm-Dampness*

Main Symptoms. The patient has secondary amenorrhea and increased vaginal discharge that is white and viscid. In general, the patient also is obese or has generalized edema. There are also lassitude, flexed limbs, dizziness, blurred vision, heart palpitations, shortness of breath and chest and epigastric tightness. The tongue is pale and plump, with white and greasy coating. The pulse is slippery.

Therapeutic Principle. Eliminate Phlegm and Dampness, mobilize blood and regulate menstruation.

Treatment. Augmented Cang Fu Dao Tan Tang (Atracylodes-Poria Phlegm-Dissipating Decoction) – see the treatment for abnormal menstruation due to Phlegm-Dampness (Volume 3, Part II, Chapter 29, [Section III](#), Subsection 7).

6 *Blood Stasis due to Cold in Blood*

Main Symptoms. In addition to secondary amenorrhea, the patient has cold pain in the lower abdomen, with guarding. The abdominal pain is alleviated by warmth. The body and limbs are cold, with pallid complexion. The tongue is cyanotic with white coating. The pulse is deep and tight.

Therapeutic Principle. Warm the meridians, dispel Cold, mobilize blood and regulate menstruation.

Treatment. Wen Jing Tang (Meridian-Warming Decoction) – see the treatment for abnormal menstruation due to strength Cold in the blood (Volume 3, Part II, Chapter 29, [Section III](#), Subsection 5i).

If lower abdominal cold pain is severe, add aiye (*Artemisia*) 10 g, xiaohuixiang (*Foeniculum vulgare*) 8 g and jianghuang (*Curcuma*) 10 g.

If the limbs are cold, add processed fuzi (*Aconitum*) 8 g and yinyanghuo (*Epimedium*) 12 g.

IV Acupuncture Treatment

For amenorrhea of the deficiency type, select the acupoints Pishu (BL-20), Shenshu (BL-23), Qihai (RN-6) and Zusanli (ST-36).

For amenorrhea of the strength type, select the acupoints Zhongji (RN-3), Hegu (LI-4), Xuehai (SP-10), Sanyinjiao (SP-6) and Xingjian (LR-2).

V Case Study

The patient was a 24-year old married woman with a hot temper. A year previously she had a very heated argument with her husband. Her menstruation became delayed, and her menses dark and with clots. The menses progressively decreased in amount, until her menstrual flow stopped completely 7 months previously. At that time she began to have stabbing abdominal pain with guarding. There was a vague mass on palpation. She also had subcostal pain and edema in her ankles. She was restless and irascible. She became constipated and her urine was often dark yellow. The tongue was dusky red. The tongue coating was thin and greasy, but yellow and greasy on the root of the tongue. The pulse is deep, threadlike and taut. Gynecological and endocrine examinations were normal.

Diagnosis. Amenorrhea due to Qi stagnation and blood stasis.

Therapeutic Principle. Release Qi stagnation and blood stasis, with emphasis on blood stasis.

Treatment and Course. The prescribed formula had the following composition: chishaoyao (*Paeonia*) 12 g, sanleng (*Sparganium*) 12 g, ezhu (*Curcuma*) 12 g, taoren (*Prunus persica*) 12 g, liujinu (*Artemisia anomala*) 12 g, niuxi (*Achyranthes*) 12 g, danggui (*Angelica*) 12 g, fuling (*Poria*) 9 g, houpo (*Magnolia*) 9 g, xiangfu (*Cyperus*) 9 g, chuanxiong (*Ligusticum*) 6 g, and nuzhenzi (*Ligustrum*) 12 g.

After three daily doses, she returned for follow-up. She had passed much flatus but defecation was not yet smooth. The lower abdominal pain was less intense. She still had edema in the ankles, and her tongue and pulse were unchanged. This was due to persistent blood stasis. Though the prescribed formula was correct, it was not sufficiently potent. The same therapeutic principle was continued, but using a more potent one. The new formula had the following composition: danggui (*Angelica*) 12 g, liujinu (*Artemisia anomala*) 12 g, niuxi (*Achyranthes*) 12 g, chishaoyao (*Paeonia*) 12 g, danshen (*Salvia*) 15 g, wulingzhi (*Pleropus pselaphon*) 12 g, puhuang

(*Typha angustifolia*) 9 g, zelan (*Lycopus lucidus*) 9 g, honghua (*Carthamus*) 9 g, Qiancao (*Rubia*) 9 g, sanleng (*Sparganium*) 9 g, ezhu (*Curcuma*) 9 g, dahuang (*Rheum palmatum*) 9 g, xiangfu (*Cyperus*) 9 g, and walengzi (*Arca inflata*) 24 g. Note: dahuang was wrapped separately and added after the other herbs; and as soon as defecation was smooth, it was to be discontinued or its amount cut in half.

She took this formula for three daily doses, and returned for a third visit in 2 weeks. Defecation was now normal, and subcostal and abdominal pain further improved. Menstruation returned, but the menses were scant and dark and contained some clots. The pulse was deep and taut, but somewhat impeded in the *guan* position. The tongue showed more hydration, with a thin and greasy coating. Thus, the uterine blood channels had opened but not yet fully, and blood circulation improved but stasis not yet completely resolved. At this point, the therapeutic principle was to generate blood and regulate menstruation. The new formula had the following composition: danggui (*Angelica*) 12 g, nuzhenzi (*Ligustrum*) 12 g, jixueteng (*Spatholobus suberectus*) 12 g, moliancao (*Eclipta*) 9 g, zelan (*Lycopus lucidus*) 9 g, danshen (*Salvia*) 15 g, puhuang (*Typha*) 9 g, liujinu (*Artemisia*) 9 g, chishaoyao (*Paeonia*) 9 g, chaihu (*Bupleurum*) 6 g, xiangfu (*Cyperus*) 9 g, and dahuang (*Rheum palmatum*) 6 g. Note: dahuang was wrapped separately and added just before the finish of decocting other herbs. It was to be omitted should diarrhea develop.

The patient took this formula for five daily doses, and returned for a fourth visit in a week. Her menstrual flow was now normal, ending after 6 days. Abdominal pain was completely resolved, and both urination and defecation were now normal. She was instructed to take half a tablet of Qi Zhi Xiangfu Wan (Seven-Process Cyperus Pill) in the morning and one tablet of Tong Jing Gan Lu Wan (Menstruation-Inducing Sweet Dew Pill) in the afternoon, for a total of 20 days. Moreover, during the week prior to her next expected menstrual period she was to take four daily doses of the formula prescribed at the third visit.

She returned for follow-up in 3 months. At that time, she was completely normal.

Chapter 32

Anovulatory Functional Uterine Bleeding

Functional uterine bleeding is a common gynecological condition. It results from dysfunction of the neuroendocrine system that regulates reproduction. It is called “functional” because there is no organic abnormality in the external or internal genital organs.

Functional uterine bleeding may be ovulatory or anovulatory (associated with the absence of ovulation). Most cases are of the anovulatory type, and are characterized by irregular menstruation with variable amounts of menses. Occasionally, the bleeding may be massive.

I Etiology and Pathology

The principal pathological mechanism is injury to the Chong and Ren Meridians, so that they cannot control blood in the uterine channels. The most common causes of injury are kidney insufficiency, spleen insufficiency, Heat in the blood and blood stasis.

Kidney Insufficiency. Kidney insufficiency may be the result of inadequate prenatal endowment, under-developed kidney-Qi in a young woman or decline of kidney-Qi in a mature woman. Decline of kidney-Qi may result from too early marriage and multiple pregnancies or unrestrained sexual activity. The kidney is the foundation of the Chong and Ren Meridians, and the uterine channels connect with the kidney. Deficiency of kidney-Qi results in loss of control of the Chong and Ren Meridians, hence uterine bleeding.

Deficiency of kidney-Yin may give rise to endogenous Fire. Such deficiency Fire also causes the Chong and Ren Meridians to lose control.

Spleen Insufficiency. Insufficiency of the spleen results from improper diet, excessive physical exertion or excessive brooding or anxiety. This leads to deficiency of spleen-Qi, so that the ability to control the Chong and Ren Meridians is impaired.

Heat in Blood. Heat in the blood may be of deficiency or strength type.

Deficiency Heat is endogenous Heat arising out of Yin deficiency, whether due to constitutional weakness or to serious or chronic illness. In either case, Heat disturbs

the Chong and Ren Meridians, eventually leading to uterine bleeding. Uterine bleeding in turn consumes Yin and further injures the Chong and Ren Meridians. A vicious cycle develops and results in recurrent and intractable uterine bleeding.

The strength type of Heat arises if there is excessive Yang, excessive passions or excessive ingestion of spicy, acrid or drying foods or herbs. It may also be due to exogenous Heat invading the person. Like deficiency Heat, strength Heat in the blood disturbs the Chong and Ren Meridians.

Blood Stasis. Blood stasis may develop from several causes. Injury by the passions may lead to gelling of blood in the Chong and Ren Meridians. Persistent menstrual flow or post-partum bleeding, especially with superimposed exposure to Cold or Heat, may induce stasis of blood. Whether it is gelling of blood or stasis, there follow blockage of the Chong and Ren Meridians and abnormal blood flow, resulting in abnormal uterine bleeding.

II Clinical Manifestation

The main characteristics of anovulatory functional uterine bleeding are uterine bleeding when not expected, irregular menstrual cycles, variable duration of menstrual flow and variable amount of menses. Occasionally, the bleeding may be massive. Several “cycles” or months of amenorrhea may precede the unexpected bleeding. The bleeding may persist for several weeks or longer, and does not stop readily. Sometimes the unexpected bleeding is the first symptom. Regardless of the etiology, if the bleeding persists or is massive insufficiency of blood may ensue.

III Herbal Treatment

With anovulatory functional uterine bleeding, the external and internal genital organs are all normal and ovarian function tests show the absence of ovulation.

The basic principle of treatment is to treat the symptoms when urgent and the cause when not urgent. Within this principle the three actions are cessation, resolution and restoration – singly or in combination.

Cessation is stopping the bleeding. When bleeding is profuse the approach is to astringe and to replenish blood. It is inappropriate to apply acrid-warm mobilization of blood, as doing so can worsen bleeding and precipitate Yin exhaustion or Yang collapse. Two appropriate and commonly used formulas are Sheng Mai San (Pulse-Generating Powder) and Shen Fu Tang (Ginseng-Aconitum Decoction). If bleeding is relatively slow but persistent, the appropriate approach is to generate blood and mobilize Qi. Treatment must not apply too much astringency to avoid inducing blood stasis.

Resolution is eliminating the cause. This may require strengthening the kidney or the spleen, cooling Heat, eliminating Cold or removing blood stasis. Cessation and resolution are often applied in concert.

Restoration is returning organ functions to normality. This action is generally applied after bleeding has been stopped. Restoring normal kidney and spleen functions is important for restoring normal menstruation and reproduction, and especially so in a young female with a deficiency disorder.

1 Kidney Insufficiency

i Kidney-Yang Deficiency

Main Symptoms. Uterine bleeding is unexpected and is large in amount. It tends to persist and the menses are light in color and thin in texture. Additional symptoms include lumbar pain as though the back is broken, cold-intolerance, cold limbs, increased clear urine, loose feces and a dusky complexion. The tongue is pale, with thin white coating. The pulse is deep and threadlike.

Therapeutic Principle. Warm the kidney, assist Yang, make firm the Chong Meridian and stop bleeding.

Treatment. Da Bu Yuan Jian (Major Genuine Qi Restoring Decoction) augmented with buguzhi, lujiaojiao and charred aiye as clinically appropriate. The augmented composition is as follows: renshen (*Panax*) 10 g, shanyao (*Dioscorea*) 15 g, shudihuang (*Rehmannia*) 12 g, duzhong (*Eucommia*) 12 g, danggui (*Angelica*) 10 g, shanzhuyu (*Cornus*) 12 g, gouqizi (*Lycium*) 12 g, fried gancao (*Glycyrrhiza*) 6 g, buguzhi (*Psoralea*) 12 g, lujiaojiao (*Cervus nippon*) 15 g, and charred aiye (*Artemisia*) 10 g. Note: lujiaojiao is dissolved in the finished decoction.

ii Kidney-Yin Deficiency

Main Symptoms. Uterine bleeding is unexpected. The amount is variable, large in some patients and small in others. In either case it tends to persist. The blood is bright red in color and viscid in quality. Additional symptoms include aching weakness in the waist and knees, dizziness, tinnitus and hotness of the five centers. The tongue is red with slight coating. The pulse is threadlike and rapid.

Therapeutic Principle. Nourish the kidney, augment Yin, make firm the Chong Meridian and stop bleeding.

Treatment. Zuo Gui Wan (kidney-Yin-Augmenting Pill) minus niuxi and combined with Er Zhi Wan. The final composition is as follows: shudihuang (*Rehmannia*) 15 g, shanyao (*Dioscorea*) 15 g, gouqizi (*Lycium*) 12 g, tusizi (*Cuscuta*) 12 g, lujiaojiao (*Cervus nippon*) 15 g, guiban gelatin (*Chinemys*) 15 g,

nuzhenzi (*Ligustrum*) 12 g, and moliancao (*Eclipta*) 15 g. Note: lujiaojiao and guiban gelatin are dissolved in the finished decoction.

2 Spleen Insufficiency

Main Symptoms. Uterine bleeding is unexpected and is large in amount, as though a dam has broken, or persistent like a stream. The menses are light-colored and thin. Additional symptoms include lassitude, fatigue, shortness of breath, no desire to speak, anorexia and cold limbs; or, edema of the face and limbs and a sallow complexion. The tongue is pale and plump, with thin white coating. The pulse is even but feeble.

Therapeutic Principle. Strengthen the spleen, augment Qi, make firm the Chong Meridian and stop bleeding.

Treatment. Gu Chong Tang (Chong Meridian Stabilizing Decoction).

If bleeding is profuse, add renshen (*Panax*) 10 g and shengma (*Cimicifuga*) 10 g.

If bleeding is not profuse but the dribbling persists, add yimucuo (*Leonurus*) 30 g and Qiancao (*Rubia*) 30 g.

3 Heat in Blood

Main Symptoms. Uterine bleeding is unexpected and is large in amount, as though a dam has broken, or persistent like a stream. The menses are deep red in color and viscid. Additional symptoms include agitation, insomnia, thirst with desire for cold drinks, dizziness and a flushed complexion. The tongue is red with yellow coating. The pulse is slippery and rapid.

Therapeutic Principle. Purge Heat, cool the blood, make Chong firm and stop bleeding.

Treatment. Qing Re Gu Jing Tang (Heat-Cooling Meridian-Stabilizing Decoction). It has the following composition: shengdihuang (*Rehmannia*) 20 g, digupi (*Lycium*) 15 g, roast guiban (*Chinemys*) 10 g, powdered muli (*Ostrea*) 12 g, ejiao (*Equus asinus*) 15 g, huangqin (*Scutellaria*) 15 g, oujie (*Nelumbo nucifera*) 15 g, charred zonglu (*Trachycarpus fortunei*) 10 g, gancan (*Glycyrrhiza*) 6 g, zhizi (*Gardenia jasminoides*) 10 g, and diyu (*Sanguisorba*) 15 g. Note: guiban and muli are decocted first, and ejiao is dissolved in the finished decoction.

If stagnant liver-Qi have given rise to Fire, with tightness and pain in the chest and breasts, agitation, irascibility, frequent sighing and a taut and rapid pulse, use the formula Dan Zhi Xiao Yao San (Tree Peony-Gardenia Carefree Powder).

4 Blood Stasis

Main Symptoms. Uterine bleeding is unexpected, in large or small amount but persistent. The menses are dark purple and contain clots. In addition, there is pain in the lower abdomen, with guarding. The tongue is cyanotic or speckled with purpuric spots. The pulse is impeded.

Therapeutic Principle. Mobilize blood, eliminate stasis, firm Chong and stop bleeding.

Treatment. Zhu Yu Zhi Ben Tang (Stasis-Eliminating Bleeding-Stopping Decoction). It has the following composition: danggui (*Angelica*) 12 g, chuanxiong (*Ligusticum*) 10 g, sanqi (*Panax pseudoginseng*) 10 g, moyao (*Commiphora*) 8 g, wulingzhi (*Pleropus pselaphon*) 10 g, mudanpi (*Paeonia suffruticosa*) 10 g, danshen (*Salvia*) 12 g, aiye (*Artemisia*) 10 g, ejiao (*Equus asinus*) 15 g, puhuang (*Typha angustifolia*) 15 g, longgu (fossil bone) 20 g, muli (*Ostrea*) 30 g, and wuzeigu (*Sepia esculenta*) 15 g. Note: longgu and muli are decocted first.

IV Acupuncture Treatment

For anovulatory functional uterine bleeding in general, select the acupoints Guanyuan (RN-4), Sanyinjiao (SP-6) and Yinbai (SP-1).

If it is due to strength Heat, add the acupoints Xuehai (SP-10) and Shuiquan (KI-5).

If it is due to deficiency Heat, add the acupoints Neiguan (PC-6) and Taixi (KI-3).

If it is due to Qi deficiency, add the acupoints Pishu (BL-20) and Zusanli (ST-36).

If there is syncope as well, add the acupoint Baihui (DU-20).

V Case Study

The patient was a 32-year married woman who had irregular vaginal bleeding for over a year. The amount of bleeding varied. There were also lower abdominal distention and pain with guarding, distending pain in the breasts, aching in the waist and anorexia. Previous gynecological examination showed secretory hyperplasia of the breasts. Uterine curettage showed hypertrophy of the endometrium with some localized adenoma-like changes.

At the time of consultation she had been bleeding for 2 months, sometimes more and sometimes less. The menses were dark purple and contained clots. Her tongue was dusky red and was covered with a thin layer of pale yellow coating. Her pulse was deep and threadlike. In the *guan* position it was also somewhat impeded.

Diagnosis. Anovulatory uterine bleeding, functional, due to blood stasis causing blockage of the Chong and Ren Meridians.

Therapeutic Principle. Mobilize Qi and blood, regulate menstruation and stop bleeding.

Treatment and Course. The prescribed formula had the following composition: liujinu (*Artemisia anomala*) 12 g, Qiancao (*Rubia*) 9 g, chishaoyao (*Paeonia*) 9 g, xiangfu (*Cyperus*) 9 g, chuanxiong (*Ligusticum*) 9 g, chaihu (*Bupleurum*) 9 g, danshen (*Salvia*) 15 g, biejia (*Amyda*) 18 g, yanhusuo (*Corydalis*) 6 g, danggui (*Angelica*) 12 g, and gancao (*Glycyrrhiza*) 6 g.

She returned for follow-up in 5 days. Her lower abdominal pain was alleviated and the bleeding stopped. The aching in the waist and anorexia persisted. Urination and defecation were normal. The pulse was threadlike. With the partial response, a different therapeutic principle became appropriate – strengthen the kidney and the liver, nourish blood and regulate menstruation. The new prescription had the following composition: liujinu (*Artemisia*) 12 g, sangjisheng (*Loranthus*) 12 g, duzhong (*Eucommia*) 12 g, shanzhuyu (*Cornus*) 12 g, xudian (*Dipsacus*) 9 g, baishaoyao (*Paeonia*) 9 g, wangbuliuxing (*Vaccaria segetalis*) 12 g, chaihu (*Bupleurum*) 12 g, chuanxiong (*Ligusticum*) 9 g, gegen (*Pueraria*) 12 g, and gancao (*Glycyrrhiza*) 6 g. The patient was instructed to take this formula for 15 daily doses.

She returned for a third visit 5 weeks later. At the end of her 15 days of treatment she began to menstruate. The flow lasted for 6 days. The menses were somewhat increased and were bright red. There were occasional clots. She had some aching in her waist, but no abdominal pain. At follow-up 3 months later, she reported normal menstrual cycles during the interval.

Chapter 33

Vaginal Discharge

In a healthy woman a slight amount of discharge from the vagina is normal; and it is normally colorless, odorless, somewhat viscid and very slight in amount. It forms from the moistening of the vagina under the control of the Ren and Dai Meridians, when kidney-Qi is ample and spleen functions are normal. During the intervals between menstrual periods, especially the days preceding or following menstrual flow, and during pregnancy, it may be somewhat increased.

It is abnormal if its quantity is significantly increased or it has an abnormal color, texture or odor, especially if other symptoms, whether local regional or generalized, accompany the vaginal discharge.

For convenience, the term vaginal discharge is often used to signify abnormal vaginal discharge when the context is clear.

(Note: for vaginal discharge caused by sexually transmitted diseases, an antibiotic is the treatment of choice even in traditional Chinese Medicine hospitals in China.)

I Etiology and Pathology

The chief pathological mechanism underlying abnormal vaginal discharge is the Dampness evil affecting the Ren and Dai Meridians, so that Dai has lost its control and Ren has become infirm. Dampness may be exogenous or endogenous. Exogenous Dampness is the Dampness evil invading the body. Endogenous Dampness is generated in the body, usually when the spleen is insufficient and unable to carry out its digestion and transportation functions properly or when the kidney is insufficient and unable to control fluids.

Spleen Insufficiency. Several situations lead to deficiency of spleen-Qi. The most common are improper diet, physical exhaustion, much brooding and emotional depression. Injury to spleen-Qi leads to impairment of the spleen's functions of transportation and transformation, so that the essences of foods and drinks cannot be extracted and made available for generating blood. Instead, they accumulate and transform into Dampness, which flows downward and injure the Ren and Dai Meridians. Injury to Ren and Dai then leads to the formation of vaginal discharge.

Kidney Insufficiency. Deficiency of kidney-Qi may reflect a chronically weak constitution, inadequate prenatal endowment, overindulgence in sexual activity or multiple childbirth. Injury to kidney-Qi causes failure in its function of secure storage and this leads to downward escape of Yin-fluid. In some patients, kidney-Yin is specifically deficient, so that deficiency Fire arises. The Ren and Dai Meridians become infirm, and vaginal discharge ensues.

Dampness-Heat Poisons. Following menstrual flow or childbirth the uterine channels are empty. In such a circumstance, failure in personal hygiene, living in a cold and damp environment or injury from surgical operations enables exogenous Dampness to invade. If Dampness accumulates and transforms into Heat, it may injure the Ren and Dai Meridians, leading to vaginal discharge. In some patients, Dampness and Heat in the liver meridians flow downward or the poisons from Heat injure the blood channels; these may also lead to vaginal discharge.

Protracted vaginal discharge may injure Yin-fluids. If it is due to exogenous Dampness then the illness may transform into one of mixed strength and deficiency. If it is due to endogenous Dampness then the deficiency may become aggravated. Hence it is important to treat vaginal discharge early.

II Clinical Manifestation

Vaginal discharge is abnormal when its volume is significantly increased. In color it may be white, yellow or mixed white and red. In texture it may be thin or viscid. In odor it may be fishy or foul. There may be such additional symptoms as itch or burning pain in the vulva, dark urine, cold limbs, aching weakness in the waist or fatigue.

III Herbal Treatment

In the analysis of vaginal discharge, pay particular attention to its quantity, color, texture and odor, and to the main accompanying symptoms. The therapeutic approach is principally to strengthen the spleen, raise Yang, eliminate Dampness, supplemented with firming the kidney, unblocking the liver, cooling Heat and dispelling Cold.

1 *Spleen Insufficiency*

Main Symptoms. The discharge is copious and persistent, the color is white or pale yellow, the texture is viscid and there is no foul odor. Additional symptoms

include lustrous white or sallow complexion, cold limbs, lassitude, anorexia, loose feces and edema in the feet. The tongue is pale, with a white or greasy coating. The pulse is even but feeble.

Therapeutic Principle. Strengthen the spleen, augment Qi, raise Yang and eliminate Dampness.

Treatment. Wan Dai Tang (Discharge-Resolving Decoction). It has the following composition: baizhu (*Atractylodes*) 15 g, shanyao (*Dioscorea*) 30 g, renshen (*Panax*) 10 g, baishaoyao (*Paeonia*) 20 g, cangzhu (*Atractylodes*) 10 g, charred jingjie (*Schizonepeta*) 10 g, gancao (*Glycyrrhiza*) 5 g, chenpi (*Citrus tangerina*) 6 g, chaihu (*Bupleurum*) 6 g, and cheqianzi (*Plantago*) 10 g.

If Dampness accumulates in spleen insufficiency and transforms into Heat, so that the vaginal discharge is yellow, viscid, lumpy, and malodorous, it is appropriate to strengthen the spleen, eliminate Dampness, cool Heat and stop the discharge. An appropriate formula is Yi Huang Tang (Decoction for Yellow Discharge). It has the following composition: shanyao (*Dioscorea*) 30 g, Qianshi (*Euryale ferox*) 15 g, huangbai (*Phellodendron*) 12 g, cheqianzi (*Plantago*) 10 g, and baiguo (*Ginkgo biloba*) 10 g.

2 Kidney Insufficiency

i Kidney-Yang Deficiency

Main Symptoms. The vaginal discharge is white, clear and thin, but copious and dribbling all day long. The waist aches as though broken. There may be a sensation of coldness in the lower abdomen. The urine is clear and increased in volume, especially at night. The feces are loose. The tongue is pale, with thin white coating. The pulse is deep and slow.

Therapeutic Principle. Warm the kidney, support Yang, astringe essence and stop discharge.

Treatment. Nei Bu Wan (Kidney-Restoring Pill). It has the following composition: lujiao (*Cervus nippon*) 3 g, tusizi (*Cuscuta*) 15 g, tongjili (*Tribulus terrestris*) 12 g, huangqi (*Astragalus*) 20 g, rougui (*Cinnamomum*) 3 g, sangpiaoxiao (*Paratenodera*) 15 g, roucongrong (*Cistanche*) 12 g, processed fuzi (*Aconitum*) 10 g, baijili (*Tribulus terrestris*) 12 g, and ziwan (*Aster tartaricus*) 10 g.

If the feces are loose, remove roucongrong and add buguzhi (*Psoralea*) 15 g and roudoukou (*Myristica fragrans*) 10 g.

ii Kidney-Yin Deficiency

Main Symptoms. The vaginal discharge is red and white, slightly viscid and without foul odor. There is a burning sensation in the vulva. Additional symptoms

include dizziness and blurred vision, or flushed face, hotness in the five centers, insomnia with dream-filled fitful sleep, constipation and dark urine. The tongue is red with scant coating. The pulse is threadlike and mildly rapid.

Therapeutic Principle. Nourish the kidney, augment Yin, cool Heat and stop discharge.

Treatment. Zhi Bai Dihuang Tang (Anemarrhena-Phellodendron-Rehmannia Decoction) augmented with Qianshi and jiyingzi. The complete composition is as follows: shudihuang (*Rehmannia*) 15 g, shanyao (*Dioscorea*) 15 g, shanzhuyu (*Cornus*) 10 g, fuling (*Poria*) 20 g, zexie (*Alisma*) 15 g, mudanpi (*Paeonia suffruticosa*) 10 g, huangbai (*Phellodendron*) 12 g, zhimu (*Anemarrhena*) 10 g, Qianshi (*Euryale ferox*) 15 g, and jinyingzi (*Rosa laevigata*) 12 g.

3 Dampness-Heat

Main Symptoms. The vaginal discharge is copious. The color is yellow or mixed yellow and white. The texture is viscid. The odor is foul. In some patients the discharge is white but like bean curd, and there are vulvar itch and scant dark urine. Some patients have chest tightness, a sticky mouth and reduced appetite. Others have vague pains in the lower abdomen. The tongue coating is yellow and greasy, or thick. The pulse is soft and mildly rapid.

Therapeutic Principle. Cool Heat, eliminate Dampness and stop discharge.

Treatment. Zhi Dai Tang (Discharge-Stopping Decoction). It has the following composition: zhuling (*Polyporus*) 20 g, fuling (*Poria*) 30 g, cheqianzi (*Plantago*) 15 g, zexie (*Alisma*) 15 g, yinchen (*Artemisia scoparia*) 15 g, chishaoyao (*Paeonia lactiflora*) 12 g, mudanpi (*Paeonia suffruticosa*) 10 g, huangbai (*Phellodendron*) 12 g, zhizi (*Gardenia jasminoides*) 10 g, and niuxi (*Achyranthes*) 10 g.

If Dampness and Heat flow downward from the liver meridians, with copious yellow or yellow-green vaginal discharge that is viscid or foamy and malodorous, vulvar itch or pain, dizziness, blurred vision, a bitter taste, a dry throat, agitation and irascibility, then the appropriate approach is to cool the liver and eliminate Dampness. Use Longdan Xie Gan Tang (Liver-Clearing Gentiana Decoction).

4 Dampness Poison

Main Symptoms. The vaginal discharge is copious. The color is either mixed red and white or multi-colored. The texture is viscid, sometimes pus-like. The odor is foul, sometimes putrid foul. Additional symptoms include lower abdominal pain, restlessness, a dry mouth, dizziness especially in the afternoon, foul-smelling and dry feces and scant dark urine. The tongue is red, with dry yellow coating. The pulse is rapid.

Therapeutic Principle. Cool Heat, detoxify poison and eliminate Dampness.

Treatment. Wu Wei Xiao Du Yin (Five-Ingredient Detoxification Drink) augmented with baihuasheshecao, tufuling and yiyiren. The augmented composition is as follows: pugongying (*Taraxacum*) 20 g, jinyinhua (*Lonicera*) 15 g, yejuhua (*Chrysanthemum indicum*) 12 g, zihuadiding (*Viola*) 12 g, tiankuizi (*Semiaquilegia adoxoides*) 10 g, baihuasheshecao (*Oldenlandia diffusa*) 12 g, tufuling (*Smilax glabra*) 15 g, and yiyiren (*Coix*) 20 g.

5 Vulvar Itch

If the patient has vulvar itch in addition to vaginal discharge, topical treatment may be applied in addition to appropriate treatment for the condition. Topical treatment may be in the form of wash or powder application.

Ta Yang Tang (Itch-Stopping Decoction) has the following composition: heshi (*Carpesium abrotanoides*) 30 g, kushen (*Sophora*) 30 g, weilingxian (*Clematis*) 30 g, danggui (*Angelica*) 15 g, shechuangzi (*Cnidium monnieri*) 15 g, and langdu (*Euphorbia fischeriana*) 15 g. Use the decoction to wash once daily, usually for 10 days. Adding the contents of two hog gallbladders at the time of application makes the wash even more efficacious. Note: if there is ulceration do not apply.

Shechuangzi San (Cnidium Powder) has the following composition: shechuangzi (*Cnidium monnieri*) 15 g, huajiao (*Zanthoxylum bungeanum*) 15 g, mingfan (alum) 15 g, kushen (*Sophora*) 15 g, and baibu (*Stemona*) 15 g. Use the warm decoction to steam the vulva, then bathe in it. Treat once daily for 10 days. Note: if there is ulceration remove huajiao from the formula.

The following medicinal powder is designed for vulvar itch with ulceration. It has the following composition: zhenzhu (pearl) 3 g, Qingdai (*Baphicacanthus cusia*) 3 g, xionghuang (realgar) 3 g, huangbai (*Phellodendron*) 9 g, ercha (*Areca catechu*) 6 g, and bingpian (*Dryobalanops*) 0.03 g. Grind together into a fine powder and apply topically. (Note: ercha is the juice pressed from the center of the herb binglang.)

IV Acupuncture Treatment

For vaginal discharge in general, select the acupoints Daimai (GB-26), Baihuanshu (BL-30), Qihai (RN-6) and Sanyinjiao (SP-6).

For Dampness-Heat, add the acupoints Xingjian (LR-2) and Yinlingquan (SP-9).

For spleen and kidney insufficiency, add the acupoints Guanyuan (RN-4) and Zusanli (ST-36).

V Case Study

The patient was a 27-year old unmarried woman, who had a history of late onset of menarche. She now presented with vaginal discharge of 6 months' duration. The discharge was thin but profuse. Her menses were decreased in volume. She also had dizziness, aching in the waist, cold limbs, and a pale complexion. Her tongue was plump, and her pulse threadlike and forceless. Gynecological examination was entirely normal.

Diagnosis. Vaginal discharge due to kidney-Yang deficiency.

Therapeutic Principle. Strengthen the kidney and stop discharge.

Treatment and Course. The prescribed formula had the following composition: lujiao slices (*Cervus nippon*) 15 g, roucongrong (*Cistanche*) 15 g, tusizi (*Cuscuta*) 30 g, shudihuang (*Rehmannia*) 10 g, fupenzi (*Rubus chingii*) 12 g, haipiaoxiao (*Sepiella maindroni*) 12 g, jinyingzi (*Rosa laevigata*) 24 g, gouji (*Cibotium barometz*) 12 g, shanzhuyu (*Cornus*) 10 g, and gancao (*Glycyrrhiza*) 6 g.

After seven daily doses, the patient returned for follow-up. The discharge had decreased markedly and her menstrual period came at its due time with a normal amount of menses. She felt much better overall. The same formula was continued for a while to consolidate therapeutic gains.

Chapter 34

Chronic Pelvic Inflammation

Pelvic inflammation refers to inflammation of the internal reproductive organs, adjacent connective tissues and the surrounding peritoneum. Clinically the inflammation may be chronic or acute. Chronic inflammation is a common condition with a high recurrence rate if inadequately treated. It usually develops from acute inflammation that is not treated or not cured. However, some cases may not be preceded by acute inflammation.

Acute inflammation is best treated with antibiotics. Chronic inflammation responds well to traditional CM therapy.

I Etiology and Pathology

Among the most common causes of chronic pelvic inflammation are the following: accumulated Dampness and Heat, accumulated Cold and Dampness, Qi stagnation with blood stasis, kidney insufficiency with blood stasis, and Qi deficiency with blood stasis. The common pathological mechanism in all these conditions is the impedance of blood flow in the Chong and Ren Meridians. As a result the uterine channels become blocked.

Accumulation of Dampness-Heat. Chronically resident Dampness and Heat in the interior may flow downward to the lower-jiao where they impede the movement of Qi and blood and gel in the Chong and Ren Meridians. In some cases, Dampness and Heat invade while there is residual bleeding from a menstrual period or following childbirth. The struggle between Dampness-Heat and blood then leads to blockage of Chong and Ren, so that blood cannot flow smoothly in the uterine channels.

Accumulation of Dampness-Cold. A woman with residual bleeding from a menstrual period or following childbirth is particularly vulnerable to invasion by exogenous Cold and Dampness. This may occur as a result of exposure to the elements of weather, ingestion of cold foods and drinks or residence in a cold and damp locale. Dampness and Cold injure the uterine channels and induce gelling of blood. Blood stasis in turn impedes Chong and Ren, so that blood circulation is compromised.

Qi Stagnation with Blood Stasis. Chronic depression or excessive rage causes liver-Qi to stagnate. Qi stagnation leads to blood stasis, so that Chong and Ren become blocked and uterine blood flow compromised.

Kidney Insufficiency with Blood Stasis. kidney-Qi deficiency may result from a variety of causes. The main ones relevant here are inadequate prenatal endowment, excessive sexual activity and exposure to exogenous pathogenic evils during a menstrual period. In such circumstances exogenous Cold invades the interior readily and injures kidney-Yang. The Chong and Ren Meridians lose their warmth and uterine blood flow becomes compromised.

Blood Insufficiency and Stasis. A weak constitution with deficient Qi and insufficient blood, excessive brooding, improper diet, excessive fatigue and exhaustion can all injure the spleen and the stomach. Compromise of the source of nutritional essences may lead to failure to generate blood and nourish Qi. Also, chronic or serious illnesses may consume Qi and blood leading to insufficiency of blood in Chong and Ren, compromising uterine blood flow.

II Clinical Manifestation

Patients with chronic pelvic inflammation suffer from distention and pain in the lower abdomen. Straining, sexual intercourse and menstruation tends to aggravate the pain, and it often extends to the lower back and the sacral region. There may also be vaginal discharge, low-grade fever, fatigue, weakness and lassitude. Menstruation may be disturbed and there often is infertility. Gynecological examination often reveals a tender uterus that is retroverted and limited in movement. There may be masses. The adnexa are thick, especially the uterosacral ligaments.

Laboratory examination often shows abnormalities. The leukocyte count in the blood is often elevated. Ultrasonic B scanning often shows fluid in the posterior fornix and thickening of the fallopian tubes with fluid accumulation. X-ray study with iodized oil may reveal partial or complete obstruction of the fallopian tubes. Laparoscopy or culdoscopy may reveal pelvic inflammation and adhesion.

There are usually additional symptoms relating to the underlying cause.

III Herbal Treatment

Patients with chronic pelvic inflammation often have a history of childbirth, abortion, gynecological surgery or acute pelvic inflammation.

In the early stages the emphasis of treatment is to eliminate the exogenous pathogenic evil. In the later stages the emphasis shifts to restoring or augmenting genuine Qi. In addition to herbal formulas, the physician may wish to apply medicinal douches or enemas, medicinal poultices or physical therapy to enhance therapeutic effects.

1 Accumulation of Dampness-Heat

Main Symptoms. There is pain with guarding in the lower abdomen, often with a burning quality. There may be masses. The pain often extends to the low back and sacrum. Additional symptoms may include recurrent low-grade fever, yellow, viscid and malodorous vaginal discharge and dark oliguria. The tongue is yellow and greasy, and the pulse is taut, slippery and rapid.

Therapeutic Principle. Cool Heat, eliminate Dampness, release stasis and stop pain.

Treatment. Zhi Dai Tang (Discharge-Stopping Decoction) augmented with yanhusuo (*Corydalis*) 12 g and ezhu (*Curcuma*) 10 g.

2 Accumulation of Cold-Dampness

Main Symptoms. There is cold pain in the lower abdomen in fixed location. The pain is ameliorated by warmth. Vaginal discharge is copious, white and thin. Additional symptoms may include cold body and limbs, a pallid complexion, a pale tongue with white and greasy coating, and a deep and tight pulse.

Therapeutic Principle. Dispel Cold, eliminate Dampness, eliminate stasis and stop pain.

Treatment. Shao Fu Zhu Yu Tang (Lower-Abdomen-Stasis-Eliminating Decoction) augmented with cangzhu (*Atractylodes*) 10 g and fuling (*Poria*) 20 g. The composition of Shao Fu Zhu Yu Tang is as follows: xiaohuixiang (*Foeniculum vulgare*) 6 g, ganjiang (*Zingiber*) 6 g, rougui (*Cinnamomum*) 3 g, yanhusuo (*Corydalis*) 15 g, moyao (*Commiphora*) 10 g, puhuang (*Typha angustifolia*) 10 g, wulingzhi (*Pleropus pselaphon*) 10 g, danggui (*Angelica*) 12 g, chuanxiong (*Ligusticum*) 10 g, and chishaoyao (*Paeonia*) 15 g.

3 Qi Stagnation and Blood Stasis

Main Symptoms. There is distending pain in the lower abdomen, with guarding. There may also be distending pain in the chest and breasts. Additional symptoms may include epigastric distention, anorexia, restlessness, irascibility, and frequent sighing. The tongue is cyanotic or speckled with purpuric spots, and the pulse is taut and impeded.

Therapeutic Principle. Mobilize Qi and blood, eliminate stasis and stop pain.

Treatment. Ge Xia Zhu Yu Tang (Decoction for Relieving Stasis Below the Diaphragm).

4 *Kidney Insufficiency with Blood Stasis*

Main Symptoms. There is cold pain in the lower abdomen, with preference for warmth and pressure. Additional symptoms may include aching weakness in the waist and knees, dizziness, tinnitus, cold-aversion, cold limbs, polyuria, nocturia and loose feces. The tongue is pale with white and smooth coating. The pulse is deep and feeble.

Therapeutic Principle. Warm the kidney, support Yang, eliminate stasis and stop pain.

Treatment. You Gui Wan (kidney-Yang-Augmenting Pill).

5 *Blood Insufficiency and Stasis*

Main Symptoms. There is vague lower abdominal pain with preference for pressure. Additional symptoms may include dizziness, blurred vision, palpitation of the heart, insomnia, dry constipation and a sallow complexion. The tongue is pale with slight coating. The pulse is threadlike and forceless.

Therapeutic Principle. Generate blood, nourish the Nutritive Level, eliminate stasis and stop pain.

Treatment. Danggui Jian Zhong Tang (Angelica Middle-Strengthening Decoction) augmented with huangqi (*Astragalus*) 30 g and honghua (*Carthamus*) 5 g. The composition of Danggui Jian Zhong Tang is as follows: danggui (*Angelica*) 10 g, guizhi (*Cinnamomum*) 10 g, shaoyao (*Paeonia*) 20 g, gancao (*Glycyrrhiza*) 6 g, shengjiang (*Zingiber*) 5 g, dazao (*Ziziphus*) 6 g, and yitang (maltose) 20 g.

6 *Topical Treatment*

Medicinal Enema. Two medicinal enemas are in common use. (1) 100 ml of 20% maodongQing (*Ilex pubescens*) decoction. (2) Decoct the following herbs: danshen (*Salvia*) 30 g, chishaoyao (*Paeonia*) 30 g, baijiang (*Patrinii villosa*) 30 g, hongteng (*Calamus rotang*) 30 g, tufuling (*Smilax glabra*) 20 g, and yanhusuo (*Corydalis*) 20 g. After decoction, reduce (or adjust) the volume to 100 ml.

Directions for use: Insert the enema tube to a depth of about 14 cm (5.6 in.). Until the enema and retain it for at least 30 min. Administer once daily, stopping during menses flow. Ten daily enemas make one course of treatment. Treatment may be continued for a total of —two to three courses.

Medicinal Poultice. Use the formula Shuang Bai San (Two-Bai Powder). It has the following composition: dahuang (*Rheum palmatum*), cebaiye (*Biota orientalis*),

huangbai (*Phellodendron*), zelan (*Lycopus lucidus*) and bohe (*Mentha*). Grind each herb into powder. Mix 50 g of each together with just enough warm water and honey to make a poultice, and apply it to the lower abdomen over the region of pain. Apply once daily, as needed.

IV Acupuncture Treatment

For chronic pelvic inflammation in general, select the acupoints Qihai (RN-6), Zhongji (RN-3), Guanyuan (RN-4), Zigong (CA-1) and Shenshu (BL-23).

If the condition is one of deficiency, add the acupoints Zusanli (ST-36) and Sanyinjiao (SP-6).

If it is one of strength, add the acupoint Xuehai (SP-10).

V Case Study

The patient was a 32-year old woman with intermittent lower abdominal pain for 4 years. She had been married for 5 years. During the first year, she used an intra-uterine device (IUD) to avoid pregnancy. After its removal, during the ensuing 4 years she often had distending pain with guarding in the lower abdomen. The pain was fixed in location. Her menstruation became irregular, and her menses decreased in volume, were red and contained clots. Between menstrual periods she had a yellow vaginal discharge. She also became irritable and irascible and had a bitter taste with anorexia.

Her tongue was slightly red, with petechiae along the sides and on the tip. Her pulse was taut. Gynecological examination revealed a normal-sized uterus but tender thickening of the left adnexa and a 5 by 4 by 3 cm (2 by 1.6 by 1.2 in.) cyst in the right adnexa. Ultrasonic B scanning revealed fluid accumulation in the right fallopian tube.

Diagnosis. Chronic pelvic inflammation, due to Qi stagnation and blood stasis.

Therapeutic Principle. Mobilize Qi and blood, eliminate stasis and stop pain.

Treatment and Course. Modified Ge Xia Zhu Yu Tang (Decoction for Relieving Stasis Below the Diaphragm). The modified composition is as follows: danggui (*Angelica*) 12 g, chuanxiong (*Ligusticum*) 10 g, chishaoyao (*Paeonia*) 15 g, taoren (*Prunus persica*) 10 g, honghua (*Carthamus*) 5 g, zhiqiao (*Poncirus trifoliata*) 10 g, yanhusuo (*Corydalis*) 15 g, mudanpi (*Paeonia suffruticosa*) 10 g, wuyao (*Lindera*) 10 g, xiangfu (*Cyperus*) 15 g, gancao (*Glycyrrhiza*) 6 g, zhizi (*Gardenia*) 10 g, and huangbai (*Phellodendron*) 12 g.

In addition, the patient was treated topically with Shuang Bai San poultice applied to the lower abdomen and with maodongQing enema, once daily.

She returned for follow-up a week later. She had begun her menstrual period. The amount of menses was increased from that before treatment. They contained clots. The lower abdominal pain was less intense. The tongue was dusky red, with petechiae along the sides. The pulse was taut. She was instructed to discontinue the poultice and enema during her menstrual flow, but to resume their application afterward. The modified Ge Xia Zhu Yu Tang was further modified by removing chuanxiong and fuling and adding wulingzhi (*Pteropus pselaphon*) 10 g.

This treatment was continued for 3 months. At follow-up, she was entirely normal. Gynecological examination and ultrasonic B scanning were both normal. She was also advised to pay attention to her personal hygiene and to avoid an overly strenuous or sedentary lifestyle.

Chapter 35

Infertility

Infertility in a woman is the inability to conceive despite attempting to do so for more than a year, provided her partner has normal reproductive function, they have not used any contraception, and she has not been nursing an infant. If the woman has never conceived, it is primary infertility. If she has conceived previously, it is secondary infertility.

I Etiology and Pathology

The principal pathological mechanism causing infertility is kidney insufficiency, so that regulation of the Chong and Ren Meridians is impaired. This may result from several causes.

Kidney Insufficiency. Inadequate prenatal endowment or excessive sexual activity may consume kidney-Qi and cause deficiency of kidney-Qi. Chong and Ren then become insufficient and unable to warm and nourish the uterine channels. The essence then cannot gel and form into a fetus. When genuine Yang of the kidney is deficient vital-gate-Fire declines and is unable to propel Qi and move water. In such circumstances, Cold and Dampness can gel in Chong and Ren meridians and induce their blockage. Dampness fills the uterine channels, so that essence cannot gel and form into a fetus. Exposure to cold and water during a menstrual period enables exogenous Cold to attack and injure the kidney, and kidney injury in turn leads to injury to Chong and Ren meridians. Exogenous Cold resides in the uterus and prevents essence from gelling and forming into a fetus. Excessive sexual activity can also consume essence and blood, leading to deficiency of kidney-Yin as well as of kidney-Qi. As a result, blood becomes insufficient in Chong and Ren, leading to infertility. In severe cases, Yin and blood both become depleted. Endogenous Heat arises in Yin deficiency and disturbs Chong and Ren meridians and the sea of blood, so that essence cannot gel and form into a fetus.

Liver-Qi Stagnation. Pent-up passions may cause stagnation of liver-Qi. Impairment of liver function leads to disharmony of Qi and blood, so that Chong and Ren cannot support each other. In consequence essence cannot gel and form into a fetus.

Phlegm-Dampness. In obesity or with overindulgence in rich, fatty and spicy foods, Phlegm and Dampness accumulate in the interior and impede Qi movement. Impedance of Qi movement and impairment of Qi actions lead to loss of control of Chong and Ren and the overflow of fat into the uterine channels. This in turn impairs uterine function, so that essence cannot gel and form into a fetus. Similarly, improper diet disturbs the spleen, permitting endogenous Phlegm and Dampness to arise. Dampness and Phlegm flow downward into the lower-jiao, lodging in Chong and Ren and blocking the uterine channels. This too prevents essence from gelling and forming into a fetus.

Blood Stasis. Excessive sexual activity and exposure to cold and water during menstrual flow or post-partum bleeding both reduce the body's resistance to exogenous pathogenic evils. When an exogenous evil intermixes with blood, stasis of blood may result. When static blood blocks the uterine channels, essence cannot gel and form into a fetus.

II Clinical Manifestation

In addition to infertility there may be irregular menstruation, amenorrhea, dysmenorrhea, galactorrhea, distending pain in the breasts, and aches in the waist.

III Herbal Treatment

The focus of treatment of infertility is to regulate menstruation. The principal therapeutic approach is to regulate the visceral organs and the Chong and Ren Meridians combined with normalization of menstruation.

1 *Kidney Insufficiency*

i **Kidney-Yang Deficiency**

Main Symptoms. Deficiency of kidney-Yang leads to loss of nourishment of the Chong and Ren Meridians and poor filling of the sea of blood. In addition to infertility, associated symptoms include loss of libido, and delayed menstruation with decreased and pale menses or infrequent menstruation, even amenorrhea. There may also be aches and weakness in the waist and legs, a dusky complexion, increased clear urine and loose feces.

Therapeutic Principle. Warm the kidney, generate blood and nourish Chong and Ren.

Treatment. Yu Lin Zhu (Offspring Nurturing Pearl). It has the following composition: renshen (*Panax*) 10 g, baizhu (*Atractylodes*) 12 g, fuling (*Poria*) 12 g, roast gancao (*Glycyrrhiza*) 6 g, danggui (*Angelica*) 12 g, shudihuang (*Rehmannia*) 15 g, chuanxiong (*Ligusticum*) 10 g, baishaoyao (*Paeonia*) 15 g, tusizi (*Cuscuta*) 15 g, duzhong (*Eucommia*) 12 g, grated lujiao (*Cervus nippon*) 10 g, and huajiao (*Zanthoxylum bungeanum*) 3 g. The herbs are ground into powder and made into beads with refined honey.

If the physician desires to nourish the uterus and regulate Qi and blood as well, add ziheche (human placenta) 10 g, danshen (*Salvia*) 12 g and xiangfu (*Cyperus*) 10 g.

If Cold lodges in the uterus, with severe lumbago, cold lower abdomen and a deep and slow pulse, add bajitian (*Morinda*) 15 g, buguzhi (*Psoralea*) 12 g, xianmao (*Curculigo orchoides*) 10 g and yinyanghuo (*Epimedium*) 10 g to warm the kidney and support Yang.

If menstruation is delayed, or infrequent or ceases all together, add guizhi (*Cinnamomum*) 10 g and chishaoyao (*Paeonia*) 15 g to warm the kidney and mobilize blood.

If there is marked dysmenorrhea due to endometriosis, add guizhi (*Cinnamomum*) 10 g and yanhusuo (*Corydalis*) 15 g to mobilize blood, eliminate stasis and stop pain.

ii Kidney-Yin Deficiency

Main Symptoms. Deficiency of kidney-Yin permits Yang-Qi to become overactive. Overactive Yang-Qi gives rise to endogenous Heat, which submerges in Chong and Ren. In addition to infertility, associated symptoms include early menstruation and decreased menses. Because of deficiency of essence and blood there may also be emaciation. Because of insufficiency of Yin-blood and consequent failure to nourish the mind, there may also be dizziness, blurred vision, palpitations and insomnia. Because of deficiency Heat, there may be hotness in the five centers or low-grade fever in the afternoon.

Therapeutic Principle. Nourish the kidney, generate blood, regulate the Chong and Ren Meridians and augment essence.

Treatment. Yang Jing Zhong Yu Tang (Essence-Cultivating Jade-Planting Decoction) combined with Er Zhi Wan (Two Seasons-End Pill).

The composition of Yang Jing Zhong Yu Tang is as follows: danggui (*Angelica*) 12 g, baishaoyao (*Paeonia*) 15 g, shudihuang (*Rehmannia*) 15 g, and shanzhuyu (*Cornus*) 12 g.

The composition of Er Zhi Wan is as follows: nuzhenzi (*Ligustrum*) 15 g and moliancao (*Eclipta*) 15 g.

If deficiency-Fire blazes, with emaciation, hotness in the five centers and recurrent fever in the afternoon, add mudanpi (*Paeonia suffruticosa*) 12 g, digupi

(*Lycium*) 12 g, huangbai (*Phellodendron*) 10 g and guiban (*Chinemys*) 20 g to cool Heat, suppress Fire, nourish the kidney and support essence.

If blood is insufficient, with decreased menses that are light in color, add lu-jiaojiao (*Cervus nippon*) 10 g, ziheche (human placenta) 10 g and other herbs that generate blood and flesh.

2 Liver-Qi Stagnation

Main Symptoms. Pent-up passions may lead to liver dysfunction and loss of Qi and blood regulation. Loss of Chong and Ren coordination leads to infertility. Stagnation of liver-Qi and impedance of blood flow may lead to pre-menstrual breast distention, decreased and dark-colored menses that contain clots. Menstruation may become irregular. If stagnant liver-Qi gives rise to endogenous Fire, there may be restlessness and irascibility.

Treatment Principle. Unblock the liver, release stagnation and regulate menstruation.

Treatment. Kai Yu Zhong Yu Tang (Anti-Depression Jade-Planting Decoction). It has the following composition: danggui (*Angelica*) 12 g, baishaoyao (*Paeonia*) 15 g, baizhu (*Atractylodes*) 12 g, fuling (*Poria*) 12 g, mudanpi (*Paeonia suffruticosa*) 12 g, xiangfu (*Cyperus*) 10 g, and tianhuafen (*Trichosanthes*) 10 g.

If chest tightness is marked, remove baizhu and add Qingpi (*Citrus tangerina*) 10 g and meiguohua (*Rosa rugosa*) 6 g.

If sleep is dream-disturbed and restless, add suanzaoren (*Ziziphus*) 15 g and yejiaoteng (*Polygonum multiflorum*) 15 g to nourish the liver and calm the mind.

If the breast is distended and contains a mass, add wangbuliuxing (*Vaccaria segetalis*) 15 g, juye (*Citrus tangerina* leaf) 10 g, juhe (*Citrus tangerina* seed) 15 g and lulutong (*Liquidambar taiwaniana*) 15 g. If the breast is distended and painful, has a burning sensation or is tender to touch, add chuanlianzi (*Melia*) 10 g and pugongying (*Taraxacum*) 15 g. If the breast is distended and shows galactorrhea, add maiya (*Hordeum*) 60 g.

3 Phlegm-Dampness

Main Symptoms. Endogenous Phlegm and Dampness may accumulate in spleen insufficiency and block Qi movement and blood flow in the uterine channels. In addition to infertility, associated symptoms include delayed menstruation or amenorrhea. There may also be obesity, a pale complexion, dizziness, chest tightness, anorexia and nausea. Endogenous turbid Dampness in spleen insufficiency may also flow downward, leading to copious viscid vaginal discharge.

Treatment Principle. Dry dampness, dissipate phlegm, mobilize Qi and menstruation.

Treatment. Qi Gong Wan (Uterus-Unblocking Pill). It has the following composition: prepared banxia (*Pinellia*) 12 g, cangzhu (*Atractylodes*) 12 g, chenpi (*Citrus tangerina*) 6 g, fuling (*Poria*) 12 g, chuanxiong (*Ligusticum*) 10 g, and shenqu (medicated leaven) 12 g.

If menses are excessive, remove chuanxiong and add huangqi (*Astragalus*) 15 g and xuduan (*Dipsacus*) 15 g to augment Qi and strengthen the kidney.

If the infertility is associated with delayed or ceased menstruation, it is mostly due to polycystic ovary. In this case, add bile-treated nanxing (*Arisaema consanguineum*) 12 g, rougui (*Cinnamomum*) 3 g and niuxi (*Achyranthes*) 15 g to assist in warming the kidney, dissipating Phlegm and regulating menstruation.

4 Blood Stasis

Main Symptoms. Static blood blocking the uterine channels leads not only to infertility but also delayed menstruation with decreased menses or dysmenorrhea. If static blood is shed downward the menses may become dark purple in color and contain many clots. If static blood blocks normal circulation there may be abdominal pain with guarding.

Treatment Principle. Mobilize blood, eliminate stasis, regulate menstruation and promote conception.

Treatment. Shao Fu Zhu Yu Tang (Lower-Abdomen-Stasis-Eliminating Decoction).

If there is excruciating dysmenorrhea as well, add processed fuzi (*Aconitum*) 6 g to warm and strengthen Yang-Qi in order to mobilize blood.

IV Acupuncture Treatment

For **kidney insufficiency**, select the acupoints Guanyuan (RN-4), Sanyinjiao (SP-6), Qihai (RN-6), Shenshu (BL-23) and Taixi (KI-3). Apply the reinforcing method.

For **Liver-Qi stagnation**, select the acupoints Guanyuan (RN-4), Zhongji (RN-3), Sanyinjiao (SP-6), Taichong (LR-3) and Qihai (RN-6). Apply the reducing method.

For **Phlegm and Dampness**, select the acupoints Qihai (RN-6), Guanyuan (RN-4), Yinlingquan (SP-9), Sanyinjiao (SP-6) and Fenglong (ST-40). Apply the reducing method.

For **blood stasis**, select the acupoints Sanyinjiao (SP-6), Guanyuan (RN-4), Qihai (RN-6), Taichong (LR-3), Hegu (LI-4), Guilai (ST-29), Pishu (BL-20) and Ciliao (BL-32). Apply the reducing methods.

To **stimulate ovulation**, apply reinforcing acupuncture at the acupoints Guanyuan (RN-4), Zigong (RN-19), Zhongji (RN-3), Xuehai (SP-10), Sanyinjiao (SP-6), Zusanli (ST-36) and Yinlingquan (SP-9). Begin on the 12th day of the cycle, and treat on alternate days for three treatments. Then observe for 7–10 days. The treatment course may be applied each cycle for —two to three times.

V Case Study

The patient was a 29-year old woman who came for consultation because of infertility after 3 years of marriage. Her menarche came at the age of 15. Her menstruation had always been irregular. Menstrual flow was somewhat impeded and preceded by several days of restlessness and distending pain in the breasts. The menses were copious and dark in color, and contained clots. She had severe pain during her periods, accompanied by dizziness, nausea, cold limbs and sweating, but the pain was blunted following the passing of the clots. Her last period began 6 weeks prior to her visit.

Her tongue was dusky red, with thin coating that was slightly yellow. Her pulse was taut, threadlike and mildly rapid. Gynecological examination was normal. Semen analysis on her husband was normal.

Diagnosis. Primary infertility with irregular menstruation and dysmenorrhea, caused by Qi stagnation, blood stasis, liver dysfunction and kidney insufficiency.

Therapeutic Principle. First mobilize blood, eliminate stasis, mobilize Qi and stop pain. Then unblock the liver, strengthen the kidney and regulate menstruation to promote conception.

Treatment and Course. The prescribed formula had the following composition: puhuang (*Typha angustifolia*) 10 g, wulingzhi (*Pleropus pselaphon*) 10 g, yimucao (*Leonurus*) 15 g, shanzha (*Crataegus*) 15 g, baishaoyao (*Paeonia*) 15 g, danshen (*Salvia*) 20 g, and wuyao (*Lindera*) 12 g.

After one dose daily for 7 days, dysmenorrhea was much improved during the subsequent period. However, because of work requirements she was unable to continue treatment for 6 months; and all her symptoms returned.

Second Visit. She returned for another consultation seven and a half months after the initial visit. Twenty-two days prior to the second visit, she began menstrual flow. It continued for 11 days. Eight days prior to the visit menses returned. The flow was copious and lasted 5 days. The menses contained clots. At the time of the second visit, she had dizziness, anorexia and aches in the waist. The tongue was pale red, with thin and slightly yellow coating. The pulse was threadlike, feeble and slightly rapid. It was especially feeble in the *chi* position. Diagnosis: the sea of blood was empty. Hence, the therapeutic approach was principally to nourish the kidney and strengthen the spleen so as to enhance the sources of blood production, assisted by mobilization of Qi and blood. The prescribed formula had the follow-

ing composition: tusizi (*Cuscuta*) 12 g, sangjisheng (*Loranthus*) 25 g, shudihuang (*Rehmannia*) 20 g, xuduan (*Dipsacus*) 15 g, dangshen (*Codonopsis*) 15 g, fuling (*Poria*) 25 g, shanzha (*Crataegus*) 12 g, xiangfu (*Cyperus*) 10 g, and wuyao (*Lindera*) 10 g. The instruction was for her to take one daily dose until 1 day prior to the next menstrual period.

Third Visit. She returned 21 days after the second visit. Her menstrual period was expected to begin at any time. She had vague lower abdominal pain and distention of the breasts. Her tongue was pale red, and her pulse taut, threadlike and slippery. Diagnosis: pre-menstrual overflow of Qi and blood; hence, the therapeutic approach was to mobilize blood and Qi and to regulate menstruation. The prescribed formula had the following composition: puhuang (*Typha angustifolia*) 6 g, wulingzhi (*Pleropus pselaphon*) 10 g, aiye (*Artemisia*) 10 g, xiangfu (*Cyperus*) 12 g, wuyao (*Lindera*) 12 g, danggui (*Angelica*) 12 g, chuanxiong (*Ligusticum*) 6 g, and gancào (*Glycyrrhiza*) 6 g. The instruction was to take one dose daily for 4 days.

Fourth Visit. She returned after 4 days. Her menstrual period began the day following the previous visit, with an average amount of menses. Dysmenorrhea was markedly reduced, but she had aches in the waist and vague lower abdominal pain. Urination and defecation were normal. The tongue was pale red, with slightly yellow coating. The pulse was taut and threadlike. Endometrial biopsy 2 h following onset of menses showed normal secretory phase endometrium. Diagnosis: the sea of blood was empty immediately following the menstrual period. Hence, the only treatment required was to augment the kidney and replenish essence, so that essence can gel and form into a fetus. The prescribed formula had the following composition: tusizi (*Cuscuta*) 15 g, huangjing (*Polygonatum*) 25 g, jinyingzi (*Rosa laevigata*) 30 g, sangjisheng (*Loranthus*) 30 g, nuzhenzi (*Ligustrum*) 15 g, baishaoyao (*Paeonia*) 15 g, gancào (*Glycyrrhiza*) 6 g, and yimucào (*Leonurus*) 12 g. She was to take one dose daily for 10 days.

Fifth Visit. Six weeks later. The last menstrual period had ended 47 days ago. She had dizziness, anorexia, nausea and epigastric distention. Her tongue was pale, with slightly yellow coating, and her pulse was taut, slippery and slightly rapid. Examination indicated early pregnancy, confirmed by urine pregnancy test. Diagnosis: early pregnancy. In view of her difficulties in conceiving, the physician decided to strengthen her kidney, calm the fetus, settle her stomach and prevent vomiting. The prescribed formula had the following composition: tusizi (*Cuscuta*) 15 g, sangjisheng (*Loranthus*) 20 g, dangshen (*Codonopsis*) 15 g, fuling (*Poria*) 25 g, processed banxia (*Pinellia*) 10 g and chenpi (*Citrus tangerina*) 6 g. The decoction was taken with the juice from 6 g of ginger added. The dosage was one dose daily for 4 days.

The pregnancy progressed normally. The patient gave birth at full term, and both mother and baby were normal.

Chapter 36

Threatened and Spontaneous Abortion

During pregnancy if the woman develops lower abdominal pain, aches in the waist and slow bleeding from the vagina, she is said to have threatened abortion (in Chinese, literally “restless and disturbed fetus”). If she has intermittent slow bleeding or persistent dribbling from the vagina without the other symptoms, she is said to have gestational leakage.

Spontaneous abortion, or simply abortion, is the expulsion of the fetus before the fetus is viable. If a woman has had three or more occurrences of spontaneous abortion, she is said to suffer from habitual abortion.

I Etiology and Pathology

There are two aspects to abortion, whether threatened or spontaneous: fetal and maternal. Fetal factors include inadequacy of parental essence, so that though essence from the two parents intermix and produce a fetus the resultant fetus is inadequately endowed and suffers from some kind of deficiency. Such a fetus is unlikely to mature. Maternal factors include kidney insufficiency, deficiency of Qi and blood, Heat in the blood and Qi stagnation-blood stasis.

Kidney Insufficiency. Maternal kidney insufficiency may result from inadequate prenatal endowment, deficiency of kidney-Qi, multiple pregnancies, excessive sexual activity or sexual activity during pregnancy. If the kidney is insufficient, the Chong and Ren Meridians are infirm, which in turn leads to failure to nourish the uterus. Hence, in all these cases, the fetus loses its nourishment. This leads to fetal restlessness and may result in threatened or spontaneous abortion.

Deficiency of Qi and Blood. This may result from having a weak constitution, excessive fatigue, improper diet, mental stress, during convalescence from a major illness or spleen insufficiency compromising the production of Qi and blood. The fetus requires nourishment by blood and maintenance by Qi; hence deficiency of Qi and blood may lead to threatened or spontaneous abortion.

Heat in Blood. Heat in the blood may arise from a constitution of overabundant Yang or a constitution of inadequate Yin giving rise to endogenous Heat. Physiologically, following conception blood gathers to nourish the fetus, and in this state of relative Yang abundance Heat can readily transform into Fire. If during pregnancy there is overindulgence in strong-flavored or spicy foods, exposure to exogenous Heat evil or internal injury by the passions, Heat readily disturbs the Chong and Ren Meridians and forces blood to move erratically. Insecurity of the sea of blood may lead to uterine bleeding, hence threatened or spontaneous abortion.

Blood Stasis with Qi Stagnation. Uterine masses or defects or previous surgery may induce disharmony between Qi and blood, causing blood stasis or Qi stagnation. Improper living habits during pregnancy, trauma or overstrain may also induce disturbance of Qi and blood or injury to Chong and Ren. This may lead to threatened or spontaneous abortion.

II Clinical Manifestation

Gestational Leakage: Slow vaginal bleeding during the first or second trimester of pregnancy, without abdominal pain or lumbago.

Threatened Abortion: Lower abdominal pain during the first or second trimester of pregnancy, and aches in the waist; there may be accompanying slow vaginal bleeding.

Habitual Abortion: three or more miscarriages.

If the condition is due to maternal factors, there may be symptoms of these factors.

III Herbal Treatment

The treatment of gestational leakage and threatened abortion focuses on calming the fetus. In some cases, the fetal condition induces disorder in the mother; in other cases, maternal disorder induces the fetal condition. In the latter case, treat the maternal disorder in order to calm the fetus. In general, in addition to the use of herbal medicine, it is important to prescribe adequate and proper rest, release of emotional stress, proper diet and cessation of sexual activity. Proper diet requires avoidance of strong-flavored or spicy foods and stopping smoking and all alcohol. If there is any constipation, diarrhea, cough, nausea or vomiting, it should be treated. Furthermore, it is important to avoid unnecessary gynecological examination.

In some cases, threatened abortion may be averted; in other cases, it may not be. If the abdominal pain becomes increasingly more severe and the bleeding per-

sists for over a week or worsens, or the fetus dies, then the appropriate action may actually be to induce abortion in order to preserve maternal health.

The treatment of habitual abortion begins prior to conception and aims at the restoration of parental health. When conception has occurred, continue to calm the fetus until past the point of previous miscarriage.

1 Kidney Insufficiency

Main Symptoms. During pregnancy, slow uterine bleeding of dusky pale and thin blood; and aches and weakness in the waist and knees. Additional symptoms may include dizziness, tinnitus, polyuria, and nocturia or even incontinence. The tongue is pale, with white coating. The pulse is deep and slippery; in the chi position it is feeble. There may be a history of habitual abortion.

Treatment Principle. Strengthen the kidney and calm the fetus, assisted by augmenting Qi.

Treatment. Shou Tai Wan (Fetal Longevity Pill) augmented with dangshen (*Codonopsis*) 15 g and baizhu (*Atractylodes*) 12 g. The composition of Shou Tai Wan is as follows: tusizi (*Cuscuta*) 20 g, sangjisheng (*Loranthus*) 20 g, Sichuan xuduan (*Dipsacus*) 15 g, and ejiao (*Equus asinus*) 12 g. Note: ejiao is dissolved separately and added into the finished decoction.

If the deficiency is mainly of kidney-Yin, with hotness of the five centers, dry mouth and throat, a red tongue with slight coating and a threadlike and rapid pulse, then the treatment is to nourish Yin, strengthen the kidney, firm the Chong Meridian and calm the fetus. Use the formula Shou Tai Wan augmented with shengdihuang (*Rehmannia*) 15 g, shanzuyu (*Cornus*) 12 g, nuzhenzi (*Ligustrum*) 15 g, moliancao (*Eclipta*) 15 g, digupi (*Lycium*) 12 g and taizishen (*Pseudostellaria heterophylla*) 15 g.

If bleeding is more than slight and is persistent, and there is Heat in the interior, add moliancao (*Eclipta*) 20 g, charred shengdihuang (*Rehmannia*) 12 g, digupi (*Lycium*) 12 g, xianhecao (*Agrimonia pilosa*) 15 g, charred huangqin (*Scutellaria*) 12 g, charred guanzhong (*Dryopteris*) 12 g. But if there is Cold in the interior, add instead charred aiye (*Artemisia*) 10 g, charred liangfang (*Nelumbo nucifera*) 12 g and wuzeigu (*Sepia esculenta*) 15 g.

If there is constipation as well, add raw heshouwu (*Polygonum*) 20 g and roucongrong (*Cistanche*) 18 g to moisten the intestines and promote defecation.

If the patient suffers from habitual abortion caused by kidney insufficiency, treat with Zi Shen Yu Tai Wan (Kidney-Fetus-Nourishing Pill) before conception and during pregnancy to prevent abortion.

2 Deficiency of Qi and Blood

Main Symptoms. Threatened abortion during the first trimester, with slight uterine bleeding of light-colored and thin blood; aches and weakness in the waist and knees; and abdominal distention with vague pain. There may be a history of habitual abortion. Additional symptoms include lassitude, weak limbs, a pallid complexion, palpitation of the heart and shortness of breath. The tongue is pale, with thin white coating. The pulse is threadlike, slippery and forceless.

Treatment Principle. Augment Qi, generate blood, strengthen the kidney and calm the fetus.

Treatment. Modified Tai Yuan Yin (Fetal Essence Drink). The composition of Tai Yuan Yin is as follows: renshen (*Panax*) 12 g, baizhu (*Atractylodes*) 12 g, danggui (*Angelica*) 12 g, shudihuang (*Rehmannia*) 15 g, baishaoyao (*Paeonia*) 15 g, roast gancao (*Glycyrrhiza*) 6 g, duzhong (*Eucommia*) 15 g, and chenpi (*Citrus tangerina*) 6 g. The modifications are as follows: remove danggui and add huangqi (*Astragalus*) 15 g and ejiao (*Equus asinus*) 12 g. Note: ejiao is dissolved in the finished decoction.

In the case of habitual abortion caused by Qi and blood deficiency, use Ba Zhen Tang (Eight Treasures Decoction) prior to conception to nourish and augment Qi and blood.

3 Heat in Blood

Main Symptoms. Threatened abortion with bleeding of bright red blood or lower abdominal pain with fetal unrest. Additional symptoms include agitation, hotness in the five centers, dry mouth and throat and constipation. The tongue is red, with yellow and dry coating. The pulse is taut and slippery or slippery and rapid.

Treatment Principle. Nourish Yin, cool Heat, generate blood and calm the fetus.

Treatment. Bao Yin Jian (Yin-Preserving Prescription) augmented with zhumagen (*Boehmeria nivea*) 20 g. Bao Yin Jian has the following composition: shengdihuang (*Rehmannia*) 15 g, shudihuang (*Rehmannia*) 15 g, huangqin (*Scutellaria*) 10 g, huangbai (*Phellodendron*) 10 g, baishaoyao (*Paeonia*) 15 g, xudian (*Dipsacus*) 15 g, gancao (*Glycyrrhiza*) 6 g, and shanyao (*Dioscorea*) 15 g.

If vaginal bleeding is marked, add ejiao (*Equus asinus*) 12 g, moliancao (*Eclipta*) 20 g and charred cebai (*Biota orientalis*) 10 g to nourish Yin, cool Heat and stop bleeding. If it is persistent, add charred guanzhong (*Dryopteris*) 10 g, xianhecao (*Agrimonia pilosa*) 15 g and charred diyu (*Sanguisorba*) 10 g to cool Heat, astringe and stop bleeding.

4 Blood Stasis with Qi Stagnation

Main Symptoms. A history of pelvic or uterine mass or of trauma; fetal unrest, aches in the waist and abdominal pain; or, vaginal bleeding. The tongue is dusky. The pulse is slippery and forceless.

Treatment Principle. Regulate Qi and blood, and calm the fetus.

Treatment. Sheng Yu Tang (Miraculous Healing Decoction) augmented with tusizi (*Cuscuta*) 15 g, xuduan (*Dipsacus*) 15 g and sangjisheng (*Loranthus*) 15 g.

Sheng Yu Tang has the following composition: danggui (*Angelica*) 12 g, shudihuang (*Rehmannia*) 15 g, chuanxiong (*Ligusticum*) 10 g, baishaoyao (*Paeonia*) 15 g, huangqi (*Astragalus*) 15 g, and dangshen (*Codonopsis*) 15 g.

If vaginal bleeding is marked, remove danggui and chuanxiong and add ejiao (*Equus asinus*) 12 g and charred aiye (*Artemisia*) 10 g to generate blood and stop bleeding. Alternately, add charred Qiancao (*Rubia*) 10 g and wuzeigu (*Sepia esculenta*) 15 g.

For patients with pelvic or uterine mass, use Guizhi Fuling Wan (Cinnamomum-Poria Pill) prior to conception to mobilize blood and eliminate mass.

IV Acupuncture Treatment

Acupuncture treatment is not recommended for threatened abortion.

V Case Study

The patient was a 37-year old married woman who sought consultation for nausea, vomiting and dizziness for a week and vaginal bleeding for 3 days. The bleeding was slight and produced pale blood. She did not have waist or abdominal pain. Appetite was adequate. Her last menstrual period ended 3 months previously. She had a history of five spontaneous abortions in succession and of diabetes.

She was obese and had dark circles around her eyes. Her tongue was pale red, with white coating. Her pulse was deep, threadlike and slippery. Urine HCG tested positive at 5,000 IU/l.

Diagnosis. Gestational leakage (threatened abortion) due to chronic insufficiency of the spleen and kidney with infirm Chong and Ren Meridians; and habitual abortion.

Therapeutic Principle. Strengthen the kidney and spleen, generate blood, settle the stomach and calm the fetus.

Treatment and Course. Modified Shou Tai Wan (Fetal Longevity Pill). The prescribed formula had the following composition: tusizi (*Cuscuta*) 25 g, xuduan (*Dipsacus*) 15 g, sangjisheng (*Loranthus*) 15 g, ejiao (*Equus asinus*) 12 g, duzhong (*Eucommia*) 20 g, dangshen (*Codonopsis*) 25 g, aiye (*Artemisia*) 10 g, heshouwu (*Polygonum*) 25 g, gouqizi (*Lycium*) 15 g, and chenpi (*Citrus tangerina*) 3 g. The patient was instructed to take this prescription at one daily dose for 7 days.

Second Visit. She returned in 1 week. The vaginal bleeding had stopped, but dizziness and nausea persisted. She also began to cough, producing clear and thin sputum. The tongue and pulse were unchanged. Ultrasonic B scanning showed a live fetus of 8 weeks age. The same treatment was continued, augmented with treatment to soothe the lung and stop cough. The prescription had the following composition: tusizi (*Cuscuta*) 25 g, sangjisheng (*Loranthus*) 20 g, taizishen (*Pseudostellaria heterophylla*) 20 g, heshouwu (*Polygonum*) 25 g, chenpi (*Citrus tangerina*) 3 g, treated banxia (*Pinellia*) 12 g, fuling (*Poria*) 20 g, shanyao (*Dioscorea*) 30 g, gancao (*Glycyrrhiza*) 6 g, baibu (*Stemona*) 10 g, ziwan (*Aster tartaricus*) 15 g, and xingren (*Prunus armeniaca*) 10 g. This was also to be taken at one dose daily for 7 days.

Third Visit. The patient returned in 3 weeks. She recently began having urticaria-like rash that was itchy. She did not have waist or abdominal pain and no bleeding, but still had nausea. The tongue was pale red, with thin yellow coating. The pulse was threadlike and slippery. The same therapeutic principle was continued, augmented with the dispelling of Wind and stopping of itch. The prescription had the following composition: tusizi (*Cuscuta*) 25 g, sangjisheng (*Loranthus*) 15 g, taizishen (*Pseudostellaria heterophylla*) 30 g, xuduan (*Dipsacus*) 15 g, ejiao (*Equus asinus*) 12 g, fangfeng (*Saposhnikovia*) 6 g, jingjie (*Schizonepeta*) 6 g, duzhong (*Eucommia*) 20 g, chuanxiong (*Ligusticum*) 6 g, baishaoyao (*Paeonia*) 15 g, muli (*Ostrea*) 20 g, and gancao (*Glycyrrhiza*) 9 g. The dosage was one dose daily.

Fourth Visit. eight and a half weeks since the initial visit, 4 weeks since the previous. The patient now approached 5 months of pregnancy. She had felt fetal movement. She had occasional nausea, but was otherwise normal. Her tongue was dusky red, with white coating. Her pulse was threadlike and slippery. The same therapeutic principle was continued to consolidate clinical gains. The prescription now had the following composition: tusizi (*Cuscuta*) 20 g, sangjisheng (*Loranthus*) 15 g, dangshen (*Codonopsis*) 20 g, shanyao (*Dioscorea*) 30 g, gouqizi (*Lycium*) 15 g, shudihuang (*Rehmannia*) 15 g, taizishen (*Pseudostellaria heterophylla*) 20 g, muli (*Ostrea*) 15 g, fangfeng (*Saposhnikovia*) 6 g, jingjie (*Schizonepeta*) 6 g, ejiao (*Equus asinus*) 10 g, and chenpi (*Citrus tangerina*) 3 g. The dosage was one dose on alternate days.

Follow-Up. The treatment was continued into the 7th month of gestation. At full term the patient delivered by caesarian section a healthy boy weighing 4 kg (8 pounds 13 ounces). Both mother and baby did well.

Chapter 37

Menopause

In virtually all women ovulation and menstruation stop completely at some time between the ages of 44 and 55. Many have uncomfortable symptoms during this process. Some have hot flashes, sweating, dizziness, tinnitus, heart palpitation, irritability, irascibility and hotness in the five centers. Others have aches in the waist or back, edema and diarrhea. Yet others have menstrual irregularities, emotional lability or depression. The exact constellation of symptoms and their duration both vary, differing from woman to woman. Some have little discomfort. Others may have such symptoms for about a year. An occasional woman may suffer from them for several years, even over a decade. When severe, such symptoms may interfere with normal daily living.

The constellation of symptoms surrounding menopause is sometimes known as the menopausal syndrome.

I Etiology and Physiology

As a woman approaches the end of her reproductive life, kidney-Qi gradually declines and her prenatal endowment nears exhaustion. As Yin-essence and kidney-Qi become inadequate, the Chong and Ren Meridians become insufficient. In concert with such changes, her reproductive capability declines and ends.

Under the influence of their constitution and their living environment, some women have difficulty adjusting to this stage of their physiological development. Imbalance of Yin–Yang may then produce a variety of systemic symptoms. Because of the decline in kidney-Qi and increasing inadequacy of essence and blood, with the additional burden of improper diet, physical fatigue, excessive passions and unregulated sexual activity, kidney-Yin progressively weakens and kidney-Yang submerges. If kidney-Yang declines, the meridians and channels lose their warmth. These changes can also affect the heart, the liver and the spleen.

During the time of menopausal changes, the prenatal endowment becomes exhausted. If there has been chronic Yin deficiency, excessive sexual activity, multiple pregnancies, spleen and kidney insufficiency, chronic illness, blood loss, or consumption of essence and blood then kidney-Yin becomes depleted and kidney-Yang submerged.

During the time of menopausal changes, kidney-Qi similarly declines. If there has been chronic Yang deficiency, overindulgence in cold foods and drinks, spleen and kidney insufficiency, or chronic illness injuring the kidney then kidney-Yang becomes depleted. This in turn leads to failure to warm the visceral organs, the meridians and the channels, resulting in the dysfunction of the kidney, the spleen and the bladder.

II Clinical Manifestation

The cardinal symptoms are hot flashes, sweating and irregularity of menstruation. The most common associated symptoms are dizziness, heart palpitations, restlessness, insomnia and aches in the waist and lumbar back. Additional symptoms pertain to the developmental processes contributing to the menopause.

If there is **deficiency of kidney-Yin**, the main additional symptoms are dry lips and throat, hotness in the five centers and aches and weakness in the waist and back. Some have early menstruation, with decreased menses that are bright red. Some have dry skin with itch. Others have irritation with slight vaginal discharge or vulvar dryness and itch.

If there is **deficiency of kidney-Yang**, the main additional symptoms are a dusky complexion, lassitude, depression, cold body and limbs, cold pain in the abdomen or waist, edema of the face or limbs, and nocturia or polyuria with incontinence. Some have increased menses or brisk hemorrhage, with a dull and dark color to the menses. Others have much vaginal discharge that is thin and clear.

If there is **Heart-Kidney disharmony**, the main additional symptoms are heart palpitations, insomnia, dream-disturbed sleep, a poor memory and dizziness. Some are depressed, others anxious and melancholic. Emotional lability with easy crying is common. A few may develop mental disorder.

If there is **hyperactive Liver-Yang due to deficiency of Kidney and Liver-Yin**, the main additional symptoms are restlessness, irritability, or melancholy, dizziness, headache, chest tightness and pain, dry throat and bitter taste, or sputum in the throat. Some have irregularity of menstruation.

If there is **deficiency of kidney and spleen Yang**, the main additional symptoms are a sallow complexion, edema of the face and limbs, fatigue and weakness, epigastric distention, anorexia, cold pain in the waist and knees and loose feces. There may be uterine hemorrhage.

III Herbal Treatment

The diagnosis is based on the constellation of subjective symptoms of the patient. Because the number and severity of symptoms vary from patient to patient, diagnosis requires only two or three major symptoms.

On the other hand, if certain symptoms, such as dizziness, heart palpitation or edema, are prominent, they should raise the possibility of other illnesses. These may include diabetes, high blood pressure, coronary heart disease and others.

Moreover, the time around menopause is also a high risk time for the appearance of certain cancers. If the patient presents with polymenorrhea, return of vaginal bleeding after menopause has been established, lower abdominal pain, multi-colored vaginal discharge with a foul odor or unexpected emaciation, it is crucial to rule out cancer of the endometrium, the cervix or the body of the uterus.

Note that premature ovarian failure may precipitate early menopause, usually before the age of 40. Psychological problems are common with such premature menopause. Surgical removal of both ovaries and pelvic radiation therapy are also likely to precipitate premature menopause.

When treating menopausal symptoms, since the main types are deficiency of kidney-Yin or of kidney-Yang treatment should be mainly focused on balancing Yin-Yang and replenishment of essence. Use herbs that are mild in action to avoid injuring kidney-Qi.

1 Deficiency of Kidney-Yin

Main Symptoms. The most common symptoms are frequent dizziness, tinnitus, hot flashes, sweating, hotness in the five centers, heart palpitations, insomnia, and aches in the waist and knees. Some patients have early or irregular menstruation, with bright red menses that may be increased or decreased. Others have dry and itchy skin, dry mouth and throat, dry constipation and decreased and dark urine. The tongue is red, with scant coating. The pulse is threadlike and rapid.

Treatment Principle. Nourish kidney-Yin and suppress rising Yang.

Treatment. Zuo Gui Yin (kidney-Yin-Augmenting Drink), augmented with hes-houwu (*Polygonum*) 15 g, zhenzhumu (*Pteris margaritifera*) 20 g and muli (*Ostrea*) 30 g.

For itchy skin, add fangfeng (*Saposhnikovia*) 6 g, yuzhu (*Polygonatum*) 15 g and chantui (*Cryptotympana*) 6 g to moisten Dryness and dispel Wind.

If the aches in the waist and legs are marked, add xuduan (*Dipsacus*) 15 g and sangjisheng (*Loranthus*) 15 g to strengthen the kidney, the waist and the sinews.

2 Deficiency of Kidney-Yang

Main Symptoms. The most common symptoms are cold pain in the waist and knees, cold sensation in the low abdomen, cold body and limbs, edema in the face and limbs, loose feces, nocturia or polyuria with incontinence, a dusky complexion and lassitude. Some have polymenorrhea or profuse vaginal bleeding of pale or gray

blood with clots. Others have clear and thin vaginal discharge. The tongue is pale, with thin white coating. The pulse is deep, threadlike and forceless.

Treatment Principle. Warm the kidney and tonify Yang.

Treatment. You Gui Wan (kidney-Yang-Augmenting Pill).

If the feces are loose, remove danggui and add roudoukou (*Myristica*) 10 g.

Note: Fuzi and rougui are warming and drying. The physician may wish to replace them with xianmao (*Curculigo orchoides*), yinyanghuo (*Epimedium*) and fupenzi (*Rubus chingii*).

3 Disharmony between Heart and Kidney

Main Symptoms. The most common symptoms are irregular menstruation, heart palpitations, restlessness, insomnia with dream-disturbed sleep, dizziness, forgetfulness and mental depression. Others may have grief with easy crying, or even emotional disturbances. The tongue tip is red, with scant coating. The pulse is threadlike and rapid.

Treatment Principle. Nourish kidney-Yin, reduce heart-Fire and calm the mind.

Treatment. Tian Wang Bu Xin Dan (Celestial Emperor's Heart-Nourishing Pill).

4 Hyperactive Liver-Yang due to Deficiency of Kidney and Liver Yin

Main Symptoms. The most common symptoms are mental depression, agitation and irascibility, dizziness and headache, chest tightness and pain, insomnia with much dreaming, and a dry throat with a bitter taste or sputum in the throat. Menstruation is highly irregular and the menses are increased in amount and bright or dark red in color. Dysmenorrhea is common. There may also be constipation. The tongue sides are red, and the coating is scant or thin and yellow. The pulse is taut, threadlike or rapid.

Treatment Principle. Strengthen the kidney, soften the liver, nourish Yin and suppress Yang.

Treatment. The recommended formula is based on combined Zuo Gui Yin (kidney-Yin-Augmenting Drink) and Er Zhi Wan with augmentation. It has the following composition: shudihuang (*Rehmannia*) 15 g, shanyao (*Dioscorea*) 15 g, gouqizi (*Lycium*) 15 g, shanzhuyu (*Cornus*) 12 g, fuling (*Poria*) 12 g, fried gancao (*Glycyrrhiza*) 6 g, nuzhenzi (*Ligustrum*) 15 g, moliancao (*Eclipta*) 15 g, shijueming (*Haliotis*) 20 g, yujin (*Curcuma*) 15 g, and baishaoyao (*Paeonia*) 15 g.

5 Deficiency of Kidney and Spleen Yang

Main Symptoms. The most common symptoms are edema of the face and limbs, lassitude, weakness, epigastric distention and pain, anorexia, a sallow complexion, cold pain in the waist and knees and watery feces. Some have vaginal bleeding of pale and watery blood. The tongue is plump and may have indentations on the sides. The tongue coating is thin and white. The pulse is deep, threadlike and even.

Treatment Principle. Warm the kidney, strengthen the spleen, activate Qi and mobilize water.

Treatment. Jian Gu Tang (Bone-Fortifying Decoction) with augmentation. The final composition is as follows: renshen (*Panax*) 10 g, baizhu (*Atractylodes*) 15 g, fuling (*Poria*) 15 g, bajitian (*Morinda*) 15 g, yiyiren (*Coix*) 20 g, buguzhi (*Psoralea*) 10 g, yinyanghuo (*Epimedium*) 10 g, and shanyao (*Dioscorea*) 15 g.

If edema is marked, add guizhi (*Cinnamomum*) 10 g and huangqi (*Astragalus*) 20 g.

For nocturia or urinary incontinence, add sangpaioxiao (*Paratenodera*) 12 g, jinyingzi (*Rosa laevigata*) 18 g and yizhiren (*Alpinia oxyphylla*) 15 g.

6 Deficiency of Kidney-Yin and Kidney-Yang

Main Symptoms. The most common symptoms are cold-aversion and cold limbs, but also frequent hot flashes with sweating, dizziness, tinnitus, aches in the waist, weakness, hotness in the five centers and irregular menstruation. The tongue coating is thin, and the pulse deep and threadlike.

Treatment Principle. Nourish and balance kidney Yin and Yang and tonify the Chong and Ren Meridians.

Treatment. Zuo Gui Wan (kidney-Yin-Augmenting Pill) combined with Er Xian Tang (Two Celestials Decoction). Er Xian Tang has the following composition: xianmao (*Curculigo orchoides*) 10 g, yinyanghuo (*Epimedium*) 10 g, danggui (*Angelica*) 12 g, bajitian (*Morinda*) 5 g, huangbai (*Phellodendron*) 12 g, and zhimu (*Anemarrhena*) 12 g.

IV Acupuncture Treatment

For **deficiency of kidney-Yin**, select the acupoints Zhaohai (KI-6), Neiguan (PC-6), Qihai (RN-6), Shenshu (BL-23), Sanyinjiao (SP-6) and Taichong (LR-3). For the acupoint Taichong apply the reducing method. For the others apply the reinforcing method.

For **deficiency of kidney-Yang**, select the acupoints Zusanli (ST-36), Mingmen (DU-4), Sanyinjiao (SP-6), Shenshu (BL-23), Guanyuan (RN-4) and Pishu (BL-20). Apply the reinforcing method.

V Case Study

The patient was a 49-year old married woman. For 2 years she had irregular menstruation, often having menstrual period every 2–3 months. The menses were sometimes increased and sometimes decreased and were light brown in color. Accompanying them were such symptoms as dizziness, blurred vision, weakness in the limbs, unsteady gait, insomnia, restlessness, irascibility, and hot flashes sometimes with sweating. Appetite was fair. Urination and defecation were normal. The tongue tip was red, with thin white coating. The pulse was threadlike and rapid.

Diagnosis. Menopausal symptoms with deficiency of liver and kidney Yin.

Therapeutic Principle. Strengthen the kidney and the liver and assist with dispelling Wind.

Treatment and Course. The prescribed formula had the following composition: shashen (*Adenophora tetraphylla*) 9 g, maimendong (*Ophiopogon*) 9 g, danggui (*Angelica*) 9 g, shengdihuang (*Rehmannia*) 15 g, shudihuang (*Rehmannia*) 15 g, gouqizi (*Lycium*) 9 g, baijili (*Tribulus terrestris*) 9 g, shayuanzi (*Astragalus complanatus*) 9 g, yejiaoteng (*Polygonum multiflorum*) 15 g, chantui (*Cryptotympana*) 2 g, and gancao (*Glycyrrhiza*) 5 g. The dosage was one daily dose for 3 days.

Second Visit. 10 days later. All symptoms decreased, and the tongue and the pulse became normal. The same prescription *with* some modifications was continued. The new formula had the following composition: taizishen (*Pseudostellaria heterophylla*) 20 g, maimendong (*Ophiopogon*) 9 g, danggui (*Angelica*) 9 g, huangjing (*Polygonatum*) 15 g, gouqizi (*Lycium*) 9 g, sangshen (*Morus alba*, fruit) 9 g, shanyao (*Dioscorea*) 15, yejiaoteng (*Polygonum multiflorum*) 15 g, shayuanzi (*Astragalus complanatus*) 9 g, chantui (*Cryptotympana*) 2 g, and gancao (*Glycyrrhiza*) 5 g. The dosage was again one daily dose for 3 days.

Third Visit. 4 days later. Apart from dream-disturbed sleep she was completely free from symptoms. The same prescription with added fuxiaomai (*Triticum*) 20 g was continued for three daily doses.

Guidance for Study

I Aims of Study

This part discusses some of the most common conditions affecting women and their reproductive system.

II Objectives of Study

After completing this chapter, the student will:

1. Understand the relationship of specifically female functions – menstruation, vaginal discharge, pregnancy, childbirth and lactation – to the activities of the visceral organs, the Chong and Ren Meridians, Qi and blood and the uterus, and the role of prenatal endowment.
2. Know the etiology and pathology of several common conditions of women, including irregular menstruation, dysmenorrhea, amenorrhea, dysfunctional uterine bleeding, vaginal discharge, chronic pelvic inflammation, infertility, and threatened abortion. The student will also learn the diagnosis and treatment of these conditions.
3. Know the etiology and physiology of the menopause and its treatment.
4. Understand the therapeutic role of strengthening the kidney, unblocking the liver, strengthening the spleen, regulating Qi and blood in the treatment of gynecological conditions.

III Exercises for Review

1. Explain the role of the kidney in the regulation of female reproductive function.
2. How do emotional factors affect the menstrual cycle and conception?
3. Explain how spleen insufficiency can lead to early menstruation, polymenorrhea, prolonged menstrual flow or uterine bleeding.
4. Qi stagnation with blood stasis often causes dysmenorrhea. Explain how this is treated.
5. A woman presents with the following symptoms: persistent vaginal discharge that is white and viscid, easy fatigability, a pale tongue with dentate impressions along the sides, a white tongue coating and a threadlike but even pulse. The discharge is increased by exertion. What is the diagnosis? How should this be treated? What herbal formula should be applied?
6. Describe the symptoms of the various types of chronic pelvic inflammation in CM. Explain the treatment for each type.
7. A woman presents with infertility and delayed menstruation. Describe how she should be treated.
8. A 50-year old woman presents with recurrent hot flashes, sweating, restlessness, insomnia, waist and knee aches, nocturia, a red tongue with scant coating, a threadlike and rapid pulse, high blood pressure and anxiety. What is her diagnosis? How should she be treated?

IV Additional Exercises

1. For Chapter 29:

- a. Provide an analysis of the formula Gui Shen Wan used in treatment of abnormal menstruation due to kidney insufficiency.
- b. Provide an analysis of the formula Zhi Xue Tang used in treatment of abnormal menstruation due to blood insufficiency.
- c. Provide an analysis of the formula Qing Jing San used in treatment of abnormal menstruation due to strength-Heat in the blood.
- d. Provide an analysis of the formula Liang Di Tang used in treatment of abnormal menstruation due to deficiency-Heat in the blood.
- e. Provide an analysis of the formula Fu Nuan Gong Wan used in treatment of abnormal menstruation due to deficiency-Cold in the blood.
- f. Provide an analysis of the formula Cang Fu Dao Tan Tang used in treatment of abnormal menstruation due to Phlegm-Dampness.
- g. Provide an analysis of the prescription (combined Wuyao Tang and Tao Hong Si Wu Tang) used in treatment of abnormal menstruation due to Qi stagnation and blood stasis.
- h. For the Case Study, provide an analysis of the formula prescribed. Also, explain the changes made 3 days after the initial treatment.

2. For Chapter 30:

- a. Provide an analysis of the formula Tiao Gan Tang used in treatment of dysmenorrhea due to Deficiency of kidney-Qi.
- b. Provide an analysis of the modified formula Huangqi Jian Zhong Tang used in treatment of dysmenorrhea due to Qi and blood insufficiency.
- c. Provide an analysis of the formula Qing Re Taio Xue Tang used in treatment of dysmenorrhea due to accumulation of Dampness-Heat.

3. For Chapter 31:

- a. Provide an analysis of the formula Renshen Yang Rong Tang (Ginseng Qi-and-Blood-Nourishing Decoction) used in treatment of amenorrhea due to deficiency of Qi and blood.
- b. Provide an analysis of the formula Yi Guan Jian (Yin-Generating Liver-Opening Prescription) used in treatment of amenorrhea due to blood depletion due to Yin deficiency.
- c. For the patient in the Case Study, three formulas were prescribed at three different stages, each one acceptable at its stage. Provide an analysis of each of these formulas.

4. For Chapter 32:

- a. Provide an analysis of the augmented Da Bu Yuan Jian used in treatment of anovulatory dysfunctional uterine bleeding due to deficiency of kidney-Yang. Compare the use of Da Bu Yuan Jian in treatment of impotence due

to impairment of the kidney by fear, and explain why the augmentation is important.

- b. Provide an analysis of the prescription (combined Zuo Gui Wan minus ni-uxi and Er Zhi Wan) used in treatment of anovulatory dysfunctional uterine bleeding due to deficiency of kidney-Yin.
 - c. Provide an analysis of the formula Qing Re Gu Jing Tang used in treatment of anovulatory dysfunctional uterine bleeding due to Heat in blood.
 - d. Provide an analysis of the formula Zhu Yu Zhi Ben Tang used in treatment of anovulatory dysfunctional uterine bleeding due to blood stasis.
 - e. For the patient in the Case Study, two formulas were used at different stages. Provide an analysis of each of these formulas. Compare these two formulas with Zhu Yu Zhi Ben Tang used for treatment of anovulatory dysfunctional uterine bleeding due to blood stasis.
5. For Chapter 33:
- a. Provide an analysis of the formula Wan Dai Tang used in treatment of vaginal discharge due to spleen insufficiency.
 - b. Provide an analysis of the formula Yi Huang Tang used in treatment of vaginal discharge due to spleen insufficiency with accumulation of Dampness and transformation into Heat. Compare and contrast this with the use of Wan Dai Tang for vaginal discharge due to spleen insufficiency.
 - c. Provide an analysis of the formula Nei Bu Wan used in treatment of vaginal discharge due to deficiency of kidney-Yang.
 - d. Provide an analysis of the formula Zhi Bai Dihuang Tang used in treatment of vaginal discharge due to deficiency of kidney-Yin.
 - e. Provide an analysis of the formula Zhi Dai Tang used in treatment of vaginal discharge due to Dampness-Heat.
 - f. Wu Wei Xiao Du Yin is augmented when used to treat vaginal discharge due to poisons from Dampness. Explain why the augmentation is necessary.
 - g. Justify the use of Ta Yang Tang and Shechuangzi San for treating vulvar itch associated with vaginal discharge. Explain why Ta Yang Tang is contraindicated when there is vulvar ulceration.
 - h. Provide an analysis of the prescription used to treat the patient in the Case Study.
6. For Chapter 34:
- a. Provide an analysis of the augmented Shao Fu Zhu Yu Tang used in treatment of pelvic inflammation due to the accumulation of Cold and Dampness.
 - b. Provide an analysis of the formula Danggui Jian Zhong Tang used in treatment of chronic pelvic inflammation due to blood insufficiency and stasis.
7. For Chapter 35:
- a. Provide an analysis of the formula Yu Lin Zhu used in treatment of chronic infertility due to deficiency of kidney-Yang.

- b. Provide an analysis of the prescription (combined Yang Jing Zhong Yu Tang and Er Zhi Wan) used in treatment of chronic infertility due to deficiency of kidney-Yin.
 - c. Provide an analysis of the formula Kai Yu Zhong Yu Tang used in treatment of chronic infertility due to stagnation of liver-Qi.
 - d. Provide an analysis of the formula Qi Gong Wan used in treatment of chronic infertility due to Phlegm and Dampness.
 - e. For the patient in the Case Study, five formulas were prescribed all together. Provide an analysis of each of the prescribed formulas with regard to the clinical circumstances for which it is prescribed.
8. For Chapter 36:
- a. Provide an analysis of the augmented formula Shou Tai Wan used in treatment of due to threatened abortion in the first trimester due to kidney insufficiency.
 - b. Provide an analysis of the modified formula Tai Yuan Yin used in treatment of threatened abortion due to deficiency of Qi and blood.
 - c. Provide an analysis of the modified formula Bao Yin Jian used in treatment of threatened abortion due to Heat in the blood.
 - d. Provide an analysis of the augmented formula Sheng Yu Tang used in treatment of threatened abortion due to blood stasis with Qi stagnation.
 - e. In the Case Study, the patient had a history of habitual abortion and presented with threatened abortion. Modified Shou Tai Wan was prescribed. Compare this modified Shou Tai Wan with the augmented Shou Tai Wan used to treat threatened abortion in the first trimester due to kidney insufficiency.

Part III

Common Pediatric Illnesses

From infancy to adulthood children follow a course of growth and development. They are not adults in miniature size, but differ in significant ways from adults. These differences are not merely in size and shape, but also in physiology and interactions with the environment. The *zang-fu* viscera are tender in children. Their body and Qi are immature, especially Qi in the lung, the spleen and the kidney. Because of this, lung, spleen or kidney insufficiency is common. On the other hand, the heart and the liver have a tendency to be hyperactive.

When treating small children with herbal medicine, the physician must take into account the differences in their physiology and reaction to herbs as well as their much smaller size.

Full understanding and appreciation of children's illnesses require a specialized course of learning. In this part only five of the most common children's illnesses are described, namely, anorexia, cough, enuresis, diarrhea and acute infantile convulsion.

Chapter 38

Anorexia

Anorexia is a disorder of the spleen and stomach that is characterized by prolonged loss of appetite, or even refusal to eat. It is most common in children between the ages of one and 6 years. The illness begins insidiously and has a relatively prolonged course. Although it is not seasonal, it tends to be more severe in the hot and damp weather of summer. Children living in an urban environment have a higher prevalence of anorexia than do children living in the countryside.

The prognosis for anorexia is generally good, but if it persists for a long time it may lead to inadequate sources for the generation of Qi and blood. This in turn may compromise the child's resistance to illnesses.

I Etiology and Pathology

The main causes of anorexia are insufficiency of the spleen and the stomach, inadequate feeding, and serious or prolonged illness. The chief pathological mechanism is impairment of the spleen and stomach functions of transportation and transformation.

If an infant's prenatal endowment is inadequate all the *zang-fu* viscera may be insufficient. Insufficiency of the spleen and the stomach is particularly prominent, so that from the time of birth the infant shows a poor appetite and does not demand to be nursed.

Improper feeding is an important cause of childhood anorexia. Some parents simply lack adequate knowledge of proper nutrition and care of small children. They may feed their child excessive amounts of rich foods, which exceed the normal digestive capacity of the child's spleen and stomach. This may lead to damage to the spleen and the stomach, which in turn leads to anorexia.

Any serious or prolonged illness may damage the spleen and the stomach, causing impairment of their functions of transportation and transformation. Anorexia ensues.

Some children with anorexia may have zinc deficiency.

II Clinical Manifestation

The cardinal feature of anorexia is the absence of appetite, manifested as loss of interest in eating any food or even disgust with all foods. The amount of intake is clearly less than that of normal children of comparable age. Sometimes there are weight loss or poor weight gain, lassitude and tiredness.

The condition is most prevalent among children between one and 6 years of age. It tends to begin slowly and has a prolonged course, usually lasting over 2 months. There may be a history of improper feeding.

If prolonged, anorexia may lead to poor growth and development. Such children become smaller in both height and weight than normal children of comparable ages.

In the evaluation of children with anorexia it is important to rule out other illnesses.

III Herbal Treatment

1 *Insufficiency of Spleen and Stomach*

Main Symptoms. Absence of appetite, lassitude; loose feces or feces containing undigested foods; a sallow or pallid complexion; a pale but plump tongue with white coating; a threadlike pulse; and pale red finger veins.

Therapeutic Principle. Strengthen the spleen and stimulate appetite.

Treatment. Chen Xia Liu Jun Zi Tang (Citrus-Pinellia Six-Nobles Decoction). It has the following composition: chenpi (*Citrus tangerina*) 5 g, processed banxia (*Pinellia*) 6 g, dangshen (*Codonopsis*) 8 g, baizhu (*Atractylodes*) 8 g, fuling (*Poria*) 10 g, and gancao (*Glycyrrhiza*) 4 g.

If sweating comes easily and often, add huangqi (*Astragalus*) 6 g and fangfeng (*Saposhnikovia*) 6 g.

If the tongue coating is greasy, add cangzhu (*Atractylodes*) 4 g.

If the feces are loose or watery and there is spitting up of clear fluid, add baked ganjiang (*Zingiber*) 3 g.

2 *Food and Milk Retention*

Main Symptoms. Poor appetite, rejection of food; vomiting of milk and foods; sour odor of curdled milk; abdominal distention and discomfort; and malodorous feces. The tongue coating is thick and greasy. The pulse is taut. The finger veins are purple.

Therapeutic Principle. Promote digestion and eliminate retention.

Treatment. Modified Bao He Wan (Harmony-Preserving Pill). The modified composition is as follows: chenpi (*Citrus tangerina*) 6 g, processed banxia (*Pinellia*)

6 g, fuling (*Poria*) 10 g, laifuzi (*Raphanus*) 8 g, shanzha (*Crataegus*) 6 g, jineijin (*Gallus gallus domesticus*) 8 g, maiya (*Hordeum*) 15 g, houpo (*Magnolia*) 8 g, buzhayi (*Microcos paniculata*) 10 g, and shenqu (medicated leaven) 8 g.

If the tongue coating is thick and greasy, add huoxiang (*Agastache*) 6 g and peilan (*Eupatorium*) 6 g.

If abdominal distention is marked, add muxiang (*Aucklandia*) 4 g and add zhiquiao (*Poncirus trifoliata*) 6 g.

If the child's constitution is chronically weak, add baizhu (*Atractylodes*) 5 g and shanyao (*Dioscorea*) 6 g.

3 Deficiency of Stomach-Yin

Main Symptoms. Poor appetite; dry lips and mouth, drinking much water; dehydrated skin; and dry constipation. The tongue is red and dehydrated, with scant coating. The pulse is threadlike and rapid.

Therapeutic Principle. Nourish Yin and support the stomach.

Treatment. Yang Wei Zheng Ye Tang (Stomach-Supporting Fluid-Generating Decoction). It has the following composition: shashen (*Adenophora tetraphylla*) 10 g, maimendong (*Ophiopogon*) 10 g, yuzhu (*Polygonatum*) 10 g, shihu (*Dendrobium chrysanthum*) 10 g, baishaoyao (*Paeonia*) 10 g, gancao (*Glycyrrhiza*) 5 g, shanyao (*Dioscorea*) 12 g, maiya (*Hordeum*) 15 g, guya (*Oryza sativa*) 10 g, and fuling (*poria*) 12 g.

If spleen-Qi is deficient as well, add taizishen (*Pseudostellaria heterophylla*) 10 g and biandou (*Dolichos lablab*) 8 g.

For constipation, add huomaren (*Cannabis sativa*) 6 g and gualou seed (*Trichosanthes*) 6 g.

For hotness in the five centers, with dry mouth and red tongue, add huhuanglian (*Picrorhiza scrophulariflora*) 3 g and xuanshen (*Scrophularia*) 8 g.

IV Acupuncture Treatment

To tonify the spleen and regulate the stomach, select the acupoints Zusanli (ST-36), Pishu (BL-20), Weishu (BL-21) and Zhongwan (RN-12). Puncture all these acupoints by moderate stimulation and apply the even method.

For retention of food and milk, add the acupoints Tianshu (ST-25) and Shangwan (RN-13) to eliminate food retention.

For deficiency of stomach-Yin, add the acupoints Taixi (KI-3) and Gongsun (SP-4) to nourish stomach-Yin.

V Case Study

The patient was a 5-year old boy who craved fried foods in the past. For 2 months he had anorexia, but he had thirst and drank much water. He also had dark urine and constipation. His tongue was dehydrated and red, with yellow coating.

Diagnosis. Anorexia due to improper diet generating Heat in the spleen and stomach and injuring stomach-fluids and Yin-fluids.

Therapeutic Principle. Cool Heat, nourish Yin and settle the stomach.

Treatment and Course. Modified Yang Wei Zheng Ye Tang was prescribed, with the following composition: shashen (*Adenophora tetraphylla*) 10 g, maimendong (*Ophiopogon*) 10 g, shihu (*Dendrobium chrysanthum*) 8 g, fuling (*poria*) 6 g, maiya (*Hordeum*) 8 g, raw shigao (gypsum) 15 g, zhimu (*Anemarrhena*) 5 g, huangqin (*Scutellaria*) 6 g, and gancào (*Glycyrrhiza*) 3 g.

The child took one daily dose of this prescription for 5 days. At follow-up, his thirst had abated and his appetite much improved. The same formula was continued for three more daily doses, then followed by Si Jun Zi Tang (Four Nobles Decoction) augmented with shanyao (*Dioscorea*) 10 g and lianzi (*Nelumbo*) 10 g for five daily doses.

Chapter 39

Infantile Cough

Cough is a common symptom of the lung system. It may occur in any season, and is most frequently seen in cold regions, during the cold seasons and when the weather changes drastically. Its prevalence is higher in infants than in older children or adults. In general, cough has a good prognosis. But in infants the lung is a tender organ and infants have a weak defensive system that is more easily breached by exogenous pathogenic evils. If cough due to an exogenous evil is not properly treated, lung-Qi may be injured and cough may become protracted and difficult to treat.

I Etiology and Pathology

Cough may be acute or chronic. It may be due to exogenous or endogenous cause.

Exogenous Cough. When the six exogenous pathogenic evils attack they generally first attack the lung and the Defensive Level. The lung governs Qi and controls respiration. When exogenous pathogens attack the lung, they block its meridians and channels and impede Qi movement. This impairs the lung's dispersing and descending functions. lung-Qi rises abnormally and manifests as cough. Of the exogenous pathogens Wind is the primary agent in inducing cough; but it is often accompanied by Cold, Heat or Dryness.

Endogenous Phlegm. The tender spleen of infants is easily injured by milk and foods. Such injury impairs the spleen's functions of transportation and transformation, so that foods and drinks cannot be readily transformed into essence but become endogenous Phlegm instead. Turbid Phlegm lodges in the lung, blocks the Qi channels and affects the dispersion and descent of lung-Qi. This may induce cough.

Deficiency of Qi and Yin. If the infant's prenatal endowment is inadequate, so that the body constitution is weak, cough due to attack by exogenous pathogenic evils may occur. If such exogenously induced cough becomes protracted it may damage Qi and Yin and develop into endogenously induced cough.

II Clinical Manifestation

Cough may be acute or chronic. In general, cough due to exogenous cause is acute, has a short course and is associated with fever, chills and nasal discharge. The sound of cough tends to be high-pitched. In most cases, nasal discharge precedes cough, but sometimes cough is the first symptom. Of the exogenous pathogenic evils, Wind is the primary cause of cough, but it is often accompanied by another. In addition to cough, Wind-Cold attack generally produces clear nasal discharge and blockage; Wind-Heat attack generally produces viscid nasal discharge; Wind-Dryness attack generally produces dry cough, dry throat and a desire to drink water.

Endogenously induced cough is chronic and has a low-pitched sound. It is marked by the absence of symptoms of the Defensive Level, and the presence of symptoms of disturbance of the lung and sometimes of other *zang-fu* organs. Depending on the specific cause there may be symptoms of Qi or Yin deficiency as well.

In addition, fever may be present or absent, and there may be lassitude and a poor appetite. Auscultation of the lung often reveals coarse breath sounds. There may be some dry or wet rales.

Cough with foamy white sputum suggests Wind-Cold. Cough with viscid yellow sputum suggests lung-Heat. Cough with copious viscid white sputum suggests Dampness in the spleen. Cough with small amounts of viscid sputum suggests Dryness in the lung.

III Herbal Treatment

1 Wind-Cold

Main Symptoms. Frequent cough, mainly dry; throat itch; hoarse voice; nasal drainage and blockage; cold-aversion without sweating; and fever with headache. The tongue is pale red with thin white coating. The pulse is floating and tight. The finger veins are superficial and red.

Therapeutic Principle. Acrid-warm release of the exterior to unblock lung-Qi and dispel Cold.

Treatment. Modified Xing Su San (Apricot and Perilla Powder). The modified composition is as follows: xingren (*Prunus armeniaca*) 6 g, zisu leaf (*Perilla*) 8 g, qianhu (*Peucedanum*) 8 g, chenpi (*Citrus tangerina*) 3 g, processed banxia (*Pinellia*) 5 g, zhiqiao (*Poncirus trifoliata*) 6 g, fuling (*Poria*) 8 g, jiepeng (*Platycodon*) 5 g, shengjiang (*Zingiber*) 5 g, gancao (*Glycyrrhiza*) 4 g, and fangfeng (*Saposhnikovia*) 5 g.

If cough is severe, add ziwan (*Aster tartaricus*) 6 g and kuandonghua (*Tussilago farfara*) 6 g.

If Cold is relatively more severe and there is shortness of breath, add roast mahuang (*Ephedra*) 5 g and guizhi (*Cinnamomum*) 5 g.

If there is food retention with abdominal distention, add shanzha (*Crataegus*) 6 g and maiya (*Hordeum*) 15 g.

If there are chest tightness and dyspnea, add houpo (*Magnolia*) 6 g.

2 Wind-Heat

Main Symptoms. Cough producing viscid sputum; viscid nasal discharge; thirst; and sore throat. The tongue coating is thin and yellow. The pulse is floating and rapid. The finger veins are superficial and purple.

Therapeutic Principle. Acrid-cool release of the exterior to unblock lung-Qi and stop cough.

Treatment. Modified Sang Ju Yin (Mulberry and Chrysanthemum Drink). The modified composition is as follows: sangye (*Morus*) 8 g, juhua (*Chrysanthemum*) 8 g, jiegeng (*Platycodon*) 6 g, xingren (*Prunus armeniaca*) 4 g, lianqiao (*Forsythia*) 8 g, bohe (*Mentha*) 5 g, lugen (*Phragmites*) 12 g, gancao (*Glycyrrhiza*) 4 g, and jinyinhua (*Lonicera*) 6 g.

If lung-Heat is marked, add huangqin (*Scutellaria*) 8 g and sangbaipi (*Morus*) 8 g.

If cough produces much sputum, add fried pipaye (*Eriobotrya japonica*) 8 g and beimu (*Fritillaria*) 6 g.

If sore throat is prominent, add gangmeigen (*Ilex asprella*) 12 g and xuanshen (*Scrophularia*) 10 g.

3 Dryness-Heat

Main Symptoms. Dry cough, no sputum or slight viscid sputum; dry nose, lips and throat; and constipation. The tongue is dry with thin white or yellow coating. The pulse is rapid.

Therapeutic Principle. Nourish Yin and moisten the lung with acrid-cool-sweet herbs.

Treatment. Modified Sang Xing Tang (Mulberry and Apricot Decoction). The modified composition is as follows: sangye (*Morus*) 8 g, xingren (*Prunus armeniaca*) 4 g, Zhejiang beimu (*Fritillaria*) 10 g, nanshashen (*Adenophora tetraphylla*) 10 g, zhizi (*Gardenia*) 8 g, dandouchi (*Glycine max*) 8 g, and lipi (peer peel) 10 g.

If the exogenous evil is particularly strong, add jiegeng (*Platycodon*) 10 g and bohe (*Mentha*) 5 g.

If there is deficiency of Yin-fluids as well, increase shashen (*Adenophora tetraphylla*) by 10 g and add yuzhu (*Polygonatum*) 10 g.

If sputum is blood-streaked, add baimaogen (*Imperata*) 10 g and oujie (*Nelumbo nucifera*) 10 g.

4 Phlegm-Dampness

Main Symptoms. Cough productive of copious thin white sputum; chest tightness; and anorexia. The tongue coating is white and thick or greasy. The pulse is slippery.

Therapeutic Principle. Strengthen the spleen, dry Dampness, dissipate Phlegm and stop cough.

Treatment. Modified Er Chen Tang (Two Aged Herbs Decoction). The modified composition is as follows: juhong (*Citrus tangerina*, orange scraping) 5 g, processed banxia (*Pinellia*) 5 g, fuling (*Poria*) 10 g, gancao (*Glycyrrhiza*) 3 g, and baijiangcan (*Bombyx*) 5 g.

If sputum is especially copious, add bile-treated nanxing (*Arisaema consanguineum*) 4 g and shichangpu (*Acorus*) 5 g.

For chest and epigastric tightness, add houpo (*Magnolia*) 5 g and zhiquiao (*Poncirus trifoliata*) 5 g.

For abdominal distention with diarrhea, add cangzhu (*Atractylodes*) 4 g and huoxiang (*Agastache*) 8 g.

5 Phlegm-Heat

Main Symptoms. Cough, much yellow viscid sputum difficult to expectorate; gurgling in the throat; fever, thirst; dry constipation; and oliguria with dark urine. The tongue is red, with yellow coating. The pulse is slippery and rapid.

Therapeutic Principle. Cool Heat, dissipate Phlegm, unblock the lung and stop cough.

Treatment. Modified Qing Jin Hua Tan Tang (Metal-Clearing and Phlegm-Dissipating Decoction). The modified composition is as follows: zhizi (*Gardenia*) 8 g, zhimu (*Anemarrhena*) 8 g, gualou seed (*Trichosanthes*) 8 g, beimu (*Fritillaria*) 10 g, sangbaipi (*Morus*) 8 g, huangqin (*Scutellaria*) 8 g, juhong (*Citrus tangerina*, orange scraping) 5 g, fuling (*Poria*) 8 g, maimendong (*Ophiopogon*) 8 g, gancao (*Glycyrrhiza*) 4 g, and tianzhuhuang (*Bambusa textilis*, resin) 8 g.

For chest tightness, with shortness of breath and tachypnea, and constipation, add dahuang (*Rheum palmatum*) 6 g, gualou seed (*Trichosanthes*) 8 g and laifuzi (*Raphanus*) 6 g.

For thirst and much drinking and frequent hunger, add raw shigao (gypsum) 15 g and danzhuye (*Lophaterum gracile*) 10 g.

If the symptoms of Heat are marked, add yuxingcao (*Houttuynia*) 12 g and qiye-izhihua (*Paris polyphylla*) 8 g.

6 Yin Deficiency

Main Symptoms. Dry cough without sputum, or slight viscid sputum that is difficult to expectorate; dry throat, thirst, tickle in the throat, hoarse voice; recurrent fever following sweating or hotness in the five centers; and night sweat. The tongue is red, with scant coating. The pulse is threadlike and rapid.

Therapeutic Principle. Nourish Yin, moisten the lung, cool Heat and stop cough.

Treatment. Modified Shashen Maidong Tang (Adenophora-Ophiopogon Decoction). The modified formula has the following composition: nanshashen (*Adenophora tetraphylla*) 10 g, maimendong (*Ophiopogon*) 10 g, biandou (*Dolichos lablab*) 10 g, sangye (*Morus*) 10 g, tianhuafen (*Trichosanthes*) 10 g, gancao (*Glycyrrhiza*) 3 g, and yuzhu (*Polygonatum*) 8 g.

If lung-Heat is particularly strong, add zhimu (*Anemarrhena*) 8 g and huangqin (*Scutellaria*) 6 g.

If sputum is blood-streaked, add baimaogen (*Imperata*) 12 g, oujie (*Nelumbo nucifera*, nodes) 10 g and baiji (*Bletilla*) 8 g.

For recurrent fever and night sweat, add yinchaihu (*Stellaria dichotoma*) 8 g and digupi (*Lycium*) 8 g.

7 Qi Deficiency

Main Symptoms. Coughing spells, especially in the morning; clear white sputum; shortness of breath, reluctance to talk, weak voice; spontaneous sweating, cold-aversion; pallid complexion; and anorexia. The tongue is pale and tender, with indentations along the sides. The pulse is threadlike.

Therapeutic Principle. Strengthen the spleen, augment Qi, dissipate Phlegm and stop cough.

Treatment. Modified Renshen Wuweizi Tang (Ginseng-Schisandra Decoction). The modified formula has the following composition: renshen (*Panax*) 10 g, baizhu (*Atractylodes*) 8 g, fuling (*Poria*) 10 g, gancao (*Glycyrrhiza*) 5 g, wuweizi (*Schisandra*) 5 g, maimendong (*Ophiopogon*) 8 g, shengjiang (*Zingiber*) 4 g, and dazao (*Ziziphus*) 6 g.

If there is much sputum, add juhong (*Citrus tangerina*, orange scraping) 5 g and processed banxia (*Pinellia*) 6 g.

For spontaneous sweating and cold-aversion, add huangqi (*Astragalus*) 8 g, guizhi (*Cinnamomum*) 5 g and baishaoyao (*Paeonia*) 10 g.

If there is spleen insufficiency with food retention, add shanzha (*Crataegus*) 5 g and maiya (*Hordeum*) 15 g.

IV Acupuncture Treatment

To mobilize and disperse lung-Qi and relieve cough, select the acupoints Feishu (BL-13), Shaoshang (LU-11), Lieque (LU-7) and Hegu (LI-4).

For productive cough, add Zusanli (ST-36) and Fenglong (ST-40).

To strengthen the spleen and the kidney and relieve chronic cough, apply moxibustion to the acupoints Baihui (DU-20) and Yongquan (KI-1).

V Case Study

The patient was a 2-year old boy. He had been coughing for a month and a half. Treatment with a variety of cough medicines failed to relieve it. The cough produced little sputum and was worse in the afternoon. He had anorexia and was somewhat emaciated. He had thirst and drank much water. The tongue was somewhat red, with scant coating. The finger vein was purple.

Diagnosis. Cough due to deficiency of Lung-Yin.

Treatment and Course. The prescribed formula had the following composition: shashen (*Adenophora tetraphylla*) 8 g, maimendong (*Ophiopogon*) 10 g, baihe (*Lilium*) 8 g, tianhuafen (*Trichosanthes*) 10 g, shihu (*Dendrobium chrysanthum*) 8 g, zhimu (*Anemarrhena*) 8 g, pipaye (*Eriobotrya japonica*) 8 g, ziwán (*Aster tartaricus*) 6 g, jiegegeng (*Platycodon*) 5 g, gancao (*Glycyrrhiza*) 3 g and shanzha (*Crataegus*) 6 g.

The dosage was one daily dose for 6 days. Cough resolved. Chen Xia Liu Jun Zi Tang (Citrus-Pinellia Six-Nobles Decoction) was prescribed for 2 weeks. At follow-up there was no recurrence of cough.

Chapter 40

Enuresis

Enuresis, or habitual bedwetting, is the frequent involuntary discharge of urine during sleep in children over 3 years of age. The children are not aware of the bedwetting until they wake up. Involuntary urination in younger children is normal since their urinary habits have not been formed. Also, in older children who resist going to sleep and subsequently sleep very soundly occasional wetting of the bed is also normal.

Persistent enuresis may affect overall health or mental health.

I Etiology and Pathology

Deficiency of Kidney-Qi. Deficiency of genuine Qi in the lower-jiao conduces to the rise of endogenous Cold. Such deficiency most commonly results from inadequate prenatal endowment. As a result, there is impairment of the kidney's ability to restrain urination by the bladder. This is the principal cause of enuresis.

Deficiency of Lung and Spleen Qi. The lung governs the passages of water and the spleen governs the transportation and transformation of water. With a weak body constitution or following a major illness lung and spleen Qi may become deficient, with consequent impairment of their governance of water. As control of the bladder weakens its ability to store water also weakens; enuresis ensues.

Heat in Liver Meridian. Stagnant liver-Qi may transform into Heat. If Heat and Dampness descend and attack the lower-jiao, the bladder loses control and enuresis ensues.

Incidental bedwetting may also occur during attack by exogenous pathogenic evils. This should be distinguished from enuresis.

II Clinical Manifestation

The cardinal symptom is bedwetting in a child over 3 years of age. Usually it happens every night or every other night, though occasionally it may occur several times each night. Typically, the child is soundly asleep and is not aware until waking up.

In enuresis in general, the urine is normal and urine culture is negative. If bed-wetting is due to exogenous illness, there may be additional symptoms of such exogenous evils.

III Herbal Treatment

1 Deficiency of Kidney-Qi

Main Symptoms. Enuresis, sometimes more than once a night; increased volume of clear urine; a pale complexion; lassitude, weakness; aches and weak in the waist and legs; and cold limbs with cold-aversion. The tongue is pale, with scant coating. The pulse is deep and threadlike.

Therapeutic Principle. Warm and restore kidney-Yang, and astringe urine.

Treatment. Sangpiaoxiao San (Paratenodera Powder) combined with Gong Ti Wan (Dam-Fortifying Pill). The combined composition is as follows: processed fu zi (*Aconitum*) 4 g, buguzhi (*Psoralea*) 8 g, yizhiren (*Alpinia oxyphylla*) 10 g, wuweizi (*Schisandra*) 5 g, shudihuang (*Rehmannia*) 6 g, dangshen (*Codonopsis*) 10 g, baizhu (*Atractylodes*) 8 g, fuling (*Poria*) 10 g, sangpiaoxiao (*Paratenodera*) 10 g, tusizi (*Cuscuta*) 10 g, longgu (fossil bone) 15 g, and yuazhi (*Polygala*) 8 g. Note: Longgu has to be decocted first.

If genuine Yang in the kidney is markedly deficient, add lurong (*Cervus nippon*, pilose antler) 2 g.

If sleep is so deep that it is difficult to awaken the child, add shichangpu (*Acorus*) 8 g.

If enuresis is particularly frequent, add chishizhi (halloysite) 10 g.

2 Deficiency of Lung and Spleen Qi

Main Symptoms. Frequent enuresis, small volume; spontaneous sweating; lassitude; weak limbs; a sallow complexion; anorexia; and watery feces. The tongue is pale, with thin white coating. The pulse is threadlike.

Therapeutic Principle. Strengthen the spleen and the lung, and restrain urine.

Treatment. Combined Bu Zhong Yi Qi Tang (Middle-Restoring and Qi-Augmenting Decoction) and Suo Quan Wan (Urine-Reducing Pill), with modifications. The composition of the combined and modified formula is as follows: huangqi (*Astragalus*) 9 g, dangshen (*Codonopsis*) 12 g, baizhu (*Atractylodes*) 10 g,

gancao (Glycyrrhiza) 6 g, chenpi (*Citrus tangerina*) 6 g, shengma (*Cimicifuga*) 3 g, chaihu (*Bupleurum*) 6 g, wuyao (*Lindera*) 5 g, yizhiren (*Alpinia oxyphylla*) 10 g, and shanyao (*Dioscorea*) 12 g.

If enuresis is markedly frequent, increase the amount of huangqi.

3 Heat Lodged in Liver Meridian

Main Symptoms. Enuresis and urine that is yellow and decreased in volume but foul smelling. Restlessness, irritability; flushed face, red lips; thirst, much drinking; or, sometimes, red eyes. The tongue is red, with thin yellow coating. The pulse is taut and rapid.

Therapeutic Principle. Cool Heat, unblock the liver and restrain urine.

Treatment. Augmented Shen Shi Men Quan Wan (Shen's Urine-Restraining Pill). It has the following composition: zhizi (*Gardenia*) 8 g, baishaoyao (*Paeonia*) 10 g, baizhu (*Atractylodes*) 6 g, bailian (*Ampelopsis japonica*) 8 g, and yizhiren (*Alpinia oxyphylla*) 10 g.

If the tongue coating is scant, add yuzhu (*Polygonatum*) 8 g and shihu (*Dendrobium chrysanthum*) 8 g.

If the tongue coating is yellow and greasy, add huangbai (*Phellodendron*) 8 g and huashi (talcum) 10 g.

If Heat is severe, add longdancao (*Gentiana*) 8 g.

IV Acupuncture Treatment

For enuresis in general, select the acupoints Guanyuan (RN-4), Zhongji (RN-3), Panguangshu (BL-28) and Sanyinjiao (SP-6).

For deficiency of kidney-Qi, add the acupoints Shenshu (BL-23) and Taixi (KI-3).

For deficiency of spleen and lung Qi, add the acupoints Zusanli (ST-36) and Taiyuan (LU-9). Apply the reinforcing method and moxibustion.

V Case Study

The patient was a 6-year old boy who had been born prematurely. For the previous month he had enuresis – one to three times each night. His urine was clear and increased in volume. In addition, he had lassitude, cold-aversion and weight loss (his weight being 16 kg, 35 lbs 3 oz). He also had anorexia and watery feces. His tongue was pale, and his pulse deep and threadlike.

Diagnosis. Inadequate prenatal endowment resulting in deficiency of kidney-Qi and loss of bladder control.

Therapeutic Principle. Strengthen the kidney, augment Yang and restrain urine.

Treatment and Course. The prescribed formula had the following composition: buguzhi (*Psoralea*) 10 g, shanzhuyu (*Cornus*) 10 g, tusizi (*Cuscuta*) 10 g, dangshen (*Codonopsis*) 10 g, baizhu (*Atractylodes*) 8 g, fuling (*Poria*) 8 g, longgu (fossil bone) 12 g, and sangpiaoxiao (*Paratenodera*) 10 g. Note: longgu has to be decocted first.

After eight daily doses, enuresis decreased markedly. After six more daily doses, enuresis stopped and did not recur.

Chapter 41

Diarrhea

Diarrhea may present as increased frequency of defecation or poorly formed feces. Poorly formed feces may be loose or watery. In small children, it is a common disorder and is mostly due to attack by the exogenous pathogenic evils or improper diet disturbing the transportation and transformation functions of the spleen and the stomach.

Infantile diarrhea occurs most frequently during summer and autumn. Diarrhea that occurs in late autumn and winter often turns into epidemics.

The prognosis of mild diarrhea is excellent. But if treatment is delayed or inappropriate, diarrhea may turn severe and may readily damage Qi and Yin. In such cases the diarrhea may become life threatening. Persistent diarrhea, even if not life threatening, may lead to infantile malnutrition and may affect growth and development.

I Etiology and Pathology

Of the six exogenous pathogenic evils, Wind and Cold most commonly induce diarrhea in winter and spring and summer heat and Dampness most commonly do so in summer and autumn. When these exogenous factors injure the spleen and the stomach, their functions of transportation and transformation become impaired, so that the clear and the turbid cannot be separated. As the clear and the turbid both move into the large intestine, diarrhea ensues.

Improper diet includes irregular intake of milk or foods, unclean foods or drinks, inappropriate foods, excessive intake or excessive amounts of cold, raw or poorly digestible foods. These all can injure the spleen and the stomach, impair their digestive functions, and induce food retention. This also leads to non-separation of the clear and the turbid, which then enter the large intestine and induce diarrhea.

Sometimes the spleen and the stomach may become insufficient without attack by exogenous pathogenic evils or improper diet. The main circumstances are inadequate prenatal endowment, a major illness and an improperly managed chronic illness.

II Clinical Manifestation

In diarrhea defecation may occur several times a day, sometimes dozens of times. The feces may have the appearance of a raw egg dispersed in water, foamy, viscid, pus-like or bloody. There may be variable systemic symptoms. These include fever, vomiting, anorexia, abdominal pain, tenesmus, weakness, lassitude and restlessness.

In general, in diarrhea due to injury by improper diet the feces are loose, contain undigested milk or food residues and foul smelling. In diarrhea due to Dampness-Heat, the feces have the appearance of raw egg dispersed in water, with a foul fetid odor. In diarrhea due to spleen insufficiency, the feces are loose, light in color and not accompanied by a foul odor. In diarrhea due to deficiency of spleen and kidney Yang the feces are loose but clear, light in color, without a foul odor and may contain undigested food.

In mild cases, defecation is less frequent. There is a slight fever or no fever and no vomiting. Appetite is normal and the child is in good spirits. In more severe cases, defecation is more frequent. There may be repeated vomiting, fever, listlessness or agitation, a pale complexion, red lips, and fast and deep breathing. In yet more severe cases, the orbits may become sunken, urine scant and the tongue crimson and dehydrated.

III Herbal Treatment

1 Diarrhea due to Food Retention

Main Symptoms. Defecation – three to five times a day; very loose feces mixed with milk curds or food residues, with foul and acid odor; anorexia; abdominal pain and distention preceding defecation, with guarding; much eructation or vomiting; and restless sleep. The tongue is pale red, with thick and greasy coating.

Therapeutic Principle. Promote digestion, release food retention and regulate the spleen to stop diarrhea.

Treatment. Modified Bao He Wan (Harmony-Preserving Pill). Its composition is as follows: shenqu (medicated leaven) 8 g, maiya (*Hordeum*) 15 g, chenpi (*Citrus tangerina*) 5 g, sharen (*Amomum*) 5 g, xiangfu (*Cyperus*) 6 g, shanzha (*Crataegus*) 6 g, laifuzi (*Raphanus*) 5 g, processed banxia (*Pinellia*) 5 g, cangzhu (*Atractylodes*) 4 g, fuling (*Poria*) 8 g, and lianqiao (*Forsythia*) 5 g.

If abdominal distention and pain are prominent, add houpo (*Magnolia*) 8 g and muxiang (*Aucklandia*) 6 g.

For vomiting, add shengjiang (*Zingiber*) 6 g.

2 *Diarrhea due to Wind-Cold*

Main Symptoms. Thin and very loose feces, pale in color, foamy, mildly malodorous; defecation – one to five times a day; borborygmus preceding defecation; clear nasal discharge; cough; irritated throat; or wind and cold-aversion and absent thirst. The tongue is pale, with thin and white coating.

Therapeutic Principle. Disperse Wind, dispel Cold, eliminate Dampness and stop diarrhea.

Treatment. Modified Huoxiang Zheng Qi San (Hyssop Qi-Regulating Powder). The modified composition is as follows: huoxiang (*Agastache*) 8 g, zisu leaf (*Perilla*) 6 g, chenpi (*Citrus tangerina*) 4 g, cangzhu (*Atractylodes*) 6 g, fuling (*Poria*) 10 g, houpou (*Magnolia*) 6 g, processed banxia (*Pinellia*) 8 g, dafupi (*Areca catechu*) 8 g, baizhi (*Angelica dahurica*) 6 g, and gancao (*Glycyrrhiza*) 3 g.

If there is food retention as well, add shanzha (*Crataegus*) 6 g and maiya (*Hordeum*) 15 g.

If interior Cold is strong, add ganjiang (*Zingiber*) 3 g.

3 *Diarrhea due to Dampness-Heat*

Main Symptoms. Feces like water or raw egg dispersed in water, foul and fetid odor; urgency with defecation, over ten times a day; anorexia; lassitude, weakness; thirst with much drinking; agitation; fever present or absent; and dark oliguria. The tongue coating is yellow and greasy.

Therapeutic Principle. Cool Heat and stop diarrhea.

Treatment. Modified Gegen Qin Lian Tang (Pueraria-Scutellaria-Coptis Decoction). The modified composition is as follows: gegen (*Pueraria*) 12 g, huangqin (*Scutellaria*) 8 g, huanglian (*Coptis*) 3 g, houpou (*Magnolia*) 8 g, huotanmu (*Polygonum chinense*) 12 g, yiyiren (*Coix*) 12 g, huashi (talcum) 18 g, and gancao (*Glycyrrhiza*) 3 g.

If Heat is stronger than Dampness, add jinyinhua (*Lonicera*) 10 g and lianqiao (*Forsythia*) 8 g.

If Dampness is stronger than Heat, add biandou (*Dolichos lablab*) 12 g, fuling (*Poria*) 10 g and zexie (*Alisma*) 8 g.

For abdominal distention, increase houpou (*Magnolia*) by 8 g and add muxiang (*Aucklandia*) 6 g. Note: muxiang has to be added before the end of the decocting process.

4 Diarrhea due to Spleen Insufficiency

Main Symptoms. Diarrhea following meals, with feces very loose, light in color and not foul smelling; protracted course, with frequent recurrence. There are lassitude, fatigue, half-open eyes during sleep, emaciation, anorexia and a sallow complexion. The tongue sides are indented. The tongue coating is white. The pulse is threadlike.

Therapeutic Principle. Strengthen the spleen, augment Qi and stop diarrhea.

Treatment. Modified Shen Ling Baizhu San (Ginseng-Poria-Atractylodes Powder). The modified composition is as follows: dangshen (*Codonopsis*) 12 g, fuling (*Poria*) 12 g, baizhu (*Atractylodes*) 10 g, shanyao (*Dioscorea*) 12 g, gancao (*Glycyrrhiza*) 5 g, biandou (*Dolichos lablab*) 10 g, lianzi (*Nelumbo*) 10 g, sharen (*Amomum*) 8 g, and qianshi (*Euryale ferox*) 10 g. Note: sharen has to be added before the end of the decocting process.

If Dampness is strong, with greasy tongue coating, add huoxiang (*Agastache*) 8 g and peilan (*Eupatorium*) 10 g.

If abdominal distention is marked, add chenpi (*Citrus tangerina*) 5 g and houpo (*Magnolia*) 8 g.

For anorexia, add maiya (*Hordeum*) 15 g and shanzha (*Crataegus*) 8 g.

5 Diarrhea due to Deficiency of Spleen and Kidney Yang

Main Symptoms. Persistent diarrhea of clear loose feces or undigested foods, – one to three times a day or more frequently. Cold body and limbs, a pallid complexion; lassitude; and sleeping with open eyes. The tongue is pale, with white coating. The pulse is deep and threadlike.

Therapeutic Principle. Warm and restore the spleen and the kidney, astringe and stop diarrhea.

Treatment. Combined Fuzi Li Zhong Tang (Aconitum Middle-Regulating Decoction) and Si Shen Wan (Four Miracle-Herbs Pill), with modifications. The combined and modified composition is as follows: processed fuzi (*Aconitum*) 4 g, dangshen (*Codonopsis*) 12 g, ganjiang (*Zingiber*) 2 g, baizhu (*Atractylodes*) 10 g, fried gancao (*Glycyrrhiza*) 8 g, buguzhi (*Psoralea*) 10 g, roudoukou (*Myristica*) 10 g, wuweizi (*Schisandra*) 6 g, shanzhuyu (*Cornus*) 8 g, and qianshi (*Euryale ferox*) 10 g.

If there is prolapse of the rectum as well, add huangqi (*Astragalus*) 10 g and shengma (*Cimicifuga*) 6 g.

For protracted diarrhea, add chishizhi (halloysite) 10 g and kezi (*Terminalia chebula*) 8 g.

IV Acupuncture Treatment

For diarrhea in general, select the acupoints Tianshu (ST-25) and Zusanli (SP-36).

For diarrhea due to Dampness-Heat, add the acupoints Quchi (LI-11), Neiting (ST-44) and Yinlingquan (SP-9). Apply the reducing method.

For diarrhea due to injury by food retention, add the acupoint Sifeng (EX-UE-10). Apply the reducing method.

For diarrhea due to Wind and Cold, add the acupoints Dazhui (DU-14) and Hegu (LI-4). Apply the reducing method.

For diarrhea due to spleen insufficiency, add the acupoints Zhongwan (RN-12) and Pishu (BL-20).

For diarrhea due to deficiency of spleen and kidney Yang, add the acupoints Shenshu (BL-23) and Guanyuan (RN-4). Apply the reinforcing method. Also apply moxibustion.

V Case Study

The patient was a 2-year old girl who had diarrhea for 5 days. She defecated – three to five times a day. The feces were poorly formed and contained undigested foods, and had a foul odor. The child cried and fussed continually. She had abdominal distention and pain, and much farting. Her tongue coating was thick and greasy.

Diagnosis. Improper diet leading to food retention.

Therapeutic Principle. Mobilize Qi, promote digestion and eliminate retention.

Treatment and Course. Modified Bao He Wan (Harmony-Preserving Pill) was prescribed. It had the following composition: chenpi (*Citrus tangerina*, aged peel) 4 g, qingpi (*Citrus tangerina*, fresh peel) 3 g, muxiang (*Aucklandia*) 2 g, foshou (*Citrus medica*) 5 g, maiya (*Hordeum*) 10 g, fuling (*Poria*) 8 g, shenqu (medicated leaven) 6 g, shanzha (*Crataegus*) 6 g, and zhiqiao (*Poncirus trifoliata*) 8 g.

After three daily doses, the frequency of defecation decreased significantly. The abdomen distention resolved and the abdomen became soft. The tongue coating remained thick and greasy. The therapeutic approach was changed to strengthening the spleen to eliminate Dampness and retention. The new formula had the following composition: chenpi (*Citrus tangerina*) 6 g, cangzhu (*Atractylodes*) 3 g, baizhu (*Atractylodes*) 6 g, Yunan fuling (*Poria*) 8 g, shanzha (*Crataegus*) 5 g, maiya (*Hordeum*) 10 g, mumianhua (*Bombax malabaricum*) 8 g and buzhu (*Microcos paniculata*) 10 g. Note: qingpi was added last.

After three daily doses of the new prescription, all symptoms resolved.

Chapter 42

Acute Convulsion

Acute convulsion is a frequently seen condition of small children, mostly in those between 1 and 5 years of age. It begins abruptly and is characterized by high fever, convulsion and loss of consciousness. A variety of causes can cause convulsion, and it may occur in any season.

I Etiology and Pathology

The six **exogenous pathogenic evils** invade through the superficies or by the nose and mouth. The most common are Wind in winter and spring and summer heat in summer and autumn. In small children, once they have entered the body they can readily accumulate and transform into endogenous Heat. When endogenous Heat becomes very strong it generates endogenous Phlegm and endogenous Wind.

Dampness-Heat, especially in concert with **pestilential poisons** and **food retention**, can readily block the stomach and the intestines. If they move down to the large intestine or lodge in the heart and liver, they easily disturb the mind and cause foul diarrhea, high fever, sudden loss of consciousness and convulsion.

In small children, **genuine Qi** and vitality are not yet fully developed. A sudden fright may disturb their mind and sudden fear may perturb the spirit. Such unexpected imbalance of the mind and the spirit may lead to convulsion. Immaturity of genuine Qi also means that pathogenic evils transmit from the exterior to the interior with relative ease and readily induce high fever, loss of consciousness and convulsion.

II Clinical Manifestation

Acute convulsion occurs mainly during the course of respiratory or digestive system illness, with high or moderate fever, sudden loss of consciousness, trismus and clonic convulsion of the limbs. There may be other symptoms that are specific to the causative factors.

In mild cases, the pathogenic evil remains in the exterior. In such cases, relief of fever also relieves convulsion. If high fever persists and convulsion is recurrent, Heat is lodged in the interior. The condition is more severe and serious.

III Herbal Treatment

1 *Convulsion due to Exogenous Wind*

Main Symptoms. Mainly in winter or spring, fever, headache, nasal drainage, cough, red throat; sudden loss of consciousness, upward stare of the eyes, convulsion of the limbs and trismus. The tongue coating is thin and yellow. The pulse is floating and rapid.

Therapeutic Principle. Extinguish Wind and cool Heat.

Treatment. Modified Yin Qiao San (*Lonicera* and *Forsythia* Powder). The modified composition is as follows: jinyinhua (*Lonicera*) 10 g, lianqiao (*Forsythia*) 10 g, danzhuye (*Lophatherum gracile*) 10 g, jingjie (*Schizonepeta*) 8 g, niubangzi (*Arctium*) 8 g, bohe (*Mentha*) 6 g, lugen (*Phragmites*) 10 g, gouteng (*Uncaria*) 10 g, chantui (*Cryptotympana*) 8 g, shijueming (*Haliotis*) 15 g, sangye (*Morus*) 10 g, and baijiangcan (*Bombyx*) 5 g. (Note: bohe is added last.)

If fever is very high, with constipation, add dahuang (*Rheum palmatum*) 8 g.

If Phlegm blocks the orifices, add shichangpu (*Acorus*) 8 g.

2 *Convulsion due to Summer Heat*

Main Symptoms. Mainly in high summer or very hot weather; persistent high fever, agitation and thirst; sudden loss of consciousness, convulsion, and upward stare of the eyes. The tongue is red, with yellow coating. The pulse is slippery and rapid.

Therapeutic Principle. Relieve effects of Summer Heat and release the exterior.

Treatment. Modified Xin Jia Xiangru Yin (Newly Supplemented Elsholtzia Decoction). The modified composition is as follows: jinyinhua (*Lonicera*) 10 g, lianqiao (*Forsythia*) 10 g, xiangru (*Elsholtzia spendens*) 10 g, houpo (*Magnolia*) 6 g, biandou blossom (*Dolichos lablab*) 12 g, gouteng (*Uncaria*) 10 g, and lingyangjiao bone (*Saiga tatarica*) 20 g. (Note: lingyangjiao is decocted first.)

If there is Dampness as well, with chest tightness, nausea and a white and greasy tongue coating, add huoxiang (*Agastache*) 10 g and peilan (*Eupatorium*) 10 g.

If there is constipation, with thick yellow tongue coating, add dahuang (*Rheum palmatum*) 8 g, added last.

If summer heat transforms into Heat and enters the interior, add shigao (gypsum) 20 g and zhimu (*Anemarrhena*) 10 g. Shigao is decocted first.

3 Convulsion due to Dampness-Heat or Pestilential Poisons

Main Symptoms. Mainly in summer or autumn; abrupt onset high fever, loss of consciousness, repeated convulsions; abdominal pain with nausea and vomiting; and diarrhea with loose feces and foul odor or containing pus and blood. The tongue is red, with yellow greasy coating. The pulse is slippery and rapid.

Therapeutic Principle. Cool Heat, eliminate Dampness, relieve poisons and extinguish Wind.

Treatment. Modified combination of Huanglian Jie Du Tang (Coptis Detoxification Decoction) and Baitouweng Tang (Pulsatilla Decoction). The modified combined composition is as follows: huanglian (*Coptis*) 4 g, huangqin (*Scutellaria*) 10 g, huangbai (*Phellodendron*) 8 g, zhizi (*Gardenia*) 8 g, baitouweng (*Pulsatilla*) 12 g, qinpi (*Fraxinus rhynchophylla*) 10 g, gouteng (*Uncaria*) 10 g, fengweicao (*Pteris multifida*) 10 g, and huotanmu (*Polygonum chinense*) 10 g.

If the tongue coating is thick and greasy and defecation is difficult, add dahuang (*Rheum palmatum*) 8 g and houpo (*Magnolia*) 8 g.

If convulsion does not stop, add lingyangjiao bone (*Saiga tatarica*) 10 g and shi-jueming (*Halotis*) 15 g.

4 Convulsion Precipitated by Sudden Fright

Main Symptoms. Abrupt convulsion and loss of consciousness upon sudden fright; hysterical behavior; a thin white tongue coating and an irregular pulse.

Therapeutic Principle. Stop the convulsion and calm the mind.

Treatment. Modified Hupo Bao Long Wan (Amber Dragon-Embracing Pill). The modified composition is as follows: dangshen (*Codonopsis*) 8 g, fuling (*Poria*) 8 g, shanyao (*Dioscorea*) 8 g, gancao (*Glycyrrhiza*) 5 g, tianzhuhuang (*Bambusa textilis*) 8 g, zhiqiao (*Poncirus trifoliata*) 6 g, bile-treated nanxing (*Arisaema consanguineum*) 5 g, hupo (amber) 10 g, yanzhi (*Polygala*) 10 g, and baiziren (*Biota*) 8 g.

IV Acupuncture Treatment

For acute convulsion in small children in general, select the acupoints Renzhong (DU-26) and Neiguan (PC-6).

If fever is markedly high, add the acupoints Hegu (LI-4) and Quchi (LI-11). Apply the prickling method to cause bleeding.

If there is much sputum gurgling in the throat, select the acupoints Zusanli (ST-36) and Fenglong (ST-40).

V Case Study

The patient was a 4-year old boy who for 2 days had fever, nasal drainage, cough and sore throat. At the time of examination, he had a temperature of 39.5°C (103.1°F). He suddenly began having a convulsion with trismus and loss of consciousness. His tongue coating was thin and yellow, and his pulse was floating and rapid. His respiration was coarse and he had a few rales in the lung.

Diagnosis. Convulsion due to exogenous Wind accumulating and transforming into endogenous Heat, and extreme Heat further generating endogenous Wind.

Therapeutic Principle. Cool Heat, extinguish Wind and stop convulsion.

Treatment and Course. Both acupuncture and herbal treatment were applied. Acupuncture was applied at the acupoints Renzhong (DU-26), Neiguan (PC-6) and Quchi (LI-11). The herbal formula had the following composition: jinyinhua (*Lonicera*) 10 g, lianqiao (*Forsythia*) 8 g, banlangen (*Isatis*) 12 g, niubangzi (*Arctium*) 8 g, jingjie (*Schizonepeta*) 6 g, sangye (*Morus*) 6 g, juhua (*Chrysanthemum*) 10 g, gouteng (*Uncaria*) 8 g, chantui (*Cryptotympana*) 8 g, and shijueming (*Haliotis*) 12 g.

After three daily doses, the child returned for follow-up visit. His fever had subsided, and he did not have any recurrence of convulsion. To consolidate the clinical gains, Sang Ju Yin (Mulberry and Chrysanthemum Drink) was prescribed for two daily doses.

Guidance for Study

I Aim of Study

This part discusses five of the most common illnesses of children. For each of these, the etiology, pathology, the main causes, the main symptoms and the treatment are discussed.

II Objectives of Study

After completing this chapter the learners will:

1. Know five of the most common illness conditions of children;
2. Know how to diagnose and treat anorexia, cough, enuresis, diarrhea, and acute convulsion in children.

III Exercises for Review

1. Describe how spleen and stomach dysfunction leads to anorexia in children.
2. Explain the diagnosis and treatment of the various illnesses that present with anorexia as a major symptom.
3. Discuss the main causes of cough in children. Discuss their diagnosis and treatment.
4. Discuss the main causes of enuresis in children. Discuss their diagnosis and treatment.
5. Describe in detail how to diagnose and treat enuresis of the kidney insufficiency type and of the spleen-Qi deficiency type.
6. Discuss the main causes of diarrhea in children. Discuss their diagnosis and treatment.
7. Discuss the main causes of acute convulsion in children. Discuss their diagnosis and treatment.

IV Additional Exercises

1. For Chapter 38:
 - a. Provide an analysis of the formula Chen Xia Liu Jun Zi Tang used in treatment of anorexia in children due to insufficiency of the spleen and the stomach.
 - b. Provide an analysis of the formula Yang Wei Zheng Ye Tang used in treatment of anorexia in children due to deficiency of stomach-Yin.
 - c. For the treatment of the patient in the Case Study, justify the modifications of Yang Wei Zheng Ye Tang. Also, explain why augmented Si Jun Zi Tang was used to round out the treatment.
2. For Chapter 39:
 - a. Explain the modifications of Xing Su San used in treatment of cough in children due to Wind and Cold.
 - b. Explain the modifications of Sang Ju Yin used in treatment of cough in children due to Wind and Heat.
 - c. Provide an analysis of the formula of the modified Renshen Wuweizi Tang used in treatment of cough in children due to Qi deficiency.
 - d. For the Case Study, provide an analysis of the formula used to treat the patient. Also, explain the use of Chen Xia Liu Jun Zi Tang to finish treatment.
3. For Chapter 40:
 - a. Provide an analysis of the prescription (combined Sangpiaoxiao San and Gong Ti Wan) used in treatment of enuresis in children due to deficiency of kidney-Qi.

- b. Provide an analysis of the prescription (combined Bu Zhong Yi Qi Tang and Suo Quan Wan, with modifications) used in treatment of enuresis in children due to deficiency of lung and spleen Qi.
 - c. Provide an analysis of the formula of augmented Shen Shi Men Quan Wan used in treatment of enuresis in children due to Heat lodging in the Liver Meridian.
 - d. For the Case Study, provide an analysis of the prescription used to treat the patient's enuresis.
4. For Chapter 41:
 - a. Explain the modifications in the formula Shen Ling Baizhu San used in treatment of diarrhea in children due to spleen insufficiency.
 - b. Provide an analysis of the prescription (combined Fuzi Li Zhong Tang and Si Shen Wan, with modifications) used in treatment of diarrhea in children due to deficiency of spleen and kidney Yang.
 - c. For the Case Study, explain the treatment of this patient.
5. For Chapter 42:
 - a. Provide an analysis of the prescription (modified combined Huanglian Jie Du Tang and Baitouweng Tang) used in treatment of convulsion in children due to Dampness-Heat or pestilential poisons.
 - b. Provide an analysis of the formula of the modified Hupo Bao Long Wan used in treatment of convulsion precipitated by sudden fright.
 - c. For the Case Study, explain the treatment applied to this patient.

Part IV
Common Surgical and Dermatological
Conditions

Chapter 43

Eczema

Eczema is a common inflammatory skin condition. It affects persons of both sexes and all ages. The condition may affect virtually the entire skin, but it is often only a part. The most commonly affected areas are the face, the head, the limbs, the groin and the perineum.

Clinically, eczema may be classified as acute, subacute and chronic.

I Etiology and Pathology

Eczema results from exogenous pathogenic evils attacking and lodging in the superficies. The most common exogenous factors are Wind, Dampness, Heat and Dryness. Some patients also have a predisposition to its development.

Acute and subacute eczema are mainly due to Wind, Dampness or Heat lodging in the superficies, so that blood flow in the area is impeded and the harmony between the Defensive and Nutritive Levels disturbed. Chronic eczema results from recurrent attacks of acute or subacute eczema, so that the pathogenic evil becomes entrenched. This leads to injury of Yin and consumption of blood. In the presence of blood insufficiency Wind and Dryness cause the skin to lose its nourishment. Chronic eczema ensues.

II Clinical Manifestation

Eczema may affect any part of the skin, but the most common areas are those on the face, neck, overlying surfaces of the joints of the limbs, and groin. Characteristically, the lesions are polymorphic; that is, they have a variety of shapes and textures. Also, the distribution of the lesions shows a considerable degree of symmetry. The cardinal symptom is itch.

Acute Eczema. At the outset the skin is flushed red. Soon papules, vesicles, erosion, exudation and crusts form. The lesions tend to coalesce so that the margins become indistinct. Usually, several different types of lesions co-exist. An intense itch accompanies the lesions, often with a burning sensation. If the lesions are extensive, the patient may have a low-grade fever.

If managed appropriately, acute eczema may heal within 2–3 weeks. However, it often relapses or recurs and shows a tendency to become chronic.

Subacute Eczema. This is the stage between acute and chronic eczema. It is often a prolongation of the acute form. In this stage, the inflammation and the exudation have decreased. The main lesions are papules, crusts and scales. Vesicles and erosions are now few in number.

Chronic Eczema. This usually evolves from acute or subacute eczema. In a few cases, the lesions are those of chronic eczema from the outset. The affected skin is now thickened, dry, rough and indurated, and scaly with coarse markings. In this condition, the skin is said to show lichenification. It is usually also hyperpigmented, showing dark red or brown color. Occasionally, there may be a few papules, crusts or vesicles. On the hands and feet, there may be cracks or fissures. The demarcation between affected and normal skin is sharper than during the acute or subacute Levels.

Itch may be intense and is often paroxysmal. It tends to worsen just prior to sleep and when the ambient temperature is warm.

Chronic eczema may persist for months or years. Its degree of severity tends to fluctuate, and it is common for the eczema to flare up in the form of acute or subacute lesions.

III Key Points of Diagnosis

It is important to keep in mind that the manifestation of eczema is quite variable. This reflects not only its different stages and forms but also the specific cause in each case.

Eczema due to Dampness is marked by vesicles, erosion and exudation. That due to Heat is marked by redness, papular eruption and a burning sensation. That due to Dryness is marked by dry and coarse skin, lichenification and cracks. Itch is characteristic in all forms of eczema, but is especially prominent in eczema due to Wind.

IV Herbal Treatment

1 Internal Treatment

i Dampness-Heat Type

This is mainly the acute eczema.

Main Symptoms. The skin lesions show flushing and swelling, with erosions, exudation or crusts. There is intense itch, sometimes accompanied by a burning sensation. The patient is restless and thirsty. The tongue is red, with thin white or yellow coating. The pulse is slippery or rapid.

Therapeutic Principle. Cool Heat, eliminate Dampness, dispel Wind and stop itch.

Treatment. Modified Longdan Xie Gan Tang (Liver-Clearing Gentiana Decoction). The modified composition is as follows: longdancao (*Gentiana*) 10 g, zhizi (*Gardenia*) 10 g, huangqin (*Scutellaria*) 12 g, shengdihuang (*Rehmannia*) 15 g, xuanshen (*Scrophularia*) 15 g, cheqiancao (*Plantago*) 30 g, zexie (*Alisma*) 15 g, baixianpi (*Dictamnus dasycarpus*) 30 g, difuzi (*Kochia scoparia*) 30 g, chantui (*Cryptotympana*) 9 g, and fried gancao (*Glycyrrhiza*) 9 g.

If Heat is particularly strong, add raw shigao (gypsum) 30 g and baimaogen (*Imperata*) 30 g.

If Dampness is particularly strong, add fuling peel (*Poria*) 15 g and donggua rind (*Benincasa hispida*) 15 g.

If itch is intense, add quanxie (*Buthus*) 9 g and wushaoshe (*Zaocys dhumnades*) 9 g.

If there is dry constipation, add raw dahuang (*Rheum palmatum*) 9 g (added last).

If eczema affects the upper body, add shengma (*Cimicifuga*) 9 g.

If eczema affects the lower body, add niuxi (*Achyranthes*) 9 g.

ii Wind-Heat Type

This is mainly subacute eczema.

Main Symptoms. Red skin with papules, vesicles, crusts and scales, slight exudation or inflammation, and itch. The tongue is red, with white coating. The pulse is slippery or slippery and rapid.

Therapeutic Principle. Dispel Wind, cool Heat and eliminate Dampness.

Treatment. Modified Xiao Feng San (Wind-Extinguishing Powder).

If itch is intense, add quanxie (*Buthus*) 9 g and wushaoshe (*Zaocys dhumnades*) 9 g.

If exudation is marked, add zexie (*Alisma*) 5 g and cheqiancao (*Plantago*) 30 g.

If the lesions are on the chest, flanks, earlobe and perineum, add chaihui (*Bupleurum*) 12 g and longdancao (*Gentiana*) 9 g.

iii Wind-Dryness Type with Blood Insufficiency

This is mainly chronic eczema.

Main Symptoms. Protracted course with recurrence; lichenification (thickened, dry, rough, indurated and scaly with coarse markings); and itch. The tongue is pale, with white coating. The pulse is deep and threadlike or even.

Therapeutic Principle. Generate blood, moisten dryness, dispel Wind and stop itch.

Treatment. Modified Danggui Yin Zi (Angelica Drink). The modified composition is as follows: danggui (*Angelica*) 9 g, danshen (*Salvia*) 15 g, baishaoyao (*Paeonia*) 15 g, heshouwu (*Polygonum*) 5 g, chuanxiong (*Ligusticum*) 9 g, huangqi (*Astragalus*) 24 g, fangfeng (*Saposhnikovia*) 9 g, jili (*Tribulus terrestris*) 15 g, cangerzi (*Xanthium sibiricum*) 15 g, xuchangqing (*Cynanchum paniculatum*) 30 g, and ganc Cao (*Glycyrrhiza*) 9 g.

If the lesions are red and there are symptoms of Heat, add shengdihuang (*Rehmannia*) 15 g and baimaogen (*Imperata*) 30 g.

If itch is intense, add quanxie (*Buthus*) 6 g and wushaoshe (*Zaocys dhumnades*) 9 g.

2 Topical Treatment

- (1) For lesions of **erosion and exudation**, two related formulas are used as wet compresses. The first is the decoction of machixian (*Portulaca oleracea*) 30 g and huangbai (*Phellodendron*) 30 g in 1,000 ml of water. Let the decoction cool and apply as wet compress, two or three times daily, each time for 30 min. The second is a 10% solution of huangbai, prepared as follows. Soak 50 g in 500 ml distilled water for 48 h, filter the solution and boil it for 30 min. While it is still hot add 7.5 g of boric acid and add distilled water to a final volume of 500 ml. Cool and apply it to lesions as wet compress three times daily, each time for 30 min.
- (2) If there is little exudation, apply the powder of the formula with the following composition: huangbai (*Phellodendron*) 30 g, huanglian (*Coptis*) 3 g, luhui (*Aloe vera*) 6 g, cangzhu (*Atractylodes*) 9 g, huashi (talcum) 9 g, songxiang (*Pinus massoniana*) 12 g, and bingpian (*Dryobalanops*) 0.6 g. Grind the herbs together into fine powder and apply to the lesions – four to five times daily.
- (3) If there is thickening and lichenification of the skin, wash with the following decoction. The formula has the following composition: chuanwu (*Aconitum carmichaeli*) 15 g, zaojiao (*Gleditsia sinensis*) 15 g, niubangzi (*Arctium*) 15 g, jingjie (*Schizonepeta*) 15 g, fangfeng (*Saposhnikovia*) 15 g, zelan leaf (*Lycopus lucidus*) 15 g, kushen (*Sophora*) 15 g, shechuangzi (*Cnidium monnieri*) 15 g, chishaoyao (*Paeonia*) 15 g, huajiao (*Zanthoxylum bungeanum*) 15 g, baixianpi

(*Dictamnus dasycarpus*) 15 g, heshi (*Carpesium abrotanoides*) 15 g, raw caowutou (*Aconitum kusnezoffii*) 10 g, dafengzi (*Hydnocarpus anthelmintica*) 24 g, and mudanpi (*Paeonia suffruticosa*) 10 g. Use the decoction while still warm and wash the lesions – two to three times daily, each time for 30 min. Alternately, apply 10–20% Heidou Liuyou (Black Bean Ointment) topically.

V Acupuncture Treatment

Body Acupuncture. For eczema in general select the acupoints Dazhui (DU-14), Quchi (LI-11), Zusanli (ST-36), Weizhong (BL-40), Xuehai (SP-10) and Sanyinjiao (SP-6).

For eczema due to Dampness, add the acupoint Zhongwan (RN-12).

For strong Heat, add the acupoint Dadun (LR-1). Prick to induce bleeding.

For strong Wind, add the acupoints Hegu (LI-4) and Fengchi (GB-20).

For chronic eczema, add Geshu (BL-17), Fengmen (BL-12) and Shenmen (HT-7).

Ear Acupuncture. Select Acupoints Lung, Shenmen, Subcortex, Endocrine and those acupoints on the ear corresponding to the location of the lesions.

VI Case Study

The patient was a 28-year old married male who presented with red papules and vesicles affecting the entire body for 10 days. The rash began as red papules on the four limbs. These were intensely itchy. When scratched they ruptured and drained watery fluid. The rash extended progressively, so that by the time of consultation it had involved virtually the entire body. In addition, he had thirst with desire to drink, dry feces and dark urine.

Past history included a papular and vesicular rash on the right lower leg several years earlier. Scratching led to exudation and erosion.

On examination he had red papules and vesicles of the size of rice grains. These were distributed over the face, neck, all four limbs and the trunk. Most were discrete, but some had coalesced into patches with areas of erosion and exudation. His tongue was red in the tip, with white coating. His pulse was taut and slippery. His temperature was 37.7°C (99.8°F). He had a white blood cell count of 9,700/mm³.

Diagnosis. Acute eczema due to Dampness-Heat.

Therapeutic Principle. Eliminate Heat and Dampness.

Treatment and Course. Modified Longdan Xie Gan Tang (Liver-Clearing Gentiana Decoction). The modified composition is as follows: longdancao (*Gentiana*) 10 g, huangqin (*Scutellaria*) 10 g, huangbai (*Phellodendron*) 10 g, raw zhizi

(*Gardenia*) 10 g, yinchenhao (*Artemisia*) 15 g, zexie (*Alisma*) 10 g, cheqianzi (*Plantago*) 15 g, shengdihuang (*Rehmannia*) 15 g, zhuye (*Lophatherum gracile*) 10 g, daqingye (*Isatis tinctoria*) 30 g, donggua peel (*Benincasa hispida*) 15 g and Liu Yi San (Six-One Powder) 30 g. For external application, he was instructed to apply wet compresses of machixian (*Portulaca oleracea*) solution over the areas with erosion or exudation and Berberine Ointment over the dry areas. (Berberine is a major active ingredient in huanglian, *Coptis*.)

He took this herbal decoction at one daily dose for 5 days, and returned for follow-up. The lesions were significantly drier and less red. He still had thirst and itch. The same prescription was continued, with the addition of machixian (*Portulaca oleracea*) 30 g and baixianpi (*Dictamnus dasycarpus*) 30 g.

After five daily doses of the augmented formula, he returned for his third visit. The rash was now dry and without any exudate, and there was extensive desquamation. He had only slight itch, and felt essentially well. He continued to use this formula. After a total of 20 daily doses the patient recovered completely.

Chapter 44

Urticaria

Urticaria is a common hypersensitive condition of the skin involving the superficial layers of the dermis. It is characterized by itchy wheals that are discrete or in patches.

I Etiology and Pathology

A variety of conditions predispose the patient to develop urticaria. These include inadequacies of prenatal endowment, ingestion of certain foods such as fish, shrimp and others, improper diet, and a chronically weak constitution.

In all these conditions, the tissues of the superficies become loose and the Defensive Level is weakened, so that the body is more susceptible to attack by exogenous Wind. Exogenous Heat or Cold often accompanies Wind. Improper diet induces disharmony of the stomach and the intestines, and this permits the rise of endogenous Dampness and Heat. If there is superimposed exposure to exogenous Wind, urticaria may result. With a weak constitution, Qi and blood become insufficient and cannot ward off an attack by exogenous Wind.

II Clinical Manifestation

Urticaria may affect patients of any age and either sex, and it occurs in all seasons. The condition develops abruptly. Initially, the patient feels an itch in some part of the skin. The affected skin soon develops wheals. The shape and size of the wheals vary considerably. They may remain discrete or may merge into patches. Most wheals are red or pink, but in occasional patients they may be pale. Wheals may appear in any part of the skin, sometimes throughout but mostly limited to the face, neck or limbs. There is no fixed location. Wheals develop quickly and usually also fade quickly, but there may be successive waves.

In some patients a low-grade fever may accompany the outbreak of urticaria; it is usually below 38.5°C (101.3°F). In other patients there may be involvement of the stomach and the intestines, with such symptoms as nausea, vomiting, abdominal

pain or diarrhea. Occasionally there may be involvement of the mucous membranes of the respiratory tract, with such symptoms as a choking sensation, chest tightness or dyspnea.

The course is quite variable. Acute urticaria generally resolves within a few days, seldom lasting more than 2 weeks. Upon resolution there is no residual change. In chronic urticaria the wheals break out in waves that recur over several months, or even years, although there often are periods of remission.

III Herbal Treatment

In the initial stage, urticaria is mostly a condition of pathogenic evil strength and the main cause is exogenous Wind. Hence, treatment is based principally on dispelling Wind. Depending on the accompanying factors, treatment may require cooling Heat or eliminating Cold as well.

If urticaria becomes chronic, the condition becomes mostly one of deficiency. Treatment must include augmentation of Qi or generation of blood.

Pale urticaria indicates Cold. Pink urticaria indicates Wind. Bright red urticaria indicates Heat in the blood.

1 Wind-Heat

Main Symptoms. Red wheals that are warm and intensely itchy, increase with heat and decrease with cold. There may be thirst and restlessness. The tongue is red, with thin yellow coating. The pulse is floating and rapid.

Therapeutic Principle. Cool Heat, dispel Wind and eliminate Dampness.

Treatment. Modified Xiao Feng San (Wind-Extinguishing Powder). The modified composition is as follows: niubangzi (*Arctium*) 9 g, shengdihuang (*Rehmannia*) 15 g, kushen (*Sophora*) 9 g, cangzhu (*Atractylodes*) 15 g, danggui (*Angelica*) 9 g, zhimu (*Anemarrhena*) 12 g, raw shigao (gypsum) 30 g, difuzi (*Kochia scoparia*) 12 g, baixianpi (*Dictamnus dasycarpus*) 15 g, chantui (*Cryptotympana*) 9 g, heizhima (*Sesamum indicum*) 15 g, and gancào (*Glycyrrhiza*) 9 g.

If Heat is strong, add baomaogen (*Imperata*) 30 g and jinyinhua (*Lonicera*) 15 g.

If thirst is marked, add xuanshen (*Scrophularia*) 15 g.

For restlessness, add lianzi plumule (*Nelumbo*) 4 g.

If there is constipation, add raw dahuang (*Rheum palmatum*) 6 g.

2 *Wind-Cold*

Main Symptoms. Pale or white wheals that increase with cold and decrease with heat; these tend to be severe in winter and mild in summer. The tongue is pale, with thin white coating. The pulse is floating and even.

Therapeutic Principle. Dispel Wind, disperse Cold and harmonize the Nutritive and Defensive Levels.

Treatment. Modified Ma Gui Ge Ban Tang (Equal Ephedra-Cinnamomum Decoction). The modified composition is as follows: mahuang (*Ephedra*) 9 g, guizhi (*Cinnamomum*) 9 g, baishaoyao (*Paeonia*) 15 g, xingren (*Prunus armeniaca*) 9 g, shengjiang (*Zingiber*) three slices, dazao (*Ziziphus*) five pieces, jingjie (*Schizonepeta*) 9 g, fangfeng (*Saposhnikovia*) 15 g, shechuangzi (*Cnidium monnieri*) 12 g, cangerzi (*Xanthium sibiricum*) 15 g, and fried gancao (*Glycyrrhiza*) 9 g. Note: jingjie is added before the end of the decocting process.

If the body constitution is weak and there is spontaneous sweating, remove mahuang and add raw huangqi (*Astragalus*) 30 g.

If urticaria recurs persistently but with weak constitution, add huangqi (*Astragalus*) 30 g and parched baizhu (*Atractylodes*) 30 g.

3 *Dampness-Heat in Stomach and Intestines*

Main Symptoms. Wheals accompanied by epigastric pain or nausea and vomiting, and constipation or diarrhea. The tongue coating is yellow and greasy. The pulse is slippery and rapid.

Therapeutic Principle. Dispel Wind, release the exterior and purge Heat from the stomach and intestines.

Treatment. Modified Fangfeng Tong Sheng San (Miraculous Saposhnikovia Powder). The modified composition is as follows: fangfeng (*Saposhnikovia*) 10 g, jingjie (*Schizonepeta*) 10 g, jiepeng (*Platycodon*) 9 g, shigao (gypsum) 30 g, huashi (talcum) 18 g, fried dahuang (*Rheum palmatum*) 9 g, baizhu (*Atractylodes*) 10 g, baixianpi (*Dictamnus dasycarpus*) 30 g, bohe (*Mentha*) 9 g, lianqiao (*Forsythia*) 12 g, huangqin (*Scutellaria*) 12 g, zhizi (*Gardenia*) 12 g, and gancao (*Glycyrrhiza*) 9 g. Note: shigao is decocted first and fried dahuang and jingjie last.

For abdominal pain, add yanhusuo (*Corydalis*) 12 g.

For diarrhea, replace fried dahuang with raw dahuang.

For nausea and vomiting, add zhuru (*Phyllostachys nigra*) 9 g.

4 Deficiency of Qi and Blood

Main Symptoms. Recurrent and persistent urticaria worsened by exertion or exposure to cold, lusterless complexion, lassitude and fatigue. The tongue is pale, with thin white coating. The pulse is deep and threadlike.

Therapeutic Principle. Generate blood, dispel Wind, augment Qi and firm the exterior.

Treatment. Combined Danggui Yin Zi (Angelica Drink) and Yu Ping Feng San (Jade-Screen Powder), modified. The modified combined composition is as follows: huangqi (*Astragalus*) 30 g, danggui (*Angelica*) 10 g, baishaoyao (*Paeonia*) 10 g, danshen (*Salvia*) 30 g, chuanxiong (*Ligusticum*) 10 g, heshouwu (*Polygonum*) 10 g, jingjie (*Schizonepeta*) 10 g, fangfeng (*Saposhnikovia*) 10 g, baizhu (*Atractylodes*) 10 g, and fried gancao (*Glycyrrhiza*) 9 g. Note: jingjie is added last in decocting.

For anorexia, add charred shanzha (*Crataegus*) 9 g and jineijin (*Gallus*) 9 g.

For lassitude and fatigue, add xianlingpi (*Epimedium*) 12 g.

IV Acupuncture Treatment

Body Acupuncture. For Wind-Heat urticaria, select the acupoints Dazhui (DU-14), Quchi (LI-11), Xuehai (SP-10) and Fengmen (BL-12).

For Wind-Cold urticaria, select the acupoints Fengmen (BL-12), Feishu (BL-13), Fengshi (GB-31), Quchi (LI-11) and Xuehai (SP-10).

For Dampness-Heat urticaria with gastrointestinal involvement, select the acupoints Quchi (LI-11), Hegu (LI-4), Zusanli (ST-36), Xuehai (SP-10) and Sanyinjiao (SP-6).

For urticaria in deficiency of Qi and blood, selected the acupoints Zusanli (ST-36), Xuehai (SP-10), Sanyinjiao (SP-6), Geshu (BL-17), Pishu (BL-20), Qihai (RN-6) and Fengmen (BL-12).

Ear Acupuncture. Select the acupoints Shenmen, Lung, Occiput and Adrenal.

V Case Study

The patient was a 40-year old married woman who had intermittent but generalized urticaria for 14 years. The urticaria erupted more frequently in spring and autumn, especially on overcast or rainy days. Three days prior to consultation intensely itchy urticaria returned and rapidly extended to cover virtually the entire body. She also had abdominal pain and dry feces. She denied ever having parasitic infestation or any allergic condition.

Her skin had red wheals of various shapes and sizes, the largest the size of coins. Most of the wheals were discrete, but in some areas they coalesced into large patches. Skin scratch test was positive. Her tongue was pale red, with white coating. Her pulse was deep and threadlike, and slightly rapid.

Her white blood cell count was $7,200/\text{mm}^3$. Her stool was negative for parasites.

Diagnosis. Chronic urticaria due to blood insufficiency, endogenous Heat and infirm superficies; acute attack precipitated by exogenous Wind.

Therapeutic Principle. Generate blood, dispel Wind, clear Heat and cool blood.

Treatment and Course. The herbs prescribed were modified Liang Xue Xiao Feng San (Blood-Cooling Wind-Dispelling Powder). The modified composition is as follows: danggui (*Angelica*) 10 g, shengdihuang (*Rehmannia*) 30 g, jingjie (*Schizonepeta*) 10 g, fangfeng (*Saposhnikovia*) 10 g, kushen (*Sophora*) 15 g, jili (*Tribulus terrestris*) 15 g, baixianpi (*Dictamnus dasycarpus*) 15 g, sangbaipi (*Morus*) 15 g, chantui (*Cryptotympana*) 5 g, fuping (*Spirodela polyrrhiza*) 10 g, mudanpi (*Paeonia suffruticosa*) 10 g, and zhimu (*Anemarrhena*) 10 g. Note: jingjie is added last in decocting.

Second Visit. She returned at the end of seven daily doses. The itch had markedly decreased and she was able to sleep at night. The patches of wheals had decreased in size. However, her limbs felt heavy and weak. Her tongue was slightly red, with a white coating. Her pulse was taut and slippery. The therapeutic principle was now to generate blood, eliminate Dampness and dispel Wind. The new formula had the following composition: danggui (*Angelica*) 10 g, heshouwu (*Polygonum*) 15 g, baishaoyao (*Paeonia lactiflora*) 10 g, shengdihuang (*Rehmannia*) 15 g, mudanpi (*Paeonia suffruticosa*) 10 g, jili (*Tribulus terrestris*) 15 g, fangfeng (*Saposhnikovia*) 10 g, sangbaipi (*Morus*) 10 g, fuping (*Spirodela polyrrhiza*) 10 g, yiyiren (*Coix*) 15 g, cheqianzi (*Plantago*) 15 g, and donggua peel (*Benincasa hispida*) 15 g.

Third Visit. She returned at the end of seven daily doses. All wheals had cleared, and there was no new lesion. She was asymptomatic. The same prescription was continued for five more doses to consolidate clinical gains.

Ten months later, she wrote a letter of appreciation saying that she had not had any further eruption of urticaria.

Chapter 45

Acne Vulgaris

Acne vulgaris, or simply acne, is a common condition of the hair follicles and sebaceous glands during adolescence. It affects mainly the face, the chest and the back.

I Etiology, Pathology and Clinical Manifestation

Acne results mostly when there is Heat in the blood in the Lung Meridian, and the Heat steams the face. It may also result when improper diet, with overindulgence in fatty, sweet or spicy foods, induces Heat accumulation in the spleen and the stomach, with superimposed Wind poison. It is most prevalent in adolescents. Both sexes are affected, but males more so than females. In general, it resolves spontaneously when adolescence has passed.

Acne may occur without symptoms or there may be mild itch or pain. The lesions tend to appear where sebaceous glands are plentiful, mainly on the face, shoulders, chest and back. In its early stage each lesion takes the form of a comedo, which is a pinhead-sized papule. The top of the comedo may be skin-colored, gray or black. A black-topped comedo is often called a blackhead; and a skin-colored or light gray comedo is often called a whitehead. When a comedo is squeezed, it is possible to express sebum of creamy or yellowish color. If the comedo becomes inflamed (infected) it turns red and may develop into a pustule. If not adequately treated, a pustule may evolve into an abscess or cyst and may eventually leave a scar.

The clinical course of acne is usually slow and chronic, with waves of new eruption until after adolescence.

II Herbal Treatment

The specific cause of acne may be inferred from the appearance of the lesions. Whiteheads and blackheads indicate Wind-Heat. Pustules indicate Dampness-Heat. Abscesses and cysts indicate gelled Phlegm.

Mild acne may not require treatment or only topical treatment. More severe acne may require systemic treatment.

1 Internal Treatment

i Acne due to Wind-Heat

Main Symptoms. Flushed and greasy face; comedos; some comedos are red and some may have become pustules; and mild itch or tenderness. The tongue is red, with thin yellow coating. The pulse is slippery and rapid.

Therapeutic Principle. Dispel Wind and Heat, and cool blood to remove poisons.

Treatment. Pipa Qing Fei Yin (Loquat Lung-Clearing Drink). Its composition is as follows: pipaye (*Eriobotrya japonica*) 15 g, sangbaipi (*Morus*) 9 g, huangqin (*Scutellaria*) 9 g, huanglian (*Coptis*) 9 g, zhizi (*Gardenia*) 9 g, shengdihuang (*Rehmannia*) 15 g, mudanpi (*Paeonia suffruticosa*) 9 g, chishaoyao (*Paeonia lactiflora*) 9 g, xiakucao (*Prunella*) 9 g, white juhua (*Chrysanthemum*) 9 g, jinyinhua (*Lonicera*) 9 g, lianqiao (*Forsythia*) 9 g, yiyiren (*Coix*) 30 g, and raw baizhu (*Atractylodes*) 12 g.

ii Acne due to Dampness-Heat

Main Symptoms. Comedos and pustules; and some lesions inflamed and tender. There may be constipation, dark urine and anorexia. The tongue is red, with yellow greasy coating. The pulse is slippery and rapid.

Therapeutic Principle. Cool Heat, remove poisons and cool blood to dissipate masses.

Treatment. Modified Wu Wei Xiao Du Yin (Five-Ingredients Detoxification Drink). The modified composition is as follows: jinyinhua (*Lonicera*) 15 g, pugongying (*Taraxacum*) 15 g, zihuadiding (*Viola*) 15 g, wild juhua (*Chrysanthemum*) 15 g, lianqiao (*Forsythia*) 15 g, shengdihuang (*Rehmannia*) 15 g, chishaoyao (*Paeonia lactiflora*) 15 g, huangqin (*Scutellaria*) 9 g, mudanpi (*Paeonia suffruticosa*) 9 g, pipaye (*Eriobotrya japonica*) 9 g, jiegegeng (*Platycodon*) 9 g, and raw dahuang (*Rheum palmatum*) 6 g. Note: dahuang is decocted last.

iii Acne due to Gelled Phlegm

Main Symptoms. Repeated eruptions resistant to treatment; most lesions are abscesses, cysts and scars.

Therapeutic Principle. Mobilize blood, dissipate Phlegm and soften masses.

Treatment. Haizao Yu Hu Tang (Sargassum Jade-Pot Decoction). It has the following composition: danggui (*Angelica*) 9 g, chuanxiong (*Ligusticum*) 6 g, chishaoyao (*Paeonia*) 15 g, danshen (*Salvia*) 15 g, qingpi (*Citrus tangerina*) 9 g, chenpi (*Citrus tangerina*) 9 g, processed banxia (*Pinellia*) 9 g, Zhejiang beimu (*Fritillaria*) 9 g, kunbu (*Laminaria japonica*) 15 g, haizao (*Sargassum fusiforme*) 15 g, xiakucao (*Prunella*) 15 g and lianqiao (*Forsythia*) 12 g.

2 Topical Treatment

Make a paste of Dian Dao San (Upside Down Powder) with boiled water. Apply the paste to the lesions at bedtime and wash off in the morning. Dian Dao San is prepared as follows. Take equal amounts of liuhuang (sulfur) and raw dahuang (*Rheum palmatum*), grind into fine powder and mix thoroughly.

III Acupuncture Treatment

Body Acupuncture. For acne due to Wind-Heat, select the acupoints Hegu (LI-4), Quchi (LI-11), Chize (LU-5), Dazhui (DU-14), Feishu (BL-13) and Weizhong (BL-40).

For acne due to Dampness-Heat, select the acupoints Hegu (LI-4), Quchi (LI-11), Zusanli (ST-36), Sanyinjiao (SP-6), Xuehai (SP-10) and Neiting (ST-44).

For acne due to gelled Phlegm, select the acupoints Pishu (BL-20), Fenglong (ST-40), Hegu (LI-4), Zusanli (ST-36) and Sanyinjiao (SP-6).

Ear Acupuncture. Select the acupoints Lung, Shenmen, Sympathic Nerve, Endocrine and Subcortex.

IV Case Study

The patient was a 21-year old man. He had recurrent facial acne for 3 years and his face continually had an oily sheen. At the beginning the lesions were mainly blackheads, but many soon became pustules and cysts. They were both itchy and tender. After he expressed sebum and pus out of them, some lesions formed scars. The acne fluctuated in severity, but persisted. He was treated repeatedly, without benefit.

Examination showed many blackhead comedos and some scattered pustules, cysts and scars on the face. He had a cluster of scars overlying the jaws. The neck, upper chest and back also had similar lesions. The face had a noticeable oily sheen. His tongue was red, with yellow coating. His pulse was taut and slippery.

Diagnosis. Acne due to gelled Phlegm.

Therapeutic Principle. Cool blood, eliminate Heat, dissipate Phlegm and soften masses.

Treatment and Course. The prescribed formula had the following composition: shengdihuang (*Rehmannia*) 30 g, mudanpi (*Paeonia suffruticosa*) 9 g, chishaoyao (*Paeonia lactiflora*) 9 g, pugongying (*Taraxacum*) 15 g, qiyeizhizhuhua (*Paris polyphylla*) 9 g, xiakucao (*Prunella*) 9 g, kunbu (*Laminaria japonica*) 9 g, haizao (*Sargassum fusiforme*) 9 g, toasted sanleng (*Sparganium*) 9 g, and toasted ezhu (*Curcuma*) 9 g.

Second Visit. He returned after taking one daily dose of the formula for 21 days. By his own observation his acne had improved. The cysts were flatter and now seldom evolved into abscesses. For convenience, the herbs in the formula were switched to a pill with the following composition: shengdihuang (*Rehmannia*) 60 g, danshen (*Salvia*) 60 g, chishaoyao (*Paeonia*) 60 g, kunbu (*Laminaria japonica*) 30 g, haizao (*Sargassum fusiforme*) 30 g, toasted ezhu (*Curcuma*) 60 g, pugongying (*Taraxacum*) 60 g, qiyeizhizhuhua (*Paris polyphylla*) 60 g, and xiakucao (*Prunella*) 60 g.

Third Visit. He returned 2 months later, having taken one pill of the formula daily. His skin lesions had mostly disappeared.

Chapter 46

Contact Dermatitis

Contact dermatitis is an acute or chronic inflammatory skin condition that develops after the skin or mucous membrane comes in direct contact with certain substances. The variety of substances that can induce contact dermatitis is vast.

There are two types of contact dermatitis: primary and hypersensitive. The majority of cases are of the hypersensitive type.

I Etiology, Pathology and Clinical Manifestation

A number of abnormal conditions predispose to the development and eruption of contact dermatitis. Inadequate prenatal endowment and looseness of the tissues of the superficies lead to enhanced susceptibility. Exogenous pathogenic evils may attack the exterior, so that Heat and poisons lodge in the superficies.

In hypersensitive contact dermatitis the eruption of skin or mucous membrane lesions is delayed after contact with the offending substance. The delay may last from 5 to 21 days. In primary contact dermatitis there is no delay.

In general, in either type the skin lesions form in the areas of direct contact and have distinct borders. Sometimes the borders are made less distinct as the lesions extend beyond them as a result of scratching or rubbing by clothing. The most common affected areas are on the exposed parts of the skin, such as the face and the hands; but occasionally the entire body may be affected due to an extreme degree of hypersensitivity.

In mild cases, contact dermatitis manifests as erythema and papular eruption with mild swelling. In severe cases, there may be vesicles, blisters, erosions, crusting, and even ulcers and necrosis. Characteristically, the skin lesions are itchy with some degree of burning heat. In severe cases, there may be burning pain accompanied by general discomfort.

In general, contact dermatitis is a self-limited condition. When the causative agent has been eliminated or the condition has been properly treated, the skin lesions disappear in a few days. But sometimes the lesions become chronic and resemble chronic eczema with lichenification.

II Herbal Treatment

1 Internal Treatment

i Wind-Heat

Contact dermatitis due to Wind-Heat is generally acute and mild.

Main Symptoms. Red macules and papules; itch; and sometimes burning sensation. The tongue is red, and the pulse rapid.

Therapeutic Principle. Cool Heat and dispel Wind.

Treatment. Modified Xiao Feng San (Wind-Extinguishing Powder). The modified composition is as follows: jingjie (*Schizonepeta*) 6 g, fangfeng (*Saposhnikovia*) 10 g, danggui (*Angelica*) 10 g, shengdihuang (*Rehmannia*) 12 g, kushen (*Sophora*) 10 g, niubangzi (*Arctium*) 12 g, cangzhu (*Atractylodes*) 10 g, zhimu (*Anemarrhena*) 10 g, shigao (gypsum) 15 g, zhizi (*Gardenia*) 10 g, and huangqin (*Scutellaria*) 10 g.

ii Dampness-Heat

Contact dermatitis due to Dampness-Heat is generally more severe.

Main Symptoms. Abrupt onset; skin lesions flushed and swollen, with papules, vesicles, erosions, exudation; and itch and burning sensation. The tongue is red, with yellow coating. The pulse is slippery and rapid.

Therapeutic Principle. Cool Heat and eliminate Dampness.

Treatment. Modified Longdan Xie Gan Tang (Liver-Clearing Gentiana Decoction). The modified composition is as follows: longdancao (*Gentiana*) 10 g, chaihui (*Bupleurum*) 10 g, huangqin (*Scutellaria*) 15 g, zhizi (*Gardenia*) 15 g, cheqianzi (*Plantago*) 15 g, shengdihuang (*Rehmannia*) 15 g, danggui (*Angelica*) 9 g, zexie (*Alisma*) 9 g, donggua peel (*Benincasa hispida*) 15 g, yiyiren (*Coix*) 30 g, and machixian (*Portulaca oleracea*) 30 g. Note: cheqianzi is wrapped in cloth for decoction.

If Dampness and Heat are especially strong, add yinchenhao (*Artemisia*) 10 g, kushen (*Sophora*) 10 g and baixianpi (*Dictamnus dasycarpus*) 15 g.

iii Strong Wind with Blood Dryness

Contact dermatitis due to strong Wind with depletion of blood is chronic.

Main Symptoms. The affected skin is thick, coarse and hyperpigmented. There may be scratch marks and blood crusts. There may also be lichenification. In some parts itch is intense. The tongue is pale, with white coating. The pulse is deep and slow.

Therapeutic Principle. Mobilize blood, moisten dryness, dispel Wind and stop itch.

Treatment. Modified Danggui Yin Zi (Angelica Drink). The modified composition is as follows: danggui (*Angelica*) 9 g, shengdihuang (*Rehmannia*) 12 g, chishaoyao (*Paeonia*) 12 g, baishaoyao (*Paeonia*) 12 g, danshen (*Salvia*) 12 g, heshouwu (*Polygonum*) 12 g, raw huangqi (*Astragalus*) 15 g, cangerzi (*Xanthium sibiricum*) 12 g, and gancao (*Glycyrrhiza*) 9 g.

If itch is intense, add quanxie (*Buthus*) 9 g, wushaoshe (*Zaocys dhumnades*) 9 g, hehuan peel (*Albizia julibrissin*) 15 g and suanzaoren (*Ziziphus*) 15 g.

If feces are very dry, add fanxieye (*Cassia*) 6 g.

2 Topical Treatment

For acute contact dermatitis, apply cold wet compresses – two to three times daily. The composition of the herbal formula is as follows: pugongying (*Taraxacum*) 30 g, kushen (*Sophora*) 12 g, huangbai (*Phellodendron*) 12 g, lianqiao (*Forsythia*) 12 g, mubiezi (*Momordica cochinchinensis*) 12 g, jinyinhua (*Lonicera*) 9 g, baizhi (*Angelica dahurica*) 9 g, chishaoyao (*Paeonia lactiflora*) 9 g, mudanpi (*Paeonia suffruticosa*) 9 g, and gancao (*Glycyrrhiza*) 9 g. Decoct and let cool before applying.

For chronic contact dermatitis, apply Heidou Liuyou (Black Bean Ointment) three times daily.

III Acupuncture Treatment

Body Acupuncture. Select the acupoints Chize (LU-5), Quchi (LI-11), Hegu (LI-4), Quze (PC-3) and Weizhong (BL-40). At Weizhong, acupuncture is applied on both sides. At all the other acupoints, acupuncture is applied on one side only on 1 day and on the other side only on the alternate day.

Ear Acupuncture. Select the acupoints Lung, Subcortex, Endocrine and Adrenal.

IV Case Study

The patient was a 56-year old woman who had an itchy rash on the head and face for 4 days. The rash began as erythema with itch several hours after dyeing her hair. The second day it became inflamed and contained many vesicles. She was unable to open her eyes because of edema of the eyelids, and the lesions became intensely itchy. She was treated with prednisone and some topical lotion, but the rash became worse and her urine decreased in volume and became dark in color.

On examination, the skin on the face, scalp, ears and hands was inflamed. There were numerous vesicles and blisters of different sizes. There were marked edema of the eyelids and the ocular conjunctivae, so that it was difficult for her to open her eyes. The rash was warm to the touch. Her tongue was crimson-red, with slightly yellow coating. Her pulse was taut, slippery and rapid.

Diagnosis. Contact dermatitis due to Dampness and Heat.

Therapeutic Principle. Cool Heat and blood, detoxify poisons and eliminate Dampness.

Treatment. The prescribed formula had the following composition: longdancao (*Gentiana*) 10 g, huangqin (*Scutellaria*) 15 g, shengdihuang (*Rehmannia*) 30 g, mudanpi (*Paeonia suffruticosa*) 15 g, baimaogen (*Imperata*) 30 g, wild juhua (*Chrysanthemum*) 10 g, machixian (*Portulaca oleracea*) 30 g, baijiangcao (*Patrinia scabiosaefolia*) 30 g, yiyiren (*Coix*) 30 g, cheqianzi (*Plantago*) 15 g, zexie (*Alisma*) 15 g, donggua peel (*Benincasa hispida*) 15 g, cheqiancao (*Plantago*, herb) 30 g, baixianpi (*Dictamnus dasycarpus*) 30 g, kushen (*Sophora*) 15 g, and raw shigao (gypsum) 30 g. Note: shigao is decocted first.

In addition, after shaving her head she was treated topically with cold compresses prepared from decocting machixian (*Portulaca oleracea*) 30 g and huangbai (*Phellodendron*) 10 g. The compresses were applied – two to four times daily.

Second Visit. She returned after 3 days. The inflammation was markedly decreased. The vesicles and blisters were much drier, and the edema was reduced so that she was now able to open her eyes partially. Her appetite and bowel function returned to normal. The tongue was red with white coating, and the pulse was taut, slippery and rapid. The same treatment was continued.

Third Visit. She returned after three more days. All lesions on the face and head had resolved, with only residual erythema and desquamation. The lesions on the hands were the last to resolve. Other than mild itch she was entirely asymptomatic.

Chapter 47

Neurodermatitis

Neurodermatitis is a chronic skin condition characterized by frequent episodic attacks of itch and lichenification.

I Etiology, Pathology and Clinical Manifestation

Neurodermatitis usually begins with emotional disturbances complicated by Wind, Dampness and Heat attacking the superficies and lodging there. In time, Wind and Heat become more intense and deplete blood and fluids. Blood depletion in turn gives rise to endogenous Dryness and Wind, so that the superficies lose its nourishment.

It may be limited to one region of the skin or be disseminated. The limited form is more common. The regions most commonly affected are the nape and sides of the neck. Next most commonly affected are the elbow, the sacrum, the popliteal fossa, the lumbar trunk, the external genitals and the limbs.

Neurodermatitis is most prevalent during youth and the prime of life. The condition fluctuates markedly, and the episodic attacks are most frequent in summer and least in winter.

Typically, each attack begins as itch without lesions. The itch may be intense, especially at night. Following scratching, patches of discrete papules appear. They are flat, mildly red or normal skin color, round or multi-angled and firm. Gradually, the affected skin becomes dry and thickened, with dermal ridges and deepened stripes of brown, yellow-brown or normal skin color. The patches have clear borders and surfaces that are either smooth or lightly covered with scales. There may be scratch marks and bloody crusts. Sometimes the scratches may become exudative or purulent. Just outside the patches there may be a few satellites papules.

II Herbal Treatment

Because Wind is the key pathogenic factor, treatment of neurodermatitis should focus on dispelling Wind. At the same time, there is an old medical maxim that when blood is treated and its circulation normalized Wind will banish itself. Therefore, treatment must also emphasize nourishing blood and removing Heat from it whenever it is appropriate to do so.

1 Internal Treatment

i Wind-Heat

This is the early stage of neurodermatitis.

Main Symptoms. Flat red papules in clusters; intense itch; a red tongue with thin yellow or greasy yellow coating; and a floating and rapid pulse.

Therapeutic Principle. Cool blood, eliminate Heat, dispel Wind and stop itch.

Treatment. Modified Baixianpi Yin (Dictamnus Drink). The modified composition is as follows: jinyinhua (*Lonicera*) 15 g, baixianpi (*Dictamnus dasycarpus*) 30 g, shengdihuang (*Rehmannia*) 15 g, danshen (*Salvia*) 15 g, chishaoyao (*Paeonia*) 15 g, chantui (*Cryptotympana*) 9 g, huangqin (*Scutellaria*) 9 g, zicao (*Lithospermum erythrorhizon*) 9 g, fangfeng (*Saposhnikovia*) 15 g, difuzi (*Kochia scoparia*) 12 g, baijili (*Tribulus terrestris*) 15 g, and gancao (*Glycyrrhiza*) 9 g.

If itch is especially intense, add quanxie (*Buthus*) 9 g and wushaoshe (*Zaocys dhumnades*) 9 g.

If there is insomnia, add hehuanpi (*Albizia julibrissin*, peel) 15 g and parched zaoren (*Ziziphus*) 15 g.

If the neck is the region affected, add chaihui (*Bupleurum*) 12 g.

ii Wind-Dryness with Blood Insufficiency

Neurodermatitis due to blood insufficiency induced by Wind-Dryness tends to be chronic.

Main Symptoms. Attacks of paroxysmal itch; lichenification with scaling; a pale red tongue with thin white coating; and a deep and threadlike pulse.

Therapeutic Principle. Nourish blood, moisten Dryness, dispel Wind and stop itch.

Treatment. Modified Danggui Yin Zi (Angelica Drink). For this purpose the modified composition is as follows: danggui (*Angelica*) 9 g, shudihuang

(*Rehmannia*) 15 g, chuanxiong (*Ligusticum*) 9 g, baishaoyao (*Paeonia*) 15 g, heshouwu (*Polygonum*) 15 g, huangqi (*Astragalus*) 15 g, baijili (*Tribulus terrestris*) 15 g, xuchangqing (*Cynanchum paniculatum*) 30 g, cangerzi (*Xanthium sibiricum*) 15 g, quanxie (*Buthus*) 9 g, wushaoshe (*Zaocys dhumnades*) 9 g, fangfeng (*Saposhnikovia*) 9 g, and gancao (*Glycyrrhiza*) 9 g.

For there are agitation and insomnia, add lianzixin (*Nelumbo*) 4.5 g and parched suanzaoren (*Ziziphus*) 15 g.

If the skin lesions are inflamed, remove shudihuang and baishaoyao and add shengdihuang (*Rehmannia*) 15 g, chishaoyao (*Paeonia*) 15 g and raw shigao (gypsum) 30 g.

2 Topical Treatment

For neurodermatitis due to **Wind-Heat**, use San Huang Xiji (Three-Huang Lotion). Its composition is as follows: dahuang (*Rheum palmatum*), huangbai (*Phellodendron*), huangqin (*Scutellaria*) and kushen (*Sophora*) in equal amounts. Grind the herbs into fine powder. Add 10–15 g of the mixed powder to 100 ml of distilled with 1 ml of medicinal carbolic acid. Wash the skin lesion – three to four times daily.

For neurodermatitis due to **Wind-Dryness with blood insufficiency**, use Feng You Gao (Leprosy Oil Ointment). It has the following composition: qingfen (calomel) 4.5 g, qiandan (lead oxide) 3 g, and fine zhusha (cinnabar) 3 g. Grind the herbs together into fine powder. Parboil 120 g of sesame oil, add 30 g of yellow vinegar and decoct until all powder disappears. Remove from the fire, add the powder gradually and stir until the suspension becomes an ointment. Apply the warm ointment for 10–20 min, then wipe off. Treat once daily for 1 week.

III Acupuncture Treatment

Body Acupuncture. For limited neurodermatitis, select the acupoints Quchi (LI-11) and Xuehai (SP-10). For generalized neurodermatitis, add the acupoints Fengchi (GB-20), Weizhong (BL-40), Dazhui (DU-14), Zusanli (ST-36), Hegu (LI-4) and Sanyinjiao (SP-6). Treat on alternate days. Each course is 15 treatments.

Ear Acupuncture. Select the acupoints Lung, Shenmen, Adrenal and Subcortex.

Plum Blossom Needle. If there is marked lichenification, apply acupuncture with the plum blossom needle once daily for 3–5 min. (For the technique of using the plum blossom needle, see Volume 2, Part I, Chapter 4, Section 3, [Subsection III.](#))

IV Case Study

The patient was a 27-year old woman who presented with generalized dermatitis with intense itch for 2 years. The rash began on the nape of the neck, then appeared also on the lateral elbows. The rash was intensely itchy. She tried many different treatments, without benefit. The rash then appeared on her chest, abdomen, waist and inguinal areas as well, and the itch became even more intense. She sought medical treatment desperately, but still without benefit. She scratched all night long and was unable to sleep. At the time of consultation she was markedly dispirited and had dry constipation.

On examination, her complexion was lusterless. She had thickened and moist dermatitis with lichenification, an 8 by 10 cm (3.2 by 4 in.) patch on the left nape and palm-sized patches on both elbows. On the chest, both flanks and both axillary fossae she had large patches of flat red papules. On the waist, lateral abdomen, inguinal areas and adjacent thighs she had large patches of dark brown lichen-like dermatitis with many scratch marks. Her tongue was red, with thin white coating. Her pulse was taut and threadlike.

Diagnosis. Neurodermatitis due to persistent Wind and Heat injuring blood and transforming into Dryness.

Therapeutic Principle. Cool blood, clear Heat, generate blood and moisten Dryness.

Treatment and Course. The prescribed formula had the following composition: shengdihuang (*Rehmannia*) 15 g, danshen (*Salvia*) 9 g, qiancao (*Rubia*) 9 g, shechuangzi (*Cnidium monnieri*) 9 g, jinyinhua (*Lonicera*) 9 g, cangerzi (*Xanthium sibiricum*) 9 g, kushen (*Sophora*) 9 g, baixianpi (*Dictamnus dasycarpus*) 9 g, difuzi (*Kochia scoparia*) 9 g, huomaren (*Cannabis sativa*) 9 g, and ganciao (*Glycyrrhiza*) 6 g. She was treated topically.

Second Visit. She returned in 5 days after five daily doses. The itch was somewhat less intense and the skin on the nape was thinner. The papular lesions on the chest were less red, but the lesions on the thighs were unchanged. The tongue coating and pulse were unchanged. The prescribed formula was modified by removing qiancao and adding wushaoshe (*Zaocys dhumnades*) 9 g and huangqin (*Scutellaria*) 9 g.

Third Visit. She returned in 6 days after five daily doses. The itch was sufficiently less intense that she no longer scratched much. The affected skin on the nape and thighs was less thickened, and the lesions on the chest, waist and abdomen were partially resolved. Her defecation was now normal. The therapeutic principle was now changed to generating blood, moistening Dryness, dispelling Wind and stopping itch. The new prescription had the following composition: shengdihuang (*Rehmannia*) 15 g, shudihuang (*Rehmannia*) 15 g, danshen (*Salvia*) 9 g, danggui (*Angelica*) 9 g, honghua (*Carthamus*) 9 g, wushaoshe (*Zaocys dhumnades*) 9 g, jingjie (*Schizonepeta*) 9 g, chishaoyao (*Paeonia*) 9 g, kushen (*Sophora*) 9 g, baixianpi (*Dictamnus dasycarpus*) 9 g, difuzi (*Kochia scoparia*) 9 g, huomaren

(*Cannabis sativa*) 9 g, zhiqiao (*Poncirus trifoliata*) 9 g, and gancao (*Glycyrrhiza*) 9 g. She was to continue topical treatment as before.

Fourth Visit. She returned in 8 days after seven daily doses. Itch was markedly less. The skin on the chest and abdomen was now essentially normal. The skin on the nape and thighs was much improved. The same formula, without wushaoshe, was continued for 2 weeks more. At the end of that time, she was completely well.

Chapter 48

Cutaneous Pruritus

Pruritus is itch. It is a subjective sensation that may accompany certain skin lesions or be present without any primary cutaneous lesion. There often are secondary skin changes as a result of scratching, such as excoriation, crusts, hyperpigmentation, lichenification and others.

Itch is often classified in two groups, local and generalized.

I Etiology, Pathology and Clinical Manifestation

Itch results mainly from Wind, Cold, Dampness or Heat lodging in the superficies, so that Qi and blood cannot flow smoothly in the skin. Blood insufficiency causing skin to lose nourishment and giving rise to endogenous Dryness is also a major cause of itch. Local itch in the perineum or anus is mostly associated with Dampness and Heat in the liver and the kidney.

Cutaneous itch without primary skin lesions tends to occur in adults, especially the elderly. Generalized itch may affect many areas on the body simultaneously or may begin with a local itch that migrates to various other areas, one site developing as another fades. In each local area itch may not be constant, and the discomfort may fluctuate and move from one area to another. In the early stages, itch tends to be relatively mild and short lasting; but as the condition persists it tends to become more intense and longer lasting. Local itch is most common in the anus, the female vulva and the male scrotum.

Itch tends to be paroxysmal and intense. The frequency of attack varies considerably, and the duration of each attack varies from a few minutes to many hours. It is often precipitated or aggravated by emotional disturbances, ambient temperature changes, excessive fatigue, alcohol and spicy and rich foods. It is especially common when the person is about to fall asleep, and it often affects the ability to fall asleep or the quality of sleep.

Because of scratching, there may be secondary skin lesions such as excoriation, crusts and hyperpigmentation. In chronic itch there may be lichenification of the skin, insomnia, dispiritedness, anorexia and other secondary effects. Secondary lesions are especially common if the itch persists for weeks, months or even years.

II Herbal Treatment

1 Internal Treatment

i Itch caused by Wind-Heat

This is more common in the youth and is mainly of recent onset.

Main Symptoms. Itch often aggravated by warmth; burning sensation; restlessness; thirst; and constipation. There may be scratch marks and crusts. The tongue is red, with white or thin yellow coating. The pulse is slippery and rapid.

Therapeutic Principle. Cool Heat and blood, dispel Wind and stop itch.

Treatment. Combined Xiao Feng San (Wind-Extinguishing Powder) and Si Wu Tang (Four Substances Decoction), with modifications. The modified combined composition is as follows: danggui (*Angelica*) 9 g, shengdihuang (*Rehmannia*) 15 g, fangfeng (*Saposhnikovia*) 10 g, huangqin (*Scutellaria*) 10 g, kushen (*Sophora*) 10 g, jingjie (*Schizonepeta*) 10 g, niubangzi (*Arctium*) 12 g, chishaoyao (*Paeonia*) 12 g, raw shigao (gypsum) 30 g, chuanxiong (*Ligusticum*) 6 g, danshen (*Salvia*) 15 g, and gancào (*Glycyrrhiza*) 6 g.

If itch is especially intense, add quanxie (*Buthus*) 9 g and wushaoshe (*Zaocys dhumna*) 9 g.

If insomnia is prominent, add suanzaoren (*Ziziphus*) 15 g.

If feces are very dry, add dahuang (*Rheum palmatum*) 9 g (decocted last).

ii Itch caused by Wind-Dryness with Blood Insufficiency

This is mostly seen in the elderly and tends to be chronic.

Main Symptoms. Dry skin, excoriation, lichenification; insomnia; and restlessness. The tongue is pale, with thin white coating. The pulse is threadlike and rapid or slippery and rapid.

Therapeutic Principle. Generate blood, moisten Dryness, dispel Wind and stop itch.

Treatment. Modified Danggui Yin Zi (Angelica Drink). The modified composition is as follows: danggui (*Angelica*) 9 g, shengdihuang (*Rehmannia*) 15 g, shudihuang (*Rehmannia*) 15 g, baishaoyao (*Paeonia*) 15 g, chuanxiong (*Ligusticum*) 9 g, heshouwü (*Polygonum*) 15 g, huangqi (*Astragalus*) 15 g, toasted baizhu (*Atractylodes*) 15 g, fangfeng (*Saposhnikovia*) 9 g, cangerzi (*Xanthium sibiricum*) 15, hehuan peel (*Albizia julibrissin*) 15 g, baixianpi (*Dictamnus dasycarpus*) 15 g, and gancào (*Glycyrrhiza*) 9 g.

For restlessness and insomnia, add lianzi plumule (*Nelumbo*) 4 g and suanzaoren (*Ziziphus*) 15 g.

If itch is particularly persistent, add wushaoshe (*Zaocys dumnades*) 9 g and quanxie (*Buthus*) 9 g.

iii Itch caused by Dampness-Heat in Liver and Gallbladder

Main Symptoms. Intense scrotal or vulvar itch and local swelling and flushing. The tongue is red, with yellow coating. The pulse is slippery and rapid.

Therapeutic Principle. Eliminating Dampness and Heat from the liver and the gallbladder, dispel Wind and stop itch.

Treatment. Modified Longdan Xie Gan Tang (Liver-Clearing Gentiana Decoction). The modified composition is as follows: longdancao (*Gentiana*) 9 g, chaihū (*Bupleurum*) 12 g, huangqin (*Scutellaria*) 9 g, zhizi (*Gardenia*) 12 g, shengdihuang (*Rehmannia*) 15 g, cheqiancao (*Plantago*) 30 g, zexie (*Alisma*) 15 g, mutong (*Akebia quinata*) 6 g, difuzi (*Kochia scoparia*) 12 g, baixianpi (*Dictamnus dasycarpus*) 15 g, and gancāo (*Glycyrrhiza*) 9 g.

If itch is particularly intense, add quanxie (*Buthus*) 9 g and wushaoshe (*Zaocys dumnades*) 9 g.

If there are erosions and exudation, indicating strong Dampness, add fuling peel (*Poria*) 15 g and yinchenhao (*Artemisia*) 15 g.

2 Topical Treatment

Intense itch without exudation may be treated with Kushen Jiu (Sophora Spirit). The composition of Kushen Jiu is as follows: kushen (*Sophora*) 310 g, baibu (*Stemona*) 90 g, wild juhua (*Chrysanthemum*) 90 g, and fengyancao (*Ailanthus altissima*) 90 g. (Note: the very large amounts of herbs are used only for the preparation of topical treatment.) Soak the herbs in 5 l of 75% alcohol for 7 days. Filter. Dissolve zhangnao (*Cinnamomum camphora*) 125 g in the supernatant. The preparation is now ready for use.

If the patient has eczema as well, apply San Huang Xiji (Three-Huang Lotion) – four to fivetimes daily.

III Acupuncture Treatment

Body Acupuncture. For cutaneous itch in general select the acupoints Quchi (LI-11), Hegu (LI-4), Xuehai (SP-19) and Zusanli (ST-36). Apply acupuncture on alternate days. Each course of treatment consists of ten treatments.

Ear Acupuncture. Select the acupoints Shenmen, Lung, Subcortex, and other sensitive ear acupoints.

IV Case Study

The patient was a 58-year old man with paroxysmal attacks of generalized cutaneous itch for over a year. Scratching left scratch marks but did not elicit wheals. The itch was severe enough to disturb sleep. Various antihistamines and sedatives produced little benefit.

On examination, his entire skin was coarse and dry. He had patches of lichenification without exudation. He had numerous scratch marks and crusts. His tongue and pulse were normal.

Diagnosis. Generalized cutaneous itch.

Therapeutic Principle. Dispel Wind, cool blood and stop itch.

Treatment and Course. The prescribed formula has the following composition: quanxie (*Buthus*) 6 g, zaojiao (*Gleditsia sinensis*) 12 g, zaojiaoci (*Gleditsia sinensis*) 6 g, cijili (*Tribulus terrestris*) 15 g, roasted huaihua (*Sophora japonica*) 15 g, roasted zhiqiao (*Poncirus trifoliata*) 9 g, kushen (*Sophora flavescens*) 6 g, jingjie (*Schizonepeta*) 6 g, chantui (*Cryptotympana*) 6 g, weilingxian (*Clematis*) 12 g, baixianpi (*Dictamnus dasycarpus*) 30 g, and zicao root (*Lithospermum erythrorhizon*) 9 g.

Second Visit. The patient returned for follow-up at the end of ten daily doses. The itch was much alleviated and all secondary skin lesions lessened. The skin had regained its normal luster. He was instructed to continue the formula for 15 more daily doses. After that he was completely normal.

Chapter 49

Alopecia

Alopecia is the unexpected loss of hair that leaves the skin bald. There is no antecedent or associated inflammation or symptom.

I Etiology, Pathology and Clinical Manifestation

Three processes are the main causes of unexpected hair loss. Insufficiency of blood leads to failure to nourish the superficies, so that hair cannot be maintained. If there is severe emotional distress, stagnation of liver-Qi, excessive fatigue, excessive stress on the heart and the spleen or Qi stagnation with blood stasis, Qi and blood cannot rise and nourish hair. Insufficiency of the liver and the kidney leads to deficiency of essence and blood, so that hair loses its nourishment and falls out.

Hair loss in alopecia is unexpected and is usually noted incidentally. In most cases, it is confined to the scalp in a well-circumscribed round or oval patch about the size of a coin. Within the patch, the scalp is bald and shiny. There is no associated symptom. This is **alopecia areata**. Sometimes alopecia is disseminated, so that there are several patches. In severe cases, the entire scalp may become bald. This is **alopecia totalis**. In a few cases, hair loss extends to the entire body surface, including the eyebrows and armpits. This is **alopecia universalis**.

Alopecia is a chronic condition and may occur at any age. Sometimes it resolves spontaneously, but some patients may have relapses.

II Herbal Treatment

The key to diagnosis and treatment is to search for general symptoms and to examine the tongue and the pulse.

1 Internal Treatment

i Deficiency of Liver and Kidney Yin

Main Symptoms. In addition to alopecia, there are dizziness, tinnitus, impotence, and aches and weakness in the lower back and knees. The tongue is pale with little coating. The pulse is deep and threadlike.

Therapeutic Principle. Strengthen the liver and the kidney, nourish blood and dispel Wind.

Treatment. Modified Shen Ying Yang Zhen Tang (Magical Genuine-Qi-Nurturing Decoction). It has the following composition: shudihuang (*Rehmannia*) 15 g, heshouwu (*Polygonum*) 15 g, danggui (*Angelica*) 15 g, baishaoyao (*Paeonia*) 15 g, niuxi (*Achyranthes*) 15 g, tusizi (*Cuscuta*) 15 g, chuanxiong (*Ligusticum*) 9 g, tianma (*Gastrodia*) 9 g, mugua (*Chaenomeles*) 9 g, and qianghuo (*Notopterygium*) 9 g.

ii Insufficiency of Heart-Blood

Main Symptoms. In addition to alopecia, there are a complexion that is pale and lusterless, palpitation of the heart, and insomnia or restless sleep. The tongue is pale red, and the pulse is threadlike and rapid.

Therapeutic Principle. Generate blood, calm the mind and nourish the kidney.

Treatment. Modified Gui Pi Tang (Spleen-Restoring Decoction). The modified composition is as follows: huangqi (*Astragalus*) 15 g, danggui (*Angelica*) 9 g, shudihuang (*Rehmannia*) 15 g, heshouwu (*Polygonum*) 15 g, tusizi (*Cuscuta*) 15 g, suanzaoren (*Ziziphus*) 15 g, dangshen (*Codonopsis*) 15 g, baizhu (*Atractylodes*) 9 g, fuling (*Poria*) 9 g, yuanzhi (*Polygala*) 9 g, longyanrou (*Euphoria longan*) 9 g, shengjiang (*Zingiber*) three slices, and dazao (*Ziziphus*) three pieces.

iii Qi Stagnation and Blood Stasis

Main Symptoms. Alopecia is persistent and resistant to treatment. The complexion is dusky, and there may be accompanying chest pain. The tongue is cyanotic or speckled with petechiae. The pulse is taut or threadlike and impeded.

Therapeutic Principle. Regulate Qi and mobilize blood.

Treatment. Modified Tong Qiao Huo Xue Tang (Orifice-Unblocking Blood-Enlivening Decoction). The modified composition is as follows: danggui (*Angelica*) 9 g, chishaoyao (*Paeonia*) 9 g, chuanxiong (*Ligusticum*) 9 g, taoren (*Prunus persica*) 9 g, honghua (*Carthamus*) 9 g, sanleng (*Sparganium*) 9 g, ezhu (*Curcuma aeruginosa*) 9 g, chaihu (*Bupleurum*) 9 g, yujin (*Curcuma wenyujin*) 9 g, jianghuang (*Curcuma longa*) 9 g, shengjiang (*Zingiber*) 9 g, and congbai (*Allium fistulosum*) 9 g.

2 Topical Treatment

Massage the affected area with 30% tincture of buguzhi (*Psoralea*) three times daily. Alternately, grind equal amounts of buguzhi and chuanwu (*Aconitum carmichaeli*) to fine powder and mix with 75% alcohol. Massage the affected area with it twice daily.

Another treatment is to slice shengjiang (*Zingiber*) and rub the slices on the affected area three times daily, each time for 5 min.

III Acupuncture Treatment

Body Acupuncture. Select the acupoints Baihui (DU-20), Touwei (ST-8), Fengchi (GB-20) and Hegu (LI-4).

Ear Acupuncture. Select the acupoints Shenmen, Forehead, Kidney, Lung, Sympathetic Nerve, Heart and Subcortex.

Plum-Blossom Needle. Apply superficial percussion with the plum-blossom needle on the affected part until the skin is mildly flushed. Treat on alternate days.

IV Case Study

The patient was a 21-year woman with loss of scalp hair for 4 months. At first hair loss occurred in a small patch, but it gradually enlarged and extended to the entire scalp. She also had partial loss of hair from her eyebrows. She tried several formulas, including vitamin B6, without benefit.

On examination, her entire scalp was bald and her eyebrows were partially denuded. Otherwise, she was entirely normal. Her tongue was pale, with little coating. Her pulse was deep and threadlike.

Diagnosis. Alopecia totalis due to deficiency of liver and kidney Yin.

Therapeutic Principle. Nourish and strengthen the liver and the kidney.

Treatment and Course. The prescribed formula had the following composition: danggui (*Angelica*) 9 g, danshen (*Salvia*) 9 g, baishaoyao (*Paeonia*) 9 g, chuanxiong (*Ligusticum*) 9 g, gouji (*Cibotium barometz*) 9 g, xuanshen (*Scrophularia*) 9 g, nuzhenzi (*Ligustrum*) 9 g, fuling (*Poria*) 9 g, baizhu (*Atractylodes*) 9 g, heshouwu (*Polygonum*) 15 g, and fried gancao (*Glycyrrhiza*) 6 g.

After eight daily doses, she began to grow some fine hair on the scalp. After 50 daily doses, scalp hair had grown back except for the vertex and nape. She was instructed to continue the treatment. After a total of 90 daily doses, all her hair had grown back and she was cured.

Chapter 50

Folliculitis

Folliculitis is an acute inflammatory and suppurative condition of the individual hair follicle and its sebaceous gland. It occurs most commonly in summer and autumn.

I Etiology, Pathology and Clinical Manifestation

Folliculitis may be the result of several processes. It may be due to exogenous Heat or Dampness lodging in the skin. It may be the secondary effect from scratching lesions of miliaria (prickly heat). When exogenous or endogenous Dampness and Heat struggle and steam the superficies, the meridians and channels may become blocked, Qi stagnant and blood static. Folliculitis may form as a result. In this case, the endogenous Dampness and Heat rise most commonly when improper diet induces spleen dysfunction. Folliculitis may also develop in diabetes, in which deficiency of Yin often gives rise to endogenous Heat and compromises resistance to exogenous pathogenic evils. In the case of diabetes, recurrence of folliculitis is common. A major part of the cause is the poisons that are associated with Heat.

In its initial stage there is a local cone-like induration or pustule at the opening of the hair follicle. The lesion is warm to the touch and is often accompanied by pain. In 2 or 3 days the induration increases in size and the lesion becomes a boil. It forms a head, and around the head it is fluctuant. The accompanying pain usually intensifies. When the head ruptures pus drains out and pain subsides. The lesion then heals over the next few days.

Folliculitis may be single and isolated, but it can be disseminated over several or many parts of the skin. If the lesions are numerous, there may be accompanying fever, fatigue and headache. The white blood cell count is usually elevated.

In some patients folliculitis may recur repeatedly, especially on the neck, back and buttocks.

II Herbal Treatment

Since the two major factors in causing folliculitis are Heat and its poisons, treatment focuses on removing Heat and detoxifying its poisons. Additional treatment may be necessary to dispel Wind, eliminate Dampness and cool Summer Heat. If folliculitis complicates diabetes with Yin deficiency, the primary disease must be treated as well.

1 Internal Treatment

i Heat-Folliculitis

Main Symptoms. Inflammation of the skin becoming indurated, then forming pustules or boils. There may be a few or dozens on the head and face or scattered over the body. Pain may be prominent. There may be fever, chest tightness, thirst, anorexia and constipation. The tongue coating is yellow, and the pulse rapid.

Therapeutic Principle. Relieve Summer Heat, eliminate Dampness, cool Heat and detoxify poisons.

Treatment. Qing Shu Tang (Summer-Heat-Relieving Decoction). It has the following composition: lianqiao (*Forsythia*) 15 g, tianhuafen (*Trichosanthes*) 12 g, chishaoyao (*Paeonia*) 10 g, gancào (*Glycyrrhiza*) 6 g, huashi (talcum) 10 g, jinyinhua (*Lonicera*) 30 g, cheqianzi (*Plantago*) 10 g, zexie (*Alisma*) 10 g, and danzhuye (*Lophatherum gracile*) 10 g. Note: decoct cheqianzi wrapped in gauze.

If Heat poisons are particular strong, add huanglian (*Coptis*) 10 g, huangqin (*Scutellaria*) 10 g and zhizi (*Gardenia*) 10 g.

If Heat in blood is particularly strong, add shengdihuang (*Rehmannia*) 15 g and mudanpi (*Paeonia suffruticosa*) 10 g.

For decreased urine that is dark in color, add Liu Yi San (Six-One Powder) 10 g and fuling (*Poria*) 10 g.

For constipation, add shengdihuang (*Rehmannia*) 9 g, decocted last.

For boils that do not rupture and drain pus, add baizhi (*Angelica dahurica*) 10 g and zaojiaoci (*Gleditsia sinensis*) 10 g.

ii Dampness-Fire-Wind Folliculitis

Main Symptoms. Lesions of folliculitis recur repeatedly over months or years, mostly on the nape, back, buttocks and other areas. At any time there may be several or many dozens. Recurrence often takes the form of satellite lesions. Accompanying symptoms include constipation and dark oliguria. The tongue coating is yellow and greasy. The pulse is slippery and rapid.

Therapeutic Principle. Dispel Wind, detoxify poisons, cool Heat and eliminate Dampness.

Treatment. Modified Fangfeng Tong Sheng San (Miraculous Saposhnikovia Powder). The modified composition is as follows: fangfeng (*Saposhnikovia*) 10 g, jingjie (*Schizonepeta*) 10 g, lianqiao (*Forsythia*) 10 g, chuanxiong (*Ligusticum*) 10 g, bohe (*Mentha*) 10 g, danggui (*Angelica*) 10 g, baishaoyao (*Paeonia*) 10 g, baizhu (*Atractylodes*) 10 g, dahuang (*Rheum palmatum*) 10 g, huashi (talcum) 10 g, jiepeng (*Platycodon*) 10 g, mangxiao (sodium sulfate) 10 g, shigao (gypsum) 12 g, huangqin (*Scutellaria*) 12 g, zhizi (*Gardenia*) 12 g, mahuang (*Ephedra*) 6 g, and gancao (*Glycyrrhiza*) 6 g.

Other herbs are often added depending on the location of the lesions.

Face: add niubangzi (*Arctium*) 12 g.

Chest and back: add chaihu (*Bupleurum*) 12 g and yujin (*Curcuma*) 12 g.

Upper limbs: add sangzhi (*Morus alba*) 12 g.

Lower limbs: add niuxi (*Achyranthes*) 10 g and huangbai (*Phellodendron*) 10 g.

iii Yin Deficiency with Endogenous Heat

Main Symptoms. Persistently recurrent waves of disseminated folliculitis; thirst, dry lips; and hotness in the five centers. The tongue is red, and the pulse threadlike and rapid.

Therapeutic Principle. Nourish Yin, cool Heat and detoxify poisons.

Treatment. Modified Fangfeng Tong Sheng San as for the previous condition, but with further additions, as follows: shengdihuang (*Rehmannia*) 10 g, mudanpi (*Paeonia suffruticosa*) 10 g, xuanshen (*Scrophularia*) 10 g, tianmendong (*Asparagus cochinchinensis*) 12 g and maimendong (*Ophiopogon*) 12 g.

For spleen insufficiency with diarrhea, remove dahuang and mangxiao and add dangshen (*Codonopsis*) 15 g, huangqi (*Astragalus*) 15 g, and shanyao (*Dioscorea*) 10 g.

For additions on the basis of the location of lesions, they are the same as for the previous condition.

2 Topical Treatment

At the initial stage, when the lesion is red and indurated, apply a paste of any of the following fresh herbs: pugongying (*Taraxacum*), machixian (*Portulaca oleracea*) or wild juhua leaf (*Chrysanthemum*). Wash the herb clean, pound it into a paste and apply to the affected part.

At the stage of suppuration, apply a paste of equal quantities of all three of the above herbs. Alternately, wash with decoction of Jie Du Xiji (Detoxifying

Wash), which has the following composition: pugongying (*Taraxacum*) 30 g, kushen (*Sophora*) 12 g, huangbai (*Phellodendron*) 12 g, lianqiao (*Forsythia*) 12 g, mu-biezi (*Momordica cochinchinensis*) 12 g, jinyinhua (*Lonicera*) 9 g, baizhi (*Angelica dahurica*) 9 g, chishaoyao (*Paeonia lactiflora*) 9 g, mudanpi (*Paeonia suffruticosa*) 9 g and gancao (*Glycyrrhiza*) 9 g.

III Acupuncture Treatment

Select the acupoints Shenzhu (DU-12), Quchi (LI-11) and Weizhong (BL-40). Use the three-edged needles to obtain slight bleeding.

IV Case Study

The patient was a 38-year old man with recurrent folliculitis affecting the buttocks for about 10 months. Most recently, he had five lesions on the right buttock and posterior upper thigh. These were swollen and painful, making sitting and standing uncomfortable.

On examination, his temperature was normal. There were five boils on the right buttock and posterior upper thigh, all involving hair follicles. They were bright red and tender and had a hard base. His tongue coating was white and greasy, and his pulse taut.

Diagnosis. Folliculitis with boils.

Therapeutic Principle. Eliminate Heat and Dampness and detoxify poisons.

Treatment and Course. Treatment consisted of both topical poultice and herbal medicine. The prescribed formula had the following composition: huangbai (*Phellodendron*) 6 g, huangqin (*Scutellaria*) 6 g, jinyinhua (*Lonicera*) 12 g, lianqiao (*Forsythia*) 12 g, niuxi (*Achyranthes*) 9 g, chishaoyao (*Paeonia*) 5 g, fuling (*Poria*) 15 g, huashi (talcum) 12 g, and fried gancao (*Glycyrrhiza*) 3 g.

After five daily doses, the lesions improved. The same formula, with added chenpi (*Citrus tangerina*) 6 g, was continued. After six daily doses all lesions resolved.

A month later, he had a recurrence with several lesions on the left buttock. They were itchy, and scratching led to exudation. His tongue coating was white and greasy. Diagnosis: residual Heat and Dampness. Treatment: huoxiang (*Agastache*) 9 g, charred zhizi (*Gardenia*) 9 g, jinyinhua (*Lonicera*) 12 g, lianqiao (*Forsythia*) 12 g, bixie (*Dioscorea septemloba*) 6 g, chishaoyao (*Paeonia*) 5 g, chenpi (*Citrus tangerina*) 6 g, tufuling (*Smilax glabra*) 30 g, and Liu Yi San (Six-One Powder) 12 g. After several daily doses he was completely cured.

Chapter 51

Facial Boils

A facial boil is an acute suppurative lesion on any part of the face. The head is where all the Yang Meridians converge, so that the poisons of Fire readily accumulate there and illnesses can develop rapidly. If the condition is not treated promptly and properly or if the lesion is rashly squeezed, the poisons can spread and the lesion can spread to the adjacent areas, including the sinuses and beyond. Occasionally it may even lead to meningitis or septicemia.

I Etiology, Pathology and Clinical Manifestation

The principal cause of facial boils is the poisons of Fire or Heat. Such poisons may arise in several circumstances. Overindulgence in rich, fatty, spicy or alcoholic foods and drinks may induce Heat accumulation in the visceral organs. Strong evil Qi of Fire or Heat may generate much poison. Injury due to insect bites or excoriation may break the skin barrier and permit invasion and lodging by exogenous evils, and these evils in turn steam the superficies and induce local Qi stagnation and blood stasis.

In the beginning stage, a facial boil is a firm grain-sized papule with a deep root, resembling the head of a nail. It soon transforms into a pustule with local and painful inflammation. In the middle stage, usually 5 to 7 days after onset, the pustule increases in size and the accompanying pain intensifies. There may be systemic symptoms such as fever. The boil develops a head, which may rupture and drain pus. In the late stage, as the pus drains the swelling subsides, pain resolves and healing proceeds. The systemic symptoms also resolve. In general, the overall course lasts 10–14 days.

If a facial boil is not treated properly or if it is improperly squeezed, the poisons can readily spread and induce complications, such as spread to adjacent areas and the sinuses, sometimes even further to the meninges. If the poisons manage to enter the channels, they may metastasize and produce abscesses throughout the somatic body and the viscera. If the poisons reach a bone they may induce osteomyelitis.

II Herbal Treatment

Since the principal causative agents are Fire, Heat and their poisons, treatment emphasizes the purging of Fire and Heat and the detoxification of poisons. Herbs that induce diaphoresis are contraindicated, even if the patient has fever. Moxibustion is also contraindicated. The boil must not be cut or pricked prior to suppuration.

1 Internal Treatment

Main Symptoms. In the early stage, the lesion is a grain-sized pustule. Soon it enlarges and becomes inflamed with redness, swelling, heat and pain. As it worsens pain intensifies. There may then be such systemic symptoms as chills and fever, thirst with desire to drink, dark urine and constipation. The tongue is red, with dry yellow coating. The pulse is slippery and rapid.

Therapeutic Principle. Purge Heat and detoxify poisons.

Treatment. Wu Wei Xiao Du Yin (Five-Ingredient Detoxification Drink) combined with Huanglian Jie Du Tang (Coptis Detoxification Decoction). The combined composition is as follows: jinyinhua (*Lonicera*) 15 g, pugongying (*Taraxacum*) 30 g, wild juhua (*Chrysanthemum*) 15 g, zihuadiding (*Viola*) 15 g, tiankuizi (*Semiaquilegia adoxoides*) 10 g, huanglian (*Coptis*) 10 g, huangqin (*Scutellaria*) 10 g, huangbai (*Phellodendron*) 10 g, and zhizi (*Gardenia*) 10 g.

If fever is high, with much thirst, add zhuye (*Phyllostachys nigra*) 10 g, shigao (gypsum) 30 g and liangqiao (*Forsythia*) 15 g.

For constipation, add raw dahuang (*Rheum palmatum*) 10 g, decocted last.

If swelling and pain are severe, add banlangen (*Isatis*) 15 g, ruxiang (*Boswellia*) 9 g and moyao (*Commiphora*) 9 g.

If pus does not drain well following rupture, add chuanshanjia scales (*Manis pentadactyla*) 10 g and zaojiaocai (*Gleditsia sinensis*) 10 g.

2 Topical Treatment

In the beginning stage, apply wet compresses of Yu Lu San (Jade Dew Powder). Yu Lu San is prepared by grinding mufurong leaf (*Hibiscus mutabilis*) into powder.

In the middle stage, when the boil has formed a head, use tweezers to remove the pus core. If necessary, incise the boil to drain it.

In the later stage, following drainage of pus, cover with Huanglian Gao (Coptis Ointment) or Dahuang You (Rhubarb Lotion). Huanglian Gao is prepared as follows. Soak the following five herbs in 360 ml of sesame oil: huanglian (*Coptis*) 9 g, huangbai (*Phellodendron*) 9 g, jianghuang (*Curcuma*) 9 g, danggui (*Angelica*) 15 g and shengdihuang (*Rehmannia*) 30 g. Let stand for 24 h, then heat over a low fire to

brown the herbs. Filter. Add 120 g of medicinal wax to the supernatant and warm over a low fire to form an ointment. Dahuang You is prepared as follows. Boil 100 g of dahuang (*Rheum palmatum*) in 300 ml of water for 20 min. Save the decoction. Place the residual dahuang in another 300 ml of water and boil for 15 min. Combine the two decoctions and boil in another pot to reduce the volume to 100 ml. For application mix 30 ml of the dahuang decoction with 100 g of vaseline. (Note: both Huanglian Gao and Dahuang You may be sterilized using high temperature and pressure.)

III Acupuncture Treatment

Body Acupuncture. Select the acupoints Hegu (LI-4), Weizhong (BL-40), Shenzhu (DU-12) and Lingtai (DU-10). If Fire is strong, add the acupoints Dazhui (DU-14), Quze (PC-3) and Dushu (BL-16).

Ear Acupuncture. Select the acupoints Shenmen, Adrenal, Occiput and other ear acupoints related to the affected area.

Moxibustion is contraindicated.

IV Case Study

The patient was a 27-year old woman who presented with a facial boil for 6 days and fever for 3 days. The lesion began as a grain-sized papule over the right zygoma. It was mildly itchy but not tender. She squeezed it, and it gradually enlarged, becoming inflamed and tender, and extended to the right cheek. For the last 3 days she had fever as well. She also developed a bitter taste in the mouth and anorexia. An injection of penicillin was ineffective.

On examination, the patient had a temperature of 38.4°C (101.1°F). There was red swelling around a grain-sized pustule overlying the right zygoma and spreading into the right face and involving the right eyelids. The tongue was red, with thin yellow coating. The pulse was slippery and rapid. White blood cell count was 16,400, with 82% neutrophils and 18% lymphocytes.

Diagnosis. Facial boil with cellulitis.

Therapeutic Principle. Cool Heat and detoxify poisons, complemented with drainage of pus.

Treatment and Course. The prescribed formula had the following composition: zihuadiding (*Viola*) 9 g, wild juhua (*Chrysanthemum*) 6 g, chishaoyao (*Paeonia*) 9 g, zaojiaoci (*Gleditsia sinensis*) 9 g, toasted chuanshanjia scales (*Manis pentadactyla*) 4.5 g, sigualuo (*Luffa cylindrica*) 9 g, qiyeizhihua (*Paris polyphylla*) 9 g, chenpi (*Citrus tangerina*) 6 g, and shenggancao (*Glycyrrhiza*) 3 g.

Second Visit. She returned in 2 days for follow-up. After two daily doses, the swelling and pain diminished. The boil had come to a head and had ruptured, draining pus. The base under the boil remained hard. The same therapeutic principle was continued, with a different herbs. The composition was as follows: zihuadiding (*Viola*) 9 g, wild juhuia (*Chrysanthemum*) 6 g, rendongteng (*Lonicera japonica*, twig) 9 g, lianqiao (*Forsythia*) 9 g, qiyeizhizhua (*Paris polyphylla*) 9 g, charred zhizi (*Gardenia*) 9 g, sigualuo (*Luffa cylindrica*) 9 g, and shenggancao (*Glycyrrhiza*) 3 g.

Third Visit. She returned in 2 days for follow-up. Following drainage of the pus, the swelling and induration resolved completely. The same prescription was continued for two more daily doses, after which she was completely cured.

Chapter 52

Carbuncle

Carbuncle is an acute suppurative condition of the skin involving several adjacent hair follicles and their sebaceous glands. It is most commonly seen on the nape and the back.

I Etiology, Pathology and Clinical Manifestation

The carbuncle results when exogenous Wind-Heat or Dampness-Heat interacts with poisons in the visceral organs, and the mixed pathogenic evil and poisons accumulate in the superficialities. In consequence, there is disharmony of the Defensive and the Nutritive Levels and stagnation of Qi and stasis of blood, which in turn lead to blockage of the meridians and channels. This is the strength type of carbuncle.

In a patient with deficiency, resistance to illness is compromised and carbuncles may develop. This is the deficiency type. Patients with diabetes are especially prone to develop carbuncles.

A carbuncle usually begins as a red swelling with a grain-sized pustule. It is hot and painful. It gradually enlarges, develops multiple pustules and takes on the appearance of a small honeycomb. Pain becomes strong. Suppuration then extends to the entire lesion, making it fluctuant. In the ulcerative stage, portions of the surface become necrotic and rupture, draining much pus and leaving an open wound. The wound slowly heals as new tissue grows. Before the rupture and drainage of pus the patient may have such systemic symptoms as chills and fever, headache and anorexia.

In most cases, the clinical course takes about a month. If the patient is very weak or has diabetes, the carbuncle is likely to develop more rapidly, is more serious and has a longer course.

II Herbal Treatment

For proper treatment, it is important to determine whether the carbuncle is of the strength or deficiency type.

1 Internal Treatment

i Strength Type: Early Stage

Main Symptoms. The lesion is red, swollen, hot and tender, with one or several pustules. The patient may have chills and fever. The tongue coating is white or yellow, and the pulse is taut, slippery rapid.

Therapeutic Principle. Cool Heat, detoxify poisons, mobilize blood and eliminate stasis.

Treatment. Qing Re Jie Du Yin (Heat-Clearing Poison-Detoxifying Drink). It has the following composition: jinyinhua (*Lonicera*) 30 g, pugongying (*Taraxacum*) 30 g, danggui (*Angelica*) 15 g, chishaoyao (*Paeonia*) 15 g, danshen (*Salvia*) 15 g, wild juhua (*Chrysanthemum*) 15 g, loulu (*Rhaponticum uniflorum*) 15 g, and gancao (*Glycyrrhiza*) 6 g.

If the swelling is particularly firm and painful, take Xing Xiao Wan (Waking-Dissipating Pill) with water, twice daily, 1.5–3 g each time. Xing Xiao Wan has the following composition: de-fatted ruxiang (*Boswellia*) 30 g, de-fatted moyao (*Commiphora*) 30 g, shexiang (*Moschus*) 4.5 g, and xionghuang (realgar) 15 g. First grind ruxiang, moyao and xionghuang separately. Accurately weigh each. Mix them with shexiang and grind them together. Over-cook 30 g of unpolished rice until the grains become mash. Thoroughly mix in the ground powder of the herbs and form into granules. Dry in the sun; do not dry over heat.

If fever is high, with much thirst, add xuanshen (*Scrophularia*) 15 g, tianhuafen (*Trichosanthes*) 15 g and zhimu (*Anemarrhena*) 9 g.

If Heat poisons are especially strong, add banlangen (*Isatis*) 15 g, huanglian (*Coptis*) 9 g and qiyeizhihua (*Paris polyphylla*) 9 g.

ii Strength Type: Ulcerative Stage

Main Symptoms. The carbuncle has the appearance of a honeycomb, with much swelling and some rupture and drainage of pus. There is much pain. Accompanying symptoms include thirst and fever. The tongue coating is yellow, and the pulse is slippery and rapid or surging and rapid.

Therapeutic Principle. Purge Heat, detoxify poisons and drain pus.

Treatment. Qing Re Pai Du Tang (Decoction for Purging Heat and Poisons). It has the following composition: jinyinhua (*Lonicera*) 30 g, pugongying (*Taraxacum*) 30 g, raw Huangqi (*Astragalus*) 30 g, banlangen (*Isatis*) 30 g, lianqiao (*Forsythia*) 15 g, baijiangcao (*Patrinia scabiosaefolia*) 15 g, tianhuafen (*Trichosanthes*) 15 g, jiegegeng (*Platycodon*) 10 g, baizhi (*Angelica dahurica*) 10 g, chuanxiong (*Ligusticum*) 10 g, chuanshanjia scales (*Manis pentadactyla*) 10 g and zaojiaoci (*Gleditsia sinensis*) 10 g.

iii Yin Deficiency with Strong Poisons

This occurs mainly in the weak or elderly, or in a patient with diabetes.

Main Symptoms. The lesion is flat and is dark purple in color. Ulceration and drainage develops slowly, and when they come about the pus is watery or bloody. Other symptoms include a dry mouth with thirst, a red tongue and a threadlike and rapid pulse.

Therapeutic Principle. Nourish Yin, generate fluids, cool Heat and remove poisons.

Treatment. Zhuye Huangqi Tang (Lophatherum-Astragalus Decoction). It has the following composition: renshen (*Panax*) 10 g, processed banxia (*Pinellia*) 10 g, maimendong (*Ophiopogon*) 10 g, baishaoyao (*Paeonia*) 10 g, chuanxiong (*Ligusticum*) 10 g, danggui (*Angelica*) 10 g, huangqin (*Scutellaria*) 10 g, raw huangqi (*Astragalus*) 30 g, shengdihuang (*Rehmannia*) 30 g, raw shigao (gypsum) 15 g, gancao (*Glycyrrhiza*) 6 g, danzhuye (*Lophatherum gracile*) 6 g, dengxincao (*Juncus effusus*) 0.6 g, shengjiang (*Zingiber*) three slices, jinyinhua (*Lonicera*) 30 g and zaojiaoci (*Gleditsia sinensis*) 9 g.

iv Weak Constitution with Strong Poisons

Main Symptoms. The carbuncle is diffuse and slow festering, and it drains watery pus. The necrotic tissue formed after ulceration sloughs with difficulty. There are accompanying fever and weariness. The tongue coating is white and greasy or slightly yellow. The pulse is rapid but forceless.

Therapeutic Principle. Augment Qi, generate blood and remove poisons.

Treatment. Tuo Li Xiao Du San (interior-Supporting Poison-Detoxifying Powder). It has the following composition: dangshen (*Codonopsis*) 30 g, raw huangqi (*Astragalus*) 30 g, jinyinhua (*Lonicera*) 30 g, chuanxiong (*Ligusticum*) 9 g, danggui (*Angelica*) 9 g, baishaoyao (*Paeonia*) 15 g, baizhu (*Atractylodes*) 10 g, jiegeng (*Platycodon*) 10 g, baizhi (*Angelica dahurica*) 10 g, fuling (*Poria*) 10 g, zaojiaoci (*Gleditsia sinensis*) 10 g, and gancao (*Glycyrrhiza*) 6 g.

If the lesion is slow to suppurate, increase the amount of huangqi to 45 g and add chuanshanjia scales (*Manis pentadactyla*) 9 g.

If the drainage is very watery pus, increase the amount of dangshen to 45 g, baizhu to 15 g and fuling to 15 g.

If fever is high, increase the amount of jinyinhua to 45 g and add lianqiao (*Forsythia*) 15 g.

v Deficiency of Both Qi and Blood

Main Symptoms. Following rupture the watery pus is clear and thin. The putrescent matter clears slowly, and new granulation tissue grows very slowly so that the

wound heals with difficulty. There are such systemic symptoms as lassitude, weakness, lusterless complexion, a pale tongue and a depletive and feeble pulse.

Therapeutic Principle. Augment and restore Qi and blood.

Treatment. Shi Quan Da Bu Tang (Complete Major Restorative Decoction). It has the following composition: danggui (*Angelica*), chuanxiong (*Ligusticum*), baishaoyao (*Paeonia*), huangqi (*Astragalus*), rougui (*Cinnamomum*), renshen (*Panax*), shudihuang (*Rehmannia*), baizhu (*Atractylodes*), fuling (*Poria*), and ganc Cao (*Glycyrrhiza*).

2 Topical Treatment

In the early stage, wash with warm Jie Du Xiji (Detoxifying Wash).

In the ulcerative stage, first wash the wound with Jie Du Xiji. Then cover with Dahuang You (Rhubarb Lotion) on gauze. Change the dressing as needed. If pus does not drain, it may be necessary to incise the carbuncle to facilitate drainage.

In the healing stage, Sheng Ji San (Tissue-Generating Powder) may be sprinkled on the wound. Sheng Ji San has the following composition: kufan (dried alum), binglang (*Areca*), huangdan (yellow lead oxide), xuejie (*Daemonorops draco*), qingfen (calomel), and mitouseng (lead oxide).

III Case Study

The patient was an 85-year old woman who had a carbuncle on the nape of her neck, accompanied by chills and fever. A week earlier, she first noticed a grain-sized papule. It gradually increased in size and became painful. The pain extended to the shoulders and upper back, and neck movement became difficult. She also began having chills and fever, and some dizziness and headache. She was treated with injections of penicillin for 3 days, without any benefit. The swelling and pain increased, disturbing her sleep.

Her temperature was 38.5°C (101.3°F). On the nape she had a 7 by 9 cm (2.75 by 3.5 in.) swollen mass topped by numerous pustules. The whole lesion had the appearance of a honeycomb. There was little drainage of pus. The surrounding tissues were indurated and hot to the touch. There was much tenderness, and she resisted palpation. Her tongue coating was thin and yellow, and her pulse threadlike and rapid. A white blood cell count was 18,000, with 84% neutrophils and 16% lymphocytes.

Diagnosis. Carbuncle on the nape of the neck.

Therapeutic Principle. Augment and harmonize Nutritive Qi, cool Heat and promote drainage of pus.

Treatment and Course. Modified Xian Fang Huo Ming Yin (Celestial Life-Saving Drink). The modified composition is as follows: huangqi (*Astragalus*) 9 g, danggui (*Angelica*) 9 g, chishaoyao (*Paeonia*) 9 g, fangfeng (*Saposhnikovia*) 6 g, chenpi (*Citrus tangerina*) 6 g, yuazhi (*Polygala*) 9 g, baizhi (*Angelica dahurica*) 6 g, zaojiaoci (*Gleditsia sinensis*) 9 g, stir-baked chuanshanjia scales (*Manis pentadactyla*) 9 g, gancao (*Glycyrrhiza*) 4.5 g, and jinyinhua (*Lonicera*) 9 g. She was to take three daily doses.

Second Visit. She returned for follow-up in 3 days. The pain and swelling decreased progressively. There was rupture of the carbuncle with much drainage of pus. She still had dizziness with headache. Her tongue was pale, with a clean coating. Her pulse was threadlike and feeble. The same formula with added juhua (*Chrysanthemum*) 9 g was continued, for three daily doses.

Third Visit. She returned in 3 days. Pain and swelling had resolved. There was sloughing of necrotic tissue, and the base of the carbuncle now showed fresh granulation tissue. Her appetite improved. The tongue coating was thin, yellow and greasy. The pulse was taut and threadlike. The same formula with added gouteng (*Uncaria*) 9 g was continued for three daily doses.

Fourth Visit. She returned in 3 days. All necrotic tissue had sloughed and the swelling resolved. She still had a potential cavity between the granulation tissue and the overlying skin. The residual lesion was mildly tender. She still had a mild headache. The tongue and pulse were unchanged. The therapeutic principle was now changed to one of restoring Qi and blood and stimulating the growth of new tissue. The prescription had the following composition: huangqi (*Astragalus*) 12 g, chuanxiong (*Ligusticum*) 4.5 g, danggui (*Angelica*) 9 g, chishaoyao (*Paeonia*) 9 g, baizhi (*Angelica dahurica*) 9 g, juhua (*Chrysanthemum*) 9 g, shijueming (*Haliotis*) 12 g, gouteng (*Uncaria*) 9 g, jinyinhua (*Lonicera*) 9 g, yuazhi (*Polygala*) 9 g, and gancao (*Glycyrrhiza*) 6 g. She was to take this prescription for three daily doses.

Fifth Visit. She returned in 3 days. The wound had shrunk and the potential cavity gone. The surrounding tissue was now pink. Her headache had resolved. A cooling and restorative formula was prescribed to consolidate the clinical gains. Its composition was as follows: huangqi (*Astragalus*) 12 g, danggui (*Angelica*) 9 g, chuanxiong (*Ligusticum*) 4.5 g, chishaoyao (*Paeonia*) 9 g, jinyinhua (*Lonicera*) 9 g, juhua (*Chrysanthemum*) 9 g, and gancao (*Glycyrrhiza*) 4.5 g. After three daily doses, the wound healed.

Chapter 53

Erysipelas

Erysipelas is an acute cutaneous and subcutaneous inflammatory disease. It is a serious condition. If not treated properly and adequately, it can have potentially serious consequences. (Today it is known to be caused by hemolytic *Streptococci* invading the subcutaneous tissues, especially reticular lymphatic vessels.)

I Etiology, Pathology and Clinical Manifestation

Erysipelas results when exogenous Fire attacks the body, generating Heat in the Blood Level and gelling in the superficialities. A common precipitating event is trauma that causes contusion or breaks the skin.

The condition tends to develop abruptly. Shaking chills, fever and headache usually precede or accompany the appearance of the skin lesion. The skin develops a well-demarcated patch of inflammation that is fire-red and slightly raised. Pressing of the affected skin reduces the redness, which returns promptly upon release. There may be vesicles or bullas, and burning pain often accompanies them. These vesicles or bullas generally do not suppurate. The regional lymphatic nodes may become swollen and tender.

When treated properly and adequately, the skin becomes dark red and will eventually slough, leaving normal skin underneath.

Erysipelas on the head is the most serious. If erysipelas on a lower limb recurs repeatedly it may eventually lead to elephantiasis.

II Herbal Treatment

1 Internal Treatment

i Erysipelas due to Wind-Heat-Fire

Erysipelas due to Wind-Heat-Fire most commonly affects the head, face and neck.

Main Symptoms. In addition to the skin lesion of erysipelas there are shaking chills and fever, constipation and thirst with desire to drink. In severe cases, the eyelids may be swollen and difficult to open. The regional lymph nodes are swollen and tender. The tongue is red, with thin yellow coating. The pulse is slippery and rapid.

Therapeutic Principle. Eliminate Heat, detoxify poisons, dispel Wind and reduce swelling.

Treatment. Pu Ji Xiao Du Yin (All-Purpose Detoxification Drink). It has the following composition: huangqin (*Scutellaria*) 15 g, xuanshen (*Scrophularia*) 15 g, banlangen (*Isatis*) 15 g, huanglian (*Coptis*) 10 g, lianqiao (*Forsythia*) 10 g, chenpi (*Citrus tangerina*) 10 g, mabo (*Calvatia lilacina*) 10 g, niubangzi (*Arctium*) 10 g, bohe (*Mentha*) 10 g, baijiangcan (*Bombyx*) 10 g, chaihu (*Bupleurum*) 10 g, jiegeng (*Platycodon*) 10 g, shengma (*Cimicifuga*) 6 g, and gancao (*Glycyrrhiza*) 6 g.

For constipation, add raw dahuang (*Rheum palmatum*) 10 g, decocted last.

For thirst and much drinking, add tianhuafen (*Trichosanthes*) 10 g.

If there is sore throat as well, add shengdihuang (*Rehmannia*) 10 g and mudanpi (*Paeonia suffruticosa*) 10 g.

ii Erysipelas due to Gelled Fire in Liver Meridian

Erysipelas due to Fire gelling in the Liver Meridian most commonly affects the trunk of the body.

Main Symptoms. The lesion is typical of erysipelas and it tends to extend peripherally. The tongue is red, with thin yellow coating. The pulse is taut and rapid.

Therapeutic Principle. Cool the liver, purge Fire and eliminate Dampness.

Treatment. Longdan Xie Gan Tang (Liver-Clearing Gentiana Decoction), with increased amounts if necessary.

iii Erysipelas due to Dampness-Heat-Fire

This most commonly affects the lower limbs.

Main Symptoms. The typical erysipelas lesion tends to spread peripherally. The regional lymph nodes are swollen and tender. There may be anorexia and thirst. The tongue is red, with yellow and greasy coating. The pulse is slippery and rapid.

Therapeutic Principle. Eliminate Dampness, cool Heat and detoxify poisons.

Treatment. Wu Shen Tang (Five-Deity Decoction) combined with Beixie Shen Shi Tang (Dioscorea Dampness-Eliminating Decoction). The combined composition is as follows: jinyinhua (*Lonicera*) 15 g, chishaoyao (*Paeonia lactiflora*) 15 g, zihua-

III Acupuncture Treatment

Body Acupuncture. For erysipelas due to Wind-Heat-Fire, select the acupoints Hegu (LI-4), Quchi (LI-11), Fengmen (BL-12) and Weizhong (BL-40).

For erysipelas due to gelled Fire in the Liver Meridian, select the acupoints Waiguan (SJ-5), Taichong (LR-3) and Weizhong (BL-40).

For erysipelas due to Dampness-Heat-Fire, select the acupoints Xuehai (SP-10), Sanyinjiao (SP-6), Neiting (ST-44), Yinlingquan (SP-9), Fenglong (ST-40) and Jiexi (ST-41).

For erysipelas due to Heat poisons in the Nutritive Level, select the acupoints Dazhui (DU-14), Shaochong (HT-9) and Quze (PC-3).

Ear Acupuncture. Select the acupoints Adrenal, Shenmen, Subcortex and Occiput.

IV Case Study

The patient was a 47-year old man with recurrent erysipelas on the left lower leg for 10 years. Each recurrence occurred following the common cold or excessive exertion or walking. Each time, his left lower leg abruptly developed inflammation with a burning pain. He also had chills and fever, the temperature reaching 40°C (104°F). Each time he received an injection of antibiotics, with good response. The intervals between recurrences were 6 months at first, but decreased recently to 1 month. At the time of consultation, the lesion had been present for 6 days. This time it was precipitated by excessive walking.

His temperature was 39°C. He had a large area of inflammation on the left lower leg. It was tender to the touch. The left inguinal lymph nodes also were swollen and tender. His tongue was red, with yellow coating, and his pulse was slippery and rapid.

Diagnosis. Erysipelas of the leg due to Dampness-Heat-Fire.

Therapeutic Principle. Eliminate Dampness and Heat, cool the blood and detoxify poisons.

Treatment and Course. The prescribed formula had the following composition: mudanpi (*Paeonia suffruticosa*) 4.5 g, chishaoyao (*Paeonia lactiflora*) 4.5 g, huangqin (*Scutellaria*) 4.5 g, rendongteng (*Lonicera japonica*) 9 g, fuling (*Poria*) 9 g, yiyiren (*Coix*) 9 g, zexie (*Alisma*) 9 g, beimu (*Fritillaria*) 9 g, Er Miao Wan (Dual Wonderful Pill) 9 g, and Liu Yi San (Six-One Powder) 9 g. Note: Er Miao Wan and Liu Yi San are decocted wrapped separately.

The composition of Er Miao Wan is as follows: cangzhu (*Atractylodes*) and huangbai (*Phellodendron*) in equal amounts.

The composition of Liu Yi San is as follows: six parts of huashi (talcum) and one part of gancao (*Glycyrrhiza*).

The patient returned in 4 days. After three daily doses of the prescribed herbs, the inflammation showed moderate improvement. The formula was continued for two more daily doses, with further improvement. Treatment was then changed to 9 g of Er Miao Wan by mouth daily for 15 days. The lesion cleared completely. At the 18-month follow-up there was no further recurrence.

Chapter 54

Shingles

Shingles is a skin condition with a papular and vesicular eruption that is distributed like a belt or band along one side of the body. It occurs most commonly on the trunk, but may be seen on virtually any part of the body. There is associated neuralgia, which sometimes is excruciating. Today, it is known to be caused by the varicella-zoster virus.

I Etiology, Pathology and Clinical Manifestation

When liver-Qi stagnates for a long time it may transform into endogenous Fire. Erratic movement of such Fire may induce gelling of Dampness-Heat in the Spleen Meridian. The gelled Dampness-Heat may overflow into the skin and lead to shingles. In some cases, stagnation of Liver-Fire is compounded by exposure to poisons of exogenous pathogenic evils. The two processes together induce accumulation of Dampness, Heat and Fire poisons in the superficies and give rise to shingles.

Shingles occurs mainly in spring and autumn. Patients usually have mild fever, fatigue, anorexia and general malaise prior to eruption of the skin condition. The first cutaneous symptom is usually localized prickly pain with a burning and itchy sensation where the lesions subsequently appear. The skin condition begins with local redness, soon followed by red papules. The lesions are typically arrayed in a band or belt, along the distribution of a nerve. Over the next 2 weeks or so, the papules progress through vesicular, pustular and crusting stages. Occasionally, one or more of the individual lesions may form blood blisters or even gangrene. In general, each lesion has a red halo, and between lesions the skin is often normal. Following healing, the crusts fall off leaving reddish macules or hyperpigmentation. There is usually no recurrence.

Shingles is usually accompanied by obvious pain in the affected areas. Pain is especially intense in the elderly patient. After resolution of the skin lesions there may be persistent neuralgia lasting for weeks to months.

II Herbal Treatment

1 Internal Treatment

i Shingles due to Strong Heat

Main Symptoms. Groups of papules accompanied by pain and burning sensation; restlessness, thirst, and bitter taste in the mouth. The tongue is red, with yellow coating. The pulse is taut and rapid.

Therapeutic Principle. Remove Heat and cool the blood.

Treatment. Liang Xue Qing Gan Tang (Blood-Cooling Liver-Clearing Decoction). It has the following composition: shengdihuang (*Rehmannia*) 15 g, chishaoyao (*Paeonia lactiflora*) 15 g, mudanpi (*Paeonia suffruticosa*) 12 g, chaihu (*Bupleurum*) 9 g, chuanxiong (*Ligusticum*) 9 g, huangqin (*Scutellaria*) 9 g, zhizi (*Gardenia*) 9 g, longdancao (*Gentiana*) 9 g, zicao (*Lithospermum erythrorhizon*) 9 g, qingpi (*Citrus tangerina*) 9 g, jinyinhua (*Lonicera*) 15 g, lianqiao (*Forsythia*) 15 g, and gancào (*Glycyrrhiza*) 6 g.

If pain is intense, add yanhusuo (*Corydalis*) 10 g and yujin (*Curcuma*) 10 g.

ii Shingles due to Dampness-Heat

Main Symptoms. Erythema, clusters of vesicles with pain and burning sensation; some vesicles may rupture and drain. There may be agitation and a dry mouth. The tongue is red, with yellow greasy coating. The pulse is slippery and rapid.

Therapeutic Principle. Cool Heat and eliminate Dampness.

Treatment. Longdan Xie Gan Tang (Liver-Clearing Gentiana Decoction).

If pain is intense, add yanhusuo (*Corydalis*) 10 g and yujin (*Curcuma*) 10 g.

For pustules, add pugongying (*Taraxacum*) 30 g and zihuadiding (*Viola*) 30 g.

iii Shingles due to Blood Stasis

Main Symptoms. Lesions are crusted, with residual reddish brown hyperpigmentation and neuralgia. Pain may be intense. There may be systemic symptoms such as fever and agitation.

Therapeutic Principle. Release the liver (of Qi stagnation), mobilize blood, unblock channels and relieve pain.

Treatment. Modified Chaihu Shu Gan Tang (Bupleurum Liver-Releasing Decoction). The modified composition is as follows: chaihu (*Bupleurum*) 9 g, xiangfu

(*Cyperus*) 9 g, chuanxiong (*Ligusticum*) 9 g, zhiqiao (*Poncirus trifoliata*) 9 g, chenpi (*Citrus tangerina*) 9 g, baishaoyao (*Paeonia*) 15 g, and gancao (*Glycyrrhiza*) 6 g.

For high fever, add daqingye (*Isatis tinctoria*) 15 g and banlangen (*Isatis indigotica*) 15 g, or huangqin (*Scutellaria*) 12 g and longdancao (*Gentiana*) 15 g.

For burning pain on the trunk, add huangbai (*Phellodendron*) 12 g and niuxi (*Achyranthes*) 12 g.

For agitation, add zhenzhumu (*Pteria margaritifera*) 15 g, longgu (fossil bone) 15 g, muli (*Ostrea*) 15 g, suanzaoren (*Ziziphus*) 15 and fuling (*Poria*) 15 g. (Note: zhenzhumu, longgu and muli need to be decocted first.)

For intense pain, add yujin (*Curcuma*) 9 g, qingpi (*Citrus tangerina*) 9 g and yanhusuo (*Corydalis*) 9 g.

2 Topical Treatment

Prior to the rupture of vesicles, use Jie Du Xiji (Detoxifying Wash).

If the vesicles have ruptured, with exudation, use the paste prepared as follows. Take equal amounts of dahuang (*Rheum palmatum*), huangqin (*Scutellaria*), huangbai (*Phellodendron*) and kushen (*Sophora*), and grind them into fine powder. Make a paste with boiled water. After cooling, apply the paste to the skin lesions.

III Acupuncture Treatment

Body Acupuncture. For shingles due to strong Heat, select the acupoints Waiguan (SJ-5), Ququan (LR-8), Taichong (LR-3), Xiashi (GB-43) and Xuehai (SP-10).

For shingles due to Dampness-Heat, select the acupoints Yinlingquan (SP-9), Sanyinjiao (SP-6), Neiting (ST-44) and Xuehai (SP-10).

For shingles due to blood stasis, select the acupoints on the basis of the location of the lesions. Chest: Zhigou (SJ-6), Yanglingquan (GB-34) and Taichong (LR-3). Trunk: Yanglingquan (GB-34), Zusanli (ST-36), Sanyinjiao (SP-6) and Weizhong (BL-40). Face: Fengchi (GB-20), Taiyang (EX-HN-5), Cuanzhu (BL-2), Sibai (ST-2), Xiaguan (ST-7), Jiache (ST-6), Hegu (LI-4) and Waiguan (SJ-5).

Ear Acupuncture. Select the acupoints Liver, Lung, Shenmen and those corresponding to the affected areas.

IV Case Study

The patient was a 30-year old married woman with severely painful vesicles on her left chest and back for 5 days. The condition began with prickly pain on the left back, which she ignored. Soon, small vesicles appeared on the site of the pain

and gradually extended around to the chest. The pain was sufficiently intense to affect her sleep. In addition, she had thirst with craving for water, constipation and reddish-yellow urine. There was no prior history of this.

Along the course of the left seventh and eighth ribs the skin was red and had clusters of vesicles that ranged from grains to beans in size. They were arrayed like a band. There was no fusion or rupture of the vesicles. Most were filled with clear fluid, but some contained blood. Her tongue was red, with thick yellow and greasy coating. Her pulse was taut and slippery. A white blood cell count was 8,700, with 72% neutrophils, 27% lymphocytes and 1% eosinophils. Routine urinalysis was normal. Liver functions were normal.

Diagnosis. Shingles due to Dampness-Heat, compounded by exogenous poisons.

Therapeutic Principle. Cool Heat, eliminate Dampness and detoxify poisons.

Treatment and Course. The prescribed formula was modified Longdan Xie Gan Tang (Liver-Clearing Gentiana Decoction). The modified composition was as follows: longdancao (*Gentiana*) 10 g, huangqin (*Scutellaria*) 10 g, zhizi (*Gardenia*) 10 g, mutong (*Akebia quinata*) 10 g, shengdihuang (*Rehmannia*) 10 g, daqingye (*Isatis tinctoria*) 30 g, zicao (*Lithospermum erythrorhizon*) 15 g, yiyiren (*Coix*) 30 g, cheqianzi (*Plantago*) 15 g, yanhusuo (*Corydalis*) 10 g, chishaoyao (*Paeonia*) 15 g, and dahuang (*Rheum palmatum*) 6 g. Note: cheqianzi was decocted wrapped in cloth. She was to take one daily dose for 5 days.

For topical treatment, she was to apply Xionghuang Jie Du San (Realgar Detoxifying Powder). This was prepared as follows. Grind xionghuang (realgar) 5 g, hanshuishi (calcite) 5 g and baifan (alum) 20 g into fine powder and add the powder to 100 ml of Baibu Jiu (*Stemona Spirit*). Baibu Jiu contained 120 g of baibu (*Stemona*) in 120 ml of 75% alcohol.

Second Visit. She returned in 5 days. The pain was less intense, and some of the vesicles showed drying. But she still had a dry mouth and dark urine. Defecation was now normal. Her tongue was red, with white and greasy coating. Her pulse was taut and slippery. The same formula without dahuang but with added huanglian (*Coptis*) 10 g was continued for five daily doses.

Third Visit. She returned in 5 days. Virtually all the lesions had formed scabs, and some had sloughed. She had essentially no pain. Her mouth was no longer dry. Her tongue was slightly red, with thin white coating. Her pulse was deep and even. To consolidate the clinical gains, treatment was changed to strengthening the spleen, further eliminating Dampness, further mobilizing blood, further detoxifying poisons and clearing residual Heat. The prescribed formula now had the following composition: baizhu (*Atractylodes*) 10 g, fuling (*Poria*) 10 g, yiyiren (*Coix*) 30 g, cheqianzi (*Plantago*) 15 g, zexie (*Alisma*) 10 g, gualou (*Trichosanthes*) 15 g, danggui (*Angelica*) 10 g, chishaoyao (*Paeonia lactiflora*) 15 g, danshen (*Salvia*) 15 g, banlangen (*Isatis*) 15 g, machixian (*Portulaca oleracea*) 15 g and mudanpi (*Paeonia suffruticosa*) 10 g. After seven daily doses she was completely cured.

Chapter 55

Urinary Stones

Stones in the urinary tract are common occurrences and are characterized by painful and difficult urination. They may form anywhere along the urinary tract, from the kidney to the urethra.

I Etiology, Pathology and Clinical Manifestation

Urinary stones mostly result from Dampness and Heat accumulating and gelling in the lower-jiao, where they transform urine into stone. In some patients, Qi stagnation with blood stasis precipitates stone formation. Kidney insufficiency impairing water regulation can also induce stone formation.

Painful and difficult urination is the characteristic symptom. Other symptoms reflect the location of the stone. If the stone is in the **kidney**, the pain is dull and is located in the waist. When the stone moves, however, the pain becomes severe and colicky and radiates to the external genitalia. A variable amount of bleeding may accompany the pain. If renal stone is complicated by infection, there may be fever, urinary frequency and urgency, and dysuria; and the urine may contain pus cells. Percussion over the kidney area may elicit pain or tenderness. Occasionally, it is possible to palpate an enlarged kidney. If the stone is in the **ureter**, lumbar pain is excruciating and colicky and the urine often contains blood. If the stone is in the upper third of the ureter, pain is located in the costo-vertebral angle and radiates to the lateral abdomen toward the iliac crest. As the stone shifts downward along the ureter, the pain also shifts downward in location, radiating to the thigh, the testicle or the vulva. The kidney may be enlarged on palpation. If the stone is in the **bladder**, there is dysuria, especially at the end of urine flow. Pain is mainly in the lower abdomen and may radiate to the external genitalia, especially the penile glans. The patient may have urinary urgency and frequency, and urination is often difficult. Urine flow may be unexpectedly interrupted. There may be blood in the urine at the end of flow. On rectal examination, sometimes the stone may be palpable. If the stone is in the **urethra**, in addition to dysuria the urine flows in a tiny stream or comes out dribbling. There may be complete blockage of urine flow. The stone is often palpable.

The urine is often positive on tests for blood, and microscopic examination of the urinary sediment will often show many red blood cells and sometimes white blood cells. If impairment of kidney function is suspected, blood urea nitrogen and serum creatinine tests should be performed. In the majority of cases, radiographic study of the urinary tract will reveal the presence of the stone. Excretory urography or retrograde urography can help determine the precise location of the stone. Other specialized studies, including cystoscopy, B-ultrasonic examination and isotope renogram, may be helpful for clinical diagnosis.

II Herbal Treatment

The treatments described in this section are most effective when the stone is relatively small – less than 1 cm in diameter for stones in the kidney or ureter, and less than 2 cm in diameter for stones in the bladder – and has not caused obstruction or impairment of kidney function.

1 Internal Treatment

i Stones due to Qi Stagnation

Main Symptoms. There is lumbar or lower abdominal pain that is distending and dull. In severe cases, the pain becomes colicky and paroxysmal and is accompanied by nausea, vomiting and hematuria. The tongue coating is white and greasy, and the pulse is taut and tight.

Therapeutic Principle. Promote Qi circulation, induce diuresis, unblock urine flow and eliminate stone.

Treatment. Modified Shiwei San (Pyrrosia Powder). The modified composition is as follows: jinqiancao (*Glechoma*) 30 g, shiwei (*Pyrrosia petiolosa*) 15 g, qumai (*Dianthus superbus*) 15 g, dongkuizi (*Malva verticillata*) 15 g, cheqianzi (*Plantago*) 15 g, huashi (talcum) 15 g, zexie (*Alisma*) 15 g, zhiqiao (*Poncirus trifoliata*) 15 g, wangbuliuxing (*Vaccaria segetalis*) 15 g, laifuzi (*Raphanus*) 15 g, haijinsha (*Lygodium*) 15 g, and jineijin (*Gallus gallus domesticus*) 15 g. Note: wrap cheqianzi in cloth to decoct.

ii Stones due to Dampness-Heat

Main Symptoms. There is persistent pain in the waist or lower abdomen, accompanied by fever, dysuria, urinary frequency and urgency. The urine is cloudy or contains blood and pus. The tongue coating is yellow and greasy. The pulse is slippery and rapid or taut and rapid.

Therapeutic Principle. Cool Heat, remove Dampness, relieve dysuria and eliminate stones.

Treatment. Modified Ba Zheng San (Eight-Herb Rectification Powder). The modified composition is as follows: jinqiancao (*Glechoma*) 60 g, bianxu (*Polygonum aviculare*) 15 g, qumai (*Dianthus superbus*) 15 g, huashi (talcum) 15 g, huangbai (*Phellodendron*) 15 g, zhizi (*Gardenia*) 15 g, cheqianzi (*Plantago*) 20 g, dahuang (*Rheum palmatum*) 12 g, haijinsha (*Lygodium*) 10 g, jinei jin (*Gallus gallus domesticus*) 30 g, and gancao (*Glycyrrhiza*) 6 g. Note: wrap cheqianzi in cloth to decoct.

iii Stones due to Kidney Insufficiency

Main Symptoms. The waist and limbs are weak and without strength. There is abdominal distention. There is urinary frequency but urine flow is impeded and forceless. The tongue is pale, with thin white coating. The pulse is deep and thread-like. The course of this condition is relatively long.

Therapeutic Principle. Augment Qi, strengthen the kidney, facilitate urination and eliminate stones.

Treatment. Modified You Gui Yin (Kidney-Yang-Augmenting Drink). The modified composition is as follows: shudihuang (*Rehmannia*) 15 g, gouji (*Cibotium barometz*) 15 g, niuxi (*Achyranthes*) 15 g, baizhu (*Atractylodes*) 15 g, duzhong (*Eurocommia*) 10 g, rougui (*Cinnamomum*) 6 g, dangshen (*Codonopsis*) 25 g, jinqiancao (*Glechoma*) 30 g, haijinsha (*Lygodium*) 10 g, and jinei jin (*Gallus gallus domesticus*) 30 g.

If urine flow is slow and weak, replace dangshen with renshen (*Panax*) 6 g and add baimaogen (*Imperata*) 30 g and huangqi (*Astragalus*) 15 g.

If there is blood in the urine, add daji (*Cirsium*) 20 g, xiaoji (*Cephalanoplos*) 20 g and diyu (*Sanguisorba*) 12 g.

2 Integrative Treatment Approach

Physicians at the Daoyi Medical School recently devised the integrative treatment protocol for removing the urinary stones that combines measures from traditional CM and Western Medicine. This method is suitable for stones less than 1 cm in diameter, no severe urinary tract infection, no significant stricture or obstruction of the urinary tract, no significant distention of the renal pelvis, and normal kidney function. The patient should be treated as an inpatient.

If the patient is quite weak, it is advisable to improve his or her general condition prior to applying this treatment.

Clinical Observation. During the total treatment, observe the patient carefully. Downward shifting of the location of pain indicates that the stone is moving downward. Development of mild bladder irritation indicates that the stone is at the juncture of the ureter and bladder. Marked bladder irritation, impeded urine flow with interruption and dysuria indicate that the stone has shifted into the bladder or urethra. If continual colicky pain persists, then the treatment has been ineffective.

Notes. Following such total treatment, the patient may be fatigued, dizzy and anorectic. It is appropriate to treat with herbs that augment Qi, strengthen the spleen and nourish blood. Usually the patient will recover in 3–5 days.

If the stone has not moved in response to total treatment and the patient is strong, herbs may be used to break stagnation and disperse accumulation, such as the following: chuanshanjia (*Manis pentadactyla*), sanleng (*Sparganium*), ezhu (*Curcuma*), danshen (*Salvia*), zaojiaoci (*Gleditsia sinensis*), ruxiang (*Boswellia*) and moyao (*Commiphora*). Treat with these herbs prior to applying the total treatment again. If the diuretic dihydrochlorothiazide has been used repeatedly, it is important to supplement with potassium chloride to prevent potassium depletion.

Course of Treatment. The treatment is applied twice a week. Each course consists of – six to seven such treatments. If necessary, a second course may be applied after an interval of 1–2 weeks.

III Acupuncture Treatment

Body Acupuncture. For urinary stones due to Qi stagnation, select the acupoints Pangguangshu (BL-28), Zhongji (RN-3), Zhibian (BL-54), Shuidao (ST-28), Weiyang (BL-39), Rangu (KI-2) and Xuehai (SP-10).

For urinary stones due to Dampness-Heat, select the acupoints Pangguangshu (BL-28), Zhongji (RN-3), Xuehai (SP-10), Sanyinjiao (SP-6) and Laogong (PC-8).

For urinary stones due to kidney insufficiency, select the acupoints Pangguangshu (BL-28), Zhongji (RN-3), Zhibian (BL-54), Shuidao (ST-28), Shenshu (BL-23), Taixi (KI-3) and Zusanli (ST-36).

Electro-Acupuncture. See [Table 55.1](#) for total treatment.

Ear Acupuncture. Select the acupoints Kidney, Ureter, Bladder and Urethra.

IV Case Study

The patient was a 23-year old unmarried woman. She presented with paroxysmal pain in the right lower abdomen that occurred intermittently over the past 2 years. For the past 2 weeks the pain intensified and was colicky. She also had lumbago, much sweating and dizziness. Urination was painful and difficult. Her feces became

Table 55.1 Total treatment approach

Time	Measures
6:00 a.m.	Drink 500 ml of tea or water
6:30 a.m.	Take 50–75 mg of dihydrochlorothiazide
7:30 a.m.	Drink 500 ml of water
8:00 a.m.	Drink 500 ml of water
8:30 a.m.	One dose of Shiwei San with 200 ml water
9:30 a.m.	0.5 mg of atropine, with or without 10 mg of furosemide
9:40 a.m.	Electro-acupuncture treatment:
10:00 a.m.	Kidney or upper ureter stone: connect cathode to Shenshu (BL-23) and anode to Pangguangshu (BL-28).
	Lower ureter stone: connect cathode to Shenshu (BL-23) and anode to Shuidao (ST-28).
	Bladder or urethral stone: connect cathode to Guanyuan (RN-4) and anode to Sanyinjiao (SP-6).
	Apply weak stimulation at first, then strong stimulation. The needling lasts 20 min.
	Physical exercise or jumping about.

dry. The intensity of the pain prompted her to come to the emergency room. Otherwise she had been healthy.

Examination showed marked tenderness on pressure in the right lower abdomen. The tongue was pink, with thin yellow coating. The pulse was taut and rapid. Routine urinalysis showed ++ red blood cells and 0–1 white blood cell/hpf. Plain X-ray film of the abdomen showed a bean-sized stone in the area of the lower end of the right ureter.

Diagnosis. Urinary stone due to Dampness-Heat, located in the ureter.

Therapeutic Principle. Cool Heat, remove Dampness, eliminate stone and relieve dysuria.

Treatment and Course. Augmented San Jin Pai Shi Tang (Three-Jin Stone-Removing Decoction). The augmented composition is as follows: jinjiancao (*Glechoma*) 30 g, haijinsha (*Lygodium*) 15 g, yujin (*Curcuma*) 15 g, niuxi (*Achyranthes*) 15 g, danshen (*Salvia*) 30 g, chishaoyao (*Paeonia*) 15 g, jineijin (*Gallus gallus domesticus*) 9 g, mutong (*Akebia quinata*) 9 g, bianxu (*Polygonum aviculare*) 15 g, cheqianzi (*Plantago*) 12 g, huashi (talcum) 15 g, dahuang (*Rheum palmatum*) 6 g, and gancao (*Glycyrrhiza*) 6 g. Note: cheqianzi is decocted wrapped in cloth. When the decoction is ready, add 1.5 g of hupo powder (amber) just prior to administration. She was to take one daily dose for 4 days.

Second Visit. She returned in 3 days. She continued to have paroxysmal pain in the right lower abdomen, and it now radiated to the symphysis pubis. She had dark oliguria. Her tongue was pale red, with thin white coating. Her pulse was taut and rapid. The same formula, augmented with zexie (*Alisma*) 15 g, was continued for one daily dose for 4 days.

Third Visit. She returned in 4 days. She no longer had abdominal pain, and her appetite, bowel and urine functions had returned to normal. Her tongue and pulse were as before. The same prescription was continued for three more daily doses.

Fourth Visit. She returned in 7 days. That morning she began having repeated attacks of right flank pain which extended along the course of the right ureter. Urination became difficult and feces dry. Her tongue was pale red, with thin white coating, and her pulse was deep, taut and forceful. The previous formula was modified as follows: added shiwei (*Pyrrosia petiolosa*) 20 g, zexie (*Alisma*) 30 g and ezhu (*Curcuma*) 15 g, and the amount of dahuang changed to 9 g. She was to take this formula for four daily doses.

Fifth Visit. She returned in 4 days. She still had distending pain in the right lower abdomen. Her tongue was pale red, with thin white coating. Her pulse was taut. The same formula was continued for six daily doses.

Sixth Visit. She returned in 5 days. She no longer had pain. The day before the visit, she excreted a bean-sized stone in her urine and her urination and urine returned to normal. A plain X-ray film of the abdomen showed that the stone had disappeared. To consolidate the clinical gains, the same formula was continued for six more doses.

Chapter 56

Hemorrhoid

A hemorrhoid is a soft mass formed by dilatation of part of the venous plexus of the rectum. Depending on its location relative to the line separating mucous membrane and skin, hemorrhoids are classified as internal, external or combined. An internal hemorrhoid involves a vein beneath the mucous membrane; an external hemorrhoid involves a vein beneath the skin; and a combined hemorrhoid involves veins beneath both. Colloquially, hemorrhoids are also known as piles.

I Etiology, Pathology and Clinical Manifestation

Hemorrhoids may form in a number of circumstances. Improper diet may injure the spleen, and spleen insufficiency in turn may give rise to endogenous Dryness and Heat. Endogenous Dryness and Heat then press downward against the large intestine and may lead to the formation of hemorrhoids. Excessively prolonged sitting or bearing of heavy loads may cause impedance to blood circulation, which in turn may lead to blood stasis in the rectal veins. If Heat attacks blood, the struggle between blood and evil Qi may cause erratic movement of Qi and blood. Occasionally, this may induce Qi stagnation and blood stasis and lead to the formation of hemorrhoids. Habitual constipation often promotes the development of hemorrhoids. Sometimes, diarrhea can also result in hemorrhoids.

External hemorrhoids form below the junction between the mucous membrane and skin. They are usually visible on inspection, and on palpation they feel like soft masses. They are most obvious immediately following defecation or squatting. Associated symptoms depend upon whether there is thrombosis (clot) in the dilated vein and whether there is inflammation. In the absence of thrombosis or inflammation, there may be no symptoms, a sensation of having an object in the anus, or mild itch. If there is thrombosis, there may be abrupt pain that is sometimes intense. The swelling has the appearance of a dark purple mass. An inflamed external hemorrhoid may be quite painful and tender.

Internal hemorrhoids form above the junction of the mucous membrane and skin. A small internal hemorrhoid may be asymptomatic or manifest only hematochezia (bloody feces). Upon inspection with an anoscope it may appear as a crimson red

flat mass. A large internal hemorrhoid may prolapse, especially with defecation, and bleed. The prolapsed hemorrhoid may retract spontaneously, with bed rest if necessary, or may require manual manipulation to re-position. If the prolapsed internal hemorrhoid does not retract or is not manually re-positioned reasonably promptly, it may swell further from edema or inflow of blood. The blood may clot, or the hemorrhoid may necrose; in either case, prompt surgery may become necessary.

Combined hemorrhoids may manifest symptoms of both external and internal hemorrhoids.

II Herbal Treatment

1 Internal Treatment

Internal treatment with herbal medicine is mostly suitable for hemorrhoids that have not prolapsed or though prolapsed can be re-positioned. Hemorrhoids with thrombosis or at risk of necrosis should be treated by other methods.

i Downward Flow of Dampness and Heat

This causes mostly external hemorrhoids.

Main Symptoms. In some, the hemorrhoid is swollen, hanging and fresh red in color. There is some bleeding and hematochezia. In others, there is local moistness and itch. The tongue is red, with yellow greasy coating. The pulse is slippery and rapid.

Therapeutic Principle. Regulate blood, moisten Dryness, dispel Wind and stop pain.

Treatment. Qinjiao Cangzhu Tang (Gentiana-Atractylodes Decoction). It has the following composition: qinjiao (*Gentiana*) 12 g, taoren (*Prunus persica*) 6 g, zaojiao seed (*Gleditsia sinensis*) 3 g, cangzhu (*Atractylodes*) 9 g, fangfeng (*Saposhnikovia*) 9 g, danggui (*Angelica*) 9 g, zexie (*Alisma*) 9 g, huangbai (*Phellodendron*) 1.5 g, binglang (*Areca*) 0.5 g, and dahuang (*Rheum palmatum*) 1 g. Note: zaojiao seed is burned, ground into powder and the powder added to the decoction.

ii Yin Deficiency with Blood-Heat

This causes mostly internal hemorrhoids or external hemorrhoids with thrombosis.

Main Symptoms. There is much bleeding from the hemorrhoid. In addition, there are such symptoms as thirst with desire to drink, constipation, and decreased and dark urine. The tongue is red, with thin coating. The pulse is rapid.

Therapeutic Principle. Nourish Yin, cool blood and eliminate Dampness.

Treatment. Liang Xue Dihuang Tang (Blood-Cooling Rehmannia Decoction). It has the following composition: huangbai (*Phellodendron*) 6 g, zhimu (*Anemarrhena*) 6 g, qingpi (*Citrus tangerina*) 3 g, huaizi (*Sophora japonica*) 3 g, shudihuang (*Rehmannia*) 16 g, and danggui (*Angelica*) 16 g.

iii Spleen Insufficiency with Prolapse

This causes mostly internal hemorrhoids. Prolapse refers to prolapse of the hemorrhoid.

Main Symptoms. The prolapsed hemorrhoid requires manual re-positioning. The complexion is sallow. There are palpitations of the heart, shortness of breath, fatigue and weakness. The tongue is pale, with thin white coating. The pulse is threadlike and feeble.

Therapeutic Principle. Augment and raise Qi; or, nourish both Qi and blood; or, augment Qi and nourish blood.

Treatment. Modified Bu Zhong Yi Qi Tang (Middle-Restoring and Qi-Augmenting Decoction). The modified composition is as follows: huangqi (*Astragalus*) 20 g, baizhu (*Atractylodes*) 10 g, danggui (*Angelica*) 10 g, chenpi (*Citrus tangerina*) 6 g, shengma (*Cimicifuga*) 6 g, chaihu (*Bupleurum*) 6 g, gancao (*Glycyrrhiza*) 6 g, dangshen (*Codonopsis*) 15 g, and baishaoyao (*Paeonia*) 10 g.

2 Topical Treatment

i Wash

Two herbal formulas are commonly used, Fufang Jingjie Xiyao (Augmented Schizonepeta Wash) and Que Du Tang (Poison-Eliminating Decoction). As soon as the decoction is done use it to steam the hemorrhoid. When it is sufficiently cool, use it to wash or apply it as a wet compress. Apply – two to three times a day for half an hour each time.

The composition of Fufang Jingjie Xiyao is as follows: jingjie (*Schizonepeta*) 10–15 g, fangfeng (*Saposhnikovia*) 10–15 g, tougucao (*Speranskia tuberculata*) 15 g, sumu (*Caesalpinia sappan*) 15–30 g, cheqiancao (*Plantago asiatica*) 15–30 g, raw chuanwu (*Aconitum carmichaeli*) 9 g, jinyinhua (*Lonicera*) 12 g, and kushen (*Sophora*) 12 g. For severe cases, add huajiao (*Zanthoxylum bungeanum*) 9 g.

The composition of Que Du Tang is as follows: xiaoshi (niter) 30 g, wasong (*Orostachys fimbriatus*) 15 g, machixian (*Portulaca oleracea*) 15 g, fried gancao (*Glycyrrhiza*) 15 g, wubeizi (*Melaphis chinensis*) 9 g, huajiao (*Zanthoxylum bungeanum*) 9 g, cebaiye (*Biota orientalis*) 9 g, zhiqiao (*Poncirus trifoliata*) 9 g, congbaizhu (*Allium fistulosum*) 9 g, and cangzhu (*Atractylodes*) 9 g.

ii Ointment

Use Jiu Hua Gao (Nine-Magnificent Ointment). Apply it directly to the hemorrhoid, both external and internal, or apply it on gauze or cotton ball as packing. The composition is as follows: huashi powder (talcum) 600 g, longgu (fossil bones) 120 g, pengsha (borax) 90 g, beimu (*Fritillaria*) 18 g, zhusha (cinnabar) 18 g, and bingpian (*Dryobalanops*) 18 g. Prepare Jiu Hua Gao by grinding the ingredients together into fine powder and mixing it evenly in vaseline to form a 30% ointment.

3 Other Treatment

i Sclerosis-Induction Therapy

In this approach special solutions are injected into the internal hemorrhoid to induce sclerosis and withering. This is a very specialized technique and should be performed only by experienced physicians.

ii Ligation Therapy

In this approach the blood supply to the internal hemorrhoid is ligated at the base, so that the hemorrhoid would atrophy, become necrotic and slough without risk of causing bleeding. Again, only experienced physicians should perform this technique.

iii Surgical Hemorrhoidectomy

Surgical excision of hemorrhoids should be performed only by experienced surgeons.

III Acupuncture Treatment

Acupuncture treatment is suitable for treating acute hemorrhoids with pain and swelling.

Body Acupuncture. For downward flow of Dampness and Heat, select the acupoints Huiyang (BL-35), Chengshan (BL-57), Changqiang (DU-1), Yinlingquan (SP-9) and Sanyinjiao (SP-6).

For Yin deficiency with blood-Heat, select the acupoints Huiyang (BL-35), Chengshan (BL-57), Erbai (EX-UE-2), Quchi (LI-11), Xuehai (SP-10), Geshu (BL-17) and Sanyinjiao (SP-6).

For spleen insufficiency with prolapse, select the acupoints Baihui (DU-20), Shenque (RN-8), Pishu (BL-20), Sanyinjiao (SP-6), Zusanli (ST-36) and Huiyang (BL-35).

Moxibustion. This is applied mostly for hematochezia. Select the acupoints Zusanli (ST-36), Zhongwan (RN-12), Qihai (RN-6) and Changqiang (DU-1).

Ear Acupuncture. Select the acupoints Large Intestine, Subcortex, Shenmen and Spleen.

IV Case Study

The patient was a 54-year old woman who presented with intermittent painless hematochezia for 2 years, worse during the two most recent months. Sometimes the bleeding was in the form of dribbling and sometimes in spurts, and the amount varied. Two months prior to consultation, she developed dry constipation, so that when she defecated she had prolapse of a soft mass and worsened hematochezia. The mass retracted spontaneously. The increased hematochezia prompted the consultation.

Her temperature was 36.7°C (98.1°F). Her pulse was 70/min and her blood pressure 128/90 mmHg. She had a pale complexion. Her tongue was pale red, with thin white coating. Her pulse was taut and threadlike. Her anus was normal in appearance. Digital examination of the rectum was normal. Examination with an anoscope showed a hemispherical swelling of the mucous membrane above the juncture between mucous membrane and skin. The soft mass was dark red in color and had three spots of recent bleeding.

Diagnosis. Internal hemorrhoid due to spleen insufficiency, with prolapse.

Therapeutic Principle. Strengthen the spleen, mobilize Qi, astringe blood and stop bleeding.

Treatment and Course. The patient was treated with both herbal formula and injection. The formula was modified Gui Pi Tang (Spleen-Restoring Decoction), with the following composition: dangshen (*Codonopsis*) 12 g, huangqi (*Astragalus*) 15 g, baizhu (*Atractylodes*) 9 g, gancao (*Glycyrrhiza*) 6 g, shengjiang (*Zingiber*) three slices, danggui (*Angelica*) 9 g, fuling (*Poria*) 10 g, suanzaoren (*Ziziphus*) 10 g, yuanzhi (*Polygala*) 9 g, and muxiang (*Aucklandia*) 9 g. She was to take one dose daily.

In addition, she was treated with sclerosis-inducing injection with Xiao Zhi Ling (Hemorrhoid Dissipating Solution).

She returned for follow-up in 2 weeks. She was completely cured.

Chapter 57

Acute Lumbar Sprain

Acute lumbar sprain is abrupt pain in the lumbar region, whether muscles, fasciae or ligaments.

I Etiology, Pathology and Clinical Manifestation

Sprain may result from straining, over-stretching of sinews, or flexion or rotation beyond the normal range of flexibility. Trapping of stagnant Qi in a local area, usually due to injury, may also lead to sprain.

In most cases, there is an obvious history of trauma or over-exertion. This is followed promptly by sharp pain in one or both sides of the lumbar region, so that the patient is unable to straighten the waist. Coughing, sneezing or even taking a deep breath may aggravate the pain. Pain may also radiate to the buttocks and posterior thighs. The muscles of the back usually show spasm and tenderness, and the spine may temporarily lose its normal curvature. Passive straight leg raising in the supine position elicits back pain and is limited in its range. Passive rotation of the hip is similarly limited in range and also elicits back pain.

II Physical Therapy

Appropriate physical therapy can have marked benefit. It reduces muscular spasm, promotes blood circulation and eliminates blood stasis and Qi stagnation, thereby relaxing the sinews, reducing swelling and relieving pain.

Acupoint Massage. Have the patient lie prone and relax the body and limbs. One assistant holds the patient's armpits and another the two ankles. As the assistants gently stretch the patient, use the thumbs or palms to massage along the Bladder-Foot-Taiyang Meridian, from the shoulders to the acupoint Chengfu (BL-36). Below

this acupoint, change the technique to kneading-pinching, paying special attention to the acupoints Yinmen (BL-37), Weizhong (BL-40) and Chengshan (BL-57). Repeat the massage three times.

Acupoint Pressure. Use the palm to apply pressure on the acupoints Mingmen (DU-4) and Yaoyangguan (DU-3). Use the thumb to apply pressure on the acupoints Shenshu (BL-23), Zhishi (BL-52), Dachangshu (BL-25), Huantiao (GB-30) and the Ashi acupoints (see Volume 2, Part I, Chapter 2, Section 1).

Pinch and Lift. Pinch the back muscles transversely and lift. Proceed from the upper to the lower back. Repeat two or three times.

Roll Massage. Use the ulnar edge and back of the hand to roll the back muscles back and forth. Proceed from the upper to the lower back. Repeat three times.

Stretching. Place the patient in the prone position. With one hand pressing on the affected area, hook the other elbow under the corresponding lower thigh and grab the mid-thigh. Pull the thigh up, rocking it gently side to side. Sometimes there may be a popping sound. Repeat several times.

III Herbal Treatment

1 Acute Stage

Main Symptoms. Lumbosacral pain, spasm of the back muscles and limitation of the range of motion.

Therapeutic Principle. Mobilize Qi and blood, eliminate blood stasis and relieve pain.

Treatment. Ding Tong Huo Xue Tang (Pain-Stopping Blood-Mobilizing Decoction). It has the following composition: danggui (*Angelica*) 10 g, taoren (*Prunus persica*) 9 g, honghua (*Carthamus*) 9 g, ruxiang (*Boswellia*) 9 g, moyao (*Commiphora*) 9 g, qinjiao (*Gentiana*) 9 g, xuduan (*Dipsacus*) 9 g, puhuang (*Typha angustifolia*) 9 g, wulingzhi (*Pleropus pselaphon*) 9 g, chuanxiong (*Ligusticum*) 9 g, dibiechong (*Euphyphaga sinensis*) 9 g, sumu (*Caesalpinia sappan*) 6 g, and yanhusuo (*Corydalis*) 6 g.

2 Chronic Stage

Sometimes acute lumbar sprain does not resolve or is not treated. It may then become chronic.

Main Symptoms. Repeated dull lumbar pain, aggravated by rainy weather; aches and weakness in the waist and knees; pale tongue with white coating; and deep, threadlike but feeble pulse.

Therapeutic Principle. Restore and strengthen the liver and the kidney, loosen the sinews and unblock the channels.

Treatment. Modified Duhuo Jisheng Tang (Angelica-Loranthus Decoction). It has the following composition: sangjisheng (*Loranthus*) 18 g, duhuo (*Angelica pubescens*) 9 g, fangfeng (*Saposhnikovia*) 9 g, chuanxiong (*Ligusticum*) 9 g, niuxi (*Achyranthes*) 9 g, qinjiao (*Gentiana*) 12 g, duzhong (*Eucommia*) 12 g, danggui (*Angelica*) 12 g, fuling (*Poria*) 12 g, dangshen (*Codonopsis*) 12 g, shudihuang (*Rehmannia*) 16 g, baishaoyao (*Paeonia*) 10 g, rougui (*Cinnamomum*) 2 g, xixin (*Asarum*) 3 g, and gancao (*Glycyrrhiza*) 3 g.

IV Acupuncture Treatment

Body Acupuncture. Select the acupoints Renzhong (DU-26), Houxi (SI-3), Weizhong (BL-40) and Acupoints Ashi.

Ear Acupuncture. Select the acupoints Lumbosacral Vertebrae, Shenmen and Subcortex.

V Case Study

The patient was a 30-year old male who presented with lumbar pain and reduced mobility for 1 day. The previous day he lifted a heavy television set using an improper posture and sprained his waist. At the time there was no pain, but he felt that his lumbar mobility was reduced. On the morning of consultation, he woke up with intense lumbar pain and was unable to bend forward or backward. He was otherwise in good health.

The right back muscles were tight and tender from the fifth lumbar vertebra to the hipbone. Lumbar rotation was limited. Lumbar flexion increased the pain. Straight leg raising in the supine position was positive on the right side.

Diagnosis. Acute right lumbar sprain.

Treatment. The patient was treated with physical therapy. (1) Acupoint massage was applied, with attention to the acupoints Huantiao (GB-30), Yinmen (BL-37), Weizhong (BL-40), Chengshan (BL57) and the Ashi acupoints. (2) The stretching treatment was administered. (3) Roll massage with gentle pounding was applied. Bed rest was also prescribed. After 15 days, he recovered completely.

Chapter 58

Tennis Elbow

Tennis elbow is also called epicondylitis of the humerus and is manifested as pain in the lateral epicondyle of the humerus. It is a form of overuse syndrome.

I Etiology, Pathology and Clinical Manifestation

Tennis elbow ensues when there is local Qi stagnation and blood stasis causing pain and reduced flexibility of the elbow. In most cases, Qi stagnation and blood stasis is due to chronic strain in occupations that require frequently repeated rotation of the forearm. Improper exertion contributes significantly. The typical occupation is tennis playing. Others include baseball, bowling, textile sewing, gardening, house or office cleaning, carpentry and working on an assembly line.

The characteristic symptoms are aching pain in the lateral elbow and weakness of the flexed elbow. There may be pain in the forearm as well. The degree of severity fluctuates; when severe, pain may radiate to the shoulder and back. The lateral epicondyle is tender to pressure, and pain may be precipitated or aggravated by rotation of the forearm or flexion of the wrist against resistance.

The first requirement is to avoid further injury by stopping the precipitating activity and any activity that requires routine extension and flexion of the elbow. If necessary, restrain the elbow joint.

II Physical Therapy

The patient sits on the chair, and the operator stands by the patient's affected side.

Massage. With the elbow held at about 150°, support the forearm with one hand while massaging the affected area using the thumb until the skin shows erythema. This stimulates local blood circulation, bringing more nourishment to the tissues.

Acupoint Pressure. Apply pressure to the following acupoints on the affected side: Tianzong (SI-11), Quepen (ST-12), Shousanli (LI-10), Quchi (LI-11), Lieque (LU-7) and Hegu (LI-4). Maintain the pressure for 30 s at each acupoint.

Kneading. With the thumb probe as deeply as possible down to the articulation of the humerus and the radius. Knead transversely back and forth while rotating, extending and flexing the joint. This maneuver can be effective in breaking adhesions.

Joint Loosening. Hold the patient's hand on the affected limb with one hand and the shoulder with the other hand. Passively extend the affected elbow, then passively flex it. Repeat five times.

Vibration. Grasp the affected olecranon between the thumb and index finger. Apply gentle pressure while the other hand takes the patient's hand, passively flexes the elbow, and passively extends it to its fullest extent. Shake the treating hand while maintaining gentle pressure with the thumb and index finger. Repeat five times, and follow with gentle massage of the elbow with both hands for 5 min.

III Herbal Treatment

1 Early Stage

Main Symptoms. There are pain and tenderness in the lateral elbow, with mild swelling. Pain is aggravated by flexing the wrist.

Therapeutic Principle. Mobilize Qi and blood, warm the channels and relieve pain.

Treatment. Three formulas are commonly used: Huo Xue Tong Qi Tang (Blood and Qi Mobilizing Decoction), Huo Xue Hua Yu Tang (Blood-Mobilizing Clot-Dissolving Decoction) and Qu Bi Wan (Paralysis-Relieving Pill).

Huo Xue Tong Qi Tang is especially suitable for Qi stagnation and blood stasis. It has the following composition: danggui (*Angelica*) 10 g, honghua (*Carthamus*) 6 g, sumu (*Caesalpinia sappan*) 15 g, chishaoyao (*Paeonia*) 12 g, ruxiang (*Boswellia*) 12 g, moyao (*Commiphora*) 12 g, muxiang (*Aucklandia*) 12 g, taoren (*Prunus persica*) 12 g, jianghuang slices (*Curcuma*) 12 g, sangzhi (*Morus alba*) 12 g, and gancao (*Glycyrrhiza*) 6 g.

Huo Xue Hua Yu Tang is especially suitable if blood stasis is prominent. It has the following composition: puhuang (*Typha angustifolia*) 15 g, jianghuang slices (*Curcuma longa*) 15 g, danggui (*Angelica*) 10 g, honghua (*Carthamus*) 6 g, chishaoyao (*Paeonia*) 12 g, zisu (*Perilla*) 12 g, qiancao (*Rubia*) 12 g, shengdihuang (*Rehmannia*) 12 g, zelan (*Lycopus lucidus*) 12 g, ezhu (*Curcuma aeruginosa*) 12 g, and gancao (*Glycyrrhiza*) 9 g.

Qu Bi Wan is especially suitable if Wind and Cold are prominent. It has the following composition: fangfeng (*Saposhnikovia*) 10 g, luoshiteng (*Trachelospermum jasminoides*) 15 g, yiyiren (*Coix*) 15 g, danggui (*Angelica*) 10 g, rendongteng (*Lonicera japonica*) 15 g, xudian (*Dipsacus*) 15 g, chuanshanjia (*Manis pentadactyla*) 15 g, sanqi (*Panax pseudoginseng*) 15 g, rongxu (*Ficus microcarpa*) 15 g, cangzhu (*Atractylodes*) 12 g, guizhi (*Cinnamomum*) 12 g, chuanwu (*Aconitum carmichaeli*) 12 g, caowutou (*Aconitum kusnezoffii*) 12 g, chenxiang (*Aquilaria*), liangmianzhen (*Zanthoxylum nitidum*) 12 g, and dahuang (*Rheum palmatum*) 9 g. The usual dosage for this pill is 6–12 g three times daily.

2 Late Stage

Main Symptoms. There is aching pain in lateral elbow that fluctuates in severity, but aggravated by cold. There may be tenderness and some hard swelling. The affected arm is weak.

Therapeutic Principle. Loosen the sinews, stimulate the channels, warm the meridians and relieve pain.

Treatment. Three formulas are commonly used: Huo Xue San Jie Tang (Blood-Mobilizing Mass-Dissipating Decoction), Huo Xue Xiao Zhong Tang (Blood-Mobilizing Swelling-Reducing Decoction) and Qu Feng Jiu (Wind-Dispelling Wine).

Huo Xue San Jie Tang is especially suitable for blood clots. It has the following composition: shudihuang (*Rehmannia*) 15 g, danggui (*Angelica*) 10 g, honghua (*Carthamus*) 6 g, zisuye (*Perilla*) 15 g, sanqi (*Panax pseudoginseng*) 15 g, puhuang (*Typha angustifolia*) 15 g, jianghuang slices (*Curcuma longa*) 15 g, chuanxiong (*Ligusticum*) 6 g, zelan (*Lycopus lucidus*) 12 g, qiancao (*Rubia*) 12 g, ezhu (*Curcuma aeruginosa*) 12 g, chishaoyao (*Paeonia*) 9 g, and gancao (*Glycyrrhiza*) 9 g.

Huo Xue Xiao Zhong Tang is especially suitable for blood clots complicated by exogenous Wind and Cold. It has the following composition: honghua (*Carthamus*) 6 g, beimu (*Fritillaria*) 15 g, danggui rootlets (*Angelica*) 10 g, chuanxiong (*Ligusticum*) 6 g, ruxiang (*Boswellia*) 15 g, moyao (*Commiphora*) 15 g, zelan (*Lycopus lucidus*) 12 g, taoren (*Prunus persica*) 12 g, rougui (*Cinnamomum*) 6 g, jingjie (*Schizonepeta*) 12 g, zhiqiao (*Poncirus trifoliata*) 12 g, and gancao (*Glycyrrhiza*) 9 g.

Qu Feng Jiu is especially suitable for strong Wind and Dampness. It has the following composition: qianghuo (*Notopterygium*) 15 g, duhuo (*Angelica pubescens*) 15 g, mugua (*Chaenomeles*) 15 g, dangshen (*Codonopsis*) 15 g, sangjisheng (*Loranthus*) 15 g, baishaoyao (*Paeonia*) 12 g, xudian (*Dipsacus*) 12 g, and bingtang (crystal sugar) 30 g. The herbs are soaked in 2,000 ml of kaoliang spirit for half a month. The dosage is 10–20 ml per dose, three times daily.

3 Topical Treatment

Two formulas are suitable for topical application to tennis elbows: Teng Yao Fang (Leaping-Formula Formula) and Hua Tong San (Pain-Relieving Powder).

Teng Yao Fang is suitable for both early and late stages of tennis elbow. It has the following composition: shenjincao (*Lycopodium japonicum*) 30 g, tougucao (*Speranskia tuberculata*) 30 g, haitongpi (*Erythrina variegata*) 30 g, mugua (*Chaenomeles*) 30 g, fangfeng (*Saposhnikovia*) 30 g, daqingyan (halite) 30 g, zhuidifeng (*Schizophragma integrifolium*) 30 g, duhuo (*Angelica pubescens*) 30 g, chishaoyao (*Paeonia*) 30 g, honghua (*Carthamus*) 30 g, baizhi (*Angelica dahurica*) 30d, guizhi (*Cinnamomum*) 30 g, gusuibu (*Drynaria fortunei*) 30 g, huajiao (*Zanthoxylum bungeanum*) 30 g, ruxiang (*Boswellia*) 30 g, niuxi (*Achyranthes*) 30 g, jixingzi (*Impatiens balsamina*) 30 g, and table salt 30 g. Prepare and apply the herbs as follows. Grind the herbs into powder and mix them with a sufficient amount of huangjiu ("yellow wine") to form a moist paste. Place the paste in several cloth bags, each the size appropriate for the painful area on the elbow, and steam them. Apply a warm bag to the area for 5 min, and replace with another warm bag. Continue for 1 h. Apply the warm bags twice daily. Each bag may be used for 7 days.

Hua Tong San is suitable mainly for treating the late stage of tennis elbow. It has the following composition: ruxiang (*Boswellia*) 30 g, moyao (*Commiphora*) 30 g, heshouwu (*Polygonum*) 30 g, caowutou (*Aconitum kusnezoffii*) 15 g, and chansu (*Bufo bufo gargarizans*, dried venom) 9 g. Grind these herbs together into fine powder. Add sufficient sorghum whisky or ginger juice to form into a paste. Apply the paste on gauze to cover the affected area, and replace it every 3 days.

IV Acupuncture Treatment

Body Acupuncture. Select the acupoints Quchi (LI-11), Zhouliao (LI-12), Shou-sanli (LI-10), Hegu (LI-4) and the Ashi acupoints.

Plum-Needle Acupuncture. Apply the plum-needle to the Ashi acupoints. Apply several dozen strikes, until there is slight local bleeding, then apply moxibustion by cupping. Repeat in 3–4 days.

Ear Acupuncture. Select the tender spot in the lower limb of the helix of the ear next to the scapha. Apply the reducing method and retain the needle for 30 min. Treat once daily.

V Case Study

The patient was a 48-year old man who complained of pain in the right elbow for a year. The pain began after he moved a heavy object and gradually worsened over

the months. At the time of consultation he had difficulty picking up even a thermos bottle. Through the months he received a variety of treatments without benefit, and now came for acupuncture treatment. Other than the elbow problem he was in good health.

Examination revealed abnormalities only in the right arm. He was unable to lift any heavy object. There was a slight swelling on the right elbow and the lateral epicondyle of the humerus was obviously tender to pressure. The tongue was slightly red, with thin white coating. The pulse was taut.

Diagnosis. Tennis elbow.

Therapeutic Principle. Relax sinews, stimulate channels and promote blood circulation to relieve pain.

Treatment. The acupoint Chongyang (ST-42) was selected. It was needled to induce the needling sensation, indicating the arrival of Qi, and rotation was applied by the even reinforcing and reducing technique. In addition, the Ashi acupoints were treated with heated needles. He was cured after three treatments.

Guidance for Study

I Aims of Study

This part presents some of the most common dermatological and surgical conditions, and describes their etiology, pathology, diagnosis and treatment.

II Objectives of Study

After completing this part, learners will:

1. Know the etiology and pathology of each of those conditions;
2. Know how to diagnose each condition and the therapeutic principle for treating it;
3. Be familiar with the herbal treatment of the illnesses that cause each of these conditions;
4. Be familiar with the acupuncture treatment of each of those conditions, in particular acute lumbar sprain and tennis elbow;
5. Be familiar with the physical therapy for acute lumbar sprain and tennis elbow.

III Exercises for Review

1. Describe the various types of eczema and how to distinguish between them. Compare their treatment.
2. Describe the various types of urticaria and how to distinguish between them. Compare their treatment.
3. Compare the clinical manifestations of the illnesses that cause acne vulgaris? How is each diagnosed and treated?
4. Summarize the etiology, pathology, diagnosis and treatment of the illnesses that cause contact dermatitis.
5. Explain how to diagnose the illnesses that cause neurodermatitis. Compare their treatment.
6. In the herbal treatment of cutaneous pruritus, modifications are often required by the symptoms. Summarize and explain these modifications.
7. Describe the various types of alopecia. Compare their diagnosis and treatment.
8. Explain the diagnosis and treatment of each illness that causes shingles.
9. What are the causes of facial boils and of folliculitis? Summarize their diagnosis and treatment.
10. Compare the clinical manifestation and treatment of the illnesses that cause carbuncles.
11. Summarize the etiology, pathology, diagnosis and treatment of erysipelas.
12. Describe the causes of urinary stones. Compare and contrast their treatment.
13. How many types of hemorrhoids are there? Compare their clinical manifestation, diagnosis and treatment.
14. Summarize the etiology, pathology, diagnosis and treatment of acute lumbar sprain.
15. Summarize the etiology, pathology, diagnosis and treatment of tennis elbow.

IV Additional Exercises

1. For Chapter 43: Provide an analysis of the formula of modified Danggui Yin Zi used in treatment of chronic eczema of the Wind-Dryness type with blood insufficiency.
2. For Chapter 44:
 - a. Provide an analysis of the formula of modified Xiao Feng San used in treatment of urticaria due to Wind-Heat.
 - b. Provide an analysis of the formula of modified Ma Gui Ge Ban Tang used in treatment of urticaria due to Wind-Cold.
 - c. Provide an analysis of the formula of modified Fangfeng Tong Sheng San used in treatment of urticaria due to Dampness-Heat in the stomach and the intestines.

- d. Provide an analysis of the formula of the prescription (modified combined Danggui Yin Zi and Yu Ping Feng San) used in treatment of urticaria due to deficiency of Qi and blood.
 - e. For the Case Study, provide an analysis of the formula prescribed at the second visit.
3. For Chapter 45:
 - a. Provide an analysis of the formula Pipa Qing Fei Yin used in treatment of acne due to Wind-Heat.
 - b. Provide an analysis of the modified formula Wu Wei Xiao Du Yin used in treatment of acne due to Dampness-Heat.
 - c. Provide an analysis of the formula Haizao Yu Hu Tang used in treatment of acne due to gelled Phlegm.
 - d. For the Case Study, provide an analysis of the prescription used to treat this patient. Compare this formula with Haizao Yu Hu Tang.
4. For Chapter 46: For the Case Study, provide an analysis of the formula used to treat this patient. Compare this formula with the modified Longdan Xie Gan Tang used in the chapter of contact dermatitis due to Dampness and Heat.
5. For Chapter 47:
 - a. Provide an analysis of the modified formula Baixianpi Yin used in treatment of neurodermatitis due to Wind-Heat.
 - b. Provide an analysis of the modified formula Danggui Yin Zi used in treatment of neurodermatitis due to blood insufficiency induced by Wind-Dryness.
 - c. For the Case Study, provide an analysis of the prescription used to treat this patient. Explain the change of medication at the third visit.
6. For Chapter 48:
 - a. Provide an analysis of the prescription (combined Xiao Feng San and Si Wu Tang) used in treatment of itch due to Wind-Heat.
 - b. For the Case Study, provide an analysis of the prescription used to treat this patient.
7. For Chapter 49:
 - a. Provide an analysis of the modified formula Gui Pi Tang used in treatment of alopecia due to insufficiency of heart-blood.
 - b. Provide an analysis of the modified formula Tong Qiao Huo Xue Tang used in treatment of alopecia due to Qi stagnation and blood stasis.
 - c. For the Case Study, provide an analysis of the prescription used to treat alopecia totalis in this patient.
8. For Chapter 50:
 - a. Provide an analysis of the formula Qing Shu Tang used in treatment of folliculitis due to Heat.

- b. Provide an analysis of the modified formula Fangfeng Tong Sheng San used in treatment of folliculitis due to Dampness-Fire-Wind. Also, explain the additions specific for the locations of the lesions.
 - c. For the treatment of folliculitis due to Yin deficiency with endogenous Heat, the formula used is derived by augmenting the modified Fangfeng Tong Sheng San used in treatment of folliculitis due to Dampness-Fire-Wind. Explain the aims of the additional herbs.
 - d. For the Case Study, provide an analysis of the prescription used to treat this patient. Also, provide an analysis of the prescription used to treat the recurrence. Explain the differences between these two formulas.
9. For Chapter 51:
 - a. Provide an analysis of the prescription (combined Wu Wei Xiao Du Yin and Huanglian Jie Du Tang) used in treatment of facial boils.
 - b. For the Case Study, provide an analysis of each of the two formulas used to treat this patient.
10. For Chapter 52:
 - a. Provide an analysis of the formula Qing Re Jie Du Yin used in treatment of strength-type carbuncle in its early stages.
 - b. Provide an analysis of the formula Xing Xiao Wan used alternately in treatment of strength-type carbuncle in its early stages.
 - c. Provide an analysis of the formula Qing Re Pai Du Tang used in treatment of strength-type carbuncle in its ulcerative stage.
 - d. Provide an analysis of the formula Zhuye Huangqi Tang used in treatment of carbuncle due to Yin deficiency with strong poisons.
 - e. Provide an analysis of the formula Tuo Li Xiao Du San used in treatment of carbuncle due to strong poisons attacking a patient with a weak constitution.
 - f. For carbuncles due to deficiency of both Qi and blood, Shi Quan Da Bu Tang is recommended. Supply the amounts of each of the ingredients in this formula and provide an analysis of the formula.
 - g. For the Case Study, provide an analysis of the formula of the modified formula Xian Fang Huo Ming Yin used to treat this patient initially. Also, at the fourth visit, a new formula was prescribed to restore Qi and blood and to stimulate the growth of new tissue. Provide an analysis of the formula.
11. For Chapter 53:
 - a. Provide an analysis of the formula Pu Ji Xiao Du Yin used in treatment of erysipelas due to Wind-Heat-Fire.
 - b. Provide an analysis of the prescription (combined Wu Shen Tang and Beixie Shen Shi Tang) used in treatment of erysipelas due to Dampness-Heat-Fire.

- c. Provide an analysis of the modified formula Qing Wen Bai Du Yin used in treatment of erysipelas due to Heat poisons at the Nutritive Level.
 - d. For the Case Study provide an analysis of the formula prescribed for this patient with erysipelas of the leg due to Dampness-Heat-Fire. Compare this formula with that used in the chapter of erysipelas due to Dampness-Heat-Fire (combined Wu Shen Tang and Beixie Shen Shi Tang).
12. For Chapter 54:
- a. Provide an analysis of the formula Liang Xue Qing Gan Tang used in treatment of shingles due to strong Heat.
 - b. Provide an analysis of the modified formula Chaihu Shu Gan Tang used in treatment of shingles due to blood stasis.
 - c. For the Case Study, explain the modifications to the formula Longdan Xie Gan Tang for this patient.
13. For Chapter 55:
- a. Justify the modifications of Shiwei San for treating urinary stones due to Qi stagnation.
 - b. Justify the modifications of Ba Zheng San for treating urinary stones due to Dampness-Heat.
 - c. Provide an analysis of the modified formula You Gui Yin used in treatment of urinary stones due to kidney insufficiency.
 - d. For the Case Study, provide an analysis of the augmented formula San Jin Pai Shi Tang used to treat this patient. At the fourth visit, the augmented formula was further modified. Justify the modifications.
14. For Chapter 56:
- a. Provide an analysis of the formula Qinjiao Cangzhu Tang used in treatment of external hemorrhoid due to downward flow of Dampness and Heat.
 - b. Provide an analysis of the formula Liang Xue Dihuang Tang used in treatment of hemorrhoid with thrombosis due to deficiency of Yin with Heat in the blood.
 - c. Justify the modifications to Bu Zhong Yi Qi Tang for the treatment of spleen insufficiency with prolapsed internal hemorrhoid.
 - d. For the Case Study, justify the modifications of Gui Pi Tang for treatment of this patient.
15. For Chapter 57: Provide an analysis of the formula Ding Tong Huo Xue Tang used in treatment of acute lumbar sprain in the acute stage.
16. For Chapter 58:
- a. For the early stage of tennis elbow, three formulas are commonly used for herbal treatment. They are: Huo Xue Tong Qi Tang, Huo Xue Hua Yu Tang and Qu Bi Wan. Compare their usage and indication.

- b. For the early stage of tennis elbow, three formulas are commonly used for herbal treatment. They are: Huo Xue San Jie Tang, Huo Xue Xiao Zhong Tang and Qu Feng Jiu. Compare their usage and indication.
- c. For the topical treatment of tennis elbow, two formulas are commonly used: Teng Yao Fang and Hua Tong San. Compare their usage and indication.

Part V

Common Disorders of the Sensory Organs

In CM, the sensory organs are intimately linked to the visceral organs through the meridians. Their normal functioning depends upon the coordinated activities of the viscera and meridians. Hence, when assessing disorders affecting the sensory organs it is imperative also to assess the functions of the visceral organs, indeed the entire body.

Chapter 59

Acute Conjunctivitis

Acute conjunctivitis is a common condition of the conjunctivae characterized by congestion and exudation of mucus and pus. It is highly contagious and often occurs as epidemics.

I Etiology, Pathology and Clinical Manifestation

When exogenous Wind and Heat attack the body they tend to attack the lung first. Wind and Heat in the Lung Meridian may flare upward and affect the eyes, resulting in conjunctivitis. Conjunctivitis develops readily in those patients with hyperactive Yang, especially endogenous Heat in the liver and the lung, so that endogenous evil and exogenous evil join forces and attack the eyes together. Conjunctivitis usually affects both eyes, simultaneously or one followed shortly by the other.

In mild cases, the patient feels an itch and a sensation of a foreign body in the eye, and the palpebral conjunctiva is congested. Conjunctivitis peaks in about 3 days and subsides in about a week.

In severe cases, there is photophobia with a burning sensation. Purulent exudate blurs vision. The eyelids are puffy. The bulbar conjunctiva is congested and may be edematous. In especially severe cases, there may be petechiae or patchy bleeding under the conjunctiva. Severe conjunctivitis tends to run a course of 2–4 weeks.

II Herbal Treatment

1 Internal Treatment

i Wind-Heat Conjunctivitis

Main Symptoms. Mild puffiness of the eyes; eye itch and irritation, with a sensation of a foreign body; photophobia; much tearing; hyperemic bulbar conjunctiva; headache, nasal congestion, wind-aversion; and mild fever. The tongue is pale red, with thin white coating. The pulse is floating and rapid.

Therapeutic Principle. Soothe the lung, dispel Wind, clear Heat and cool blood.

Treatment. Modified Qu Feng San Re Yinzi (Wind-Dispelling Heat-Dissipating Drink). The modified composition is as follows: niubangzi (*Arctium*) 12 g, qianghuo (*Notopterygium*) 9 g, fangfeng (*Saposhnikovia*) 9 g, bohe (*Mentha*) 9 g, juhua (*Chrysanthemum*) 9 g, sangye (*Morus*) 9 g, lianqiao (*Forsythia*) 12 g, zhizi (*Gardenia*) 9 g, dahuang (*Rheum palmatum*) 3 g, chishaoyao (*Paeonia*) 9 g, danggui (*Angelica*) 9 g, and chuanxiong (*Ligusticum*) 6 g. (Note: If the patient has marked fever danggui and chuanxiong are removed and huanqin (*scutellaria*) could be added.)

ii Lung-Heat Conjunctivitis

Main Symptoms. Puffy eyelids; photophobia, tearing; burning eye pain; copious viscid exudate; edema and hyperemia of bulbar conjunctiva; thirst, dry throat; and dry constipation. The tongue is red, with thin yellow coating. The pulse is rapid.

Therapeutic Principle. Cool Heat, purge Fire and dispel Wind.

Treatment. Modified Xie Fei Yin (Lung Purging Drink). The modified composition is as follows: shigao (gypsum) 30 g, huangqin (*Scutellaria*) 12 g, sangbaipi (*Morus*) 9 g, maimendong (*Ophiopogon*) 9 g, zhizi (*Gardenia*) 9 g, lianqiao (*Forsythia*) 15 g, fuling (*Poria*) 9 g, mutong (*Akebia*) 9 g, qianghuo (*Notopterygium*) 9 g, fuping (*Spirodela polyrrhiza*) 12 g, juhua (*Chrysanthemum*) 9 g, mudanpi (*Paeonia suffruticosa*) 9 g, chishaoyao (*Paeonia lactiflora*) 12 g, and gancao (*Glycyrrhiza*) 9 g.

iii Conjunctivitis due to Liver and Lung Fire

Main Symptoms. The eye symptoms for this condition are the same as those for lung-Heat conjunctivitis. In addition, there are rib pain, a bitter taste and dry throat. The tongue is red along the sides, with thin yellow coating. The pulse is taut and rapid.

Therapeutic Principle. Clear the liver, purge Fire, soothe the lung and cool blood.

Treatment. Modified Qing Gan San (liver-Clearing Powder). The modified composition is as follows: huangqin (*Scutellaria*) 9 g, longdancao (*Gentiana*) 9 g, chaihui (*Bupleurum*) 9 g, mudanpi (*Paeonia suffruticosa*) 9 g, sangbaipi (*Morus*) 9 g, digupi (*Lycium*) 9 g, shengdihuang (*Rehmannia*) 9 g, dahuang (*Rheum palmatum*) 6 g, bohe (*Mentha*) 9 g, jiegeng (*Platycodon*) 9 g, tinglizi (*Lepidium*) 9 g, danggui (*Angelica*) 9 g, and qianghuo (*Notopterygium*) 6 g.

2 Topical Treatment

Steam and wash with the following decoction three times daily. The composition is as follows: sangye (*Morus*) 9 g, juhua (*Chrysanthemum*) 9 g, pengsha (borax) 3 g, and bile-treated fanshi (alum) 3 g. Decoct in water. Use it to steam while hot and wash when lukewarm.

III Acupuncture Treatment

Body Acupuncture. Select the acupoints Taiyang (EX-HN-5), Sibai (ST-2), Quchi (LI-11), and Hegu (LI-4).

Ear Acupuncture. Select the Acupoints Eye-1 or Eye-2, Liver and Lung.

IV Case Study

The patient was a 22-year old man who presented with eye pain and itch and photophobia for 2 days. This began with eye discomfort, photophobia and tearing. The following day both eyes became inflamed, with pain and itch. He had viscid matter in both eyes, making opening them difficult. He also had headache, wind-aversion, but no fever. He had had these symptoms three times during the previous year, on each occasion treated with Chloromycetin eye drops and lasting 2 weeks.

The patient's temperature was 36.9°C (98.4°F). His general condition was normal. The conjunctiva of both eyes was congested and swollen. There was a thin secretion in addition to tears. The corneas were normal. The tongue was light red, with thin white coating. The pulse was floating and rapid.

Diagnosis. Acute conjunctivitis due to Heat and Wind.

Therapeutic Principle. Eliminate Heat, clear the lung and dispel Wind.

Treatment. The prescribed formula had the following composition: jinyinhua (*Lonicera*) 15 g, juhua (*Chrysanthemum*) 12 g, lianqiao (*Forsythia*) 12 g, chishaoyao (*Paeonia*) 12 g, niubangzi (*Arctium*) 12 g, chuanxiong (*Ligusticum*) 9 g, fangfeng (*Saposhnikovia*) 9 g, bohe (*Mentha*) 9 g, zhizi (*Gardenia*) 9 g, pugongying (*Taraxacum*) 20 g, and dahuang (*Rheum palmatum*) 3 g. The herbs were decocted in water three times a day. Each time, the hot decoction was used to steam the eyes. When it cooled, it was taken by mouth. After 3 days the patient recovered completely.

Chapter 60

Sudden Deafness

Unexpected sudden deafness mostly affects middle-aged persons. It is due to nerve deafness and is usually unilateral, but may be accompanied by tinnitus and dizziness. It often resolves spontaneously.

I Etiology, Pathology and Clinical Manifestation

Four types of illnesses may cause sudden deafness. Exogenous Wind and Heat may attack the inner ear and cause blockage of the orifices. Liver-Fire may rise and disturb the upper orifices. If Dampness accumulates and gels in the spleen and the stomach, endogenous Phlegm and Fire may be generated; they may rise upward and attack the upper orifices. In Qi stagnation and blood stasis, the channels and meridians connected with the ear may become blocked, resulting in deafness.

Regardless of the specific cause, typically deafness develops abruptly in one ear. It often reaches its maximal extent in 1–48 h. Deafness may be profound, or even complete. There often are associated tinnitus and dizziness. Otoscopic examination is generally normal.

II Herbal Treatment

1 Wind-Heat Deafness

Main Symptoms. Sudden deafness, tinnitus, headache, nasal congestion, cough and sore throat. The tongue is red, with thin yellow coating. The pulse is floating and rapid.

Therapeutic Principle. Dispel Wind, cool Heat and open the orifices.

Treatment. Modified Manjingzi San (Vitex Powder). The modified composition is as follows: manjingzi (*Vitex trifolia*) 10 g, chishaoyao (*Paeonia*) 10 g, juhua

(*Chrysanthemum*) 10 g, shengma (*Cimicifuga*) 10 g, huangqin (*Scutellaria*) 10 g, banlangen (*Isatis*) 10 g, niubangzi (*Arctium*) 10 g, lianqiao (*Forsythia*) 10 g, chaihui (*Bupleurum*) 10 g, yujin (*Curcuma*) 10 g, shichangpu (*Acorus*) 10 g, shengdihuang (*Rehmannia*) 15 g, and gancao (*Glycyrrhiza*) 6 g.

2 Deafness due to Ascent of Liver-Fire

Main Symptoms. Sudden deafness with headache, agitation, irascibility, a bitter taste and dry throat. The tongue is red, with thin yellow coating. The pulse is taut and rapid.

Therapeutic Principle. Cool the liver, purge Fire, mobilize Qi and open orifices.

Treatment. Modified Longdan Xie Gan Tang (Liver-Clearing Gentiana Decoction). The modified composition is as follows: longdancao (*Gentiana*) 10 g, huangqin (*Scutellaria*) 10 g, zhizi (*Gardenia*) 10 g, cheqianzi (*Plantago*) 10 g, zexie (*Alisma*) 10 g, shengdihuang (*Rehmannia*) 20 g, danggui (*Angelica*) 10 g, chaihui (*Bupleurum*) 10 g, yujin (*Curcuma*) 10 g, shichangpu (*Acorus*) 15 g, and gancao (*Glycyrrhiza*) 6 g.

3 Deafness due to Rise of Phlegm-Fire

Main Symptoms. Sudden deafness with dizziness, chest tightness, nausea and dark urine. The tongue is red, with greasy yellow coating. The pulse is slippery and rapid.

Therapeutic Principle. Purge fire, dissipate Phlegm, regulate Qi and open orifices.

Treatment. Modified Jia Wei Er Chen Tang (Augmented Two Aged Herbs Decoction). The modified composition is as follows: processed banxia (*Pinellia*) 10 g, chenpi (*Citrus tangerina*) 10 g, fuling (*Poria*) 10 g, huangqin (*Scutellaria*) 10 g, zhiqiao (*Poncirus trifoliata*) 10 g, shichangpu (*Acorus*) 10 g, yujin (*Curcuma*) 12 g, huanglian (*Coptis*) 6 g, shengjiang (*Zingiber*) 6 g, and gancao (*Glycyrrhiza*) 6 g.

4 Deafness due to Qi Stagnation and Blood Stasis

Main Symptoms. Sudden deafness, tinnitus, but absent systemic symptoms. The tongue is cyanotic or speckled with petechiae.

Therapeutic Principle. Mobilize Qi and blood, release stasis and open orifices.

Treatment. Modified Tong Qiao Huo Xue Tang (Orifice-Unblocking Blood-Enlivening Decoction). The augmented composition is as follows: taoren (*Prunus*

persica) 9 g, honghua (*Carthamus*) 9 g, chuanxiong (*Ligusticum*) 9 g, danshen (*Salvia*) 9 g, shichangpu (*Acorus*) 9 g, chaihu (*Bupleurum*) 9 g, manjingzi (*Vitex trifolia*) 9 g, tianma (*Gastrodia*) 9 g, chishaoyao (*Paeonia*) 15 g, gegen (*Pueraria*) 15 g, and shengjiang (*Zingiber*) 6 g.

III Acupuncture Treatment

Body Acupuncture. For deafness due to Wind-Heat, select the acupoints Fengchi (GB-20), Waiguan (SJ-5), Ermen (SJ-21), Tinghui (GB-2), Yifeng (SJ-17).

For deafness due to ascent of liver-Fire, select the acupoints Zhongdu (GB-32), Taichong (LR-3), Qiuxu (GB-40), Tinghui (GB-2), and Yifeng (SJ-17).

For deafness due to the rise of Phlegm-Fire, select the acupoints Zusanli (ST-36), Zhongdu (GB-32), Tinghui (GB-2), Yifeng (SJ-17).

For deafness due to Qi stagnation and blood stasis, select the acupoints Hegu (LI-4), Sanyinjiao (SP-6), Taichong (LR-3), Tinghui (GB-2), Yifeng (SJ-17), Tinggong (SI-19).

Ear Acupuncture. Select the acupoints Inner Ear, Shenmen, Kidney, Endocrine, Occiput and Liver.

IV Case Study

The patient was a 20-year old unmarried man. He came for consultation because of sudden impairment of hearing with tinnitus in the left ear. He first noticed deafness 7 days prior. That evening he had tinnitus as well. The tinnitus was continuous but fluctuated in loudness; it was aggravated by loud ambient noise. In addition, he had dizziness without vertigo. Hearing impairment progressively worsened over the week. He went to another hospital, where audiometry revealed a threshold of 90–100 dB at frequencies above 1,000 Hz. He was diagnosed to have sudden deafness and was given an injection of an unknown formula. His hearing did not improve, and his tinnitus worsened following the injection.

He did not notice any symptoms preceding deafness and tinnitus and had not been taking any unusual medication. Apart from mild mental stress and poor sleep he had been well. Past history was negative for ear problems, tuberculosis, dysentery or formula allergies. His blood pressure had been borderline high, and he had ptosis of both eyelids since childhood. He did not smoke and drank only small amounts of alcohol occasionally. Family history was negative.

On examination, his general condition was normal. Skin was normal, without jaundice. Otoloscopic examination was normal. Tuning fork test of the left ear was normal at low pitch (C128) but severely reduced air conduction at high pitch (C2048). Rinne's test was negative. The right ear was completely normal. The

eyelids showed bilateral ptosis, but the eyes were otherwise normal and without nystagmus. The rest of the examination, including the abdomen and the neurological system, was normal. The tongue was bright red, with thin yellow coating. The pulse was taut and slippery.

Routine laboratory tests were normal.

Diagnosis. Deafness, due to ascent of Liver-Fire and Qi stagnation and blood stasis.

Therapeutic Principle. Clear the liver, purge Fire, mobilize Qi and eliminate stasis.

Treatment. Combined Longdan Xie Gan Tang (Liver-Clearing Gentiana Decoction) and Tao Hong Si Wu Tang (Four Substances Decoction with Peach Seed and Safflower), with modifications. The modified combined composition was as follows: longdancao (*Gentiana*) 9 g, zhizi (*Gardenia*) 9 g, huangqin (*Scutellaria*) 9 g, chaihu (*Bupleurum*) 9 g, shengdihuang (*Rehmannia*) 15 g, zexie (*Alisma*) 9 g, taoren (*Prunus persica*) 9 g, honghua (*Carthamus*) 6 g, chuanxiong (*Ligusticum*) 6 g, chishaoyao (*Paeonia*) 15 g, baishaoyao (*Paeonia*) 15 g, danshen (*Salvia*) 20 g, and danggui (*Angelica*) 6 g. The herbs were soaked in water for 15 min, then decocted for 30 min. He was to take one dose daily for 3 days.

In addition, he received an intravenous infusion of 2 ml of danshen (*Salvia*) extract in 500 ml of low molecular weight dextran and 100 mg of vitamin B1 by intramuscular injection.

Second Consultation: the following day. BP 134/90 mmHg. He felt better. Tinnitus improved in the morning but worsened again in the afternoon. A white blood cell count was 5,800, with 46% neutrophils, 53% lymphocytes and 1% eosinophils. The working diagnosis now included attack by exogenous Wind (viral infection) and he was given 100 mg of moroxydine three times daily.

Third Consultation: in 2 days. Deafness and tinnitus persisted unchanged, and he now had a sore throat. BP 130/88 mmHg. Diagnosis: exogenous Wind. Therapeutic Principle: dispel Wind. The previous formulas were all discontinued, and Qu Feng Yin (Wind-Dispelling Drink) prescribed. It had the following composition: jinyinhua (*Lonicera*) 15 g, daqingye (*Isatis tinctoria*) 10 g, mabo (*Calvatia lilacina*) 10 g, banlangen (*Isatis indigotica*) 15 g, jiepeng (*Platycodon*) 10 g, and gancao (*Glycyrrhiza*) 3 g.

In addition, he was given nicotinic acid 100 mg three times daily.

Fourth Consultation: the following day. Tinnitus improved, but deafness was unchanged. Liver function tests were normal. HBsAg was negative.

Fifth Consultation: in 3 days tinnitus improved but deafness was unchanged. He slept well and the dry throat improved. White blood cell count was 6,000, with 60% neutrophils, 37% lymphocytes and 3% eosinophils. Diagnosis: the principle of Wind-dispelling was showing effect. To facilitate normalization of all affected functions, Qu Feng Yin, moroxydine and nicotinic acid were all discontinued. New Therapeutic Principle: mobilize blood and eliminate stasis. Formula: Ma Gui Tang

(Ephedra-Cinnamomum Decoction) one dose daily. It had the following composition: mahuang (*Ephedra*) 3 g, rougui (*Cinnamomum*) 3 g, huangqi (*Astragalus*) 15 g, danggui (*Angelica*) 6 g, dangshen (*Codonopsis*) 10 g, maimendong (*Ophiopogon*) 10 g, wuweizi (*Schisandra*) 9 g, and gancao (*Glycyrrhiza*) 5 g.

Sixth Consultation: in 3 days. His hearing improved. Tinnitus was markedly reduced, with complete cessation of high-pitch ringing. Dizziness also resolved. Chest x-ray film was normal. He continued to take Ma Gui Tang.

Seventh Consultation: in 1 week. His hearing was markedly better, and tinnitus was now only slight. Audiometry showed his threshold to be 30–40 dB across the spectrum from 1,000 to 6,000 Hz.

Discharge: in 2 days. Hearing was essentially normal. The patient was in the hospital for a total of 20 days.

Comments. The patient presented with unilateral sudden deafness followed by tinnitus. Because of the absence of systemic or antecedent symptoms, the initial diagnosis was deafness due to pent-up passions with blockage of the liver and impairment of its functions. This led to Qi stagnation and blood stasis, with rise of Liver-Fire. Qi stagnation, blood stasis and liver-Fire then led to deafness. Accordingly, the initial therapeutic principle adopted was to unblock the liver, purge Fire, and mobilize Qi and blood. Formulas from Modern Medicine were also used to improve the micro-circulation and nourish the nervous system.

However, after several days, the patient developed a sore throat and a routine blood count showed a decrease in total leukocyte count with an increase in lymphocytes. Since at his young age the patient should not have any abnormality of his blood vessels, the diagnosis was revised to include Wind attack (virus infection). Moroxydine was added. However, in the attending physician's experience, moroxydine was often ineffective in such circumstances whereas Qu Feng Yin was known to be effective. The treatment principle was therefore changed to dispelling Wind, i.e. first to eliminate the virus infection. In Qu Feng Yin, banlangen (*Isatis indigotica*) and daqingye (*Isatis tinctoria*) are active against viruses and jinyinhua (*Lonicera*) and mabo (*Calvatia lilacina*) are active against bacteria.

One week later, the patient reported improvement and the white blood cell count also returned to normal, including lymphocytes. This indicated that the virus infection was now under control. The therapeutic principle should now be to mobilize blood and eliminate blood stasis. Ma Gui Tang was chosen because its ingredient herbs had the effect of mobilizing Qi and blood. In terms of modern medicine concepts, this would improve regional micro-circulation, so that the diseased nerve endings would receive nourishment and recover their normal functions. As a result, within 2 weeks hearing essentially normalized.

In this case, the combination of CM and western medicine permitted prompt arrival at the correct diagnosis and prompt change in therapeutic principle. Also, the combined use of CM and WM formulas brought about faster and more reliable clinical response.

(Source: *Case Records of Wang Dongxi*, Fujian Provincial Hospital.)

Chapter 61

Acute Naso-Sinusitis

Naso-sinusitis, or simply sinusitis, is nonspecific inflammation of the mucous membrane of the sinuses. The typical symptoms of acute sinusitis include fever, headache, nasal congestion and viscid or purulent nasal discharge.

I Etiology, Pathology and Clinical Manifestation

Three mechanisms lead to the development of acute naso-sinusitis. Invasion of the lung and the Lung Meridian by exogenous Wind and Heat leads to failure of the lung's functions of dispersion and depuration, allowing Heat evil to scorch the nasal sinuses. Accumulated Heat in the lung may transmit to the liver and the gallbladder, whence Heat rises and scorches the nasal sinuses. If turbid Dampness accumulates in the spleen and the stomach, it may transform into endogenous Heat, which can then rise and scorch the nasal sinuses.

Preceding the development of acute sinusitis there is often symptoms of upper respiratory infection or choking on water while swimming. Nasal congestion may be intermittent or steady, often with a diminished sense of smell. As sinusitis develops the nasal discharge becomes viscid or purulent. Headache tends to be mainly in the region of the affected sinus and often shows a typical time course – mild in the morning, severe at noon and gradually subsiding in the afternoon. Tapping over the sinuses may elicit tenderness and may reproduce the headache. X-ray examination shows cloudiness or fluid in the normally clear and air-filled sinuses.

II Herbal Treatment

1 *Wind-Heat in Lung Meridian*

Main Symptoms. Nasal congestion, viscid or purulent discharge, inflamed mucous membrane, fever, wind-aversion and headache. The tongue is red, with thin yellow coating. The pulse is floating and rapid.

Therapeutic Principle. Dispel Wind, cool Heat, soothe the lung and open the orifices.

Treatment. Modified Cangerzi San (Xanthium Powder). The modified composition is as follows: cangerzi (*Xanthium sibiricum*) 9 g, lianqiao (*Forsythia*) 9 g, xinyi (*Magnolia liliflora*) 3 g, jingjie (*Schizonepeta*) 9 g, dandouchi (*Glycine max*) 9 g, niubangzi (*Arctium*) 9 g, zhuye (*Phyllostachys nigra*) 9 g, bohe (*Mentha*) 9 g, baizhi (*Angelica dahurica*) 12 g, jinyinhua (*Lonicera*) 12 g, lugen (*Phragmites*) 18 g, jiegegeng (*Platycodon*) 6 g, and gancao (*Glycyrrhiza*) 6 g. Note: xinyi is added last.

2 Strong Heat in Gallbladder

Main Symptoms. Nasal blockage with foul-smelling viscid purulent discharge. Associated symptoms include severe headache, fever, wind-aversion, a bitter taste, dry throat, agitation and dizziness. The tongue is red, with yellow coating. The pulse is taut and rapid.

Therapeutic Principle. Purge gallbladder Heat, eliminate turbidity and open orifices.

Treatment. Modified Longdan Xie Gan Tang (Liver-Clearing Gentiana Decoction). The modified composition is as follows: longdancao (*Gentiana*) 9 g, huangqin (*Scutellaria*) 9 g, chaihu (*Bupleurum*) 9 g, danggui (*Angelica*) 9 g, zexie (*Alisma*) 9 g, zhizi (*Gardenia*) 15 g, shengdihuang (*Rehmannia*) 15 g, cheqianzi (*Plantago*) 15 g, gancao (*Glycyrrhiza*) 6 g, and chuanmutong (*Akebia quinata*) 6 g. Note: cheqianzi is decocted wrapped in gauze.

3 Dampness-Heat in Spleen and Stomach

Main Symptoms. Persistent nasal blockage with copious yellow viscid discharge. Markedly inflamed and swollen nasal mucous membrane. There may be headache, fever, headache as though squeezed, epigastric distention, anorexia and dark urine. The tongue is red, with greasy yellow coating. The pulse is slippery and rapid.

Therapeutic Principle. Cool Heat, eliminate Dampness, clear turbidity and open orifices.

Treatment. Gan Lu Xiao Du Dan (Sweet Dew Detoxification Pill). It has the following composition: huashi (talcum) 30 g, yinchenhao (*Artemisia*) 9 g, huangqin (*Scutellaria*) 9 g, shichangpu (*Acorus*) 9 g, shegan (*Belamcanda*) 9 g, bohe (*Mentha*) 9 g, baidoukou (*Amomum cardamomum*) 9 g, huoxiang (*Agastache*) 9 g, lianqiao (*Forsythia*) 15 g, and chuanmutong (*Akebia quinata*) 6 g.

For especially prominent headache, modify the composition in accordance with the location of the headache. Vertex: add gaoben (*Ligusticum sinense*) 9 g. Brow:

add baizhi (*Angelica dahurica*) 8 g. Occiput: add gegen (*Pueraria*) 30 g. Temple: add chaihui (*Bupleurum*) 9 g and manjingzi (*Vitex trifolia*) 9 g. Cheeks: add baizhi (*Angelica dahurica*) 9 g.

If nasal discharge is particularly copious, add yuxingcao (*Houttuynia*) 9 g, beimu (*Fritillaria*) 9 g and cangerzi (*Xanthium sibiricum*) 9 g.

For marked nasal blockage, add mudanpi (*Paeonia suffruticosa*) 9 g, chishaoyao (*Paeonia*) 9 g and xixin (*Asarum*) 3 g.

III Acupuncture Treatment

Body Acupuncture. For Wind-Heat in the Lung Meridian, select the acupoints Chize (LU-5), Hegu (LI-4), Yingxiang (LI-20), Yintang (EX-HN-3) and Fengchi (GB-20).

For strong Heat in the gallbladder, select the acupoints Fengchi (GB-20), Xiaxi (GB-43), Shangyinxiang (EX-HN-8), Shangxing (DU-23) and Yintang (EX-HN-3).

For Dampness-Heat in the spleen and stomach, select the acupoints Hegu (LI-4), Zusanli (ST-36), Sanyinjiao (SP-6), Yingxiang (LI-20), Shangxing (DU-23) and Lieque (LU-7).

Ear Acupuncture. Select the acupoints Internal Nose, Forehead, Lung, Adrenal and Tragic Apex.

IV Case Study

The patient was a 24-year old man with nasal congestion and discharge for 10 days. He had caught a cold about a month earlier, which resolved as expected. For the past 10 days he had nasal congestion with thick discharge and loss of smell. He had pain at the root of his nose that was aggravated by eye movement. He also had frontal headache that was severe on arising in the morning but resolved by evening. When severe the headache was accompanied by dizziness and nausea. His temperature was 38.1°C (100.6°F). His tongue coating was white, and his pulse floating and rapid.

Diagnosis. Acute sinusitis due to exogenous Wind-Heat.

Therapeutic Principle. Dispel Wind, cool Heat and open orifices with aromatic herbs.

Treatment and Course. Modified Cangerzi San (*Xanthium Powder*). The modified composition is as follows: cangerzi (*Xanthium sibiricum*) 9 g, xinyi (*Magnolia liliflora*) 6 g, juhua (*Chrysanthemum*) 9 g, bohe (*Mentha*) 6 g, lianqiao (*Forsythia*) 9 g, shengdihuang (*Rehmannia*) 9 g, baishaoyao (*Paeonia*) 9 g, baizhi (*Angelica dahurica*) 9 g, jinyinhua (*Lonicera*) 18 g, gancao (*Glycyrrhiza*) 5 g, fangfeng (*Saposhnikovia*) 9 g, qianghuo (*Notopterygium*) 9 g, huangqin (*Scutellaria*) 9 g, and danggui (*Aeglicia*) 9 g. Note: xinyi is added last.

After one dose all symptoms improved significantly. After another dose nasal congestion and pain resolved completely and his sense of smell returned to normal. Follow-up assessment in 9 months showed no recurrence.

(Source: Zhu Kairong, *Selected CM Case Records in EENT*.)

Chapter 62

Chronic Naso-Sinusitis

Chronic naso-sinusitis, or simply chronic sinusitis, results mostly from repeated episodes of acute naso-sinusitis. Its typical feature is persistent turbid nasal discharge. Chronic sinusitis often affects several sinuses simultaneously.

I Etiology, Pathology and Clinical Manifestation

The causes of chronic sinusitis are the same as those causing acute sinusitis. The basic pathology is insufficiency of the lung and the spleen, so that the exterior and the Defensive Level are infirm. Evil Qi can therefore persist and cause impendance of Qi and blood movement in the nasal region. Failure of fluid movement, due to spleen and lung dysfunction, permits exogenous pathogenic evil and turbidity to accumulate in the sinuses. Putrefaction ensues. The resulting pus may overflow the sinuses and drain into the nasal cavity.

Chronic sinusitis persists for weeks or months. Typically, the persistent nasal discharge is white viscid or yellow purulent. Nasal blockage is intermittent and reduced by clearing the nasal passage. Exposure to Wind or Cold often aggravates chronic sinusitis. The mucous membrane of the nasal passage is inflamed, and purulent exudate may be seen where the affected sinuses drain into the nasal cavity.

Patients with chronic sinusitis often have dizziness and feel distending pressure. The symptoms may be sufficiently severe as to slow the mental processes, induce shortness of breath, reluctance to talk and a weak voice.

The tongue is usually pale, with thin white coating. The pulse tends to be even but soft and forceless. X-ray examination typically shows cloudiness or fluid in the affected sinuses and thickening of the nasal mucous membrane.

II Herbal Treatment

1 *Internal Treatment*

Therapeutic Principle. Warm and restore lung-Qi and dispel Wind and Cold.

Treatment. Wen Fei Tang (Lung-Warming Decoction). It has the following composition: huangqi (*Astragalus*) 18 g, shengma (*Cimicifuga*) 6 g, gegen (*Pueraria*) 15 g, qianghuo (*Notopterygium*) 9 g, fangfeng (*Saposhnikovia*) 12 g, charred mahuang (*Ephedra*) 3 g, dingxiang (*Syzygium*) 6 g, gancao (*Glycyrrhiza*) 6 g, and congbaï (*Allium fistulosum*) 3 sections. The decoction is split into two portions, one portion to be taken in the morning and one portion in the evening.

For headache and dizziness, add baizhi (*Angelica dahurica*) 15 g and chuanxiong (*Ligusticum*) 9 g.

If nasal blockage is particularly severe, add xinyi (*Magnolia liliflora*) 9 g and cangerzi (*Xanthium sibiricum*) 12 g.

For exacerbation by exogenous pathogenic evil making the discharge more viscid and yellow, add juhua (*Chrysanthemum*) 15 g, huangqin (*Scutellaria*) 12 g and jiepeng (*Platycodon*) 12 g.

If Spleen-Qi is especially deficient, use modified Shen Ling Baizhu Wan (Panax-Poria-Atractylodes Pill) instead.

Two other prepared formulas are useful: Tong Yi Li Fei Wan, one pill three times daily; and Huo Dan Wan, 6 g three times daily.

2 Topical Treatment

Three herbal preparations are suitable for topical treatment.

Di Bi Ling (Efficacious Nose Drops) may be instilled in the nose three to four times daily.

Yunaoshi Wan (Fish Otolith Powder) may be insufflated into the nose two to three times daily.

The third preparation has the following composition: ebushicao (*Centipeda minima*) 9 g, wulianmei (*Cayratia japonica*) 9 g and huangqin (*Scutellaria*) 9 g. After decoction, concentrate the solution, let stand and after cooling use the clear supernatant as nose-drop, three to four times daily.

A specialist may wish to irrigate the sinuses.

III Acupuncture Treatment

Select the acupoints Yingxiang (LI-20), Hegu (LI-4), Shangxing (DU-23) and Baihui (DU-20). Apply the reinforcing method and leave the needle in place for 10–15 min. Treat daily, 7–10 days making a course. In addition, select for reserve treatment the acupoints Cuanzhu (BL-2), Yintang (EX-HN-3), Tongtian (BL-7), Fengchi (GB-20) and Zusanli (ST-36). The reserve acupoints are used by rotation.

Moxibustion may be applied to the acupoints Xinhui (GV-22), Qianding (DU-21), Yingxiang (LI-20) and Shangxing (DU-23). Leave in place until the patient feels local warmth and the local skin shows erythema.

IV Case Study

The patient was a 19-year old woman who had had headache and nasal block and discharge for 2 years. The discharge was purulent initially, but gradually became thin and clear. At another hospital she was diagnosed to have chronic naso-sinusitis and was treated variously with formulas, herbs and sinus irrigation, without benefit. In addition, she had cold limbs, spontaneous sweating, fatigue and lack of strength. Her tongue was pale, with thin white coating. Her pulse was threadlike and depletive.

Diagnosis. Chronic naso-sinusitis due to lung insufficiency.

Therapeutic Principle. Warm the lung, augment lung-Qi and open orifices.

Treatment and Course. Modified Wen Fei Zhi Liu Dan (Lung-Warming Discharge-Stopping Pill). It has the following composition: dangshen (*Codonopsis*) 25 g, xixin (*Asarum*) 5 g, hezi (*Terminalia chebula*) 10 g, jingjie (*Schizonepeta*) 10 g, qianghuo (*Notopterygium*) 6 g, cangerzi (*Xanthium sibiricum*) 19 g, shichangpu (*Acorus*) 10 g, huangqi (*Astragalus*) 15 g, fangfeng (*Saposhnikovia*) 10 g, fuling (*Poria*) 15 g, and gancào (*Glycyrrhiza*) 5 g. (Note: According to the Guidance of Hong Kong Chinese Medicine Council dosage of xixin should not be over 3 g in a prescription.)

She took the herbal decoction daily for over a month and responded well. All symptoms resolved and the sinusitis cleared.

(Source: Zhu Kairong, *Selected CM Case Records in EENT*.)

Chapter 63

Allergic Rhinitis

Allergic rhinitis is a condition of the mucous membrane of the nose characterized by nasal itch, sneezing, nasal drainage of water-like secretion and nasal congestion. Typically, it begins and ends abruptly. There are two types of allergic rhinitis: perennial and seasonal.

I Etiology, Pathology and Clinical Manifestation

Allergic rhinitis develops when an endogenous factor and an exogenous factor occur at the same time. The endogenous factor is dysfunction of a visceral organ, principally insufficiency of the lung, the spleen or the kidney. The exogenous factor may be Wind, Cold or an abnormal vapor attacking the nose.

The diagnostic symptom of allergic rhinitis is nasal itch that appears suddenly. Often, this is accompanied by itch in the eye and throat. Along with the nasal itch the patient begins to sneeze repeatedly, sometimes dozens of times, and drains copious amounts of water-like fluid, sometimes with foam. Early in the course nasal congestion may be transient; but it may become constant later in the course.

During an attack, the mucous membrane of the nasal cavity is swollen but pale, especially on the middle and inferior conchae, and the nasal cavity may be full of serous fluid. Between attacks, swelling subsides but the pallor persists. In perennial allergic rhinitis, polyps may develop. A smear of the nasal secretion often contains numerous eosinophils. The blood serum usually contains elevated levels of immunoglobulin-E (IgE).

The attack may come at any time, each time lasting minutes. Sometimes it comes once, and sometimes many times a day. In seasonal allergic rhinitis, the attacks come mainly in spring or autumn. In perennial allergic rhinitis, they may come at any time of the year and may persist even for many years.

Allergic rhinitis is an important predisposing factor to the development of acute naso-sinusitis.

II Herbal Treatment

1 Deficiency of Lung-Qi

Main Symptoms. In addition to the typical symptoms of allergic rhinitis, the patient also has fatigue, shortness of breath, spontaneous sweating, a pale tongue with thin white coating, and a depletive and feeble pulse.

Therapeutic Principle. Warm and restore the lung.

Treatment. Modified Yu Ping Feng San (Jade-Screen Powder). The modified composition is as follows: fangfeng (*Saposhnikovia*) 9 g, huangqi (*Astragalus*) 15 g, dangshen (*Codonopsis*) 10 g, cangerzi (*Xanthium sibiricum*) 10 g, hezi (*Terminalia chebula*) 10 g, baizhu (*Atractylodes*) 10 g, guizhi (*Cinnamomum*) 6 g, shengjiang (*Cinnamomum*) 6 g, and gancao (*Glycyrrhiza*) 6 g.

2 Deficiency of Spleen-Qi

Main Symptoms. In addition to the typical symptoms of allergic rhinitis, the patient also has heaviness in the head with dizziness, easy fatigability, anorexia and loose feces. The tongue is pale and has indentations along its sides. The tongue coating is white. The pulse is feeble and forceless.

Therapeutic Principle. Augment Qi and strengthen the spleen.

Treatment. Modified Shen Ling Baizhu San (Ginseng-Poria-Atractylodes Powder). The modified composition is as follows: huangqi (*Astragalus*) 30 g, dangshen (*Codonopsis*) 15 g, shanyao (*Dioscorea*) 15 g, yiyiren (*Coix*) 15 g, baizhu (*Atractylodes macrocephala*) 10 g, fangfeng (*Saposhnikovia*) 19 g, cangzhu (*Atractylodes lancea*) 10 g, fuling (*Poria*) 15 g, baizhi (*Angelica dahurica*) 10 g, and chenpi (*Citrus tangerina*) 10 g.

3 Deficiency of Kidney-Yang

Main Symptoms. In addition to the typical symptoms of allergic rhinitis, the patient also has wind-aversion, cold-aversion, cold limbs, aches and weakness in the waist and knees, clear polyuria with nocturia, a pale tongue and a deep and thread-like pulse.

Therapeutic Principle. Warm and strengthen the kidney and augment Yang.

Treatment. Modified Jin Gui Shen Qi Wan (kidney-Qi Pill from the *Golden Cabinet*). The modified composition is as follows: shudihuang (*Rehmannia*) 30 g, shanyao (*Dioscorea*) 15 g, shanzhuyu (*Cornus*) 15 g, huangqi (*Astragalus*) 15 g,

hutao (*Juglans*) 15 g, gejie (*Gekko gecko*) 15 g, fuling (*Poria*) 12 g, mudanpi (*Paeonia suffruticosa*) 12 g, zexie (*Alisma*) 12 g, rougui (*Cinnamomum*) 6 g, processed fuzi (*Aconitum*) 6 g, and xixin (*Asarum*) 1 g.

III Acupuncture Treatment

Body Acupuncture. For deficiency of lung-Qi, select the acupoints Feishu (BL-13), Hegu (LI-4), Fengchi (GB-20) and Yingxiang (LI-20).

For deficiency of Spleen-Qi, select the acupoints Pishu (BL-20), Zusanli (ST-36), Fengchi (GB-20) and Yingxiang (LI-20).

For deficiency of kidney-Yang, select the acupoints Shenshu (BL-23), Sanyinjiao (SP-6), Fengchi (GB-20) and Yingxiang (LI-20).

Ear Acupuncture. Select the acupoints Lung, Spleen, Kidney, Internal Nose, Endocrine, Adrenal and Subcortex.

Massage. Massage the acupoint Yingxiang (LI-20), once a day.

IV Case Study

The patient was a 38-year old man with recurrent episodes of nasal itch and congestion, drainage of clear fluid and sneezing for 3 years. He did not have thirst. The episodes generally followed exposure to wind and cold. They came abruptly and subsided promptly, but recurred frequently. He frequently had cold-aversion. He came for consultation because he had another episode on arising this morning.

On examination, he was generally well. There was much clear secretion in his nasal cavity. The mucous membrane was swollen and pale. The tongue tip was pale and the coating was white. His pulse was slightly weak.

Diagnosis. Allergic rhinitis due to deficiency of lung-Qi and infirmity of Defensive Yang.

Therapeutic Principle. Strengthen the lung, augment Qi, firm the exterior and dispel exogenous evil.

Treatment and Course. The herbs prescribed were combined Yu Ping Feng San (Jade-Screen Powder) and Guizhi Tang (Cinnamomum Decoction), with modifications. The modified composition was as follows: huangqi (*Astragalus*) 15 g, fangfeng (*Saposhnikovia*) 6 g, baizhu (*Atractylodes*) 6 g, guizhi (*Cinnamomum*) 5 g, dangshen (*Codonopsis*) 10 g, hezi (*Terminalia chebula*) 10 g, gancao (*Glycyrrhiza*) 3 g, shengjiang (*Zingiber*) 3 g, and dazao (*Ziziphus*) five pieces.

After fifteen daily doses, the patient was cured. At follow-up 2 years later, he was well and had not had any recurrence.

(Source: Zhu Kairong, *Selected CM Case Records in EENT*.)

Chapter 64

Recurrent Ulcerative Stomatitis

Recurrent ulcerative stomatitis, also called recurrent aphthous stomatitis, is a condition characterized by scattered ulcers in the oral cavity. The ulcers are small and superficial. There may be only one or several at the same time.

I Etiology, Pathology and Clinical Manifestation

In basic CM theory, the heart has its (exterior) opening in the tongue, the spleen in the mouth, and the Kidney Foot-Shaoyin Meridian connects the kidney system to the root of the tongue. Heat accumulation in the heart or the spleen steams the oral cavity and can easily induce the development of ulcerative stomatitis. Similarly, deficiency of kidney-Yin allows endogenous Fire to blaze, and endogenous Fire burning upward also leads to ulcerative stomatitis.

Ulcerative stomatitis mainly affects youths and young or middle-aged adults. The most common locations of these ulcers are the lips, the tongue and the buccal mucosa. The lesions may be single or multiple. Each lesion begins as a pinhead-sized blister. Within 24 h it ruptures and forms a shallow ulcer with slightly raised rim that is hyperemic. The bottom of the ulcer is covered with a pseudo-membrane. Accompanying these lesions is a burning pain, which often affects speech and eating.

Generally, each ulcer resolves spontaneously within 7–10 days without leaving a scar. However, recurrences are very common.

II Herbal Treatment

The key to effective treatment is to ascertain whether the lesions are due to accumulation of Heat or to deficiency-Fire.

1 Heat Accumulation in Heart and Spleen

Main Symptoms. There are many aphthous ulcers, either scattered or coalescing in patches, each with peripheral red swelling. A dirty-looking pseudo-membrane covers each ulcer. The lesions are painful, of a burning quality. Speaking and eating are both difficult. There may also be chills, fever and constipation. The tongue is red, with yellow coating. The pulse is rapid.

Therapeutic Principle. Clear the heart and the spleen of Heat, detoxify poisons and heal ulcers.

Treatment. Combined Dao Chi San (Red-Conducting Powder) and Qing Wei Tang (Stomach-Clearing Decoction). The combined composition is as follows: shengdihuang (*Rehmannia*) 15 g, chuanmutong (*Akebia*) 6 g, danzhuye (*Lophatherum gracile*) 9 g, mudanpi (*Paeonia suffruticosa*) 15 g, huangqin (*Scutellaria*) 9 g, shengma (*Cimicifuga*) 6 g, raw shigao (gypsum) 30 g, and gancao (*Glycyrrhiza*) 6 g. Note: shigao is decocted first.

2 Blazing of Deficiency-Fire

Main Symptoms. The lesions are few and scattered, each with a pale red halo and covered with gray pseudo-membrane. They are mildly painful. As a lesion resolves another appears in a different location. The mouth and throat are dry. There are accompanying palpitations of the heart, excessive dreams, and aches and weakness in the waist and knees. The tongue is red, with little coating. The pulse is threadlike and rapid. The course is protracted.

Therapeutic Principle. Nourish Yin and suppress Fire.

Treatment. Combined Gui Shao Tian Di Jian (Angelica-Paeonia-Asparagus-Rehmannia Decoction) and Liu Wei Dihuang Tang (Six-Ingredients Rehmannia Decoction). The combined composition is as follows: danggui (*Angelica*) 6 g, chishaoyao (*Paeonia*) 15 g, tianmendong (*Asparagus choichinchinensis*) 15 g, fuling (*Poria*) 15 g, zexie (*Alisma*) 15 g, shudihuang (*Rehmannia*) 18 g, shanyao (*Dioscorea*) 30 g, and shanzhuyu (*Cornus*) 9 g.

For coalescent ulcers, add huangbai (*Phellodendron*) 9 g, kushen (*Sophora*) 15 g and banlangen (*Isatis*) 18 g.

For lesions that do not resolve promptly, add wasong (*Orostachys fimbriatus*) 9 g and wubeizi (*Melaphis chinensis*) 12 g.

If there are chills and fever, add juhua (*Chrysanthemum*) 15 g, bohe (*Mentha*) 9 g, gegen (*Pueraria*) 30 g and jinyinhua (*Lonicera*) 30 g.

If the mouth feels sticky and there is no appetite, add peilan (*Eupatorium*) 9 g and shichangpu (*Acorus*) 9 g.

III Acupuncture Treatment

Body Acupuncture. For Heat accumulation in the heart and the spleen, select the acupoints Haofu (HT-8), Dadu (SP-2), Neiting (ST-44), Hegu (LI-4), Jinjin (EX-HN-12) and Yuye (EX-HN13).

For blazing of deficiency-Fire, select the acupoints Taixi (KI-3), Yuji (LU-10), Laogong (PC-8), Jinjin (EX-HN-12), Yuye (EX-HN-13) and Chengjiang (RN-24).

Ear Acupuncture. Select the acupoints Mouth, Tongue, Spleen, Lung, Heart, Stomach, Kidney and Shenmen.

IV Case Study

The patient was a 39-year old married man who had had recurrent aphthous ulcers in his oral cavity for over 10 years. Most of these ulcers occurred on the lips, buccal mucosa and tongue. Over the past year the situation gradually worsened, so that there was no longer an intermission and each lesion took 4 weeks to resolve instead of 1 week. The number of lesions at any time also increased. His constitution weakened, his complexion became pale and he developed aches in his back and legs. He habitually drank much water. His excretory functions were normal.

Past medical history included pulmonary tuberculosis and digestive dysfunction.

On examination, his tongue was red and its coating thin and yellow. On the tip of the tongue and the upper lip mucosa he had several oval ulcers measuring about 0.2 by 0.4 cm (0.08 by 0.16 in.). The ulcers had distinct borders and hyperemic and swollen haloes. Along the borders of the tongue he also had several cicatrices. His pulse was taut and somewhat slippery and rapid.

Diagnosis. Recurrent ulcerative stomatitis, due to endogenous Heat in Yin deficiency.

Therapeutic Principle. Nourish Yin and clear Heat.

Treatment and Course. The prescribed formula had the following composition: shengdihuang (*Rehmannia*) 20 g, xuanshen (*Scrophularia*) 12 g, chishaoyao (*Paeonia*) 12 g, baishaoyao (*Paeonia*) 12 g, tianmendong (*Asparagus chochinchiensis*) 10 g, maimendong (*Ophiopogon*) 10 g, shihu (*Dendrobium chrysanthum*) 12 g, jixueteng (*Spatholobus suberectus*) 15 g, wuweizi (*Schisandra*) 6 g, niuxi (*Achyranthes*) 18 g, jiegeng (*Platycodon*) 10 g, and rougui (*Cinnamomum*) 1 g.

Second Visit: in 2 weeks. His symptoms diminished and he felt better generally. The aphthous ulcers were smaller. This tongue coating was thin and yellow, and his pulse taut, threadlike and slippery. A new formula was prescribed, with the following composition: huangqi (*Astragalus*) 15 g, shengdihuang (*Rehmannia*) 15 g, baizhu (*Atractylodes*) 15 g, wuweizi (*Schisandra*) 6 g, zhimu (*Anemarrhena*) 10 g, huangqin (*Scutellaria*) 10 g, niuxi (*Achyranthes*) 10 g, fuling (*Poria*) 12 g, shanyao (*Dioscorea*) 12 g, and shihu (*Dendrobium chrysanthum*) 5 g.

Third Visit: in 2 weeks. The ulcers on the tip of the tongue had healed, but there was slight tenderness in the area. The lips were less red. The tongue was red, with thin and discontinuous coating. There was no new lesion. The same formula was continued, with the following modifications: rougui, wuweizi, jiegeng and jixueteng were removed, and raw shigao (gypsum) 30 g and shudihuang (*Rehmannia*) 15 g were added.

Fourth Visit: in 2 weeks. All ulcers had healed, and there was no new lesion.

Thus, after about 6 weeks of treatment, the ulcerative stomatitis was under control. The patient's general condition also improved. He had several mild recurrences over 6 months, but these were easily controlled. Thereafter, during 12 years of follow-up he was stable with few recurrences.

Chapter 65

Acute Tonsillitis

Acute tonsillitis is acute inflammation of the tonsils with typical symptoms of sore throat, fever, and headache.

I Etiology, Pathology and Clinical Manifestation

Acute tonsillitis is due to exogenous Wind and Heat. These exogenous pathogenic evils invade the lung and ascend along the Lung Meridian to attack the throat, where they lodge in the tonsils. In some patients there is accumulated Heat in the spleen and stomach. When exogenous Wind and Heat attack such patients Heat gels in the throat.

The characteristic symptoms of acute tonsillitis are sore throat accompanied by chills and fever. Pain may radiate to the ear, and is aggravated by swallowing. There usually are headache and aches in the limbs. In severe cases, chills may be accompanied by shaking and fever may reach 40°C (104°F). Small children may have a seizure.

Examination shows red swelling of the tonsils, usually on both sides. Often there is yellow-white exudate in the tonsillar crypts. The sub-maxillary lymph nodes are usually enlarged and tender.

Acute tonsillitis begins abruptly and tends to run a short course of about a week. In some cases, however, it may develop into chronic tonsillitis or tonsillar abscess. Also, if acute tonsillitis is untreated or inadequately treated, it may become complicated by rheumatic heart disease or glomerulonephritis.

II Herbal Treatment

1 *Wind-Heat Invading Lung*

Main Symptoms. Sore throat aggravated by swallowing; fever, chills; and headache. There may be aches in the limbs. The tonsils are inflamed and swollen

or have yellow-white exudate in the crypts. The tongue is red, with yellow coating. The pulse is floating and rapid.

Therapeutic Principle. Dispel Wind, clear Heat, detoxify poisons and reduce swelling.

Treatment. Modified Shu Feng Qing Re Tang (Wind-Dispelling Heat-Clearing Decoction). The modified composition is as follows: jingjie (*Schizonepeta*) 9 g, fangfeng (*Saposhnikovia*) 9 g, jinyinhua (*Lonicera*) 30 g, lianqiao (*Forsythia*) 15 g, huangqin (*Scutellaria*) 12 g, chishaoyao (*Paeonia*) 9 g, xuanshen (*Scrophularia*) 12 g, beimu (*Fritillaria*) 9 g, tianhuafen (*Trichosanthes*) 15 g, sangbaipi (*Morus*) 9 g, niubangzi (*Arctium*) 9 g, jiegeng (*Platycodon*) 6 g, and gancao (*Glycyrrhiza*) 6 g.

2 Strong Heat in Lung and Stomach

Main Symptoms. Severe sore throat, dysphagia, inflamed and swollen tonsils covered with exudate; high fever, thirst; swollen and tender sub-maxillary lymph nodes; halitosis; constipation; and dark urine. The tongue is red, with greasy yellow coating. The pulse is surging and rapid.

Therapeutic Principle. Purge Heat, detoxify poisons, reduce swelling and soothe the throat.

Treatment. Qing Yan Li Ge Tang (Throat-Clearing Diaphragm-Facilitating Decoction). It has the following composition: jinyinhua (*Lonicera*) 30 g, lianqiao (*Forsythia*) 15 g, zhizi (*Gardenia*) 9 g, huangqin (*Scutellaria*) 9 g, niubangzi (*Arctium*) 12 g, xuanshen (*Scrophularia*) 15 g, bohe (*Mentha*) 9 g, raw shigao (gypsum) 30 g, zhimu (*Anemarrhena*) 9 g, fangfeng (*Saposhnikovia*) 9 g, shegan (*Belamcanda*) 9 g, jiegeng (*Platycodon*) 6 g, mudanpi (*Paeonia suffruticosa*) 9 g, and dahuang (*Rheum palmatum*) 9 g. Notes: shigao is decocted first; and bohe is decocted last.

If there are pus pockets on the tonsils, add mudanpi (*Paeonia suffruticosa*) 9 g, chishaoyao (*Paeonia*) 9 g and shegan (*Belamcanda*) 9 g.

III Acupuncture Treatment

Body Acupuncture. For Wind-Heat invading the lung, select the acupoints Hegu (LI-4), Quchi (LI-11), Shaoshang (LU-11), Shangyang (LI-1) and Chize (LU-5).

For strong Heat in the lung and the stomach, select the acupoints Neiting (ST-44), Tiantu (RN-22), Fenglong (ST-40) and Shaoshang (LU-11).

Ear Acupuncture. Select the acupoints Tonsil, Lung, Stomach, Adrenal.

Pricking Technique. When applying this technique, use the three-edged needle to prick the acupoints Shaoshang (LU-11) and Shangyang (LI-1) until there is some bleeding.

IV Case Study

The patient was a 19-year woman who presented with sore throat for 7 days. When it began she medicated herself with Huoxiang Pian (Agastache Tablet). The sore throat improved for a while, but during the past 3 days it recurred and was more severe than before. Now she also had chills, fever and dysphagia. She was treated at another hospital with oral erythromycin, without benefit. The day before, she also developed nasal congestion and slight epistaxis. At the time of admission to hospital she also had chills and fever, headache, generalized aches, much sweating, anorexia and constipation. Her urine was normal, but her sleep was restless. Past and family medical history was negative.

The blood pressure was 110/60 mmHg and the heart rate 110 beats per minute. Her voice was low and nasal. The nose was mildly congested. There were slight redness and swelling of the inferior concha and some exudate in the common meatus. She was unable or unwilling to open her mouth wide. In the posterior oral cavity the fauces, especially the right pillar, were inflamed and the uvula deviated to the left. The tonsils were inflamed, especially the right. Several crypts of the right tonsils contained pus. The sub-maxillary lymph nodes on the right were swollen and tender. The tongue was pale red, with thick and dirty-looking coating that was slightly yellow. The pulse was taut and rapid. The rest of the physical examination was normal.

A complete blood count showed hemoglobin 8.8 gm%, total white blood cell count 17,000/mm³, with 81% neutrophils, 18% lymphocytes and 1% monocytes. Liver function tests were normal. Hepatitis B surface antigen was negative. Urine and stool examination was normal. A chest x-ray study was normal.

Diagnosis. Acute tonsillitis due to Wind and Heat, complicated by peri-tonsillar abscess on the right.

Therapeutic Principle. Cool Heat, detoxify poison and eliminate pus. Assist by dispelling Wind and releasing the exterior.

Treatment and Course. Modified Qu Feng Yin (Wind-Dispelling Drink). The modified composition is as follows: jinyinhua (*Lonicera*) 10 g, daqingye (*Isatis tinctoria*) 15 g, banlangen (*Isatis indigotica*) 9 g, niubangzi (*Arctium*) 9 g, mabo (*Calvatia lilacina*) 3 g, and gancao (*Glycyrrhiza*) 3 g. The dosage was one dose daily in two portions.

In addition, the patient was advised to keep warm, take a fluid diet and avoid foods that were acrid, spicy or hot.

Second Consultation: day 2. Sore throat and dysphagia were worse. She had a restless night. An intravenous infusion of 40 ml of 50% glucose solution was given. Aspiration of the peritonsillar abscess was attempted under local anesthesia (1% Xylocaine), but no pus could be aspirated. The same herbal decoction was continued, except that she was also given a sedative at bedtime.

Third Consultation: day 3. Sore throat lessened significantly. Chills stopped and her temperature was now 36.5°C (97.7°F). She no longer had difficulty swallowing or opening her mouth wide. Defecation was now normal. Inflammation of the fauces, tonsils, right pillar and uvula lessened significantly. Tongue coating was still thick and yellow. The pulse was still taut. Complete blood count and urinalysis were normal. The same formula was continued.

Fourth Consultation: day 4. Sore throat disappeared. The throat was now completely normal except for mild residual swelling around the right pillar. The tongue coating had thinned. The pulse was still taut and mildly rapid. The same formula was continued.

Fifth Consultation: day 5. All symptoms had resolved. The throat was normal. The right sub-maxillary lymph nodes were still palpable and mildly tender. Chest x-ray study was normal. The same formula was continued.

Sixth Consultation: day 7. The only symptom reported was some mild throat discomfort. The throat was normal. The tongue coating was thin and slightly yellow. The tongue tip was red. The pulse was taut. The prescribed formula was now augmented with the addition of xuanshen (*Scrophularia*) 15, shengdihuang (*Rehmannia*) 15 g and shashen (*Adenophora tetraphylla*) 10 g.

Seventh Consultation: day 8. The patient was asymptomatic. Examination was normal. A complete count showed a total white blood cell count of 9,900/mm³, with 75% neutrophils, 3% eosinophils and 22% lymphocytes.

Day 9: the patient was discharged having completely recovered.

Comment. Peri-tonsillar abscess is a rapidly evolving and serious condition. The vast majority of cases occur as complication of acute tonsillitis. It takes the form of acute inflammation of the peri-tonsillar tissues at the beginning, then progresses to suppuration and abscess formation. In the experience of many CM physicians, if acute tonsillitis is treated promptly and adequately with traditional herbal medicine then suppuration may be prevented.

In traditional CM, peri-tonsillar abscesses are caused by poor personal hygiene, unhealthy living habits and improper diet, so that exogenous Heat evil can attack the superficies and form an abscess. For this reason, the therapeutic principle is first to cool Heat and detoxify its poisons, then to assist by dispelling Wind and releasing the exterior. In the prescribed formula, all six herbs have the action of killing bacteria. Hence, the formula was able to achieve a satisfactory result by shortening the course of the illness and by preventing suppuration and abscess-formation.

(Source: Wang Dongzi and Wang Xiaohui, in Chen Keji, editor, *Clinical Case Studies in Traditional Chinese Medicine*.)

Guidance for Study

I Aim of Study

This part describes seven common conditions affecting the sensory organs: acute conjunctivitis, sudden deafness, acute naso-sinusitis, chronic naso-sinusitis, allergic rhinitis, ulcerative stomatitis and acute tonsillitis. It discusses the etiology, pathology and clinical manifestation of each of these conditions, as well as their diagnosis and treatment.

II Objectives of Study

After completing this chapter the learners will:

1. Know the etiology and pathology of these seven conditions;
2. Be familiar with the diagnosis and treatment of each of these conditions;
3. Know their acupuncture treatment.

III Exercises for Review

1. Describe the main types of acute conjunctivitis. Compare their diagnosis and treatment.
2. What are the main types of sudden deafness? Describe and compare the diagnosis and treatment of each of these types.
3. What are the main types of acute naso-sinusitis? Describe and compare the diagnosis and treatment of each of these types.
4. Describe the etiology, pathology, clinical manifestation, diagnosis and treatment of chronic naso-sinusitis.
5. What are the main types of allergic rhinitis? Describe and compare the diagnosis and treatment of each of these types.
6. What are the main types of recurrent ulcerative stomatitis? Describe and compare the diagnosis and treatment of each of these types.
7. Describe the key points for the diagnosis of acute tonsillitis. Describe and compare the diagnosis and treatment of each of these types.

IV Additional Exercises

1. For Chapter 59:
 - a. Provide an analysis of the modified formula Qu Feng San Re Yinzi used in treatment of conjunctivitis due to Wind-Heat.
 - b. For the Case Study, provide an analysis of the prescription used to treat this patient.
2. For Chapter 60:
 - a. Provide an analysis of the modified Manjingzi San used in treatment of deafness due to Wind-Heat.
 - b. Justify the modifications of Longdan Xie Gan Tang for treatment of deafness due to the ascent of liver-Fire.
 - c. Provide an analysis of the formula of the modified Jia Wei Er Chen Tang used in treatment of deafness due to the rise of Phlegm-Fire.
 - d. Explain the modifications of Tong Qiao Huo Xue Tang for treatment of deafness due to Qi stagnation and blood stasis.
3. For Chapter 61:
 - a. Provide an analysis of the formula of the modified Cangerzi San used in treatment of acute naso-sinusitis due to Wind-Heat in the Lung Meridian.
 - b. Explain the modifications of Longdan Xie Gan Tang for treatment of acute naso-sinusitis due to strong Heat in the gallbladder.
4. For Chapter 62: For the Case Study, provide an analysis of the formula of the modified Wen Fei Zhi Liu Dan used to treat this patient's chronic naso-sinusitis.
5. For Chapter 63:
 - a. Explain the modifications of Shen Ling Baizhu San for treatment of allergic rhinitis due to deficiency of Spleen-Qi.
 - b. Explain the modifications of Modified Jin Gui Shen Qi Wan for treatment of allergic rhinitis due to deficiency of kidney-Yang.
 - c. For the Case Study, provide an analysis of the prescription (combined Yu Ping Feng San and Guizhi Tang, with modifications) used to treat this patient.
6. For Chapter 64:
 - a. Provide an analysis of the prescription (combined Dao Chi San and Qing Wei Tang) used in the treatment of recurrent ulcerative stomatitis due to the accumulation of Heat in the heart and the spleen.
 - b. Provide an analysis of the prescription (combined Gui Shao Tian Di Jian and Liu Wei Dihuang Tang) used in treatment of recurrent ulcerative stomatitis due to the blazing of deficiency-Fire.

- c. For the Case Study, provide an analysis of the formula used to treat this patient. Also explain the change in treatment at the second visit, and the modifications introduced at the third visit.
7. For Chapter 65: Provide an analysis of the formula of the modified Shu Feng Qing Re Tang used in treatment of acute tonsillitis due to Wind-Heat invading the lung.

Part VI
Some Emergency Conditions

Chapter 66

Syncope

Syncope is a frequently encountered urgent condition characterized by sudden fainting with temporary loss of consciousness.

I Etiology and Pathology

Syncope may be due to a variety of causes, including disturbances in the activities of Qi or blood, emotional upset or postural changes. In CM, according to the causative factors, syncope may be classified into the following categories: Qi syncope, blood (circulation) syncope, Phlegm syncope, Summer Heat syncope and food retention syncope. Qi and blood syncope, especially of the strength type, account for most of the cases.

Qi Syncope. In a person with constitutionally abundant Qi sudden emotional upset, such as anger, fright or terror, may induce abnormal ascent of Qi, which in turn blocks the clear orifices and induces syncope. Conversely, in a person with constitutionally deficient genuine Qi strong grief or sadness or overstrain may prevent pure Yang from ascending. This compromises nourishment of the mind and may precipitate syncope.

Blood Syncope. In a patient with constitutionally abundant liver-Yang rage can induce Qi and blood to move erratically. In such circumstances the abnormal ascent of Qi and blood may block the clear orifices, leading to syncope. Alternately, if blood is insufficient, whether due to chronic illness or to massive bleeding, then Qi and blood are unable to reach the clear orifices; in this situation, syncope can also ensue.

Phlegm Syncope. Obese persons often have Qi deficiency. Overindulgence by such a person in alcoholic drinks and greasy, spicy or sweet foods can easily injure the spleen and stomach. Dampness can then accumulate and give rise to Phlegm, and Phlegm can impede Qi movement. In such circumstances rage may cause Qi to move erratically. Phlegm then follows ascending Qi and can block the clear orifices, resulting in syncope.

Summer Heat Syncope. Summer Heat is a Yang evil. When it attacks the body it progresses rapidly. If it reaches the pericardium it may disturb the mind and induce loss of consciousness.

Food Retention Syncope. Improper diet may lead to food retention and disturbance of transportation. Impedance of Qi movement then induces a sensation of suffocation and syncope.

Thus, all pathological mechanisms leading to syncope contain two aspects: constitutional and emotional. The constitution aspect determines the susceptibility to certain pathogenic factors, and the emotional aspect induces dysfunction of the visceral organs, abnormal ascent of Qi blocking the clear orifices or failure of pure Yang to rise and nourish the clear orifices.

II Clinical Manifestations and Key Points for Diagnosis

Typically, syncope comes abruptly with loss of consciousness and cold limbs. Often, there is an obvious precipitating factor, such as emotional distress, fright, fear or pain. There may also be one or more premonitory symptoms, such as dizziness, sudden facial pallor, sweating, nausea, dimming of vision, and weakness.

In mild cases, the patient regains consciousness in a short time. There may be some dizziness, weakness, fatigue and a dry mouth, but usually no significant residual symptom. In severe cases, syncope becomes coma, which may last many hours or days. Coma may occasionally lead to death.

Deficiency versus Strength. In an illness of evil strength, syncope is sudden. The face is flushed, respiration is coarse and jaws tight. There is fisting of the hands. Preceding syncope the voice is strong and respiration rushed. The tongue is red, with greasy yellow coating. The pulse is surging, large and forceful. In an illness of deficiency, syncope is preceded by dizziness and dimming of vision. The complexion is pale, voice soft and respiration weak. There is sweating and the limbs are cold. The tongue is pale or plump. The pulse is threadlike, feeble and forceless.

Qi versus Blood. In the strength type of Qi syncope liver Qi ascends abnormally in a person of strong physique. In addition to sudden fainting, there are coarse respiration, tight jaws, fisted hands, dizziness and headache. The tongue is red, with yellow coating. The pulse is deep and taut. In the strength type of blood syncope liver-Yang rises abnormally, with sudden hyperactivity of Yang-Qi and blood flowing upward along with Qi. In addition to sudden fainting, there are tight jaws, cold limbs, and a flushed face with purple lips or epistaxis. The tongue is cyanotic. The pulse is taut and forceful.

Causative Factors. The deficiency type of Qi syncope occurs mostly in a patient with constitutional weakness. There usually are precipitating conditions such as excessive fatigue, inadequate sleep, hunger or cold exposure. The deficiency type of blood syncope occurs mostly in a patient who has suffered massive blood loss. The

strength type of Qi or blood syncope occurs mostly in a patient with strong physique and is intimately connected to strong emotional stimulation. Phlegm syncope occurs mostly in a patient who overindulges in fatty and sweet foods, is obese and whose body contains Dampness. Food retention syncope occurs most commonly following binge eating.

III Herbal Treatment

1 *Strength Type of Qi Syncope*

Main Symptoms. Sudden fainting precipitated by emotional stimulation, loss of consciousness, coarse respiration, tight jaws and fisted hands; or cold limbs. The tongue coating is thin and white. The pulse is deep and taut or deep and sunken.

Therapeutic Principle. Regulate Qi and release stagnation to open orifices.

Treatment. For resuscitation, force-feed Suhexiang Wan (Storax Pill). Follow with Wu Mo Yin Zi.

If there is much sputum causing impeded respiration, add bile-treated nanxing (*Arisaema consanguineum*), zhuli (*Phyllostachys nigra*) and beimu (*Fritillaria*) to eliminate sputum.

If there are dizziness and headache, with flushed face and red eyes, add gouteng (*Uncaria*) and shijueming (*Haliotis*) to calm the liver and suppress Yang.

For patients with a history of similar attacks, use such formulas as Xiao Yao San (Carefree Powder) as a preventive.

2 *Deficiency Type of Qi Syncope*

Main Symptoms. Weak constitution; precipitating symptoms such as overwrought emotions, excessive fatigue, hunger or intense pain; dizziness, fainting; pallid complexion; sweating, cold limbs; and weak respiration. The tongue is pale. The pulse is deep and inflexible.

Therapeutic Principle. Augment Qi and revive Yang.

Treatment. For resuscitation force-feed Shen Fu Tang (Ginseng-Aconitum Decoction). Alternately, inject Sheng Mai Solution (Pulse-Generating Solution) intravenously pre-prepared from Sheng Mai San (Pulse-Generating Powder).

Follow with Si Wei Hui Yang Yin (Four-Ingredients Yang-Rescue Drink). It has the following composition: renshen (*Panax*) 10 g, processed fuzi (*Aconitum*) 6 g, ganjiang (*Zingiber*) 10 g, and gancao (*Glycyrrhiza*) 6 g. Note: renshen is decocted first.

If sweating is profuse, add huangqi (*Astragalus*), baizhu (*Atractylodes*), longgu (fossil bone) and muli (*Ostrea*) to firm the exterior and stop sweating. (Note: longgu and muli have to be decocted first.)

3 *Strength Type of Blood Syncope*

Main Symptoms. Frequent dizziness; sudden fainting, often precipitated by emotional upset; tight jaws, flushed face, and purple lips. The tongue is dark red. The pulse is taut and forceful.

Therapeutic Principle. Open the orifices, mobilize blood and regulate Qi.

Treatment. For resuscitation force-feed Suhexiang Wan (Storax Pill). Alternately, use Qing Kai Ling intravenously by push or drip.

Follow with Tong Yu Jian (Stasis-Resolving Decoction). It has the following composition: danggui (*Angelica*) 10 g, honghua (*Carthamus*) 3 g, shanzha (*Crataegus*) 6 g, qingpi (*Citrus tangerina*) 10 g, wuyao (*Lindera*) 10 g, muxiang (*Aucklandia*) 10 g, xiangfu (*Cyperus*) 10 g, and zexie (*Alisma*) 10 g.

For agitation and irascibility, with dizziness and headache, add shijueming (*Haliotis*), gouteng (*Uncaria*), longdancao (*Gentiana*), juhua (*Chrysanthemum*) and shichangpu (*Acorus*) to calm the liver and the mind.

4 *Deficiency Type of Blood Syncope*

Main Symptoms. Sudden fainting, pallid complexion, lusterless lips, limb tremor, spontaneous sweating, cold limbs and weak respiration. The tongue is pale. The pulse is hollow or threadlike, rapid and forceless.

Therapeutic Principle. Augment Qi and nourish blood.

Treatment. For resuscitation force-feed Du Shen Tang (Lone Ginseng Decoction) or give Renshen Solution or Sheng Ma Solution by intravenous drip or push.

Follow with modified Renshen Yang Ying Tang (Ginseng Nutritive-Supporting Decoction). It has the following composition: renshen (*Panax*) 10 g, huangqi (*Astragalus*) 10 g, danggui (*Angelica*) 10 g, shudihuang (*Rehmannia*) 10 g, baishao Yao (*Paeonia*) 10 g, wuweizi (*Schisandra*) 10 g, baizhu (*Atractylodes*) 10 g, fuling (*Poria*) 10 g, yuanzhi (*Polygala*) 10 g, gancan (*Glycyrrhiza*) 10 g, rougui (*Cinnamomum*) 10 g, shengjiang (*Zingiber*) 10 g, dazao (*Ziziphus*) 10 g, and chenpi (*Citrus tangerina*) 10 g.

For spontaneous sweating and cold limbs, with weak respiration, add processed processed fuzi (*Aconitum*) and ganjiang (*Zingiber*) to warm Yang.

For dry mouth with insufficient fluids, add maimendong (*Ophiopogon*), shashen (*Adenophora tetraphylla*) and yuzhu (*Polygonatum*) to nourish Yin.

5 Summer Heat Syncope

Main Symptoms. Sudden fainting on a hot summer day; fever with cold limbs; and flushed facet. In some cases, there may be delirium. The tongue is red and dry. The pulse is surging and rapid.

Therapeutic Principle. Cool Summer Heat, augment Qi, open orifices and stimulate the mind.

Treatment. For resuscitation force-feed Niu Huang Qing Xin Wan (Gallstone Mind-Clearing Pill) or Zi Xue Dan (Purple-Snow Pill). Alternately, give Qing Kai Ling intravenously. General measures include moving the patient to a shaded and cool place, oxygen inhalation, intravenous fluids and an effective cooling measure.

Follow with Bai Hu Jia Ren Shen Tang (White Tiger plus Ginseng Decoction).

If there are convulsion and delirium, add lingyangjiao (*Saiga tatarica*), gouteng (*Uncaria*) and juhua (*Chrysanthemum*) to cool Heat, regulate the liver, dispel Wind and stop convulsion.

6 Phlegm Syncope

Main Symptoms. There is a history of habitual overindulgence in fatty and sweet foods, with much sputum. Sudden fainting precipitated by rage; gurgling in the throat with sputum; spitting of sputum or saliva; and coarse respiration. The tongue coating is white and greasy. The pulse is deep and slippery.

Therapeutic Principle. Mobilize Qi and eliminate Phlegm.

Treatment. Dao Tan Tang (Phlegm-Dissipating Decoction).

To enhance the formula's actions to eliminate Phlegm and regulate Qi, add zisu (Perilla) and baijiezi (*Brassica*).

If Phlegm and Dampness have given rise to endogenous Heat, with viscid yellow sputum and greasy yellow tongue coating, add zhuli (*Phyllostachys*), zhizi (*Gardenia*) and huangqin (*Scutellaria*) to cool Heat and dissipate Phlegm.

7 Food Retention Syncope

Main Symptoms. Sudden fainting, suffocating sensation and epigastric fullness. The tongue coating is thick and greasy. The pulse is slippery and replete.

Treatment. If syncope occurs shortly after eating, induce vomiting with salt solution and follow with Shen Zhu San (Leaven-Atractylodes Powder) and Bao He Wan (Harmony-Preserving Pill). The combined composition is as follows: shanzha

(*Crateagus*), shenqu (medicated leaven), laiprocessed processed fuzi (*Raphanus*), huoxiang (*Agastache*), cangzhu (*Atractylodes lancea*), houpo (*Magnolia*), sharen (*Amomum*), banxia (*Pinellia*), chenpi (*Citrus tangerina*) and fuling (*Poria*).

IV Acupuncture Treatment

Select the acupoints Shuigou (DU-26), Zhongchong (PC-9), Yongquan (KI-1) and Zusanli (ST-36).

For the strength type of syncope add the acupoints Hegu (LI-4) and Taichong (LR-3).

For the deficiency type of syncope add the acupoints Qihai (RN-6), Guanyuan (RN-4) and Baihui (DU-20).

Use the filiform needles. Apply the reinforcing method and moxibustion for deficiency syncope. Apply the reducing method for strength syncope.

V Case Study

The patient was a 61-year old retired woman. In the past month she had six or seven episodes of syncope, each lasting 3–5 s. Each resolved spontaneously without sequelae. She also had palpitation, chest tightness, dizziness, a pale complexion and tiredness associated with each episode. Sometimes she had associated cold limbs. These episodes were mostly preceded by anger or overstrain.

Past medical history was negative.

Her blood pressure was 100/70 mmHg and her heart rate 38 beats per minute. Apart from slight edema of the lower extremities, her examination was normal, especially the lung, the heart and the neurological system. Electrocardiogram monitoring showed that during an attack she had sinus bradycardia, her heart rate dropping to 33–38 beats per minute. She also had five brief episodes of sinus arrest per minute. Atropine provocative test raised her heart rate to just below 90 beats per minute. The tongue was pale and enlarged, with thin white coating. The pulse configuration was deep, threadlike, slow and irregular.

Diagnosis. Syncope due to deficiency of Yang-Qi.

Therapeutic Principle. Augment Qi and revitalize heart-Yang.

Treatment and Course. Combined Shen Fu Tang (Ginseng-Aconitum Decoction) and Zhi Gancao Tang (Fried Licorice Decoction), with modifications. The modified combined composition is as follows: processed processed fuzi (*Aconitum*) 30 g, taizishen (*Pseudostellaria heterophylla*) 30 g, gancao (*Glycyrrhiza*) 30 g, guizhi (*Cinnamomum*) 15 g, dazao (*Ziziphus*) 15 g, gouqizi (*Lycium*) 12 g, danshen (*Salvia*) 30 g, and chenxiang (*Aquilaria*) 5 g. Note: processed processed fuzi is decocted first for 2–3 h, and chenxiang is added after decoction.

After five daily doses, the patient's general condition improved, with alleviation of dizziness, chest tightness and palpitation. Repeat electrocardiogram showed a heart rate of 53 beats per minute. Brief episodes of sinus arrest decreased to only two per minute. She did not have another episode of syncope.

After 30 daily doses more, all symptoms disappeared. She was able to resume doing some housework and to walk over 500 yards without fatigue. Re-examination showed her heart rate to be 65 beats per minute. Her tongue was now reddish, with thin white coating. Repeat electrocardiogram now showed sinus rhythm without sinus arrest.

To consolidate therapeutic gains, she continued to take this formula on alternate days for 3 months. Follow-up during 2 years and 8 months showed no further attack of syncope. (Note: Dosage of processed fu zi used in this case is very high because the patient had marked deficiency of Heart-Yang. For other cases it is advisable to use normal dosage of the herb.)

Guidance for Study

I Aim of Study

This chapter discusses the etiology, pathology and clinical manifestation of the various illnesses that present with syncope. It also describes the treatment appropriate to each of these illnesses.

II Objectives of Study

After completing this chapter the learners will:

1. Know the concept and classification of syncope;
2. Master the etiology and pathology of syncope as well as its differential diagnosis;
3. Know the diagnosis and treatment of the illnesses that present with syncope.

III Exercises for Review

1. Summarize the etiology and pathology of syncope.
2. Qi syncope may be of the strength or the deficiency types. Compare the treatment of these types of syncope.
3. Explain the differences in the strength type and the deficiency type of blood syncope. Compare their treatment.

IV Additional Exercises

1. Provide an analysis of the formula Si Wei Hui Yang Yin used in treatment of syncope due to the deficiency type of Qi syncope.
2. Provide an analysis of the modified formula Renshen Yang Ying Tang used in treatment of syncope due to the deficiency type of blood syncope.
3. Provide an analysis of the prescription (combined Shen Zhu San and Bao He Wan) used in treatment of syncope due to food retention.
4. For the Case Study, provide an analysis of the prescription (combined Shen Fu Tang and Zhi Gancao Tang, with modifications) used to treat this patient for syncope due to deficiency of Yang-Qi.

Chapter 67

Shock

Shock is a critically serious condition characterized by pallid complexion, dulled sensorium or loss of consciousness, cold limbs, an indistinct threadlike pulse and severely reduced blood pressure.

I Etiology and Pathology

The fundamental pathological mechanism of shock is exhaustion of Qi, blood, Yin or Yang. Such exhaustion may lead to complete collapse of Yin or Yang. The imbalance of Yin–Yang and the depletion of Qi, blood or fluids cause failure to nourish the visceral organs and the extremities. As a result, the complexion becomes pallid, the sensorium dull, and the pulse indistinct and on the verge of collapse.

Several causes can lead to this pathological state. The most important of them are massive invasion by exogenous pathogenic evils, severe trauma, massive loss of blood or body fluids, hypersensitivity to certain formulas and protracted illnesses.

Strong Heat and poisons in the interior, due to invasion by exogenous pathogenic evils, may consume Yin-fluids or cause depletion of Yang-Qi as genuine Qi fails to overcome evil Qi. This in turn leads to imbalance of Yin–Yang as well as of Qi and blood, so that the meridians and visceral organs become malnourished.

Massive blood loss from any cause or massive loss of fluids from vomiting, diarrhea, sweating or burn injury may lead to Qi exhaustion or further to Yang exhaustion. Depending on circumstances, collapse of Qi, blood, Yin or Yang, or a combination, may ensue.

A severe disease of the heart may induce severe imbalance of Yin–Yang or Qi-blood, and further lead to exhaustion of genuine Qi and heart-Yang. As a result, blood circulation becomes severely impaired.

In the late stages of a protracted illness Yang-Qi or Yin-essence may become exhausted by such additional factors as superimposed attack by exogenous pathogenic evil, improper diet or emotional disturbance. By a similar process, senescence with chronic insufficiency of Qi, essence or blood also predisposes to exhaustion of Yang-Qi or Yin-essence.

Severe trauma, severe pain and hypersensitivity to animal bites or formulas can all induce serious disharmony between Yin and Yang or between Qi and blood, and lead further to exhaustion of Yang-Qi.

II Clinical Manifestation and Key Points for Diagnosis

When shock is impending the complexion becomes pallid and the hands and feet become cold and difficult to warm. The heart shows palpitation and the mind becomes spiritless and dull. There may be profuse sweating. The pulse becomes threadlike and feeble. As the condition worsens, there may be loss of consciousness with cyanosis of the lips and of the distal extremities. The skin becomes cold and clammy. Some patients have profuse sweating so that the skin drips or is covered with droplets. Respiration becomes rapid and shallow, and the pulse becomes indistinct or not palpable. Urine flow becomes markedly decreased or stops altogether. The blood pressure falls and may be difficult to raise.

Each of the four types of shock has distinctive symptoms. In Qi-shock respiration becomes rapid and there is shortness of breath. In blood-shock there are dizziness, palpitation, a pale tongue and a pulse that is hollow or extremely faint. In Yin-shock the face is flushed, with profuse sweating and strong thirst. There is often agitation as well. In Yang-shock the limbs and body are cold and the sensorium dull. There is somnolence and the tongue is pale and plump.

When diagnosing shock it is important to distinguish it from the collapse of syncope and the prostration of stroke.

III Herbal Treatment

1 *Qi-Shock*

Main Symptoms. Pallid complexion; profuse sweating; shortness of breath; shut eyes, open mouth; incontinence of urine and feces; plump tongue; and forceless pulse.

Therapeutic Principle. Augment Qi and reverse collapse.

Treatment. Du Shen Tang (Lone Ginseng Decoction).

If renshen is not available, huangqi (*Astragalus*) or baizhu (*Atractylodes*) may be used as substitute.

If sweating persists, add huangqi (*Astragalus*) and wuweizi (*Schisandra*) to supplement Qi augmentation and to astringe sweat.

2 *Blood-Shock*

Main Symptoms. Pallid, lusterless complexion; dizziness, blurred vision; palpitations, restlessness; short, shallow respiration; and gray, cold limbs. In severe cases, there is dull sensorium or loss of consciousness. The tongue is pale white. The pulse is hollow or indistinct and on the verge of collapse.

Therapeutic Principle. Augment Qi, replenish blood, support genuine Qi and reverse collapse.

Treatment. Danggui Bu Xue Tang (Angelica Blood-Replenishing Decoction). It has the following composition: huangqi (*Astragalus*) 30 g (five parts) and danggui (*Angelica*) 6 g (one part).

If there is concern that the blood loss will lead to Qi-shock as well, use Du Shen Tang (Lone Ginseng Decoction) first.

If bleeding persists, add ejiao (*Equus*), xianhecao (*Agrimonia pilosa*), cebaiye (*Biota orientalis*) and other herbs that nourish blood and stop bleeding.

If palpitation and restlessness are prominent, add suanzaoren (*Ziziphus*), yuanzhi (*Polygala*) and wuweizi (*Schisandra*) to nourish blood and calm the mind.

3 Yin-Shock

Main Symptoms. Flushed face; sweating, fever, thirst, desire to drink, or agitation, restlessness; dry lips, dry mouth; and dark urine, dry feces. The tongue is denuded and dehydrated or dark red. The pulse is threadlike and indistinct or indistinct and on the verge of collapse.

Therapeutic Principle. Nourish Yin, generate fluids, augment Qi and reverse collapse.

Treatment. Sheng Mai San (Pulse-Generating Powder).

If necessary, processed processed fuzi (*Aconitum*) and ganjiang (*Zingiber*) may be added to prevent Yang from depletion and becoming uprooted.

If the cause is fluid loss due to vomiting or diarrhea, it is appropriate first to use Si Ni Tang (Frigid-Extremities Decoction) to rescue Yang and reverse collapse, then follow with herbs to nourish Yin and augment Qi.

If sweating is profuse, add shanzhuyu (*Cornus*), longgu (fossil bone) and muli (*Ostrea*) to astringe sweat and reverse collapse. Note: longgu and muli are decocted first.

4 Yang-Shock

Main Symptoms. Pallid complexion; profuse sweating; shallow respiration; cold body, limbs; and dull sensorium. The tongue is pale but moist. The pulse is indistinct and on the verge of collapse.

Therapeutic Principle. Rescue Yang and reverse shock.

Treatment. Shen Fu Tang (Ginseng-Aconitum Decoction). Its composition is as follows: processed processed fuzi (*Aconitum*) 10 g and renshen (*Panax*) 10 g.

If the face and lips are cyanotic, add danshen (*Salvia*), danggui (*Angelica*) and chishaoyao (*Paeonia*) to relieve stasis and unblock the channels.

Note. When Yang-shock develops, it requires immediate treatment. If available, certain solutions for injection may be used. These include Renshen Injection (made from renshen, *Panax*), Sheng Mai Injection (made from Sheng Mai San, Pulse-Generating Powder), Shen Fu Injection (made from Shen Fu Tang, Ginseng-Aconitum Decoction), Zhishi Injection (made from zhishi, *Citrus aurantium*), and Qingpi Injection (made from qingpi, *Citrus tangerina*).

IV Acupuncture Treatment

Select the acupoints Suliao (DU-25), Shuigou (DU-26) and Neiguan (PC-6). Use filiform needles and apply the reinforcing method. Retain the needles for 30–40 min, during this period manipulating them —five to eight times.

For loss of consciousness, add the acupoints Zhongchong (PC-9) and Yongquan (KI-1).

For cold limbs and indistinct pulse, add the acupoints Guanyuan (RN-4), Shenque (RN-8) and Baihui (DU-20). Apply moxibustion also – directly at the acupoints Guanyuan and Baihui and over salt at the acupoint Shenque.

For profuse sweating, add the acupoints Hegu (LI-4) and Fuli (KI-7).

V Case Study

The patient was a 29-year old woman with a 17-year history of chronic cardiac arrhythmia. Six hours prior to admission, following a quarrel she suddenly developed palpitation of the heart, anxiety, chest tightness with shortness of breath and cold limbs. She was admitted to hospital for cardiogenic shock and arrhythmia.

Her body temperature was 35°C (95°F). Her blood pressure was indeterminate. Sensorium was dull. Complexion was pallid, with cyanosis of the lips. All four limbs were cold. The tongue was pale and lusterless. The pulse was not palpable. The lung was normal. The cardiac border was normal by percussion. Abdominal and neurological examination was normal.

Electrocardiogram showed paroxysmal supraventricular tachycardia with ectopic rhythm. The ventricular heart rate was 186 beats per minute.

Diagnosis. Shock due to Yang exhaustion, with palpitation.

Therapeutic Principle. Urgently rescue Yang and reverse shock.

Treatment and Course. The patient was immediately force-fed double-dose Shen Fu Tang (Ginseng-Aconitum Decoction) – processed fuzi (*Aconitum*) 20 g and renshen (*Panax*) 20 g – as well as supplemental oxygen. An hour later, her blood

pressure became measurable at 72/58 mmHg. The pulse was deep and feeble and the heart rate was 120 beats per minute.

Another dose of Shen Fu Tang was administered. Another hour later, the limbs began to warm. Cyanosis of the lips and nail beds disappeared. Heart palpitation calmed and the heart rate was now 76 beats per minute. Blood pressure had risen to 84/62 mmHg. The pulse was still threadlike and feeble. The patient now had thirst and desired to drink.

Assessment: Yang-Qi was recovering. However, in the serious condition of Yang-shock Yin-fluid would still be insecure in the interior. Hence, maimendong (*Ophiopogon*) and wuweizi (*Schisandra*) were added to Shen Fu Tang to augment Qi, generate fluids and restore the pulse. She took the expanded herbal decoction for 2 days. Her blood pressure remained in the range of 92–106/60–64 mmHg. Repeat electrocardiogram was now normal, with sinus rhythm.

Comment. This patient had a long history of disease of cardiac rhythm. The emotional stress of the quarrel precipitated sudden collapse of Heart-Yang, which produced the pallid complexion and cold limbs. Exhaustion of Yang led to the inability to move blood, and blood stasis led to the cyanosis of the lips and non-palpable pulse. This was a clear case of shock due to Yang exhaustion. The appropriate treatment was immediate rescue of Yang and reversal of shock. Moreover, because of the interdependence of Yin and Yang whenever Yang became exhausted Yin could not remain secure in the interior, thus also becoming exhausted. Hence, Sheng Mai San (Pulse-Generating Powder) was used in combination with Shen Fu Tang in order to generate fluids and restore the pulse.

(Source: *Jiangxi Chinese Medicine*, 4, 18, 1987.)

Guidance for Study

I Aim of Study

This chapter describes the etiology and pathology of shock, and describes the diagnosis and treatment of the main illnesses that present with shock.

II Objectives of Study

After completing this chapter the learners will:

1. Understand the concept and classification of shock;
2. Know the etiology and pathology of shock and the key points for diagnosis of the main illnesses that present with shock;
3. Know the diagnosis, therapeutic principles and treatment of these illnesses.

III Exercises for Review

1. In what kinds of illnesses is shock most likely to occur?
2. Compare the diagnosis and treatment of Qi-shock and blood-shock.
3. Discuss the use of Chinese herbal medicine and acupuncture in treatment of Yin-shock and Yang-shock.

IV Additional Exercises

1. Explain the advantages of using Danggui Bu Xue Tang to treat blood-shock.
2. Explain the advantages of using Shen Fu Tang to treat Yang-shock.

Chapter 68

Seizure

A seizure, or more formally an epileptic seizure, is an involuntary attack in which there is spasmodic clonic-tonic movement of a part or the whole of the body. The attack may last anywhere from a few seconds to many hours. During the attack there may be complete loss of consciousness.

A seizure may be part of many illnesses. This chapter presents those illnesses in which Wind stirs in the interior or Wind poisons injure the meridians.

I Etiology and Pathology

The location of seizure is the tendons and muscles. A seizure may result when there is failure to nourish the tendons and muscles and dysfunction of the Du Meridian. Since the nourishment of the tendons and muscles depend upon the normal functioning of the visceral organs, especially the heart, the liver and the kidney, they have an important role. Of the visceral organs the liver is the key organ since endogenous Wind stirs readily when liver-Yang is hyperactive.

When exogenous pathogenic evils invade and accumulate in the interior, they may transform into Heat. This occurs most readily in a patient in whom Yang is exuberant. If strong Heat enters the Yangming Meridian it damages the body fluids. As a result the tendons and muscles lose their nourishment and enter into spasmodic contractions. Alternately, if the Heat evil transmits into the Nutritive or Blood Level, it scorches the Liver Meridian. As Heat becomes intense it gives rise to internal Wind, and the stirring of Wind leads to the seizure.

In a patient with constitutionally exuberant Yang-Qi and accumulation of Phlegm and Dampness in the interior, strong passions or improper diet may excite Yang to become hyperactive and transform into Fire. This may give rise to endogenous Wind or pull Phlegm and Heat upward to disturb the orifices and block the meridians and channels. As a result, the tendons and muscles lose their nourishment and seizure may ensue.

If Heat evil lodges in the interior over a long time, it damages liver-blood and kidney-essence. In such circumstances of deficiency endogenous Wind arises readily. Similarly, chronic deficiency of Qi and blood, massive blood loss, severe

vomiting or diarrhea, or unrestrained sweating all can damage Yin and blood, and lead to loss of nourishment for the tendons and muscles.

Trauma can impair the body's resistance to attack by exogenous pathogenic evils. If following trauma Wind attacks and its poisons enter the meridians and channels, the distribution of Qi and blood in the Nutritive Level become impaired. This leads to impaired nourishment of the tendons and muscles and precipitates a seizure.

Sometimes exogenous Wind, Cold and Dampness attack the body in concert. When they do so they cause impedance of flow in the meridians and channels so that Qi and blood in the Defensive and Nutritive Levels become disharmonious and fluids lose their proper distribution. This leads to loss of nourishment of the tendons and muscles.

II Clinical Manifestation and Key Points for Diagnosis

A seizure is an attack of involuntary spasmodic tonic-clonic movement of a part of the whole of the body. It may involve only that region of the tendons and muscles relating to one particular visceral organ or meridian, or several regions, or the entire body. In addition to the tonic-clonic spasmodic movements there may be opisthotonos, loss of consciousness, deviation of the eyes upward or sideways, trismus, foaming at the mouth, and urinary or fecal incontinence. Associated symptoms of illnesses that cause seizure may include high fever, mental confusion, delirium, headache, vomiting and mania.

A seizure appearing in the course of Heat illness is mostly due to strong exogenous pathogenic evil. If it appears suddenly in a patient with a history of exuberant liver-Yang it is mostly due to internal injury.

In general, paroxysmal or continual seizure involving all four limbs and accompanied by high fever, loss of consciousness or delirium, and opisthotonos is a strength illness. If the seizure involves a small region of the body or consists of chorea-like movements of a hand or foot, with mild fever, lassitude or mental confusion, it is a deficiency illness.

The specific causes of seizures often have distinctive patterns of symptoms. Thus, in strong Heat in the interior giving rise to liver-Wind, the seizure involves all four limbs, with high fever, profuse sweating, thirst with desire for cold drinks and loss of consciousness. In the late stage of an acute Heat illness, with lingering Heat consuming Yin and blood and giving rise to deficiency Wind, the seizure involves chorea-like movements of the hands or feet, with low grade fever, restlessness, dry mouth and tongue, and lassitude. If pestilential poisons attack the brain or Wind poisons enter through a traumatic wound to attack the Liver Meridian, the seizure involves tonic-clonic movement of all limbs, opisthotonos, loss of consciousness and dyspnea. If liver-Yang ascends abnormally with internal stirring of liver-Wind, the seizure is associated with intense headache, vomiting, delirium, hemiplegia, flushed face and coarse respiration.

III Herbal Treatment

Several prepared formulas are convenient for emergency treatment of convulsions.

Zhi Jing San (Spasm-Relieving Powder): 3 g three times daily for seizures involving all four limbs. It has the following composition: quanxie (*Buthus*) and wugong (*Scolopendra*).

An Gong Niu Huang Wan (Gallstone Palace-Calming Pill): one pill three times daily for seizures due to extreme Heat giving rise to Wind.

Zi Xue Dan (Purple-Snow Pill): 3 g three times daily, also for seizures due to extreme Heat giving rise to Wind.

Hupo Bao Long Wan (Amber Dragon-Embracing Pill): one pill three or four times daily. This formula has the ability to extinguish Wind, stop convulsion, dissipate Phlegm and cool Heat. Hupo Bao Long Wan has the following composition: niu Huang (*Bos taurus domesticus*, gallstone), renshen (*Panax*), gouteng (*Uncaria*), hupo (amber), xionghuang (realgar), tianzhuhuang (*Bambusa textilis*), shexiang (*Moschus*), baijiangcan (*Bombyx mori*), fuling (*Poria*), zhusha (cinnabar), and bile-treated nanxing (*Arisaema erubescens*).

1 Extreme Heat Giving Rise to Wind

Main Symptoms. In addition to convulsion, there are opisthotonos, trismus, teeth-grinding, eyes rolling upward, high fever, thirst with desire for cold drinks, restlessness, abdominal distention and constipation. The tongue is red, with yellow coating. The pulse is taut and rapid.

Therapeutic Principle. Purge Heat and preserve Yin.

Treatment. Xi Ling Bai Hu Tang (Rhinoceros-Antelope White Tiger Decoction). This is Bai Hu Tang (White Tiger Decoction) augmented with the following herbs: shuiniujiao (*Bubalus bubalis*) 10 g, lingyangjiao (*Saiga tatarica*) 10 g, gouteng (*Uncaria*) 10 g, and juhua (*Chrysanthemum*) 10 g. [The original composition of this formula used rhinoceros horn, hence the name. This is now replaced by the horn of the water buffalo, which is equally efficacious.]

For trismus and gurgling in the throat from sputum, add bile-treated nanxing (*Arisaema consanguineum*).

For loss of consciousness or delirium, prescribe An Gong Niu Huang Wan (Gallstone Palace-Calming Pill) to open orifices and resuscitate.

For constipation and abdominal distention and pain, add dahuang (*Rheum palmatum*), mangxiao (*Mirabilite*) and zhishi (*Citrus aurantium*) to facilitate defecation of Heat-purging.

If Heat attacks the Nutritive and Blood Levels, with eruption of macular rash, add shengdihuang (*Rehmannia*) and mudanpi (*Paeonia suffruticosa*) to help cool blood and purge Heat.

2 *Hyperactive Yang Transforming into Wind*

Main Symptoms. A patient with constitutional hyperactivity of liver-Yang suddenly develops headache and vomiting, followed by loss of consciousness and seizure. In addition, the face is flushed and there may be loud snoring. The tongue is red, with yellow coating. The pulse is taut, tight and forceful.

Therapeutic Principle. Nourish Yin, subdue Yang, calm the liver and extinguish Wind.

Treatment. Zhen Gan Xi Feng Tang (Liver-Sedating and Wind-Extinguishing Decoction). Since their purpose is to unblock the liver yinchenhao and maiya may be removed from this formula.

To enhance the formula's ability to calm the liver and extinguish Wind, add tianma (*Gastrodia*) and gouteng (*Uncaria*).

For intense headache, add lingyangjiao (*Saiga tatarica*), xiakucao (*Prunella*) and kudingcha (*Ilex cornuta, latifolia*).

If there is gurgling in the throat from sputum, add Zhejiang beimu (*Fritillaria*), tianzhuhuang (*Bambusa textilis*), zhuru (*Phyllostachys nigra*) and bile-treated nanxing (*Arisaema consanguineum*) to dissipate Phlegm.

3 *Wind Stirring due to Yin Deficiency*

Main Symptoms. Chorea-like movements of the hands and feet; low fever, flushed cheeks; dry mouth, dry tongue; lassitude; and shortness of breath. The tongue is crimson and denuded. The pulse is threadlike and rapid, or depletive and rapid.

Therapeutic Principle. Nourish Yin and extinguish Wind.

Treatment. Da Ding Feng Zhu (Major Wind-Extinguishing Pearls).

If there is insufficiency of Qi and blood as well, add huangqi (*Astragalus*), dangshen (*Codonopsis*) and danggui (*Angelica*) to augment Qi and nourish blood. Alternately, prescribe Ba Zhen Tang (Eight Treasures Decoction).

4 *Interior Invasion by Wind Poisons*

Main Symptoms. Following physical trauma the patient develops headache, dizziness, restlessness, grimacing, opisthotonos, and recurrent seizures involving all four limbs. The tongue coating is greasy, and the pulse taut and tight.

Therapeutic Principle. Dispel Wind, detoxify poisons and relieve convulsion.

Treatment. Yu Zhen San (Fairy Powder). It has the following composition: tianma (*Gastrodia*) 10 g, baiprocessed processed fuzi (*Typhonium giganteum*) 10 g, nanx-

ing (*Arisaema erubescens*) 10 g, fangfeng (*Saposhnikovia*) 10 g, baizhi (*Angelica dahurica*) 9 g, and qianghuo (*Notopterygium*) 9 g.

To enhance the ability to relieve convulsion, quanxie (*Buthus*), wugong (*Scolopendra*) and baijiangan (*Bombyx*) may be added.

5 Exogenous Evils Blocking Meridians

Main Symptoms. Convulsion involving all four limbs; opisthotonos; trismus, inability to speak; chills, fever; no or slight sweating; headache; and heaviness of limbs. The tongue is pale red, with thin white coating. The pulse is floating and tight.

Therapeutic Principle. Dispel Wind, disperse Cold, dry Dampness and harmonize the Nutritive Level.

Treatment. Modified Qianghuo Sheng Shi Tang (Notopterygium Dampness-Defeating Decoction). It has the following modified composition: qianghuo (*Notopterygium*) 10 g, duhuo (*Angelica pubescens*) 10 g, gaoben (*Ligusticum sinense*) 10 g, fangfeng (*Saposhnikovia*) 10 g, gancao (*Glycyrrhiza*) 6 g, chuanxiong (*Ligusticum*) 10 g and manjingzi (*Vitex trifolia*) 9 g.

If Cold is stronger than the other exogenous evils, with headache, no sweating and tense pulse, release the exterior and induce sweating with Gegen Tang (Pueraria Decoction). It has the following composition: gegen (*Pueraria*), mahuang (*Ephedra*), guizhi (*Cinnamomum*), baishaoyao (*Paeonia*) and gancao (*Glycyrrhiza*).

Sometimes Dampness and Heat enter the channels and produce such symptoms as muscle spasm, fever, epigastric fullness, thirst without desire to drink, dark urine, yellow and greasy tongue coating and slippery and rapid pulse. For this illness, prescribe San Ren Tang (Three-Seed Decoction) augmented with dilong (*Pheretima*), signaluo (*Luffa cylindrica*) and weilingxian (*Clematis*) to enhance its ability to unblock channels.

IV Acupuncture Treatment

Select the acupoints Baihui (DU-20), Yintang (EX-HN-3), Shuigou (DU-26), Hegu (LI-4) and Taichong (LR-3). Use the filiform needle and apply the reducing method, but without needle retention.

For high fever, add the acupoints Dazhui (DU-14), Quchi (LI-11) and the 12 Jing (Well) acupoints. [For the Jing (Well) acupoints, see Volume 2, Part 1, Chapter 2, Section 3, [Subsection I](#) on the Shu acupoints.]

For vomiting, add the acupoint Neiguan (PC-6).

For trismus, add the acupoint Jiache (ST-6).

Electro-Acupuncture. Select the acupoints Hegu (LI-4), Taichong (LR-3), Neiguan (PC-6), Shenmen (HT-7) and Sishencong (EX-HN-1). The degree of electrical stimulation is determined by the maximum that the patient can tolerate. Each application lasts 10–30 min. Electro-acupuncture is suitable for emergency treatment of seizures.

V Case Study

The patient was a 5-year old boy who had been in hospital for 2 weeks because of fever, headache and somnolence. He suddenly had a seizure involving the entire body, with loss of consciousness, opisthotonos and urinary and fecal incontinence. The pediatric department diagnosed him to have tuberculous meningitis and judging him to be in critical condition requested consultation.

His temperature was 37.6°C (99.7°F) and heart rate regular at 96 beats per minute. He was thin, poorly nourished and appeared quite ill with eyes half-open and unconscious. He had periodic brief clonic seizures with opisthotonos. His complexion was pallid and lusterless and his lips bluish. His examination was otherwise normal except for a positive Brudzinski sign (passive bending of the neck induced involuntary bending of the ankle, knee and hip). His tongue was red, with thin and dry coating. His pulse was rapid and forceless.

Diagnosis. Seizure due to liver-Wind in a child with inadequate prenatal endowment. Because of deficiency of genuine Qi, exogenous pathogenic evils were able to penetrate and further damage Qi, blood and Yin-fluids. Deficiency of Liver-Yin prevents blood from nourishing the sinews and allows evil Heat to accumulate, thereby stirring liver-Wind.

Therapeutic Principle. Immediately support genuine Qi, nourish Yin, cool Heat and extinguish Wind.

Treatment and Course. The prescribed formula had the following composition: renshen (*Panax*) 9 g, shengdihuang (*Rehmannia*) 15 g, maimendong (*Ophiopogon*) 12 g, baishaoyao (*Paeonia*) 9 g, lingyangjiao (*Saiga tatarica*) 3 g, gouteng (*Uncaria*) 9 g, quanxie (*Buthus*) 5 g, wugong (*Scolopendra*) two pieces, longgu (fossil bone) 30 g, muli (*Ostrea*) 30 g, and zhenzhumu (*Pteria margaritifera*) 15 g. Note: lingyangjiao, longgu and muli were decocted first.

After two doses his condition appeared less critical and the seizures decreased markedly. His mind became clearer, and opisthotonos disappeared. After three more doses his mind was completely clear though somewhat drowsy, the low fever subsided and seizure activity ended. He had some appetite and was no longer incontinent. He still appeared listless. His tongue coating was now thin and moist, and his pulse was depletive and forceless. The treatment needed now was to continue supporting genuine Qi, strengthen the spleen, nourish Yin and suppress Yang. The new formula had the following composition: renshen (*Panax*) 6 g, baizhu

(*Atractylodes*) 9 g, huangqi (*Astragalus*) 12 g, danggui (*Angelica*) 6 g, longgu (fossil bone) 15 g, muli (*Ostrea*) 15 g, suanzaoren (*Ziziphus*) 9 g, gouqizi (*Lycium*) 9 g, dongchongxiacao (*Cordyceps*) 6 g, guya (*Oryza sativa*) 15 g, maiya (*Hordeum*) 15 g, baishaoyao (*Paeonia*) 9 g, Sichuan beimu (*Fritillaria*) 5 g, and gancao (*Glycyrrhiza*) 3 g.

After over 20 daily doses, he recovered completely and was discharged from the hospital.

Comment. In this patient seizures developed in the course of Heat illness in which the Heat evil damaged Qi and Yin. That accounted for the persistent low fever, poor nourishment, listlessness, red and dehydrated tongue, and rapid and forceless pulse. Yin and blood were insufficient and unable to nourish the sinews. The persistent pathogenic evil induced the stirring of liver-Wind, precipitating seizures. On one side, treatment focused on clearing the liver and extinguishing Wind in order to stop seizures – hence lingyangjiao, gouteng, quanxie, wugong, longgu and muli. On the other side, treatment also focused on supporting genuine Qi and nourishing Yin – hence renshen, shengdihuang, guya, maiya and baishaoyao. Because the formula matched the illness, he responded and improved rapidly. Further treatment then focused on strengthening the spleen, augmented Qi, nourishing kidney-Yin and calming the mind to ensure recovery in every respect and achieve a satisfactory outcome.

(Source: *The Best from the Case Records of Famous Contemporary Chinese Medical Physicians*.)

Guidance for Study

I Aim of Study

This chapter presents the etiology, pathology and clinical manifestation of illnesses that have seizure as a prominent symptom, and describes their diagnosis and treatment.

II Objectives of Study

After completing this chapter the learners will:

1. Know the concept and classification of convulsion;
2. Understand the etiology, pathology and clinical manifestation of the illnesses that present with seizure;
3. Know the diagnosis and treatment of these illnesses.

III Exercises for Review

1. Explain the etiology and pathology of seizures. Summarize the key points important in the diagnosis of illnesses that cause seizure.
2. Explain the similarities and differences between extreme Heat giving rise to Wind and hyperactive Yang transforming into Wind. In what ways do their treatment differ?
3. Summarize the diagnosis and treatment of Wind stirring due to Yin deficiency.

Compare the pathology and treatment of the interior invasion by Wind poisons and that of exogenous evils blocking the meridians.

IV Additional Exercises

1. Provide an analysis of the formula Xi Ling Bai Hu Tang used in treatment of seizure due to extreme Heat giving rise to Wind.
2. Provide an analysis of the formula Yu Zhen San used in treatment of seizure due to invasion of the interior by Wind poisons.
3. Provide an analysis of the modified Qianghuo Sheng Shi Tang used in treatment of seizure due to exogenous evils blocking the meridians.
4. Hupo Bao Long Wan is one of the commonly used herbal formulas for treating seizures ([Section III](#)). Supply the amounts of each of its ingredients and provide an analysis of its formula.

Chapter 69

High Fever

For the purposes of this book “high fever” may be defined as body temperature exceeding 39°C (102.2°F) and lasting over 4 h. Fever is a very common symptom in many kinds of illness. In this chapter emphasis is on illnesses due to exogenous pathogenic evils.

I Etiology and Pathology

High fever may be a symptom of illness caused by any of the six exogenous pathogenic evils. For example, sudden attack by Wind and Cold can block defensive Yang-Qi, and the ensuing vigorous struggle between Yang-Qi and evil Qi produces high fever. Alternately, Wind and Cold may enter the Yangming Meridian, where they transform into Heat and produce high fever. In this circumstance, excessive application of diaphoresis or premature purgation can damage the body fluids, so that Heat accumulates in the stomach and the intestines. Strong Heat in the interior then produces high fever. When Wind-Heat or Heat-Dryness invade they first attack the lung, where Heat accumulates; or the poisons of Wind-Heat disturb the pericardium. In both cases, high fever may result. Summer Heat is a Yang evil. When a chronically deficient person is exposed to Summer Heat, it can directly invade the heart and the Nutritive Level. As Summer Heat becomes trapped in the interior it may produce high fever. In hot and rainy weather Heat and Dampness are poised to attack. If improper diet injures the spleen and the stomach as well, then the simultaneous action of the exogenous and the endogenous induces accumulation and gelling of Dampness and Heat in the interior, leading to high fever.

Pestilential poisons are highly contagious pathogenic evils. Attack by such poisons can be fulminant, so that they pervade the Qi Level or lodge in the Nutritive or Blood Level. High fever appears rapidly.

In summary, high fever reflects vigorous struggle between genuine and evil Qi as the body responds in total to invasion by the exogenous pathogenic evils. It is a necessary result of the imbalance of Yin–Yang with ascendant Yang.

II Clinical Manifestation and Key Points for Diagnosis

Typically, chills and fever appear with a floating pulse. It then progresses rapidly to high fever, with temperature exceeding 39°C (102.2°F) and persisting beyond 4 h. The patient also has thirst, restlessness, a red tongue with yellow coating, and a rapid pulse.

The fever may have different characteristics depending on the specific cause. Thus, fever may come without chills; it may alternate with chills; or it may recur daily, especially in the afternoon. There often are associated symptoms related to the underlying illness, such as palpitation of the heart and chest tightness; cough, chest pain and much sputum; abdominal pain, vomiting or diarrhea; macular rash, jaundice, subcutaneous nodules or scrofula; urinary dribbling, urgency, pain or bleeding; and stiff neck, headache or hemiplegia. In severe cases, the high fever may persist without abatement and may be accompanied by mental confusion, delirium, seizure, loss of consciousness, syncope, massive bleeding or some other critical symptom.

High fever without chills that fluctuates between 39°C and 40°C (102.2°F and 104°F) or higher and that persists for days or weeks is mostly due to strong Heat in the Yangming Meridian, Summer Heat or Dampness-Heat.

High fever that recurs regularly like the tide is mostly due to strong pathogenic evil in the *fu* organs, epidemic illnesses due to Dampness-Heat, or Heat in the Nutritive or Blood Level.

Alternating chills and fever several times a day is mostly due to Heat in the Shaoyang Meridian or malaria.

High fever with only mild chills, accompanied by a red tongue tip and a floating pulse is mostly due to pathogenic evil persisting in the exterior or in the Defensive Level.

Fever without chills, accompanied by heat-aversion, a red tongue with yellow coating and a rapid and forceful pulse is mostly due to illness in the Qi Level.

Fever that worsens at night, with dysphoria, loss of consciousness, a deep red tongue and a threadlike and rapid pulse, is mostly due to illness in the Nutritive Level.

Fever that worsens at night, with coma or delirium, a crimson or cyanotic tongue speckled with petechiae and a rapid and threadlike pulse, is mostly due to illness in the Blood Level.

High fever associated with cough productive of viscid yellow sputum, dyspnea and chest pain is mostly due to Heat accumulating in the lung.

Daily recurrent fever associated with abdominal distention and pain with guarding, rough dry and yellow tongue coating and deep and full pulse is mostly due to Heat accumulating in the stomach and the intestines.

High fever associated with a bitter taste, subcostal pain and taut and rapid pulse is mostly due to Heat lodging in the gallbladder or Dampness-Heat gelling in the liver and the gallbladder.

III Herbal Treatment

There are several techniques that are immediately applicable for symptomatic treatment of very high fever. They include the following.

Zi Xue Dan (Purple-Snow Pill): 3 g by mouth three times daily.

Niu Huang Qing Xin Wan (Bovine Gallstone Sedative Tablet): one tablet by mouth three times daily.

Chaihu (*Bupleurum*) Extract: 4 ml by intramuscular injection —four to six times daily.

Sponge bath with decoction prepared from jingjie (*Schizonepeta*) 10 g and bohe (*Mentha*) 15 g; this is suitable for high fever due to Wind-Cold.

Sponge bath with 20% decocted shigao (gypsum); this is suitable for high fever due to Heat invading the interior.

Retention enema: prepared as follows. Decoct dahuang (*Rheum palmatum*) 10–15 g, mangxiao (*Mirabilite*) 9 g, gancao (*Glycyrrhiza*) 6 g and xuanshen (*Scrophularia*) 15 g. Let cool and adjust the decoction to 500 ml with cool water.

1 High Fever of Defensive Level

i Wind and Cold

Main Symptoms. High fever, chills; headache, body aches; and nasal congestion. The tongue is pale, with thin white coating. The pulse is floating and tight.

Therapeutic Principle. Dispel Wind, disperse Cold, release the exterior and reduce fever.

Treatment. Modified Jing Fang Bai Du San (Schizonepeta-Saposhnikovia Detoxifying Powder). The modified composition is as follows: jingjie (*Schizonepeta*) 6 g, fangfeng (*Saposhnikovia*) 6 g, qianghuo (*Notopterygium*) 6 g, chaihu (*Bupleurum*) 6 g, bohe (*Mentha*) 6 g, zhiqiao (*Poncirus trifoliata*) 6 g, qianhu (*Peucedanum*) 6 g, jiege (*Platycodon*) 6 g, duhuo (*Angelica*) 6 g, chuanxiong (*Ligusticum*) 6 g, fuling (*Poria*) 6 g, and gancao (*Glycyrrhiza*) 3 g.

If Cold in the exterior is severe, add mahuang (*Ephedra*) and guizhi (*Cinnamomum*) to enhance the actions of dispelling Cold and releasing the exterior. Alternately, use Mahuang Tang (Ephedra Decoction).

ii Wind and Heat

Main Symptoms. High fever, mild or no chills; thirst, sore throat; thin white or yellow tongue coating; and floating and rapid pulse.

Therapeutic Principle. Cool Heat, extinguish Wind and release the exterior with acrid-cool herbs.

Treatment. Yin Qiao San (Lonicera and Forsythia Powder).

If Heat is particularly strong, add huangqin (*Scutellaria*), banlangen (*Isatis*) and qinghao (*Artemisia*).

If thirst is marked, add tianhuafen (*Trichosanthes*).

If there is chest fullness, add huoxiang (*Agastache*) and yujin (*Curcuma*) to regulate Qi and prevent further invasion by exogenous pathogenic evils.

2 High Fever of Qi Level

i Lung-Heat

Main Symptoms. High fever; cough, dyspnea, viscid, purulent or blood-streaked sputum; chest pain; and thirst. The tongue is red, with yellow coating. The pulse is slippery and rapid.

Therapeutic Principle. Cool Heat, detoxify poisons, clear the lung and dissipate Phlegm.

Treatment. Ma Xing Shi Gan Tang (Ephedra, Almond, Gypsum and Licorice Decoction).

If it is necessary to enhance the formula's ability to cool Heat and detoxify poisons, add jinyinhua (*Lonicera*), lianqiao (*Forsythia*), huangqin (*Scutellaria*) and yuxingcao (*Houttuynia*).

ii Stomach-Heat

Main Symptoms. High fever, heat-aversion; thirst, much drinking; coarse respiration; halitosis; restlessness; and sweating. The tongue coating is yellow or yellow and dry. The pulse is surging and rapid.

Therapeutic Principle. Purge stomach-Heat and generate fluids.

Treatment. Bai Hu Tang (White Tiger Decoction).

If there is constipation as well, add dahuang (*Rheum palmatum*).

If there is Dampness in addition to Heat, add cangzhu (*Atractylodes lancea*).

iii Heat in Intestines

Main Symptoms. High fever, especially in the afternoon; abdominal distention and pain; constipation or fecal impaction with encopresis; or agitation and delirium. The tongue is yellow and dry, with prickles. The pulse is deep, replete and forceful.

Therapeutic Principle. Unblock the intestines and purge Heat.

Treatment. Da Cheng Qi Tang (Potent Purgation Decoction)

If Heat has gelled and Yin damaged, add shengdihuang (*Rehmannia*), maimendong (*Ophiopogon*) and xuanshen (*Scrophularia*).

iv Heat in Gallbladder

Main Symptoms. Alternating chills and fever; chest and subcostal tightness or pain; or nausea, vomiting; or jaundice. The tongue is red, with yellow greasy coating. The pulse is slippery and rapid.

Therapeutic Principle. Cool Heat and restore gallbladder function.

Treatment. Da Chaihu Tang (Major Bupleurum Decoction).

If subcostal or abdominal pain is severe, add yanhusuo (*Corydalis*) and chuanlianzi (*Melia*).

For jaundice, add yinchenhao (*Artemisia capillaris*) and zhizi (*Gardenia*).

If Heat poisons are strong, add jinyinhua (*Lonicera*), qinghao (*Artemisia annua*) and lianqiao (*Forsythia*).

v Dampness-Heat

Main Symptoms. Persistent high fever; band-like heaviness of the head; chest and epigastric fullness; heaviness in the body; and anorexia. The tongue coating is yellow and greasy. The pulse is taut, slippery and rapid.

Therapeutic Principles. Cool Heat and dissipate Phlegm.

Treatment. Gan Lu Xiao Du Dan (Sweet Dew Detoxification Pill). It has the following composition: huangqin (*Scutellaria*) 10 g, lianqiao (*Forsythia*) 4 g, huashi (talcum) 15 g, mutong (*Akebia quinata*) 5 g, yinchenhao (*Artemisia*) 10 g, shichangpu (*Acorus*) 6 g, huoxiang (*Agastache*) 4 g, and bohe (*Mentha*) 4 g.

If Heat is especially intense, add huanglian (*Coptis*) and huangbai (*Phellodendron*).

For Dampness-Heat in the bladder, with urinary frequency, urgency, dysuria and dark urine, add Ba Zheng San (Eight-Herb Rectification Powder), with modifications as appropriate.

If Dampness and Heat are in the large intestine, with abdominal pain, tenesmus and burning anus, use Gegen Qin Lian Tang (Pueraria-Scutellaria-Coptis Decoction) with modifications as appropriate.

vi Summer Heat Injuring Qi

Main Symptoms. Heatstroke, high fever, extreme thirst, profuse sweating; dysphoria, flushed face; and coarse respiration. The tongue is red, with greasy yellow coating. The pulse is surging and rapid.

Therapeutic Principle. Dissipate Summer Heat, augment Qi and generate fluids.

Treatment. Qing Shu Yi Qi Tang (Summer Heat-Dissipating Qi-Augmenting Decoction). It has the following composition: xiyangshen (*Panax quinquefolium*) 10 g, maimendong (*Ophiopogon*) 10 g, shihu (*Dendrobium chrysanthum*) 10 g, huanglian (*Coptis*) 10 g, hegeng (*Nelumbo nucifera*, stalk) 10 g, zhuye (*Phyllostachys nigra*) 10 g, zhimu (*Anemarrhena*) 10 g, gancao (*Glycyrrhiza*), jingmi (*Oryza sativa*) 10 g, and xiguapi (*Citrullus vulgaris*) 10 g.

If Summer Heat is extreme, add shigao (gypsum).

If Yin injury is not prominent, remove xiyangshen and maimendong.

3 Intense Heat in Nutritive and Blood Levels

Main Symptoms. High fever worst at night; dysphoria, restlessness; or clouded mind, delirium; or convulsion, cutaneous ecchymosis and petechiae. The tongue is deep red or deep crimson. The pulse is threadlike and rapid.

Therapeutic Principle. Purge the Nutritive Level of Heat, cool the Blood Level and detoxify poisons.

Treatment. Qing Ying Tang (Nutritive-Clearing Decoction).

If there is bleeding, add mudanpi (*Paeonia suffruticosa*), baimaogen (*Imperata*) and cebaiye (*Biota orientalis*).

For clouded mind and delirium, use An Gong Niu Huang Wan (Gallstone Palace-Calming Pill), one tablet three times daily.

4 High Fever due to Internal Injury

Fever due to internal injury is usually low grade. A few patients, however, do have prolonged fever above 39°C (102.2°F).

Two pathological mechanisms lead to high fever in internal injury, and both involve functional impairment of the visceral organs. One leads to Qi stagnation and blood stasis, so that Dampness gels, causes blockage and transforms into Heat. The other leads to deficiency of Qi, blood, Yin or Yang, with imbalance of Yin–Yang, so that endogenous Heat develops. Functional impairment of the viscera may result from improper diet, the passions being pent-up, excessive fatigue, unrestrained sexual activity or protracted severe illness.

Qi Deficiency. Fever fluctuates widely, but is generally worsened by fatigue. In addition, there are such symptoms of Qi deficiency as lassitude, shortness of breath, spontaneous sweating, decreased appetite and loose feces. Apply the therapeutic principle of using sweet-warm formulas to cool Heat. Use Bu Zhong Yi Qi Tang (Middle-Restoring and Qi-Augmenting Decoction).

Blood Insufficiency. This may come about because of massive bleeding or protracted illness. In addition to high fever, the typical symptoms are pallor, a pale tongue and a threadlike and feeble pulse. Treat with Gui Pi Tang (Spleen-Restoring Decoction).

Yin Deficiency. In this case, there is recurrent fever that is highest in the afternoon and at night. In addition, the typical symptoms include hotness in the palms and soles, dry mouth and throat, a red tongue with little coating, and a threadlike and rapid pulse. Treat with Qing Gu San (Bone-Cooling Powder). It has the following composition: yinchaihu (*Stellaria dichotoma*), zhimu (*Anemarrhena*), huhuanglian (*Picrorhiza scrophulariflora*), digupi (*Lycium*), qinghao (*Artemisia*), qinjiao (*Gentiana*), biejia (*Amyda*), and gancao (*Glycyrrhiza*).

Yang Deficiency. Several typical symptoms accompany high fever in this case. These include chills, coldness of the body, shortness of breath, aches and weakness in the limbs and knees, a pale plump tongue that may be indented, a moist white tongue coating, and a deep, threadlike and forceless pulse. Treat with Jin Gui Shen Qi Wan (kidney-Qi Pill from the *Golden Cabinet*).

Qi Stagnation. The fever fluctuates with changes in the emotions. In addition, there are a bitter taste, subcostal distention, agitation, irascibility, and a taut and rapid pulse. Treat with Dan Zhi Xiao Yao San (Carefree Powder with Paeonia and Gardenia).

Blood Stasis. Here, high fever comes in the afternoon or at night. There are accompanying dry mouth and throat but little drinking, pain with fixed location or mass on the limbs or body, cyanotic tongue speckled with petechiae and a taut and impeded pulse. Treat with Xue Fu Zhu Yu Tang (Decoction for Releasing Blood Stasis).

Dampness. For high fever due to Dampness gelling in the interior and transforming into Heat, treat with San Ren Tang (Three-Seed Decoction).

IV Acupuncture Treatment

Select the acupoints Dazhui (DU-14), Shixuan (EX-UE-11), Quchi (LI-11), Hegu (LI-4) and the 12 Jing (Well) acupoints.

For Wind-Heat, add the acupoints Yuji (LU-10) and Waiguan (SJ-5).

For lung-Heat, add the acupoints Shaoshang (LU-11) and Chize (LU-5).

For intense Heat in the Yangming Meridian, add the acupoints Neiting (ST-44) and Lidui (ST-45).

For Heat in the Nutritive or Blood Level, add the acupoints Zhongchong (PC-9) and Neiguan (PC-6).

In general, use the filiform needle and apply the reducing method. At the Dazhui, Shixuan and the Jing (Well) acupoints, the three-edged needle may be used to cause slight bleeding.

V Case Study

The patient was a 24-year old woman who presented with high fever, in the range of 40–41°C (104–104.9°F), for 8 days. Another physician treated her with an acrid-cool herb to release the exterior and a Heat-cooling poison-detoxifying herb, without benefit. A modern medicine physician found no abnormality on examination, and treated her variously with several modern antibiotics and steroids, also without benefit. She was admitted to hospital in extreme exhaustion and weakness.

The patient had had two miscarriages, and was in the 8 month of pregnancy, her third.

At the time of admission, she had a high fever and was agitated. She had a marked thirst, with strong desire for cold drinks. She had a flushed face and her respiration was coarse. She was also constipated. Her tongue was red, with dry yellow coating. Her pulse was swift and rapid.

Diagnosis. Heat in the Qi Level, complicated by exogenous pathogenic evil in the Yangming Meridian.

Therapeutic Principle. Cool Heat, purge Fire and induce catharsis. Supplement with mild Qi augmentation and fluid-generation.

Treatment and Course. Combined Bai Hu Tang (White Tiger Decoction) and Xiao Cheng Qi Tang (Minor Purgation Decoction), with modifications. The modified combined composition was as follows: dangshen (*Codonopsis*) 13 g, shigao (gypsum) 60 g, zhuye (*Phyllostachys nigra*) 12 g, houpou (*Magnolia*) 7 g, zhishi (*Citrus aurantium*) 7 g, baishaoyao (*Paeonia*) 12 g, maimendong (*Ophiopogon*) 17 g, lianqiao (*Forsythia*) 13 g, gancao (*Glycyrrhiza*) 3 g, and dahuang (*Rheum palmatum*) 10 g.

She took half a dose every 6 h (four doses over 2 days). Following the third dose she defecated more than ten times and her body temperature became normal. All symptoms resolved, except that because of the prolonged high fever she was tired, had a slight cough and sweated much. She also had mild thirst. She was further treated with Zhuye Shigao Tang (Bamboo-Gypsum Decoction) augmented with chenpi (*Citrus tangerina*) and huangqin (*Scutellaria*), which she took for seven consecutive days.

Subsequently, she delivered a normal baby boy at full term.

Comments. This patient had accumulation and gelling of Heat poisons, the stronger the poisons the higher the fever. So long as the poisons remained the

fever persisted. For that reason it was necessary to use a large amount of dahuang as chief herb, to be taken day and night, in order to clear the intestines and detoxify the poisons. Once catharsis was achieved, the poisons were eliminated and the fever abated. However, dahuang is usually avoided during pregnancy. This patient had a history of miscarriages and was in the 8 month of her third pregnancy. Ordinarily this would deter any physician from using dahuang, and certainly from using it day and night. This case illustrates the importance of accurate diagnosis and expert control of the amount of herbs used in treatment.

(Source: *Case Records of Xiao Junyi.*)

Guidance for Study

I Aim of Study

This chapter describes the etiology, pathology and clinical manifestation of illnesses that present with high fever, and describes their diagnosis and treatment.

II Objectives of Study

After completing this chapter the learners will:

1. Know the concept and classification of high fever;
2. Understand the etiology and pathology of high fever, as well as the key points for the diagnosis of the underlying illnesses that cause it;
3. Know the treatment of these illnesses.

III Exercises for Review

1. Compare the clinical manifestation of high fever caused by Wind-Cold and that caused by Wind-Heat. In what ways do their treatments differ?
2. Summarize the types of high fever of the Qi Level. Explain how to differentiate between these illnesses. Compare their treatments.
3. Describe the pathological features and treatment of intense heat in the Nutritive and the Blood Levels.
4. Summarize the etiology, pathology, clinical manifestation, diagnosis and treatment of high fever due to internal injury.

IV Additional Exercises

1. Explain the modifications of Jing Fang Bai Du San that make it suitable for treating high fever in the Defensive Level due to Wind-Cold invasion.
2. Provide an analysis of the formula Gan Lu Xiao Du Dan used in treatment of high fever of the Qi Level due to Dampness-Heat.
3. Provide an analysis of the formula Qing Shu Yi Qi Tang used in treatment of high fever due to Summer Heat injuring Qi.
4. Provide an analysis of the formula Qing Gu San used in treatment of high fever due to Yin deficiency.

Appendix II: Acupoints

By Meridians

Bladder	Du Meridian (Governor Vessel)	Gallbladder	Heart
BL-1 Jingming	GV-1 Changqiang	GB-1 Tongziliao	HT-1 Jiquan
BL-2 Cuanzhu	GV-2 Yaoshu	GB-2 Tinghui	HT-2 Qingling
BL-3 Meichong	GV-3 Yaoyangguan	GB-3 Shangguan	HT-3 Shaohai
BL-4 Qucha	GV-4 Mingmen	GB-4 Hanyan	HT-4 Lingdao
BL-5 Wuchu	GV-5 Xuansu	GB-5 Xuanlu	HT-5 Tongli
BL-6 Chengguang	GV-6 Jizhong	GB-6 Xuanli	HT-6 Yinxi
BL-7 Tongtian	GV-7 Zhongshu	GB-7 Qubin	HT-7 Shenmen
BL-8 Luoque	GV-8 Jinsuo	GB-8 Shuaigu	HT-8 Shaofu
BL-9 Yuzhen	GV-9 Zhiyang	GB-9 Tianchong	HT-9 Shaochong
BL-10 Tianzhu	GV-10 Lingtai	GB-10 Fubai	
BL-11 Dazhu	GV-11 Shendao	GB-11 Touqiaoyin	
BL-12 Fengmen	GV-12 Shenzhu	GB-12 Wangu	
BL-13 Feishu	GV-13 Taodao	GB-13 Benshen	
BL-14 Jueyinshu	GV-14 Dazhui	GB-14 Yangbai	
BL-15 Xinshu	GV-15 Yamen	GB-15 Toulinqi	
BL-16 Dushu	GV-16 Fengfu	GB-16 Muchuang	
BL-17 Geshu	GV-17 Naohu	GB-17 Zhengying	
BL-18 Ganshu	GV-18 Qiangjian	GB-18 Chengling	
BL-19 Danshu	GV-19 Houding	GB-19 Naokong	
BL-20 Pishu	GV-20 Baihui	GB-20 Fengchi	
BL-21 Weishu	GV-21 Qianding	GB-21 Jianjing	
BL-22 Sanjiaoshu	GV-22 Xinhui	GB-22 Yuanze	
BL-23 Shenshu	GV-23 Shangxing	GB-23 Zhejin	
BL-24 Qihai	GV-24 Shenting	GB-24 Riyue	
BL-25 Dachangshu	GV-25 Suliao	GB-25 Jingmen	
BL-26 Quanyuanshu	GV-26 Shuigou (Renzhong)	GB-26 Daimai	

(continued)

(continued)

Bladder	Du Meridian (Governor Vessel)	Gallbladder	Heart
BL-27 Xiaochangshu	GV-27 Duiduan	GB-27 Wushu	
BL-28 Pangguangshu	GV-28 Yinjiao	GB-28 Weidao	
BL-29 Zhonglushu		GB-29 Juliao	
BL-30 Baihuanshu		GB-30 Huantiao	
BL-31 Shangliao		GB-31 Fengshi	
BL-32 Ciliao		GB-32 Zhongdu	
BL-33 Zhongliao		GB-33 Xiyangguan	
BL-34 Xialiao		GB-34 Yanglingquan	
BL-35 Huiyang		GB-35 Yangjiao	
BL-36 Chengfu		GB-36 Waiqu	
BL-37 Yinmen		GB-37 Guangming	
BL-38 Fuxi		GB-38 Yangfu	
BL-39 Weiyang		GB-39 Xuanzhong (Juegu)	
BL-40 Weizhong		GB-40 Qiuxu	
BL-41 Fufen		GB-41 Zulinqi	
BL-42 Pohan		GB-42 Diwuhui	
BL-43 Gaohuangshu		GB-43 Xiaxi	
BL-44 Shentang		GB-44 Zuqiaoyin	
BL-45 Yixi			
BL-46 Geguan			
BL-47 Hunmen			
BL-48 Yanggang			
BL-49 Yishe			
BL-50 Weichang			
BL-51 Huangmen			
BL-52 Zhishi			
BL-53 Baohuang			
BL-54 Zhibian			
BL-55 Heyang			
BL-56 Chengjin			
BL-57 Chengshan			
BL-58 Feiyang			
BL-59 Fuyang			
BL-60 Kunlun			
BL-61 Pucan			
BL-62 Shenmai			
BL-63 Jinmen			
BL-64 Jinggu			
BL-65 Shugu			
BL-66 Tonggu			
BL-67 Zhiyin			

Kidney	Large Intestine	Liver	Lung
KI-1 Yongquan	LI-1 Shangyang	LR-1 Dadun	LU-1 Zhongfu
KI-2 Rangu	LI-2 Erjian	LR-2 Xingjian	LU-2 Yunmen
KI-3 Taixi	LI-3 Sanjian	LR-3 Taichong	LU-3 Tianfu
KI-4 Dazhong	LI-4 Hegu	LR-4 Zhongfeng	LU-4 Xiabai
KI-5 Shuiquan	LI-5 Yangxi	LR-5 Ligou	LU-5 Chize
KI-6 Zhaohai	LI-6 Pianli	LR-6 Zhongdu	LU-6 Kongzui
KI-7 Fuli	LI-7 Wenliu	LR-7 Xiguan	LU-7 Lieque
KI-8 Jiaoxin	LI-8 Xialian	LR-8 Ququan	LU-8 Jingqu
KI-9 Zhubin	LI-9 Shanglian	LR-9 Yinbao	LU-9 Taiyuan
KI-10 Yingu	LI-10 Shousanli	LR-10 Zuwuli	LU-10 Yuji
KI-11 Henggu	LI-11 Quchi	LR-11 Yinlian	LU-11 Shaoshang
KI-12 Dahe	LI-12 Zhouliao	LR-12 Jimai	
KI-13 Qixue	LI-13 Shouwuli	LR-13 Zhangmen	
KI-14 Siman	LI-14 Binao	LR-14 Qimen	
KI-15 Zhongzhu	LI-15 Jianyu		
KI-16 Huangshu	LI-16 Jugu		
KI-17 Shangqu	LI-17 Tianding		
KI-18 Shiguan	LI-18 Futu (ST-32)		
KI-19 Yindu	LI-19 Heliao		
KI-20 Futonggu	LI-20 Yingxiang		
KI-21 Youmen			
KI-22 Bulang			
KI-23 Shenfeng			
KI-24 Lingxu			
KI-25 Shencang			
KI-26 Yuzhong			
KI-27 Shufu			

Pericardium	Ren Meridian (Conception Vessel)	Sanjiao	Small Intestine
PC-1 Tianchi	CV-1 Huiyin	SJ-1 Guanchong	SI-1 Shaoze
PC-2 Tianquan	CV-2 Qugu	SJ-2 Yemen	SI-2 Qianggu
PC-3 Quze	CV-3 Zhongji	SJ-3 Zhongzhu	SI-3 Houxi
PC-4 Ximen	CV-4 Guanyuan	SJ-4 Yangchi	SI-4 Wangu
PC-5 Jianshi	CV-5 Shimen	SJ-5 Waiguan	SI-5 Yanggu
PC-6 Neiguan	CV-6 Qihai	SJ-6 Zhigou	SI-6 Yanglao
PC-7 Daling	CV-7 Yinjiao	SJ-7 Huizong	SI-7 Zhizheng
PC-8 Laogong	CV-8 Shenque	SJ-8 Sanyangluo	SI-8 Xiaohai
PC-9 Zhongchong	CV-9 Shuifen	SJ-9 Sidu	SI-9 Jianzhen
	CV-10 Xiawan	SJ-10 Tianjing	SI-10 Naoshu
	CV-11 Jianli	SJ-11 Qinglengyuan	SI-11 Tianzong
	CV-12 Zhongwan	SJ-12 Xiaoluo	SI-12 Bingfeng
	CV-13 Shangwan	SJ-13 Naohui	SI-13 Quyan

(continued)

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Pericardium	Ren Meridian (Conception Vessel)	Sanjiao	Small Intestine
	CV-14 Jique	SJ-14 Jianliao	SI-14 Jianwaishu
	CV-15 Jiuwei	SJ-15 Tianliao	SI-15 Jianzhongshu
	CV-16 Zhongting	SJ-16 Tianyou	SI-16 Tianchuang
	CV-17 Tanzhong	SJ-17 Yifeng	SI-17 Tianrong
	CV-18 Yutang	SJ-18 Chimai	SI-18 Quanliao
	CV-19 Zigong	SJ-19 Luxi	SI-19 Tinggong
	CV-20 Huagai	SJ-20 Jiaosun	
	CV-21 Xuanji	SJ-21 Ermen	
	CV-22 Tiantu	SJ-22 Erheliao	
	CV-23 Lianquan	SJ-23 Sizhukong	
	CV-24 Chengjiang		

Spleen	Stomach	Extra-Meridian
SP-1 Yinbai	ST-1 Chengqi	Head/Neck
SP-2 Dadu	ST-2 Sibai	EX-HN-1 Sishencong
SP-3 Taibai	ST-3 Juliao	EX-HN-3 Yintang
SP-4 Gongsun	ST-4 Dicang	EX-HN-4 Yuyao
SP-5 Shangqiu	ST-5 Daying	EX-HN-5 Taiyang
SP-6 Sanyinjiao	ST-6 Jiache	EX-HN-8 Shangyinxiang
SP-7 Lougu	ST-7 Xiaguan	Anmian
SP-8 Diji	ST-8 Touwei	Chest/Abdomen
SP-9 Yinlingquan	ST-9 Renying	EX-CA-1 Zigong
SP-10 Xuehai	ST-10 Shuitu	Back
SP-11 Jimen	ST-11 Qishe	EX-B-1 Dingchuan
SP-12 Chongmen	ST-12 Quepen	EX-B-2 Jiaji
SP-13 Fushe	ST-13 Qihu	EX-B-7 Yaoyan
SP-14 Fujie	ST-14 Kufang	Upper Extremities
SP-15 Daheng	ST-15 Wuyi	Jianqian
SP-16 Fuai	ST-16 Yongchuang	EX-UE-2 Erbai
SP-17 Shidou	ST-17 Ruzhong	EX-UE-7 Yaotongdian
SP-18 Tianxi	ST-18 Rugen	EX-UE-9 Baxie
SP-19 Xiongxiang	ST-19 Burong	EX-UE-10 Sifeng
SP-20 Zhourong	ST-20 Chengman	EX-UE-11 Shixuan
SP-21 Dabao	ST-21 Liangmen	Lower Extremities
	ST-22 Guanmen	EX-LE-2 Heding
	ST-23 Taiyi	EX-LE-6 Dannangxue
	ST-24 Huarumen	EX-LE-7 Lanweixue
	ST-25 Tianshu	EX-LE-10 Bafeng
	ST-26 Wailing	
	ST-27 Daju	
	ST-28 Shuidao	

Spleen	Stomach	Extra-Meridian
	ST-29 Guilai	
	ST-30 Qichong	
	ST-31 Biguan	
	ST-32 Futu (LI-18)	
	ST-33 Yinshi	
	ST-34 Liangqiu	
	ST-35 Dubi	
	ST-36 Zusanli	
	ST-37 Shangjuxu	
	ST-38 Tiaokou	
	ST-39 Xiajuxu	
	ST-40 Fenglong	
	ST-41 Jiexi	
	ST-42 Chongyang	
	ST-43 Xiangu	
	ST-44 Neiting	
	ST-45 Lidui	

By Alphabetical Order

Anmian	Dazhu BL-11	Hanyan GB-4	Juegu (Xuanzhong) GB-39
Bafeng EX-LE-10	Dazhui GV-14	Heding EX-LE-2	
Baihuanshu BL-30	Dicang ST-4	Hegu LI-4	Jueyinshu BL-14
Baihui GV-20	Diji SP-8	Heliao LI-19	Jugu LI-16
Baohuang BL-53	Dingchuan EX-B-1	Henggu KI-11	Juliao GB-29
Baxie EX-UE-9	Diwuhui GB-42	Heyang BL-55	Juliao ST-3
Benshen GB-13	Dubi ST-35	Houding GV-19	Juque CV-14
Biguan ST-31	Duiduan GV-27	Houxi SI-3	Kongzui LU-6
Binao LI-14	Dushu BL-16	Huagai CV-20	Kufang ST-14
Bingfeng SI-12	Erbai EX-UE-2	Huangmen BL-51	Kunlun BL-60
Bulang KI-22	Erheliao SJ-22	Huangshu KI-16	Lanweixue EX-LE-7
Burong ST-19	Erjian LI-2	Huantiao GB-30	Laogong PC-8
Changqiang GV-1	Ermen SJ-21	Huarumen ST-24	Liangmen ST-21
Chengfu BL-36	Feishu BL-13	Huiyang BL-35	Liangqiu ST-34
Chengguang BL-6	Feiyang BL-58	Huiyin CV-1	Lianquan CV-23
Chengjiang CV-24	Fengchi GB-20	Huizong SJ-7	Lidui ST-45
Chengjin BL-56	Fengfu GV-16	Hunmen BL-47	Lieque LU-7
Chengling GB-18	Fenglong ST-40	Jiache ST-6	Ligou LR-5
Chengman ST-20	Fengmen BL-12	Jiaji EX-B-2	Lingdao HT-4
Chengqi ST-1	Fengshi GB-31	Jianjing GB-21	Lingtai GV-10
Chengshan BL-57	Fuai SP-16	Jianli CV-11	Lingxu KI-24
Chimai SJ-18	Fubai GB-10	Jianliao SJ-14	Lougu SP-7
Chize LU-5	Fufen BL-41	Jianqian	Luoque BL-8
Chongmen SP-12	Fujie SP-14	Jianshi PC-5	Luxi SJ-19
Dabao SP-21	Futu LI-18	Jianzhongshu SI-15	Naohu GV-17
Chongyang ST-42	Fulu KI-7	Jianwaishu SI-14	Meichong LU-3

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Anmian	Dazhu BL-11	Hanyan GB-4	Juegu (Xuanzhong) GB-39
Ciliao BL-32	Fushe SP-13	Jianyu LI-15	Mingmen GV-4
Cuanzhu BL-2	Futonggu KI-20	Jianzhen SI-9	Muchuang GB-16
Dachangshu BL-25	Futu ST-32	Jiaosun SJ-20	Naohui SJ-13
Dadu SP-2	Fuxi BL-38	Jiaoxin KI-8	Naokong GB-19
Dadun LR-1	Fuyang BL-59	Jiexi ST-41	Naoshu SI-10
Dahe KI-12	Gaohuangshu BL-43	Jimai LR-12	Neiguan PC-6
Daheng SP-15	Ganshu BL-18	Jimen SP-11	Neiting ST-44
Daimai GB-26	Geguan BL-46	Jinggu BL-64	Pangguangshu BL-28
Daju ST-27	Geshu BL-17	Jingmen GB-25	Pianli LI-6
Daling PC-7	Gongsun SP-4	Jingming BL-1	Pishu BL-20
Dannangxue EX-LE-6	Guanchong SJ-1	Jingqu LU-8	Pohu BL-42
Danshu BL-19	Guangming GB-37	Jinmen BL-63	Pucan BL-61
Daying ST-5	Guanmen ST-22	Jinsuo GV-8	Xiajuxu ST-39
Dazhong KI-4	Guanyuan CV-4	Jiquan HT-1	Xialian LI-8
Qinding GV-21	Guilai ST-29	Jiuwei CV-15	Xialiao BL-34
Qiangjian GV-18	Shangyang LI-1	Jizhong GV-6	Xiangu ST-43
Qiangu SI-2	Shaochong HT-9	Tanzhong CV-17	Xiaochangshu BL-27
Qichong ST-30	Shaofu HT-8	Taodao GV-13	Xiaohai SI-8
Qihai CV-6	Shaohai HT-3	Tianchi PC-1	Xiaoluo SJ-12
Qihai BL-24	Shaoshang LU-11	Tianchong GB-9	Xiawan CV-10
Qihu ST-13	Shaoze SI-1	Tianchuang SI-16	Xiaxi GB-43
Qimen LR-14	Shencang KI-25	Tianding LI-17	Xiguan LR-7
Qinglengyuan SJ-11	Shendao GV-11	Tianfu LU-3	Ximen PC-4
Qingling HT-2	Shenfeng KI-23	Tianjing SJ-10	Xingjian LR-2
Qishe ST-11	Shenmai BL-62	Tianliao SJ-15	Xinhui GV-22
Qiuxu GB-40	Shenmen HT-7	Tianquan PC-2	Xinshu BL-15
Qixue KI-13	Shenque CV-8	Tianrong SI-17	Xiongxiang SP-19
Quanliao SI-18	Shenshu BL-23	Tianshu ST-25	Xiyanguan GB-33
Quanyuanshu BL-26	Shentang BL-44	Tiantu CV-22	Xuanji CV-21
Qubin GB-7	Shenting GV-24	Tianxi SP-18	Xuanli GB-6
Qucha BL-4	Shenzhu GV-12	Tianyou SJ-16	Xuanlu GB-5
Quchi LI-11	Shidou SP-17	Tianzhu BL-10	Xuansu GV-5
Quepen ST-12	Shiguan KI-18	Tianzong SI-11	Xuanzhong (Juegu) GB-39
Qugu CV-2	Shimen CV-5	Tiaokou ST-38	Xuehai SP-10
Ququan LR-8	Shixuan EX-UE-11	Tinggong SI-19	Yamen GV-15
Quyuan SI-13	Shousanli LI-10	Tinghui GB-2	Yangbai GB-14
Quze PC-3	Shouwuli LI-13	Tonggu BL-66	Yangchi SJ-4
Rangu KI-2	Shuaigu GB-8	Tongli HT-5	Yangfu GB-38
Renying ST-9	Shufu KI-27	Tongtian BL-7	Yanggang BL-48
Renzhong (Shuigou) GV-26	Shugu BL-65	Tongziliao GB-1	Yanggu SI-5
Riyue GB-24	Shuidao ST-28	Toulinqi GB-15	Yangjiao GB-35
Rugen ST-18	Shuifen CV-9	Touqiaoyin GB-11	Yanglao SI-6
Ruzhong ST-17	Shuigou (Renzhong) GV-26	Touwei ST-8	Yanglingquan GB-34
Sanjian LI-3	Shuiquan KI-5	Wailing ST-26	Yangxi LI-5
Sanjiaoshu BL-22	Shuitu ST-10	Waiqiu GB-36	Yaoshu GV-2
Sanyangluo SJ-8	Sibai ST-2	Wangu GB-12	

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Anmian	Dazhu BL-11	Hanyan GB-4	Juegu (Xuanzhong) GB-39
Sanyinjiao SP-6	Sidu SJ-9	Wangu SI-4	Yaotongdian EX-UE-7
Shangguan GB-3	Sifeng EX-UE-10	Weichang BL-50	Yaoyan EX-B-7
Shangjuxu ST-37	Siman KI-14	Weishu BL-21	Yaoyangguan GV-3
Shanglian LI-9	Sishencong EX-HN-1	Weiyang BL-39	Yemen SJ-2
Shangliao BL-31	Sizhukong SJ-23	Weidao GB-28	Yifeng SJ-17
Shangqiu SP-5	Suliao GV-25	Weizhong BL-40	Yinbai SP-1
Shangqu KI-17	Taibai SP-3	Wenliu LI-7	Yinbao LR-9
Shangwan CV-13	Taichong LR-3	Wuchu BL-5	Yindu KI-19
Shangxing GV-23	Taixi KI-3	Wushu GB-27	Yingu KI-10
Shangyinxiang EX-HN-8	Taiyang EX-HN-5	Wuyi ST-15	Yingxiang LI-20
Yinjiao CV-7	Taiyi ST-23	Xiabai LU-4	Zhongting CV-16
Yinjiao GV-28	Taiyuan LU-9	Xiaguan ST-7	Zhongwan CV-12
Yinlian LR-11	Yuji LU-10	Zhiyang GV-9	Zhongzhu KI-15
Yinlingquan SP-9	Yunmen LU-2	Zhiyin BL-67	Zhongzhu SJ-3
Yinmen BL-37	Yutang CV-18	Zhizheng SI-7	Zhouliao LI-12
Yinshi ST-33	Yuyao EX-HN-4	Zhongchong PC-9	Zhourong SP-20
Yintang EX-HN-3	Yuzhen BL-9	Zhongdu GB-32	Zhubin KI-9
Yinxi HT-6	Yuzhong KI-26	Zhongdu LR-6	Zigong CV-19
Yishe BL-49	Zhangmen LR-13	Zhongfeng LR-4	Zigong EX-CA-1
Yixi BL-45	Zhaohai KI-6	Zhongfu LU-1	Zulinqi GB-41
Yongchuan ST-16	Zhejin GB-23	Zhongji CV-3	Zuqiaoyin GB-44
Yongquan KI-1	Zhengying GB-17	Zhongliao BL-33	Zusanli ST-36
Youmen KI-21	Zhibian BL-54	Zhonglushu BL-29	Zuwuli LR-10
Yuanye GB-22	Zhigou SJ-6	Zhongshu GV-7	
	Zhishi BL-52		

Appendix III: Herbs

Herbs by Latin, Pinyin, English and Chinese Names

All the herbs described in detail in Volume 2 Part II Chapter 2 are listed here.

Part I: Alphabetical by Pinyin

Aiye (*Artemisia argyi*) (wormwood leaf) 艾叶
Baibu (*Stemona sessilifolia*) 百部
Baihe (*Lilium brownii*) (lily bulb) 百合
Baiji (*Bletilla striata*) 白及
Baijiangcan (*Bombyx mori*) (silkworm) 白僵蚕
Baimaogen (*Imperata cylindrica*) (cogon grass) 白茅根
Baiqian (*Cynanchum stautonii*) (swallowwort) 白前
Baishaoyao (*Paeonia lactiflora*) (white peony root) 白芍药
Baitouweng (*Pulsatilla chinensis*) (nodding anemone root) 白头翁
Baizhi (*Angelica dahurica, anomala, taiwaniana*) (dahurican angelica root) 白芷
Baizhu (*Atractylodes macrocephala*) 白术
Baiziren (*Biota orientalis*) (tree of life) 柏子仁
Bajitian (*Morinda officinalis*) 巴戟天
Banlangen (*Isatis indigotica*) 板蓝根
Banxia (*Pinellia ternata*) 半夏
Beimu (*Fritillaria cirrhosa, verticillata*) 贝母
Beishashen (*Glehnia littoralis*) 北沙参
Biejia (*Amyda sinensis*) (turtle carapace) 鳖甲
Binglang (*Areca catechu*) (areca seed) 槟榔
Bingpian (*Dryobalanops aromatica*) (borneol) 冰片
Bohe (*Mentha haplocalyx*) (peppermint) 薄荷
Buguzhi (*Psoralea corylifolia*) 补骨脂
Cangzhu (*Atractylodes lancea*) 苍术
Chaihu (*Bupleurum chinense, scorzonifolium*) (thoroughwax root) 柴胡

Chantui (*Cryptotympana atrata, pustulata*) (cicada molt) 蝉蜕
 Chenpi (*Citrus tangerina, reticulata*) (tangerine peel) 陈皮
 Chenxiang (*Aquilaria sinensis, agallocha*) (eagle wood) 沉香
 Cheqianzi (*Plantago asiatica*) (plantain) 车前子
 Chishaoyao (*Paeonia lactiflora*) (red peony root) 赤芍药
 Chuanlianzi (*Melia toosendan*) (Sichuan chinaberry seed) 川楝子
 Chuanxiong (*Ligusticum chuanxiong, wallichii*) (Sichuan lovage) 川芎
 Cishi (*Magnetitum*) (magnetite) 磁石
 Dahuang (*Rheum palmatum*) (rhubarb root/rhizome) 大黄
 Daji (*Cirsium japonicum*) (Japanese thistle) 大蓟
 Danggui (*Angelica sinensis*) (Chinese angelica root) 当归
 Dangshen (*Codonopsis pilosula*) (Asia bell root) 党参
 Danshen (*Salvia miltiorrhiza*) (red sage root) 丹参
 Dazao (*Ziziphus jujuba*) (Chinese jujube fruit) 大枣
 Digupi (*Lycium chinensis*) (wolfberry root-bark) 地骨皮
 Dilong (*Pheretima aspergillum*) (earthworm) 地龙
 Dingxiang (*Syzygium aromaticum*) (clove) 丁香
 Diyu (*Sanguisorba officinalis*) (garden burnet root) 地榆
 Dongchongxiacao (*Cordyceps sinensis*) (Chinese caterpillar fungus) 冬虫夏草
 Duhuo (*Angelica pubescens*) (angelica root) 独活
 Duzhong (*Eucommia ulmoides*) 杜仲
 Ejiao (*Equus asinus*) (donkey-hide gelatin) 阿胶
 Ezhu (*Curcuma aeruginosa, zedoaria*) (zedoary) 莪术
 Fangfeng (*Saposhnikovia divaricata*) 防风
 Fangji (*Stephania tetrandra*) 汉防己
 Fanxieye (*Cassia angustifolia*) (senna leaf) 番泻叶
 Fengmi (*Mel*) (honey) 蜂蜜
 Fuling (*Poria cocos*) (tuckahoe) 茯苓
 Fuxiaomai (*Triticum aestivum*) (shriveled wheat grains) 浮小麦
 Fuzi (*Aconitum carmichaeli*) (monkshood secondary root) 附子
 Gancao (*Glycyrrhiza uralensis*) (Chinese liquorice root) 甘草
 Ganjiang (*Zingiber officinale*) (dried ginger) 干姜
 Gegen (*Pueraria lobata*) (kudzu root) 葛根
 Gouqizi (*Lycium barbarum*) (Barbary wolfberry fruit) 枸杞子
 Gouteng (*Uncaria rhynchophylla*) 钩藤
 Gualouzi (*Trichosanthes kirilowii*) (snake gourd fruit) 瓜蒌
 Guanzhong (*Dryopteris crassirhizoma*) (wood fern) 贯众
 Guiban (*Chinemys reevesii*) (buiban) (tortoise plastron) 龟板
 Guizhi (*Cinnamomum cassia*) (cinnamon twig) 桂枝
 Haijinsha (*Lygodium japonicum*) (climbing fern spore) 海金沙
 Heshouwu (*Polygonum multiflorum*) (fleece-flower root) 何首乌
 Honghua (*Carthamus tinctorius*) (safflower) 红花
 Houpo (*Magnolia officinalis*) (magnolia bark) 厚朴
 Huangbai (*Phellodendron chinense, amurense*) (Amur cork-tree bark) 黄柏
 Huangjing (*Polygonatum sibiricum*) (Solomon's seal) 黄精

Huanglian (*Coptis chinensis*) (golden thread) 黄连
 Huangqi (*Astragalus membranaceus*) (milkvetch root) 黄芪
 Huangqin (*Scutellaria baicalensis*) (baical skullcap root) 黄芩
 Huoxiang (*Agastache rugosa*) (giant hyssop) 藿香
 Hutaoren (*Juglans regia*) (walnut kernel) 胡桃仁
 Huzhang (*Polygonum cuspidatum*) (giant knotgrass) 虎杖
 Jianghuang (*Curcuma longa*) (turmeric) 姜黄
 Jiegeng (*Platycodon grandiflorum*) 桔梗
 Jineijin (*Gallus gallus domesticus*) (inner lining of chicken gizzard) 鸡内金
 Jingjie (*Schizonepeta tenuifolia*) 荆芥
 Jinqiancao (*Glechoma longituba*) 金钱草
 Jinyinhua (*Lonicera japonica*) (honeysuckle flower) 金银花
 Juemingzi (*Cassia obtusifolia*) (cassia seed) 决明子
 Juhua (*Chrysanthemum morifolium*) (chrysanthemum flower) 菊花
 Kuliangenpi (*Melia azedarach, toosendan*) (chinaberry root bark) 苦楝根皮
 Kushen (*Sophora flavescens*) 苦参
 Laifuzi (*Raphanus sativus*) (radish seed) 莱菔子
 Lianqiao (*Forsythia suspensa*) (weeping golden bell) 连翘
 Lianzi (*Nelumbo nucifera*) (lotus seed) 莲子
 Longdancao (*Gentiana scabra*) (Chinese gentian root) 龙胆草
 Longgu (*Os Draconis*) (fossil bone) 龙骨
 Lugen (*Phragmites communis*) (reed grass) 芦根
 Mahuang (*Ephedra sinica*) 麻黄
 Maimendong (*Ophiopogon japonicus*) (lily-turf bulbous root) 麦门冬
 Maiya (*Hordeum vulgare*) (barley sprout) 麦芽
 Mangxiao (*Mirabilite*) (sodium sulfate) 芒硝
 Mohanlian (*Eclipta prostrata*) 墨旱莲
 Moyao (*Commiphora myrrha*) (myrrh) 没药
 Mudanpi (*Paeonia suffruticosa*) (tree peony root-bark) 牡丹皮
 Mugua (*Chaenomeles speciosa, lagenaria*) (Chinese quince fruit) 木瓜
 Muli (*Ostrea gigas, rivularis*) (oyster shell) 牡蛎
 Muxiang (*Aucklandia lappa*) 木香
 Nanguazi (*Cucurbita moschata*) (pumpkin seed) 南瓜子
 Niubangzi (*Arctium lappa*) (burdock fruit) 牛蒡子
 Niuxi (*Achyranthes bidentata*) 牛膝
 Nuzhenzi (*Ligustrum lucidum*) (wax privet fruit) 女贞子
 Peilan (*Eupatorium fortunei*) (mist flower stalk, leaf) 佩兰
 Pugongying (*Taraxacum mongolicum*) (dandelion) 蒲公英
 Qiancao (*Rubia cordifolia*) (India madder root) 茜草
 Qianghuo (*Notopterygium incisum, franchetti, forbesi*) 羌活
 Qianhu (*Peucedanum praeruptorum*) (hog fennel) 前胡
 Qinghao (*Artemisia annua*) (sagebrush) 青蒿
 Qinjiao (*Gentiana macrophylla*) (large-leaf gentian root) 秦艽
 Quanxie (*Buthus martensii*) (scorpion) 全蝎
 Renshen (*Panax ginseng*) (ginseng) 人参

Roucongrong (*Cistanche deserticola*) 肉苁蓉
 Roudoukou (*Myristica fragrans*) (nutmeg kernel) 肉豆蔻
 Rougui (*Cinnamomum cassia*) (cinnamon bark) 肉桂
 Ruxiang (*Boswellia carterii*) (frankincense) 乳香
 Sangbaipi (*Morus alba*) (mulberry bark or root-bark) 桑白皮
 Sangjisheng (*Loranthus parasiticus*) (mulberry mistletoe) 桑寄生
 Sangpiaoxiao (*Paratenodera sinensis*) (mantis egg case) 桑螵蛸
 Sangye (*Morus alba*) (mulberry leaf) 桑叶
 Sanleng (*Sparganium stoloniferum*) (bur reed) 三棱
 Sanqi (*Panax pseudoginseng*, var. *notojinseng*) 三七
 Shanyao (*Dioscorea opposita*) (Chinese yam) 山药
 Shanzha (*Crataegus pinnatifida*) (Chinese hill haw) 山楂
 Shanzhuyu (*Cornus officinalis*) (dogwood fruit) 山茱萸
 Sharen (*Amomum villosum*) 砂仁
 Shegan (*Belamcanda chinensis*) (blackberry lily) 射干
 Shengdihuang (*Rehmannia glutinosa*) 生地黃
 Shengma (*Cimicifuga heracleifolia*, *foetida*) (bugbane) 升麻
 Shenqu (*Massa medicata fermentata*) (medicated leaven) 神曲
 Shexiang (*Moschus moschiferus*) (musk) 麝香
 Shichangpu (*Acorus gramineus*) (sweet flag) 石菖蒲
 Shigao (*Gypsum*) (gypsum) 石膏
 Shijueming (*Haliotis diversicolor*) (abalone shell) 石決明
 Shijunzi (*Quisqualis indica*) (Rangoon creeper fruit) 使君子
 Shudihuang (*Rehmannia glutinosa*) 熟地黃
 Suanzaoren (*Ziziphus jujuba*) (Chinese jujube seed) 酸枣仁
 Suhexiang (*Liquidambar orientalis*) (storax) 苏合香
 Taoren (*Prunus persica*) (peach seed) 桃仁
 Tianhuaafen (*Trichosanthes kirilowii*) (snake gourd root) 天花粉
 Tianma (*Gastrodia elata*) 天麻
 Tinglizi (*Lepidium apetalum*) (pepper weed seed) 葶苈子
 Tusizi (*Cuscuta chinensis*) (dodder seed) 菟丝子
 Weilingxian (*Clematis chinensis*) (clematis root) 威灵仙
 Wugong (*Scolopendra subspinipes*) (centipede) 蜈蚣
 Wumei (*Prunus mume*) (heat-dried plum) 乌梅
 Wuweizi (*Schisandra chinensis*) 五味子
 Wuyao (*Lindera strychnifolia*) (spicebush root) 乌药
 Wuzhuyu (*Evodia rutaecarpa*) 吴茱萸
 Xiakucao (*Prunella vulgaris*) (self-heal fruit spike) 夏枯草
 Xiangfu (*Cyperus rotundus*) (nutgrass) 香附
 Xiaoji (*Cephalanoplos segetum*) (field thistle) 小蓟
 Xiebai (*Allium macrostemon*) (long stem onion) 薤白
 Xingren (*Prunus armeniaca*) (apricot seed) 杏仁
 Xixin (*Asarum heterotropoides*, *sieboldi*) (Manchurian wild ginger) 细辛
 Xuanshen (*Scrophularia ningpoensis*) (fig-wort root) 玄参
 Xuduan (*Dipsacus asperoides*) (Himalayan teasel root) 续断

Yanhusuo (*Corydalis yanhusuo*) 延胡索
 Yimucao (*Leonurus hetrophyllus*) (mother-wort) 益母草
 Yinchenhao (*Artemisia capillaris*) (oriental wormwood) 茵陈蒿
 Yinyanghuo (*Epimedium brevicornum*) (barren-wort) 淫羊藿
 Yiyiren (*Coix lacryma-jobi*) (Job's-tears seed) 薏苡仁
 Yuanzhi (*Polygala tenuifolia*) (milk-wort root) 远志
 Yujin (*Curcuma wenyujin, aromatica*) (curcuma root tuber) 郁金
 Yuxingcao (*Houttuynia cordata*) 鱼腥草
 Yuzhu (*Polygonatum odoratum*) (fragrant Solomon's seal) 玉竹
 Zexie (*Alisma plantago-aquatica, orientale*) (water plantain) 泽泻
 Zhimu (*Anemarrhena asphodeloides*) 知母
 Zhishi (*Citrus aurantium*) (immature orange) 枳实
 Zhizi (*Gardenia jasminoides*) (gardenia fruit) 栀子
 Zhuling (*Polyporus umbellatus*) 猪苓
 Zhusha (*Cinnabar*) 朱砂
 Zihuadiding (*Viola patrinii*) 紫花地丁
 Zisu (*Perilla frutescens*) 紫苏
 Zisuzi (*Perilla frutescens*) 苏子

Part II: Alphabetical by Latin

Achyranthes bidentata (niuxi) 牛膝
Aconitum carmichaeli (fuzi) (monkshood secondary root) 附子
Acorus gramineus (shichangpu) (sweet flag) 石菖蒲
Agastache rugosa (huoxiang) (giant hyssop) 藿香
Alisma plantago-aquatica, orientale (zexie) (water plantain) 泽泻
Allium macrostemon (xiebai) (long stem onion) 薤白
Amomum villosum (sharen) 砂仁
Amyda sinensis (biejia) (turtle carapace) 鳖甲
Anemarrhena asphodeloides (zhimu) 知母
Angelica dahurica, anomala, taiwaniana (baizhi) (dahurican angelica root) 白芷
Angelica pubescens (duhuo) (angelica root) 独活
Angelica sinensis (danggui) (Chinese angelica root) 当归
Aquilaria sinensis, agallocha (chenxiang) (eagle wood) 沉香
Arctium lappa (niubangzi) (burdock fruit) 牛蒡子
Areca catechu (binglang) (areca seed) 槟榔
Artemisia annua (qinghao) (sagebrush) 青蒿
Artemisia argyi (aiye) (wormwood leaf) 艾叶
Artemisia capillaris (yinchenhao) (oriental wormwood) 茵陈蒿
Asarum heterotropoides, sieboldi (xixin) (Manchurian wild ginger) 细辛
Astragalus membranaceus (huangqi) (milkvetch root) 黄芪
Atractylodes lancea (cangzhu) 苍术
Atractylodes macrocephala (baizhu) 白术

Aucklandia lappa (muxiang) 木香
Belamcanda chinensis (shegan) (blackberry lily) 射干
Biota orientalis (baiziren) (tree of life) 柏子仁
Bletilla striata (baiji) 白及
Bombyx mori (baijiangcan) (silkworm) 白僵蚕
Boswellia carterii (ruxiang) (frankincense) 乳香
Bupleurum chinense, scorzonrifolium (chaihu) (thoroughwax root) 柴胡
Buthus martensii (quanxie) (scorpion) 全蝎
Carthamus tinctorius (honghua) (safflower) 红花
Cassia angustifolia (fanxieye) (senna leaf) 番泻叶
Cassia obtusifolia (juemingzi) (cassia seed) 决明子
Cephalanoplos segetum (xiaoji) (field thistle) 小蓟
Chaenomeles speciosa, lagenaria (mugua) (Chinese quince fruit) 木瓜
Chinemys reevesii (buiban) (tortoise plastron) 龟板
Chrysanthemum morifolium (juhua) (chrysanthemum flower) 菊花
Cimicifuga heracleifolia, foetida (shengma) (bugbane) 升麻
Cinnabar (zhusha) 朱砂
Cinnamomum cassia (guizhi) (cinnamon twig) 桂枝
Cinnamomum cassia (rougui) (cinnamon bark) 肉桂
Cirsium japonicum (daji) (Japanese thistle) 大蓟
Cistanche deserticola (roucongrong) 肉苁蓉
Citrus aurantium (zhishi) (immature orange) 枳实
Citrus tangerina, reticulata (chenpi) (tangerine peel) 陈皮
Clematis chinensis (weilingxian) (clematis root) 威灵仙
Codonopsis pilosula (dangshen) (Asia bell root) 党参
Coix lacryma-jobi (yiyiren) (Job's-tears seed) 薏苡仁
Commiphora myrrha (moyao) (myrrh) 没药
Coptis chinensis (huanglian) (golden thread) 黄连
Cordyceps sinensis (dongchongxiacao) (Chinese caterpillar fungus) 冬虫夏草
Cornus officinalis (shanzhuyu) (dogwood fruit) 山茱萸
Corydalis yanhusuo (yanhusuo) 延胡索
Crataegus pinnatifida (shanzha) (Chinese hill haw) 山楂
Cryptotympana atrata, pustulata (chantui) (cicada molt) 蝉蜕
Cucurbita moschata (nanguazi) (pumpkin seed) 南瓜子
Curcuma aeruginosa, zedoaria (ezhu) (zedoary) 莪术
Curcuma longa (jianghuang) (turmeric) 姜黄
Curcuma wenyujin, aromatica (yujin) (curcuma root tuber) 郁金
Cuscuta chinensis (tusizi) (dodder seed) 菟丝子
Cynanchum stautonii (baiqian) (swallowwort) 白前
Cyperus rotundus (xiangfu) (nutgrass) 香附
Dioscorea opposita (shanyao) (Chinese yam) 山药
Dipsacus asperoides (xuduan) (Himalayan teasel root) 续断
Dryobalanops aromatica (bingpian) (borneol) 冰片
Dryopteris crassirhizoma (guanzhong) (wood fern) 贯众
Eclipta prostrata (mohanlian) 墨旱莲

Ephedra sinica (mahuang) 麻黄
Epimedium brevicornum (yinyanghuo) (barren-wort) 淫羊藿
Equus asinus (ejiao) (donkey-hide gelatin) 阿胶
Eucommia ulmoides (duzhong) 杜仲
Eupatorium fortunei (peilan) (mist flower stalk, leaf) 佩兰
Evodia rutaecarpa (wuzhuyu) 吴茱萸
Forsythia suspensa (lianqiao) (weeping golden bell) 连翘
Fritillaria cirrhosa, verticillata (beimu) 贝母
Gallus gallus domesticus (jineijin) (inner lining of chicken gizzard) 鸡内金
Gardenia jasminoides (zhizi) (gardenia fruit) 栀子
Gastrodia elata (tianma) 天麻
Gentiana macrophylla (qinjiao) (large-leaf gentian root) 秦艽
Gentiana scabra (longdancao) (Chinese gentian root) 龙胆草
Glechoma longituba (jinqiancao) 金钱草
Glehnia littoralis (beishashen) 北沙参
Glycyrrhiza uralensis (gancao) (Chinese liquorice root) 甘草
Gypsum (shigao, gypsum) 石膏
Haliotis diversicolor (shijueming) (abalone shell) 石决明
Hordeum vulgare (maiya) (barley sprout) 麦芽
Houttuynia cordata (yuxingcao) 鱼腥草
Imperata cylindrica (baimaogen) (cogon grass) 白茅根
Isatis indigotica (banlangen) 板蓝根
Juglans regia (hutaoren) (walnut kernel) 胡桃仁
Leonurus hetrophyllus (yimucuo) (mother-wort) 益母草
Lepidium apetalum (tinglizi) (pepper weed seed) 葶苈子
Ligusticum chuanxiong, wallichii (chuanxiong) (Sichuan lovage) 川芎
Ligustrum lucidum (nuzhenzi) (wax privet fruit) 女贞子
Lilium brownii (baihe) (lily bulb) 百合
Lindera strychnifolia (wuyao) (spicebush root) 乌药
Liquidambar orientalis (suhexiang) (storax) 苏合香
Lonicera japonica (jinyinhua) (honeysuckle flower) 金银花
Loranthus parasiticus (sangjisheng) (mulberry mistletoe) 桑寄生
Lycium barbarum (gouqizi) (Barbary wolfberry fruit) 枸杞子
Lycium chinensis (digupi) (wolfberry root-bark) 地骨皮
Lygodium japonicum (haijinsha) (climbing fern spore) 海金沙
Magnetitum (cishi) (maganetite) 磁石
Magnolia officinalis (houpo) (magnolia bark) 厚朴
Massa medicata fermentata (shenqu) (medicated leaven) 神曲
Mel (fengmi) (honey) 蜂蜜
Melia azedarach, toosendan (kuliangenpi) (chinaberry root bark) 苦楝根皮
Melia toosendan (chuanlianzi) (Sichuan chinaberry seed) 川楝子
Melia toosendan (kulanpi) (chinaberry bark) 苦楝皮
Mentha haplocalyx (bohe) (peppermint) 薄荷
Mirabilite (mangxiao) (sodium sulfate) 芒硝
Morinda officinalis (bajitian) 巴戟天

Morus alba (sangbaipi) (mulberry bark or root-bark) 桑白皮
Morus alba (sangye) (mulberry leaf) 桑叶
Moschus moschiferus (shexiang) (musk) 麝香
Myristica fragrans (roudoukou) (nutmeg kernel) 肉豆蔻
Nelumbo nucifera (lianzi) (lotus seed) 莲子
Notopterygium incisum, franchetti, forbesi (qianghuo) 羌活
Ophiopogon japonicus (maimendong) (lily-turf bulbous root) 麦门冬
Os Draconis (longgu) (fossil bone) 龙骨
Ostrea gigas, rivularis (mulu) (oyster shell) 牡蛎
Paonia lactiflora (baishaoyao) (white peony root) 白芍药
Paonia lactiflora (chishaoyao) (red peony root) 赤芍药
Paonia suffruticosa (mudanpi) (tree peony root-bark) 牡丹皮
Panax ginseng (renshen) (ginseng) 人参
Panax pseudoginseng, var. notojinseng (sanqi) 三七
Paratenodera sinensis (sangpiaoxiao) (mantis egg case) 桑螵蛸
Perilla frutescens (zisu) 紫苏
Perilla frutescens (zisuzi) 苏子
Peucedanum praeruptorum (qianhu) (hog fennel) 前胡
Phellodendron chinense, amurense (huangbai) (Amur cork-tree bark) 黄柏
Pheretima aspergillum (dilong) (earthworm) 地龙
Phragmites communis (lugen) (reed grass) 芦根
Pinellia ternata (banxia) 半夏
Plantago asiatica (cheqianzi) (plantain) 车前子
Platycodon grandiflorum (jiegeng) 桔梗
Polygala tenuifolia (yuanzhi) (milk-wort root) 远志
Polygonatum odoratum (yuzhu) (fragrant Solomon's seal) 玉竹
Polygonatum sibiricum (huangjing) (Solomon's seal) 黄精
Polygonum cuspidatum (huzhang) (giant knotgrass) 虎杖
Polygonum multiflorum (heshouwu) (fleece-flower root) 何首乌
Polyporus umbellatus (zhuling) 猪苓
Poria cocos (fuling, tuckahoe) 茯苓
Prunella vulgaris (xiakucao) (self-heal fruit spike) 夏枯草
Prunus armeniaca (xingren) (apricot seed) 杏仁
Prunus mume (wumei) (heat-dried plum) 乌梅
Prunus persica (taoren) (peach seed) 桃仁
Psoralea corylifolia (buguzhi) 补骨脂
Pueraria lobata (gegen) (kudzu root) 葛根
Pulsatilla chinensis (baitouweng) (nodding anemone root) 白头翁
Quisqualis indica (shijunzi) (Rangoon creeper fruit) 使君子
Raphanus sativus (laifuzi) (radish seed) 莱菔子
Rehmannia glutinosa (shengdihuang) 生地黄
Rehmannia glutinosa (shudihuang) 熟地黄
Rheum palmatum (dahuang) (rhubarb root/rhizome) 大黄
Rubia cordifolia (qiancao) (India madder root) 茜草
Salvia miltiorrhiza (danshen) (red sage root) 丹参

- Sanguisorba officinalis* (diyu) (garden burnet root) 地榆
Saposhnikovia divaricata (fangfeng) 防风
Schisandra chinensis (wuweizi) 五味子
Schizonepeta tenuifolia (jingjie) 荆芥
Scolopendra subspinipes (wugong) (centipede) 蜈蚣
Scrophularia ningpoensis (xuanshen) (fig-wort root) 玄参
Scutellaria baicalensis (huangqin) (baical skullcap root) 黄芩
Sophora flavescens (kushen) 苦参
Sparganium stoloniferum (sanleng) (bur reed) 三棱
Stemona sessilifolia (baibu) 百部
Stephania tetrandra (fangji) 汉防己
Syzygium aromaticum (dingxiang) (clove) 丁香
Taraxacum mongolicum (pugongying) (dandelion) 蒲公英
Trichosanthes kirilowii (gualou) (snake gourd fruit) 瓜蒌
Trichosanthes kirilowii (tianhuafen) (snake gourd root) 天花粉
Triticum aestivum (fuxiaomai) (shriveled wheat grains) 浮小麦
Uncaria rhynchophylla (gouteng) 钩藤
Viola patrinii (zihuadiding) 紫花地丁
Zingiber officinale (ganjiang) (dried ginger) 干姜
Ziziphus jujuba (dazao) (Chinese jujube fruit) 大枣
Ziziphus jujuba (suanzaoren) (Chinese jujube seed) 酸枣仁

Appendix IV: Herb Pictures

In Alphabetical Order



Fig. A.4.1 a & b Aiye (*Artemisia argyi*) 艾叶

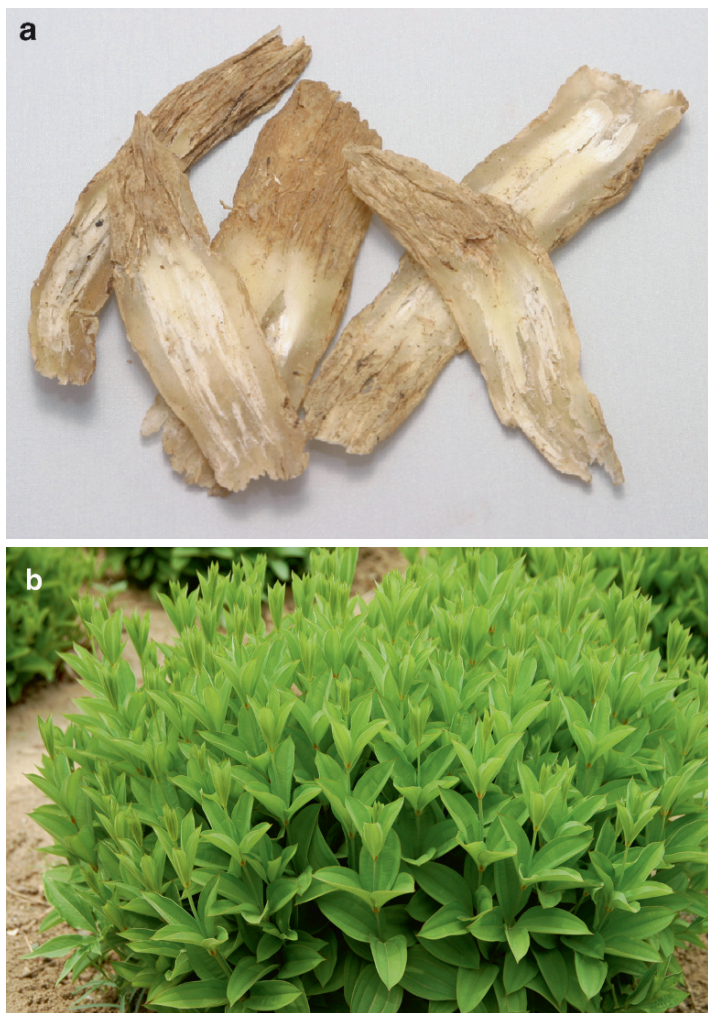


Fig. A.4.2 a & b Baibu (*Stemona sessilifolia*) 百部

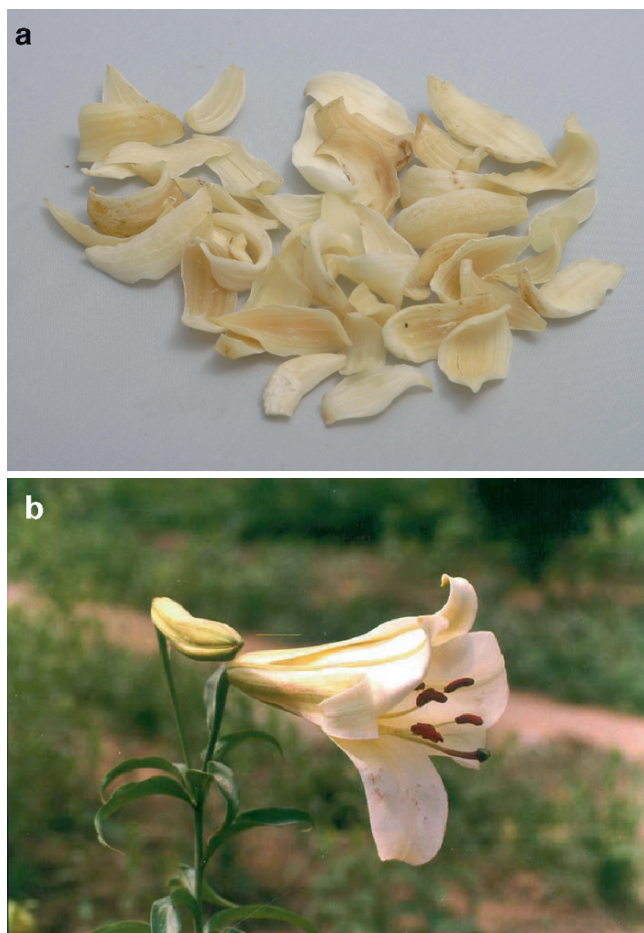


Fig. A.4.3 a & b Baihe (*Lilium brownii*) 百合



Fig. A.4.4 a & b Baiji (*Bletilla striata*) 白及



Fig. A.4.5 Baijiangcan (*Bombyx mori*) 白僵蚕



Fig. A.4.6 a & b Baishaoyao (*Paeonia lactiflora*) 白芍药

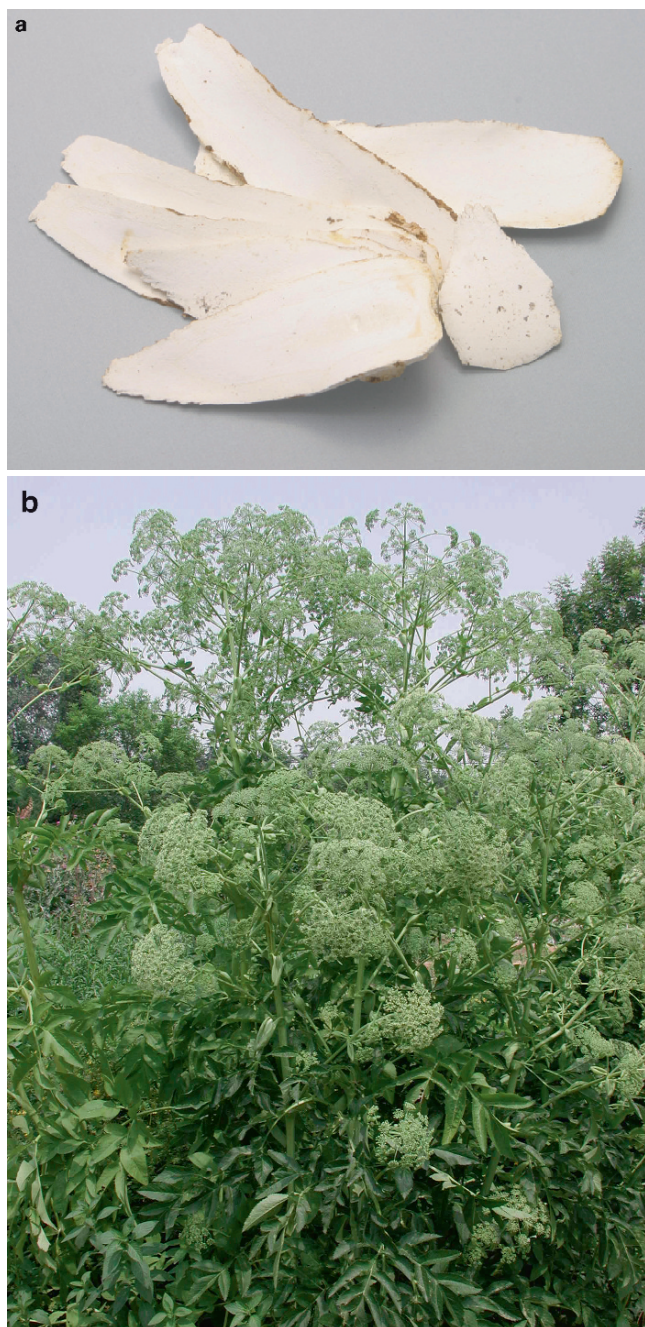


Fig. A.4.7 a & b Baizhi (*Angelica dahurica*, *anomala*, *taiwaniana*) 白芷



Fig. A.4.8 a & b Baizhu (*Atractylodes macrocephala*) 白朮



Fig. A.4.9 a & b Baiziren (*Biota orientalis*) 柏子仁



Fig. A.4.10 a & b Baitouweng (*Pulsatilla chinensis*) 白头翁



Fig. A.4.11 Bajitian (*Morinda officinalis*) 巴戟天



Fig. A.4.12 a & b Banlangen (*Isatis indigotica, tinctoria*) 板蓝根

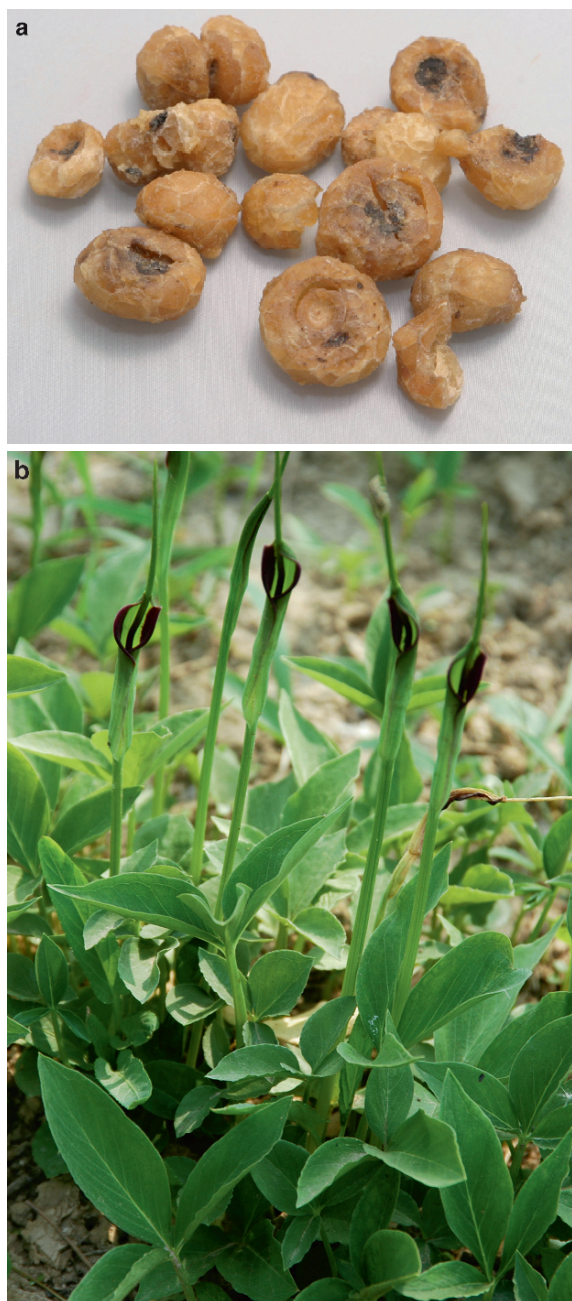


Fig. A.4.13 a & b Banxia (*Pinellia ternata*) 半夏



Fig. A.4.14 Beimu (*Fritillaria cirrhosa, verticillata*) 贝母



Fig. A.4.15 a & b Beishashen (*Glehnia littoralis*) 北沙参



Fig. A.4.16 Biejia (*Amyda sinensis*) 鳖甲

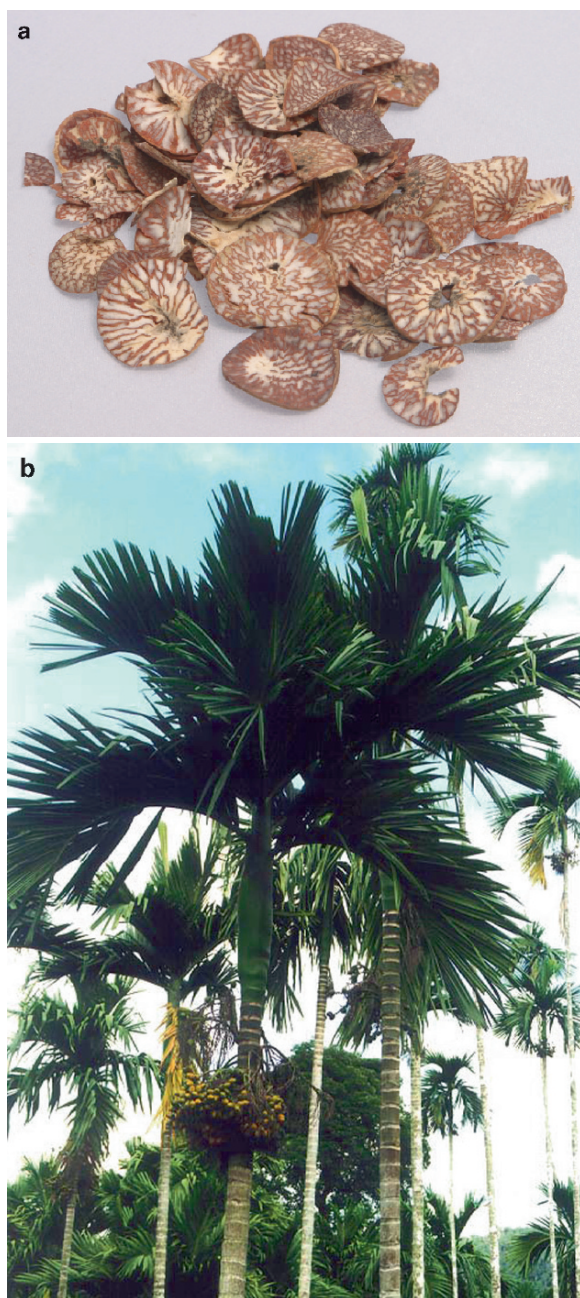


Fig. A.4.17 a & b Binglang (*Areca catechu*) 槟榔



Fig. A.4.18 Bingpian (*Dryobalanops aromatica*) 冰片



Fig. A.4.19 a & b Bohe (*Mentha haplocalyx*) 薄荷



Fig. A.4.20 a & b Buguzhi (*Psoralea corylifolia*) 补骨脂

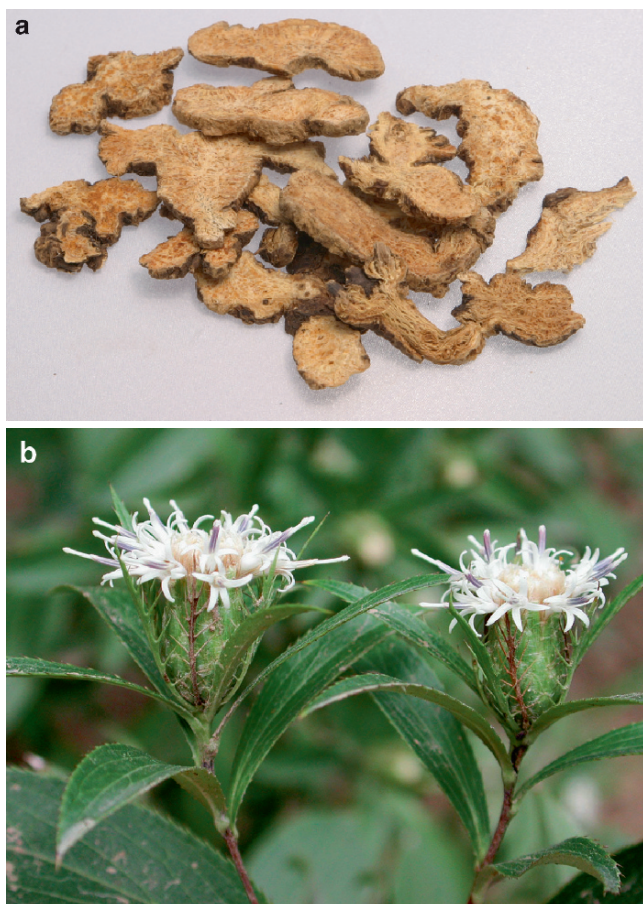


Fig. A.4.21 a & b Cangzhu (*Atractylodes lancea*) 苍术



Fig. A.4.22 a & b Chaihu (*Bupleurum chinense*, *scorzonerifolium*) 柴胡



Fig. A.4.23 Chantui (*Cryptotympana atrata*, *pustulata*) 蝉蜕



Fig. A.4.24 a & b Chenpi (*Citrus tangerina*, *reticulata*) 陈皮



Fig. A.4.25 a & b Cheqianzi (*Plantago asiatica*) 车前子



Fig. A.4.26 a & b Chishaoyao (*Paeonia lactiflora*) 赤芍药



Fig. A.4.27 Chuanlianzi (*Melia toosendan*) 川楝子

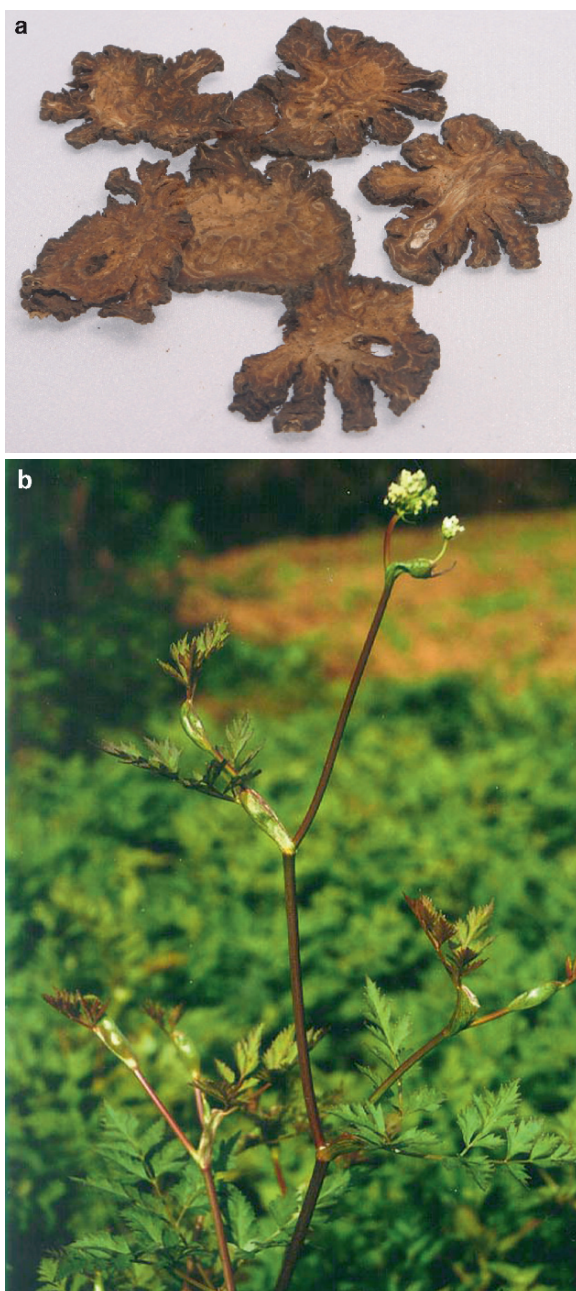


Fig. A.4.28 a & b Chuanxiong (*Ligusticum chuanxiong, wallichii*) 川芎



Fig. A.4.29 Cishi (*Magnetitum*) (magnetite) 磁石

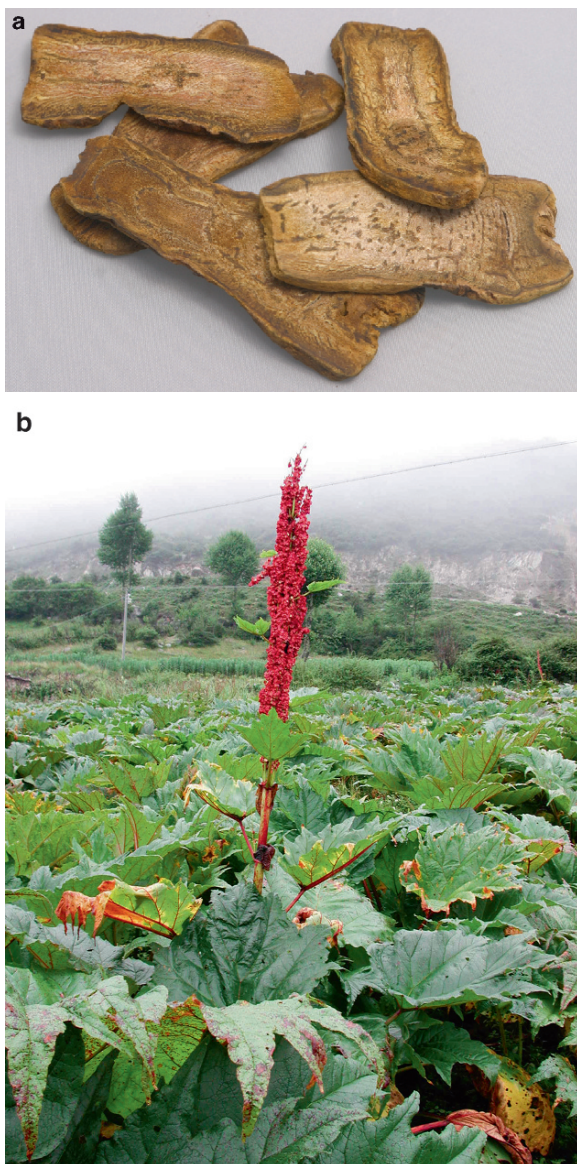


Fig. A.4.30 a & b Dahuang (*Rheum palmatum*) 大黄

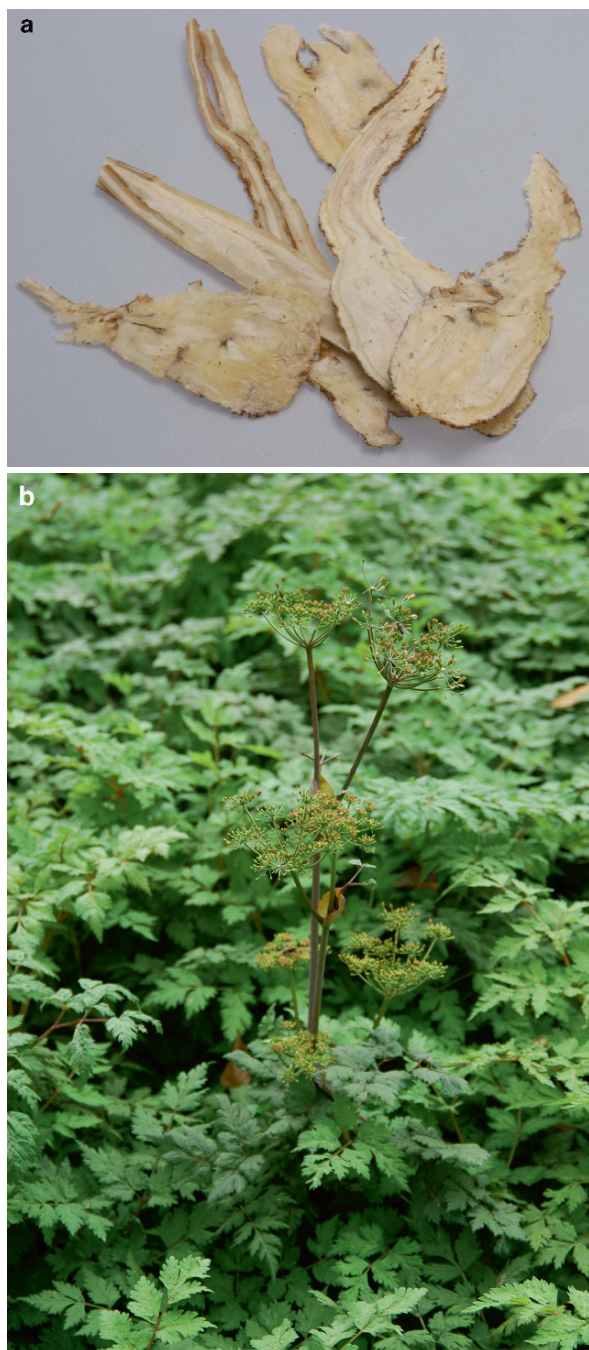


Fig. A.4.31 a & b Danggui (*Angelica sinensis*) 当归



Fig. A.4.32 a & b Dangshen (*Codonopsis pilosula*) 党参

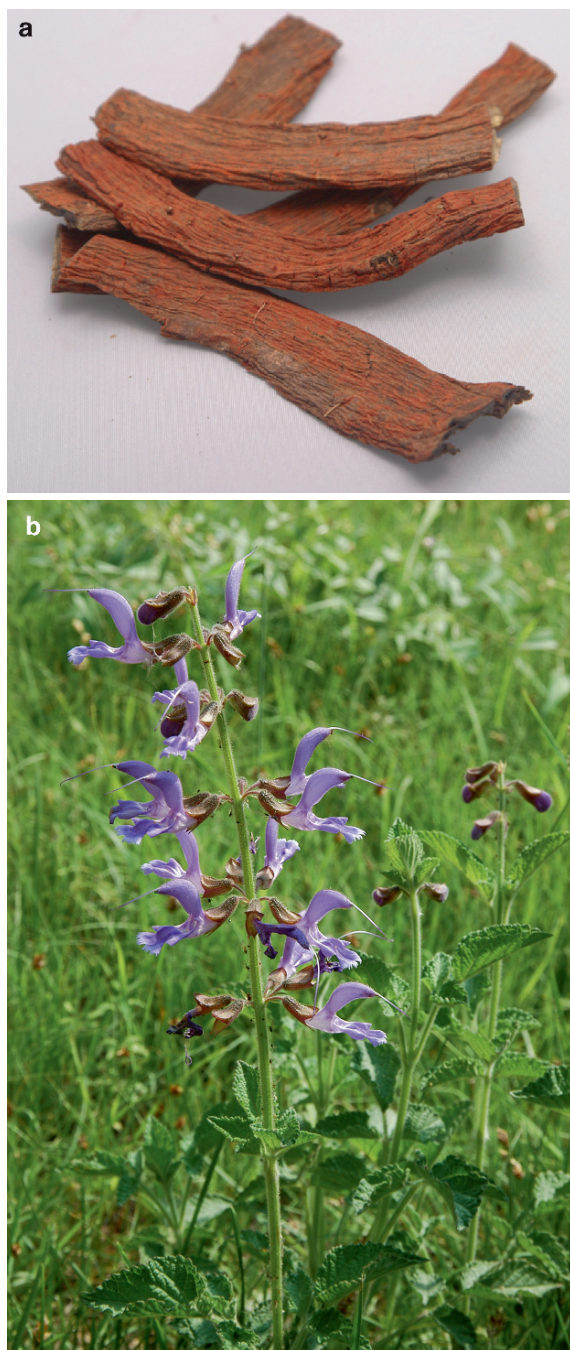


Fig. A.4.33 a & b Danshen (*Salvia miltiorrhiza*) 丹参



Fig. A.4.34 Digupi (*Lycium chinensis*) 地骨皮



Fig. A.4.35 Dilong (*Pheretima aspergillum*) 地龙



Fig. A.4.36 Dingxiang (*Syzygium aromaticum*) 丁香

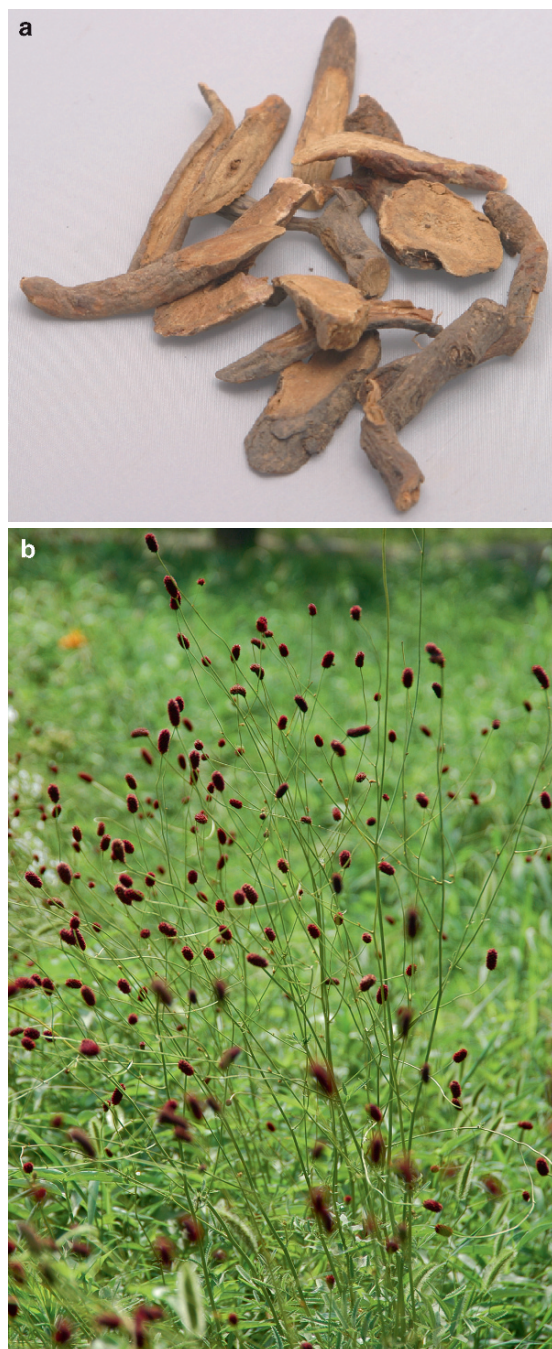


Fig. A.4.37 a & b Diyu (*Sanguisorba officinalis*) 地榆



Fig. A.4.38 a & b Dongchongxiacao (*Cordyceps sinensis*) 冬虫夏草



Fig. A.4.39 Duhuo (*Angelica pubescens*) 独活



Fig. A.4.40 a & b Duzhong (*Eucommia ulmoides*) 杜仲



Fig. A.4.41 Ejiao (*Equus asinus*) 阿胶

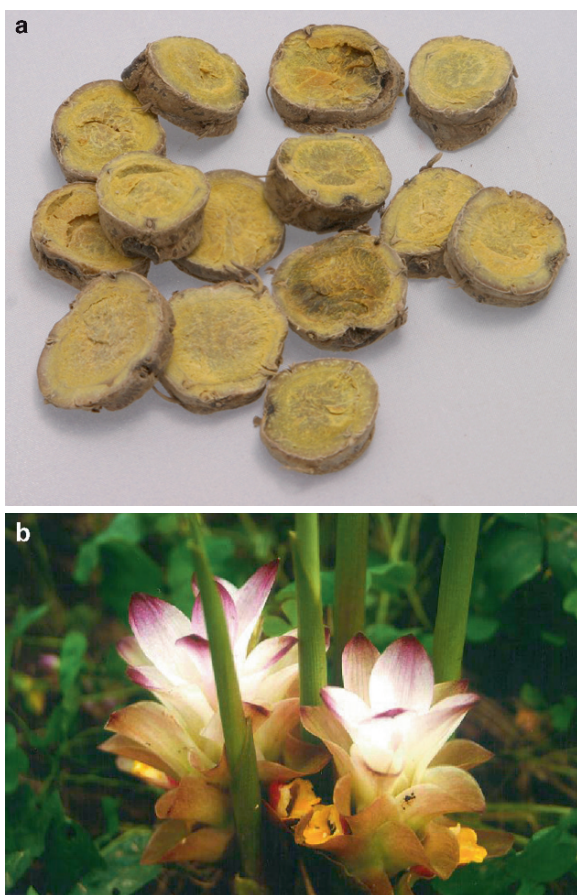


Fig. A.4.42 a & b Ezhu (*Curcuma aeruginosa*, *zedoaria*) 莪术

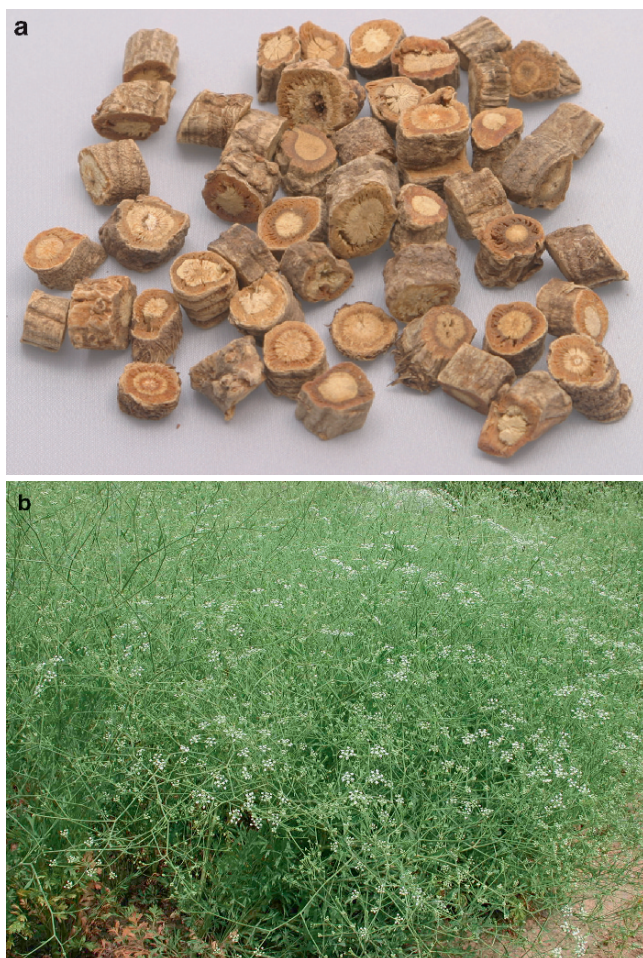


Fig. A.4.43 a & b Fangfeng (*Saposhnikovia divaricata*) 防风



Fig. A.4.44 Fangji (*Stephania tetrandra*) 防己



Fig. A.4.45 Fanxieye (*Cassia angustifolia*) 番泻叶



Fig. A.4.46 Fuling (*Poria cocos*) 茯苓



Fig. A.4.47 Fuxiaomai (*Triticum aestivum*) 浮小麦

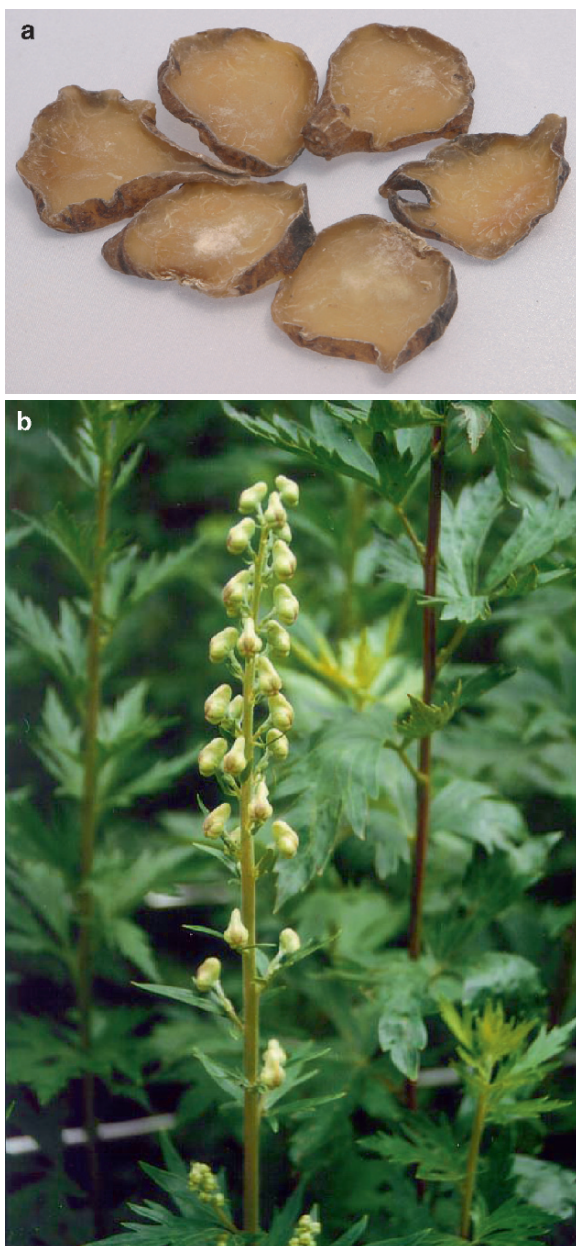


Fig. A.4.48 a & b Fuzi (*Aconitum carmichaeli*) 附子



Fig. A.4.49 a & b Gancao (*Glycyrrhiza uralensis*) 甘草

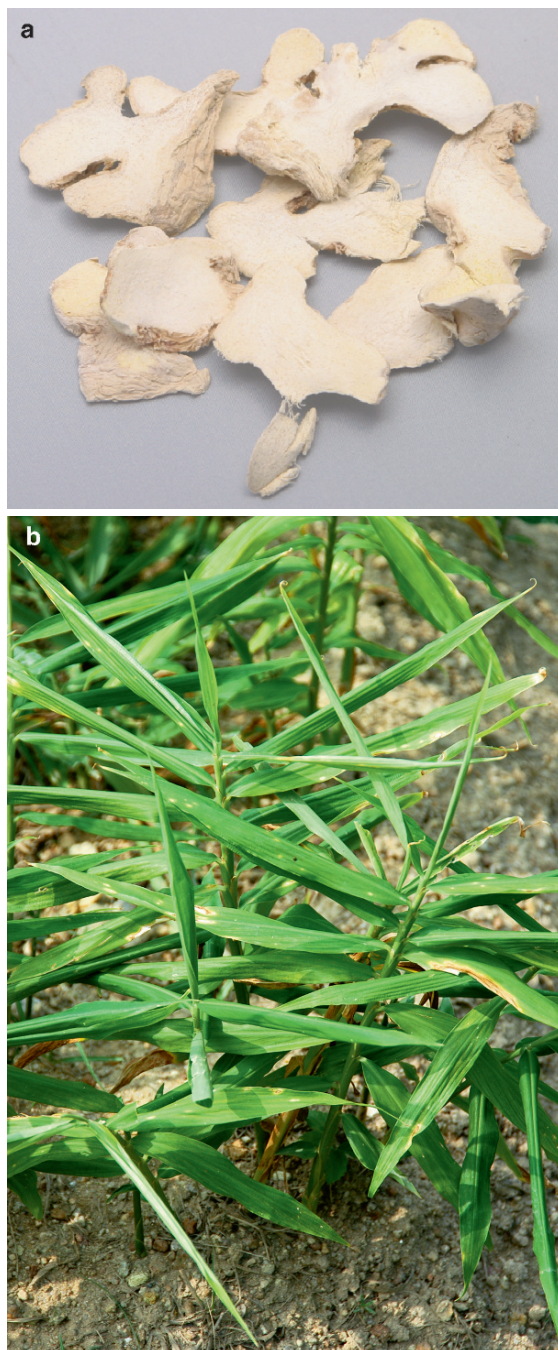


Fig. A.4.50 a & b Ganjiang (*Zingiber officinale*) 干姜

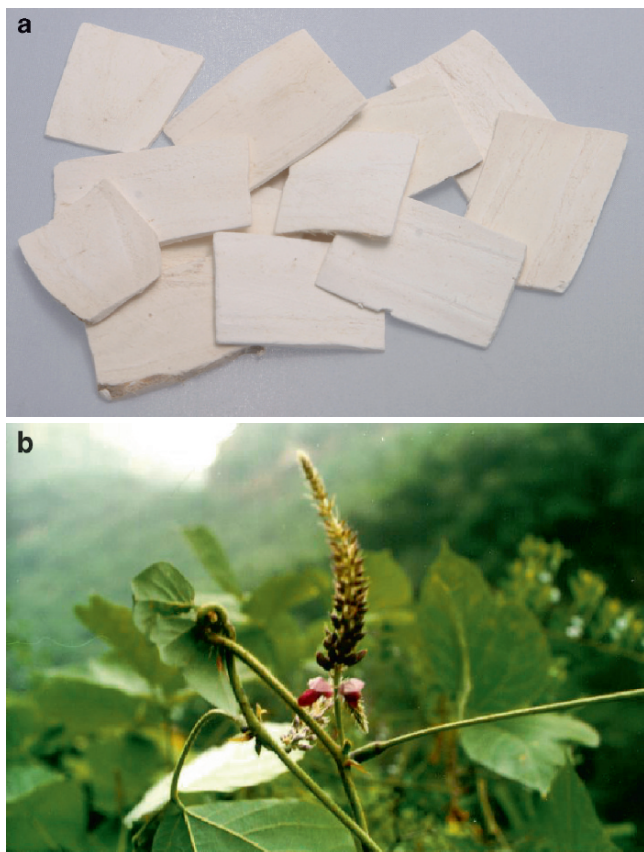


Fig. A.4.51 a & b Gegen (*Pueraria lobata*) 葛根



Fig. A.4.52 a & b Gouqizi (*Lycium barbarum*) 枸杞子



Fig. A.4.53 Gouteng (*Uncaria rhynchophylla*) 钩藤

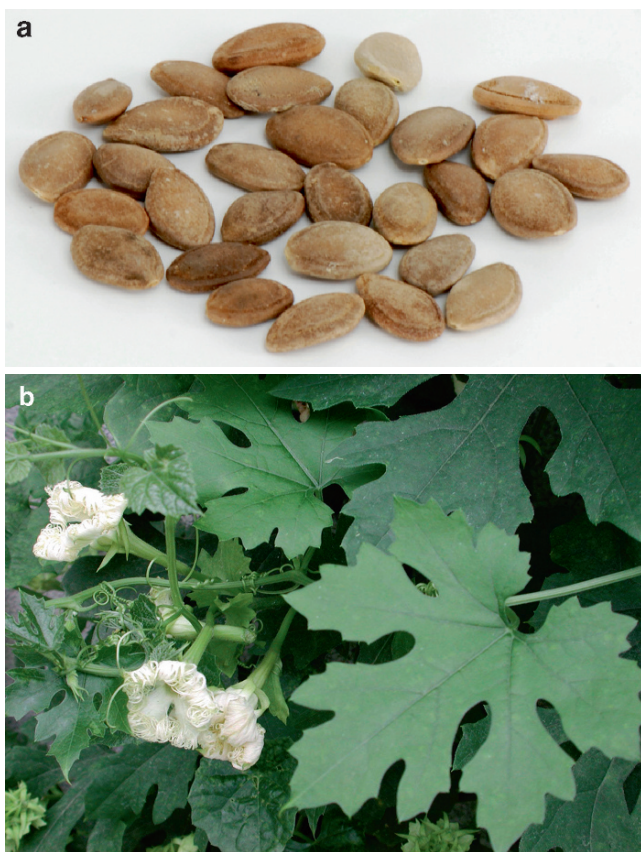


Fig. A.4.54 a & b Gualouzi (*Trichosanthes kirilowii*) 瓜蒌子



Fig. A.4.55 Guiban (*Chinemys reevesii*) 龟板

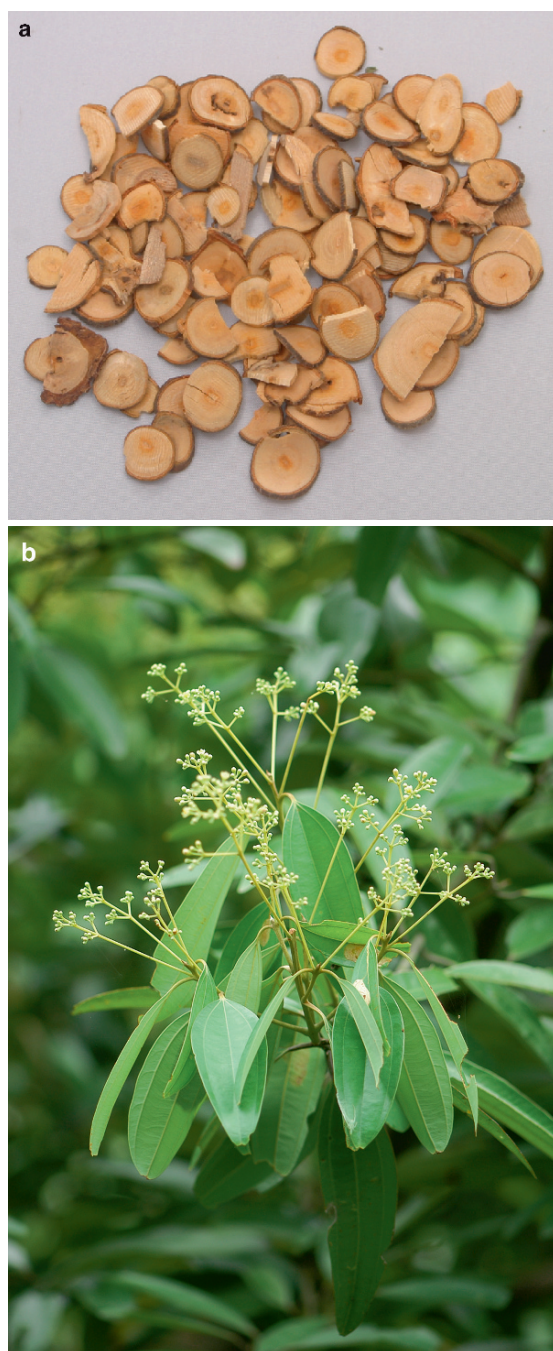


Fig. A.4.56 a & b Guizhi (*Cinnamomum cassia*) 桂枝



Fig. A.4.57 a & b Heshouwü (*Polygonum multiflorum*) 何首乌



Fig. A.4.58 a & b Honghua (*Carthamus tinctorius*) 红花



Fig. A.4.59 a & b Houpo (*Magnolia officinalis*) 厚朴



Fig. A.4.60 a & b Huangbai (*Phellodendron chinense*, *amurense*) 黄柏

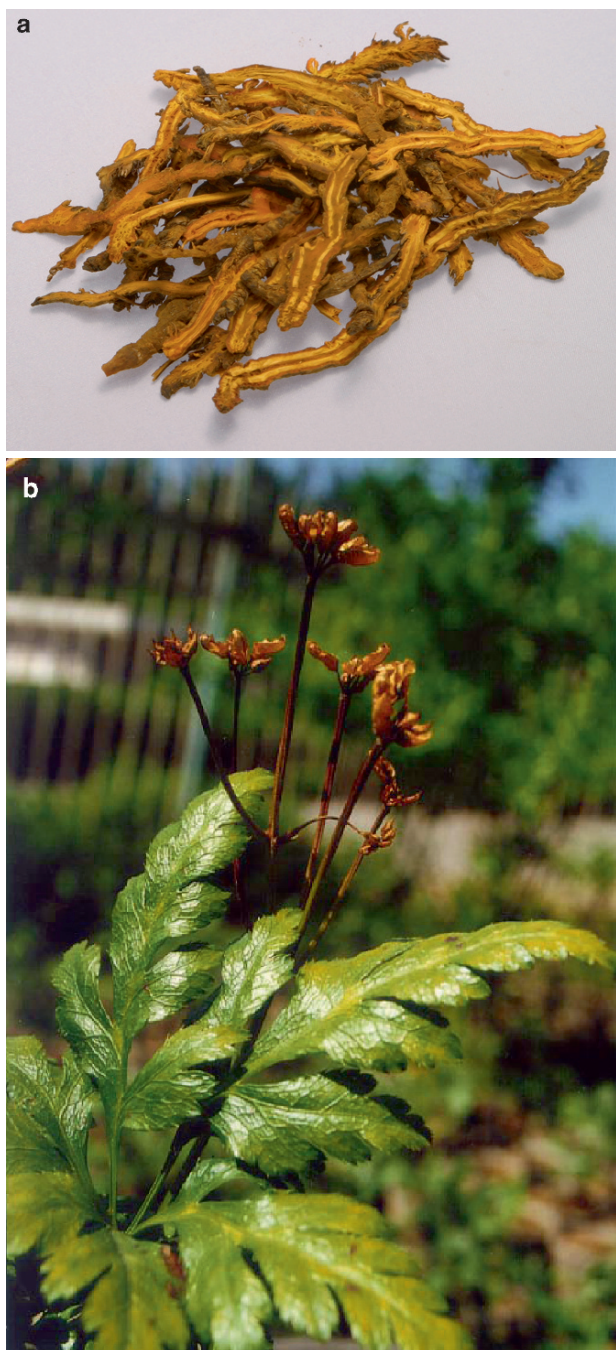


Fig. A.4.61 a & b Huanglian (*Coptis chinensis*) 黄连



Fig. A.4.62 a & b Huangqi (*Astragalus membranaceus*) 黄芪



Fig. A.4.63 a & b Huangqin (*Scutellaria baicalensis*) 黄芩

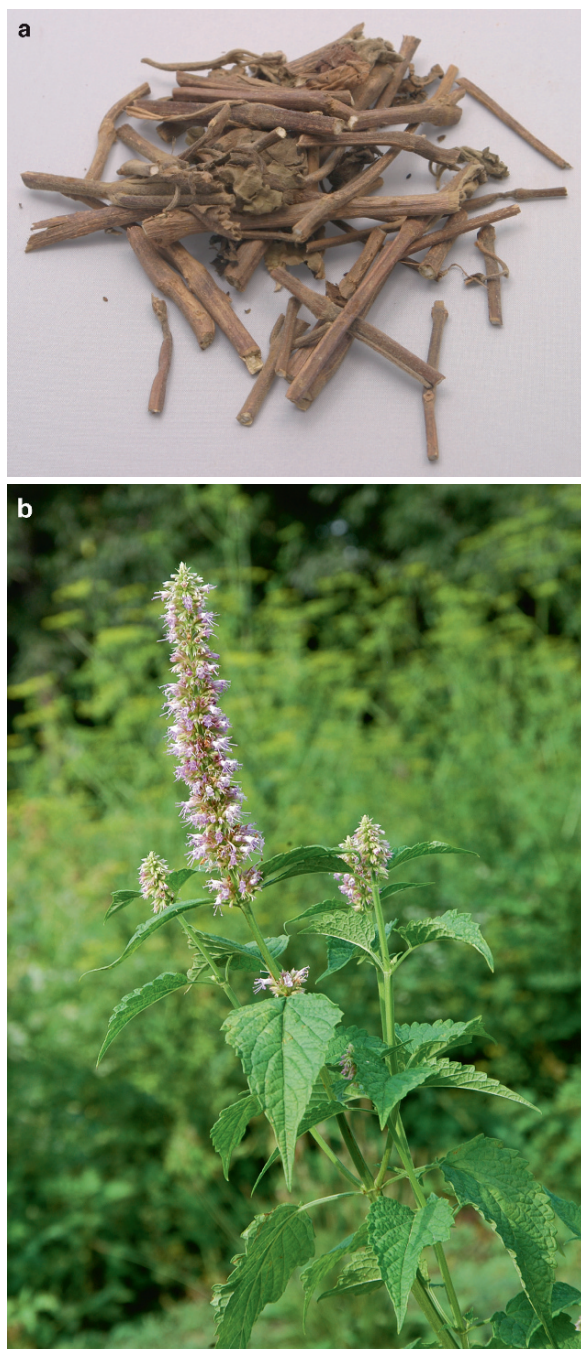


Fig. A.4.64 a & b Huoxiang (*Agastache rugosa*) 藿香

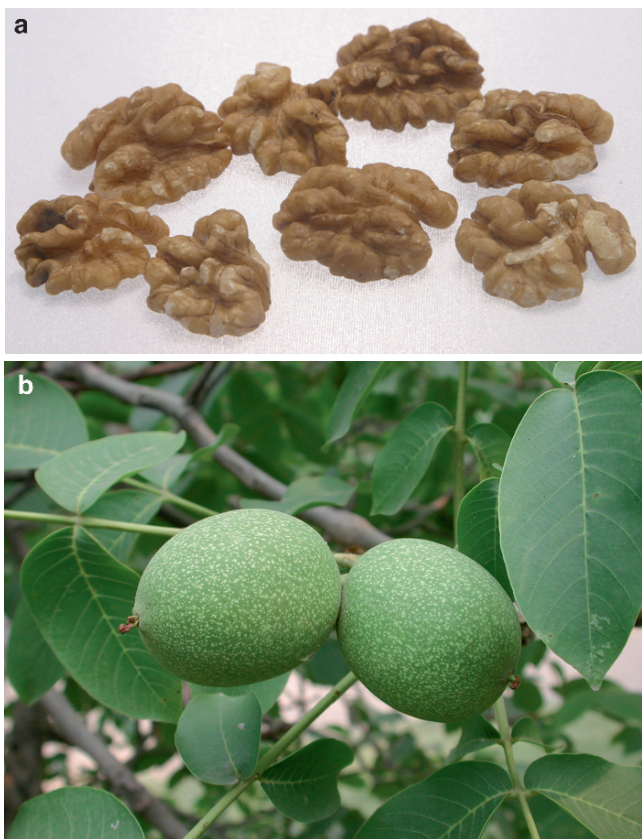


Fig. A.4.65 a & b Hutaoren (*Juglans regia*) 胡桃仁

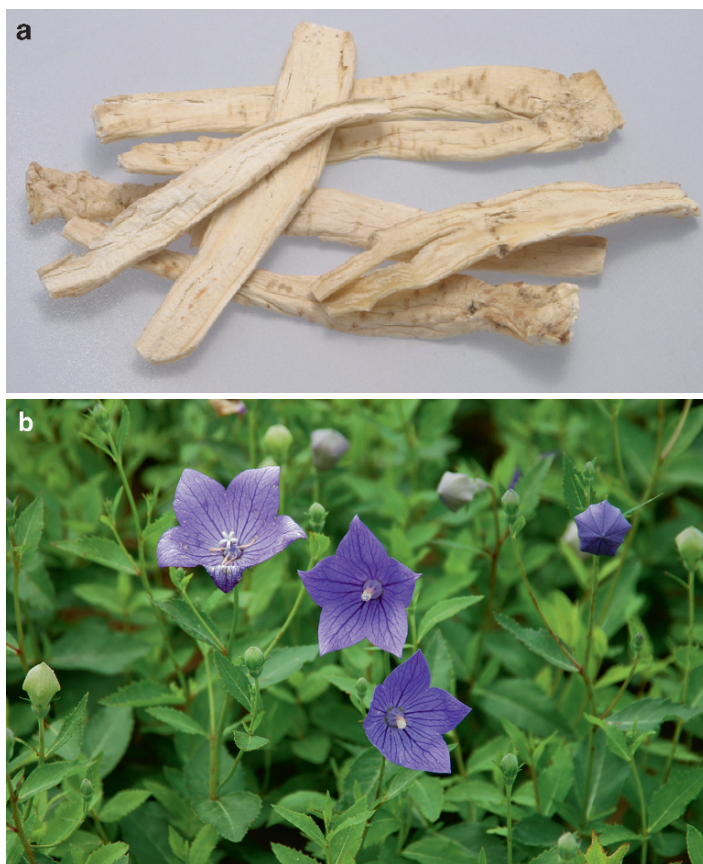


Fig. A.4.66 a & b Jiegeng (*Platycodon grandiflorum*) 桔梗



Fig. A.4.67 Jingjie (*Schizonepeta tenuifolia*) 荆芥



Fig. A.4.68 a & b Jinqiancao (*Glechoma longituba*) 金钱草



Fig. A.4.69 a & b Jinyinhua (*Lonicera japonica*) 金银花



Fig. A.4.70 a & b Juhua (*Chrysanthemum morifolium*) 菊花



Fig. A.471 a & b Kuliangenpi (*Melia azedarach*, *toosendan*) 苦楝根皮



Fig. A.4.72 a & b Laifuzi (*Raphanus sativus*) 莱菔子



Fig. A.4.73 a & b Lianqiao (*Forsythia suspensa*) 连翘



Fig. A.4.74 a & b Lianzi (*Nelumbo nucifera*) 蓮子



Fig. A.4.75 a & b Longdancao (*Gentiana scabra, triflora*) 龙胆草



Fig. A.4.76 Longgu (*Os Draconis*) 龙骨



Fig. A.4.77 a & b Mahuang (*Ephedra sinica*) 麻黄

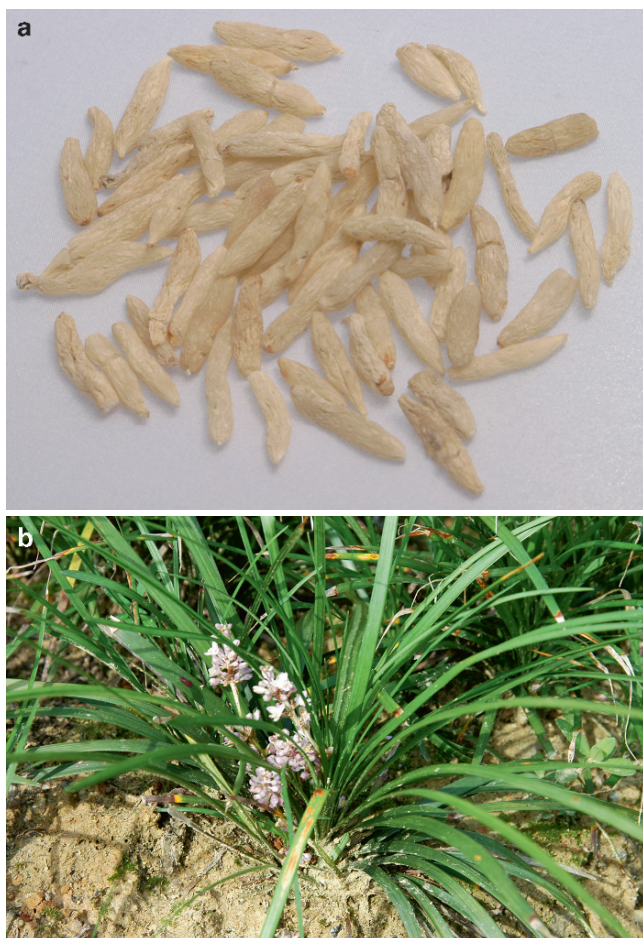


Fig. A.4.78 a & b Maimendong (*Ophiopogon japonicus*) 麦门冬



Fig. A.4.79 a & b Maiya (*Hordeum vulgare*) 麦芽



Fig. A.4.80 Mangxiao (*Mirabilite*) 芒硝



Fig. A.4.81 a & b Mohanlian (*Eclipta prostrata*) 墨旱莲



Fig. A.4.82 a & b Mudanpi (*Paeonia suffruticosa*) 牡丹皮



Fig. A.4.83 a & b Mugua (*Chaenomeles speciosa*, *lagenaria*) 木瓜



Fig. A.4.84 Muli (*Ostrea gigas*, *rivularis*) 牡蛎

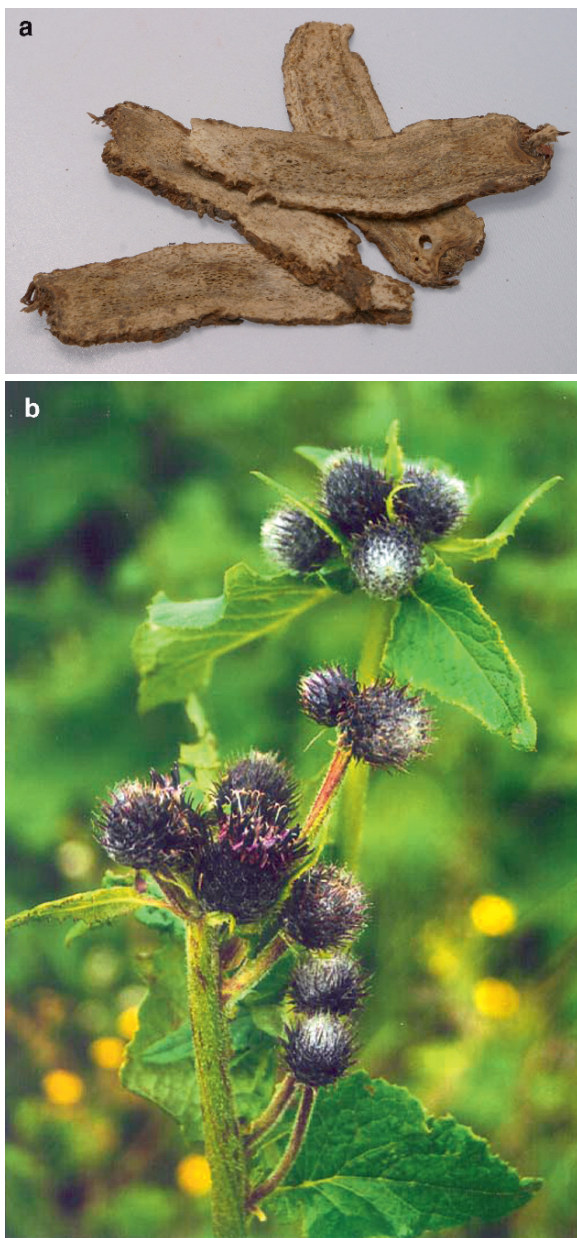


Fig. A.4.85 a & b Muxiang (*Aucklandia lappa*) 木香

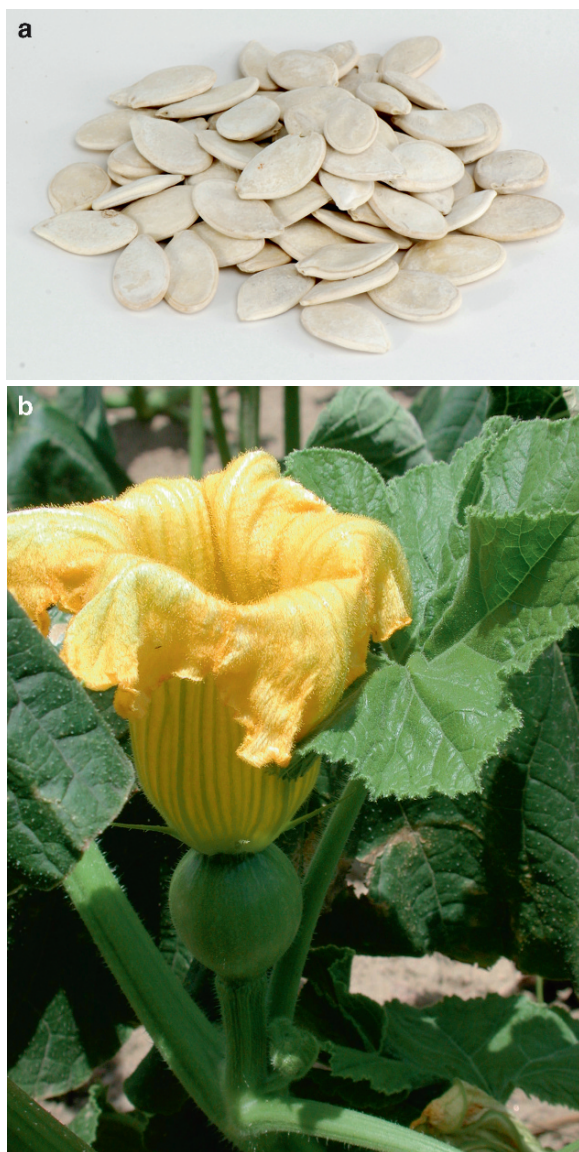


Fig. A.4.86 a & b Nanguazi (*Cucurbita moschata*) 南瓜子



Fig. A.4.87 a & b Niubangzi (*Arctium lappa*) 牛蒡子



Fig. A.4.88 a & b Niuxi (*Achyranthes bidentata*) 牛膝



Fig. A.4.89 a & b Nuzhenzi (*Ligustrum lucidum*) 女贞子



Fig. A.4.90 a & b Peilan (*Eupatorium fortunei*) 佩兰



Fig. A.4.91 a & b Pugongying (*Taraxacum mongolicum*) 蒲公英



Fig. A.4.92 a & b Qiancao (*Rubia cordifolia*) 茜草



Fig. A.4.93 a & b Qianghuo (*Notopterygium incisum*, *franchetti*, *forbesi*) 羌活



Fig. A.4.94 a & b Qinjiao (*Gentiana macrophylla, crassicaulis*) 秦艽

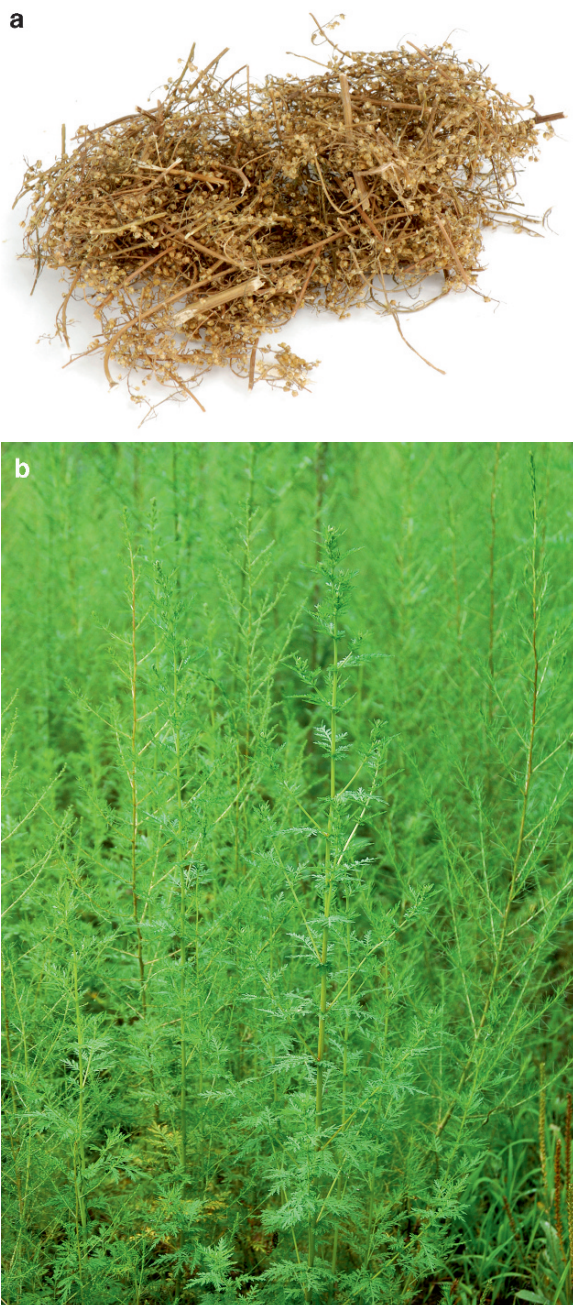


Fig. A.4.95 a & b Qinghao (*Artemisia annua*, *apiacea*) 青蒿



Fig. A.4.96 Quanxie (*Buthus martensii*) 全蝎

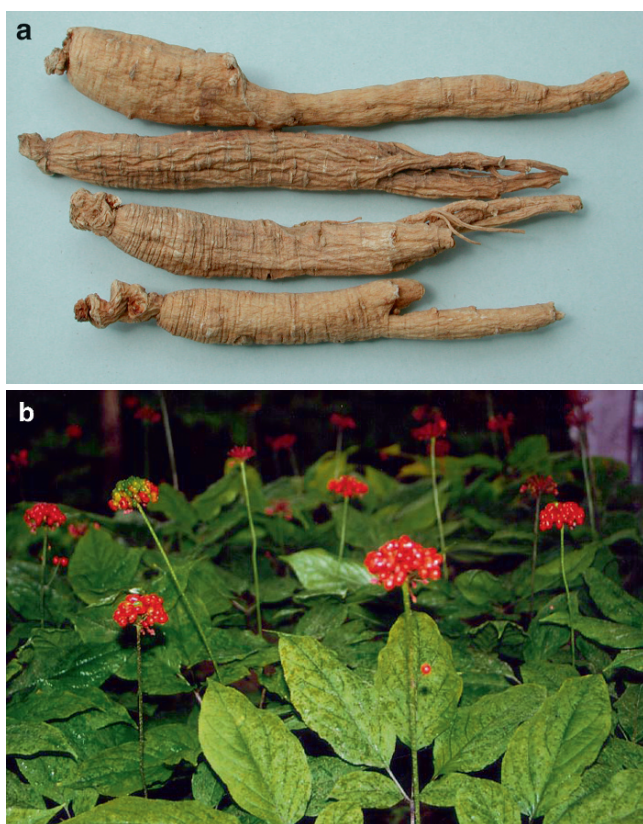


Fig. A.4.97 a & b Renshen (*Panax ginseng*) 人参



Fig. A.4.98 Roucongrong (*Cistanche deserticola*) 肉苁蓉

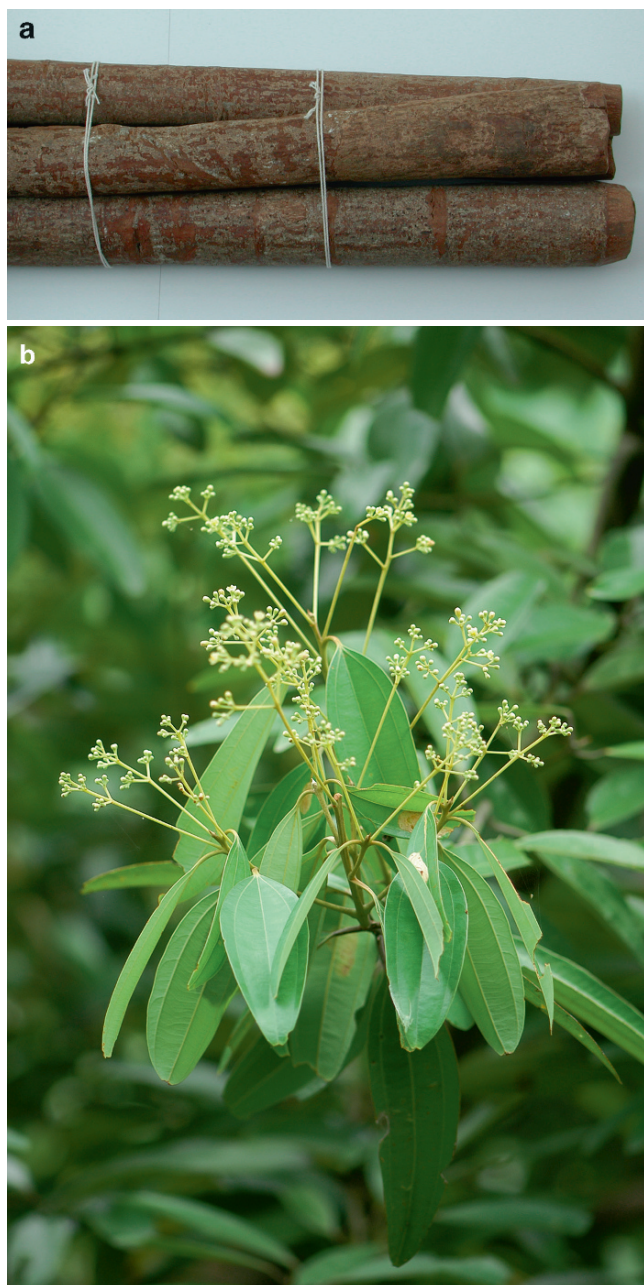


Fig. A.4.99 a & b Rougui (*Cinnamomum cassia*) 肉桂



Fig. A.4.100 a & b Sangbaipi (*Morus alba*) 桑白皮



Fig. A.4.101 Sangjisheng (*Loranthus parasiticus*) 桑寄生



Fig. A.4.102 Sangpiaoxiao (*Paratenodera sinensis*) 桑螵蛸



Fig. A.4.103 a & b Sangye (*Morus alba*) (mulberry leaf) 桑叶



Fig. A.4.104 Sanleng (*Sparganium stoloniferum*) 三棱

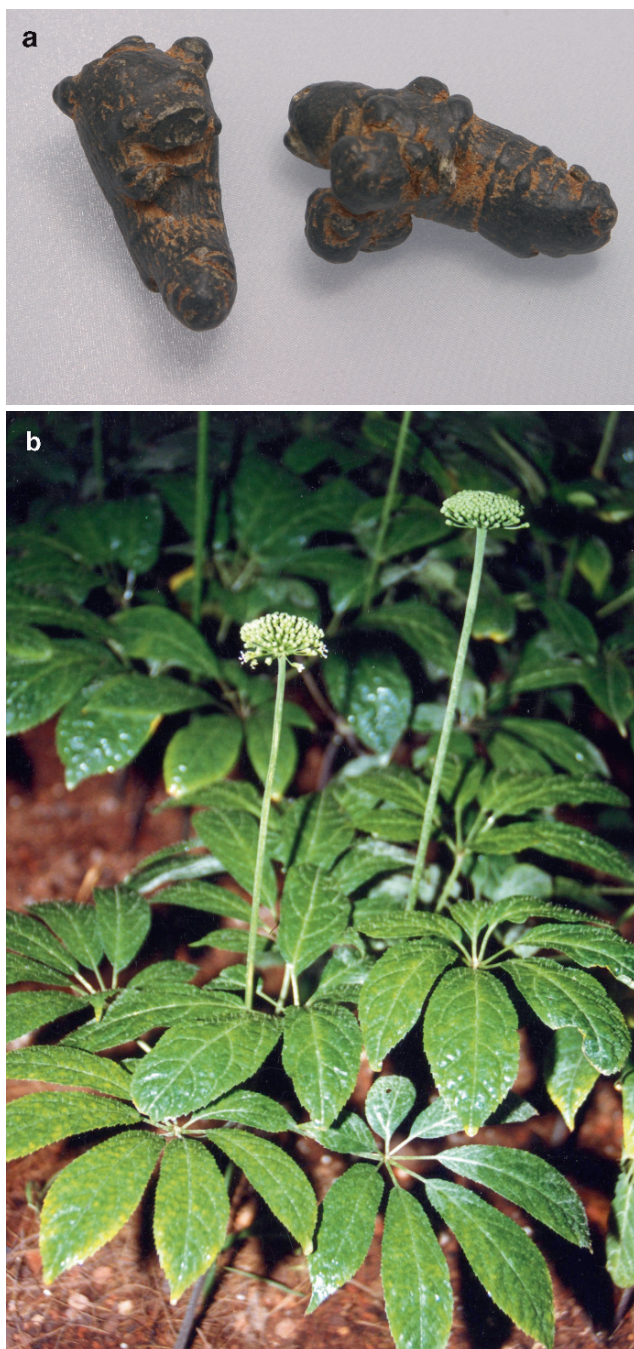


Fig. A.4.105 a & b Sanqi (*Panax pseudoginseng*, var. *notojinseng*) 三七



Fig. A.4.106 a & b Shanyao (*Dioscorea opposita*) 山药



Fig. A.4.107 a & b Shanzha (*Crataegus pinnatifida*) 山楂



Fig. A.4.108 a & b Shanzhuyu (*Cornus officinalis*) 山茱萸

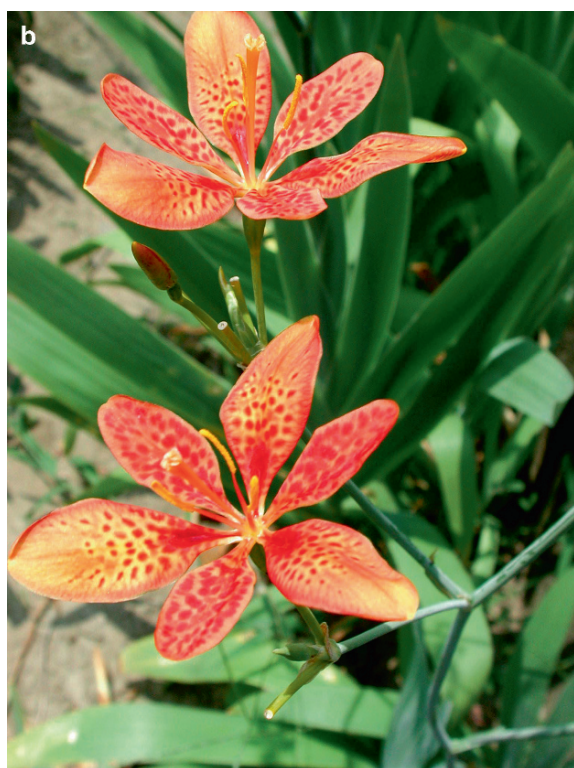


Fig. A.4.109 a & b Shegan (*Belamcanda chinensis*) 射干



Fig. A.4.110 a & b Shengdihuang (*Rehmannia glutinosa*) 生地黃



Fig. A.4.111 Shenqu (*Massa medicata fermentata*) 神曲



Fig. A.4.112 Shexiang (*Moschus moschiferus*) 麝香



Fig. A.4.113 a & b Shichangpu (*Acorus gramineus*) 石菖蒲



Fig. A.4.114 Shigao (gypsum) 石膏



Fig. A.4.115 Shijueming (*Haliotis diversicolor*) 石决明

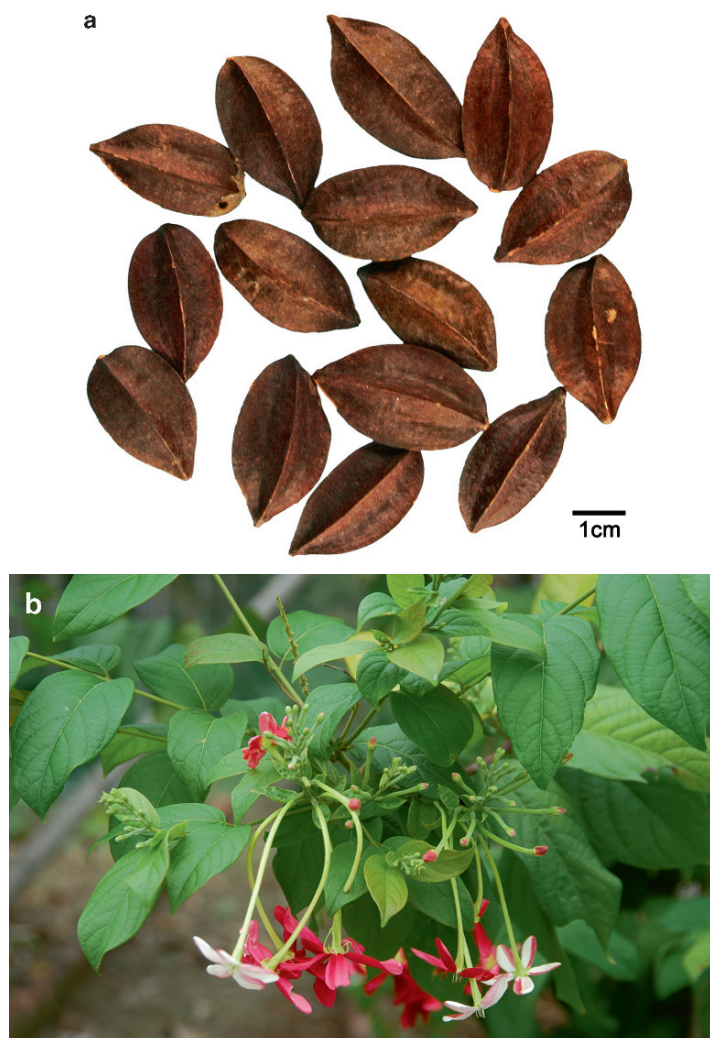


Fig. A.4.116 a & b Shijunzi (*Quisqualis indica*) 使君子



Fig. A.4.117 a & b Shudihuang (*Rehmannia glutinosa*) 熟地黄



Fig. A.4.118 a & b Suanzaoren (*Ziziphus jujuba*) 酸枣仁



Fig. A.4.119 Suhexiang (*Liquidambar orientalis*) 苏合香

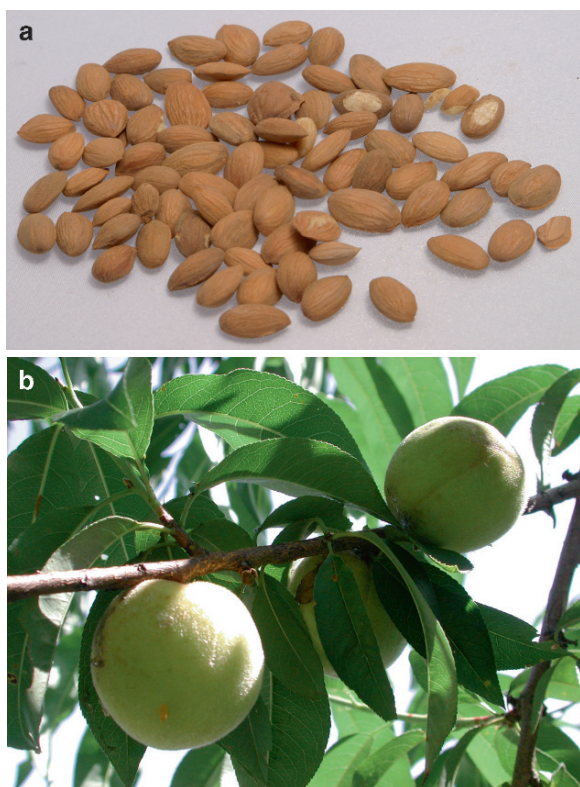


Fig. A.4.120 a & b Taoren (*Prunus persica*) 桃仁



Fig. A.4.121 Tianma (*Gastrodia elata*) 天麻



Fig. A.4.122 a & b Tinglizi (*Lepidium apetalum*) 葶苈子



Fig. A.4.123 a & b Weilingxian (*Clematis chinensis*) 威灵仙



Fig. A.4.124 Wugong (*Scolopendra subspinipes*) 蜈蚣



Fig. A.4.125 a & b Wumei (*Prunus mume*) 乌梅

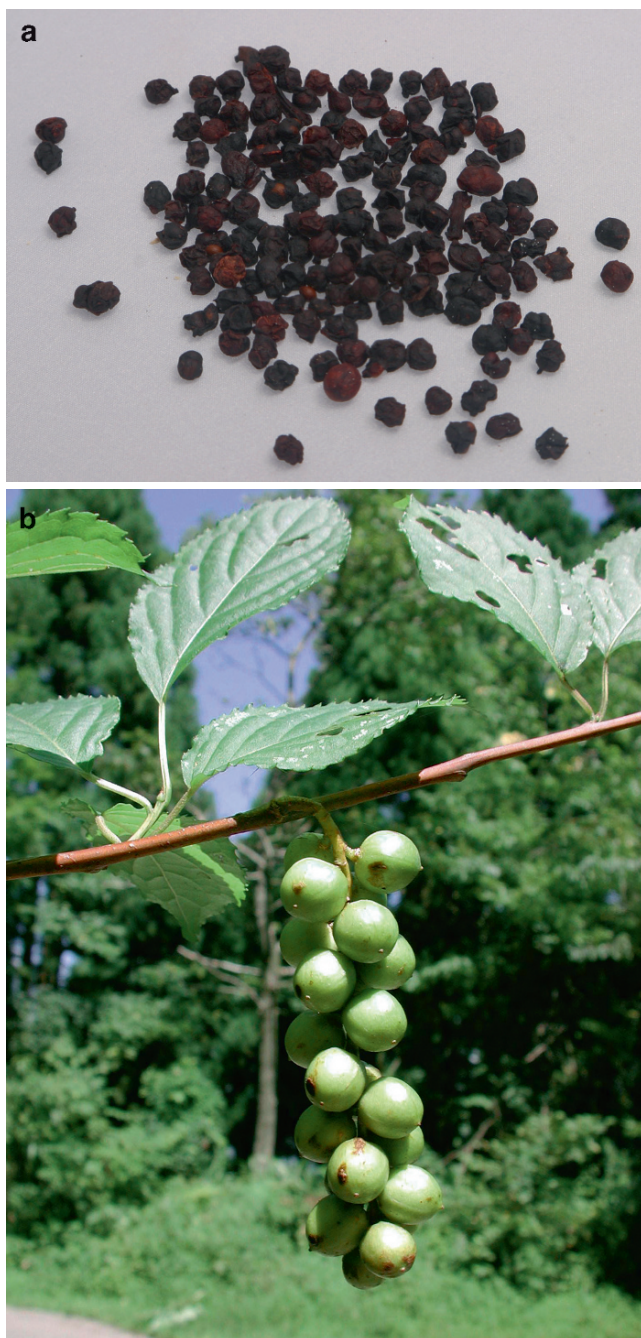


Fig. A.4.126 a & b Wuweizi (*Schisandra chinensis*) 五味子



Fig. A.4.127 a & b Wuzhuyu (*Evodia rutaecarpa*) 吴茱萸

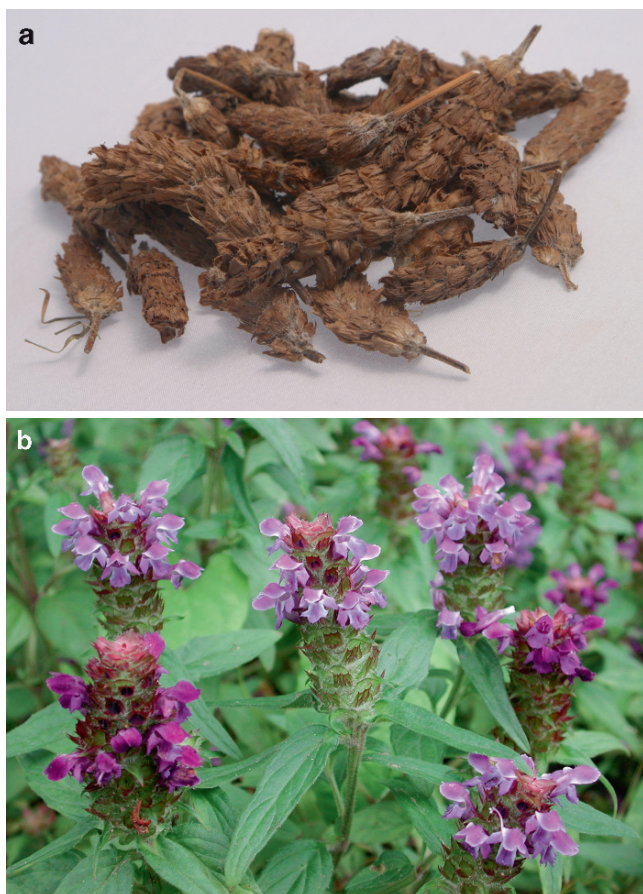


Fig. A.4.128 a & b Xiakucao (*Prunella vulgaris*) 夏枯草



Fig. A.4.129 a & b Xiaoji (*Cephalanoplos segetum*) 小蓟



Fig. A.4.130 Xiangfu (*Cyperus rotundus*) 香附

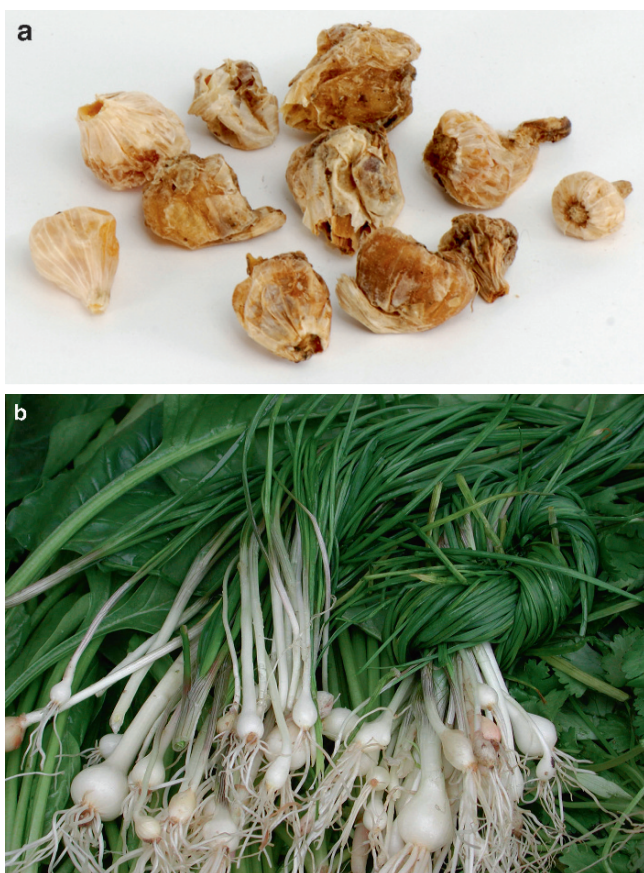


Fig. A.4.131 a & b Xiebai (*Allium macrostemon*) 薤白



Fig. A.4.132 a & b Xingren (*Prunus armeniaca*) 杏仁



Fig. A.4.133 Xixin (*Asarum heterotropoides, sieboldi*) 细辛

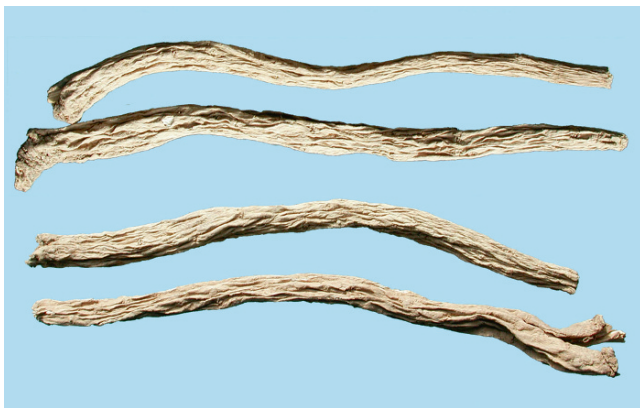


Fig. A.4.134 Xuduan (*Dipsacus asperoides*) 续断



Fig. A.4.135 Yanhusuo (*Corydalis yanhusuo*) 延胡索



Fig. A.4.136 a & b Yinchenhao (*Artemisia capillaris*) 茵陈蒿



Fig. A.4.137 a & b Yinyanghuo (*Epimedium brevicornum*) 淫羊藿



Fig. A.4.138 a & b Yimucao (*Leonurus heterophyllus*, *japonicus*) 益母草



Fig. A.4.139 a & b Yiyiren (*Coix lacryma-jobi*) 薏苡仁



Fig. A.4.140 a & b Yuanzhi (*Polygala tenuifolia*) 远志



Fig. A.4.141 Yujin (*Curcuma wenyujin, aromatica*) 郁金



Fig. A.4.142 a & b Yuxingcao (*Houttuynia cordata*) 鱼腥草

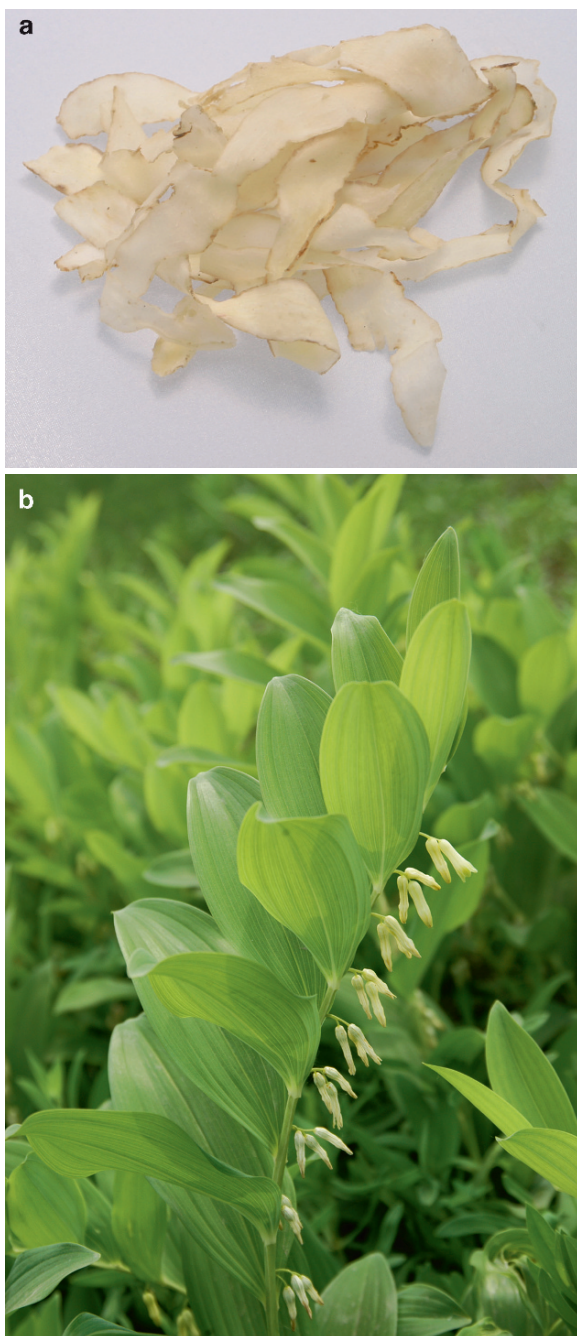


Fig. A.4.143 a & b Yuzhu (*Polygonatum odoratum*) 玉竹



Fig. A.4.144 a & b Zexie (*Alisma plantago-aquatica, orientale*) 泽泻



Fig. A.4.145 a & b Zhimu (*Anemarrhena asphodeloides*) 知母



Fig. A.4.146 Zhishi (*Citrus aurantium*) 枳实



Fig. A.4.147 a & b Zhizi (*Gardenia jasminoides*) 栀子



Fig. A.4.148 Zhuling (*Polyporus umbellatus*) 猪苓



Fig. A.4.149 Zhusha (*cinnabar*) 朱砂



Fig. A.4.150 a & b Zisuzi (*Perilla frutescens*) 紫苏子

Appendix V: Herbal Formulas

In Alphabetical Order

- Ai Fu Nuan Gong Wan (Artemisia-Cyperus Uterus-Warming Pill) (Volume III p. 266)
- An Gong Niu Huang Wan (Palace-Calming Gallstone Pill) (Volume II p. 405)
- An Shen Ding Zhi Wan (Mind-Calming Pill) (Volume III p. 50)
- Ba Zhen Tang (Eight Treasures Decoction) (Volume II p. 378)
- Ba Zheng San (Eight-Herb Rectification Powder) (Volume II p. 439)
- Bai Hu Jia Guizhi Tang (White Tiger plus Cinnamomum Decoction) (Volume III p. 221)
- Bai Hu Tang (White Tiger Decoction) (Volume II p. 336)
- Baihe Gu Jin Tang (Lily Metal-Solidifying Decoction) (Volume II p. 386)
- Baitouweng Tang (Pulsatilla Decoction) (Volume III p. 125)
- Baixianpi Yin (Dictamnus Drink) (Volume III p. 378)
- Ban Liu Wan (Half Sulfur Pill) (Volume III p. 138)
- Banxia Baizhu Tianma Tang (Pinellia-Atractylodes-Gastrodia Decoction) (Volume II p. 450)
- Banxia Houpo Tang (Pinellia and Magnolia Decoction) (Volume II p. 412)
- Banxia Shumi Tang (Pinellia-Sorghum Decoction) (Volume III p. 71)
- Banxia Xie Xin Tang (Stomach-Fire-Draining Pinellia Decoction) (Volume II p. 330)
- Bao He Wan (Harmony-Preserving Pill) (Volume II p. 476)
- Bao Yin Jian (Yin-Preserving Prescription) (Volume III p. 314)
- Beixie Fen Qing Yin (Dioscorea Clear-Separating Drink) (Volume III p. 188)
- Beixie Shen Shi Tang (Dioscorea Dampness-Eliminating Decoction) (Volume III p. 406)
- Bu Fei Tang (Lung-Nourishing Decoction) (Volume III p. 20)
- Bu Shen Qu Han Zhi Bi Tang (Kidney-Nourishing Cold-Dispelling Rheumatism-Treating Decoction) (Volume III p. 221)
- Bu Yang Huan Wu Tang (Yang-Tonifying Balance-Restoring Decoction) (Volume II p. 426)
- Bu Zhong Yi Qi Tang (Middle-Restoring and Qi-Augmenting Decoction) (Volume II p. 369)

- Bu Zhong Yi Qi Wan (Middle-Restoring Qi-Augmenting Pill) (Volume III p. 39)
- Cang Fu Dao Tan Tang (Atractylodes-Poria Phlegm-Dissipating Decoction) (Volume III p. 267)
- Cangerzi San (Xanthium Powder) (Volume III p. 454)
- Chaihu Pai Shi Tang (Bupleurum Stone-Eliminating Decoction) (Volume III p. 163)
- Chaihu Shu Gan San (Bupleurum Liver-Unblocking Powder) (Volume III p. 90)
- Chaihu Shu Gan Tang (Bupleurum Liver-Releasing Decoction) (Volume III p. 78)
- Chaihu Shu Gan Yin (Bupleurum Liver-Unblocking Drink) (Volume III p. 90)
- Chen Xia Liu Jun Zi Tang (Citrus-Pinellia Six-Nobles Decoction) (Volume III p. 330)
- Chenxiang San (Aquilaria Powder) (Volume III p. 187)
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- Zhishi Dao Zhi Wan (Orange Stagnation-Relieving Pill) (Volume II p. 478)
- Zhu Ju Wan (Volume III p. 128)
- Zhu Yu Zhi Ben Tang (Stasis-Eliminating Bleeding-Stopping Decoction) (Volume III p. 307)
- Zhusha An Shen Wan (Cinnabar Tranquilizer Pill) (Volume III pp. 48, 697)
- Zhuye Huangqi Tang (Lophatherum-Astragalus Decoction) (Volume III p. 401)
- Zi Shen Yu Tai Wan (Kidney-Fetus-Nourishing Pill) (Volume III p. 313)
- Zi Sheng Wan (Health-Promoting Pill) (Volume III p. 127)
- Zi Xue Dan (Purple-Snow Pill) (Volume III p. 125)
- Ziheche Fen (Placenta Powder) (Volume III p. 41)
- Zuo Gui Wan (Kidney-Yin-Augmenting Pill) (Volume III p. 154)
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