**Fundamentals**

**of**

**Chinese Medicine**

*Zhōng Yī Xué Jī Chǔ*

Translated and Amended by Nigel Wiseman and Andrew Ellis

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**Chapter Seven**

**Eight-Principle Pattern Identification**

八纲辨证

Pattern identification is the process of determining the significance of symptoms and assembling them into a coherent picture. The first and most important stage of this process is eight-principle pattern identification. The fundamental nature and location of the disease is determined according to eight principles: exterior and interior, cold and heat, vacuity and repletion, yin and yang. In subsequent stages, investigation focuses on specific aspects of the organism to reveal a more detailed picture of the patient’s condition. For instance, if by eight-principle pattern identification a heat pattern is detected, qi-blood pattern identification will show whether the heat is located in the blood or qi; organ pattern identification will determine what organ or organs are affected; and disease-evil pattern identification will identify any evil present.

The eight principles may be divided into four pairs: exterior and interior; cold and heat; vacuity and repletion; and yin and yang. These pairs are of unequal value and vary in significance according to types of disease. Yin and yang are general principles that embrace the other six, since exterior, heat, and repletion are yang, and interior, vacuity, and cold are yin. However, because disease represents a complex state of imbalance in the body, yin and yang alone are too vague to be the only principles of analysis. Interior and exterior, the principles measuring the depth of disease, are of great importance for identifying externally contracted diseases, since evils rarely invade the interior without first passing through the exterior. Interior-exterior are, however, of negligible significance in internal damage and in miscellaneous diseases which mostly manifest as interior patterns. Cold and heat describe the nature of disease, and provide the criteria for selection of cool or warm agents in medication and the use of moxibustion in acumoxatherapy. Finally, vacuity and repletion indicate the relative strength of right and evil. Thus, vacuity-repletion determines whether treatment should focus on restoring right or dispelling evil. For these reasons, the more specific principles—especially cold, heat, vacuity, and repletion—are of greater importance in clinical practice.

The eight principles are not mutually exclusive and unrelated; combinations, conversions, and complexes commonly occur. The term “combination” denotes the simultaneous occurrence of signs of two or more of the unpaired principles or the principles interior and exterior.1 For example, initial stage externally contracted febrile diseases appear as exterior patterns, which must be further differentiated as exterior cold or exterior heat. Enduring diseases presenting as vacuity patterns must be further differentiated into vacuity cold and vacuity heat. Clearly the principles follow a strict order of importance. Exterior cold and exterior heat patterns are primarily exterior patterns and secondarily cold or heat patterns. Vacuity cold and vacuity heat patterns are primarily vacuity patterns and secondarily cold or heat patterns. In interior-exterior combinations, principle precedence varies from case to case.

“Conversion”2 denotes the displacement of symptoms of one principle by symptoms of the opposing principle of the pair. Any pattern’s principle may, under given circumstances, convert into its opposite. An example of this can be seen in externally contracted febrile diseases. These are characterized in the initial stages by symptoms

1Combination, 相兼 (*xiāng jiān*): Strictly, a combination is a two-or three-fold concurrence of interior, exterior, cold, heat, vacuity and repletion. Cold with heat or vacuity with repletion involve contradictions in the nature of the disease and are known as complexes rather than combinations.

2Conversion, 转化 (*zhuǎn huà*)*.*

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such as headache, body pain, aversion to cold, and fever. If, in such cases, the evil interiorizes as a result of its own strength, or the vacuity of right qi, or inappropriate treatment, the original exterior pattern converts into an interior pattern. Patterns of all the other principles may similarly convert in specific circumstances. The aim of treatment is, therefore, to foster the favorable and prevent the unfavorable conversions.

The term “complex”3 denotes the simultaneous appearance of symptoms of the paired principles cold and heat or vacuity and repletion. The simultaneous appearance of interior and exterior signs, which is referred to as a combination rather than a complex, is an exception.

Finally, some conditions may be characterized by false signs, such as extreme heat resembling cold, extreme cold resembling heat, true repletion and false vacuity, and true vacuity and false repletion. In pattern identification, care is required not to be misled by false signs because they may lead to incorrect diagnosis and inappropriate treatment.

**1. Exterior and Interior** 表里

“Exterior” and “interior” refer to parts of the body. The skin and the [body] hair, the skin and flesh, and the superficial channels are exterior. The bone marrow, the bowels and viscera, etc., are considered as interior. Exterior-interior pattern identification involves determining the depth of penetration of external evils.

External evils usually pass through the exterior before penetrating the interior; hence, their presence makes exterior-interior pattern identification a necessity. By contrast, internal damage and miscellaneous disease originate within the body and invariably manifest as interior patterns, so the need for interior-exterior pattern identification is of little significance.

**1.1 Exterior Patterns** 表证

In exterior patterns only the exterior is affected by disease. They generally indicate that the disease is in its initial stages and relatively mild. *Jing Yue’s Complete Compendium* (*jīng yuè quán shū*) states: “In exterior patterns, evil qi enters the body from the outside,” and “An evil settling in the body must first abide in the skin and [body] hair.”4

**Pattern identification** 辨证: Disease caused by any of the six excesses entering the body is characterized in the initial stages by aversion to cold, aversion to wind, fever, headache, pain in the limb joints, and a floating pulse. These are the classical exterior pattern signs. What in Western medicine are termed upper respiratory tract infections, as well as other acute infectious diseases,6 appear in their initial stages as exterior patterns.

Exterior patterns are seen when external evils depress the interstices of the flesh and obstruct the diffusion of defense qi thus producing aversion to cold or wind. When defense qi, which is the body’s outer resistance to disease, is obstructed by an invading evil, the ensuing fight to repel the invader gives rise to fever. Disease in the exterior is characterized by a floating pulse. The forcefulness at the superficial level reflects the exuberant exterior evil. Thus, aversion to cold, fever, and a floating pulse represent basic exterior pattern symptoms. Headache and pain in the limb joints are attributable to evil qi in the channels impairing the smooth flow of blood and qi. Although diffusion

3Complex, 35 夹杂 (*jiā zá*)*.*

4This statement is not absolutely true since external evils may make a direct strike on the interior.

5Aversion to wind, 恶风 (*wù fēng*): Fear of wind or drafts; considered to be a mild form of aversion to cold (chill).

6Including notably the common cold and influenza.

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of lung qi may be impaired, giving rise to such symptoms as nasal congestion and cough, the interior and all organs other than the lung remain unaffected and the appearance of the tongue—with a thin white fur—is relatively normal.7

Exterior patterns vary according to the nature of the offending evil and the strength of right. Distinction is made between patterns of exterior cold, exterior heat, exterior vacuity, and exterior repletion.

***Exterior cold***表寒: Exterior cold patterns are characterized by pronounced cold signs with a distinct aversion to cold. The pulse is tight and floating, and the tongue fur is thin, white, and moist. “When cold prevails there is pain,” and, in exterior cold patterns, headache and generalized pain and heaviness are also pronounced. Runny nose with clear nasal mucus, and expectoration of clear thin phlegm are common symptoms. Exterior cold patterns are generally caused by contraction of wind-cold evil.

***Exterior heat***表热: Exterior heat patterns are characterized by pronounced heat signs, such as a red, sore pharynx and a relatively red tongue with dry fur. In addition to the regular external signs, the pulse is floating and rapid. Other symptoms include cough and production of thick white or yellow phlegm. Most exterior heat patterns are attributable to contraction of wind-heat evil.

Identification of exterior cold and heat patterns is based on assessment of heat and cold “signs” rather than the actual body temperature. Fever as a symptom does not necessarily correspond to heat in the sense of the eight principles. Depressed wind-cold may transform into heat, so that the exterior cold pattern converts into an exterior heat pattern (or interior heat pattern).

***Exterior repletion*** 表实: Exterior patterns without sweating are exterior repletion patterns. In most cases, these are exterior cold patterns caused by contraction of exuberant cold evil that obstructs defense qi and blocks the interstices. Such patterns are reflected in a tight floating pulse.

***Exterior vacuity*** 表虚: Exterior patterns with persistent sweating and fever are referred to as exterior vacuity patterns. They occur as a result of construction-defense disharmony in which the body’s resistance to external evils is lowered and, despite sweating, fails to expel the evil. Such conditions are reflected in a moderate floating pulse.8 (See Table 7–1 at the end of this chapter).

**Medication** 中药治疗: Exterior patterns are treated by sweating9 to expel the evil from the body. Exterior cold patterns are treated with warm, acrid, exterior-resolving agents. The most commonly used are ephedra (*má huáng*)*,* cinnamon twig (*guì zhī*)*,* notopterygium (*qiāng huó*)*,* perilla leaf (*zǐ sū yè*)*,* schizonepeta (*jīng jiè*)*,* and saposhnikovia (*fáng fēng*)*.* Formulas include Ephedra Decoction (*má huáng tāng*) and Schizonepeta and Saposhnikovia Toxin-Vanquishing Powder (*jīng fáng bài dú sǎn*)*.*

Exterior heat patterns are treated with cool, acrid, exterior-resolving agents such as mint (*bò hé*)*,* arctium (*niú bàng zǐ*)*,* fermented soybean (*dàn dòu chǐ*)*,* and mulberry leaf (*sāng yè*)*.* Formulas include Lonicera and Forsythia Powder (*yín qiào sǎn*) and Mulberry Leaf and Chrysanthemum Beverage (*sāng jú yin*)*.* Exterior patterns without sweating (exterior repletion patterns) where strong sweat-effusing action is needed are treated with warm, acrid, exterior-resolving agents. Exterior patterns with sweating should be treated with formulas having a milder, sweat-effusing effect. A persistent

7The lung is the “delicate viscus.” Governing the skin and the [body] hair, it is the viscus most closely related to the exterior. Located in the upper body, it is the most yang of all the viscera and thus corresponds to the exterior which is also yang.

8Moderate here is used in contradistinction to tight.

9Sweating, 汗法 (*hàn fǎ*): Diaphoresis, treatment to make the patient sweat to resolve the exterior. Exterior resolution usually involves some sweating, although coursing the exterior (疏表 *shū biǎo*) is a method of exterior resolution that uses only mild sweat-effusing (diaphoretic) medicinals.

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exterior pattern with sweating characterized by pronounced exterior vacuity signs such as a moderate, floating pulse and a thin, moist tongue fur should be treated with Cinnamon Twig Decoction (*guì zhī tāng*)*.* This formula harmonizes construction and defense.

**Acumoxatherapy** 针灸治片: Exterior cold patterns can be treated with such points as LI-4 (*hé gǔ,* Union Valley), SP-6 (*sān yīn jiāo,* Three Yin Intersection)ⓜ,10 GB-20 (*fēng chí,* Wind Pool)ⓜ, GB-15 (*tóu lín qì,* [Head] Overlooking Tears), SI-3 (*hòu xī,* Back Ravine)ⓜ, BL-12 (*fēng mén,* Wind Gate)ⓜ, BL-13 (*fèi shū,* Lung Shu)ⓜ, and KI-7 (*fù liū,* Recover Flow). Exterior heat patterns can be treated with points such as the following: LU-10 (*yú jì,* Fish Border), LI-4 (*hé gǔ,* Union Valley), LI-11 (*qū chí,* Pool at the Bend), GV-14 (*dà zhuī,* Great Hammer), KI-7 (*fù liū,* Recover Flow), and BL-13 (*fèi shū,* Lung Shu). Where vacuity is present, such points as LU-9 (*tài yuan,* Great Abyss), ST-36 (*zú sān lǐ,* Leg Three Li)ⓜ, LI-4 (*hé gǔ,* Union Valley)ⓜ, and GB-20 (*fēng chí,* Wind Pool) can be used to supplement the exterior. LI-4 (*hé gǔ,* Union Valley) and KI-7 (*fù liū,* Recover Flow) can be used to check vacuity sweating. Exterior repletion patterns are commonly treated with such points as LU-5 (*chǐ zé,* Cubit Marsh), LU-7 (*liè quē,* Broken Sequence), LU-11 (*shào shāng,* Lesser Shang), and GV-14 (*dà zhuī,* Great Hammer) in addition to previously mentioned points such as LI-4 (*hé gǔ,* Union Valley) and KI-7 (*fù liū,* Recover Flow).

**1.2 Interior Patterns** 里正

The term “interior pattern” stands in opposition to ‘“exterior pattern” and indicates that the disease is located in the interior. *Jing Yue’s Complete Compendium* (*jīng yuè quán shū*) states: “In interior patterns, the disease is in the inner body, in the viscera.” In externally contracted febrile diseases, an evil in the exterior that is not expelled by the body will in most cases interiorize (i.e., enter the interior). *Elementary Questions* (*sù wèn, miào cì lùn*) states:

An evil settling in the body must first abide in the skin and [body] hair. If it resists expulsion, it will enter the grandchild vessels.11 If it continues to resist, it will enter the network vessels. If it persists, it will enter the channels that communicate with the bowels and viscera internally and spread through the stomach and intestine. Yin and yang are both affected and all the bowels and viscera suffer damage. This is the sequence by which evils penetrating the body through the surface skin and [body] hair eventually affect the five viscera.

Interior patterns may therefore result from one or more of the six excesses passing from the exterior to the interior as described in the above quotation, or directly, which is known as “direct strike.” However, these patterns may also be caused by affect damage, taxation fatigue, or dietary irregularities that directly affect the bowels and viscera, blood, qi, and fluids.

**Pattern identification** 辨证: Interior patterns occurring in internal damage and miscellaneous diseases may be characterized by a wide variety of symptoms (these are discussed in the relevant chapters below). In interior patterns occurring in externally contracted febrile diseases, distinction must be made between heat, repletion, cold, and vacuity, the first two being the most common.

***Interior heat and repletion***里热、里实: If an exterior evil interiorizes and transforms to heat, the original exterior pattern gives way to one of fever without aversion to cold, a red tongue with yellow fur, a rapid pulse, and short voidings of

10ⓜ after acupuncture points indicates that moxibustion may be used on the point if required.

11Grandchild vessels, 孙脉 (*sūn mài*): Grandchild network vessels.

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reddish urine. All these indicate pronounced heat. In severe cases, there may be tidal reddening of the face, aversion to heat, vexation, a rapid surging pulse, great sweating, and thirst, each of which indicates intense interior heat. Exterior evils penetrating the interior may also produce pain, distension, and fullness in the chest and abdomen, hard stool, a sunken replete pulse, and thick, slimy, yellow tongue fur. These signs are indicative of gastrointestinal heat-bind (interior repletion).

Developing a stage further, interior heat and repletion may be characterized by a crimson tongue, clouded spirit, tetanic reversal,12 and convulsions, as well as by maculopapular eruptions. These symptoms are indicative of evil heat penetrating construction-blood or the pericardium, or of extreme heat stirring wind. All are serious conditions.

***Interior cold and vacuity*** 里虚、里寒: Interiorization of evils may produce cold or vacuity, characterized by the absence of fever, an aversion to cold, vomiting, chest pain, diarrhea, and absence of thirst. The tongue fur is white and moist, while the pulse is moderate and soggy. These signs indicate devitalization of spleen yang. In severe cases, there may be somber, white facial complexion, sweating, cold limbs, lassitude of spirit, somnolence, and a faint, fine pulse. These signs collectively indicate heart-kidney yang debilitation.

This is only a simple analysis of interior patterns. When interior patterns occur in externally contracted febrile diseases, it is also necessary to identify six-channel, four-aspect, and disease-evil patterns. In internal damage and miscellaneous diseases, the wide range of patterns associated with the various organs and the variety of diseases and evils are such that eight-principle pattern identification must be followed by organ and qi-blood pattern identification before treatment can be prescribed.

**Medication** 中药治疗: Since distinctions are made between cold, heat, vacuity, repletion, and their various combinations, a broad variety of interior patterns exists. Accordingly, treatment can take the form of warming, clearing, supplementing, or attacking. Diseases affecting specific organs, channels, and functional aspects all require particular methods of treatment. For elaboration, see the relevant sections on disease evil, organ, and externally contracted febrile disease pattern identification in the chapters below. Interior patterns are presented schematically in Table 7–2 at the end of this chapter.

**1.3 Midstage and Dual Exterior-Interior Patterns**

半表半里证与表里同病

**1.3.1 Midstage patterns** 半表半里证: Midstage patterns are externally contracted febrile disease patterns that fit neither the category of exterior patterns nor the category of interior patterns. They are chiefly characterized by alternating fever and chills, bitter fullness in the chest and rib-side,13 vexation, no desire for food and drink, bitter taste in the mouth, dry pharynx, dizzy vision, and string-like pulse. The etiology of midstage patterns is considered in detail in Chapter 11, “Externally Contracted Febrile Disease Pattern Identification.” Since these are not exterior patterns, they cannot be treated by sweating. Because the evil has not completely penetrated the interior, the normal procedures for treatment of interior patterns are also excluded. Instead, the method of harmonization is applied. The basic formula is Minor Bupleurum Decoction (*xiào chái hú tāng*)*,* which outthrusts exterior evils and clears the interior.

12Tetanic reversal, 痉厥 (*jìng jué*): Tetany accompanied by syncope (clouding reversed).

13Bitter fullness in the chest and rib-side, 胸胁苦满 (*xiōng xié kú mǎn*): Fullness and oppression in the chest and rib-side associated with disturbance of qi dynamic in the foot lesser yang (*shào yáng*)gallbladder channel and with gallbladder fire.

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**1.3.2 Dual exterior-interior patterns** 表里同病: Conditions characterized by the simultaneous presence of both exterior and interior patterns are known as dual exterior-interior patterns. These patterns occur when cold evil simultaneously invades the exterior and interior, creating exterior symptoms such as aversion to cold, fever, headache, and aching bones and interior signs such as abdominal pain and diarrhea. Dual exterior-interior patterns also occur when an evil that initially produces an exterior pattern subsequently interiorizes, creating an interior pattern before the exterior pattern is resolved.

The term “dual exterior-interior pattern” generally does not include superimposure of an exterior pattern resulting from contraction of one or more of the six excesses on a pre-existing interior pattern. Rather, such an exterior pattern is simply referred to as a “new contraction.”14 Similarly, it does not include food damage patterns superimposed on pre-existing exterior externally contracted patterns. These are known as “food damage complications.”15

**2. Cold and Heat** 寒热

Cold and heat are terms denoting the nature of a disease. Identification of cold and heat symptoms is of crucial importance for the selection of warm and cool agents in treatment.

Cold and heat pattern identification involves using clinically observable signs to determine whether the evil is yin or yang in nature or whether the yin-yang imbalance is attributable to vacuity of yin or yang. The chapter entitled “Cold and Heat” of the *Jing Yue’s Complete Compendium* (*jīng yuè quán shū*) states:

Cold and heat are mutations of yin and yang.

When yang is exuberant, there is heat; when yin is exuberant there is cold; when yang is vacuous, there is cold; when yin is vacuous there is heat.

**2.1 Cold Patterns** 寒证

Cold patterns may be caused by either yin evils entering the body (“when yin is exuberant, there is cold”) or by an insufficiency of the body’s yang qi (“when yang is vacuous, there is cold”).

**Pattern identification** 辨证: Cold patterns are generally characterized by aversion to cold, somber white or green-blue facial complexion, liking for quietness, curled-up recumbent posture, and counterflow cold of the limbs.16 The mouth is moist and there is either no thirst, or thirst with a liking for warm fluids. There may be fulminant pain in the stomach duct and abdomen, fulminant vomiting, or fulminant diarrhea. Since cold is associated with cold clear thin excreta, signs include long voidings of clear urine and a moist, white tongue fur. The pulse is slow or tight.

Pronounced cold signs such as fulminant pain in the stomach duct and abdomen, fulminant vomiting, fulminant diarrhea, green-blue facial complexion, and tight pulse are associated with prevalence of yin, i.e., an exuberant yin evil. Symptoms such as a desire for quietness, curled-up recumbent posture, long voidings of clear urine, clear-grain diarrhea, reversal cold of the limbs, and slow pulse are chiefly attributable to yang vacuity. However, since cold evil may damage yang and yang vacuity may engender cold, the two forms of cold are interrelated. Physical cold and cold limbs and somber

14New contraction, 新感 (*xīn gǎn*)*.*

15Food damage complication, 夹食 (*jiá shí*)*.*

16Counterflow cold of the limbs, 四肢逆冷 (*sì zhī nì lěng*): Same as reversal cold of the limbs. Icy coldness of the limbs occurring when the outward flow of yang qi is is apparently reversed.

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white facial complexion, which are commonly observed cold signs, are attributed to the debilitation of yang qi and the presence of exuberant cold evil.

**Medication:** Since “cold is treated with heat,” warming is the chief form of treatment for cold patterns. Patterns mainly involving invasion by an external evil are treated by dissipating cold evil with warm agents. Those patterns primarily characterized by debilitation of yang qi are treated by warming yang and boosting qi. Commonly used agents that dissipate cold evil include aconite (*fù zǐ*)*,* cinnamon bark (*ròu guì*)*,* fresh ginger (*shēng jiāng*)*,* dried ginger (*gān jiāng*)*,* evodia (*wú zhū yú*)*,* and lesser galangal (*gāo liáng jiāng*)*.* Aconite (*fù zǐ*) and cinnamon bark (*ròu guì*) also possess a yang-warming effect. Ginseng (*rén shēn*)*,* or its more economical substitute codonopsis (*dǎng shēn*)*,* licorice (*gān cǎo*)*,* white atractylodes (*bái zhú*)*,* and other qi-supplementing agents can be added to boost qi. Cold-dissipating formulas include Lesser Galangal and Cyperus Pill (*liáng fù wán*)*,* which is commonly used where there is pain. Ginseng and Aconite Decoction (*shēn fù tāng*)*,* Counterflow Cold Decoction Plus Ginseng (*sì nì jiā rén shēn tāng*)*,* and Center-Rectifying Pill (*lǐ zhōng wán*) are commonly used to warm yang and boost qi. Various combinations of scallion (*cōng*)*,* ginger (*jiāng*)*,* and brown sugar (*hóng tāng*) constitute effective popular remedies.1

**Acumoxatherapy:** The use of moxibustion is important in treating cold patterns and conditions characterized by yang debilitation. Commonly used points include the following: CV-6 (*qì hǎi,* Sea of Qi)ⓜ, CV-4 (*guān yuan,* Pass Head)ⓜ, ST-36 (*zú sān lǐ,* Leg Three Li)ⓜ, SP-6 (*sān yīn jiāo,* Three Yin Intersection)ⓜ, BL-20 (*pi shū,* Spleen Shu)ⓜ, and GV-4 (*mìng men,* Life Gate)ⓜ.

**2.2 Heat Patterns** 热正

Heat patterns are the result either of an invasion of a yang evil (“when yang prevails, there is heat”) or of insufficiency of yin humor (“when yin is vacuous, there is heat”). Yang prevalence and yin vacuity thus represent the two essential factors for the emergence of heat patterns.

**Pattern identification** 辨证: Heat patterns due to prevalence of yang are termed repletion heat patterns. These patterns are characterized by red face, red eyes, vigorous fever,18 agitation, thirst with a liking for cold fluids, hard stool, and short voidings of reddish urine. The tongue is red or crimson with yellow fur, while the pulse is rapid or large, surging, and rapid. Heat due to insufficiency of yin humor (see the following section, “Yin and Yang”) is termed vacuity heat and is characterized by vexing heat in the five hearts, steaming bone tidal fever, dry throat and mouth, smooth, bare, red tongue, and a rapid, fine pulse.

**Medication:** Vacuity heat and repletion heat are treated differently. Repletion heat is treated by clearing19 according to the principle that heat is treated with cold. Heat-clearing, fire-draining agents such as gypsum (*shí gāo*)*,* anemarrhena (*zhī mǔ*)*,* coptis (*huáng lián*)*,* and rhubarb (*dà huáng*) are commonly used. Heat-clearing, toxin-resolving agents are useful in specific cases. Formulas frequently used to treat repletion heat patterns include White Tiger Decoction (*bái hǔ tāng*) and Heart-Draining Decoction (*xiè xīn tāng*).20

17A popular remedy for exterior cold patterns (common cold) is ginger (one medium-sized root per cup) boiled in water for 15 minutes, with sugar to taste. Scallions can be added, or can be prepared alone as a bouillon to produce a similar effect.

18Vigorous fever, 壮热 (*zhuàng rè*): The traditional equivalent of the modern “high fever.”

19Clearing, 清法(*qīng fà*): The Chinese 清 means clear, pure, fresh, and cool.

20In this formula name, the word heart refers to the region of the heart.

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In treating vacuity heat, nourishing yin is of greater importance than clearing heat. For details about yin-nourishing agents, see “Vacuity and Repletion” in this chapter. Medicinals frequently used for clearing vacuity heat include sweet wormwood (*qīng hāo*)*,* black swallowwort (*bái wéi*)*,* stellaria (*yín chái hú*)*,* lycium root bark (*dì gǔ pí*)*,* anemarrhena (*zhī mǔ*)*,* and phellodendron (*huáng bǎi*)*.* Sweet Wormwood and Turtle Shell Decoction (*qīng hāo biē jiǎ tāng*) is a formula commonly used for clearing vacuity heat.

**Acumoxatherapy:** General points for repletion heat include ST-25 (*tiān shū,* Celestial Pivot), ST-41 (*jiě xī,* Ravine Divide), and LI-4 (*hé gǔ,* Union Valley). When there is constipation, ST-25 (*tiān shū,* Celestial Pivot) is especially important, along with TB-6 (*zhī gōu,* Branch Ditch) and LI-6 (*piān lì,* Veering Passageway). Vacuity heat can be treated with some of the above-points together with HT-5 (*tōng lǐ,* Connecting Li), KI-3 (*tài xī,* Great Ravine), LR-3 (*tài chōng,* Supreme Surge), and SP-6 (*sān yīn jiāo,* Three Yin Intersection). The selection of points is dependent on the bowels and viscera involved. Severe repletion heat can be treated by bleeding such points as BL-54 (*zhì biān,* Sequential Limit) and GV-14 (*dà zhuī,* Great Hammer).

**2.3 Combinations of Cold and Heat with Repletion and Vacuity**

辨别寒证和热证的虚实

Most cold patterns are vacuity cold patterns. There are, however, repletion cold patterns that are characterized by abdominal pain and distension, constipation, and panting with fullness in the chest. In severe cases, there is green-blue facial complexion, cold limbs, clenched jaw, and internal block clouding reversal. These signs are explained either by cold and food obstructing each other in the stomach and intestines or by cold phlegm obstructing lung qi.

Most heat patterns are repletion patterns, but because vacuity heat patterns are not uncommon, it is important to be able to differentiate the two. Table 7–3, located at the end of this chapter, shows the basic differences between vacuity and repletion cold, and vacuity and repletion heat.

**2.4 Cold-Heat Complexes** 辨别寒热的夹杂

Cold-heat complexes, which are patterns including both cold and heat signs, are commonly seen in clinical practice. Signs such as a heat vexation in the chest,21 pain in the stomach duct, clamoring stomach, and vomiting of sour and bitter matter, that occur at the same time as abdominal pain that likes warmth and pressure, rumbling intestines, and diarrhea containing untransformed food22 indicate upper-body heat and lower-body cold. This is one example of a cold-heat complex. In such cases, the relative prominence of heat and cold must be determined before treatment can be prescribed.

**2.5 False Heat and Cold** 辨别寒热的真假

“Extreme heat resembles cold and extreme cold resembles heat.” This describes the situation where heat or cold, on reaching its extreme, gives rise to some symptoms that conflict with the existing original pattern. For instance, tidal reddening of the face is a heat symptom and, appearing in a pronounced cold pattern, is at variance with the other signs. This situation is described as true cold and false heat. Similarly, if reversal cold of the limbs appears side by side with pronounced heat signs, the pattern should be correctly identified as one of true heat and false cold. Since false symptoms occur

21Heat vexation, 烦热 (*fán rè*): A sensation of feverishness and restlessness.

22Diarrhea containing untransformed food, 下利完谷不化 (*xià lì wán gǔ bú huà*): Diarrhea with stool containing partially digested food.

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only in relatively severe diseases, it is of vital importance to distinguish true signs from false signs.

**2.5.1 True heat and false cold** 真热假寒: If symptoms such as unsurfaced generalized fever,23 reversal cold of the limbs, and even aversion to wind occur in combination with dry mouth, dry throat, thirst with desire for cold fluids, short voidings of reddish urine, hard stool, red tongue with slimy, yellow fur, and a forceful, rapid pulse, then the tongue fur, pulse, and thirst, which indicate heat, are the focus of consideration. The reversal cold of the limbs and aversion to cold are due to depressed heat in the interior preventing yang qi from reaching peripheral regions. These are therefore false signs of cold and the pattern should be correctly identified as one of heat.

**2.5.2 True cold and false heat** 真寒假热: The pattern is one of true cold and false heat when reversal cold of the limbs, diarrhea containing untransformed food, and faint pulse verging on expiry are observed simultaneously with agitation, no aversion to cold, thirst with desire for warm fluids, in some cases with upbearing fire flush or sore pharynx. Here, the cold signs are caused by exuberant internal yin cold, while the false heat signs (agitation, upbearing fire flush, and sore pharynx) are attributable to floating of vacuous yang.24 This is a critical condition treated by returning yang and checking desertion.

In general, where the presence of false signs is difficult to determine, the tongue, pulse, thirst, and desire or absence of desire for fluids provide the most reliable indication of the true pattern.25

**3. Vacuity and Repletion** 虚实

“Where evil qi is exuberant, there is repletion and where essential qi is despoiled, there is vacuity.” These words sum up the laws underlying the emergence of vacuity and repletion patterns. The principles of vacuity and repletion reflect the strength of right and evil. Their identification also provides the basis for determining whether offensive or supplementing treatment should be prescribed.

**3.1 Vacuity Patterns** 虚证

Vacuity patterns may be due to such causes as a weak constitution, damage to right qi either through enduring illness, loss of blood, seminal loss, great sweating, or by invasion of an external evil (yang evils readily damaging yin humor and yin evils readily damaging yang qi). These causes are succinctly summed up in the phrase: “Where essential qi is despoiled, there is vacuity.”

**Pattern identification** 辨证: Distinction is made between general insufficiencies of qi, blood, yin, and yang. Since these frequently affect specific organs, further distinction is made between such forms as heart yin vacuity, liver blood vacuity, kidney yang vacuity, and lung qi vacuity. This section deals with the major distinctions only, while the organ-related forms are dealt with in Chapter 9.

Qi and yang vacuity are both forms of yang qi insufficiency; hence their clinical manifestations are similar. Signs include bright or somber white facial complexion, lassitude of spirit, lack of strength, spontaneous sweating, and low voice. Yang vacuity is characterized by pronounced cold signs. Blood vacuity denotes depletion of the blood

23Unsurfaced generalized fever, 身热不（外）扬 (*shēn rè bú [wài] yáng*): Generalized fever in which heat is felt only by prolonged palpation; this is mostly due to binding of dampness and heat where the dampness is blocked on the outside. Since the heat lies deep within the dampness it cannot easily be felt on the surface of the body.

24Floating of vacuous yang, 虚阳浮越 (*xū yáng fú yuè*)*.*

25See also Chapter 6, Section 4.1.3, Precedence of the pulse or symptoms.

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and often occurs in conjunction with qi vacuity (dual vacuity of qi and blood) or with yin vacuity (dual vacuity of yin and blood). Yin vacuity refers to insufficiency of the yin humor and is invariably characterized by signs of heat and dryness. (See Table 7–4 at the end of this chapter.)

**Medication:** “Vacuity is treated by supplementation.” Thus, supplementation is the principal method of treating vacuity patterns. Boosting qi, supplementing the blood, warming yang, and enriching yin are the methods used for treating the four basic forms of vacuity. However, since qi and blood are mutually dependent and engendering, vacuity of either qi or blood is generally treated by providing support for its complement. Qi-boosting agents include astragalus (*huáng qí*)*,* codonopsis (*dǎng shēn*)*,* and licorice (*gān cǎo*)*.* Yang-warming agents include aconite (*fù zǐ*)*,* cinnamon bark (*ròu guì*)*,* and deer antler (*lù jiǎo*)*.* Blood-supplementing agents include Chinese angelica (*dāng guī*) and cooked rehmannia (*shóu dì huáng*)*.* Yin-enriching agents include dried/fresh rehmannia (*shēng dì huáng*)*,*26 dendrobium (*shí hú*)*,* scrophularia (*xuán shēn*)*,* ophiopogon (*mài mén dōng*)*,* turtle shell (*biē jiǎ*)*,* and tortoise plastron (*guī bǎn*)*.* As to formulas, Four Gentlemen Decoction (*sì jūn zǐ tāng*) is commonly used to boost qi; Cinnamon Bark and Aconite Eight-Ingredient Pill (*guì fù bā wèi wán*) is used to warm yang; Four Agents Decoction (*sì wù tāng*) supplements the blood; and Six-Ingredient Rehmannia Pill (*liù wèi dì huáng wán*) supplements yin.

**Acumoxatherapy:** Qi-boosting points include LI-4 (*hé gǔ,* Union Valley)ⓜ, GV-14 (*dà zhuī,* Great Hammer)ⓜ, CV-6 (*qì hǎi,* Sea of Qi)ⓜ, CV-4 (*guān yuán,* Pass Head)ⓜ, BL-38 (*fú xī,* Superficial Cleft)ⓜ, and ST-36 (*zú sān lǐ,* Leg Three Li)ⓜ. Blood-nourishing points include SP-10 (*xuè hǎi,* Sea of Blood), SP-6 (*sān yīn jiāo,* Three Yin Intersection)ⓜ, KI-3 (*tài xī,* Great Ravine)ⓜ, and BL-20 (*pí shū,* Spleen Shu)ⓜ. To warm yang, points such as GV-4 (*mìng mén,* Life Gate)ⓜ, GV-20 (*bǎi huì,* Hundred Convergences)ⓜ, LI-4 (*hé gǔ,* Union Valley)ⓜ, and BL-23 (*shèn shū,* Kidney Shu)ⓜ can be used. Finally, to enrich yin, KI-3 (*tài xī,* Great Ravine), PC-7 (*dà líng,* Great Mound), TB-2 (*yè mén,* Humor Gate), and LR-3 (*tài chōng,* Supreme Surge) can be needled.

**3.2 Repletion Patterns** 实证

Repletion may be due to such causes as an invading evil, phlegm-rheum, water-damp, static blood, worm accumulations, and food accumulations. For this reason it is said, “Where evil qi is exuberant, there is repletion.”

**Pattern identification** 辨证: Repletion patterns vary according to the nature of the evil and the organ affected. Specific patterns are dealt with in the chapters on disease-evil and organ pattern identification. However, a common feature of repletion patterns is that they are associated with exuberant evil qi. Thus, when a heat evil is exuberant, a repletion heat pattern emerges; the presence of an exuberant cold evil gives rise to a repletion cold pattern; and exuberant phlegm gives rise to phlegm and drool congesting the upper body. Table 7–5, located at the end of this chpater, provides a comparison of vacuity and repletion patterns.

It should be pointed out that repletion may reflect not only the exuberance of an evil but also the strength of the body’s reaction to it. Because of this, rapid surging pulses, slippery string-like pulses, and large replete pulses, which are all forceful at the deep level, are associated with repletion patterns. Disease of recent onset in which right qi has not been debilitated normally manifests as a repletion pattern. People with strong constitutions, when they fall sick, tend to present repletion signs.

26Dried/fresh rehmannia: Originally 生地黄 (*shēng dì huáng*) meant fresh rehmannia. The dried variety can be used instead.

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**Medication:** Since repletion is treated by drainage, attack is the chief method of treating repletion patterns. In practice, this embraces a wide range of treatment methods including clearing heat and resolving toxin, draining fire, freeing the stool, expelling water, attacking phlegm, expelling stasis, breaking qi, abductive dispersion, and expelling worms. For further details, see the chapters relating to externally contracted febrile disease, disease-evil, qi-blood, and organ pattern identification.

**Acumoxatherapy:** The draining method in acupuncture generally involves the use of a strong stimulus.27 The choice of points is dependent on the nature and location of the repletion.

**3.3 Complexes, Conversions, and False Signs of Vacuity and Repletion** 辨别虚实夹杂、虚实转化和虚实真假

**3.3.1 Vacuity-repletion complexes** 虚实夹杂: Vacuity of right qi and exuberance of evil occurring simultaneously is known as a vacuity-repletion complex. For example, if a patient suffering from a cough expectorates thick sticky phlegm and has yellow tongue fur, this is a repletion pattern of phlegm-heat congesting the lung. If, at the same time, his breathing is short and shallow and becomes rapid at the slightest exertion, he also suffering from a vacuity pattern of insufficiency of lung qi. The two sets of symptoms together form a vacuity-repletion complex.

A further example is internal static blood obstruction, manifesting as abdominal lump glomus.28 This is a repletion that can occur with signs of dual vacuity of yin and blood such as emaciation, incrusted skin, and dark rings around the eyes.

Vacuity-repletion complexes such as these stem from contraction of an external evil by patients suffering from preexisting vacuity of right, or they may be caused by an invading evil that both causes repletion and damages right qi.

**3.3.2 Conversion of vacuity and repletion** 虚实转化: Under certain conditions, vacuity of right qi and exuberance of evil are mutually convertible. When external evils invade, the initial pattern that results is generally one of repletion. However, if the evil disappears leaving right damaged, or if right is damaged before the evil disappears, a vacuity pattern evolves. Vacuity of right is fundamentally a vacuity pattern, but when it affects the flow of blood or movement of fluids, it can give rise to phlegm-rheum, water-damp, and static blood, or lead to further contraction of external evil. In this event, the original qi, blood, yin, or yang vacuity converts into a repletion pattern. Vacuity constitutions, exuberant evils, repeated contraction of evils, as well as inappropriate or unthorough treatment, may all give rise to the conversion of vacuity or repletion into its opposite.

**3.3.3 True and false vacuity and repletion** 虚实真假: Vacuity and repletion are each capable of presenting signs that resemble its opposite; hence, a distinction is made between true and false vacuity and repletion. For this reason it is said: “Severe repletion may present with signs of weakness and extreme vacuity may present with signs of exuberance.” False signs occurring in diseases with a complex array of symptoms easily cause confusion. When damp-heat obstruction in the initial stage of non-icteric hepatitis presents such signs as fatigue and lack of strength, limp and aching limbs, little thought of food or drink, and a soft, soggy pulse, the condition may be wrongly identified as one of vacuity. Although there may be a spleen-stomach vacuity complication, the pattern of damp-heat obstruction is one of repletion. Careful examination will point to the correct diagnosis. Lack of strength and weak limbs, together with

27A strong stimulus is one created by forceful manipulation of the needle or, in electoacupuncture, by a strong current.

28Lump glomus,痞块(*pǐ kuài*): Any palpable abdominal mass.

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oppression in the chest, abdominal distension, and a slimy tongue fur indicate damp encumberance rather than vacuity of original qi. The presence of a slimy yellow tongue fur and short voidings of reddish urine indicates damp-heat, which is treated by draining the repletion rather than by supplying the vacuity. Someone once said: “Where the symptoms may be false, the pulse should govern and where the pulse may be false, the tongue should govern.” This provides a useful guide in correct identification of vacuity and repletion.

False repletion signs may also occur. For example, vacuity panting occurring in failure of the kidney’s governing of qi absorption may be characterized by exuberant phlegm, panting and fullness, rapid breathing and inability to lie flat, as well as a slippery, string-like pulse and slimy tongue fur. These signs may easily be misinterpreted as repletion panting. Although there is lower body vacuity and upper body repletion, the pattern is, at root, one of vacuity; the exuberant phlegm congesting the upper body represents only the tip.29 Careful examination leads to the correct diagnosis. Breathing is short and hasty, hence different from the rough breathing and strident voice typifying repletion panting; the slippery, string-like pulse is forceless when firm pressure is applied; and finally, although the tongue fur is slimy, the body of the tongue usually has a slightly green-blue or purple hue. These symptoms all indicate true vacuity and false repletion, and the additional presence of cold limbs and cold sweating on the head provide further confirmation that vacuity panting is the correct diagnosis. Treatment should therefore center on promoting qi absorption. Generally speaking, when faced with a confusing array of symptoms, all the information derived from the four examinations should be carefully synthesized, paying special attention to such factors as age, constitution, and duration of the disease. Misidentifying vacuity or repletion as its opposite or as a vacuity-repletion complex may lead to grave errors in treatment.

**4. Yin and Yang** 阴阳

Yin and yang pattern identification may be discussed under two rubrics: identifying yin and yang patterns, on the one hand, and identifying vacuity and collapse of yin and yang on the other.

**4.1 Yin and Yang Patterns** 阴证和阳证

Since yin and yang are categories by which all disease may be classified, they form the basic principles of pattern identification. The remaining pairs of principles may also be classified according to yin and yang: exterior patterns are yang, while interior patterns are yin; cold patterns are yin, while heat patterns are yang; and vacuity patterns are yin, while repletion patterns are yang. However, yin and yang fail to describe practical clinical complexities accurately except for classic vacuity cold (yin pattern) and repletion (yang pattern). In practice, the term “yang pattern” denotes repletion heat, and “yin pattern” denotes vacuity cold (see Table 7–6 at the end of this chapter) or repletion cold.30 Other eight-principle patterns are now no longer labelled as yin or yang.

29Root and tip, 标本 (*biāo běn*): Root is the real nature or root cause; tip is a secondary aspect. These terms are discussed in Chapter 12 under “Principles of Treatment.”

30By comparison with the classic vacuity cold pattern, repletion cold is not entirely yin since repletion is a yang principle.

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**4.2 Vacuity and Collapse of Yin and Yang** 阴虚、阳虚和亡阴、亡阳

The other meaning of yin and yang pattern identification is identifying vacuity and debilitation of yin humor and yang qi.31 In this context, yin vacuity denotes insufficiency of yin humor while yin collapse refers to fulminant desertion of yin humor. Similarly, yang vacuity denotes insufficiency of yang qi and yang collapse refers to fulminant desertion of yang qi. Although all four conditions are essentially vacuities, distinction is made between cold and heat: yin vacuity and collapse are characterized by heat signs, whereas yang vacuity and collapse are characterized by cold signs.

**Pattern identification: *Yin vacuity and yang vacuity*** 阴虚、阳虚**:** Refer to “Vacuity and Repletion,” above in this chapter.

***Yin collapse****:* The chief signs are profuse sweating, palpably hot skin, and warm limbs. There is vexation and agitation or, in serious cases, clouded spirit. There is thirst with desire for cool fluids. Breathing is short and hasty with difficulty in catching the breath. The tongue is dry and red, the pulse rapid and forceless.

***Yang collapse***亡阳*:* Signs include copious sweat32 and cold skin and reversal cold of the limbs. The patient is apathetic or (rarely) agitated and, in serious cases, his spirit-affect is clouded. There is either no thirst, or else desire for warm fluids. The pulse is either hidden, sunken, fine, and faint or agitated and racing. The tongue is pale.

Collapse refers to acute, critical forms of vacuity. High fever, great sweating, fulminant vomiting, fulminant diarrhea, and massive bleeding may all lead to serious depletion of yang qi and yin blood. In such cases, both yang qi and yin humors are damaged. Since yin and yang are interdependent, when yin collapses, yang has no support and dissipates, and when yang collapses, yin humor is no longer produced and is gradually depleted. Thus, yin collapse may swiftly give rise to yang collapse, and yang collapse invariably causes damage to yin.

**Medication:** Methods for treating yin and yang vacuity have been discussed. Collapse patterns are treated as follows:

Yin and yang collapse are treated by supporting right and stemming collapse, a) Yin collapse is treated by boosting qi and constraining yin, and by major supplementation of original qi. This engenders yin humor and prevents collapse of yang. Although this method involves qi boosting, the use of potent warm and hot agents is nevertheless avoided. A commonly used formula is Pulse-Engendering Powder (*shēng mài sǎn*)*.* b) Yang collapse is treated by returning yang, boosting qi, and stemming desertion with agents such as ginseng (*rén shēn*) and aconite (*fù zǐ*) sometimes with the addition of yin-constraining desertion-stemming agents such as dragon bone (*long gǔ*) and oyster shell (*mǔ lì*)*.* Two formulas that can be used are Ginseng and Aconite Decoction (*shēn fù tāng*) and Ginseng, Aconite, Dragon Bone, and Oystershell Decoction (*shēn fù lóng mǔ tāng*)*.* Where there are signs of damage to yin, formulas can include rehmannia (*dì huáng*)*,* white peony (*bái sháo yào*)*,* and ass hide glue (*ē jiāo*)*.*

**Acumoxatherapy:** Yin collapse is often treated by needling such points as GV-14 (*dà zhuī,* Great Hammer), CV-4 (*guān yuán,* Pass Head), CV-12 (*zhōng wǎn,* Central Stomach Duct), KI-3 (*tài xī,* Great Ravine), and KI-7 (*fù liū,* Recover Flow). Moxibustion is indicated for the treatment of yang collapse, provided the fluids have not been severely damaged. The commonly used points are GV-26 (*shuǐ gōu,* Water Trough), GV-20 (*bǎi huì,* Hundred Convergences)ⓜ, KI-1 (*yǒng quǎn,* Gushing 31Here, yin and yang are not used in the eight-principle sense of categories of pathological states, but as categories of physiological aspects. The shortcomings of yin and yang theory are dealt with in Chapter 1 under “Modern appraisal.”

32Copious sweat, 汗多(*hàn duō*)*.*

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Spring), LI-4 (*hé gǔ,* Union Valley), ST-36 (*zú sān lǐ,* Leg Three Li)ⓜ, BL-38 (*fú xī,* Superficial Cleft)ⓜ, and GV-4 (*mìng mén,* Life Gate)ⓜ.

**4.3 Yin and Yang Sores** 疮疡之阴阳:

Finally, in external medicine, distinction is made between yin and yang sores. Generally, white sores with diffuse swelling, absence of heat, and clear, thin pus, or accompanied by generalized physical weakness are classified as yin sores, whereas those marked by pronounced redness, swelling, heat, pain, and thick pus, and associated with generalized repletion heat patterns, are classified as yang sores.

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| **7–1 Cold-Heat and Vacuity-Repletion Exterior Patterns** | | | | |
| **Pattern** | | **Main Signs** | **Treatment** | |
| **Exterior cold** | | Marked aversion to cold; headache; body pain; glossy white tongue fur and a tight, floating pulse | Warm, acrid, exterior resolution | |
| **Exterior heat** | | Unpronounced aversion to cold; red, sore throat; thin, dry tongue fur; rapid, floating pulse | Cool, acrid, exterior resolution | |
| **Exterior vacuity** | | Sweating; moderate, floating pulse | Harmonize construction and defense | |
| **Exterior repletion** | | Absence of sweating; tight, floating pulse | Warm, acrid, exterior resolution | |
| **7–2 Cold-Heat and Vacuity-Repletion Interior Patterns** | | | | |
| **Pattern** | **Main Signs** | | | **Treatment** |
| **Interior Cold** | Somber white complexion; fear of cold and frigid limbs; absence of thirst or thirst with desire for warm drinks; abdominal pain relieved by warmth; long voidings of clear urine; thin or clear, thin stool; pale tongue with white or glossy white fur; a sunken, hidden or sunken, slow pulse | | | Wanning |
| **Interior heat** | Red face or tidal reddening; fever; aversion to heat; vexation and agitation; thirst with desire for cold drinks; short voidings of reddish urine; constipation or foul-smelling diarrhea (sometimes with pus or blood); red or crimson tongue with yellow fur; rapid pulse | | | Clearing |
| **Interior vacuity** | Fatigue and lack of strength; shortness of breath; low voice; dizziness; flowery vision; palpitations; abstraction; reduced heat; thin stool; faint, weak pulse | | | Supplementing |
| **Interior repletion** | Abdominal distension and fullness exacerbated by pressure; constipation; mania; sunken, replete pulse; thick, yellow, slimy tongue fur | | | Attacking |

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| **7–3 Vacuity and Repletion of Cold and Heat** | | | | | | | |
| **Pattern** | | **Pathomechanism** | | **Main Signs** | **Treatment** | | |
| **Repletion cold** | | Exuberant cold evil | | Aversion to cold; cold limbs; cold abdominal pain; slimy white tongue fur; sunken, hidden or tight, stringlike pulse | Warm and free repletion cold | | |
| **Vacuity cold** | | Debilitation of yang qi | | Aversion to cold; reversal cold of the limbs; bright white complexion; essence-spirit torpor; clear-grain diarrhea, long voidings of clear urine; pale enlarged tongue; thin, glossy tongue fur; slightly weak, slow fine pulse | Warm yang and support right | | |
| **Repletion heat** | | Exuberant heat evil | | Vigorous fever; vexation and thirst; clouded spirit, delirious raving; abdominal fullness; distension and pain exacerbated by pressure; red tongue with yellow fur; surging, rapid, slippery, replete pulse | Clear heat and drain fire | | |
| **Vacuity heat** | | Depletion of fluids | | Tidal fever; night sweats; emaciation; lack of strength; vexing heat in the five hearts; dry pharynx; dry mouth; red tongue with scant fur; rapid, fine pulse | Nourish yin and clear heat | | |
| **7–4 Qi, Yang, Blood, and Yin Vacuity** | | | | | | |
| **Pattern** | **Common Signs** | | **Unique Signs** | | | **Treatment** |
| **Qi vacuity** | Bright or somber facial complexion; lassitude of spirit and lack of strength; spontaneous sweating; laziness to speak; low voice; non-transformation of food; pale enlarged tongue | | Marked shortness of breath; lack of strength, rapid breathing at the slightest exertion; possibly also thin stool or dribble after voiding; a soggy pulse | | | Boosting qi |
| **Yang vacuity** | Fear of cold; reversal frigidity of limbs; dark, dull complexion, or green-blue or purple complexion; long voidings of clear urine; clear-grain diarrhea, slow pulse | | | Warming yang |
| **Blood vacuity** | Emaciation; dizziness; flowery vision; insomnia; palpitations; scant tongue fur; fine pulse | | Pale white or withered complexion; white nails; numbness of the limbs; pale tongue | | | Supplement the blood |
| **Yin vacuity** | Upbearing fire flush; vexing heat in the five hearts; night sweating; seminal emission; red or crimson tongue; peeling, completely furless tongue; fine rapid pulse | | | Enriching  yin |

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| **7–5 Main Characteristics of Vacuity and Repletion Patterns** | | | | |
| **Aspect** | **Vacuity** | | **Repletion** | |
| **Essence-spirit** | Hebetude | | Vexation and agitation | |
| **Bearing** | Lying curled up, desire for quiet | | Flailing of the limbs | |
| **Complexion** | Bright, somber, or pale white; withered yellow | | Tidal reddening | |
| **Voice** | Low | | Strident | |
| **Speech** | Speaks little; mussitation | | Garrulousness or delirious raving | |
| **Breathing** | Shortness of breath | | Rough breathing | |
| **Chest/Abdomen** | Soft and vacuous or distension and pain with periodic relief, relieved by pressure | | Hard glomus, distension and pain with respite; exacerbated by pressure | |
| **Pulse** | Forceless | | Forceful | |
| **Tongue fur** | Thick and slimy | | Scant fur or bear tongue | |
| **7–6 Yin and Yang Patterns** | | | | |
| **Aspect** | | **Yin Patterns (vacuity cold)** | | **Yang patterns (repletion heat)** |
| **Essence-spirit** | | Hebetude | | Manic agitation |
| **Complexion** | | Bright or somber white | | Tidal reddening |
| **Cold and heat** | | Absence of fever; cold limbs; aversion to cold | | Vigorous fever; no aversion to cold |
| **Urine and stool** | | Thin stool and clear urine | | Constipation and reddish urine |
| **Breathing/speech** | | Shortness of breath and low voice | | Rough breathing and strident voice |
| **Thirst and fluid intake** | | Absence of thirst or desire for warm drinks | | Thirst and desire for cold drinks |
| **Tongue and fur** | | White fur and pale tongue | | Yellow fur and red tongue |
| **Pulse** | | Soggy, fine, and slightly weak | | Slippery, replete, surging and rapid |

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**Chapter Eight Qi-Blood Pattern Identification**

气血辨证

The health and normal functioning of all the organs and tissues is dependent on the flow of qi and blood throughout the body. *Elementary Questions* (*sù wèn, tiáo jīng lùn*) states: “When qi and blood fall into disharmony, a hundred diseases may arise.” At the same time, the production and activity of qi and blood is dependent on the normal functioning of the bowels and viscera. For this reason, disease in a given organ may give rise to disorders of qi and blood of that organ and may also affect the qi and blood of the whole body.

Qi-blood pattern identification, like eight principle pattern identification, represents a basic element of diagnosis and is applicable to externally contracted febrile diseases, internal damage, and miscellaneous diseases. In general, the qi aspect is affected during the initial stages of disease, while it is usually some time before the blood aspect is affected. Thus *The Canon of Difficult Issues* (*nàn jīng*) states: “When qi is affected first, it lodges and does not move; when the blood is subsequently affected, it congests and fails to supply nourishment.” However, the order in which qi and the blood are affected conforms to no absolute laws. Some enduring diseases never affect the blood aspect, while others are characterized by blood-aspect disorders at onset.

In qi-blood pattern identification, it is important to identify not only general patterns, but also the organ or organs affected.

In externally contracted febrile diseases, qi-blood pattern identification is the basis of the four-aspect pattern identification applicable to warm diseases. This is discussed in Chapter 11, “Externally Contracted Febrile Disease Pattern Identification.” The present chapter deals only with qi and blood disorders in internal damage and miscellaneous diseases.

The fluids also form part of the material basis of the body and flow with the blood around the body. However, fluid pathologies such as insuffficiency of the fluids (damage to liquids, damage to yin) and accumulations of fluids that fail to be transformed (water swelling, phlegm-rheum, etc.) are dealt with in other chapters.

**1. Disease Patterns of Qi** 气的病证

Since qi pathologies account for a wide variety of diseases, qi pattern identification is of general significance. Disorders fall into two major categories: qi vacuity and qi stagnation.

**1.1 Qi Vacuity** 气虚

**Pattern identification:** The most important signs of qi vacuity are fatigue and weakness, and a forceless, soft, fine pulse. Other signs include low voice, shortness of breath, and spontaneous sweating.

Qi vacuity is due to insufficiency of original qi giving rise to hypofunction of the organs and reduced resistance to evils. The information derived through organ pattern identification must be carefully correlated to determine which organ’s qi is affected.

Qi vacuity of a given organ is related to disturbance of its normal function. For example, lung qi vacuity is marked by debilitation of the lung’s governing of qi. Heart qi vacuity is marked by impairment of the heart’s functions of governing the blood vessels and storing the spirit. Spleen-stomach qi vacuity is characterized by diminished

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movement and transformation and center qi fall. Kidney qi vacuity is associated with debilitation of essence storage, engendering of marrow, and the qi transformation function of the kidney. Organ qi vacuities are described in detail in Chapter 9, “Organ Pattern Identification.”

Since qi is yang in nature, qi and yang vacuities are similar in nature and manifestation. The major difference is that yang vacuity, producing cold, is associated with far more pronounced cold signs. Thus, the presence of such signs as cold limbs, aversion to cold, cold sweating, and slow pulse (in addition to the regular signs of qi vacuity) point to yang vacuity. (See Table 8–1 at the end of this chapter.)

**Medication:** “Vacuity is treated by supplementation.” Hence, qi vacuity is treated by supplementing or boosting qi. Commonly used medicinals include codonopsis (*dǎng shēn*)*,* scutellaria (*huáng qín*)*,* and licorice (*gān cǎo*)*.* Since the spleen and stomach are the root of the acquired constitution, qi-supplementing medicinals are often complemented by spleen-fortifying agents such as white atractylodes (*bái zhú*)*,* and poria (*fú líng*)*.* Four Gentlemen Decoction (*sì jūn zǐ tāng*) is a formula that treats all forms of qi vacuity.

**Acumoxatherapy:** Qi vacuity is generally treated with such points as SP-6 (*sān yīn jiāo,* Three Yin Intersection)ⓜ, ST-36 (*zú sān lǐ,* Leg Three Li)ⓜ, LI-4 (*hé gǔ,* Union Valley)ⓜ, CV-4 (*guān yuán,* Pass Head), and BL-20 (*pí shū,* Spleen Shu)ⓜ. The degree of yang vacuity will determine the amount and method of moxibustion.

**1.2 Qi Stagnation** 气滞

A disorder arising in any organ, channel, or part of the body frequently affects the flow of qi first, giving rise to what is termed qi stagnation. The phrase “qi is affected at the onset of disease” mainly refers to qi stagnation. Mental and emotional disturbances, dietary irregularities, contraction of external evils, and external injury are all frequent causes of qi dynamic disturbances manifesting as stagnant qi. Feeble flow of qi may also give rise to stagnation. Qi stagnation due to mental and emotional factors manifests as depressed liver qi.

**Pattern identification:** The chief observable signs of qi stagnation are pain and distension accompanied by sensations of oppression. Thus, stagnation in the chest and rib-side is characterized by local distension and pain, while gastrointestinal qi stagnation is characterized by painful distension in the abdomen. “Where there is stoppage, there is pain,” and the pain associated with qi stagnation characteristically varies in intensity and is often related to emotional factors. It comes in attacks,1 is scurrying, and of unfixed location. The sensation of oppression in the chest and abdominal distension is often temporarily relieved by belching or passing of wind. Qi stagnation sometimes produces abdominal lump glomus that are soft to the touch and disperse and reform periodically. Liver-channel qi stagnation may be characterized by distended breasts, and large intestine qi stagnation may give rise to tenesmus. Qi stagnation is commonly seen in diseases classified by Western medicine as gastrointestinal neurosis, chronic gastritis, chronic enteritis, ulcers, diseases of the biliary tract, and chronic hepatitis.

**Medication:** Qi stagnation is treated by the methods of rectifying and moving qi.2 Agents that can be used for all forms of qi stagnation and are especially suitable for gastrointestinal qi stagnation include cyperus (*xiāng fù zǐ*)*,* saussurea (*mù*

1Pain coming in attacks, 攻痛(*gōng tòng*)*.*

2Rectify qi, 理气 (*lǐ qì*)*,* move qi 行气 (*xíng qì*): “Rectify qi” is a general term that means to move, downbear, or supplement qi in the treatment of qi stagnation, qi counterflow, and qi vacuity. In practice, it usually means “move qi” or “downbear qi.”

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*xiāng*)*,* bitter orange (*zhī ké*)*,* and tangerine peel (*chén pi*)*.* Unripe tangerine peel (*qīng pí*)*,* curcuma (*yù jīn*)*,* and toosendan (*chuān liàn zǐ*) are used mostly for depressed liver qi and for liver-channel qi stagnation. Since most incidents of qi stagnation are related to impaired free coursing of the liver, formulas often contain liver-coursing qi-rectifying medicinals3 such as bupleurum (*chái hú*)*.* Commonly used liver-coursing qi-rectifying formulas include Counterflow Cold Powder (*sì nì sǎn*) and Bupleurum Liver-Coursing Powder (*chái hú shū gān sǎn*)*.* When depressed liver qi gives rise to qi counterflow and manifests as glomus blockagè in the chest and diaphragm, and in severe cases, by block reversal, qi-breaking qi-downbearing medicinals such as areca (*bīng láng*) and aquilaria (*chén xiāng*) should be added. An example of such a formula is Five Milled Ingredients Drink (*wǔ mó yǐn zǐ*)*,* which precipitates qi, downbears counterflow, dissipates binds, and opens blocks.

**Acumoxatherapy:** Qi stagnation related to the liver is treated with points such as LR-3 (*tài chōng,* Supreme Surge), LR-2 (*xíng jiān,* Moving Between), TB-6 (*zhī gōu,* Branch Ditch), GB-34 (*yáng líng quán,* Yang Mound Spring), and LR-14 (*qí mén,* Cycle Gate). LI-11 (*qū chí,* Pool at the Bend), LI-4 (*hé gǔ,* Union Valley), and ST-36 (*zú sān lǐ,* Leg Three Li) also help move qi. In general, a strong stimulus is desired, but the age and condition of the patient must be considered.

**2. Disease Patterns of the Blood** 血的病证

Vacuity, stasis, and heat are the three major pathologies of the blood. All three are related to bleeding, since bleeding may give rise to blood vacuity or stasis, while blood heat and stasis may both give rise to bleeding.

**2.1 Blood Vacuity** 血虚

Blood vacuity is the pathologic manifestation of blood insufficiency. It may develop as a result of excessive loss of blood before replenishment is complete. It may also be caused by splenic movement and transformation failure causing insufficiency of blood formation. A further cause is failure to eliminate static blood and engender new blood.

**Pattern identification:** Blood vacuity is characterized by pale white or withered-yellow facial complexion, dizzy head, flowery vision, relatively pale tongue, and a fine pulse. Other commonly observed signs include palpitation, fearful throbbing, insomnia, and numbness of the extremities.

Blood vacuity signs reflect the insufficient supply of nourishing blood to the organs and channels caused by depletion of the blood. However, these general signs must be correlated with organ-specific data to determine the exact location of the vacuity.

Chinese medicine holds that the blood is governed by the heart, stored by the liver, and produced and conrolled by the spleen. Hence blood vacuity is intimately related to these viscera. Heart blood vacuity is characterized by signs of insufficiency of heart blood and disquieted heart spirit. Heart-spleen blood vacuity is characterized by signs of insufficiency of heart blood and the spleen failing to control the blood. Liver blood vacuity is characterized by such signs as insufficient supply of nourishment to the eyes and to the sinews and disorders of the thoroughfare and controlling vessels. These three specific forms of blood vacuity are discussed in the context of organ pattern identification in Chapter 9.

3Course the liver and rectify qi, 疏肝理气 (*shū gān lǐ qì*): “Course the liver” means to course the qi of the liver. Coursing the liver is thus a specific form of rectifying qi.

4Glomus blockage, 痞塞 (*pǐ sāi*): glomus with sensation of blockage.

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Since blood is yin in nature, blood vacuity and yin vacuity have much in common; both present such symptoms as dizzy head, flowery vision, palpitation, and a fine pulse. Some differences nevertheless exist. Generally, blood vacuity is not associated with heat signs and may even be accompanied by cold signs when occurring in conjunction with qi vacuity. Yin vacuity, which essentially refers to vacuity of the fluids, is characterized by signs of heat and dryness such as upbearing fire flush, a rapid, fine, string-like pulse, and a tongue that tends to be red, all of which indicate internal heat or hyperactivity of yang. (See Table 8–2 at the end of this chapter.)

**Medication:** Blood vacuity is treated by supplementing the blood. Commonly used agents include Chinese angelica (*dāng guī*)*,* cooked rehmannia (*shóu dì huáng*)*,* white peony (*bái sháo yào*)*,* flowery knotweed (*hé shǒu wū*)*,* ass hide glue (*ē jiāo*)*,* and eclipta (*mò hàn lián*)*.* Heart blood vacuity can be treated with blood-nourishing, spirit-calming agents such as salvia (*dān shēn*)*,* spiny jujube (*suān zǎo rén*)*,* and longan flesh (*lóng yǎn ròu*)*.* These agents can be combined with spleen-fortifying medicinals to treat heart-spleen blood vacuity. Liver blood vacuity is treated with blood-supplementing, liver-nourishing agents such as lycium (*gǒu qǐ zǐ*)*,* mulberry (*sāng shèn*)*,* and spatholobus (*jī xuè téng*)*.* General blood-supplementing formulas include Four Agents Decoction (*sì wù tāng*)*,* Celestial Emperor Heart-Supplementing Elixir (*tiān wáng bǔ xīn dān*)*,* and Spleen-Returning Decoction (*guī pí tāng*)*.* Of these, Four Agents Decoction has a blood-quickening, liver-nourishing action that makes it a basic formula for insufficiency of liver blood and menstrual irregularities. Celestial Emperor Heart-Supplementing Elixir nourishes yin-blood and quiets the heart spirit and is used to nourish the heart blood. Spleen-Returning Decoction is a compound formula that treats heart-spleen blood vacuity with blood-nourishing, spirit-quietening agents, on the one hand and spleen-fortifying, qi boosting medicinals, on the other.

**Acumoxatherapy:** Use points such as SP-6 (*sān yīn jiāo,* Three Yin Intersection)ⓜ, SP-10 (*xuè hǎi,* Sea of Blood)ⓜ, BL-20 (*pí shū,* Spleen Shu), and LR-8 (*qū quán,* Spring at the Bend) which have the general property of supplementing the blood. For heart blood vacuity, HT-7 (*shén mén,* Spirit Gate), PC-6 (*nèi guān,* Inner Pass), GB-20 (*fēng chí,* Wind Pool), and GV-25 (*sù liáo,* White Bone-Hole) can be added. Liver blood vacuity calls for the addition of points such as BL-18 (*gān shū,* Liver Shu), GB-34 (*yáng líng quán,* Yang Mound Spring), and LR-3 (*tài chōng,* Supreme Surge). For menstrual irregularities, the addition of points such as SP-8 (*dì jī,* Earth’s Crux), CV-6 (*qì hǎi,* Sea of Qi)ⓜ, SP-6 (*sān yīn jiāo,* Three Yin Intersection)ⓜ, CV-4 (*guān yuán,* Pass Head)ⓜ, SP-4 (*gōng sūn,* Yellow Emperor), and ST-29 (*guī lái,* Return) can be beneficial.

**2.2 Blood Stasis** 血疗

Under normal conditions the blood flows freely and unhindered around the entire body. However, injuries due to knocks and falls, bleeding, qi stagnation, qi vacuity, blood cold, and blood heat may impair free flow causing blood to stagnate locally, giving rise to what is termed “blood stasis.” Diseases classified in Western medicine as cardiovascular disorders, hepatosplenomegaly, menstrual irregularities, heterotopic pregnancy, and postpartum diseases often present as blood stasis.

**Pattern identification:** The observable signs of blood stasis may be discussed under four headings:

• **Pain**: Static blood obstructs the channels impeding the flow of blood. Since “when there is stoppage, there is pain,” pain is the outstanding feature of this pathology. The pain associated with blood stasis differs from the pain coming in attacks and from scurrying pain characterizing qi stagnation by being of fixed

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location and confined to the locality of the obstruction. The pain is usually stabbing.

• **Masses and swellings**: When static blood accumulates, it forms into masses and swellings. Occurring as a result of knocks and falls, it gives rise to local green-blue or purple swellings (bruises).5 Occurring internally, it may give rise to relatively hard swellings that can develop into concretions and accumulations.

• **Bleeding**: Since static blood obstructs the vessels, the blood may be unable to pursue its normal course and extravasate (leak out of the vessels). Recurrent bleeding is thus a commonly observed sign of blood stasis, particularly in menstrual irregularities and postpartum diseases, and is generally characterized by dark purple clotted blood.

• **General signs**: The complexion tends to be soot-black. The tongue is dark and purple with stasis speckles. The pulse is fine and rough. The skin may be dry, rough, and lusterless (incrusted skin) with red speckles and purple macules (both due to subcutaneous hemorrhage), red thread marks (spider nevi), and prominent veins on the abdomen (caput medusae). Such signs are particularly common in enduring sickness.

When blood stasis overwhelms the heart, signs such as raving, delirious speech, and mania are observed. Static blood obstructing the vessels may also affect the free flow of fluids, giving rise to internal water accumulations, e.g., blood drum (one form of drum distension). The etiology of such conditions is described in *Essential Prescriptions of the Golden Coffer* by the phrase, “inhibited blood flow may give rise to water.”

**Medication:** Blood stasis is treated by quickening the blood and transforming stasis. Commonly used agents include peach kernel (*táo rén*)*,* carthamus (*hóng huā*)*,* Chinese angelica (*dāng guī*)*,* salvia (*dān shēn*)*,* red peony (*chì sháo yào*)*,* leonurus (*yì mǔ cǎo*)*,* and lycopus (*zé lán*)*.* In severe, enduring conditions, blood-breaking, hardness-dispersing medicinals can be employed, such as sparganium (*sān léng*)*,* zedoary (*é zhú*)*,* pangolin scales (*chuān shān jiǎ*)*,* and ground beetle (*zhè chóng*)*.* If necessary, rhubarb (*dà huáng*) and mirabilite (*máng xiāo*) can be used to restore free flow and expel static blood. Where blood stasis gives rise to persistent bleeding, blood-quickening, stasis-transforming medicinals should still be used. Many agents such as notoginseng (*sān qī*)*,* typha pollen (*pú huáng*)*,* field thistle (*xiǎo jì*)*,* and madder (*qiàn cǎo gēn*)serve the dual purpose of quickening the blood and stanching bleeding. Formulas used to treat static blood include Peach Kernel and Carthamus Four Agents Decoction (*táo hóng sì wù tāng*)*,* Dwelling Place of Blood Stasis-Expelling Decoction (*xuè fǔ zhú yū tāng*)*,* Peach Kernel Qi-Infusing Decoction (*táo rén chéng qì tāng*)*,* and Rhubarb and Ground beetle Pill (*dà huáng zhè chóng wán*)*.* There are also variants of these formulas. The first two are general blood-quickening, stasis-transforming formulas, varied to suit different pathology locations. The third, which restores free flow and expels stasis, treats conditions characterized by mental and emotional disturbances. The last, a pre-prepared medicament that breaks blood and disperses hardness, treats enduring blood stasis.

**Acumoxatherapy:** General stasis-transforming points include LR-2 (*xing jiān,* Moving Between), BL-60 (*kūn lún,* Kunlun Mountains), LR-3 (*tài chōng,* Supreme Surge), SP-8 (*dì jī,* Earth’s Crux), LI-11 (*qū chí,* Pool at the Bend), SP-6 (*sān yīn jiāo,* Three Yin Intersection), and PC-5 (*jiān shǐ,* Intermediary Courier). LR-1 (*dà dūn,* Large Pile)ⓜ and SP-1 (*yǐn bái,* Hidden White)ⓜ are often used with SP-10 (*xuè hǎi,* Sea of Blood) to stanch bleeding. In diseases characterized by mental and emotional disturbance, points such as HT-7 (*shén mén,* Spirit Gate), PC-7 (*dà líng,* Great Mound), and GV-26 (*shuǐ gōu,* Water Trough) are also suitable.

5What are called “bruises” in English are referred to by the cause (static blood) in Chinese or by descriptions of form and color.

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**2.3 Blood Heat** 血热

Blood heat mostly occurs in externally contracted febrile diseases though it is common in miscellaneous diseases. It may manifest in disease conditions classified by Western medicine as anaphylactoid and thrombocytopenic purpura, aplastic anemia, and leukemia.

**Pattern identification:** Blood heat can scorch the vessels causing extravasation of the blood. This pathology is known as frenetic blood heat6 manifesting as retching of blood, expectoration of blood, blood in the stool, blood in the urine, nosebleed, and profuse menstruation. Bleeding is often profuse and the blood is either bright red or purple-black in color. Red papules and macules may also occur. Other general symptoms such as vexation, thirst, a red or crimson tongue, and rapid pulse all indicate heat. Coma may occur in severe cases.

**Medication:** Since blood heat is usually caused by heat toxin,7 it is treated by such methods as cooling the blood, clearing heat, and resolving toxin. Commonly used agents include: dried/fresh rehmannia (*shēng dì huáng*)*,* fresh imperata (*xiān máo gēn*)*,* arnebia/lithospermum (*zǐ cǎo*)*,* moutan (*mǔ dān pí*)*,* red peony (*chì sháo yào*)*,* typha pollen (*pú huáng*)*,* sanguisorba (*dì yú*)*,* and field thistle (*xiǎo jì*)*.* Imperial Grace Rhinoceros Horn and Rehmannia Pill (*jú fāng xī jiǎo dì huáng wán*) and Field Thistle Drink (*xiǎo jì yǐn zǐ*) are commonly used blood-cooling, heat-clearing formulas. Rhinoceros Horn and Rehmannia Decoction is primarily a blood-cooling, toxin-resolving formula and may be used where generalized symptoms of heat toxin such as clouded spirit, delirious mania, red or crimson tongue, and maculopapular eruptions are pronounced. It can be combined with Coptis Toxin-Resolving Decoction (*huáng lián jiě dú tāng*)*.* Field Thistle Drink is a general blood-cooling blood-stanching formula.

**Acumoxatherapy:** It is common to bleed the network vessels around BL-54 (*zhì biān,* Sequential Limit) and use such points as SP-6 (*sān yīn jiāo,* Three Yin Intersection)ⓜ, CV-6 (*qì hǎi,* Sea of Qi), LI-11 (*qū chí,* Pool at the Bend), and LR-3 (*tài chōng,* Supreme Surge). If there is bleeding, moxibustion at SP-1 (*yǐn bái,* Hidden White) and LR-1 (*dà dūn,* Large Pile) is the initial treatment. BL-20 (*pí shū,* Spleen Shu) and BL-18 (*gān shū,* Liver Shu) can also be selected due to their relation to the spleen and liver.

**3. Dual Disease Patterns of Qi and Blood**

气血同病

Since a close physiological relationship exists between qi and the blood, diseases of one may easily affect the other. The three most common forms of dual pathologies are discussed below.

**3.1 Qi Stagnation and Blood Stasis** 气滞血瘀

Qi stagnation and blood stasis commonly occur together in conditions characterized by absence of menstruation, stasis clots in the menstrual blood, abdominal pain during menstruation, or painful distension of the breasts. They may also arise together as a result of external injury. When qi fails to move the blood, qi stagnation may give rise to, and be further exacerbated by, blood stasis. This frequently occurs in what Western medicine terms chronic nephritis and ulcers. Dual patterns of qi stagnation and blood stasis are treated with blood-quickening and qi-rectifying agents. A commonly used formula that relieves pain is Toosendan Powder (*jīn líng zǐ sǎn*)*.*

6Frenetic blood heat, 血热妄行 (*xuè rè wàng xíng*)*.*

7Heat toxin, 热毒(*rè dú*): See *warm toxin* in the Glossary.

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**3.2 Dual Vacuity of Qi and Blood** 气血俱虚

Qi vacuity and blood vacuity also commonly concur. Because “blood is the mother of qi,” blood vacuity gives rise to qi vacuity. Thus, blood vacuity patients often display qi vacuity signs such as shortness of breath and lack of strength. Dual vacuity is treated by dual supplementation of qi and blood, and since “qi engenders blood,” the accent is placed on supplementing qi. Thus, the condition Western medicine identifies as anemia is characterized by classic blood vacuity signs such as lusterless facial complexion, pale-colored nails, dizzy head, and palpitation, as well as by qi vacuity signs such as shortness of breath and exhaustion. Its treatment involves supplementing both qi and blood, using such formulas as Eight-Gem Decoction (*bā zhēn tāng*) and Chinese Angelica Blood-Supplementing Decoction (*dāng guī bǔ xuè tāng*)*.* In the latter formula, astragalus (*huáng qí*) should exceed the quantity of Chinese angelica (*dāng guī*) to place the emphasis on supplementing qi.

Dual vacuity of qi and blood may also develop from failure of vacuous qi to contain the blood. In such cases, the resulting persistent bleeding gives rise to such signs as fatigue and lack of strength, pale tongue, and a soft, soggy pulse. Blood containment failure is second only to blood heat as a cause of hemorrhagic diseases. It is treated with heavy doses of qi-boosting agents such as codonopsis (*dǎng shēn*)*,* astragalus (*huáng qi*)*,* and licorice (*gān cǎo*)*.* These are combined with smaller quantities of blood-supplementing agents such as Chinese angelica (*dāng guī*)*,* cooked rehmannia (*shóu dì huáng*)*,* and ass hide glue (*ē jiāo*)*.* Commonly used formulas include Spleen-Returning Decoction (*guī pí tāng*)*,* Center-Supplementing Qi-Boosting Decoction (*bǔ zhōng yì qì tāng*) and their variants.

**Acumoxatherapy:** Treatment by acupuncture and moxibustion uses qi-supplementing points such as SP-6 (*sān yīn jiāo,* Three Yin Intersection)ⓜ, ST-36 (*zú sān lǐ,* Leg Three Li)ⓜ, CV-4 (*guān yuán,* Pass Head)ⓜ, and CV-6 (*qì hǎi,* Sea of Qi)ⓜwith the addition of blood-supplementing points such as SP-10 (*xuè hǎi,* Sea of Blood)ⓜ, BL-20 (*pí shū,* Spleen Shu)ⓜ, and BL-17 (*gé shū,* Diaphragm Shu)ⓜ.

**3.3 Qi Deserting With the Blood** 气随血脱

Qi deserting with the blood arises as a result of major blood loss. Original qi, deprived of the support of the blood, becomes vacuous and deserts. This condition may be characterized by a bright white complexion, a rapid pulse that is forceless at the deeper levels, or a scallion-stalk pulse, lowered blood pressure, cold sweating, and even clouding reversal. Since it is said that “when essence-blood cannot be produced swiftly, original qi must be quickly secured,” treatment involves boosting qi with formulas such as Pure Ginseng Decoction (*dú shēn tāng*)*,* which both checks vacuity desertion and, by promoting blood containment, helps stanch bleeding. In acumoxatherapy, emergency acupuncture points such as ST-36 (*zú sān lǐ,* Leg Three Li)ⓜ, GV-26 (*shuǐ gōu,* Water Trough), GV-20 (*bǎi huì,* Hundred Convergences)ⓜ, KI-1 (*yǒng quǎn,* Gushing Spring) and LI-4 (*hé gǔ,* Union Valley) revive the patient, and moxibustion at LR-1 (*dà dūn,* Large Pile), SP-1 (*yǐn bái,* Hidden White), and SP-10 (*xuè hǎi,* Sea of Blood) can help stanch bleeding.

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| **8–1 Commonly Observed Qi Vacuity Patterns** | | | |
| **Pattern** | **Main Signs** | | |
| **General Signs** | Generalized fatigue; devitalized essence-spirit; shortness of breath; shallow breathing; laziness to speak; aversion to exercise; faint, low voice; spontaneous sweating; pale, possibly enlarged tongue; forceless, fine, soft pulse | | |
| **Lung qi vacuity** | Short and hasty breathing, laziness to speak, and low voice are all pronounced; cough; expectoration of phlegm | | |
| **Heart qi vacuity** | Shortness of breath and torpor of essence-spirit pronounced; interrupted, slow or rapid pulse; palpitation; disquieted heart spirit | | |
| **Spleen-stomach qi vacuity** | Withered yellow complexion, exhaustion of essence-spirit, fatigued limbs, reduced appetite all pronounced; distension and oppression in the venter and abdomen; indigestion; thin stool; center qi fall; prolapse of the rectum; frequent urge to urinate | | |
| **Kidney qi vacuity** | Bright white or gray stagnant complexion; clouded head; dizzy vision; tinnitus; deafness; limp aching lumbus and knees; long voidings of clear urine; dribble after voiding; enuresis; incontinence or dribbling urinary block; reduced sexual function | | |
| **8–2 Commonly Observed Blood Vacuity Patterns** | | |
| **Pattern** | | **Main Signs** |
| **General signs** | | Lusterless or withered, yellow complexion; dizzy head; flowery vision; pale tongue; pale nails; fine pulse |
| **Heart blood vacuity** | | General blood vacuity signs plus palpitation or fearful throbbing; forgetfulness; profuse dreaming; insomnia |
| **Heart-spleen blood vacuity** | | Heart blood vacuity with loss of appetite, lassitude of spirit, menstrual irregularities, uterine bleeding, loss of blood |
| **liver blood vacuity** | | General blood vacuity signs plus dizziness, flowery or blurred vision, numbness of the extremities, hypertonicity of the limbs, dry nails, unquiet sleep, menstrual irregularities, amenorrhea or pronounced reduction in menstrual flow |

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**Chapter Nine Organ Pattern Identification** 脏腑辨证

Organ pattern identification involves the correlation of information derived from the four examinations with visceral manifestation theory. Its aim is to determine what organs are affected by disease and to identify morbid changes in their qi-blood and yin-yang aspects. This process provides the basis for selection of appropriate treatment.

The first step of organ pattern identification involves identifying the affected organ on the basis of its physiopathologic characteristics. The heart governs the blood vessels and stores the spirit. Therefore, palpitation, interrupted pulses, and derangement of the heart spirit are all ascribed to disease of the heart. The lung is connected with the surface skin and governs qi, and lung qi diffuses, depurates, and bears downwards; hence symptoms such as cough, panting, and insecurity of the defensive exterior are all lung pathologies. The spleen governs movement and transformation of food, the stomach governs ingestion, and the intestines govern the conveyance and transformation of waste; hence vomiting, abdominal distension and fullness, and diarrhea are associated with diseases of the spleen, stomach, and intestines. The liver governs free coursing and stores blood, and liver yang is prone to upstirring; hence rib-side pain, jaundice, blood loss, dizziness, and convulsions indicate liver disease. Finally, the kidney governs water, stores essence, governs the bones, and engenders marrow; hence, water swelling, urinary block, enuresis, seminal emission, limp aching lumbus and knees, and sluggish movement are associated with kidney pathologies.

Once the affected organ has been identified, the relative states of yin, yang, qi, and blood can be determined with the information derived from eight principle and qi-blood pattern identification. Each organ is associated with characteristic pathologies of yin, yang, qi, and blood. The heart and the liver are associated with diseases of all four aspects, whereas the lung is mainly susceptible to pathologies of yin and qi; the spleen is primarily affected by disorders of qi and yang, while kidney diseases include yin-yang and essential qi pathologies. Determining the affected aspect of an organ is of vital importance in treatment. Thus, identifying palpitation as a sign of heart disease provides an inadequate basis for prescribing treatment since it may be attributable to vacuity of heart yin, heart blood, heart yang, or heart qi. The bowels and viscera are each closely related not only to one another, but also to other organs and tissues of the body. Therefore, understanding the development of diseases, making a correct diagnosis, and determining appropriate treatment are all dependent on a holistic approach. For example, once insomnia has been identified as the result of heart blood or heart yin vacuity, it is important to determine whether the spleen or kidney is also affected since the dual patterns, heart-spleen blood vacuity and non-interaction of the heart and kidney, are treated in different ways.

**1. Disease Patterns of the Heart** 心的病证

The heart governs the blood vessels and stores the spirit. Disorders of heart yin, yang, qi, and blood are thus commonly characterized by blood flow disturbance and mental and emotional disturbances.

**1.1 Heart Qi and Heart Yang Vacuity** 心气虚与心阳虚

Heart qi and heart yang vacuity patterns are characterized not only by signs of general qi and yang vacuity, but also by inhibited movement of blood and dullness of

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essence-spirit. In most cases, they represent gradually developing, enduring disorders. Pathomechanisms include: insufficiency of ancestral qi preventing it from adequately penetrating the heart and vessels and from driving respiration, water qi intimidating the heart resulting from kidney yang vacuity, wind-cold-damp impediment (*bì*) settling in the heart, and damp turbidity or static blood obstructing the heart and vessels. Acute forms are the result of fulminant desertion of yang qi. Heart qi vacuity and heart yang vacuity may occur in conjunction with lung qi vacuity or kidney yang vacuity; the resulting conditions are referred to as heart-lung qi vacuity and heart-kidney yang vacuity. They may also present with cold-damp, damp turbidity, and static blood complications.

These forms of heart vacuity correspond roughly to diseases designated by Western medicine as cardiac failure, angina pectoris, arrhythmia, general asthenia, and neurosis.

**Pattern identification:** Heart qi vacuity is characterized by white complexion, lassitude of spirit, dizziness, palpitation or fearful throbbing, shortness of breath, and spontaneous sweating. The pulse is weak, fine, and slow or interrupted. These signs all reflect insufficiency of heart qi and its consequent inability to warm and propel the blood adequately, as well as essence-spirit debilitation. Inhibition of blood flow due to insufficiency of heart qi is identified by stifling oppression in the heart and chest,1 interrupted pulses, and pain in the heart.

Heart yang vacuity may be characterized by signs of heart qi vacuity, and by relatively pronounced cold signs such as reversal cold of the limbs, dark gray or green-blue or purple facial complexion, and signs of static blood obstruction. In the advanced stages, profuse streaming sweating, swelling of the limbs and face, green-blue lips and cold limbs, clouded spirit-mind, and a faint, fine pulse verging on expiry indicate yang qi vacuity desertion.

Heart-lung qi vacuity is characterized by cough, panting, and counterflow qi, in addition to signs of heart qi vacuity. In heart-kidney yang vacuity, physical cold and cold limbs are more pronounced and are accompanied by blood in the urine or water swelling.

**Medication:** Boosting heart qi and warming heart yang are the basic methods of treatment. Medicinals that boost heart qi include mix-fried licorice (*zhì gān cǎo*)*,* scutellaria (*huáng qín*)*,* codonopsis (*dǎng shēn*)*,* and ginseng (*rén shēn*)*.* Ones that warm heart yang include cinnamon twig (*guì zhī*) and aconite (*fù zǐ*)*.* Since the qi and blood of the heart are mutually dependent, agents that nourish the blood and quiet the spirit such as salvia (*dān shēn*)*,* spiny jujube (*suān zǎo rén*)*,* root poria (*fú shén*)*,* and cinnabar (*zhū shā*) are also commonly used. General formulas used to treat both heart qi and heart yang vacuity include: Honey-Fried Licorice Decoction (*zhì gān cǎo tāng*) and Heart-Nourishing Decoction (*yǎng xīn tāng*)*.*

Yang qi vacuity desertion patterns are treated by the method of returning yang and stemming desertion. Use formulas such as Ginseng and Aconite Decoction (*shēn fù tāng*) and Pure Ginseng Decoction (*dú shēn tāng*)*.* Medicinals such as loadstone (*cí shí*)*,* dragon bone (*lóng gǔ*)*,* and oyster shell (*mǔ lì*) can be added to formulas to settle the heart and quiet the spirit. Finally, heart-lung qi vacuity can be treated with formulas such as Ginseng With Gecko Powder (*shēn jiè sǎn*)*,* while heart-kidney yang vacuity is treated with True Warrior Decoction (*zhēn wǔ tāng*) or Life Saver Kidney Qi Pill (*jì shēng shèn qì wán*)*.*

**Acumoxatherapy:** Treatment of heart yang and qi vacuity is directed towards supplementing the kidney by use of points such as BL-23 (*shèn shū,* Kidney Shu)ⓜ and GV-4 (*mìng mén,* Life Gate)ⓜ, supplementing the heart with points such

1Stifling oppression in the heart and chest, 心胸愁闷 (*xīn xiāng biē mèn*): A pronounced oppressive sensation in the chest centering around the heart.

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as BL-15 (*xīn shū,* Heart Shu)ⓜ and HT-7 (*shén mén,* Spirit Gate), and quieting the heart and spirit with points such as HT-7 (*shén mén,* Spirit Gate) and PC-6 (*nèi guān,* Inner Pass). Supporting treatment is aimed at boosting the qi of the entire body, using ST-36 (*zú sān lǐ,* Leg Three Li)ⓜ, CV-4 (*guān yuán,* Pass Head)ⓜ, and CV-6 (*qì hǎi,* Sea of Qi)ⓜ. BL-38 (*fú xī,* Superficial Cleft)ⓜ supplements heart and lung qi and is thus particularly effective for heart-lung qi vacuity. LU-9 (*tài yuān,* Great Abyss) can also be added to regulate the qi of the upper burner.

**1.2 Heart Blood Vacuity and Heart Yin Vacuity** 心血虚与心阴虚

The outstanding common features of heart blood vacuity and heart yin vacuity are disquieted heart spirit and insufficiency of yin-blood. Both disorders may occur when fire forming as a result of “excesses of the five minds” damages yin, or when enduring illness causes damaging wear on yin-blood. Heart blood vacuity is mostly accompanied by signs of spleen vacuity, while heart yin vacuity regularly occurs with kidney yin vacuity symptoms, the former being known as heart-spleen blood vacuity and the latter as heart-kidney yin vacuity.

Heart blood vacuity and heart yin vacuity may occur in conditions that Western medicine terms nutritional disturbance, neurosis, tachycardia, arrhythmia, anemia, and hyperthyroidism.

**Pattern identification:** Signs associated with heart blood vacuity are: a pale white facial complexion with little luster; a tongue that tends to be pale; a fine pulse; palpitation and fearful throbbing; dizziness; and mental disorders such as forgetfulness, insomnia, profuse dreaming, and emotional disturbance. Heart yin vacuity may also be characterized by palpitation and fearful throbbing, dizziness, and insomnia, but is differentiated by the presence of signs of effulgent yin vacuity fire such as vexing heat in the five hearts, upbearing fire, night sweating, a tongue that tends to be red, and a rapid, fine pulse.

**Medication:** Heart blood vacuity and heart yin vacuity are treated by supplementing blood and enriching yin and by quieting the heart and spirit. Medicinals used include heart-blood-supplementing agents such as salvia (*dān shēn*)*,* cooked rehmannia (*shóu dì huáng*)*,* Chinese angelica (*dāng guī*)*,* and longan flesh (*lóng yǎn ròu*)*.* These agents may be used with heart-yin enriching agents such as dried/fresh rehmannia (*shēng dì huáng*)*,* ophiopogon (*mài mén dōng*)*,* light wheat (*fú xiǎo mài*)*,* arborvitae seed (*bǎi zǐ rén*)*,* and lily bulb (*bǎi hé*)*.* Agents that quiet the heart and spirit such as spiny jujube (*suān zǎo rén*)*,* polygala (*yuǎn zhì*)*,* root poria (*fú shén*)*,* cinnabar (*zhū shā*)*,* loadstone (*cí shí*)*,* and flowery knotweed stem (*yè jiāo téng*) can also be used. Since heart blood vacuity is most commonly encountered in conjunction with spleen vacuity, treatment usually involves the use of formulas that act on both viscera such as Spleen-Returning Decoction (*guī pí tāng*)*.* Heart yin vacuity can usually be treated with Licorice, Wheat, and Jujube Decoction (*gān mài dà zǎo tāng*)*,* which eliminates dryness and relaxes tension. When heart yin vacuity occurs in combination with kidney yin vacuity, as is usually the case, the basic method of treatment is nourishing heart and kidney yin assisted by clearing the heart and downbearing fire with formulas such as Celestial Emperor Heart-Supplementing Elixir (*tiān wáng bǔ xīn dān*)*.*

**Acumoxatherapy:** Points such as SP-6 (*sān yīn jiāo,* Three Yin Intersection), BL-20 (*pí shū,* Spleen Shu), and BL-17 (*gé shū,* Diaphragm Shu) supplement the blood, while HT-7 (*shén mén,* Spirit Gate), PC-6 (*nèi guān,* Inner Pass), and BL-15 (*xīn shū,* Heart Shu) are used to quiet the spirit. GV-25 (*sù liáo,* White Bone-Hole) clears fire and KI-3 (*tài xī,* Great Ravine) enriches yin. Special points for insomnia are Insomnia (*shī mián*) and Quiet Sleep (*ān mián*)*,* among others.

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**1.3 Heart Fire Flaming Upward** 心火上炎

Heart fire flaming upward usually constitutes a repletion pattern. Where effulgent liver fire is also present, the condition is termed effulgent heart fire. Sometimes heart fire may spread to the small intestine. Heart fire flaming upard may occur in conjunction with kidney yin vacuity. This pattern, which is known as non-interaction of the heart and kidney, is one of effulgent yin vacuity fire.

**Pattern identification:** Signs of heart fire flaming upward include red-tipped tongue, vexation, and, in severe cases, cracked tongue and erosion of the mouth and tongue. The pulse is rapid. Non-interaction of the heart and kidney is characterized by vexation, insomnia, and occasionally dry pharynx and mouth, upbearing fire flush, a smooth, bare, red tongue, and a rapid, fine pulse. Signs associated with effulgent heart-liver fire include headache, red eyes, agitation, and irascibility, in addition to the general signs of heart fire flaming upward. Heart fire spreading to the small intestine is characterized by dribbling urination with reddish urine and stinging pain.

**Medication:** Heart fire flaming upward is treated by clearing the heart and draining fire. Commonly used agents are coptis (*huáng lián*)*,* lotus embryo (*lián zǐ xīn*)*,* forsythia (*lián qiào*)*,* raw licorice (*shēng gān cǎo*)*,* lophatherum (*dàn zhú yè*)*,* trifoliate akebia (*mù tāng*)*,* and juncus (*dēng xīn cǎo*)*.* Formulas that treat heart fire flaming upward include variants of Heart-Draining Decoction (*xiè xīn tāng*) combined with Red-Abducting Powder (*dǎo chì sǎn*) to abduct heart fire downwards. Non-interaction of the heart and kidney can be treated with Coptis and Ass Hide Glue Decoction (*huáng lián ē jiāo tāng*) supplemented with agents that quiet heart and spirit. Where signs of effulgent heart-liver fire are pronounced, heart-clearing fire-draining can be used with the judicious addition of liver-clearing medicinals such as moutan (*mǔ dān pí*)*,* gardenia (*shān zhī zǐ*)*,* gentian (*long dǎn*)*,* and mulberry leaf (*sāng yè*)*.* Heat spreading from the heart to the small intestine can be treated with Red-Abducting Powder (*dǎo chì sǎn*)*,* which abducts the heat downwards and out through the bowels.

**Acumoxatherapy:** The source point of the heart, HT-7 (*shén mén,* Spirit Gate), can be combined with BL-15 (*xīn shū,* Heart Shu) and HT-5 (*tāng lǐ,* Connecting Li) to drain heart fire and quiet the spirit. KI-3 (*tài xī,* Great Ravine) nourishes yin, while PC-6 (*nèi guān,* Inner Pass) and PC-7 (*dà líng,* Great Mound) clear the heart. The latter two points are also effective when heart heat spreads to the small intestine, presenting signs such as dark urine and tongue ulcers. In this situation they would be combined with BL-27 (*xiǎo cháng shū,* Small Intestine Shu), HT-5 (*tāng lǐ,* Connecting Li), ST-39 (*xià jù xū,* Lower Great Hollow), HT-6 (*yīn xī,* Yin Cleft), and local points in the lower burner.

Other points, such as PC-8 (*láo gōng,* Palace of Toil), HT-8 (*shào fǔ,* Lesser Mansion), and CV-14 (*jù què,* Great Tower Gate) also have certain properties that make them effective in treating heart fire flaming upward.

**1.4 Heart Impediment** (*bì*) 心痹

*Elementary Questions* (*sù wèn*) states: “Heart impediment is caused by stoppage in the vessels,” that is, stasis obstruction in the heart or vessels. The cause can be either inadequate warming and propulsion of the blood as a result of insufficiency of yang qi or obstruction of the heart vessels by static blood forming when internal phlegm turbidity impedes blood flow. It may occur in conditions described in Western medicine as angina pectoris and myocardial infarction.

**Pattern identification:** Signs mainly associated with heart impediment include dull pain and oppression in the area anterior to the heart, a condition attributed to

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impaired perfusion of yang qi or obstruction of the network vessels by phlegm stasis.2 Attacks are characterized by gripping heart pain, green-blue or purple facial complexion, cold limbs, and a faint, fine pulse verging on expiry indicating severe obstruction of heart qi and heart yang. Palpitation or fearful throbbing, lassitude of spirit, and shortness of breath are the general signs of heart qi vacuity observed between attacks.

**Medication:** Insufficiency of heart yang is treated by freeing heart yang; phlegm stasis is treated by quickening the blood and transforming stasis and by transforming turbidity with acridity and aroma. Commonly used heart-yang-freeing agents include cinnamon twig (*guì zhī*)*,* long-stamen onion (*xiè bái*)*,* and trichosanthes (*guā lóu*)*.* Blood-quickening, stasis-transforming agents include salvia (*dān shēn*)*,* Chinese angelica (*dāng guī*)*,* peach kernel (*táo rén*)*,* carthamus (*hóng huā*)*,* and crataegus (*shān zhā*)*.* Acrid, aromatic, turbidity-transforming medicinals include storax (*sū hé xiāng*)*,* dal-bergia powder (*jiàng xiāng mò*)*,* acorus (*shí chāng pú*)*,* and curcuma (*yù jīn*)*.* As to formulas, if there is obesity and enlarged tongue with slimy white fur, the pattern is usually one of phlegm-damp, which is treated with Trichosanthes, long-stamen onion, and Pinellia Decoction (*guā lóu xiè bái bàn xià tāng*) and its variants to warm and transform phlegm-damp. Oppression in the region of the heart with frequent attacks of pain generally indicates obstruction of heart yang, which is mainly treated with Storax Pill (*sū hé xiāng wán*) to repel turbidity and open the orifices. Dark purple tongue or green-blue or purple lips and tongue generally indicate blood stasis, which is treated with Orifice-Freeing Blood-Quickening Decoction (*tōng qiào huó xuè tāng*) and its variants to quicken the blood and transform stasis. Pale tongue, bright white facial complexion, and slow pulse indicate insufficiency of yang qi, which can be treated with formulas containing medicinals that boost qi and warm yang such as codonopsis (*dǎng shēn*)*,* licorice (*gān cǎo*)*,* aconite (*fù zǐ*)*,* cinnamon bark (*ròu guì*)*,* and fresh ginger (*shēng jiāng*)*.*

**Acumoxatherapy:** PC-6 (*nèi guān,* Inner Pass) and SP-4 (*gōng sūn,* Yellow Emperor) are often combined to treat heart impediment. They are used with HT-8 (*shào fǔ,* Lesser Mansion) and CV-17 (*dàn zhōng,* Chest Center) to loosen the chest and open the orifices. The Ten Diffusing Points (*shí xuān*) are bled in acute conditions in order to open the orifices and clear heat. If phlegm is present, ST-40 (*fēng lóng,* Bountiful Bulge) can be added. Other points used in heart impediment patterns include CV-13 (*shàng wǎn,* Upper Stomach Duct), CV-14 (*jù què,* Great Tower Gate), CV-15 (*jiū wěi,* Turtledove Tail), and HT-1 (*jí quán,* Highest Spring). (See Table 9–1 at the end of this chapter.)

**2. Disease Patterns of the Lung** 肺的病证

The main physiological functions of the lung are diffusion and depurative down-bearing of lung qi. The main pathologies are non-diffusion of lung qi and impairment of depurative downbearing, which can develop into lung qi or lung yin vacuity. *Elementary Questions* (*sù wèn, zhì zhēn yào dà lùn*) states: “All qi rushing and depression is ascribed to the lung.”3

Pathologies of other organs may disturb the diffusion and depuration of lung qi, causing cough and panting. Hence, *Elementary Questions* (*sù wèn*) states: “Any of the five bowels and six viscera can cause a person to cough, not just the lung.”

2Phlegm stasis, 痰瘀 (*tán yū*): Stasis arising from the presence of phlegm.

3 Most conditions involving inhibited qi dynamic in the upper burner giving rise to hasty breathing and glomus and blockage in the chest are pathologies of the lung.

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**2.1 Non-diffusion of Lung Qi** 肺气不宣

Non-diffusion of lung qi is mostly attributable to external evil invading the lung4 or fettering the exterior.5 Other causes are evil heat congesting the lung6 or cold rheum congesting the lung, which not only interfere with lung qi diffusion, but may also cause counterflow ascent of lung qi,7 manifesting as cough with counterflow qi ascent (cough and panting).8 Cough due to externally contracted disease and cough and labored breathing in acute inflammation of the lung (e.g., bronchitis, pneumonia) generally fall within the category of non-diffusion of lung qi.

**Pattern identification:** Non-diffusion of lung qi usually occurs in the initial-stage of an invasion of the lung by wind-cold or wind-heat evil. The main signs are cough with varying amounts of phlegm, itchy throat, and loss of voice, frequently occurring with exterior signs. Evil heat congesting the lung is characterized by the additional presence of high fever; flaring nostrils; rapid panting and rough breathing; thick, sticky, yellow phlegm, sometimes containing pus and blood; red or crimson tongue with rough yellow fur; and a slippery, rapid pulse. If pre-existing cold-rheum ascends and invades the lung following contraction of an external evil, such signs as physical cold and cold limbs, cough and panting, white foamy phlegm and a “frog rale in the throat”9 may also be observed. Such a pattern also includes somber white facial complexion, glossy white tongue fur, and a string-like pulse.

**Medication:** The basic method of treatment is diffusing the lung with dissipating acridity10 which, if necessary, can be combined with that of clearing heat and transforming phlegm or warming and transforming cold-rheum.11 Where the pattern occurs as a result of an external evil invading the lung or fettering the exterior, as is usually the case, the method of resolving the exterior helps to restore lung qi diffusion. Commonly used medicinals include ephedra (*má huáng*)*,* platycodon (*jié gěng*)*,* arctium (*niú bàng zǐ*)*,* and Zhejiang fritillaria (*zhè bèi mǔ*)*.* Defiant Three Decoction (*sān ào tāng*) is a basic formula that can used in variant forms to suit individual cases. Exterior-resolving agents are added where fettering of the exterior by wind-cold presents as an exterior repletion pattern without sweating. Lonicera and Forsythia Powder (*yín qiáo*

4External evil invading the lung, 外邪犯肺 (*wèi xié fàn fèi*): Wind-heat or wind-cold invading the lung causing cough, hoarse voice, itchy throat, etc.

5External evil fettering the exterior 外邪束表 (*wài xiè shù biǎo*): Wind-cold or wind-heat giving rise to an exterior pattern (fever, aversion to cold, etc.). The Chinese character 束 (shù), tie, as of the hands or feet, means to restrain normal activity in this context.

6Evil heat congesting the lung 热邪壅盛于肺 (*rè xié yǒng shèng yú fèi*): This condition is more commonly referred to as “heat evil obstructing the lung,” and arises when evil invades the lung, where it lies depressed and transforms into heat. The heat then damages the liquid of the lung thereby condensing it to form phlegm, obstructing the network vessels of the lung.

7That is to say, it also gives rise to impairment of depurative downbearing discussed in the next section.

8Cough with counterflow qi ascent, 咳逆上气 (*ké nì shàng qì*): Cough giving rise to panting.

9Frog rale in the throat 喉间有水鸡声 (*hóu zhōng yǒu shuǐ jī shēng*): A rattling sound in the throat sounding like the croaking of frogs.

10Diffuse the lung with dissipating acridity, 辛散宣肺 (*xīn sán xuān fèi*): To restore normal lung qi diffusion using medicinals that have an acrid flavor and a dissipating action. Acrid medicinals, according to modern chemists, are high in volatile oils that stimulate the nose and airways. Chinese medicine ascribes to them a “dissipating” action, i.e., the ability to pervade and spread, promote the diffusion of lung qi, and effuse the exterior. Similar terms include “promoting diffusion and effusion and dissipating evil” (宣发散邪 *xuān fā sàn xié*) and “promoting diffusion and outthrust with dissipating acridity” (辛散宣透 *xīn* sàn *xuān tòu*)*.*

11Warm and transform cold-rheum 温化痰饮(*wēn huà tán yǐn*): To eliminate cold-rheum with warm agents.

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*sǎn*) is often used for wind-heat invading the lung. Counterflow ascent of lung qi calls for the use of agents that clear the lung, downbear counterflow, and calm panting and is often treated with Ephedra, Apricot Kernel, Licorice, and Gypsum Decoction (*má xìng gān shí tāng*) or Lonicera and Phragmites Mixture (*yín wěi hé jì*)*.* Non-diffusion of lung qi from a new contraction12 of cold evil in patients suffering from cold-rheum should be treated by warming the lung and transforming rheum with Minor Green-Blue Dragon Decoction (*xiāo qīng lóng tāng*) and its variants.

**Acumoxatherapy:** LU-7 (*liè quē,* Broken Sequence) and LU-1 (*zhōng fǔ,* Central Treasury) are major points used to diffuse lung qi. CV-17 (*dàn zhōng,* Chest Center) can downbear counterflow, transform phlegm, and loosen the chest. These points are combined with BL-13 (*fèi shū,* Lung Shu) when combatting an external evil invading the lung. If heat is present, points such as GV-14 (*dà zhuī,* Great Hammer) and LU-5 (*chǐ zé,* Cubit Marsh) are included, while wind-cold calls for BL-12 (*fēng mén,* Wind Gate)ⓜ, BL-13 (*fèi shū,* Lung Shu)ⓜ, and GB-20 (*fēng chí,* Wind Pool)ⓜ.

**2.2 Impaired Depurative Downbearing of Lung Qi** 肺失肃降

Lung qi depuration and downbearing can be impaired by heat arising through transformation of external evils or by brewing phlegm-damp. It gives rise to, and is the most common cause of, persistent cough and qi counterflow.

**Pattern identification:** Cough with qi counterflow is the chief sign of impaired depurative downbearing of lung qi. Other signs vary depending on whether the cause is dampness or dryness. Dryness-heat patterns are characterized by a dry cough with little or no phlegm, dry pharynx, and loss of voice. This pattern is commonly seen in what Western medicine calls pulmonary tuberculosis13 and tends to develop into lung yin vacuity. Brewing phlegm-damp is characterized by cough, thick, sticky phlegm, and oppression in the chest. The tongue fur is slimy and the pulse is slippery. Severe cases present with panting. Impaired depurative downbearing of lung qi due to brewing phlegm-damp is commonly seen in what Western medicine terms bronchitis (chronic) and when persistent may develop into lung qi vacuity.

**Medication:** Treatment is based on the method of depurating and down-bearing lung qī4 which can be used in combination with the methods of clearing the lung, moistening dryness, and transforming phlegm-damp according to need. Where an exterior pattern is present, formulas can include exterior-resolving medicinals. Some lung qi depurative downbearing agents have a lung-clearing effect and can be used for dryness-heat cough: mulberry root bark (*sāng bái pí*)*,* mulberry leaf (*sāng yè*)*,* loquat leaf (*pí pá yè*)*,* aristolochia fruit (*mǎ dōu líng*)*,* stemona (*bǎi bù*)*,* and Sichuan fritillaria (*chuān bèi mǔ*)*.* Where heat signs are pronounced, Scutellaria (*huáng qín*) can be added; patterns in which dryness symptoms are more prominent can be treated with the addition of agents such as pear peel (*lí pí*)*,* wild ginseng (*yě shān shēn*)*,* and ophipogon (*mài mén dāng*)*.* Other lung qi depurative downbearers such as perilla fruit (*zǐ sū zǐ*)*,* apricot kernel (*xìng rén*)*,* aster (*zǐ wǎn*)*,* and coltsfoot (*kuǎn dōng huā*) possess a lung-warming action and can be used to treat phlegm-damp cough. For phlegm-damp cough patterns, phlegm-transforming agents such as pinellia (*bàn xià*)*,* tangerine peel

12New contraction, 新感 (*xīn gǎn*): Contraction of new evil that complicates a condition created by an existing evil.

13Pulmonary tuberculosis is a Western medical term. The traditional Chinese equivalent is 痨瘵 (*láo zhài*)*,* consumption. See *consumption* in the Glossary.

14Depurate and downbear lung qi, 肃降肺气 (*sù jiàng fèi qì*): To restore depurative downbearing of lung qi.

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(*chén pí*)*,* and white mustard (*bái jiè zǐ*) can also be used. Lung qi depurative down-bearing formulas including White-Draining Powder (*xiè bái sān*)*,* Mulberry Leaf and Apricot Kernel Decoction (*sāng xìng tāng*)*,* Dryness-Clearing Lung-Rescuing Decoction (*qīng zào jiù fèi tāng*)*,* and variants can be used for dryness-heat cough. T.B. Tested Formula (*fèi láo yàn fāng*)*,* a formula developed by the Long-Hua Hospital affiliated to the Shanghai College of Medicine, also falls within this category. Three-Seed Filial Devotion Decoction (*sān zǐ yǎng qīn tāng*) and Perilla Fruit Qi-Downbearing Decoction (*sū zǐ jiàng qì tāng*) are used for phlegm-damp cough.

Since lung qi diffusion and depurative downbearing really represent two aspects of the same function, they are susceptible to simultaneous disturbance. The dual condition is known as impaired diffusion and depuration of lung qi and is treated by combinations of the methods described above. One formula used is Cough-Stopping Powder (*zhǐ sòu sǎn*)*.* Primarily a depurative downbearing formula, it can treat most types of cough because of its additional lung-diffusing action. Nevertheless, in clinical practice, it is still necessary to determine the prominence of non-diffusion and impaired depurative downbearing to ensure an effective blend of agents. When treating cough due to externally contracted disease, it is inadvisable to use some lung qi depurative downbearers such as aristolochia fruit (*mǎ dōu líng*)*,* loquat leaf (*pí pá yè*)*,* Sichuan fritillaria (*chuān bèi mǔ*)*,* and coltsfoot (*kuǎn dāng huā*) at too early a stage as they may prevent evil expulsion and thereby cause the cough to persist.

**Acumoxatherapy:** LU-9 (*tài yuān,* Great Abyss) helps depurate the upper burner, while LU-5 (*chǐ zé,* Cubit Marsh) promotes downbearing and clears upper burner heat. When the heat is extreme, LU-10 (*yú jì,* Fish Border) is commonly employed. Points such as KI-3 (*tài xī,* Great Ravine), KI-6 (*zhào hâi,* Shining Sea), and KI-7 (*fù liū,* Recover Flow) are used when there is lung dryness, and CV-22 (*tiān tú,* Celestial Chimney) and BL-13 (*fèi shū,* Lung Shu) aid qi diffusion. When phlegm is the cause, ST-40 (*fēng lóng,* Bountiful Bulge) and CV-12 (*zhōng wǎn,* Central Stomach Duct) are often added.

**2.3 Lung Qi Vacuity** 肺气虚

Lung qi vacuity is most commonly attributable to repeated impairment of lung qi diffusion and depuration over a long period of time, although it may also be caused by general qi vacuity. Lung qi vacuity can affect movement of essence to the skin and [body] hair, giving rise to insecurity of the defensive exterior. Since lung qi has its root in the kidney and ancestral qi penetrates the heart and vessels to power respiration, when lung qi vacuity reaches a certain degree, it can cause heart-lung qi vacuity, qi absorption failure, or heart-kidney yang vacuity.

**Pattern identification:** Lung qi vacuity is marked by general physical weakness, feeble speech, low, timorous voice, cough, and shortness of breath. The tongue is pale and the pulse is weak and vacuous. Where exterior defense is insecure, spontaneous sweating and susceptibility to nasal congestion and the common cold may be observed. When lung qi vacuity causes detriment to heart and kidney yang qi, there are signs of heart-lung qi vacuity and of the kidney failing to absorb such as rapid breathing at the slightest exertion, cold limbs, physical cold, swelling of the face or the lower extremities, and in severe cases, oppression in the chest with hasty breathing, palpitation, spontaneous sweating, and green-blue or purple lips. (See “Heart qi and heart yang vacuity,” and “Kidney yang vacuity” in the relevant sections of this chapter.)

**Medication:** Lung qi vacuity is treated by boosting lung qi. Commonly used medicinals include codonopsis (*dǎng shēn*)*,* astragalus (*huáng qí*)*,* licorice (*gān cǎo*)*,* and schisandra (*wǔ wèi zǐ*)*.* Lung-Supplementing Decoction (*bǔ fèi tāng*) and its variants are representative general formulas. Conditions also characterized by insecurity

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of the defensive exterior can be treated with the addition of Jade Wind-Barrier Powder (*yù píng fēng sǎn*) and similar formulas. For treatment of heart-lung qi vacuity, qi absorption failure, and heart-kidney yang vacuity, see the relevant sections of this chapter.

**Acumoxatherapy:** LU-9 (*tài yuān,* Great Abyss) is combined with BL-12 (*fēng mén,* Wind Gate)ⓜ and BL-13 (*fèi shū,* Lung Shu)ⓜ to boost lung qi. It is often advisable to supplement kidney qi with BL-23 (*shèn shū,* Kidney Shu)ⓜ, and to provide general supplementation of original qi using ST-36 (*zú sān lǐ,* Leg Three Li)ⓜ and CV-4 (*guān yuán,* Pass Head).

**2.4 Lung Yin Vacuity** 肺阴虚

Lung yin vacuity is mostly the result of damage caused by long-lingering lung heat, which frequently develops in patients suffering from either general debilitation from an enduring illness or impaired lung depuration. Its clinical characteristic is lung vacuity with heat signs. It is mostly observed in pulmonary tuberculosis15 but may also result from dryness evil invading the lung. Lung yin vacuity frequently affects kidney yin resulting in lung-kidney yin vacuity.16

**Pattern identification:** General signs characterizing lung yin vacuity are emaciation, marked ill health, and cough characteristically dry with little phlegm. Other signs include dry mouth and pharynx, low, hoarse voice, phlegm flecked with blood, and rapid breathing. Signs of effulgent fire due to lung-kidney yin vacuity such as reddening of the cheeks, tidal fever, night sweating, aching lumbus, and seminal emission may also be present. The tongue tends to be red; the pulse is usually fine and rapid.

**Medication:** Lung yin vacuity is treated by enriching yin and moistening the lung. Commonly used agents include adenophora/glehniae (*shā shēn*)*,* ophiopogon (*mài men dōng*)*,* lily bulb (*bái hé*)*,* Sichuan fritillaria (*chuān bèi mǔ*)*,* Solomon’s seal (*yù zhú*)*,* and dried/fresh rehmannia (*shēng dì huáng*)*.* Lily Bulb Metal-Securing Decoction (*bǎi hé gù jīn tāng*) and similar formulas are used. Red tongue and thick, slimy tongue fur, together with thick sticky phlegm, indicate stagnation and congestion of phlegm-damp. Where such signs are present, Six Gentlemen Metal and Water Brew (*jīn shuǐ liù jūn jiān*) should be prescribed. Where damage to kidney yin is particularly pronounced, medicinals that enrich kidney yin such as tortoise plastron (*guī bǎn*)*,* asparagus (*tiān mén dōng*)*,* scrophularia (*xuán shēn*)*,* and ass hide glue (*ē jiāo*) should also be used. Pronounced effulgent fire signs may call for the addition of fire-draining agents such as scutellaria (*huáng qín*)*,* anemarrhena (*zhī mǔ*)*,* and phellodendron (*huáng bǎi*) which drain the lung-kidney fire. Dryness-heat invading the lung, which is characterized by external contraction signs, can be treated by Dryness-Clearing Lung-Rescuing Decoction (*qīng zào jiù fèi tāng*) and variants.

Lung qi vacuity and lung yin vacuity may both be caused by general physical weakness or by repeated impairment of lung qi diffusion and depuration over a long period of time; they are each mutually conducive. Dual vacuity of qi and yin is characterized by lassitude of spirit, cough and shortness of breath, profuse sweating, tidal reddening of the cheeks, red tongue, and a vacuous, rapid pulse and can be treated by boosting qi and constraining yin, using Pulse-Engendering Powder (*shēng mài sǎn*)with additions. (See Table 9–2 at the end of this chapter.)

**Acumoxatherapy:** KI-3 (*tài xī,* Great Ravine) and KI-7 (*fù liū,* Recover Flow) are major points for enriching yin and supplementing water. If severe heat is

15See *consumption* in the Glossary.

16This is an example of “disease of the mother affecting the child” in five-phase theory.

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present, LU-10 (*yú jì,* Fish Border) is used to drain fire. LU-9 (*tài yuān,* Great Abyss) and BL-13 (*fèi shū,* Lung Shu) used together will supplement the lung and diffuse lung qi. Other points commonly used to treat lung yin vacuity include KI-6 (*zhào hǎi,* Shining Sea), TB-2 (*yè mén,* Humor Gate), and TB-3 (*zhōng zhǔ,* Central Islet).

**3. Disease Patterns of the Spleen, Stomach, and Intestines** 脾、胃和肠的病证

The main functions of the spleen, stomach, and intestines are the decomposition of food, movement and transformation of the essence of food, and conveyance and transformation of waste. Pathologies of these organs, therefore, chiefly involve disturbances of digestion, assimilation, distribution, and excretion.

The spleen is strong when its qi bears upwards, while the stomach is in harmony when its qi bears downwards. Splenic transformation failure and impaired harmonious downbearing of the stomach are disturbances of normal bearing. Splenic transformation failure occurs in a variety of forms: impairment of digestion and assimilation; accumulation of water-damp, and diminished uplift. Advanced debilitation of spleen yang qi may affect the kidney and lead to spleen-kidney yang vacuity. Impaired harmonious downbearing of the stomach occurs in the forms of vacuity cold, depressed heat, insufficiency of yin humor, and damp turbidity food accumulations. Such pathologies often occur in combinations which must be precisely identified to ensure correct treatment. In general, spleen disease involves disturbance of the upbearing and yang qi transformation function and presents as vacuity patterns or vacuity-repletion complexes with cold signs. Stomach pathologies, as a general rule, involve impaired harmonious downbearing of the stomach and can present as cold, heat, vacuity, or repletion patterns.

Pathologies of the intestines are closely related to those of the spleen and stomach. Diarrhea from impaired separation of the clear and the turbid in the small intestine is associated with splenic transformation failure. Breakdown of conveyance and transformation of waste in the large intestine leading to diarrhea or constipation is associated with both splenic transformation failure and impaired harmonious downbearing of the stomach. Thus, most disorders of the intestines can be traced to spleen-stomach disease.

Finally, since the stomach and spleen are the basis of qi and blood formation, insufficiencies of these two elements are associated with impaired splenic movement and transformation and can be treated by restoring these functions. The spleen also controls the blood so that some cases of qi vacuity and blood containment failure, such as blood in the stool and flooding and spotting, are called “spleen failing to control the blood.”

**3.1 Splenic Transformation Failure** 脾失健运

Impairment of the spleen’s movement and transformation function occurs when dietary irregularities, mental and emotional disturbances, debilitation following illness, or taxation fatigue cause damage to the yang qi of the spleen. This impairment presents in a variety of forms including digestive disorders and impotent uplift, and occurs in what Western medicine describes as chronic gastritis, gallbladder disease, and nutritional disturbances, as well as in general asthenia and prolapse.

The chief forms of splenic transformation failure are spleen qi vacuity, devitalized spleen yang, and center qi fall.

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**3.1.1 Spleen Qi Vacuity** 脾气虚

**Pattern identification:** Spleen qi vacuity is the most common form of splenic transformation failure and mainly involves poor digestion and assimilation. It is marked by discomfort or dull pain in the abdomen as well as by sloppy stool or diarrhea. Occurring in conjunction with disharmony of stomach qi, there may also be reduced food intake, discomfort after eating, clamoring stomach, and belching. Spleen qi vacuity gives rise to insufficiency of the source of qi and blood formation, which manifests as lusterless facial complexion, fatigue and lack of strength, relatively pale tongue, and a soft, soggy pulse.

**Medication:** Spleen qi vacuity is treated by fortifying the spleen and boosting qi. Commonly used spleen-fortifying medicinals include white atractylodes (*bái zhú*)*,* dioscorea (*shān yào*)*,* and lablab (*biǎn dòu*)*;* qi boosters include codonopsis (*dǎng shēn*) and licorice (*gān cǎo*)*.* Concurrent disharmony of stomach qi calls for the addition of stomach-harmonizing agents such tangerine peel (*chén pí*) and amomum (*shā rén*)*.* Four Gentlemen Decoction (*sì jūn zǐ tāng*) is a general formula that can be varied according to need. When diarrhea is prominent, Seven-Ingredient White Atractylodes Powder (*qī wèi bái zhú sǎn*) can be used. Where indigestion and sloppy stool are prominent, Ginseng, Poria, and White Atractylodes Powder (*shēn líng bái zhú sǎn*)can be prescribed. Where there is concurrent disharmony of stomach qi, Saussurea and Amomum Six Gentlemen Decoction (*xiāng shā liù jūn zǐ tāng*) can be used.

**Acumoxatherapy:** BL-20 (*pí shū,* Spleen Shu)ⓜ, SP-6 (*sān yīn jiāo,* Three Yin Intersection)ⓜ, and ST-36 (*zú sān lǐ,* Leg Three Li)ⓜ are used to supplement spleen qi. ST-25 (*tiān shū,* Celestial Pivot)ⓜ courses and regulates the large intestine and harmonizes the stomach; it is therefore useful for diarrhea or sloppy stool. CV-12 (*zhōng wǎn,* Central Stomach Duct)ⓜ is a major point for harmonizing the stomach. LI-4 (*hé gǔ,* Union Valley) is also often added.

**3.3.2 Devitalized Spleen Yang** **脾阳不振**

**Pattern identification:** Devitalized spleen yang is a further development of spleen qi debilitation, which often affects kidney yang. It presents with pronounced cold signs in addition to spleen vacuity symptoms. It can thus be differentiated from the spleen qi debilitation by the presence of bright white facial complexion, lassitude of spirit, physical cold, abdominal pain that likes warmth and pressure, and diarrhea with clear food (i.e., undigested food) in the stool. The pulse is sunken and weak; the tongue is pale with white fur.

**Medication:** Treatment of devitalized spleen yang involves warming yang and enhancing movement. This method uses spleen-fortifying agents with yang-warming such as blast-fried ginger (*pāo jiāng*)*,* cinnamon bark (*ròu guì*)*,* and aconite (*fù zǐ*)*.* Formulas for treating devitalized spleen yang include Center-Rectifying Pill (*lǐ zhōng wán*)*,* Aconite Center-Rectifying Decoction (*fù zǐ lǐ zhōng tāng*) and their variants.

Acumoxatherapy: The points used to treat spleen qi vacuity, mentioned in the previous section, can also be used to treat devitalized spleen yang, with the addition of BL-23 (*shèn shū,* Kidney Shu)ⓜ, CV-4 (*guān yuán,* Pass Head)ⓜ, CV-6 (*qì* *hǎi,* Sea of Qi)ⓜ, and GV-4 (*mìng mén,* Life Gate)ⓜ. Moxibustion is commonly used for this condition.

Because of impaired transformation of water-damp, both spleen qi vacuity and devitalized spleen yang may give rise to water swelling, which is treated with water-disinhibiting medicinals. Water swelling caused by spleen qi vacuity can be treated with Poria Four Powder (*sì líng sǎn*) combined with Five-Peel Beverage (*wǔ pí yǐn*)

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which, together, fortify the spleen and disinhibit water. Alternatively, it can be treated with Fangji and Astragalus Decoction (*fáng jǐ huáng qí tāng*)*,* which boosts qi and moves water. Devitalized spleen yang with water swelling invariably involves kidney yang and the dual pattern, spleen-kidney yang vacuity, is treated with Spleen-Firming Beverage (*shí pí yǐn*) or True Warrior Decoction (*zhēn wǔ tāng*) both of which warm and strengthen the yang qi of the spleen and kidney, dissipate cold-damp, and disinhibit water. Acumoxatherapy uses points such as SP-9 (*yīn líng quán,* Yin Mound Spring)ⓜ, KI-7 (*fù liū,* Recover Flow), ST-28 (*shuǐ dào,* Waterway), and CV-9 (*shuǐ fēn,* Water Divide) to treat water swelling, together with BL-23 (*shèn shū,* Kidney Shu)ⓜ and GV-4 (*mìng mén,* Life Gate)ⓜ which warm kidney yang.

**3.1.3 Center Qi Fall 中气下陷**

**Pattern identification:** Center qi fall refers to diminished uplift of the spleen’s yang qi and often occurs as one aspect of general qi vacuity. Symptoms may be differentiated accordingly: qi vacuity is marked by emaciation, lack of strength, soggy pulse, and a pale, enlarged tongue; qi fall is characterized by sagging distension in the stomach duct and the abdomen, by distension after eating, or by enduring diarrhea, and by prolapse of the rectum or uterus.

**Medication:** Center qi fall is treated by fortifying the spleen and supplementing the center, or by upbearing yang and boosting qi. Spleen-fortifying and qi-boosting agents are used with upraising agents such as bupleurum (*chái hú*) and cimicifuga (*shēng má*)*.* A frequently prescribed formula is Center-Supplementing Qi-Boosting Decoction (*bǔ zhōng yì qì tāng*)*.* Since center qi fall is a form of insufficiency of spleen yang qi, concurrent signs of water-rheum accumulations are commonly observed. Such conditions call for the addition of rheum-transforming water-disinhibiting formulas, such as Poria, Cinnamon Twig, White Atractylodes, and Licorice Decoction (*líng guì zhú gān tāng*)*.*

**Acumoxatherapy:** Treatment aims to supplement spleen-kidney yang using such points as SP-6 (*sān yīn jiāo,* Three Yin Intersection)ⓜ, BL-20 (*pí shū,* Spleen Shu)ⓜ, BL-23 (*shèn shū,* Kidney Shu)ⓜ, ST-36 (*zú sān lǐ,* Leg Three Li)ⓜ, and GV-4 (*mìng mén,* Life Gate)ⓜ. In addition, GV-20 (*bǎi huì,* Hundred Convergences)ⓜ can help prolapse and points such as SP-9 (*yīn líng quán,* Yin Mound Spring) and CV-9 (*shuǐ fēn,* Water Divide) are commonly needled for water-rheum.

**3.2 Spleen Failing to Control the Blood 脾不统血**

An impairment of the spleen’s function of managing the blood that results in bleeding is called the “spleen failing to control blood.” Since the spleen is the source of blood and qi formation, the pathomechanism of this disorder may be explained as “qi failing to contain the blood.” Although “the spleen failing to control the blood” and “qi failing to contain the blood” are technically considered to be interchangeable terms, blood in the stool and flooding and spotting are conventionally attributed to the former.

**Pattern identification:** Hemorrhage resulting from the spleen failing to control the blood includes blood in the stool and flooding and spotting. Other signs include somber white or withered-yellow complexion, weakness and lassitude of spirit, dizziness, palpitation, and shortness of breath. The tongue is generally pale and the pulse is fine and soggy. Such signs indicate spleen-stomach vacuity and insufficiency of blood and qi. Spleen yang vacuity signs may also be observed.

**Medication:** The spleen failing to control the blood treated by boosting qi to contain blood. This can be combined with spleen warming where signs of spleen yang vacuity

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are present. Commonly used medicinals that boost qi and contain the blood include codonopsis (*dǎng shēn*)*,* scutellaria (*huáng qín*)*,* and licorice (*gān cǎo*)*.* Concurrent spleen yang vacuity calls for addition of spleen-warming medicinals such as oven earth (*fú lóng gān*)*,* blast-fried ginger (*pào jiāng*)*,* and aconite (*fù zǐ*)*.* Yellow Earth Decoction (*huáng tú tāng*) warms the spleen and enhances the function of controlling blood and is used where spleen vacuity blood in the stool is accompanied by cold signs. Spleen-Returning Decoction (*guī pí tāng*)*,* which not only nourishes the heart and spleen, but also boosts qi and contains the blood, is more suitable for flooding and spotting.

Since the spleen failing to control the blood is pathomechanically the same as failure of qi to contain the blood, boosting qi represents the basis of treatment. However, given the danger that bleeding may lead to blood vacuity, the addition of blood-nourishing medicinals, such as dried rehmannia (*gān dì huáng*) and ass hide glue (*ē jiāo*)*,* is advisable. If hemorrhage presents symptoms of disquieted heart spirit such as palpitation and insomnia, blood-nourishing, spirit-quieting agents such as spiny jujube (*suān zāo rén*)and polygala (*yuǎn zhì*) can be added. Addition of blood-quickening agents may be indicated where blood stasis occurs in the course of an enduring hemorrhagic disorder.

**Acumoxatherapy:** The yang qi of the spleen and kidney can be supplemented by moxibustion on SP-6 (*sān yīn jiāo,* Three Yin Intersection), CV-4 (*guān yuán,* Pass Head)ⓜ, BL-20 (*pí shū,* Spleen Shu), and BL-23 (*shèn shū,* Kidney Shu). GV-20 (*bǎi huì,* Hundred Convergences)ⓜ is used to upbear yang and boost qi. SP-1 (*yǐn bái,* Hidden White)ⓜ is a special point for flooding and spotting and is often combined with LR-1 (*dà dūn,* Large Pile)ⓜ in treatment. Blood in the stool accompanied by cold signs is treated by moxibustion on GV-4 (*mìng mén,* Life Gate). Moxibustion on CV-2 (*qū gǔ,* Curved Bone) dissipates cold in the uterus. HT-7 (*shén mén,* Spirit Gate) is added when hemorrhage leads to disquieted heart spirit.

**3.3 Stomach Qi Vacuity Cold** 胃气虚寒

Stomach qi vacuity cold can be the result of damage to stomach qi by excessive consumption of raw and cold foods or other dietary irregularities. It may also occur when emotional constraint causes liver qi to invade the stomach and, in time, damages stomach qi. Contraction of an external evil is often a trigger. Stomach qi vacuity cold is often seen in conditions labelled by Western medicine as ulcers and gastric neurosis.

**Pattern identification:** The pain in the stomach duct associated with stomach qi vacuity cold usually occurs on an empty stomach and is relieved by eating or by pressure. Vomiting of clear, cold, sour fluid is sometimes observed. General symptoms include lusterless facial complexion, aversion to cold, lack of warmth in the extremities, and a pale, enlarged tongue. The pulse is soggy, but may become string-like or tight during pain attacks. Vacuity cold gives rise to signs of disharmonious stomach qi such as belching and acid upflow. Stomach qi vacuity cold characterized by pain in the stomach duct can be brought on by contraction of external cold, but differs from that of a sudden invasion of cold evil (from catching cold or from excessive consumption of raw or cold foods) by being less sudden and violent in onset, of longer duration, and characterized by a prominence of vacuity signs. Sudden invasion of cold evil is associated with pronounced cold signs, less pronounced vacuity signs, and a more sudden onset.

**Medication:** Stomach-warming agents include cinnamon twig (*guì zhī*)*,* fresh ginger (*shēng jiāng*)*,* lesser galangal (*gāo liáng jiāng*)*,* and evodia (*wú zhū yú*)*.* Stomach qi vacuity cold is treated by fortifying the centēr7 and warming the stomach. Center-fortifying agents include malt sugar (*yí táng*)*,* white peony (*bái sháo yào*)*,* licorice (*gān cǎo*)*,* and jujube (*dà zǎo*)*.* Stomach-warming agents include cinnamon twig (*guì zhī*)*,*

17Fortify the center, 健中 (*jiàn zhōng*): To enhance spleen and stomach function.

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fresh ginger (*shēng jiāng*)*,* lesser galangal (*gāo liáng jiāng*)*,* and evodia (*wú zhū yú*)*.* A basic formula is Minor Center-Fortifying Decoction (*xiǎo jiàn zhōng tāng*) which fortifies the center and warms the stomach, and as well harmonizes construction and relieves pain. For pronounced qi vacuity, astragalus (*huáng qí*) can be added to form Astragalus Center-Fortifying Decoction (*huáng qí jiàn zhōng tāng*)*.* For pronounced qi stagnation and pain, add cyperus (*xiāng fù zǐ*)*,* toosendan (*chuān liàn zǐ*)*,* corydalis (*yán hú suǒ*)*,* saussurea (*mù xiāng*)*,* and tangerine peel (*chén pi*)*.* For pronounced acid upflow, add cuttlefish bone (*hǎi piāo xiāo*) and ark shell (*wǎ léng zǐ*) which have an antacid effect.

**Acumoxatherapy:** PC-6 (*nèi guān,* Inner Pass), a commonly used point acting on the stomach, chest, and heart, is a major point in treating stomach problems. Stomach qi may be fortified by moxibustion at BL-20 (*pí shū,* Spleen Shu) and BL-21 (*wèi shū,* Stomach Shu). Moxibustion at CV-4 (*guān yuán,* Pass Head) will enhance the effect. CV-12 (*zhōng wǎn,* Central Stomach Duct) can be added to harmonize the stomach and regulate the middle burner. LR-3 (*tài chōng,* Supreme Surge), the source point of the liver channel, can be used to calm liver qi, and if qi stagnation is prominent, point combinations such as ST-36 (*zú sān lǐ,* Leg Three Li)ⓜ, CV-12 (*zhōng wǎn,* Central Stomach Duct)ⓜ, BL-20 (*pí shū,* Spleen Transport)ⓜ, and BL-21 (*wèi shū,* Stomach Transport)ⓜ should be used. ST-36 (*zú sān lǐ,* Leg Three Li)ⓜ is effective for most cases of stomach qi vacuity. Local points such as ST-21 (*liáng mén,* Beam Gate) are also added when there is qi stagnation and abdominal pain.

**3.4 Stomach Heat 胃热（火）**

Stomach heat is a commonly observed interior heat pattern. It may be caused by interiorization of evil heat (see Chapter 11, “Externally Contracted Febrile Disease Pattern Identification”), damage to the stomach by excessive consumption of rich or hot spicy foods, or by liver fire invading the stomach. Such factors generally lead to repletion heat patterns. Vacuity heat patterns arising as a result of stomach yin vacuity are dealt with in the next subsection, “Insufficiency of stomach yin.”

Stomach heat occurs in diseases classified by Western medicine as gastritis, ulcers, diabetes mellitus, and gingivitis.

**Pattern identification:** Stomach heat occurs in a variety of forms. Affecting the stomach’s governing of intake, it can cause swift digestion with rapid hungering. Affecting the stomach’s downbearing, it is gives rise to pain or burning sensations in the stomach duct, vomiting, clamoring stomach, and hard stool. Upsteaming of stomach heat is characterized by painful swelling, cracking, and putrefaction of the gums, gaping gums,18 or bleeding gums. All forms of stomach heat may be characterized by bitter taste in the mouth, bad breath, dry mouth, a tongue that tends to be red with dry yellow fur, and a slippery pulse.

**Medication:** Stomach heat is treated by clearing the stomach and draining fire. Commonly used agents include coptis (*huáng lián*)*,* gypsum (*shí gāo*)*,* phragmites (*lú gēn*)*,* gardenia (*shān zhī zǐ*)*,* Scutellaria (*huáng qín*)*,* and rhubarb (*dà huáng*)*.* Formulas such as Stomach-Clearing Powder (*qīng wèi sǎn*)*,* Jade Lady Brew (*yù nǚ jiān*)*,* or their variants can be used. Intense stomach fire invariably causes damage to the yin humor of the stomach, so that the judicious addition of agents that nourish yin and engender liquid such as dried/fresh rehmannia (*shēng dì huáng*)*,* ophiopogon (*mài*

18Gaping gums, 牙宣 (*yá xuān*): A condition of the gums characterized initially by swelling, bleeding, and suppuration and in advanced stages by ulceration and atrophy, leaving the roots of the teeth exposed. It appears in kidney qi vacuity patterns as well as the stomach heat pattern described here. The Chinese term, literally “revealed teeth,” reflects the exposure of the roots of the teeth.

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*mén dōng*)*,* anemarrhena (*zhī mǔ*)*,* and scrophularia (*xuán shēn*) is indicated. When stomach fire is exuberant in the upper body, there is invariably constipation or accumulation and stagnation in the intestinal tract so that a common therapeutic approach is that of clearing the upper body and draining the lower body to free the bowels and to drain heat using formulas such as Diaphragm-Cooling Powder (*liáng gé sǎn*) and Stomach-Regulating Qi-Infusing Decoction (*tiáo wèi chéng qì tāng*)*.*

**Acumoxatherapy:** ST-43 (*xiàn gǔ,* Sunken Valley), ST-44 (*nèi tíng,* Inner Court), and ST-45 (*lì duì,* Severe Mouth) are the main points used to drain stomach fire. PC-6 (*nèi guān,* Inner Pass) harmonizes the stomach, relieves pain, and rectifies qi. If there are also signs of intestinal heat, LI-4 (*hé gǔ,* Union Valley), ST-25 (*tiān shū,* Celestial Pivot), and ST-37 (*shàng jù xū,* Upper Great Hollow) are among the points often chosen to drain the lower body. Other points commonly used in treating stomach heat conditions include ST-40 (*fēng lóng,* Bountiful Bulge), ST-41 (*jiě xī,* Ravine Divide), BL-21 (*wèi shū,* Stomach Shu), and CV-13 (*shàng wǎn,* Upper Stomach Duct).

**3.5 Insufficiency of Stomach Yin 胃阴不足**

Insufficiency of stomach yin mostly occurs during the recovery stage of externally contracted febrile diseases when stomach yin may be damaged by residual heat. Another common cause is yin humor depletion in the course of enduring illness where impairment of the nourishing and moistening effect of yin humor may affect the down-bearing of stomach qi. Insufficiency of stomach yin is commonly associated with impaired harmonious downbearing of the stomach.

**Pattern identification:** Insufficiency of stomach yin is characterized by signs of yin vacuity and heat such as no thought of food and drink, dry mouth, and a smooth, bare, red tongue (mirror tongue), together with symptoms of impaired harmonious downbearing of the stomach such as vacuity glomus in the stomach duct, retching, and constipation.

**Medication:** Insufficiency of stomach yin is treated by the method of nourishing stomach yin combined, where necessary, with clearing heat and harmonizing the stomach. Commonly used agents include ophiopogon (*mài mén dōng*)*,* Solomon’s seal (*yù zhú*)*,* adenophora/glehniae (*shā shēn*)*,* dendrobium (*shí hú*)*,* dried/fresh rehmannia (*shēng dì huáng*)*,* and trichosanthes root (*tiān huā fěn*)*.* Formulas include Ophiopogon Decoction (*mài mén dōng tāng*) and Stomach-Nourishing Decoction (*yǎng wèi tāng*)*.* The former clears counterflow ascent of qi and fire, while the latter restores stomach yin with cool, sweet, moistening agents.

**Acumoxatherapy:** This pattern is rarely mentioned in acupuncture texts, perhaps because supplementing of yin humor is achieved by draining fire and supplementing water rather than by direct nourishment of yin. A few points are given for nourishing kidney yin, such as KI-3 (*tài xī,* Great Ravine) and BL-46 (*gé guān,* Diaphragm Pass), but seldom for the yin of the other organs. In treating this condition, points such as ST-36 (*zú sān lǐ,* Leg Three Li) and CV-12 (*zhōng wǎn,* Central Stomach Duct) are used to supplement and harmonize the stomach; ST-25 (*tiān shū,* Celestial Pivot) and TB-6 (*zhī gōu,* Branch Ditch) are used to drain stomach heat; and HT-6 (*yīn xī,* Yin Cleft) helps check yang hyperactivity. ST-21 (*liáng mén,* Beam Gate) can be added to harmonize the stomach and large intestine.

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**3.6 Counterflow Ascent of Stomach Qi 胃气上逆**

Counterflow ascent of stomach qi is the chief form of impaired harmonious down-bearing of the stomach.19 It is attributable to a wide variety of causes including cold, heat, phlegm, foul turbidity, food stagnation, and gastrointestinal qi stagnation. Counterflow ascent of stomach qi is a pattern that can occur in any stomach disease.

**Pattern identification:** The chief signs of counterflow ascent of stomach qi are nausea, vomiting, belching, and hiccup. When it is due to stomach cold, signs include a pale tongue, white facial complexion, vomiting of clear fluid, or vomiting in the evening of food ingested in the morning. When due to heat, signs include red tongue with yellow fur, vomiting of sour or bitter fluid, and immediate vomiting of ingested food. When phlegm is the cause, a slimy tongue fur, repeated ejection of phlegm-drool, and occasionally dizziness are observed. Counterflow ascent of stomach qi due to foul turbidity usually occurs in hot weather, is sudden in onset, and is characterized by abdominal pain, ungratified desire to vomit, and unbearable distension and oppression in the stomach duct. When a result of food stagnation, there is usually a history of food damage, and signs include sour, putrid vomitus with improvement brought by vomiting. Finally, counterflow ascent of stomach qi from gastrointestinal qi stagnation is characterized by glomus in the chest, abdominal pain, and belching.

**Medication:** Harmonizing the stomach and downbearing counterflow is the basic method of treatment. Frequently used agents include: pinellia (*bàn xià*)*,* tangerine peel (*chén pí*)*,* evodia (*wú zhū yú*)*,* fresh ginger (*shēng jiāng*)*,* coptis (*huáng lián*)*,* bamboo shavings (*zhú rú*)*,* inula flower (*xuán fù huā*)*,* and hematite (*dài zhě shí*)*.* Treatment should also be directed toward eliminating the relevant cause of disease, using methods such as warming the stomach, clearing heat, transforming phlegm, repelling turbidity, abductive dispersion, and rectifying qi. Counterflow ascent of stomach qi due to stomach cold can be treated with Evodia Decoction (*wú zhū yú tāng*) or Clove and Persimmon Decoction (*dīng xiāng shì dì tāng*)*.* These are suitable for patterns with pronounced hiccup. When the cause is stomach heat, Metal-Assisting Pill (*zuǒ jīn wán*) can be used. Minor Pinellia Decoction Plus Poria (*xiǎo bàn xià jiā fú líng tāng*) or Gallbladder-Warming Decoction (*wēn dǎn tāng*) can be used to treat patterns caused by phlegm, and Gallbladder-Warming Decoction supplemented with coptis (*huáng lián*) can be used if an added heat complication is identified. Foul turbidity patterns are treated with Jade Axis Elixir (*yù shū dān*)*.* Harmony-Preserving Pill (*bǎo hé wán*) is appropriate for food stagnation. Inula and Hematite Decoction (*xuàn fù huā dài zhě shí tāng*) and its variants can be used where qi stagnation is the cause.

**Acumoxatherapy:** Treatment varies according to cause. The alarm point and lower uniting point of the stomach, CV-12 (*zhōng wǎn,* Central Stomach Duct) and ST-36 (*zú sān lǐ,* Leg Three Li), and PC-6 (*nèi guān,* Inner Pass) can be selected as main points to harmonize the stomach, downbear counterflow, and check vomiting. For cold patterns, add stomach-warming points BL-21 (*wèi shū,* Stomach Shu)ⓜ, CV-13 (*shàng wǎn,* Upper Stomach Duct)ⓜ, SP-4 (*gōng sūn,* Yellow Emperor)ⓜ, and CV-4 (*guān yuán,* Pass Head)ⓜ. For heat patterns, add stomach-heat-clearing points LI-4 (*hé gǔ,* Union Valley), LI-11 (*qū chí,* Pool at the Bend), and ST-44 (*nèi tíng,* Inner Court). For phlegm, add phlegm-transforming, counterflow-downbearing points ST-40 (*fēng lóng,* Bountiful Bulge), CV-17 (*dàn zhōng,* Chest Center), SP-4 (*gōng*

19Impaired harmonious downbearing of the stomach includes disharmony of stomach qi (which denotes mild disturbances such as poor appetite, sleeplessness, and abnormal stool) and counterflow ascent of stomach qi (which denotes any upward movement of food or gas vomiting, belching, and hiccup).

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*sūn,* Yellow Emperor), and BL-20 (*pí shū,* Spleen Shu). For food complication, add food-dispersing, stagnation-abducting points CV-10 (*xià wǎn,* Lower Stomach Duct), Li Inner Court (*lǐ nèi tíng*)*,* and CV-21 (*xuán jī,* Jade Pivot). For foul turbidity, add dampness-transforming, turbidity-dispelling points LI-4 (*hé gǔ,* Union Valley), LI-11 (*qū chí,* Pool at the Bend), and SP-9 (*yīn líng quán,* Yin Mound Spring). For qi stagnation, add qi-rectifying points CV-6 (*qì hǎi,* Sea of Qi), BL-20 (*pí shū,* Spleen Shu), LR-3 (*tài chōng,* Supreme Surge), and SP-4 (*gōng sūn,* Yellow Emperor).

**3.7 Intestinal Vacuity Efflux Desertion 肠虚滑脱**

Intestinal vacuity efflux desertion arises when enduring diarrhea culminates in reduced uplift of yang qi.

**Pattern identification:** The main characteristic of this disorder is persistent diarrhea with periodic incontinence or prolapse on defecation. Generally there is dull abdominal pain, general physical debility, and vacuity cold signs.

**Medication:** The method of treatment used is astringing the intestines and securing against desertion. Commonly used agents include halloysite (*chì shí zhī*)*,* limonite (*yǔ yú liáng*)*,* pomegranate rind (*shí liú pí*)*,* chebule (*hē zǐ*)*,* nutmeg (*ròu dòu kòu*)*,* and poppy husk (*yīng sù ké*)*.* Formulas include Major Peach Blossom Decoction (*dà táo huā tāng*) and True Man Viscus-Nourishing Decoction (*zhēn rén yáng zàng tāng*)*.* Although intestinal insecurity is treated mainly by astringing the intestines and checking diarrhea, qi-rectifying agents such as saussurea (*mù xiāng*)*,* bitter orange (*zhǐ ké*)*,* and tangerine peel (*chén pí*) are added to used to prevent stagnation. Upraising agents, qi-supplementing agents, and yang-warming agents can also be employed.

**Acumoxatherapy:** Large intestine yang qi can be warmed and supplemented by combining the alarm and back-associated points of the large intestine, ST-25 (*tiān shū,* Celestial Pivot)ⓜ and BL-25 (*dà cháng shū,* Large Intestine Shu)ⓜ respectively. CV-12 (*zhōng wǎn,* Central Stomach Duct)ⓜ warms and moves spleen and stomach yang, and ST-36 (*zú sān lǐ,* Leg Three Li) combined with CV-6 (*qì hǎi,* Sea of Qi)ⓜ boosts qi. GV-20 (*bǎi huì,* Hundred Convergences)ⓜ is often used in cases of prolapse because it promotes uplift of yang qi. To supplement the yang of the spleen and kidney, BL-20 (*pí shū,* Spleen Shu), BL-23 (*shèn shū,* Kidney Shu), GV-4 (*mìng mén,* Life Gate)ⓜ and SP-6 (*sān yīn jiāo,* Three Yin Intersection)ⓜ should be supplemented. CV-8 (*shén què,* Spirit Gate Tower) (moxa only) and GV-1ⓜ are included when there is vacuity prolapse of the rectum.

**3.8 Intestinal Humor Depletion 肠液亏耗**

Intestinal humor depletion is caused by general lack of liquid and blood in the body. It is observed in postpartum blood vacuity, in liquid depletion in the aged, and in enduring and severe diseases. It may also occur in externally contracted febrile disease prior to replenishment of the fluids.

**Pattern identification:** Intestinal humor depletion is marked by hard, dry stool and difficult defecation. Generally, no pronounced abdominal distension or pain is observed. The patient is in a weak state of health.

**Medication:** Intestinal humor depletion is treated by the method of increasing humor and lubricating the intestine. Commonly used agents include fresh flowery knotweed (*xiān shǒu wū*)*,* fresh rehmannia (*xiān dì huáng*)*,* ophiopogon (*mài mén dōng*)*,* cistanche (*ròu cōng róng*)*,* trichosanthes seed (*guā lóu rén*)*,* arborvitae seed (*bǎi zǐ rén*)*,* hemp seed (*huǒ má rén*)*,* and peach kernel (*táo rén*)*.* Although these agents

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lubricate the intestines, some are warm and others are cool in nature so selection is determined by the presence of heat or cold. Small quantities of precipitants and qi-moving agents can be admixed to ease defecation. Representative formulas include Five Kernels Pill (*wú rén wán*) and Hemp Seed Pill (*má zǐrén wán*)*.*

**Acumoxatherapy:** General points used to treat constipation include ST-25 (*tiān shū,* Celestial Pivot), SP-15 (*dà hèng,* Great Horizontal), and BL-25 (*dà cháng shū,* Large Intestine Shu). If there is heat, ST-44 (*nèi tíng,* Inner Court), KI-6 (*zhào hǎi,* Shining Sea), and LI-11 (*qū chí,* Pool at the Bend) are commonly used. Blood vacuity is treated with points such as BL-17 (*gé shū,* Diaphragm Shu), BL-20 (*pí shū,* Spleen Shu), BL-18 (*gān shū,* Liver Shu), and SP-6 (*sān yīn jiāo,* Three Yin Intersection). TB-6 (*zhī gōu,* Branch Ditch) and LI-4 (*hé gǔ,* Union Valley) can also be used to treat constipation due to humor depletion. (See Table 9–3.)

**4. Disease Patterns of the Liver and Gallbladder**

**肝与胆的病证**

The liver governs free coursing and stores blood. Disturbances of these two functions are involved in all of the many disease patterns associated with both the liver and the gallbladder.

Impairment of free coursing gives rise to depressed liver qi, which manifests as superabundance. Excessive upstirring of liver yang, known as ascendant hyperactivity of liver yang, also manifests as superabundance. By contrast, the liver failing to store the blood manifests as insufficiency. It is a characteristic of the liver that its yang and qi tend toward superabundance, while its yin and blood tend toward insufficiency. Hence, it is said: “Liver yang and liver qi tend toward superandance,” but “liver yin and liver blood tend toward insufficiency.” However, ascendant hyperactivity of liver yang usually arises when liver yin is insufficient and fails to keep yang in check. Also, when there is depressed liver qi, qi depression transforms into fire and wears the blood and damages yin. Thus, superabundance of liver qi and yang stands in a mutually conducive relationship with insufficiency of liver yin and blood. For these reasons, liver disease ultimately ends in wear on yin-blood and reduced counterbalancing of liver yang which gives rise to liver wind stirring internally.

Treatment of liver and gallbladder disorders invariably involves regulation of free coursing and restoring the liver’s ability to store the blood. Only in the case of liver-gallbladder damp-heat does treatment involve eliminating evils. Coursing the liver and rectifying qi, and calming the liver and draining fire are two treatment methods designed to restore free coursing. Nourishing the blood and emolliating the liver, and enriching the liver and supplementing the kidney are two methods used to restore blood storage. Others include nurturing yin and subduing yang, harmonizing the blood and coursing the liver, and nourishing the blood and extinguishing wind which all correct superabundance of liver yang and qi and insufficiency of liver yin and blood. The gallbladder is closely related to the liver because bile is formed from excess liver qi. Most diseases of the gallbladder are thus treated as impaired free coursing.

Identification of the major disease patterns of the liver and gallbladder are dealt with below. Liver-gallbladder damp-heat is dealt with in Chapter 10.

**4.1 Depressied Liver Qi** **肝气郁结**

Depressed liver qi (or binding depression of liver qi) is the commonly observed manifestation of of impaired free coursing. It is a qi dynamic disturbance of the depression or stagnation type. It may be caused by mental and emotional disorders, invasion of external damp-heat, or insufficiency of yin blood depriving the liver of nourishment. It manifests as

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mental depression, bile secretion disorders, qi dynamic disorders, or combinations of these and may be observed in diseases of the liver and gallbladder proper, of the liver channel (plum-pit qi, goiter, or distension of the breasts), and gastrointestinal disturbances (including what Western medicine identifies as ulcers), as well as in menstrual irregularities.

Severe depression may lead to fire formation and the emergence of a liver fire flaming upward pattern or it may cause damage to liver yin-blood, which manifests as a vacuity pattern. Extreme depression may cause a counterflow upsurge of liver qi, one form of qi reversal.20

**Pattern identification:** The mental and emotional symptoms of depressed liver qi are depression or rashness, impatience, and exaggerated emotional response.

• Qi dynamic disturbances manifest in scurrying pains or distending pain in the chest and rib-side, oppression in the chest, and a string-like pulse.

• Bile secretion disturbances, which are dealt with in greater detail under the heading “Liver-Gallbladder Damp-Heat” in Chapter 10, manifest in signs such as jaundice and vomiting of bitter fluid or yellow bile.

Because of the relationship of the liver and gallbladder to other organs and the broad area traversed by the liver and gallbladder channels, depressed liver qi can also give rise to the following pathologies:

• Liver qi can “move cross counterflow”21 to invade the spleen and stomach. If there are signs such as nausea, vomiting, acid regurgitation, and acute abdominal pain and distension, the condition is called “liver qi invading the stomach”;22 if there is additional distending pain and diarrhea, it is called “liver-spleen disharmony.”23

• Liver qi can also “ascend counterflow,” carrying phlegm upwards. This may cause plum-pit qi, characterized by the sensation of a lump in the throat that can neither be swallowed nor brought up; if qi and phlegm obstruct each other and accumulate in the neck, they can give rise to goiter (thyroid enlargement) which is characterized by soft swellings on both sides of the laryngeal prominence that move up and down when the patient swallows.

• Depressed liver qi may also affect the thoroughfare and controlling vessels leading to menstrual pain, amenorrhea, painful distension of the breasts, breast lumps, and menstrual irregularities.

**Medication:** The basic principle for treating depressed liver qi is to course the liver and rectify qi. When binding depression manifests in emotional disturbances, these can be treated by coursing the liver and resolving depression along with appropriate counselling. For qi dynamic disturbances, the emphasis is on rectifying qi. For bile secretion disturbances, the emphasis is on disinhibiting bile.

20Qi reversal, 气厥 (*qì**jué*): Reversal (syncope and limbs cold up to the elbows and knees) due to qi vacuity or qi repletion. Qi vacuity reversal is characterized by dizziness and clouding collapse, bright white facial complexion, sweating and cold limbs, and a faint, weak pulse. Qi repletion reversal is characterized by sudden clouding reversal, panting and fullness in the chest and diaphragm, and a slippery string-like pulse.

21Liver qi moving across counterflow, 肝气横逆 (*gān qì hèng nì*): Liver qi moving perversely or tyranically in the wrong direction.

22Liver qi invading the stomach, 肝气犯胃 (*gān qì fàn wèi*)*.*

23Liver-spleen disharmony, 肝脾不和 (*gān pí bù hé*)*.*

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Commonly used liver-coursing and qi-rectifying agents include bupleurum (*chái hú*)*,* curcuma (*yù jīn*)*,* unripe tangerine peel (*qīng pí*)*,* bitter orange (*zhǐ ké*)*,* cyperus (*xiāng fù zǐ*)*,* toosendan (*chuān liàn zǐ*)*,* corydalis (*yán hú suǒ*)*,* perilla stem (*zǐ sū gěng*)*,* akebia fruit (*bā yuè zhá*)*,* liquidambar fruit (*lù lù tāng*)*,* lindera (*wū yào*)*,* and tangerine pip (*jú hé*)*.* A basic formula is Bupleurum Liver-Coursing Powder (*chái hú shū gān sǎn*) which can be varied according to need. Liver qi invading the stomach requires the additional action to harmonize the stomach offered by Metal-Assisting Pill (*zuǒ jīn wán*)*.* Liver-spleen disharmony is treated by harmonizing the liver and spleen using Free Wanderer Powder (*xiāo yáo sǎn*) or Pain and Diarrhea Formula (*tòng xiè yào fāng*)*.* Plum-pit qi is treated by downbearing qi and transforming phlegm, using Four-Seven Decoction (*sì qī tāng*) and similar formulas. Goiter is generally treated by rectifying qi and dispersing hardness using such formulas Sargassum Jade Flask Decoction (*hǎi zǎo yù hú tāng*)*.* Finally, disharmony of the thoroughfare and controlling vessels (menstrual irregularities) resulting from depressed liver qi are mainly treated with such formulas as Free Wanderer Powder.

Most liver-coursing, qi-rectifying agents are aromatic and dry and may readily damage yin and blood. To prevent such complications in weaker patients, these agents are combined with others that nourish the blood and emolliate the liver such as white peony (*bái sháo yào*)*,* Chinese angelica (*dāng guī*)*,* dried/fresh rehmannia (*shēng dì huáng*)*,* and lycium (*gǒu qǐ zǐ*)*.*

**Acumoxatherapy:** Acupuncture uses points to move the blood and qi as the primary treatment of depressed liver qi. LR-2 (*xíng jiān,* Moving Between), LR-3 (*tài chōng,* Supreme Surge), LR-8 (*qū quán,* Spring at the Bend), LR-13 (*zhāng mén,* Camphorwood Gate), GB-40 (*qiū xū,* Hill Ruins) and GB-34 (*yáng líng quán,* Yang Mound Spring) are some of the points often chosen to course the liver and move liver qi and blood.

Menstrual irregularities due to depressed liver qi can be treated with GB-34 (*yáng líng quán,* Yang Mound Spring.) This is a major point for moving uterine blood and is combined with points such as SP-6 (*sān yīn jiāo,* Three Yin Intersection), LR-8 (*qū quán,* Spring at the Bend), LR-2 (*xíng jiān,* Moving Between), ST-30 (*qì chōng,* Surging Qi), ST-29 (*guī lái,* Return), BL-32 (*cì* *liáo,* Second Bone-Hole), CV-3 (*zhōng jí,* Central Pole), and SP-10 (*xuè hǎi,* Sea of Blood). Swelling of the breasts can be relieved with GB-41 (*zú lín qì,* Foot Overlooking Tears).

Distending pain in the rib-side due to depressed liver qi is often treated with points such as LR-13 (*zhāng mén,* Camphorwood Gate), LR-14 (*qí mén,* Cycle Gate), LR-2 (*xíng jiān,* Moving Between), and GB-40 (*qiū xū,* Hill Ruins) which move liver-gallbladder qi. These can be combined with PC-6 (*nèi guān,* Inner Pass) which soothes the chest and resolves depression. SI-5 (*yáng gǔ,* Yang Valley), TB-6 (*zhī gōu,* Branch Ditch), CV-17 (*dàn zhōng,* Chest Center), and GB-34 (*yáng líng quán,* Yang Mound Spring) are also effective, depending on the particular disease pattern.

Liver qi invading the stomach is treated with points that supplement stomach qi and harmonize the spleen and stomach such as CV-12 (*zhōng wǎn,* Central Stomach Duct), ST-36 (*zú sān lǐ,* Leg Three Li), PC-6 (*nèi guān,* Inner Pass), and SP-6 (*sān yīn jiāo,* Three Yin Intersection). These can be combined with points that calm the liver and course liver qi such as LR-2 (*xíng jiān,* Moving Between), LR-13 (*zhāng mén,* Camphorwood Gate), and LR-3 (*tài chōng,* Supreme Surge). Points such as BL-20 (*pí shū,* Spleen Shu), BL-21 (*wèi shū,* Stomach Shu) and SP-4 (*gōng sūn,* Yellow Emperor) are often used to help fortify the spleen and stomach. Similar points axe used in treating of liver-spleen disharmony.

Plum-pit qi due to depressed liver qi is often treated with CV-23 (*lián quán,* Ridge Spring). Goiter is treated with local points such as TB-13 (*nào huì,* Upper Arm Convergence), LI-17 (*tiān dǐng,* Celestial Tripod), CV-22 (*tiān tú,* Celestial Chimney), and local paravertebral (*jiá jí*) points lateral to the third, fourth, and fifth

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cervical vertebrae. These can be used in combination with distal points such as LI-4 (*hé gǔ,* Union Valley), LI-11 (*qū chí,* Pool at the Bend), ST-36 (*zú sān lǐ,* Leg Three Li), and LI-10 (*shǒu sān lǐ,* Arm Three Li). All these points belong to channels that pass through the neck and have the ability to move channel qi. Moxibustion on the contralateral olecranon process is a special technique used to treat goiter.

**4.2 Liver Fire Flaming Upward 肝火上炎**

Liver fire flaming upward is a liver-gallbladder heat depression pattern. It may be caused by transformation of depressed liver qi into fire, by severe emotional disturbance, or by damp-heat evil lying depressed in the inner body.

**Pattern identification:** Liver fire flaming upward manifests as qi and fire rising to the head, giving rise to pronounced heat signs. Blood storage is frequently affected which leads to hemorrhage. The chief symptoms are severe headache, red face, red eyes, dry mouth, sudden tinnitus or deafness, and vomiting of sour or bitter fluid. The stool is dry or hard. The pulse is generally slippery and string-like, and the tongue is red with dry yellow fur. Emotional signs include irascibility, rashness, and impatience. If blood storage is affected, there may be expectoration of blood, blood ejection, and nosebleed, as well as profuse menstruation. The essential characteristic of liver fire flaming upward is exuberant fire in the upper body. In general, no lower-body pattern indicating yin-blood insufficiency is observed. In this respect, it differs from liver yin vacuity and ascendant hyperactivity of liver yang which are both characterized by upper-body exuberance and lower-body vacuity.

**Medication:** Clearing the liver and draining fire is the method of treatment for alleviating liver fire flaming upward. Commonly used agents include gentian (*lóng dǎn*)*,* gardenia (*shān zhī zǐ*)*,* Scutellaria (*huáng qín*)*,* prunella (*xià kū cǎo*)*,* mulberry leaf (*sāng yè*)*,* chrysanthemum (*jú huā*)*,* and celosia (*qīng xiāng zǐ*)*.* Gentian Liver-Draining Decoction (*lóng dǎn xiè gān tāng*) and its variants can be used. Where frenetic movement of the blood flow is present, blood coolers such as dried/fresh rehmannia (*shēng dì huáng*)*,* moutan (*mǔ dān pí*)*,* and red peony (*chì sháo yào*) can be added. Where counterflow rising of qi and fire causes expectoration of blood or blood ejection, qi-downbearing agents such as aquilaria (*chén xiāng*) and hematite (*dài zhě shí*) can be employed. The method of freeing precipitation is used for dry, hard stool due to internal liver-fire bind using formulas such as Toilette Pill (*gēng yī wán*) or Clear and Quiet Pill (*qīng níng wán*)*.*

**Acumoxatherapy:** LR-2 (*xíng jiān,* Moving Between) and LR-3 (*tài chōng,* Supreme Surge) are the main points for draining liver fire. For red eyes, GB-41 (*zú lín qì,* Foot Overlooking Tears) can be added. Points on the head, such as GV-20 (*bǎi huì,* Hundred Convergences), Greater Yang (*tài yáng*)*,* GB-1 (*tóng zǐ liáo,* Pupil Bone-Hole), and SI-19 (*tīng gōng,* Auditory Palace) are used to drain fire. Blood heat can be cooled by the addition of points such as BL-17 (*gé shū,* Diaphragm Shu), SP-10 (*xuè hǎi,* Sea of Blood), and BL-54 (*zhì biān,* Sequential Limit). LI-4 (*hé gǔ,* Union Valley) and points on the governing vessel channel are often needled to eliminate superabundance of yang.

**4.3 Ascendant Hyperactivity of Liver Yang 肝阳上亢**

Ascendant hyperactivity of liver yang is an imbalance between liver yin and liver yang. It arises when liver-kidney yin is vacuous, fails to counterbalance liver yang, and therefore allows it to upbear and stir excessively.

Ascendant hyperactivity of liver yang is closely related to liver fire flaming upward and depressed liver qi. The three patterns are distinct, but to some extent

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mutually conducive. Ascendant hyperactivity of liver yang occurs when liver yin is insufficient and unable to counterbalance the upstirring of its complement. Liver fire flaming upward is essentially a further development of depressed liver qi, occurring when depressed liver qi transforms into fire and ascends counterflow. Depressed liver qi itself stems from disturbance of free coursing. Although it does not in itself involve any excessive upbearing or stirring of yang qi, it can, if it continues to develop, cause wear on liver yin and give rise to ascendant hyperactivity of liver yang, or it can transform into fire and give rise to liver fire flaming upward. Thus, Chinese medicine holds that liver qi is associated with depression, liver yang is associated with floating and ascendant hyperactivity, and liver fire is associated with transformation of qi depression.

**Pattern identification:** Ascendant hyperactivity is identifiable by signs both of upper-body exuberance and of the yin-blood insufficiency from which this condition springs. Thus, symptoms include: mental excitation, irascibility, dizziness, headache and distension in the head, upbearing fire flush, blurred vision, red eyes, tinnitus, insomnia, palpitation, aching lumbus, and weakness in the legs. The pulse is stringlike and may also be fine. The tongue mostly tends to be red. Prominence of yang hyperactivity and yin vacuity signs varies from case to case. In some cases, both are equally pronounced.

**Medication:** Treatment involves enriching yin, calming the liver, and subduing yang. Yin-enriching agents include dried/fresh rehmannia (*shēng dì huáng*)*,* lycium (*gǒu qǐ zǐ*)*,* ligustrum (*nǚ zhēn zǐ*)*,* tortoise plastron (*guī bǎn*)*,* turtle shell (*biē jiǎ*)*,* asparagus (*tiān mén dōng*)*,* and ophiopogon (*mài mén dōng*)*.* Liver-calming medicinals include uncaria (*gōu téng*)*,* gastrodia (*tiān má*)*,* tribulus (*cì jí lí*)*,* white peony (*bái sháo yào*)*,* abalone shell (*shí jué mìng*)*,* and antelope horn (*líng yáng jiǎo*)*.* Yang-subduing agents include oyster shell (*mǔ lì*)*,* abalone shell (*shí jué mìng*)*,* mother-of-pearl (*zhēn zhū mǔ*)*,* and dragon tooth (*lóng chǐ*)*.* Prominence of hyperactivity is treated with formulas such as Gastrodia and Uncaria Beverage (*tiān má gōu téng yǐn*)*,* whose action of enriching yin and boosting the kidney is secondary to that of calming the liver. Prominence of yin vacuity is treated with formulas such as Lycium Berry, Chrysanthemum, and Rehmannia Pill (*qǐ jú dì huáng wán*) whose principal action of enriching the kidney and nourishing the liver is assisted by clearing the liver. Severe yin vacuity and yang hyperactivity can lead to the stirring of internal liver wind and can be treated with Major Wind-Stabilizing Pill (*dà dìng fēng zhū*) and similar yin-fostering yang-subduing formulas. These can be supplemented with wind-extinguishing *chóng* products.24

Acumoxatherapy: Treatment is similar to that for liver fire flaming upward except that emphasis is placed on enriching yin with points such as KI-3 (*tài xī,* Great Ravine), SP-6 (*sān yīn jiāo,* Three Yin Intersection), and TB-3 (*zhōng zhǔ,* Central Islet). The liver can be calmed with LR-3 (*tài chōng,* Supreme Surge), LR-8 (*qū quán,* Spring at the Bend), LR-14 (*qí mén,* Cycle Gate), BL-18 (*gān shū,* Liver Shu), etc. Wind-extinguishing points such as GB-20 (*fēng chí,* Wind Pool) are used if wind signs are present. Points such as GV-20 (*bǎi huì,* Hundred Convergences) and LI-4 (*hé gǔ,* Union Valley) can be used to reduce the superabundance of yang. Various local points can be added according to the symptoms.

24Chong products 虫类 (*chóng lèi*): Animals other than mammals and birds, including insects or reptiles. Wind extinguishing *chong* products include scorpion (*quán xiē*)*,* centipede (*wú gōng*)*,* silkworm (*bái jiāng cán*)*,* krait/agkistrodon (*bái huā shé*)*,* black-striped snake (*wū shé*)*,* and earthworm (*dì lóng*)*.*

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**4.4 Liver Wind Stirring Internally 肝风内动**

Liver wind stirring internally, often referred to simply as liver wind, is internal wind arising when excessive depletion of liver and kidney yin humor deprives the liver’s yang qi of its nourishment and counterbalancing. Thus, liver yang upbears and stirs unchecked. *Case Studies for Clinical Guidance* (*lín zhèng zhǐ nán yī àn*) states: “Internal wind is movement of the body’s yang qi,” and is the result of “depleted stocks of yin in the viscera.” Liver wind arises from extreme yin-yang and qi-blood imbalance. Ascending hyperactivity of liver yang, liver fire flaming upward, and insufficiency of liver yin and/or blood may all, in extreme cases, stir liver wind.

**Pattern identification:** The chief manifestation of liver wind is severe dizziness and headache, iron-band sensation, rigidity of the neck, tingling or numbness of the limbs, or jerking sinews and twitching flesh.25 In serious cases, there may be pulling of the face and eyes; trembling lips, fingers, and tongue; inhibited speech; or unsteady gait. In more severe cases, there may be convulsions or tetanic reversal. *Elementary Questions* (*sù wèn, zhì zhēn yào dà lún*) states: “Wind patterns characterized by shaking and dizzy vision are ascribed to the liver.” Usually, the pulse is string-like, the tongue is red, and the tongue fur is dry.

**Medication:** Liver wind calls for treatment of the tip by calming the liver and extinguishing wind, and treatment of the root by fostering yin and subduing yang. Agents that calm the liver and extinguish wind include gastrodia (*tiān má*)*,* uncaria (*gōu téng*)*,* antelope horn (*líng yáng jiǎo*)*,* earthworm (*dì lóng*)*,* scorpion (*quán xiē*)*,* and silkworm (*bái jiāng cán*)*.* Yin-fostering, yang-subduing agents include rehmannia (*dì huáng*)*,* white peony (*bái sháo yào*)*,* ass hide glue (*ē jiāo*)*,* tortoise plastron (*guī bǎn*)*,* turtle shell (*biē jiǎ*)*,* and oyster shell (*mǔ lì*)*.* Earthworm (*dì lóng*) and other *chóng* products also transform static blood and free the network vessels, so that the aftereffects of stroke (wind stroke) and cerebrovascular disease are often treated by the method of freeing the network vessels and extinguishing wind. Two commonly used formulas are Major Wind-Stabilizing Pill (*dà dìng fēng zhū*) and Antelope Horn Decoction (*líng yáng jiǎo tāng*)*.* Both of these treat both root and tip, although in the former, emphasis is placed on nurturing yin and subduing yang, while in the latter, it is placed on calming the liver and extinguishing wind.

**Acumoxatherapy:** Liver wind is treated with such points as BL-18 (*gān shū,* Liver Shu), LR-2 (*xíng jiān,* Moving Between), and GB-20 (*fēng chí,* Wind Pool), all needled with strong stimulation to expel wind and drain the liver and gallbladder. KI-3 (*tài xī,* Great Ravine) and BL-23 (*shèn shū,* Kidney Shu) are used to enrich water (kidney) and moisten wood (liver). KI-1 (*yǒng quán,* Gushing Spring) is warmed with indirect moxibustion to bring down floating yang. Local points, such as Greater Yang (*tài yáng*) and GV-20 (*bǎi huì,* Hundred Convergences), are used for dizziness and headache.

Liver wind numbness of the limbs is treated with PC-6 (*nèi guān,* Inner Pass) and LI-11 (*qū chí,* Pool at the Bend), which also loosen the chest and abdomen and relieve depression, and LR-2 (*xíng jiān,* Moving Between) which courses the liver. Local points are added according to the location of the numbness. Wind-extinguishing points such as GB-20 (*fēng chí,* Wind Pool) and yin-fostering points can also be added.

Tension and stiffness in the neck are treated by using many of the points previously mentioned to calm the liver and extinguish wind in combination with points that have a special effect on the neck region, such as SI-3 (*hòu xī,* Back Ravine) and GB-39 (*jué gǔ,* Severed Bone). Local points such as GB-21 (*jiān jǐng,* Shoulder Well), TB-10 (*tiān*

25Jerking sinews and twitching flesh 筋惕肉胸 (*jīn tì ròu rùn*): Mild jerking of the sinews, due to blood or fluid insufficiency, cold-damp, or in some cases yang vacuity.

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*jǐng,* Celestial Well), GV-14 (*dà zhuī,* Great Hammer), and BL-10 (*tiān zhù,* Celestial Pillar) or any particularly sensitive points in the affected area, can be added.

**4.5 Liver Blood Vacuity 肝血虚**

Two causes of liver blood vacuity are commonly observed: damage to yin-blood in the course of enduring illness which deprives the liver of blood for storage and of adequate nourishment; and continual expectoration of blood, nosebleed, or profuse menstruation due to blood storage failure.

**Pattern identification:** In addition to general blood vacuity signs, liver blood vacuity is associated with a variety of patterns: blood failing to nourish the liver, blood failing to nourish the sinews or eyes, and disharmony of the thoroughfare and controlling vessels. Signs variously include dizziness, insomnia, profuse dreaming, flowery vision, blurred vision, inhibited sinew movement, lusterless nails, scant menstrual flow, or amenorrhea alternating with flooding and spotting. In severe cases, in addition to the above-mentioned symptoms, the kidney may be affected, resulting in liver-kidney essence-blood depletion with signs such as aching lumbus, seminal emission, sterility, amenorrhea, emaciation, and tidal fever.

**Medication:** Since liver blood and kidney essence are mutually engendering, treatment usually involves dual treatment of liver and kidney. The basic method of treatment is supplementing the blood and nourishing the liver. Commonly used agents that supplement both liver and kidney include rehmannia (*dì huáng*)*,* white peony (*bái sháo yào*)*,* Chinese angelica (*dāng guī*)*,* lycium (*gǒu qǐ zǐ*)*,* cornus (*shān zhū yú*)*,* ligustrum (*nǚ zhēn zǐ*)*,* eclipta (*mò hàn lián*)*,* mulberry (*sāng shèn*)*,* flowery knotweed (*hé shǒu wū*)*,* ass hide glue (*ē jiāo*)*,* tortoise plastron (*guī bǎn*)*,* and turtle shell (*biē jiǎ*)*.* For most simple cases of liver blood insufficiency Liver-Supplementing Decoction (*bǔ gān tāng*) and Four Agents Decoction (*sì wù tāng*) or their variants can be used. For blood failing to nourish the sinews or network vessels, characterized by signs such as numbness in the extremities or impaired locomotion, blood-nourishing and network-freeing agents such as spatholobus (*jī xuè téng*)*,* carthamus (*hóng huā*)*,* mistletoe (*sāng jì shēng*)*,* dipsacus (*xù duàn*)*,* and achyranthes (*niú xī*) are indicated. Blood failing to nourish the head and eyes, marked by loss of visual acuity and dizziness, can be treated with Lycium Berry, Chrysanthemum, and Rehmannia Pill (*qǐ jú dì huáng wán*)*,* or similar formulas. Disharmony of the thoroughfare and controlling vessels due to liver blood vacuity can be treated with Black Free Wanderer Powder (*hēi xiāo yáo sǎn*) (Free Wanderer Powder supplemented with cooked rehmannia) and its variants. Depletion of liver-kidney essence-blood is generally treated with such formulas as Left-Restoring [Kidney Yin] Pill (*zuǒ guī wán*) and its variants which supplement kidney essence and nourish liver blood.

**Acumoxatherapy:** SP-10 (*xuè hǎi,* Sea of Blood)ⓜ, SP-6 (*sān yīn jiāo,* Three Yin Intersection)ⓜ, and BL-17 (*gé shū,* Diaphragm Shu)ⓜ are used to supplement the blood. KI-3 (*tài xī,* Great Ravine) and BL-23 (*shèn shū,* Kidney Shu) nourish kidney yin. These points are the basis for treating insufficiency of liver blood. Dizziness calls for the addition of points such as Greater Yang (*tài yáng*) and GV-20 (*bǎi huì,* Hundred Convergences). Insomnia is treated by adding HT-7 (*shén mén,* Spirit Gate) and PC-7 (*dà líng,* Great Mound). LR-8 (*qū quán,* Spring at the Bend), the water point of the liver (wood) channel and GB-34 (*yáng líng quán,* Yang Mound Spring), the meeting point for the sinews, are major points used for blood failing to nourish the sinews. Menstrual disorders are treated with points such as SP-6 (*sān yīn jiāo,* Three Yin Intersection) and PC-6 (*nèi guān,* Inner Pass), along with points such as BL-18ⓜ and BL-20 (*pí shū,* Spleen Shu)ⓜ, the back transporting points of the liver and spleen, and CV-3 (*zhōng jí,* Central Pole), a major controlling vessel point where

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the three yin channels of the foot intersect. Other points that can be used to treat this type of disorder include LR-5 (*lǐ gōu,* Woodworm Canal) and Infant’s Palace (*zǐ gōng*)*.* Because of the relationship between qi and blood production, points such as ST-36 (*zú sān lǐ,* Leg Three Li)ⓜ, CV-6 (*qì hǎi,* Sea of Qi)ⓜ, and BL-20 (*pí shū,* Spleen Shu)ⓜ are frequently included in the treatment of insufficiency of liver blood. (See Table 9–4 at the end of this chapter.)

**5. Disease Patterns of the Kidney and Bladder**

肾与膀胱的病证

The kidney stores essential qi, governs the bones, engenders marrow, and is the basis of reproduction. The qi transformation function of the kidney regulates the fluid metabolism of the body. Therefore, diseases of the kidney usually occur in the form of insufficiency of essence-marrow, deficiency of the reproductive function, and disturbance of fluid metabolism.

The essential qi that is stored by the kidney is constantly being replenished by the essential qi of the food. As well, kidney yin and kidney yang, the yin and yang aspects of kidney essential qi, are the root of yin and yang of all the organs. The yang of all organs is warmed by kidney yang, whereas the yin is nourished by kidney yin. Therefore, when kidney yin or yang is vacuous, the corresponding aspect of all the other organs may be affected. Conversely, when yin and yang vacuity of the other organs reaches a certain degree, kidney yin and yang may be affected. This explains why it is said: “Enduring illness affects the kidney.” However, since the organs are each particularly susceptible to either yin vacuity (e.g., the liver) or yang vacuity (e.g., the spleen), each has it own characteristic relationship to the kidney yin and yang. Thus, kidney yang is most closely related to spleen yang since splenic movement and transformation supports the kidney in performing its function of supplying the body with essential qi and regulating water metabolism. Kidney yin is most closely related to liver yin since the kidney essence and liver blood nourish each other: “The liver and kidney are of the same source.”26 Spleen-kidney yang vacuity and liver-kidney yin vacuity are commonly observed dual vacuity patterns.

Kidney yin and yang are regarded as being interdependent and complementary aspects of kidney essential qi. When vacuity of kidney yin or yang reaches a certain degree, it may affect its complement since detriment to yang affects yin and vice versa. The principle of interdependence of yin and yang is also of great importance when treating kidney yin-yang imbalances. *Jing Yue’s Complete Compendium* (*jǐng yuè quán shū*) states:

Yang, when requiring supplementation, should be sought in yin since with the help of yin, it can arise infinitely; yin, when requiring supplementation, must be sought in yang since with the help of yang, its source is never exhausted.

Except for downpour of damp-heat, which is characterized by frequent urination, painful urination, and reddish urine, most pathologies of the bladder, such as urinary block, enuresis, and incontinence, are associated with disturbance of the qi transformation function of kidney yang and are thus treated through the kidney.

**5.1 Kidney Yin Vacuity 肾阴虚**

Kidney yin is the root of all yin of the body. It is most closely related to the heart, liver, and lung. Thus kidney yin depletion frequently leads to vacuity of heart,

28The liver and kidney are of the same source, 肝肾同源 (*gān shèn tóng yuán*)*.*

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liver, or lung yin. Conversely, persistent yin vacuity in the three related viscera may culminate in depletion of kidney yin. Hence, in clinical practice, kidney yin vacuity most commonly occurs in dual vacuity patterns. Correspondence to Western medical disease categories varies accordingly. Liver-kidney yin vacuity is seen in some forms of hypertension, neurosis, and menstrual diseases. Heart-kidney yin vacuity may occur in tachycardia, hyperthyroidism, and neurosis. Finally, lung-kidney yin vacuity is seen in pulmonary tuberculosis.

**Pattern identification:** Kidney yin vacuity is characterized by vacuity and heat signs, and varies greatly in severity. Mild cases are characterized by dizziness, tinnitus, dry pharynx, dry mouth, baking fever,27 aching lumbus, seminal emission, and spontaneous sweating. The pulse is fine and rapid and the tongue tends to be red. Severe cases are marked by the additional presence of emaciation and, in ultimately severe cases, “drastic shedding of flesh,”28 and a smooth bare red tongue.

The dual patterns are identified by additional symptoms. Liver-kidney yin vacuity is characterized by headache, blurred or flowery vision, and loss of visual acuity, as well as by irregular menses and sterility. Heart-kidney yin vacuity is characterized by such symptoms as insomnia, palpitation, forgetfulness, and profuse dreaming. Cough, expectoration of blood, and steaming bone tidal fever are observed in lung-kidney yin vacuity.

**Medication:** “Invigorating the governor of water to counteract the brilliance of yang” is the principle of treatment applicable to kidney yin vacuity. Commonly used medicinals that enrich kidney yin include: rehmannia (*dì huáng*)*,* tortoise plastron (*guī bǎn*)*,* asparagus (*tiān mén dōng*)*,* turtle shell (*biē jiǎ*)*,* scrophularia (*xuán shēn*)*,* flowery knotweed (*hé shǒu wū*)*,* cornus (*shān zhū yú*)*,* ligustrum (*nǚ zhēn zǐ*)*,* and eclipta (*mò hàn lián*)*.* Six-Ingredient Rehmannia Pill (*liù wèi dì huáng wán*) is the basic formula prescribed. For mild cases, Double Supreme Pill (*èr zhì wán*) can be used. Where effulgent fire symptoms are prominent, Anemarrhena, Phellodendron, and Rehmannia Pill (*zhī bó dì huáng wán*) can be prescribed. Liver-kidney yin vacuity may be treated with Lycium Berry, Chrysanthemum, and Rehmannia Pill (*qǐ jú dì huáng wán*)*.* Celestial Emperor Heart-Supplementing Elixir (*tiān wáng bǔ xīn dān*) treats heart-kidney yin vacuity. Lily Bulb Metal-Securing Decoction (*bǎi hé gù jīn tāng*)treats lung-kidney yin vacuity. Where signs of essence-blood depletion are present, kidney essential qi must also be supplemented.

**Acumoxatherapy:** BL-47 (*hún mén,* Hun Gate), KI-3 (*tài xī,* Great Ravine), and BL-23 (*shèn shū,* Kidney Shu) are major points used to treat kidney yin vacuity. KI-7 is the “metal point” of the kidney (water) channel, and thus, according to five-phase theory, engenders water. KI-3 (*tài xī,* Great Ravine) is the most commonly used point. BL-47 (*hún mén,* Hun Gate) is used primarily in the treatment of nephritis and urogenital problems. KI-6 (*zhào hǎi,* Shining Sea) and LU-7 (*liè quē,* Broken Sequence) are often combined to treat sore throat caused by effulgent yin vacuity fire. Treatment of dual vacuity involves combined use of fire-draining and yin-nourishing points. For example, liver-kidney yin vacuity with symptoms such as headache and blurred vision can be treated with yin-nourishing points such as BL-47 (*hún mén,* Hun Gate), KI-3 (*tài xī,* Great Ravine), and BL-23 (*shèn shū,* Kidney Shu), combined with points such as LR-2 (*xíng jiān,* Moving Between), which downbears counterflow, and Greater Yang (*tài yáng*)*,* which diffuses and drains channel qi at the vertex. Heart-kidney vacuity and lung-kidney yin vacuity are treated by needling points such as BL-47 (*hún mén,* Hun Gate), TB-3 (*zhōng zhǔ,* Central Islet), BL-23 (*shèn shū,* Kidney Shu), KI-3 (*tài xī,* Great Ravine), KI-10 (*yīn gǔ,* Yin Valley), and KI-7 (*fù liū,* Recover Flow). These points are also indicated for heart or lung yin vacuity.

27Baking fever, 烘热 (*hōng rè*): A continual low-grade fever.

28Drastic shedding of the flesh 大肉尽脱 (*dà ròu jìn tuō*)*.*

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**5.2 Kidney Yang Vacuity** 肾阳虚

Kidney yang is the root of the yang of the entire body and is related most closely to the yang qi of the spleen, lung, and heart. Kidney yang vacuity may cause or be caused by vacuity of the yang qi of those three related viscera. As with kidney yin vacuity, correspondence to Western medical categories varies according to the type of pattern. Simple kidney yang vacuity may be seen in diseases described in Western medicine as chronic nephritis, general asthenia, and neurasthenia sexualis. Spleen-kidney yang vacuity is associated with chronic nephritis and enduring diarrhea. The kidney failing to absorb qi (qi absorption failure) is seen in pulmonary emphysema. Heart-kidney yang debilitation is observed in cardiac failure.

**Pattern identification:** Kidney yang vacuity manifests in both vacuity and cold signs such as bright white facial complexion, hebetude of essence-spirit, aversion to cold, lack of warmth in the extremities, dizziness, tinnitus, limp aching lumbus and knees, and a pale, enlarged tongue. Where the reproductive function is affected, seminal efflux, impotence, sterility, and menstrual irregularities may be observed. Where the qi transformation function of the kidney is impaired, signs include long voidings of copious clear urine, nocturia or scant urine, urinary block, and water swelling. In serious cases, water-rheum may flood upward, intimidating the heart and shooting into the lung. Such cases are characterized by palpitation and rapid panting with inability to lie flat.

Spleen-kidney yang vacuity is marked by pronounced water swelling or enduring diarrhea, clear-grain diarrhea, or fifth-watch diarrhea. Qi absorption failure, which generally stems from lung qi vacuity, is characterized by rapid breathing at the slightest exertion. Heart-kidney yang debilitation is identified by the presence of palpitation, panting, water swelling, and in serious cases, by reversal cold of the limbs, oily sweat, and other critical signs.

**Medication:** “Boosting the source of fire to eliminate the entrenched surfeit of yin” is the method used to treat kidney yang vacuity. Agents that warm and supplement kidney yang are commonly used such as aconite (*fù zǐ*)*.* cinnamon bark (*ròu guì*)*,* fenugreek (*hú lú bā*)*,* psoralea (*bǔ gǔ zhī*)*,* alpinia (*yì zhì rén*)*,* curculigo (*xiān máo*)*,* and epimedium (*yín yáng huò*)*.* Formulas include Cinnamon Bark and Aconite Eight-Ingredient Pill (*guì fù bā wèi wán*)*,* which warms the lower burner and is used for general kidney yang vacuity. Spleen-kidney yang vacuity presenting with enduring, clear-food or fifth-watch diarrhea can be treated with Four Spirits Pill (*sì shén wán*)or variants, which warm and supplement the spleen and kidney. Where water swelling is pronounced, True Warrior Decoction (*zhēn wǔ tāng*) or Life Saver Kidney Qi Pill (*jì shēng shèn qì wán*) can be used to warm yang and disinhibit water. Qi absorption failure can be treated with combinations including such formulas as Ginseng With Gecko Powder (*shēn jiè sǎn*) or Galenite Elixir (*hēi xí dān*)*,* which warm the kidney and promote qi absorption. Impending desertion due to heart-kidney yang debilitation should be treated with such yang-returning, desertion-stemming formulas as Ginseng and Aconite Decoction (*shēn fù tāng*)*.* Kidney yang vacuity occurring in combination with insufficiency of essence-blood may be treated according to the principle that the “essence can transform into qi”29 using formulas that replenish essence and supplement the kidney such as Right-Restoring [Life Gate] Pill (*yòu guī wán*)*.*

**Acumoxatherapy:** Moxibustion at GV-4 (*mìng mén,* Life Gate), BL-23 (*shèn shū,* Kidney Shu), CV-4 (*guān yuán,* Pass Head), KI-3 (*tài xī,* Great Ravine), and ST-36 (*zú sān lǐ,* Leg Three Li) helps supplement kidney yang. At SP-9 (*yīn líng quán,* Yin Mound Spring) and CV-9 (*shuǐ fēn,* Water Divide) moxibustion will disinhibit water where severe water swelling is present.

29Essence can transform into qi, 精能化气(*jīng néng huà qì*)*.*

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Spleen-kidney yang vacuity with cold diarrhea calls for the addition of points such as BL-20 (*pí shū,* Spleen Shu)ⓜ, SP-6 (*sān yīn jiāo,* Three Yin Intersection)ⓜ, BL-25 (*dà cháng shū,* Large Intestine Shu)ⓜ, and ST-25 (*tiān shū,* Celestial Pivot)ⓜ to supplement the spleen and large intestine. Heart-kidney yang vacuity can be treated with the back-associated point of the heart, BL-15 (*xīn shū,* Heart Shu)ⓜ, which will supplement the heart, and points such as HT-7 (*shén mén,* Spirit Gate) and PC-6 (*nèi guān,* Inner Pass) which quiet the spirit and heart respectively.

**5.3 Insufficiency of Kidney Essence 贤精不足**

Popularly referred to in China as “kidney depletion” or “kidney vacuity,”30 insufficiency of kidney essence stems from depletion of kidney essence in enduring illness or from improper development during the fetal stage. It differs from kidney yin and yang vacuity in that vacuity symptoms are accompanied by neither cold nor heat signs of any marked degree. The kidney governs the bones and engenders marrow, and the brain is the sea of marrow. Only when kidney essential qi is abundant can the bone, marrow and brain fulfill their functions. Insufficiency of kidney essence may thus lead to signs of essence-marrow depletion and sea-of-marrow vacuity such as impaired intellect, osteodystrophy, and deficiency of the reproductive function.

Pattern identification: Insufficiency of kidney essence is generally characterized by dizziness, tinnitus, limp aching lumbus and knees, deficient reproductive function and loss of head hair, and loosening of the teeth. Insufficiency of essence-marrow or sea-of-marrow vacuity manifests in different ways according to age. In children, it can result in retarded growth and development, short stature, low intelligence, sluggishness of physical movement, weak bones, or retarded closure of the fontanels. In adults, it may lead to premature senility, or weakness in the legs, difficulty in walking, dullness of essence-spirit, and slowness of physical movement.

**Medication:** “Insufficiency of essence is treated by supplementation with flavor.” Commonly used medicinals include: placenta (*zǐ hé chē*)*,* deer antler (*lù jiǎo*)*,* tortoise plastron (*guī bǎn*)*,* eucommia (*dù zhòng*)*,* lycium (*gǒu qǐ zǐ*)*,* cistanche (*ròu cōng róng*)*,* morinda (*bā jǐ tiān*)*,* cynomorium (*suǒ yáng*)*,* cornus (*shān zhū yú*)*,* cuscuta (*tù sī zǐ*)*,* and cooked rehmannia (*shóu dì huáng*)*.* Formulas include Left-Restoring [Kidney Yin] Pill (*zuǒ guī wán*) and Pure Placenta Powder (*dān wèi hé chē fěn*)*.* Where cold signs are present, Right-Restoring [Life Gate] Pill (*yòu guī wán*) can be used to replenish essence and warm the kidney. The presence of heat signs calls for Greatly Supplementing Placenta Pill (*hé chē dà zào wán*) which enriches the kidney and boosts essence.

**Acumoxatherapy:** Major treatment points are those related to the kidney, such as BL-23 (*shèn shū,* Kidney Shu)ⓜ, KI-3 (*tài xī,* Great Ravine)ⓜ, and GV-4 (*mìng mén,* Life Gate)ⓜ, and those related to original qi, such as CV-4ⓜ and CV-6 (*qì hǎi,* Sea of Qi)ⓜ. Moxibustion is used when cold signs are present. It is often appropriate to quiet the heart with HT-5 (*tōng lǐ,* Connecting Li) or HT-7 (*shén mén,* Spirit Gate), and supplement center qi with CV-12 (*zhōng wǎn,* Central Stomach Duct)ⓜ and ST-36 (*zú sān lǐ,* Leg Three Li)ⓜ.

**5.4 Insecurity of Kidney Qi 肾气不固**

Kidney qi is said to be “insecure” when it fails to perform its function of regulating discharge of urine and semen. Insecurity results from debilitation in old age or from

30Kidney depletion, 肾亏 (*shèn kuī*)*;* kidney vacuity, 肾虚 (*shèn xū*)*.*

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maldevelopment of kidney qi in childhood. It may also result from damage caused by sexual intemperance or by early commencement of sexual activity.

**Pattern identification:** Insecurity of kidney qi is characterized by signs of general kidney vacuity such as lassitude of spirit, aching lumbus and limp knees, a tongue that tends to be pale, and a weak, fine pulse. Mild cold signs are also observed. Specific features include urinary disturbances such as frequent and long voidings of clear urine or incontinence, enuresis, and dribbling, as well as reproductive dysfunction such as seminal emission, seminal efflux, and premature ejaculation.

**Medication:** The method of treatment is that of securing the kidney and astringing essence. General kidney-supplementing agents are combined with agents that astringe essence and check enuresis such as Cherokee rose fruit (*jīn yīng zǐ*)*,* euryale (*qiàn shí*)*,* dragon bone (*lóng gǔ*)*,* oyster shell (*mǔ lì*)*,* tribulus (*cì jí lí*)*,* lotus stamen (*lián xū*)*,* dioscorea (*shān yào*)*,* and mantis egg-case (*sāng piāo xiāo*)*.* Golden Lock Essence-Securing Pill (*jīn suǒ gù jīng wán*) is used to treat seminal emission. Stream-Reducing Pill (*suō quán wán*) treats copious urine with urinary frequency or incontinence in the aged, while Mantis Egg-case Powder (*sāng piāo xiāo sǎn*) treats enuresis in children.

**Acumoxatherapy:** GV-4 (*mìng mén,* Life Gate)ⓜ, LI-4 (*hé gǔ,* Union Valley)ⓜ, GV-20 (*bǎi huì,* Hundred Convergences)ⓜ and BL-23 (*shèn shū,* Kidney Shu)ⓜ, are used to assist yang in its function of containing essence. BL-30 (*bái huán shū,* White Ring Shu)ⓜ is often added. KI-3 (*tài xī,* Great Ravine) is also effective and, in cases of urinary dysfunction, CV-2 (*qū gǔ,* Curved Bone)ⓜ and SP-9 (*yīn líng quán,* Yin Mound Spring)ⓜ are often used. ST-36 (*zú sān lǐ,* Leg Three Li)ⓜ and SP-6 (*sān yīn jiāo,* Three Yin Intersection)ⓜ are used with any type of vacuity to aid the middle burner and increase the qi transformation function. (See Table 9–5.)

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| **Table 9–1 Disease Patterns of the Heart** | | | |
| **Common signs:** Lusterless complexion, dizziness, palpitations, fearful throbbing, shortness of breath, interrupted pulse | | | |
| **Pattern** | **Distinguishing characteristics** | **Method of treatment** | **Formulas** |
| **Heart qi vacuity** | **Shortness of breath; rapid breathing at the slightest exertion; lassitude of spirit; tendency to sweat: interrupted or slow, fine, weak pulse; pale, enlarged tongue** | **Supplement heart qi, nourish the heart and quiet the spirit** | **Heart-Nourishing Decoction** |
| **Heart yang vacuity** | **Qi vacuity signs with cold signs such as gray, stagnant or green-blue complexion, cold limbs; pale, dull tongue; water swelling and cold sweating** | **Warm and free heart yang, nourish the heart ana quiet the spirit; in severe cases, return yang and stem desertion** | **Honey-fried Licorice Decoction; Ginseng & Aconite Decoction; Ginseng, Aconite, Dragon Bone and Oyster Shell Decoction** |
| **Heart blood vacuity** | **Dizziness; palpitation or fearful throbbing; insomnia; forgetfulness; pale tongue; forceless, fine pulse** | **Supplement blood, boost qi, nourish the heart, calm the spirit** | **Spleen-Returning Decoction** |
| **Heart yin vacuity** | **Dizziness; palpitation or fearful throbbing; upbearing fire; vexation; vexing heat in the five hearts; night sweating; fine, rapid pulse; red tongue** | **Enrich yin and quiet the heart and spirit** | **Celestial Emperor Heart-Supplementing Elixir** |
| **Pattern** | **Distinguishing characteristics** | **Method of treatment** | **Formulas** |
| **Heart fire flaming upward** | **Cracked tongue; vexation; red-tipped tongue; possibly also signs of non-interaction of heart and kidney such as insomnia, upbearing fire, smooth red tongue, and fine, rapid pulse; or signs of heat fire spreading to the small intestine such as painful dribbling and voiding of reddish urine** | **Drain heart fire; for noninteraction of heart and kidney, enrich yin and downbear fire** | **Heart-Draining Decoction, Red-Abducting Powder** |
| **Heart impediment (*bì*)** | **Stifling oppression and dull pain in the anterior chest; sudden attacks of gripping heart with blue-purple lips; cold sweating; fine pulse verging on expiry** | **Free heart yang, quicken the blood and transform stasis, transform turbidity with acrid aromatics** | **Trichosanthes, long-stamen onion, and White Liquor Decoction** |

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| **Table 9–2 Disease Patterns of the Lung** | | | | | | |
| **Common signs:** Cough, rapid breathing | | | | | | |
| **Pattern** | **Distinguishing characteristics** | | | **Method of treatment** | | **Formulas** |
| **Non-diffusion of lung qi** | Acute disease, sometimes with external contraction exterior signs; when evil heat or coldrheum congest the lung, there may be panting | | | Diffuse the lung with acrid dissipating agents | | Defiant Three Decoction |
| **Impaired down-bearing of lung qi** | Long-lingering evil, usually with no exterior signs | | | Depurate and downbear lung qi | | Lung-Draining Powder, Perilla Fruit Qi-Downbearing Decoction |
| **Lung qi vacuity** | Shortness of breath; clear, thin phlegm-drool; frail, low voice; pale tongue; weak, vacuous pulse | | | Supplement lung qi | | Lung-Supplementing Decoction |
| **Lung yin vacuity** | Dry cough with little phlegm; hoarse voice; dry pharynx and mouth; night sweating; emaciation; reddening of the cheeks, tidal fever | | | Enrich yin and moisten the lung | | Lily Bulb Lung-Securing Decoction |
| **Table 9–3a Disease Patterns of the Spleen** | | | | | | |
| **Common signs:** Impaired splenic movement with signs such as fatigue, lack of strength, pale tongue | | | | | | |
| **Pattern** | | **Distinguishing Characteristics** | **Method of treatment** | | **Formulas** | |
| **Spleen qi vacuity** | | Lusterless complexion; diarrhea or thin stool; discomfort in the venter and abdomen; soggy pulse | Fortify the spleen and boost qi | | Four Gentlemen Decoction | |
| **Devitalized**  **spleen**  **yang** | | Bright white complexion; lassitude of spirit; abdominal pain relieved by warmth and pres­sure; diarrhea with clear-food stool, sunken pulse | Warm yang and promote movement | | Center-Rectifying Pill, Aconite Center-Rectifying Decoction | |
| **Center qi fall** | | Emaciation; sagging abdominal distension; bloating after eating; soggy pulse | Fortify the spleen and supplement the center, upbear yang and boost qi | | Center-Supplementing Qi-Boosting Decoction | |
| **Pattern** | | **Distinguishing characteristics** | **Method of treatment** | | **Formulas** | |
| **Spleen failing to control the blood** | | Bleeding (blood in stool, uterine bleeding) with somber white or withered-yellow complexion; lack of strength; shortness of breath; pale tongue; fine, soggy pulse | Boost qi and contain the blood; warm the spleen | | Spleen-Returning Decoction, Yellow Earth Decoction | |

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| **Table 9–3b Disease Patterns of the Stomach** | | | | | | | | |
| **Pattern** | | **Distinguishing characteristics** | | | **Method of treatment** | | **Formulas** | |
| **Stomach qi vacuity cold** | | **Pain in the venter relieved by pressure or eating** | | | **Fortify the center and warm the stomach** | | **Minor Center-Fortifying Decoction** | |
| **Stomach heat (fire)** | | **Painful swelling of the gums, gaping gums, swift digestion and rapid hungering, burning pain in the venter, red tongue, bad breath, constipation** | | | **Clear the stomach and drain fire** | | **Stomach-Clearing Powder, Jade Lady Brew** | |
| **Insufficiency of stomach yin** | | **Smooth red tongue without tongue fur, dry mouth, no thought of food or drink, vacuity glomus in the venter, dry retching** | | | **Nourish stomach yin** | | **Ophiopogon Decoction** | |
| **Common signs:** Nausea, vomiting, belching, hiccup | | | | | | | | |
| **Pattern** | | **Distinguishing characteristics** | | **Method of treatment** | | | **Formulas** | |
| **Counterflow ascent of stomach qi** | | **Stomach cold: pale tongue; white complexion** | | **Warm the stomach and downbear counterflow** | | | **Evodia Decoction, Clove and Persimmon Decoction** | |
| **Stomach heat: red tongue fur; dry mouth; constipation** | | **Drain fire and downbear counterflow** | | | **Metal-Assisting**  **Pill** | |
| **Phlegm turbidity: repeated vomiting; slimy, turbid tongue fur** | | **Transform phlegm and repel turbidity** | | | **Minor Pinellia Decoction Plus Poria, Jade Pivot Elixir** | |
| **Qi stagnation: glomus in the chest; abdominal pain, often related to mental factors** | | **Precipitate qi and downbear counterflow** | | | **Inula and Hematite Decoction** | |
| **Table 9–3c Disease Patterns of the Intestines** | | | | | | | |
| **Pattern** | **Distinguishing characteristics** | | **Method of treatment** | | | **Formulas** | |
| **Intestinal vacuity efflux desertion** | **Persistent diarrhea; efflux desertion; prolapse of the rectum** | | **Astringe the intestines and secure desertion** | | | **Peach Blossom Decoction, True Man Viscus-Nourishing Decoction** | |
| **Intestinal humor desertion** | **Tendency to constipation, usually observed in elderly, postpartum, post-illness patients** | | **Increase humor and moisten the intestines** | | | **Five Kernels Pill, Hemp Seed Pill** | |

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| **Table 9–4 Disease Patterns of the Liver** | | | | | |
| **Common signs:** Depressed liver qi | | | | | |
| **Pattern** | | **Distinguishing characteristics** | | **Method of treatment** | **Formulas** |
| **Liver depression (general)** | | **Mental depression; distending pain in the flank; string-like pulse** | | **Course the liver and rectify qi** | **Bupleurum Liver-Coursing Decoction** |
| **Liver qi invading the stomach** | | **Pain in the venter and abdomen; belching; acid upflow; vomiting** | | **Course the liver and harmonize the stomach** | **Left-Running Metal Pill** |
| **Liver-spleen disharmony** | | **Abdominal pain and diarrhea affected by emotional stimulus** | | **Harmonize the stomach and spleen** | **Pain and Diarrhea Formula** |
| **Plum pit qi** | | **Feeling of blockage in the throat that can neither be swallowed nor vomited** | | **Downbear qi and transform phlegm** | **Four-Seven Decoction** |
| **Goiter** | | **Soft swelling at the sides of the neck that moves up and down with swallowing** | | **Rectify qi and transform phlegm, disperse goiter** | **Sargassum Jade Flask Decoction** |
| **Disharmony of PV and CV** | | **Menstrual irregularities; distending pain in the breasts; breast lumps** | | **Regulate the PV and CV** | **Free Wanderer Powder** |
| **Common signs:** Rashness, impatience, irascibility, headache, dizziness, red face and eyes, dry mouth, string-like pulse | | | | | |
| **Pattern** | **Distinguishing characteristics** | | **Method of treatment** | | **Formulas** |
| **Liver fire flaming upward** | **Sudden tinnitus; sudden deafness; constipation; rapid, string-like pulse; rough yellow tongue fur** | | **Clear the liver and drain fire** | | **Gentian Liver-Draining Decoction** |
| **Ascendant liver yang** | **Yin vacuity signs such as insomnia, palpitation, aching lumbus; fine, rapid pulse** | | **Enrich yin and calm the liver** | | **Gastrodia and Uncaria Beverage, Lycium Berry, Chrysanthemum, & Rehmannia Pill** |
| **Pattern** | **Distinguishing characteristics** | | **Method of treatment** | | **Formulas** |
| **Liver wind** | **Rigidity of the neck; tremor of the eyes, tongue and hands; inhibited speech; numbness of the limbs; jerking of the sinews; convulsions; tetanic reversal** | | **Calm the liver and extinguish wind; foster yin and subdue yang** | | **Antelope Horn Decoction, Major Wind Stabilizing Pill** |
| **Liver blood vacuity** | **Dizziness; flowery vision; scant menstruation; amenorrhea; insomnia; profuse dreaming; numbness of the limbs; inhibited sinews** | | **Nourish liver blood; enrich kidney yin** | | **Liver-Supplementing Decoction, Four Agents Decoction, Lycium Berry, Chrysanthemum, & Rehmannia Pill Black Free Wanderer Powder** |

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| **Table 9–5a Disease Patterns of the Kidney** | | | |
| **Common signs:** Dizziness; tinnitus; dry pharynx; dry lips; baking fever; lumbar pain; seminal emission; fine, rapid pulse, red tongue | | | |
| **Pattern** | **Distinguishing characteristics** | **Method of treatment** | **Formulas** |
| **Kidney yin vacuity** | **Same as the common signs** | **Enrich the kidney and nourish yin** | **Six-Ingredient Rehmannia Pill, Double Supreme Pill** |
| **Liver-kidney yin vacuity** | **Dizziness, headache, flowery vision, and tinnitus all pronounced** | **Enrich the kidney and calm the liver** | **Lycium Berry, Chrysanthemum, and Rehmannia Pill** |
| **Heart-kidney yin vacuity** | **Palpitation, insomnia, profuse dreaming, and forgetfulness, all pronounced** | **Enrich the kidney and nourish the heart** | **Celestial Emperor Heart-Supplementing Elixir** |
| **Lung-kidney yin vacuity** | **Dry cough, tidal fever, and night sweats, all pronounced** | **Enrich the kidney and nourish the lung** | **Lily Bulb Metal-Securing Decoction** |
| **Common signs:** Dizziness; tinnitus; bright white complexion; lassitude of spirit; cold frigid limbs; limp aching lumbus and knees; soggy weak pulse; pale enlarged tongue | | | |
| **Pattern** | **Distinguishing characteristics** | **Method of treatment** | **Formulas** |
| **Kidney yang vacuity** | **Same as the common signs plus impotence, seminal efflux, sterility, copius urine, frequent urination, nocturia** | **Warm the kidney and support yang** | **Cinnamon Bark & Aconite Eight-Ingredient Pill** |
| **Spleen-kidney yang vacuity** | **Persistent diarrhea or daybreak diarrhea** | **Warm and supplement the spleen and kidney** | **Four Spirits Pill** |
| **Kidney Sailing to absorb qi** | **Hasty panting, rapid respiration at the slightest exertion** | **Warm the kidney and promote qi absorption** | **Galenite Elixir, Ginseng with Gecko Powder** |
| **Heart-kidney yang debilitation** | **Water swelling, palpitations, hasty panting, spontaneous sweating, frigid limbs** | **Return yang and stem desertion** | **Ginseng and Aconite Decoction** |
| **Pattern** | **Distinguishing characteristics** | **Method of treatment** | **Formulas** |
| **Yang vacuity water flood** | **Scant urine; water swelling; physical cold, frigid limbs; pale, enlarged tongue; water intimidating the heart or shooting into the lung marked by palpitation and rapid respiration** | **Warm yang and disinhibit water** | **True Warrior Decoction, Life Saver Kidney Qi Pill** |
| **Insufficiency of kidney essence** | **Decline in mental faculties or sexual function; hair loss; loosening of the teeth; poor development in children (delayed closure of fontanels, weak wilting bones)** | **Supplement the kidney and boost essence** | **Left-Restoring [Kidney Yin] Pill** |
| **Insecurity of kidney qi** | **Enuresis; copious urine; frequent urination; incontinence; seminal emission; seminal efflux; limp aching lumbus and knees** | **Secure the kidney and astringe essence** | **Golden Lock Essence-Securing Pill, Stream-Reducing Pill, Mantis Egg-Case Powder** |

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**Chapter Ten**

**Disease-Evil Pattern Identification**

**病邪辨证**

Disease-evil pattern identification involves determining which evil is the cause of a particular disease by using the information gathered through the four examinations. This process is what is normally called “identifying the pattern and determining the cause.”1 Once the evil has been determined, appropriate treatment may be prescribed to achieve its elimination. Thus, when wind evil is identified, wind-dispelling treatment is prescribed, and when heat evil is identified, heat-clearing treatment can be prescribed, etc. This is known as as “ascertaining the disease factor and prescribing appropriate treatment.”2

The evil represents only one aspect of a disease and it does not explain its whole etiology. For example, wind evil may cause cough, but may also cause a severe headache. Although the two conditions are both attributable to the presence of wind evil, they have different pathomechanisms, and are therefore treated in different ways. Wind cough is explained by non-diffusion of lung qi due to wind evil invading the lung, and is treated by dissipating wind and diffusing the lung. Headache, by contrast, is explained by wind evil rising to the vertex of the head where it inhibits flow through the network vessels, and its treatment is based on dispelling wind and dissipating evil. Evil pattern identification provides inadequate data for a complete diagnosis, and it is only by correlating the information derived from the other methods of pattern identification that a sufficiently clear picture of the disease can be established and treatment be prescribed.

Although disease factors include the six excesses, affect damage (damage due to excesses of one or more of the seven affects), dietary irregularities, sexual intemperance, taxation fatigue, external injury, parasites, phlegm, and static blood, disease-evil pattern identification involves identification of substantial evils only—the six excesses, dietary irregularities, phlegm, and blood stasis. This chapter discusses these evils with the exception of static blood, which is discussed in Chapter 8, “Qi-Blood Pattern Identification.”

**1. Wind Disease Patterns** **风的病证**

Wind is swift and changeable, capable of rapid movement and frequent change and often invades the body in conjunction with other evils. It is said: “Wind is the chief of the hundred diseases.” It bears the following characteristics:

• **Wind is light and buoyant by nature**, and most easily invades the upper body and the fleshy exterior. It tends to affect the head and face, causing headache, dizzy head, and red swollen face and eyes. Wind often first invades the lung, manifesting as nasal congestion, sore pharynx, and cough. It often enters the body through the exterior, causing symptoms such as aversion to wind, fever, and floating pulse.

1Identifying the pattern and determining the cause, 辨证求因 (*biàn zhèng qiú yīn*).

2Ascertaining the disease factor and prescribing appropriate treatment, 审因论治 (*shěn yīn lùn zhì*).

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• **Wind is swift and changeable by nature.** Wind diseases are characterized by changeability and symptoms of unfixed location. Wandering pain in the muscles and joints, itching of unfixed location, and sudden, fluctuating papular outthrusts are commonly indicative of the presence of wind.

• **Wind is blusterous, violent, and impetuous**, and can cause severe damage within a short space of time. The sudden appearance of symptoms such as deviated mouth and eyes, clenched jaw, rigidity of the limbs, arched-back rigidity (opisthotonos), and convulsion of the limbs generally indicates wind.

Distinction is made between external and internal wind. External wind is wind evil that enters the body from outside; internal wind is wind that arises from within the body. Excessive upstirring of liver yang transforming into wind, which manifests in dizzy head and vision, tremor, and convulsions, and extreme heat engendering wind, which manifests in tetanic reversal and convulsion in the limbs, are both forms of internal wind. Internal wind is closely associated with the liver. The phrase, “all wind with shaking and dizzy vision is ascribed to the liver” mainly refers to this. Finally, blood vacuity engendering wind,3 which manifests as itchy skin, also falls within the scope of internal wind. Identification and treatment of wind patterns are also discussed in Chapters 2, 9, and 11. (See Table 10–1 at the end of this chapter.)

**1.1 External Contraction of Wind Evil**

**外感风邪**

External wind enters the body through the fleshy exterior. Contraction of external wind is invariably characterized by exterior signs such as fever, aversion to wind, and headache. There may also be signs of non-diffusion of lung qi, such as cough, itchy throat, expectoration of phlegm, and, in serious cases, rapid breathing. The pulse is usually floating and may also be rapid. Conditions characterized by pronounced exterior signs are termed “wind evil assailing the exterior.”4 Patterns in which respiratory tract signs are prominent are known as wind evil fettering the lung. The terms wind-heat and wind-cold denote commonly occurring evil combinations and the diseases they cause.

**1.1.1 Wind-cold 凤寒**

**Pattern identification:** Headache, generalized pain, and aversion to wind are pronounced. Other possible signs include: sweating; cough with clear, thin phlegm; absence of thirst; a moist, white tongue fur; and a tight, floating pulse. Wind-cold is characterized by the presence of wind signs and pronounced cold signs, and therefore presents as an exterior cold pattern. (See Chapter 7, “Eight-Principle Pattern Identification”.)

**Medication:** The methods of treatment applicable to wind-cold are resolving the exterior with warmth and acridity, dissipating wind-cold, and diffusing lung qi. The first two methods make use of warm, acrid agents such as schizonepeta (*jīng jiè*)*,* notopterygium (*qiāng huó*)*,* saposhnikovia (*fáng fēng*)*,* perilla leaf (*zǐ sū yè*)*,* ephedra (*má huáng*)*,* and cinnamon twig (*guì zhī*)*.* Lung-diffusing agents include ephedra (*má huáng*)*,* apricot kernel (*xìng rén*)*,* peucedanum (*qián hú*)*,* platycodon (*jié gěng*)*,* and Zhejiang fritillaria (*zhè bèi mǔ*)*.* Schizonepeta and Saposhnikovia Toxin-Vanquishing Powder (*jīng fáng bài dú sǎn*) and its variants treat patterns exhibiting prominent signs such as headache, generalized pain, fever, and aversion to wind. Ephedra Decoction

3Blood vacuity engendering wind, 血须生风 (*xuè xū shēng fēng*)*.*

4Wind evil assailing the exterior 风邪袭表 (*fēng xié xí biǎo*)*.*

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(*má huáng tāng*) and its variants treat patterns with pronounced cough, rapid breathing, and absence of sweating. Where headache is particularly severe, Tea-Blended Chuanxiong Powder (*chuān xiōng chá tiáo sǎn*) can be prescribed.

**Acumoxatherapy:** Wind-cold diseases are commonly treated with GB-20 (*fēng chí,* Wind Pool)ⓜ, GV-16 (*fēng fǔ,* Wind Mansion), BL-12 (*fēng mén,* Wind Gate)ⓜ, and TB-5 (*wài guān,* Outer Pass), all of which help resolve the exterior and dissipate wind and cold. LU-7 (*liè quē,* Broken Sequence) and LU-9 (*tài yuān,* Great Abyss) can be added to diffuse lung qi. Wind-cold headache is treated with LI-4 (*hé gǔ,* Union Valley), Greater Yang (*tài yáng*) and Hall of Impression (*yìn táng*) combined with some of the previously mentioned points, particularly GB-20 (*fēng chí,* Wind Pool). LI-4 (*hé gǔ,* Union Valley) is often combined with KI-7 (*fù liū,* Recover Flow) to effuse sweat, if necessary. Points used to treat wind-cold nasal congestion include BL-7 (*tōng tiān,* Celestial Connection) and LI-20 (*yíng xiāng,* Welcome Fragrance). Other points that can be used to treat wind-cold exterior diseases include BL-13 (*fèi shū,* Lung Shu)ⓜ, SI-3 (*hòu xī,* Back Ravine), BL-10 (*tiān zhù,* Celestial Pillar)ⓜ, and SP-6 (*sān yīn jiāo,* Three Yin Intersection)ⓜ, applied according to the presenting symptoms.

**1.1.2 Wind-heat 风热**

**Pattern identification:** Heat signs, which are pronounced, include: cough; sticky or yellow phlegm; sore pharynx or red, swollen tonsils; dry mouth; red tongue; and a rapid, floating pulse. At the same time, exterior signs such as fever, aversion to wind, headache, absence of sweating, or inhibited sweating5 may be observed. Most wind-heat diseases present as exterior heat patterns. (See Chapter 7, “Eight Principle Pattern Identification”.)

**Medication:** Methods of treatment include resolving the exterior with cool, acrid agents, dissipating wind-heat, and diffusing lung qi. The first two methods use cool, acrid agents such as mint (*bò hé*)*,* mulberry leaf (*sāng yè*)*,* arctium (*niú bàng zǐ*)*,* and fermented soybean (*dàn dòu chǐ*)*.* To diffuse the lung, the agents discussed under “wind-cold” can be used, in addition to heat-clearing, toxin-resolving agents such as lonicera (*jīn yín huā*)*,* forsythia (*lián qiào*)*,* dandelion (*pú gōng yīng*)*,* isatis root (*bǎn lán gēn*)*,* and isatis leaf (*dà qīng yè*)*.* Lonicera and Forsythia Powder (*yín qiào sǎn*) and variants are used for severe wind-heat contractions, while Mulberry Leaf and Chrysanthemum Beverage (*sāng jú yǐn*) and variants are used for milder contractions.

**Acumoxatherapy:** GV-20 (*bǎi huì,* Hundred Convergences) and LR-4 (*zhōng fēng,* Mound Center) are among the major points used to dispel wind and resolve the exterior. LU-5 (*chǐ zé,* Cubit Marsh) clears upper burner heat, and GV-14 (*dà zhuī,* Great Hammer), the point of intersection of all the yang channels of the body, can also be needled or bled to drain heat. LU-7 (*liè quē,* Broken Sequence) is a major point for diffusing lung qi. Other points useful in treatment of exterior wind-heat diseases include SI-3 (*hòu xī,* Back Ravine), LI-10 (*shǒu sān lǐ,* Arm Three Li), LI-11 (*qū chí,* Pool at the Bend), and TB-5 (*wài guān,* Outer Pass).

Wind-cold and wind-heat patterns correspond to diseases classed in Western medicine as colds, influenza, and upper respiratory tract infections. Wind-heat, in particular, is observed in tonsillitis and pneumonia, as well as in acute conjunctivitis (traditionally called wind-fire red eye)6 and acute gingivitis (wind-fire toothache),7 which

5Inhibited sweating, 有汗不畅 (*yǒu hàn bù chāng*): Sweating that is not full and sustained enough to bring down a fever.

6Wind-fire red eye, 风火赤眼 (*fēng huǒ chì yǎn*)*.*

7Wind-fire toothache, 风火齿痛 (*fēng huǒ chǐ tòng*)*.* Note that “toothache” in Chinese medicine can refer to pain from periodontal disease.

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are treated in basically the same way as the above patterns. Most conditions characterized by redness and swelling of the head and face are wind-heat conditions and can be treated with formulas that dissipate wind, clear heat, and resolve toxin, such as the well-known Universal Salvation Toxin-Dispersing Beverage (*pǔ jì xiāo dú yǐn*)*,* which treats balloon-head scourge8 (corresponding to diseases including facial erysipelas in Western medicine) and toad-head scourge9 (corresponding to diseases including parotitis).

**Acumoxatherapy:** Wind-fire red eyes is treated with points known to have a special effect on the eyes, such as GB-42 (*dì wǔ huì,* Earth Fivefold Convergence), LI-2 (*èr jiān,* Second Space), and GB-15 (*tóu lín qì,* [Head] Overlooking Tears), combined with local points such as BL-1 (*jīng míng,* Bright Eyes), BL-2 (*zǎn zhú,* Bamboo Gathering), and GB-1 (*tóng zǐ liáo,* Pupil Bone-Hole). Wind-heat dispersing points, such as LI-4 (*hé gǔ,* Union Valley) and GB-20 (*fēng chí,* Wind Pool), are often added. A sample formula for treating wind-fire toothache might include LI-4 (*hé gǔ,* Union Valley) and TB-5 (*wài guān,* Outer Pass), both of which clear wind-heat. LI-4 (*hé gǔ,* Union Valley) is particularly appropriate because it belongs to the hand yang brightness (*yáng míng*) large intestine channel, which encircles the teeth and gums. Local points, such as ST-6 (*jiá chē,* Jawbone) and CV-24 (*chéng jiāng,* Sauce Receptacle), can also be added. Redness and swelling in the head area can be treated through points that disperse heat in the upper burner, such as LI-11 (*qū chí,* Pool at the Bend) and GV-14 (*dà zhuī,* Great Hammer) (bleed), combined with points that disperse fire, such as LI-2 (*èr jiān,* Second Space) and ST-41 (*jiě xī,* Ravine Divide). Other points are added according to the symptoms: BL-54 (*zhì biān,* Sequential Limit) (bleed) to cool the blood, SP-9 (*yīn líng quán,* Yin Mound Spring) to drain heat by disinhibiting urine, and local points such as GV-20 (*bǎi huì,* Hundred Convergences) (bleed), GB-20 (*fēng chí,* Wind Pool), and Greater Yang (*tài yáng*) (bleed) to dissipate repletion in the head.

**1.2 Wind Evil Invading the Channels 风邪入侵经络**

When wind evil invades the channels and sinews, it causes obstruction of the channels and inhibited movement of the sinews. Three types of pattern are observed.

• Localized paralysis, deviated eyes and mouth, or facial paralysis.

• Rigidity of the neck and back, clenched jaw, and convulsion of the limbs. These symptoms are what is referred to by the word “rigidity” in the phrase, “All fulminant rigidity is ascribed to wind.” The classical example of such pathologies is lockjaw (tetanus).

• General or localized pain in the muscles and joints, numbness, and restricted physical movement. Such conditions, classified under the general heading of impediment (*bì*) patterns, are caused by a combination of the wind, cold, and dampness evils. “When wind, cold, and dampness evils concur and combine, they give rise to impediment.” Impediment patterns in which wind is most prominent are characterized by wandering pain.

**Medication:** Wind evil invading the channels is treated by the method of dispelling wind and freeing the network vessels. However, medicinals are used only as a complement to acupuncture, moxibustion, and manipulation (*tuì ná*)*.* Commonly used medicinals include notopterygium (*qiāng huó*)*,* saposhnikovia (*fáng fēng*)*,* typhonium (*bái fù zǐ*)*,* centipede (*wú gōng*)*,* scorpion (*quán xiē*)*,* earthworm

8Balloon-head scourge, 大头瘟(*dà tóu wēn*).

9Toad-head scourge, 奸膜瘟 (*há má wēn*).

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(*dì lóng*)*,* black-striped snake (*wū shé*)*,* and cicada molting (*chán tuì*)*.* Treatment of impediment (*bì*) patterns can also include wind-damp dispelling medicinals such as mulberry twig (*sāng zhī*)*,* clematis (*wēi líng xiān*)*,* siegesbeckia (*xī xiān*)*,* clerodendron (*chòu wú tóng*)*,* large gentian (*qín jiāo*)*,* pubescent angelica (*dú huó*)*,* caragana (*jīn què gēn*)*,* and kadsura pepper stem (*hǎi fēng téng*)*.* Pull Aright Powder (*qiān zhèng sǎn*) is often used to treat facial paralysis; Five-Tigers-Chasing-the-Wind Powder (*wǔ hǔ zhuī fēng sǎn*) is often used for lockjaw (tetanus). Impediment (*bì*) Alleviating Decoction (*juān bì tāng*) is commonly used to treat impediment (*bì*) patterns.

**Acumoxatherapy:** Acupuncture, moxibustion, and manipulation (*tuì ná*)form the basis of treatment of many forms of wind evil invading the chanels. Local points are primarily employed to dispel wind; these are combined with distant points that either move the qi of the affected channels or have a special relationship to the affected area. Generalized, wandering pain is treated with points such as GB-20 (*fēng chí,* Wind Pool), GV-16 (*fēng fǔ,* Wind Mansion), and GV-26 (*rén zhōng,* Human Center). Distant points affecting specific body areas include:

• Neck: SI-3 (*hòu xī,* Back Ravine), TB-3 (*zhōng zhǔ,* Central Islet), and GB-39 (*jué gǔ,* Severed Bone).

• Shoulders: ST-38 (*tiáo kǒu,* Ribbon Opening), LI-4 (*hé gǔ,* Union Valley), and TB-4 (*yáng chí,* Yang Pool).

• Knees: BL-23 (*shèn shū,* Kidney Shu), BL-60 (*kūn lún,* Kunlun Mountains), and GB-39 (*xuán zhōng,* Suspended Bell.)

Local points are often warmed with moxa to dissipate cold and move qi. Manipulation (*tuī ná*)*,* employing local and distant acupuncture points and special techniques, is frequently effective in dissipating wind in the channels. In order to prescribe proper treatment when using acupuncture, moxibustion, or manipulation to dispel wind from the channels, particular attention must be paid to determining the channel or channels affected. (See Table 10–1 at the end of this chapter.)

**1.3 Wind Evil Skin Diseases 凤邪引致之皮肤病**

Many skin diseases may be caused by wind evil. These are characterized by severe itching, and periodic papular outthrusts of unfixed location. Thus, the *Essential Prescriptions of the Golden Coffer* (*jīn guì yào lüè*) states: “Wind qi [wind evil] striking the channels causes generalized itching and dormant papules.”10 Such diseases occur as either wind-cold or wind-heat patterns. Wind-cold skin eruptions are whitish in color and are brought on by exposure to cold. Wind-heat skin eruptions are characterized by a slight reddening and are brought on by exposure to heat. Treatment centers on dispelling wind. Wind-cold patterns are treated with warm-natured, wind-dissipating agents such as schizonepeta (*jīng jiè*)*,* saposhnikovia (*fáng fēng*)*,* and notopterygium (*qiāng huó*)*,* while wind-heat patterns are treated with cool-natured, wind-dissipating agents such as mulberry leaf (*sāng yè*)*,* chrysanthemum (*jú huā*)*,* mint (*bò hé*)*,* cicada molting (*chán tuì*)*,* and duckweed (*fú píng*)*.* Wind evil skin diseases are mostly dry in nature and are thus classically represented by what is called urticaria in Western medicine. Damp-heat complication gives rise to the additional presence of vesicles, pustules, erosion, and serous discharge, which in Western medicine would indicate eczema. In such cases, an admixture of dampness-disinhibiting agents and heat-clearing toxin-resolving agents is used. Blood vacuity in old age may also lead to rough, dry skin and

10Dormant papules, 痴疼 (*yǐn zhěn*): A rash that comes and goes. The Chinese name translated literally here as “dormant papules” derives from the tendency to lie hidden, as it were, between eruptions.

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itching. This is known as “blood vacuity engendering wind” or “blood dryness engendering wind.” These conditions are generally treated by dispelling wind and nourishing the blood.

Leprosy, traditionally called “numbing wind”11 is also attributed to wind evil. When intractable and highly contagious, it is called “great wind”12 or “pestilential wind.”13 It is treated by dispelling wind and resolving toxin, using agents such hydnocarpus (*dà fēng zǐ*)*,14* xanthium (*cāng ěr zǐ*)*,* and Pallas pit viper (*fù shé*)*.*

Acumoxatherapy: Wind-cold skin diseases are treated by dispersing wind and cold from the exterior. Useful points include LI-4 (*hé gǔ,* Union Valley), LI-11 (*qū chí,* Pool at the Bend)ⓜ, LI-10 (*shǒu sān lǐ,* Arm Three Li)ⓜ, BL-12 (*fēng mén,* Wind Gate)ⓜ, and GB-31 (*fēng shì,* Wind Market)ⓜ. Treatment of wind-heat skin diseases emphasizes points such as LI-11 (*qū chí,* Pool at the Bend), LI-4 (*hé gǔ,* Union Valley), and LI-10 (*shǒu sān lǐ,* Arm Three Li), which dispel wind-heat from the hand yang brightness (*yáng míng*) large intestine channel. The network vessels surrounding BL-54 (*zhì biān,* Sequential Limit) can be bled, and SP-10 (*xuè hǎi,* Sea of Blood), PC-3 (*qū zé,* Marsh at the Bend), PC-7 (*dà* *líng,* Great Mound), and PC-8 (*láo gōng,* Palace of Toil) can be needled to cool blood heat. For damp-heat skin diseases, add TB-10 (*tiān jǐng,* Celestial Well) and SP-9 (*yīn líng quán,* Yin Mound Spring) to dissipate dampness. Lung channel points and the back transporting point of the lung, BL-13 (*fèi shū,* Lung Shu), are often chosen because of the lung’s relationship to the surface skin. LU-10 (*yú jì,* Fish Border) and LU-7 (*liè quē,* Broken Sequence) are among the points commonly used. The seven-star or plum blossom needle is sometimes used on the affected area to cause a small amount of bleeding to release local heat or at points such as SP-10 (*xuè hǎi,* Sea of Blood) to release the heat from the blood.

**1.4 Identification and Treatment of Wind Disease Patterns**

风邪致病的辨证施治注意事项

**1.4.1 Wind evil characteristics** 掌握风邪的特性: It is important to understand the characteristics of wind evil. The respiratory tract symptoms associated with external wind diseases are explained by the lightness and buoyancy of wind and the ease with which it assails the upper body and the muscular exterior. The wandering pain associated with impediment (*bì*) patterns in which wind signs are prominent is understood in the sense of wind being “swift and changeable.” This characteristic of wind also explains why wind-induced skin diseases are associated with severe itching.

**1.4.2 “Wind is the chief of the hundred diseases” 风为百病之长:** Wind is observed in a vast variety of disease and commonly occurs in conjunction with other evils.15 External wind contractions and wind-induced skin diseases both occur in the forms of wind-heat and wind-cold. Impediment (*bì*) patterns are caused by a combination of the wind, cold, and dampness evils.

**1.4.3 Distinguishing external and internal wind 辨别外凤与内风的临床意义:** External and internal wind patterns may be marked by such symptoms as convulsion or paralysis of the limbs and deviated mouth and eyes. Careful analysis of other symptoms is required to identify the exact nature of the evil. External wind is generally the result

11Numbing wind, 麻风 (*má fēng*)*.*

12Great wind, 大风 (*dà fēng*)*.*

13Pestilential wind, 疠风(*lì fēng*)*.*

14Hydnocarpus, 大风子 (*dà fēng zǐ*)*,* is especially noted for its use in treating leprosy, as its Chinese name suggests. It is, however, toxic and is not used much in modern clinical practice.

15Because wind usually occurs with other evils, the term “wind evil” can imply not only wind but the combination, too.

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of contraction of wind-cold or trauma. Facial paralysis, impediment (*bì*) patterns, and lockjaw (tetanus) are all attributable to contraction of external wind and are explained by the presence of the evil in the channels. Internal wind either occurs in chronic diseases (miscellaneous internal damage diseases) or as a consequence of high fever in febrile diseases.

Some differences of symptoms are associated with the two forms of wind. Transformation of liver yang into wind, which is a classical example of internal wind, is associated with dizziness, shaking of the head, and tremor. It is generally attributed to yin humor depletion leaving the upbearing of yang unchecked. Extreme heat engendering wind is associated with extreme heat signs. Blood vacuity or dry blood engendering wind is associated with a general desiccation of blood and liquid.

External and internal wind are treated in different ways. External wind is treated by dissipation (including coursing wind and dispelling wind). Internal wind is “extinguished”16 by calming the liver, clearing fire, nourishing the blood, and enriching yin. Tetany-settling agents such as scorpion (*quán xiē*)*,* centipede (*wú gōng*)*,* silkworm (*bái jiāng cán*)*,* earthworm (*dì lóng*)*,* and uncaria (*gōu téng*) can be used to treat both external and internal wind. (See Table 10–1 at the end of this chapter.)

**2. Cold Disease Patterns** 寒的病证

Distinction is made between external and internal cold. External cold is the result of catching cold or drinking cold beverages. Internal cold arises from debilitation of yang qi that warms the body. This is known as “cold arising from within.” However, external and internal cold are also mutually conducive. Individuals with yang vacuities have lowered resistance to external cold and easily contract this evil. External cold is yin in nature and, on entering the body, may easily damage yang qi giving rise to internal cold. External and internal cold share the following characteristics:

• **Cold signs**: Generalized cold signs include: physical cold; aversion to cold; lack of warmth in the limbs; a dull, stagnant-looking, somber white facial complexion; desire for warmth; slow and/or tight pulse; and a pale tongue with glossy white fur. Localized symptoms include subjective sensations of cold in the abdomen and cold and pain in the joints.

• **“When cold prevails there is pain:”** Severe pain relieved by warmth may be experienced in the affected parts of the body. Cold evil is “congealing” by nature, and when settling in the body, may easily cause qi stagnation and blood stasis. Since “stoppage gives rise to pain,” pain is associated with cold patterns.

• **“All disease with watery humors that are clear, pure, and cold is ascribed to cold.”** Clear, thin phlegm, long voidings of clear urine, watery diarrhea, or diarrhea containing untransformed food, all indicate the presence of cold evil. Cold often invades the body in conjunction with the wind or dampness evils. These combinations are wind-cold and cold-damp patterns. Commonly observed cold evil patterns are described below.

16The character 媳 (*xí*) is comprised of 息 (*xí*)*,* to rest or breathe, combined with the fire radical 火 meaning to put out or extinguish (fire, flames). Its application to wind is as strange as that of its literal English translation.

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**2.1 External Contraction of Cold Evil 外感寒邪**

Contraction of external cold is often referred to as “cold damage.”17 Cold evil is most commonly observed in wind-cold combinations and is thus discussed in detail in the section, “External Wind Contractions.”

**2.2 Cold Impediment** (*hán bì*)寒痹

Cold impediment (*bì*) is a commonly observed impediment pattern. “When the wind, cold, and dampness evils concur and combine, they give rise to impediment.” Patterns in which cold evil is prominent are known as cold impediment patterns.

**Pattern identification:** “When cold prevails there is pain.” Severe articular and muscular pain is a principal characteristic of cold evil diseases; hence, cold impediment patterns are sometimes referred to as *painful impediment.* Pain is often attended by hypertonicity and stiffness inhibiting normal movement. This is in keeping with the observation of the *Inner Canon* (*nèi jīng*): “Cold is associated with contracture and tautness.”

**Medication:** Cold impediment is treated by warming the channels and dissipating cold. Medicinal therapy makes use of highly hot and highly acrid agents that free the channels, enabling the cold to dissipate. These include aconite main tuber (*chuān wū tóu*)*,* aconite (*fù zǐ*)*,* ephedra (*má huáng*)*,* cinnamon twig (*guì zhī*)*,* and asarum (*xì xīn*)*.* Their action can be enhanced by adding agents that supplement qi and the blood. A formula possessing this dual action is Aconite Main Tuber Decoction (*wū tóu tāng*)*.*

**Acumoxatherapy:** Cold impediment is treated by acupuncture and moxibustion at local and distant points to warm the channels and dissipate cold. Commonly used local points are listed below:

• Wrist: LI-5 (*yáng xī,* Yang Ravine)ⓜ, SI-4 (*wàn gǔ,* Wrist Bone)ⓜ, PC-7 (*dà líng,* Great Mound)ⓜ, and SI-5 (*yáng gǔ,* Yang Valley)ⓜ.

• Ankle: GB-40 (*qiū xū,* Hill Ruins)ⓜ, SP-5 (*shāng qiū,* Shang Hill)ⓜ, ST-41 (*jiě xī,* Ravine Divide)ⓜ, and BL-60 (*kūn lún,* Kunlun Mountains)ⓜ.

• Hip: GB-31 (*fēng shì,* Wind Market)ⓜ, GB-30 (*huán tiào,* Jumping Round)ⓜ, GB-29 (*jū liáo,* Squatting Bone-Hole)ⓜ, and BL-49 (*yì shè,* Reflection Abode)ⓜ.

• Knee: ST-36 (*zú sān lǐ,* Leg Three Li)ⓜ, SP-9 (*yīn líng quán,* Yin Mound Spring)ⓜ, GB-34 (*yáng líng quán,* Yang Mound Spring)ⓜ, GB-34 (*yáng líng quán,* Yang Mound Spring)ⓜ, and GB-33 (*xī yáng guān,* Knee Yang Joint)ⓜ.

• Elbow: LI-11 (*qū chí,* Pool at the Bend)ⓜ, LU-5 (*chǐ zé,* Cubit Marsh)ⓜ, LI-10 (*shǒu sān lǐ,* Arm Three Li)ⓜ, TB-10 (*tiān jǐng,* Celestial Well)ⓜ, and HT-3 (*shào hǎi,* Lesser Sea)ⓜ.

• Shoulder: LI-15 (*jiān yú,* Shoulder Bone)ⓜ, TB-14 (*jiān liáo,* Shoulder Bone-Hole)ⓜ, and SI-9 (*jiān zhēn,* True Shoulder)ⓜ.

• Fingers: Eight Evils (*bā xié*)*,* LU-5 (*chǐ zé,* Cubit Marsh)ⓜ, SI-3 (*hòu xī,* Back Ravine)ⓜ, and LI-3 (*sān jiān,* Third Space)ⓜ.

• Toes: Eight Winds (*bā fēng*) SP-4 (*gōng sūn,* Yellow Emperor)ⓜ, KI-2 (*rán gǔ,* Blazing Valley)ⓜ, and BL-65 (*shù gǔ,* Bundle Bone)ⓜ.

17Cold damage, 伤寒 (*shāng hán*): In the narrow sense, any harm caused to the body by cold evil; in a broader sense, any externally contracted febrile disease. The term is especially associated with febrile diseases as discussed in *On Cold Damage* (*shāng hán lùn*)*,* which considers cold to be the major cause of externally contracted disease.

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• Generalized aching: LI-4 (*hé gǔ,* Union Valley), GB-20 (*fēng chí,* Wind Pool), SI-3 (*hòu xī,* Back Ravine)ⓜ, and BL-62 (*shēn mài,* Extending Vessel)ⓜ.

• Enduring conditions can be relieved by moxibustion at BL-23 (*shèn shū,* Kidney Shu).

**2.3 Cold Pain 寒痛**

**Pattern identification:** By convention, the term “cold pain” generally refers to acute pain in the abdomen caused by catching cold or ingesting cold food or beverages. The pain is exacerbated by exposure to cold and relieved by warmth. There may be vomiting of clear fluid. The stool may be clear, thin, and watery, or there may be constipation. The pulse is string-like, tight, sunken, and slow. In severe cases, the pulse is hidden and the tongue is pale or dark while the fur is white and glossy.

**Medication:** Since cold pain is a result of cold evil suddenly striking the spleen and stomach, the accent is placed on dispelling the evil. The basic method is therefore dissipating cold and relieving pain. Commonly used agents include cinnamon bark (*ròu guì*)*,* evodia (*wú zhū yú*)*,* blast-fried ginger (*pào jiāng*)*,* lesser galangal (*gāo liáng jiāng*)*,* zanthoxylum (*huā jiāo*)*,* and cubeb (*bì chéng qié*)*.* A frequently used formula is Lesser Galangal and Cyperus Pill (*liáng fù wán*)*.*

**Acumoxatherapy:** Cold pain is treated by warming the center and the large intestine by moxibustion at the alarm and back transporting points of the large intestine, ST-25 (*tiān shū,* Celestial Pivot) and BL-25 (*dà* *cháng shū,* Large Intestine Shu) respectively, and by moxibustion on salt or warming with a moxa stick at CV-8 (*shén què,* Spirit Gate Tower). ST-37 (*shàng jù xū,* Upper Great Hollow)ⓜ is the lower uniting point of the large intestine and so affects both the stomach and large intestine. Other points commonly used in treatment of cold-induced abdominal pain include CV-10 (*xià wǎn,* Lower Stomach Duct)ⓜ, CV-12 (*zhōng wǎn,* Central Stomach Duct)ⓜ, ST-36 (*zú sān lǐ,* Leg Three Li)ⓜ, and BL-20 (*pí shū,* Spleen Shu)ⓜ.

**2.4 Cold Diarrhea 寒渴**

**Pattern identification:** *Elementary Questions* (*sù wèn, zhì zhēn yào dà lùn*)states: “All disease with watery humors that are clear, pure, and cold is ascribed to cold.” Accordingly, cold diarrhea is characterized by clear, thin, watery diarrhea sometimes containing undigested food (sometimes called “non-transformation of food”). There is abdominal pain that likes pressure and heat. There is lack of warmth in the extremities and the body temperature is low. The tongue fur is white and the pulse is either string-like and tight or sunken and slow.

**Medication:** Cold diarrhea is treated by warming the center and fortifying the spleen to dissipate cold evil. Commonly used agents include aconite (*fù zǐ*)*,* blastfried ginger (*pào jiāng*)*,* cinnamon bark (*ròu guì*)*,* white atractylodes (*bái zhú*)*,* and willow-leaved smartweed (*là liǎo*)*.* This pattern is commonly treated with Center-Rectifying Pill (*lǐ zhōng wán*) and its variants.

**Acumoxatherapy:** Diarrhea is treated by moxibustion on points such as BL-20 (*pí shū,* Spleen Shu), SP-4 (*gōng sūn,* Yellow Emperor), and SP-6 (*sān yīn jiāo,* Three Yin Intersection), which all fortify the spleen. CV-12 (*zhōng wǎn,* Central Stomach Duct)ⓜ, CV-6 (*qì hǎi,* Sea of Qi)ⓜ, and ST-36 (*zú sān lǐ,* Leg Three Li)ⓜ warm the center. ST-25 (*tiān shū,* Celestial Pivot)ⓜ and BL-25 (*dà cháng shū,* Large Intestine Shu)ⓜ are also commonly used because of their relation to the large intestine. Other points commonly added include LI-4 (*hé gǔ,* Union Valley), CV-4 (*guān yuán,* Pass Head)ⓜ, and ST-22 (*guān mén,* Pass Gate)ⓜ. If signs of kidney yang vacuity are observed, points such as BL-23 (*shèn shū,* Kidney Shu)ⓜ, GV-4 (*mìng mén,* Life Gate), and GV-20 (*bǎi huì,* Hundred Convergences)ⓜ should be added.

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**2.5 Cold Mounting** (*shàn*)寒病

**Pattern identification:** Classically, the term cold mounting (*shàn*)18 included various forms of cold abdominal pain, especially pain of the smaller abdomen. In modern usage, “cold mounting” specifically denotes cold-type mounting qi (*shàn qì*)pain, which is characterized by the sagging of one testicle with pain reaching up into the lesser abdomen. The pain is exacerbated by cold and relieved by warmth, and is associated with a sunken, tight, string-like pulse and glossy white tongue fur.19 It is caused by cold qi stagnation in the liver channel. Other forms of mounting qi pain are caused by damp-heat pouring into the liver channel or qi vacuity fall; hence, attention should be paid to correct identification.

**Medication:** Cold mounting is treated by the methods of warming the liver and dissipating cold, and rectifying qi and relieving pain. Commonly used medicinals include evodia (*wú zhū yú*)*,* fennel (*huì xiāng*)*,* cinnamon bark (*ròu guì*)*,* tangerine pip (*jú hé*)*,* fenugreek (*hú lú bā*)*,* and lindera (*wū yào*)*.* Formulas include Liver-Warming Brew (*nuǎn gān jiān*) and Lindera Powder (*tiān tái wū yào sǎn*)*.*

**Acumoxatherapy:** Points such as CV-4 (*guān yuán,* Pass Head)ⓜ, CV-3 (*zhōng jí,* Central Pole)ⓜ, LR-2 (*xíng jiān,* Moving Between)ⓜ, LR-1 (*dà dūn,* Large Pile)ⓜ, and SP-6 (*sān yīn jiāo,* Three Yin Intersection)ⓜ are used to course and move the qi of the liver and controlling vessel, thus relieving pain. Moxibustion at CV-4 (*guān yuán,* Pass Head) can warm yang and dissipate cold. KI-6 (*zhào hǎi,* Shining Sea) courses the lower burner and expels yin cold. ST-33 (*yīn shì,* Yin Market)ⓜ is a special point for cold mounting qi pain. Local points such as ST-29 (*guī lái,* Return) and ST-28 (*shuǐ dào,* Waterway)ⓜ are also commonly used.

**2.6 Identification and Treatment of Cold Disease Patterns**

**寒邪致病的辨证施治注意事项**

**2.6.1 Cold evil characteristics 注意寒邪致病的特点:** Although cold evil may invade the body through the exterior, the interior, the channels, and the organs, all forms of cold patterns are characterized by generalized cold signs. External cold evil diseases, cold impediment (*bì*)*,* cold pain, cold diarrhea, and cold mounting are all characterized by a tight, string-like, or slow pulse, pale tongue with moist white fur, and varying degrees of physical cold, aversion to cold, and pronounced lack of warmth in the extremities.

**2.6.2 Combinations of cold with other evils 注意合并感受其它病邪:** External cold commonly enters the body in combination with wind evil. However, a combination of cold and dampness evils may also invade the fleshy exterior and damage the organs. Both cold impediment (*bì*) and cold diarrhea are examples of cold-damp patterns. Where cold appears in combination with dampness, it is usually the prominent evil.

**2.6.3 Transformation of cold evil into heat 注意寒邪化热:** If cold evil remains depressed in the body for extended periods, it may transform into heat. This may be observed in a wind-cold common cold when fever and aversion to cold subside; the moist white tongue fur becomes yellow and dry, and thirst develops where previously there was none. Wind-cold-damp impediment (*bì*) may similarly transform into heat impediment (*rè bì*). Thus, in cold evil diseases, attention must always be paid to possible conversion into a heat pattern.

18Mounting, 疝 (*shàn*): Any of a variety of diseases involving pain in the abdomen or pain and swelling of the the scrotum (including hydrocele and inguinal hernia). The character 疝 is composed of 山 (*shān*)*,* mountain with the disease radical, and connotes accumulation or piling up like a mountain.

19This corresponds to tubercolosis of the epididymis in Western medicine.

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**2.6.4 External and internal cold 注意外寒与内寒的区别:** External cold denotes cold patterns caused by contraction of wind-cold (common cold) or of cold-damp, or by ingestion of excessively cold or raw food. Such patterns are marked by exuberance of evil qi and are treated by dispelling the evil. Treatment involves the use of warm-natured cold-dissipating agents such as ephedra (*má huáng*)*,* cinnamon twig (*guì zhī*)*,* asarum (*xì xīn*)*,* evodia (*wú zhū yú*)*,* and fresh ginger (*shēng jiāng*)*.* Internal cold is caused by debilitation of the body’s yang qi and is always characterized by vacuity signs. Treatment aims to support right, and hence uses agents that warm and supplement yang qi such as aconite (*fù zǐ*)*,* cinnamon bark (*ròu guì*)*,* and dried ginger (*gān jiāng*)*,* combined with codonopsis (*dǎng shēn*)*,* astragalus (*huáng qí*)*,* licorice (*gān cǎo*)*,* and white atractylodes (*bái zhú*)*.*

**Acumoxatherapy:** External cold diseases are treated with points such as GB-20 (*fēng chí,* Wind Pool), BL-12 (*fēng mén,* Wind Gate)ⓜ, LU-7 (*liè quē,* Broken Sequence), and LI-4 (*hé gǔ,* Union Valley) which dispel the evil and diffuse the lung. Internal cold is treated by warming yang and dissipating cold, burning moxa on BL-23 (*shèn shū,* Kidney Shu), GV-4 (*mìng mén,* Life Gate), BL-20 (*pí shū,* Spleen Shu), CV-4 (*guān yuán,* Pass Head), CV-12 (*zhōng wǎn,* Central Stomach Duct), etc. (See Table 10–3 at the end of this chapter.)

**3. Heat, Fire, and Summerheat Disease Patterns**

热、火、暑的病证

Although heat does not figure among the six excesses, it embraces both fire and summerheat inasmuch as they give rise to heat signs. Heat, fire, and summerheat differ in name, but in essence are one. In clinical practice, the terms heat and fire are to some degree interchangeable. A more important distinction to be made is that of external and internal fire. Summerheat may be regarded as an external heat evil that is seasonal in nature.20 The main features of heat and fire are outlined below.

• **Heat signs 热象:** Generalized heat signs include high fever, aversion to heat, vexation, short voidings of reddish urine, red face, red tongue with yellow fur, and a rapid pulse. Localized signs include red eyes, a red, sore tongue with erosion and cracking, and red, swollen sores.

• **Heat damages the fluids 热伤津液:** Fire and heat may easily damage the fluids, causing dry tongue without liquid, thirst with desire for fluids, and hard, dry stool.

• **Frenetic movement of hot blood 血热妄行:** Fire and heat easily scorch the vessels, and give rise to frenetic blood movement. This is characterized by bleeding or maculopapular eruptions.

External fire is mostly caused by contraction of warm heat evils, and by the wind, cold, dampness, and dryness evils transforming into fire. External fire, manifesting as repletion heat patterns, accounts for a large proportion of externally contracted febrile diseases and is dealt with in Chapter 11. In the field of miscellaneous disease, “excesses among the five minds” (mental and emotional disturbances), qi depression, hyperactivity of yang, as well as accumulation of phlegm, food, and static blood may all lead to internal fire, presenting as either vacuity or repletion heat. Although heat and fire may be caused by a wide variety of factors, the most important clinical distinction is between vacuity and repletion. For summerheat, distinction is made between summerheat-heat and summerheat-damp.

20Affliction by summerheat is roughly equivalent to what we call sunstroke or heatstroke which in Chinese is literally called “summerheat stroke.”

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**3.1 Repletion Heat 实热**

**Pattern identification:** Repletion heat is characterized by pronounced heat signs such as red complexion, mental excitation, and agitation. In serious cases there may also be delirious speech and mania. Hence, *Elementary Questions* (*sù wèn, zhì zhēn yào dà lùn*) states: “All excessive agitation and mania is ascribed to fire.” Other signs include: red tongue; yellow tongue fur; forceful, rapid, surging pulse; high fever; aversion to heat; scorching heat in the chest and abdomen; thirst with desire for cold fluids; reddish urine; expectoration of thick, yellow phlegm; bleeding; and maculopapular eruptions. Some repletion heat patterns include constipation or sticky, slimy, foul-smelling diarrhea. This form of diarrhea is referred to in the *Elementary Questions* (*sù wèn, zhì zhēn yào dà lùn*): “Fulminant downpour and lower-body distress is ascribed to heat.”

**Medication:** Repletion heat is explained as heat resulting from yang exuberance, i.e., exuberance of evil qi. It is treated by the methods of clearing heat (or fire) and draining heat (or fire). Commonly used heat (fire) clearers include Scutel­laria (*huáng qín*)*,* coptis (*huáng lián*)*,* anemarrhena (*zhī mǔ*)*,* lonicera (*jīn yín huā*)*,* forsythia (*lián qiào*)*,* gardenia (*shān zhī zǐ*)*,* isatis root (*bǎn lán gēn*)*,* isatis leaf (*dà qīng yè*)*,* and andrographis (*chuān xīn lián*)*.* These are sometimes used in combination with agents that clear heat (fire) or drain heat (fire) such as rhubarb (*dà huáng*) and mirabilite (*máng xiāo*)*.* Coptis Toxin-Resolving Decoction (*huáng lián jiě dú tāng*) and its variants may be used to clear heat (or fire), and Heart-Draining Decoction (*xiè xīn tāng*) and its variants can be used to drain heat (or fire).

**Acumoxatherapy:** Selection of heat-draining points is dependent on the location of heat evil. General points used to drain heat include GB-34 (*yáng líng quán,* Yang Mound Spring), LI-11 (*qū chí,* Pool at the Bend), LU-5 (*chǐ zé,* Cubit Marsh), LU-10 (*yú jì,* Fish Border), HT-6 (*yīn xī,* Yin Cleft), PC-8 (*láo gōng,* Palace of Toil), GV-14 (*dà zhuī,* Great Hammer), and ST-44 (*nèi tíng,* Inner Court). Repletion heat usually calls for strong needle stimulation or the letting of a few drops of blood at the point. Special points at the fingertips, the Ten Diffusing Points (*shí xuān*)*,* are also bled in extreme cases.

**3.2 Vacuity Heat 虚热**

**Pattern identification:** Vacuity heat is usually due to yin vacuity, i.e., insufficiency of yin humor. Signs include emaciation and dry throat and mouth. The tongue is red and fissured with scant or peeling fur. The pulse is fine, rapid, and forceless. Signs of heat—arising in the inner body as a result of the yin vacuity—include upbearing fire flush, steaming bone tidal fever, a subjective feeling of internal heat, vexation, insomnia, and fever in the palms of the hands and soles of the feet.

**Medication:** Though heat signs are present in a vacuity heat condition, the pattern is at root one of vacuity and is thus treated primarily with yin-enriching agents and only secondarily with heat-clearing agents. Commonly used agents include dried/fresh rehmannia (*shēng dì huáng*)*,* scrophularia (*xuán shēn*)*,* fresh ophiopogon juice (*shēng mài dōng zhī*)*,* dendrobium (*shí hú*)*,* anemarrhena (*zhī mǔ*)*,* phellodendron (*huáng bǎi*)*,* moutan (*mǔ dān pí*)*,* lycium root bark (*dì gǔ pí*)*,* and sweet wormwood (*qīng hāo*)*.* Major Yin Supplementation Pill (*dà bǔ yīn wán*) and its variants can be used to enrich yin and clear internal heat, while Sweet Wormwood and Turtle Shell Decoction (*qīng hāo biē jiǎ tāng*) and its variants enrich yin and abate tidal fever.

**Acumoxatherapy:** KI-3 (*tài xī,* Great Ravine) is the chief point used to supplement yin, and points such as LR-2 (*xíng jiān,* Moving Between), LR-3 (*tài chōng,*

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Supreme Surge), ST-44 (*nèi tíng,* Inner Court), PC-8 (*láo gōng,* Palace of Toil), HT-7 (*shén mén,* Spirit Gate), and LU-10 (*yú jì,* Fish Border) are commonly used to drain vacuity fire, depending on its location. TB-2 (*yè mén,* Humor Gate) can be added for its moistening effect.

**3.3 Summerheat-Heat 暑热**

**Pattern identification:** Summerheat-heat is caused by externally contracted summerheat evil and is thus seasonal in nature. It is characterized by pronounced heat signs such as high fever, thirst, scant urine, and vexation. In serious cases there may be clouded spirit and tetanic reversal. Other symptoms include either absence of sweating or great sweating and a large, rapid, surging pulse. High fever poses the danger of damage to fluids and original qi which are marked by signs such as shortage of qi, lack of strength, dry tongue fur, and a fine and rapid or large and vacuous pulse.

**Medication:** The method of treatment applied is to clear summerheat-heat. Commonly used agents include gypsum (*shí gāo*)*,* anemarrhena (*zhī mǔ*)*,* licorice (*gān cǎo*)*,* watermelon rind (*xī guā pí*)*,* fresh lophatherum (*xiān zhú yè*)*,* Six-To-One Powder (*liù yī sǎn*)*,* and coptis (*huáng lián*)*.* Where qi and yin are damaged, agents that can be added to boost qi and engender liquid include adenophora/glehniae (*shā shēn*)*,* ophiopogon (*mài mén dōng*)*,* and dendrobium (*shí hú*)*.* Where clouded spirit occurs as a result of orifice block,21 orifice-opening agents can be used. Formulas such as White Tiger Decoction (*bái hǔ tāng*) mainly treat patterns involving high fever, profuse sweating, thirst, and a large, rapid, surging pulse. Wang’s Summerheat-Clearing Qi-Boosting Decoction (*wáng shì qīng shǔ yì qì tāng*) is mainly used for summerheat-heat with damage to qi and yin, characterized by profuse sweating, a dry red tongue, thirst, vexation and fever, and a large, vacuous pulse. Purple Snow Elixir (*zǐ xuě dān*)is mainly used for patterns including high fever, coma, and tetanic reversal.

**Acumoxatherapy:** Mild summerheat is treated by applying strong needle stimulation at GV-14 to drain yang heat. PC-7 (*dà líng,* Great Mound) and HT-7 (*shén mén,* Spirit Gate) are used to drain heart fire, and BL-54 (*zhì biān,* Sequential Limit) and SP-10 (*xuè hǎi,* Sea of Blood) are used to course and drain summerheat and cool the blood. In more severe cases, the Ten Diffusing Points (*shí xuān*) and the network vessels around BL-54 (*zhì biān,* Sequential Limit) are bled, while GV-20 (*bǎi huì,* Hundred Convergences) and GV-26 (*rén zhōng,* Human Center) can be needled to drain toxic summerheat and open the orifices. Depending on the symptoms, PC-6 (*nèi guān,* Inner Pass), LI-4 (*hé gǔ,* Union Valley), LI-11 (*qū chí,* Pool at the Bend) and SI-3 (*hòu xī,* Back Ravine) can also be used.

**3.4 Summerheat-Damp 暑湿**

**Pattern identification:** During hot, damp weather, summerheat evil combines with the dampness evil. Known as summerheat-damp, such diseases are characterized by enduring low fever, fatigued, cumbersome limbs, poor appetite, oppression in the chest, and nausea and vomiting. There is frequently sloppy diarrhea with ungratifying defecation, and short voidings of reddish urine. The pulse is soggy and the tongue fur thick and slimy.

Medication: Summerheat-damp is treated by clearing summerheat and transforming dampness, using agastache (*huò xiāng*)*,* eupatorium (*pèi lán*)*,*

2lOrifice block 转闭 (*qiào bì*): Clouding of the orifices of the heart.

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sweet wormwood (*qīng hāo*)*,* Six-To-One Powder (*liù yī sǎn*)*,* officinal magnolia bark (*hòu pò*)*,* atractylodes (*cāng zhú*)*,* and poria (*fú líng*)*.* These medicinals are commonly used with coptis (*huáng lián*) and Scutellaria (*huáng qín*)*.* Pronounced exterior patterns can be treated with formulas containing mosla (*xiāng rú*) which clears summerheat and resolves the exterior. General summerheat-damp patterns can be treated with Sweet Wormwood and Scutellaria Gallbladder-Clearing Decoction (*hāo qín qīng dǎn tāng*)and its variants. Summerheat-heat with pronounced exterior signs can be treated with Six-Ingredient Mosla Beverage (*liù wèi xiāng rú yǐn*)*.*

**Acumoxatherapy:** SP-9 (*yīn líng quán,* Yin Mound Spring), ST-40 (*fēng lóng,* Bountiful Bulge), and SP-6 (*sān yīn jiāo,* Three Yin Intersection) are all used to transform dampness. GB-34 (*yáng líng quán,* Yang Mound Spring) courses gallbladder damp-heat, and when combined with points such as BL-54 (*zhì biān,* Sequential Limit) (bleed network vessels) and LI-11 (*qū chí,* Pool at the Bend), can help clear summerheat. In extreme cases, GV-20 (*bǎi huì,* Hundred Convergences), GV-26 (*rén zhōng,* Human Center) and the Twelve Well Points (*shí jǐng xué*) at the extremities of the hand channels are added to free the orifices and open blocks. Oppression in the chest and nausea are frequently treated with PC-6 (*nèi guān,* Inner Pass).

**3.5 Identification and Treatment of Heat, Fire, and Summerheat Disease Patterns 热（火、暑）邪致病的辨证施治注意事项**

**3.5.1 Repletion fire, depressed fire, vacuity fire, and floating fire 注意实火、 郁火、虚火与浮火的区别:** Fire evil and heat evil always manifest in heat signs, but heat signs are not necessarily caused by heat or fire evil.

***Repletion fire and depressed fire:*** Diseases caused by heat or fire evil manifest as repletion heat (or fire) patterns, and are therefore treated with cold and cool agents that clear fire or drain fire. However, repletion fire also includes depressed fire that may arise under the following conditions:

• When fire is “enveloped” by an external evil (e.g., a cold enveloping fire), meaning when there is an unresolved exterior pattern together with exuberant internal heat manifesting symptoms such as a red, sore throat.

• When there is deep-lying, internal heat prior to maculopapular eruption.

• Where phlegm or damp complications cause binding of phlegm and fire and “dampness trapping hidden heat”22 characterized by glomus in the chest, and vexation.

Depressed fire cannot be effectively eliminated with cold and cool agents alone; it calls for outthrusting or upbearing dissipation to allow the heat out of the body. Outthrusting agents include scallion white (*cōng bái*)*,* fermented soybean (*dàn dòu chǐ*)*,* gardenia (*shān zhī zǐ*)*,* forsythia (*lián qiào*)*,* arctium (*niú bàng zǐ*)*,* cicada molting (*chán tuì*)*,* and tamarisk (*chēng liǔ*)*.* Upbearing dissipating agents include cimicifuga (*shēng má*)*,* pueraria (*gé gēn*)*,* bupleurum (*chái hú*)*,* and notopterygium (*qiāng huó*)*.* Apricot kernel (*xìng rén*)*,* cardamom (*bái dòu kòu*)*,* tangerine peel (*chén pí*)*,* platycodon (*jié gěng*)*,* and similar agents open phlegm-damp. These methods of treatment are summed up in the phrase “Depressed fire is treated by effusion,” which means that by effusion fire is dissipated and heat discharged. Therefore, effusing sweat (diaphoresis), outthrusting papules, and resolving phlegm-damp are all methods of dissipating fire. 23

22Dampness trapping hidden heat, 湿遏热伏 (*shī è rè fú*): also mentioned under “white tongue fur” in Chapter 6.

23Efīusion 发 (*fā*) means outward movement, by which sweat and evil toxin leave the body; the literal translation of 发汗 (*fā hàn*) as “effusing sweat” instead of diaphoresis helps to highlight this conception.

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***Vacuity fire and floating fire:*** Vacuity fire is caused not by heat or fire evil, but by yin vacuity, and is treated by the method of enriching yin and clearing heat.

In addition to vacuity fire, there is fire resulting from floating of vacuous yang which usually occurs in yang collapse vacuity desertion and is marked by red facial complexion, agitation, and thirst with desire for fluid. Although these are signs of heat, all other symptoms indicate cold due to yang vacuity. Careful observation reveals that since the thirst is allayed by intake of fluid and the complexion has the “floating red” characteristic of “upcast yang” patterns,24 the heat signs are false and the vacuity signs are those of extreme yang vacuity (yang collapse). Floating fire is the manifestation of the floating of vacuity yang that results from exuberant internal yin cold. It is treated with warm agents such as aconite (*fù zǐ*)*,* cinnamon bark (*ròu guì*)*,* ginseng (*rén shēn*)*,* and licorice (*gān cǎo*) that return yang and return fire to its source, combined with agents such as dragon bone (*lóng gǔ*)*,* oyster shell (*mǔ lì*)*,* schisandra (*wǔ wèi zǐ*)*,* and loadstone (*cí shí*) that subdue yang and promote absorption.25

**3.5.2 Timely use of qi boosting and yin enriching 注意掌握清热与益气、滋音的** **应用时机:** Heat and fire easily wear qi and damage liquid. However, in external heat and repletion fire, clearing heat and draining fire are enough to safeguard qi and liquid, and the early use of qi-boosting and yin-enriching medicinals can exacerbate the heat and cause the pathogen to become lodged without bringing any benefit to qi and liquid. Summerheat evil, in particular, easily damages original qi, giving rise to shortage of qi and lack of strength, and such vacuity signs are pronounced summerheat stroke when the patient regains consciousness after the abatement of a high fever. However, supplementing agents should not be administered too soon if an increase in fever and reoccurrence of coma are to be prevented. Summerheat evil is a form of heat. Heat is the main characteristic, while the vacuity is only a secondary manifestation. In the initial stages of fever abatement, “although smoke ceases to rise from the stove, there is still fire in the ashes.” Treatment at this stage should be directed neither solely to eliminating vacuity nor solely to eliminating heat. Supplementing agents should only be given after careful assessment of the patient’s condition, and should never be used in large doses. Wang’s Summerheat-Clearing Qi-Boosting Decoction (*wáng shì qīng shǔ yì qì tāng*) is one summerheat-clearing formula that boosts qi and nourishes yin. This rule does not apply when summerheat stroke leads to exhaustion of qi and yin. Here, a vacuous pulse and great sweating, together with severe panting and thirst, indicate impending desertion. This condition is treated with Pulse-Engendering Powder (*shēng mài sǎn*)*,* which boosts qi and constrains yin. Of course, when fever has abated leaving qi and yin badly damaged, cold or cool agents used to excess can damage yang qi, and cold, bitter agents cause the formation of dryness that also damages liquid.

**3.5.3 Organ involvement 注意区别脏腑所属热证(火证**): In miscellaneous diseases, it is important to determine the organs involved in heat and fire patterns. Fire of each of the organs bears its own special marks. Heart fire is characterized by vexation, insomnia, and mouth and tongue sores. Liver fire is associated with headache, irascibility, vexation, and red eyes. Stomach fire is characterized by bad breath, toothache, clamoring stomach, and constipation. Lung fire is marked by phlegm containing blood, coughing of blood, nosebleed, and dry nostrils and nose sores. Kidney fire presents with steaming bone tidal fever, dream emissions, excessive libido, and unctuous strangury26 or blood in the urine. While each has its own characteristics, all organ fire falls within

24Upcast yang 戴阳 (*dài yáng*): Same as floating of vacuous yang.

25Subdue yang and promote absorption, 潜阳摄纳 (*qián yáng shè nà*): To eliminate hyperactivity of yang and enhance the absorptive power or pulling force of the kidney.

26Unctuous strangury 膏淋 (*gāo lín*): A strangury pattern (i.e., a pattern of painful dribbling urination) in which the urine is like rice water (water that rice has been washed in), nasal mucus, or animal fat. See Glossary.

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the scope of either vacuity or repletion heat. For further elaboration, see Chapter 9 and Table 10–3.

**4. Dampness Disease Patterns 湿的病证**

Diseases caused by dampness evil are associated with dampness as an environmental or climatic phenomenon. To this extent, they are either seasonal in nature or caused by living or working in damp localities. Dampness bears the following characteristics:

• **Dampness is a yin evil:** Dampness is clammy and viscous in nature, and difficult to eliminate. Damp diseases are usually of long duration.

• **Dampness has a tendency to stagnate:** Damp disease is often characterized by a generalized sensation of heaviness, fatigued, cumbersome limbs, and “bag-over-the-head” sensation. Dampness invading the channels and joints giving rise to signs such as pain of fixed location, labored movement, and heavy limbs, is known as damp impediment (*bì*) or fixed impediment.27

• **Dampness easily invades the spleen and stomach:** It can cause loss of appetite, indigestion, oppression in the chest, abdominal distension, sloppy stool, and short voidings of scant urine. The tongue fur is thick and slimy, and the pulse is either soggy or moderate.

• **Generalized or localized water-damp accumulations:** Water swelling, leg qi,28 white vaginal discharge, damp papules (eczema), and sores with copious, sticky discharge are all associated with dampness.

Distinction may be made between external and internal dampness. External dampness is caused by contraction of dampness evil; internal dampness is due to the spleen failing to transform fluids. However, the two are mutually conducive. Splenic transformation failure represents an intrinsic factor facilitating the invasion of external dampness; failure to eliminate external dampness may damage the spleen and thereby give rise to internal dampness. The significance of the distinction between external and internal dampness lies in determining the relative importance of spleen vacuity and the evil; in treatment, it lies in deciding whether emphasis should be placed on transforming, drying, and disinhibiting dampness, or on fortifying the spleen to move dampness.

Dampness frequently invades the channels in combination with wind and cold to become impediment (*bì*) disease. Combinations of dampness with heat or with cold may cause other diseases. Of these, damp-heat is the most common.

**4.1 Dampness Obstruction 湿阻**

**Pattern identification:** Dampness obstruction denotes a frequently observed disease in which the spleen and stomach are obstructed by dampness evil. It mainly occurs in summer and is characterized by disturbance of spleen-stomach movement and transformation. Signs include oppression in the chest, no thought of food and drink, and bland or sweet taste and sliminess in the mouth. The tongue fur is thick and slimy and the pulse is soggy. Urination is characterized by short voidings of scant urine; the limbs are fatigued and cumbersome; sometimes a low fever is observed. For example,

27Fixed impediment, 着痹 (*zháo bì*): Damp impediment is sometimes called fixed impediment because, by impeding movement, it “fixes the patient to the spot.”

28Leg qi, 脚气 (*jiǎo qì*): Disease attributed to dampness, cold-damp, or phlegm-damp, and characterized by numbness and swelling of the legs, and fever; in serious cases, there is mental abstraction and deranged speech. Equivalent to beriberi in Western medicine.

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the disease popularly known in China as *zhù xià* (“summer infixation”),29 marked by regular summer recurrence of loss of appetite, fatigue and lack of strength, and low fever with gradual recovery in the autumn (the driest season) is one form of dampness obstruction. The above symptoms together with sloppy stool or diarrhea are also signs of dampness encumbering the spleen and stomach. A higher body temperature with more pronounced heat signs indicates summer heat-damp, which is a form of damp-heat (see previous section).

**Medication:** Dampness obstruction is treated by the methods of transforming dampness with aroma and drying dampness with warm, bitter, agents, combined with fortifying the spleen. Commonly used aromatic dampness-transforming agents and warm bitter dampness-drying agents include agastache (*huò xiāng*)*,* eupatorium (*pèi lán*)*,* atractylodes (*cāng zhú*)*,* officinal magnolia bark (*hòu pò*)*,* and pinellia (*bàn xià*)*.* Spleen-fortifying agents include white atractylodes (*bái zhú*)*,* poria (*fú líng*)*,* and lablab (*biǎn dòu*)*.* Dampness-disinhibiting agents such as poria (*fú líng*)*,* coix (*yì yǐ rén*)*,* talcum (*huá shí*)*,* rice-paper plant pith (*tāng cǎo*)*,* and plantago (*chē qián*) can also be used. One frequently used formula is Agastache, Pinellia, and Poria Elixir (*huò pò xià líng dān*)*.*

**Acumoxatherapy:** SP-9 (*yīn líng quán,* Yin Mound Spring) is a major point used in transforming dampness. Splenic movement and transformation can be fortified with SP-6 (*sān yīn jiāo,* Three Yin Intersection), ST-36 (*zú sān lǐ,* Leg Three Li), and BL-20 (*pí shū,* Spleen Shu). LI-11 (*qū chí,* Pool at the Bend) is used to drain heat and transform dampness. ST-36 (*zú sān lǐ,* Leg Three Li) and CV-12 (*zhōng wǎn,* Central Stomach Duct) are commonly used to harmonize the spleen and stomach, and PC-6 (*nèi guān,* Inner Pass) can ease the chest. The above points can be used in conjunction with points such as GB-20 (*fēng chí,* Wind Pool), CV-2 (*qū gǔ,* Curved Bone), or LI-4 (*hé gǔ,* Union Valley), depending on the presenting symptoms.

**4.2 Damp-Heat 湿热**

Damp-heat can cause a variety of different diseases. It is associated with both dampness and heat signs: fever, distending pain in the chest and rib-side, fullness and pain in the stomach duct and abdomen, nausea and vomiting, loss of appetite, thirst without appreciable fluid intake, constipation or diarrhea, and short voidings of scant, yellow or reddish urine. The pulse is rapid and either soggy or slippery. The tongue fur is thick, yellow, and slimy. Damp-heat is treated by the combined method of clearing heat and transforming dampness, emphasis being variously placed on each of its two components depending on whether dampness or heat is prominent. (See Table 10–4 at the end of this chapter.)

This broad range of diseases caused by damp-heat evil may be classified according to the organ or aspect of the body affected, as discussed in the following sections.

**4.2.1 Damp-heat lodged in the qi aspect 湿热留恋气分**

**Pattern identification:** Damp-heat lodged in the qi aspect, also known as damp-heat lodged in the triple burner, is attended by persistent low or fluctuating fever, fatigued limbs, oppression in the chest, thirst without large intake of fluid, a bland or bitter taste and sliminess in the mouth, short voidings of reddish urine, and a yellow, slimy tongue fur. Summerheat-damp and dampness obstruction may also be characterized by such symptoms.

29Summer infixation, 疰夏 (*zhù xià*): The character 疰 means 注（入）, flow (in), and 住*,* become lodged. It is used in the names of a number of persistent diseases which, like *xià zhù,* become “fixed” in the body.

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**Medication:** Damp-heat lodged in the qi aspect is treated by diffusing the qi aspect and by transforming dampness and clearing heat. Commonly used agents include agastache (*huò xiāng*)*,* eupatorium (*pèi lán*)*,* sweet wormwood (*qīng hāo*)*,* apricot kernel (*xìng rén*)*,* cardamom (*bái dòu kòu*)*,* coix (*yì yǐ rén*)*,* pinellia (*bàn xià*)*,* Six-To-One Powder (*liù yī sǎn*)*,* Scutellaria (*huáng qín*)*,* and gardenia (*shān zhī zǐ*)*.* Formulas such as Three Kernels Decoction (*sān rén tāng*) and its variants are mostly used where dampness is prominent. Sweet Dew Beverage (*gān lù yǐn*) and its variants are mostly used for heat-prominent patterns.

**Acumoxatherapy:** TB-6 (*zhī gōu,* Branch Ditch) is commonly used to clear the triple burner. BL-53 (*bāo huāng,* Bladder Huang) is the lower uniting point of the triple burner and can be used to the same purpose. Other points used to transform dampness and clear heat include CV-12 (*zhōng wǎn,* Central Stomach Duct), LI-11 (*qū chí,* Pool at the Bend), LI-4 (*hé gǔ,* Union Valley), PC-6 (*nèi guān,* Inner Pass), SP-9 (*yīn líng quán,* Yin Mound Spring), and SP-6 (*sān yīn jiāo,* Three Yin Intersection).

**4.2.2 2 Damp-heat obstructing the stomach and spleen 湿热阻滞脾胃**

**Pattern identification:** Damp-heat obstructing the spleen and stomach is characterized by pronounced digestive tract symptoms: painful distension and oppression in the chest and abdomen, sometimes with pain when pressure is applied; bitter taste and sliminess in the mouth; and constipation or foul-smelling diarrhea. The tongue is red at the tip and edges and the tongue fur is either white and slimy, or thick, yellow and slimy. Other signs include fever, thirst with no desire for fluids, and short voidings of reddish urine.

**Medication:** Drying dampness and clearing heat is combined with the method of opening with acridity and discharging with bitterness. Commonly used medicinals include atractylodes (*cāng zhú*)*,* officinal magnolia bark (*hòu pò*)*,* agastache (*huò xiāng*)*,* and pinellia (*bàn xià*)*.* These can be used with cold, bitter, heat-discharging medicinals such as Scutellaria (*huáng qín*)*,* coptis (*huáng lián*)*,* and gardenia (*shān zhī zǐ*)*.* Frequently used formulas include Coptis and Officinal Magnolia Bark Beverage (*lián pò yǐn*)and variants.

**Acumoxatherapy:** Treatment centers on clearing heat through points such as LI-11 (*qū chí,* Pool at the Bend), LI-4 (*hé gǔ,* Union Valley), and ST-43 (*xiàn gǔ,* Sunken Valley). The spleen is supported with SP-4 (*gōng sūn,* Yellow Emperor), SP-6 (*sān yīn jiāo,* Three Yin Intersection), and BL-20 (*pí shū,* Spleen Shu). SP-9 (*yīn líng quán,* Yin Mound Spring) is commonly used to transform dampness. Points such as CV-12 (*zhōng wǎn,* Central Stomach Duct) and PC-6 (*nèi guān,* Inner Pass) are used to transform dampness, harmonize the center, and loosen the chest.

**4.2.3 Damp-heat brewing in the liver and gallbladder 湿热蕴结肝胆**

**Pattern identification:** Damp-heat brewing in the liver and gallbladder, or simply liver-gallbladder damp-heat, is a disturbance of liver-gallbladder free coursing due to either external or internal damp-heat. Internal damp-heat is generally attributable to overconsumption of fatty or sweet foods. The principal signs are jaundice, distending pain in the rib-side, fullness and distension in the abdomen, retching and nausea, reduced food intake, fatigued limbs, constipation or sloppy diarrhea with ungratifying defecation. There may also be fever. Concurrence of liver-gallbladder and spleen-stomach damp-heat is known as spleen-stomach damp-heat sweltering the liver and gallbladder.

**Medication:** and The method of treatment is coursing the liver and disinhibiting bile combined with clearing and draining damp-heat. Commonly used agents include virgate wormwood (*yīn chén hāo*)*,* bupleurum (*chái hú*)*,* curcuma (*yù jīn*)*,* unripe bitter

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orange (*zhǐ shí*)*,* scutellaria (*huáng qín*)*,* phellodendron (*huáng bǎi*)*,* gardenia (*shān zhī zǐ*)*,* rhubarb (*dà huáng*)*,* gentian (*lóng dǎn*)*,* isatis root (*bǎn lán gēn*)*,* bushy knotweed (*hǔ zhàng*)*,* and hanging stonecrop (*chuí pén cǎo*)*.* is used for damp-heat jaundice. Major Bupleurum Decoction (*dà chái hú tāng*) is mainly used for liver-gallbladder damp-heat characterized by high fever or alternating fever and chills, distending pain in the rib-side, severe pain the upper abdomen, bitter taste in the mouth, nausea and vomiting of bitter fluid, constipation, or jaundice.

**Acumoxatherapy:** SP-6 (*sān yīn jiāo,* Three Yin Intersection) and SP-9 (*yīn líng quán,* Yin Mound Spring) are the basic points used for many dampness-related diseases. Liver-gallbladder damp-heat can be treated with LR-3 (*tài chōng,* Supreme Surge), GB-34 (*yáng líng quán,* Yang Mound Spring), LR-8 (*qū quán,* Spring at the Bend), and GB-40 (*qiū xū,* Hill Ruins), all of which clear liver-gallbladder damp-heat. BL-43 (*gāo huāng shū,* Gao Huang Shu) and BL-18 (*gān shū,* Liver Shu) can be used to calm the liver and clear liver fire. CV-11 (*jiàn lǐ,* Interior Strengthening) and PC-6 (*nèi guān,* Inner Pass) harmonize the stomach and disinhbit the center. Points such as BL-53 (*bāo huāng,* Bladder Huang) drain damp-heat by disinhibiting urine. If there is pain in the rib-side and upper abdomen, LR-13 (*zhāng mén,* Camphorwood Gate) and CV-13 (*shàng wǎn,* Upper Stomach Duct) can be added.

**4.2.4 Damp-heat pouring down into the large intestine 湿热下注大肠**

**Pattern identification:** Damp-heat pouring down into the large intestine is generally characterized by abdominal pain, diarrhea with ungratifying defecation and foul-smelling stool. An alternative pattern is dysentery characterized by frequent evacuation, blood and pus in the stool, abdominal pain, tenesmus, and a burning sensation in the rectum. In both cases, general symptoms include fever, bitter taste in the mouth, and slimy, yellow tongue fur.

**Medication:** This condition is treated by clearing heat and disinhibiting dampness, and by resolving toxin, using agents such as pulsatilla (*bái tóu wēng*)*,* ash (*qín pí*)*,* coptis (*huáng lián*)*,* scutellaria (*huáng qín*)*,* phellodendron (*huáng bó*)*,* sanguisorba (*dì yú*)*,* and purslane (*mǎ chǐ xiàn*)*.* A basic formula is Pulsatilla Decoction (*bái tóu wēng tāng*)*.*

**Acumoxatherapy:** ST-25 (*tiān shū,* Celestial Pivot) and BL-25 (*dà cháng shū,* Large Intestine Shu), the alarm and back-associated points of the large intestine, are combined with points such as BL-54 (*zhì biān,* Sequential Limit) to drain heat and clear the large intestine. Other effective points are SP-4 (*gōng sūn,* Yellow Emperor), SP-6 (*sān yīn jiāo,* Three Yin Intersection), CV-12 (*zhōng wǎn,* Central Stomach Duct), LI-4 (*hé gǔ,* Union Valley), and LI-11 (*qū chí,* Pool at the Bend).

**4.2.5 Damp-heat pouring down into the bladder 湿热下注膀胱**

Pattern identification: Damp-heat pouring down into the bladder manifests in urinary frequency, urinary urgency, painful urination, and yellow to reddish urine. If the damp-heat gathers and binds, it can lead to sand or stone strangury30 and blood in the urine, with lumbar pain, yellow tongue fur, and rapid pulse.

**Medication:** The method of clearing heat and disinhibiting dampness and that of disinhibiting water and freeing strangury are both used to treat damp-heat pouring down into the bladder. Commonly used agents include trifoliate akebia (*mù tōng*)*,* plantago seed (*chē qián zǐ*) or plantago herb (*chē qián cǎo*)*,* knotgrass (*biǎn xù*)*,* talcum

30Stone strangury 石淋 (*shí lín*)*,* sand strangury 砂淋 (*shā lín*): Strangury (dribbling, painful urination) with the passage of calculi of various sizes (sand and stones).

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(*huá shí*)*,* dianthus (*qū mài*)*,* gardenia (*shān zhī zǐ*)*,* moneywort (*jīn qián cǎo*)*,* pyrrosia (*shí wéi*)*,* field thistle (*xiǎo jì*)*,* typha pollen (*pú huáng*)*,* polyporus (*zhū líng*)*,* alisma (*zé xiè*)*,* and fish poison yam (*bì xiè*)*.* A general formula is Eight Rightings Powder (*bā zhèng sǎn*)*.* Pyrrosia Powder (*shí wéi sǎn*) and its variants treat calculi (sand and stone strangury).

Damp-heat pouring downward can also manifest as copious, thick, sticky, fishy-smelling vaginal discharge that is yellow in color or seen to contain blood, accompanied by dull pain or distending pain in the lower abdomen. Such patterns can be treated with Gentian Liver-Draining Decoction (*lóng dǎn xiè gān tāng*) and variants which clear and disinhibit liver channel damp-heat. It further includes lower-limb fire flow,31 marked by redness, swelling, and pain. This can be treated with Mysterious Three Pill (*sān miào wán*) which, with added agents, clears and disinhibits triple burner damp-heat.

**Acumoxatherapy:** BL-54 (*zhì biān,* Sequential Limit) and CV-3 (*zhōng jí,* Central Pole) are used to clear bladder heat. KI-7 (*fù liū,* Recover Flow) moistens kidney yin and clears the bladder, dispels dampness, and disperses stagnation. BL-28 (*páng guāng shū,* Bladder Shu) frees the lower burner and regulates the waterways. Other useful points include SP-9 (*yīn líng quán,* Yin Mound Spring), SP-6 (*sān yīn jiāo,* Three Yin Intersection), CV-4 (*guān yuán,* Pass Head), ST-28 (*shuǐ dào,* Waterway), BL-32 (*cì liáo,* Second Bone-Hole), and ST-44 (*nèi tíng,* Inner Court).

Damp-heat vaginal discharge is treated by combining local points such as GB-26 (*dài mài,* Girdling Vessel) which, being located on the girdling vessel irregular channel, has a direct effect on the genito-urinary system, and CV-3 (*zhōng jí,* Central Pole), the alarm point of the bladder, along with such points as SP-6 (*sān yīn jiāo,* Three Yin Intersection) and SP-9 (*yīn líng quán,* Yin Mound Spring), which drain dampness, and SP-10 (*xuè hǎi,* Sea of Blood), which clears heat. GB-26 (*dài* *mài,* Girdling Vessel) is used to check vaginal discharge, and CV-3 (*zhōng jí,* Central Pole) to clear the lower burner of brewing heat. Other points commonly used to treat downpour of damp-heat into the bladder include CV-4 (*guān yuán,* Pass Head), CV-6 (*qì hǎi,* Sea of Qi), BL-30 (*bái huán shū,* White Ring Shu), LR-2 (*xìng jiān,* Moving Between), and PC-5 (*jiān shǐ,* Intermediary Courier).

Lower limb fire flow is treated by disinhibiting dampness and clearing heat from the blood and the lower burner using points such as SP-9 (*yīn líng quán,* Yin Mound Spring), LR-2 (*xìng jiān,* Moving Between), ST-36 (*zú sān lǐ,* Leg Three Li), SP-10 (*xuè hǎi,* Sea of Blood), ST-41 (*jiě xī,* Ravine Divide), GB-38 (*yáng fǔ,* Yang Assistance), SP-6 (*sān yīn jiāo,* Three Yin Intersection), and BL-54 (*zhì biān,* Sequential Limit) (bleed network vessels). LR-2 (*xíng jiān,* Moving Between) and GB-38 (*yáng fǔ,* Yang Assistance) combined with SP-9 (*yīn líng quán,* Yin Mound Spring) drain liver-gallbladder fire and extinguish wind. Seven-star or plum-blossom needle therapy on the above points and affected areas is also a commonly employed technique.

**4.3 Identification and Treatment of Dampness Disease Patterns**

**湿邪致病的辨证施治注意事项**

**4.3.1 Location within the triple burner 区别湿在上、中、下焦:** Damp-heat patterns can also be identified in terms of the location of the evil within the triple burner. Dampness clouding the upper burner is characterized by sensations of heaviness and distension in the head, glomus and oppression in the chest and stomach duct, no thought of food and drink, and a bland taste in the mouth. Treatment, based on diffusing qi and transforming phlegm, employs aromatic agents whose dry nature is not too pronounced. These include agastache (*huò xiāng*)*,* eupatorium (*pèi lán*)*,* apricot

31Lower limb fire flow, 下肢流火 (*xià zhī liú huǒ*): Cinnabar toxin (erysipelas) affecting the lower limbs.

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kernel (*xìng rén*)*,* cardamom (*bái dòu kòu*)*,* red tangerine peel (*jú hóng*)*,* and platy-codon (*jié gěng*)*.* By their slight bitterness and acridity, these medicinals enhance qi dynamic and so promote transformation of dampness.

Middle-burner dampness obstruction is generally characterized by distension and fullness in the chest and abdomen, non-movement of food, thirst with no desire for fluids, thin, sloppy stool, and fatigued cumbersome limbs. The tongue fur is thick and slimy. This pattern is treated essentially by drying dampness and fortifying the spleen using formulas in which atractylodes (*cāng zhú*) and officinal magnolia bark (*hòu pò*) are the main agents.

Dampness pouring down into the lower burner is generally characterized by short voidings of yellow or reddish urine. Treatment centers on disinhibiting dampness, using agents that disinhibit urine and abduct dampness such as poria (*fú líng*)*,* alisma (*zé xiè*)*,* plantago seed (*chē qián zǐ*)*,* rice-paper plant pith (*tāng cǎo*)*,* and talcum (*huá shí*)*.*

Transforming, drying, and disinhibiting are the three major methods of treating dampness. All three can be used together, but care must be taken to ensure that medicinals selected act on the desired burner.

**4.3.2 Identifying cold-damp and damp-heat 区别寒湿与湿热:** Dampness usually occurs in combination with other evils. Apart from wind, cold, and dampness uniting to give rise to impediment (*bì*) patterns, the main combinations are cold-damp and damp-heat.

Cold-damp is usually of internal origin and arises when fluid transformation is impaired owing to devitalization of spleen yang, and the original condition of pronounced vacuity cold becomes one of both cold and dampness. This process is known as “dampness forming with cold.”32 Cold-damp is characterized either by abdominal fullness and diarrhea or by phlegm-rheum and water swelling. *Elementary Questions* (*sù wèn, zhì zhēn yào dà lùn*) describes this pathomechanism in the following way: “All dampness with swelling and fullness is ascribed to the spleen.” Cold and dampness are both yin evils and are treated by warming and transforming.

Damp-heat can be caused by direct contraction of external damp-heat, but can also arise from within the body when intense stomach heat resulting from excessive consumption of sweet or fatty foods impairs fluid transformation. This process is known as “dampness forming with heat.”33 Dampness is a yin evil, while heat is a yang evil. The two are thus opposite in nature. In clinical practice, one is invariably found to be more prominent than the other so that emphasis on transforming dampness and clearing heat varies according to case.

Although cold-damp and damp-heat may stem from invasion by combined evils, they arise much more commonly when intrinsic factors or incorrect treatment cause dampness to develop out of pre-existing heat or cold within the body. Dampness forming with cold occurs in patients suffering from spleen-stomach vacuity cold or in patients wrongly treated with cold and cool agents. Conversely, dampness forming heat occurs in a patient who is suffering from pre-existing spleen-stomach heat accumulation or who is inappropriately treated with hot, acrid agents.

When dampness forms with cold, yang is easily damaged; when it forms with heat, yin is readily damaged. Therefore, in treatment, although dampness is a yin evil for which yang agents are indicated, aromatic dampness-transforming, spleen-fortifying, dampness-disinhibiting agents are usually used instead of highly hot and highly acrid

32Dampness forming with cold, 湿从寒化 (*shī cóng hán huà*): Dampness fostering the development of cold or cold fostering dampness.

33Dampness forming with heat, 湿从热化(*shī cóng rè huà*): Dampness fostering the development of heat or heat fostering dampness.

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agents to prevent the transformation into dryness and damage to yin. Dampness combined with heat should not be treated with soft yin agents3 since these may cause it to congeal and resist transformation. Where the dampness has caused the formation of cold and yang qi has been weakened, the resulting pattern, characterized by prevalence of dampness and weakness of yang, should be treated with warm and hot agents to assist yang and dry dampness. When it forms heat and damages yin, enriching but not slimy35 yin-nourishing agents should be blended with cold, bitter agents to safeguard yin while draining heat and drying dampness.

As a yin evil, dampness has yin characteristics and readily damages yang; it is eradicated by warm, bitter agents. Thus, even if it occurs in combination with heat, which is a potential threat to yin, the use of cold and cool agents alone, without dry, bitter agents, may fail to dispel dampness and may further cause damage to yang. “Dampness arising from the center”36 as a result of spleen-stomach weakness should always be treated with spleen-fortifying and yang-freeing agents such as cinnamon twig (*guì zhī*)*,* poria (*fú líng*)*,* and white atractylodes (*bái zhú*)*.* By enhancing spleen-stomach transformation and the spread of yang qi, these help the body to eliminate water-damp naturally.

**4.3.3 Damp-heat lodged in the qi aspect, summerheat-damp, and dampness obstruction 湿热留恋气分与暑湿、湿阻的区别**: Damp-heat lodged in the qi aspect is characterized by continuous fluctuating fever and is seen in a wide range of externally contracted febrile diseases. Summerheat-damp, too, may take the form of damp-heat lodged in the qi aspect, but only occurs in the height of summer. Dampness obstruction is marked by fatigued cumbersome limbs, oppression in the chest, and loss of appetite. Its pathomechanism is explained as dampness encumbering the spleen and stomach which, if combined with heat, forms a damp-heat pattern and, if occurring in summer, constitutes summerheat-damp. The former tendency is treated by clearing summerheat and transforming dampness, and the latter tendency by transforming dampness with aromatics, drying dampness, and disinhibiting dampness. (See Table 10–5 at the end of this chapter.)

**5. Dryness Disease Patterns 燥的病证**

Dryness is characterized by symptoms of dehydration that are mainly caused by damage to liquid and blood, but which may also be caused by contraction of dryness evil. Thus, there is both external and internal dryness. Internal dryness is both more common and more serious than external dryness.

**5.1 Contraction of Dryness Evil 感受燥邪**

**Pattern identification:** Contraction of dryness evil is related to dry weather and, thus, most commonly occurs in autumn or in dry regions. The main symptoms are dry cough, with either scant phlegm or thick, sticky phlegm that is difficult to expectorate, as well as dry throat, lips, tongue, and nostrils. Nosebleed may be symptomatic of dryness. Since all these signs are related to the respiratory tract, such patterns are sometimes described as “dryness evil invading the lung.” Further, since the lung is connected with the surface skin and [body] hair, and stands in interior-exterior relationship with the large intestine, other signs include dry, cracked skin and dry, bound stool.

34Soft yin agents, 阴柔的药物 (*yīn róu dì yào wù*): Agents that are soft in texture.

35Enriching but not slimy, 阴柔的药物 (*zī ér bú nì*)*.*

36Dampness arising from the center, 湿从中生 (*shī cóng zhōng shēng*)*.*

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**Medication:** Contraction of dryness evil is treated by the method of clearing the lung and moistening dryness. Commonly used agents include mulberry leaf (*sāng yè*)*,* pear peel (*lí pí*)*,* Sichuan fritillaria (*chuān bèi mǔ*)*,* arctium (*niú bàng zǐ*)*,* trichosanthes rind (*guā lóu pí*)*,* trichosanthes root (*tiān huā fěn*)*,* adenophora/glehniae (*shā shēn*)*,* phragmites (*lú gēn*)*,* and imperata (*bái máo gēn*)*.* A frequently used formula is Mulberry Leaf and Apricot Kernel Decoction (*sāng xìng tāng*)*,* which may be varied according to need.

**Acumoxatherapy:** Treatment is based on clearing pulmonary and large intestinal heat through points such as LI-4 (*hé gǔ,* Union Valley), LI-11 (*qū chí,* Pool at the Bend), LU-5 (*chǐ zé,* Cubit Marsh), LU-10 (*yú jì,* Fish Border), and BL-13 (*fèi shū,* Lung Shu), and on moistening dryness through points such as TB-2 (*yè mén,* Humor Gate) and TB-6 (*zhī gōu,* Branch Ditch). Other points useful in treating external dryness contractions include GV-14 (*dà zhuī,* Great Hammer), ST-25 (*tiān shū,* Celestial Pivot), LU-6 (*kǒng zuì,* Collection Hole), and LU-9 (*tài yuān,* Great Abyss).

**5.2 Damage to Liquid and Damage to Yin 伤津与伤阴**

**Pattern identification:** Damage to liquid is generally associated with externally contracted febrile diseases and may occur at any time during their course. It is the result of major depletion of fluids following high fever, excessive sweating, or profuse vomiting and diarrhea. Signs include thirst with taking of fluid, and a dry, red tongue. Damage to yin, sometimes referred to as humor desertion,37 generally occurs in the later stages of externally contracted febrile diseases when the patient’s general condition is poor. Damage to yin is characterized by a smooth, furless, dull crimson tongue that may be desiccated. The pharynx and mouth are dry although the thirst is not pronounced. In severe cases, there may be clouded spirit and tetanic reversal indicating exhaustion of yin humor, which is more serious than damage to liquid. Damage to liquid or to yin may also occur in internal damage and miscellaneous diseases when yin humor is depleted as a result of enduring illness, excessive loss of blood, excessive urination, or overuse of urine-disinhibiting (diuretic) agents.

**Medication:** Damage to liquid is treated by the method of engendering liquid whereby cold, sweet agents nourish stomach liquid. Commonly used agents include fresh rehmannia (*xiān dì huáng*)*,* fresh adenophora/glehniae (*xiān shā shēn*)*,* fresh dendrobium (*xiān shí hú*)*,* fresh phragmites (*xiān lú gēn*)*,* and trichosanthes root (*tiān huā fěn*)*.* These cold, sweet, moistening agents not only enrich the fluids, but also clear heat. However, in externally contracted febrile disease, damage to liquid is the result of exuberant heat in which liquid can be adequately safeguarded by clearing heat. Thus, at the exuberant heat stage, the appropriate methods of treatment are draining fire with coldness and bitterness, and clearing heat and resolving toxin, which can be supported by engendering liquid with coldness and sweetness. By such a combination it is possible to nourish yin and engender liquid without jeopardizing the elimination of the evil. Formulas such as Humor-Increasing Decoction (*zēng yè tāng*)*,* which moistens dryness and engenders liquid, treat dryness formation and damage to liquid occurring in both externally contracted febrile diseases and miscellaneous internal damage diseases. Damage to liquid from exuberant heat can be treated with White Tiger Decoction (*bái hǔ tāng*)*,* which clears heat and safeguards liquid. Treatment for damage to yin is based on enriching yin. By using cold, sweet agents complemented with salty, moistening agents, liquid-engendering agents are combined with medicinals that enrich kidney yin such as ass hide glue (*ē jiāo*)*,* egg yolk (*jī zǐ huáng*)*,* scrophularia (*xuán shēn*)*,* and tortoise plastron (*guī bǎn*)*.* Using these with liquid-engendering agents enriches kidney yin. A commonly used formula possessing this effect is Pulse-Restorative Decoction (*fù*

37Humor desertion, 脱液 (*tuō yè*)*.*

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*mài tāng*)*,* which may be varied according to need. Diseases characterized by stirring of wind and tetanic reversal are treated by fostering yin and subduing yang, using Triple-Armored Pulse-Restorative Decoction (*sān jiǎ fù mài tāng*)*.*

**Acumoxatherapy:** Heat-clearing points such as LU-10 (*yú jì,* Fish Border), LI-11 (*qū chí,* Pool at the Bend), and PC-7 (*dà líng,* Great Mound) can be combined with points that nourish yin and safeguard liquid, such as TB-2 (*yè mén,* Humor Gate), KI-3 (*tài xī,* Great Ravine), and KI-7 (*fù liū,* Recover Flow). The location of the heat signs is the determining factor when selecting points to clear heat.

**5.3 Blood Dryness 血燥**

**Pattern identification:** Blood dryness may occur when essence-blood is depleted in old age, or when nutritional disturbances or static blood binding internally reduce the nutritive power of the blood. This disease is characterized by emaciation; rough, dry skin (incrusted skin); brittle nails; dry, sheenless hair; constipation; and dry tongue without liquid. Itchy and scaling skin with (or sometimes without) the above signs is known as blood dryness (or blood vacuity) engendering wind.

**Medication:** Blood dryness is treated by the method of nourishing the blood and moistening dryness. Commonly used agents include dried/fresh rehmannia (*shēng dì huáng*)*,* cooked rehmannia (*shóu dì huáng*)*,* flowery knotweed (*hé shǒu wū*)*,* Chinese angelica (*dāng guī*)*,* salvia (*dān shēn*)*,* white peony (*bái sháo yào*)*,* lycium (*gǒu qǐ zǐ*)*,* and black sesame (*hēi zhī má*)*.* Formulas include Dryness-Enriching Construction-Nourishing Decoction (*zī zào yǎng yíng tāng*) and its variants.

**Acumoxatherapy:** Spleen and liver channel points such as SP-6 (*sān yīn jiāo,* Three Yin Intersection), SP-10 (*xuè hǎi,* Sea of Blood), and LR-8 (*qū quán,* Spring at the Bend) are chosen to support the spleen’s blood-forming and the liver’s blood-storing functions. The back transporting points of the liver and spleen, BL-18 (*gān shū,* Liver Shu) and BL-20 (*pí shū,* Spleen Shu) respectively, are used for the same purpose. BL-54 (*zhì biān,* Sequential Limit) and SP-10 (*xuè hǎi,* Sea of Blood) can also be used to cool the blood.

**5.4 Identification and Treatment of Dryness Disease Patterns**

燥邪致病的辨证施治注意事项

**5.4.1 Cool and warm dryness 凉燥与温燥的区别:** In the past, distinction was made between cool and warm dryness. However, cool dryness is characterized by signs similar to wind-cold common cold; its chief distinguishing feature is that it occurs in autumn. Contraction of dryness evil is most commonly warm dryness. It is more severe in patients suffering from lung yin vacuity. Contraction of dryness evil gives rise to a hoarse voice, blood-flecked phlegm, and chest and rib-side pain. Treatment usually involves clearing dryness and rescuing the lung, for which Dryness-Clearing Lung-Rescuing Decoction (*qīng zào jiù fèi tāng*) is prescribed. Diphtheriǎ8 is also attributable to contraction of dryness evil and is generally treated by the method of nourishing yin and clearing the lung. However, severe contagious forms of diphtheria are considered to be caused by epidemic pestilence,39 which is different from general dryness, and is treated by the admixture of heat-clearing and toxin-resolving agents.

**5.4.1 Upper, middle, and lower burner dryness patterns 上、中、下焦燥证的 区别:** Dryness patterns occurring in internal damage and miscellaneous diseases may be analyzed according to their location in the triple burner. Someone once said:

38Diphtheria, 白喉 (*bái hòu*): A febrile disease characterized by whitening of the throat. See Glossary.

39Epidemic pestilence 疫厉之气(*yì lì zhī qì*): Any contagious epidemic qi, usually seaonally related.

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When the upper body is dry, there is cough.40

When the center is dry, there is thirst.

When the lower body is dry, binding occurs.

The principle of treatment for dryness is always moistening. Thus dryness in the upper, middle, and lower burners is treated by moistening the lung, nourishing the stomach, and moistening the intestines, respectively. However, the lower burner is associated with the liver and the kidney, so that although dryness in the lower burner is characterized by desiccation of intestinal humor and dry, bound stool, in reality it stems from liver-kidney essence-blood vacuity. When intestinal lubricants are not adequately effective, agents such as cistanche (*ròu cōng róng*)*,* rehmannia (*dì huáng*)*,* flowery knotweed (*hé shǒu wū*)*,* Chinese angelica (*dāng guī*)*,* white peony (*bái sháo yào*)*,* lycium (*gǒu qǐ zǐ*)*,* and mulberry (*sāng shèn*) are used to enrich liver-kidney yin-blood. (See Table 10–6 at the end of this chapter.)

**6. Food Accumulation Patterns 食积、（食滞）的病证**

Food accumulations may occur either when dietary irregularities place excessive strain on, and hence damage, the stomach and intestines, or when spleen-stomach transformation is so weak that even regular amounts of food, improperly transformed, accumulate in the stomach and intestines. Food is an essential requisite of the body since it is the source of qi and blood. However, if it is not digested and accumulates in the stomach and intestines, it not only fails to benefit the body but even becomes a disease evil. Food accumulation patterns include food damage, gastrointestinal accumulation, and spleen vacuity with food damage complication.

**6.1 Food Damage 伤食**

**Pattern identification:** Food damage is characterized by aversion to food, nausea and vomiting, belching, putrid-smelling vomitus and gas, painful bloating of the stomach duct and abdomen, diarrhea or constipation, foul-smelling stool and flatus, and relief from pain and distension after defecation or passing of flatus. The tongue fur is slimy and either thick or yellow. This disorder is usually attributable to voracious eating. *Elementary Questions* (*sù wèn, bì lùn*) states: “Overeating causes damage to the stomach and intestines.”

**Medication:** Food damage is treated by dispersing food and abducting stagnation, usually referred to as “abductive dispersion.” Commonly used agents include medicated leaven (*shén qū*)*,* crataegus (*shān zhā*)*,* barley sprout (*mài yá*)*,* radish seed (*lái fú zǐ*)*,* gizzard lining (*jī nèi jīn*)*,* unripe bitter orange (*zhǐ shí*)*,* and areca (*bīng láng*)*.* Formulas such as the preparatory Harmony-Preserving Pill (*bǎo hé wán*) are frequently used.

**Acumoxatherapy:** Points such as ST-25 (*tiān shū,* Celestial Pivot), BL-25 (*dà cháng shū,* Large Intestine Shu), TB-6 (*zhī gōu,* Branch Ditch), LI-11 (*qū chí,* Pool at the Bend), CV-12 (*zhōng wǎn,* Central Stomach Duct), ST-44 (*nèi tíng,* Inner Court), ST-36 (*zú sān lǐ,* Leg Three Li), PC-6 (*nèi guān,* Inner Pass), and ST-37 (*shàng jù xū,* Upper Great Hollow) are used to move and expel stagnation from the stomach and large intestines. SP-4 (*gōng sūn,* Yellow Emperor), SP-6 (*sān yīn jiāo,* Three Yin Intersection), and BL-20 (*pí shū,* Spleen Shu) can be used to fortify splenic transformation, thereby dispersing the accumulation. PC-6 (*nèi guān,* Inner Pass) is a primary point for checking nausea and vomiting. Many older texts cite the combination of CV-21 (*xuán jī,* Jade Pivot) and ST-36 (*zú sān lǐ,* Leg Three Li) for treating food damage and accumulation.

40That is to say, dry cough.

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**6.2 Gastrointestinal Accumulation 肠胃积滞**

**Pattern identification:** Gastrointestinal accumulation is usually more serious than most cases of food damage. It is characterized by the same symptoms, with the addition of palpable accumulation lumps in the abdomen, pain and distension that refuses pressure, diarrhea with ungratifying defecation, or tenesmus. Causes include excessive consumption, especially of cold, raw, fried, rich, or fatty foods, and ingestion of unclean foodstuffs.

**Medication:** Gastrointestinal accumulation is treated according to the principle of “lodging is treated by attack,” or offensive precipitation. Both abductive disperses and offensive precipitants are used. Commonly used formulas include Minor Qi-Infusing Decoction (*xiǎo chéng qì tāng*)*,* Unripe Bitter Orange Stagnation-Abducting Pill (*zhǐ shí dǎo zhì wán*)*,* and Saussurea and Areca Pill (*mù xiāng bīng láng wán*)*.*

**Acumoxatherapy:** Gastrointestinal accumulation is treated with the same points used for food damage. A strong stimulation is preferable and electroacupuncture is also useful.

**6.3 Spleen Vacuity with Food Damage 脾虚夹食**

**Pattern identification:** Non-transformation of ingested food caused by spleen-stomach vacuity is characterized by bloating after eating and thin, sloppy stool containing undigested food. In general, there is no abdominal pain and the tongue fur can be completely normal. Signs such as no thought of food and drink and no enjoyment in eating indicate an emphasis on stomach vacuity, while non-transformation of ingested food indicates spleen vacuity. Yellow face, emaciation, and rapacious appetite with non-movement of ingested food indicate a strong stomach and weak spleen.

**Medication:** Treatment involves either increasing the appetite and fortifying the spleen, or simultaneous dispersion and supplementation. Frequently used agents that supplement the spleen and stomach are codonopsis (*dǎng shēn*)*,* white atractylodes (*bái zhú*)*,* poria (*fú líng*)*,* lablab (*biǎn dòu*)*,* and dioscorea (*shān yào*)*.* Agents such as tangerine peel (*chén pí*)*,* millet sprout (*gǔ yá*)*,* barley sprout (*mài yá*)*,* unripe bitter orange (*zhī shí*)*,* and amomum (*shā rén*) increase the appetite and disperse food accumulation. Formulas such as Ginseng, Poria, and White Atractylodes Powder (*shēn líng bái zhú sǎn*) are mainly used to supply spleen-stomach vacuity characterized by little thought for food and drink or non-transformation of ingested foods with thin, sloppy stool. Great Tranquility Pill (*dà ān wán*) is mainly used for spleen-stomach vacuity with food accumulation.

**Acumoxatherapy:** Points that regulate the spleen and stomach, such as SP-2 (*dà* *dū,* Great Metropolis)ⓜ, CV-12 (*zhōng wǎn,* Central Stomach Duct)ⓜ, ST-36 (*zú sān lǐ,* Leg Three Li)ⓜ, and SP-6 (*sān yīn jiāo,* Three Yin Intersection)ⓜ are combined with points to fortify the spleen, such as BL-20 (*pí shū,* Spleen Shu)ⓜ.

**6.4 Identification and Treatment of Food Accumulation Patterns**

**食积、致病的辨证施治注意事项**

**6.4.1 Simple food accumulation patterns 单纯食叙:** Simple food accumulation patterns are easily identified and treated. However, it should be remembered that stagnant food complication can attend a variety of diseases. Formulas used to treat such diseases should include accumulation-dispersing and stagnation-transforming medicinals.

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**6.4.2 Strong stomach and weak spleen 惮急越防:** A strong stomach and weak spleen are often associated with parasite accumulations and are frequently seen in gan accumulation.41 Such cases are treated by first expelling the worms and then regulating the spleen and stomach. (See Table 10–7 at the end of this chapter.)

**7. Phlegm Disease Patterns 痰的病证**

The term “phlegm” has two meanings. In the narrow sense, it refers to expectorated matter, while in the broader sense it denotes phlegm lodged in the channels and organs, manifesting as phlegm patterns. For example, phlegm lodged in the lung gives rise to cough, panting, and copious expectoration; phlegm lodged in the heart may give rise to palpitation and clouded spirit, or mania and withdrawal; phlegm lodged in the stomach causes nausea and vomiting; phlegm harassing the upper body manifests as dizziness; phlegm lodged in the chest and rib-side gives rise to fullness in the chest with panting and cough causing pain in the chest; phlegm lodged in the limbs causes local numbness; phlegm lodged in the channels leads to scrofula or phlegm nodes. These different phlegm patterns are all associated with common general signs such as a moist, glossy, slimy tongue fur and a slippery, string-like pulse.

The production of phlegm is mainly associated with impaired transformation, distribution, and discharge of fluid resulting from disorders of the lung, spleen, stomach, and kidney. Phlegm can form from fluid in the lung when contraction of an external evil invades the lung and impairs diffusion and depurative downbearing. It can form from gathering dampness when habitual drinking or overconsumption of sweet or fatty foods causes impairment of splenic transformation. It can also form out of water that floods upward when kidney yang insufficiency leads to impairment of the qi transformation function of the kidney. Finally, phlegm can also form through “boiling” of fluids by heat or fire. This occurs when affect-mind internal damage leads to qi depression and transformation into fire, or when internal yin vacuity heat arises. Once formed, phlegm can lead to impairment of the lung’s depurative downbearing, of splenic movement and transformation, and of the qi transformation function of the kidney. It may also affect the normal flow of qi and blood and the distribution of fluids. Under such circumstances, phlegm acts as an evil harming the body.

Phlegm may take the form of damp phlegm, cold phlegm, heat phlegm, dryness phlegm, and wind phlegm. Phlegm patterns also include phlegm turbidity harassing the upper body, phlegm confounding the orifices of the heart, and phlegm lodged in the channels. These are discussed below.

**7.1 Damp Phlegm 湿痰**

**Pattern identification:** Damp phlegm is a pattern characterized by cough and copious, white phlegm, and is attributable to splenic transformation failure. It may be accompanied by glomus in the chest, retching and nausea, and fatigued, cumbersome limbs. The pulse is slippery and the tongue fur is thick and slimy. This pattern is observed in diseases classified in Western medicine as chronic forms of respiratory tract inflammation such as chronic bronchitis.

**Medication:** Damp phlegm is treated by the method of eliminating damp­ness and transforming phlegm. Commonly used agents include pinellia (*bàn xià*)*,* tan­gerine peel (*chén pí*)*,* poria (*fú líng*)*,* atractylodes (*cāng zhú*)*,* and officinal magnolia bark (*hòu*

41Gan accumulation, 拒积 (*gān jī*): A disease of infancy or childhood characterized by emaciation, dry hair, fever of varying degree, abdominal distension with visible superficial veins, yellow complexion, and devitalized essence-spirit. Pathomechanically, it is essentially a disease involving dryness of the fluids because of damage to spleen and stomach due to dietary factors, evils, and, in particular, worms. Also called gan pattern and gan disease.

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*pò*)*.* A basic formula for damp-eliminating and phlegm-transforming is Double Matu­rity Decoction (*èr chén tāng*) combined with Stomach-Calming Powder (*píng wèi sǎn*)and varied according to presenting signs.

**Acumoxatherapy:** Points such as ST-40 (*fēng lóng,* Bountiful Bulge) and CV-12 (*zhōng wǎn,* Central Stomach Duct) are used to transform phlegm. BL-20 (*pí shū,* Spleen Shu)ⓜ fortifies the spleen, and BL-13 (*fèi shū,* Lung Shu)ⓜ and BL-38 (*fú xī,* Superficial Cleft)ⓜ are added to boost the lung. Points such as LU-7 (*liè quē,* Broken Sequence), LU-9 (*tài yuān,* Great Abyss), LI-4 (*hé gǔ,* Union Valley), SP-6 (*sān yīn jiāo,* Three Yin Intersection), CV-17 (*dàn zhōng,* Chest Center), and SP-9 (*yīn líng quán,* Yin Mound Spring) can also be added according to the symptoms.

**7.2 Cold Phlegm 寒痰**

**Pattern identification:** Cold phlegm is characterized by cough and clear, thin, white phlegm, and a moist, white tongue fur. The pulse is generally slightly string­like. Patterns may also include physical cold and cold limbs. Cold phlegm may also be observed in diseases classified by Western medicine as chronic forms of respiratory tract inflammation42 such as chronic bronchitis and asthma.

**Medication:** The most commonly used formula is Cold phlegm is treated by the method of warming the lung and transforming phlegm. Commonly used agents include ephedra (*má huáng*)*,* cinnamon twig (*guì zhī*)*,* dried ginger (*gān jiāng*)*,* asarum (*xì xīn*)*,* pinellia (*bàn xià*)*,* perilla fruit (*zǐ sū zǐ*)*,* and white mustard (*bái jiè zǐ*)*.* The mostly commonly used formula is Minor Green-Blue Dragon Decoction (*xiǎo qīng lóng tāng*)*.*

**Acumoxatherapy:** Moxibustion is used at points such as BL-13 (*fèi shū,* Lung Shu), BL-38 (*fú xī,* Superficial Cleft), CV-12 (*zhōng wǎn,* Central Stomach Duct), and LU-9 (*tài yuān,* Great Abyss) to warm the lung and transform phlegm. ST-40 (*fēng lóng,* Bountiful Bulge)ⓜ is a major phlegm-transforming point. CV-17 (*dàn zhōng,* Chest Center) clears the lung, transforms phlegm, and loosens the chest. SP-9 (*yīn líng quán,* Yin Mound Spring)ⓜ drains dampness, and SP-6 (*sān yīn jiāo,* Three Yin Intersection)ⓜ and BL-20 (*pí shū,* Spleen Shu)ⓜ fortify the spleen. Other points used to treat cold-phlegm include LI-4 (*hé gǔ,* Union Valley), BL-12 (*fēng mén,* Wind Gate)ⓜ, LU-7 (*liè quē,* Broken Sequence)ⓜ, PC-6 (*nèi guān,* Inner Pass), and SP-5 (*shāng qiū,* Shang Hill)ⓜ.

**7.3 Heat Phlegm 热痰**

Pattern identification: Heat phlegm is characterized by cough and rapid breathing with thick yellow or gluey white phlegm that is difficult to expectorate. Gen­eral signs include fever, dry mouth, red tongue with yellow fur, and a slippery rapid pulse, all of which indicate heat. In Western medicine, heat phlegm corresponds roughly to acute inflammatory respiratory diseases (or acute attacks in chronic conditions).

In internal and miscellaneous diseases, repeated incidence of heat phlegm signs usually indicates phlegm fire. This occurs when phlegm heat, failing to clear, brews in the inner body and transforms into fire. When phlegm heat is characterized by extremely scant, gluey phlegm that is difficult to expectorate and possibly flecked with blood, as well as by dry throat, lips, and tongue, it is known as dryness phlegm. Both phlegm fire and dryness phlegm are variant forms of heat phlegm.

42Inflammation spoken of in Western medicine in the acute form marked by pain (dolor), heat (calor), redness (rubor), and tumor (swelling) usually corresponds in Chinese medicine to heat patterns; chronic inflammation in which these classical signs are not present sometimes corresponds to cold patterns.

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Medication: Heat phlegm is treated by the method of clearing heat and resolving toxin and by the method of transforming phlegm. Commonly used agents include scutellaria (*huáng qín*)*,* lonicera (*jīn yín huā*)*,* dandelion (*pú gōng yīng*)*,* hout­tuynia (*yú xīng cǎo*)*,* mulberry root bark (*sāng bái pí*)*,* lepidium/descurainia (*tíng lì zǐ*)*,* Sichuan fritillaria (*chuān bèi mǔ*)*,* trichosanthes (*guā lóu*)*,* bamboo sap (*zhú lì*)*,* fresh phragmites (*xiān lú gēn*)*,* and wax gourd seed (*dōng guā zǐ*)*.* Formulas include Lonicera and Phragmites Mixture (*yín wéi hé jì*) and its variants.

**Acumoxatherapy:** Points that clear heat, such as PC-7 (*dà líng,* Great Mound), LU-10 (*yú jì,* Fish Border), LU-7 (*liè quē,* Broken Sequence), and LU-5 (*chǐ zé,* Cubit Marsh) can be combined with points that transform phlegm, such as CV-12 (*zhōng wǎn,* Central Stomach Duct), PC-6 (*nèi guān,* Inner Pass), and ST-40 (*fēng lóng,* Bountiful Bulge), depending on the location and nature of the evil. Other points used to treat heat-phlegm include SP-9 (*yīn líng quán,* Yin Mound Spring), CV-17 (*dàn zhōng,* Chest Center), BL-13 (*fèi shū,* Lung Shu), LU-11 (*shào shāng,* Lesser Shang), and LU-9 (*tài yuān,* Great Abyss).

**7.4 Wind-Phlegm 风痰**

**Pattern identification:** Wind-phlegm manifests in both wind and phlegm signs such as sudden collapse and loss of consciousness, foaming at the mouth, and convul­sions. Wind-phlegm is mostly seen in epilepsy.

**Medication:** Dispelling wind-phlegm employs agents such as typhonium (*bái fù zǐ*)*,* arisaema (*tiān nán xīng*)*,* pinellia (*bàn xià*)*,* silkworm (*bái jiāng cán*)*,* scorpion (*quán xiē*)*,* bamboo sap (*zhú lì*)*,* and ginger juice (*jiāng zhī*)*.* A commonly used formula is Mind-Stabilizing Pill (*dìng zhì wán*)*,* which may be varied according to need.

**Acumoxatherapy:** Wind phlegm presenting as epilepsy is treated by open­ing the orifices and transforming phlegm and by calming the liver and extinguishing wind.

Points such as GV-26 (*rén zhōng,* Human Center), Lumbar Extra (*yāo qí*)*,* HT-7 (*shén mén,* Spirit Gate), and BL-15 (*xīn shū,* Heart Shu) are used to open the orifices and quiet the spirit; GV-16 (*fēng fǔ,* Wind Mansion) and GB-20 (*fēng chí,* Wind Pool) are used to extinguish wind. PC-6 (*nèi guān,* Inner Pass), CV-12 (*zhōng wǎn,* Central Stomach Duct), and ST-40 (*fēng lóng,* Bountiful Bulge) help transform phlegm; LR-3 (*tài chōng,* Supreme Surge) calms the liver. SP-6 (*sān yīn jiāo,* Three Yin Intersection), GV-20 (*bǎi huì,* Hundred Convergences), LI-15 (*jiān yú,* Shoulder Bone), PC-5 (*jiān shǐ,* Intermediary Courier), HT-5 (*tōng lǐ,* Connecting Li), KI-1 (*yǒng quán,* Gushing Spring), and GV-14 (*dà zhuī,* Great Hammer) are used to arouse the brain and quiet the spirit and to calm the liver and extinguish wind.

It is interesting to note that the master point of the yang springing vessel, BL-62 (*shēn mài,* Extending Vessel), is used for diurnal seizures, while the master point of the yin springing vessel, KI-6 (*zhào hǎi,* Shining Sea), is used to treat nocturnal seizures.

**7.5 Phlegm Turbidity Harassing the Upper Body 痰浊上扰**

**Pattern identification:** Dizziness is the essential feature of phlegm turbidity harassing the upper body. The phrase, “where no phlegm is present, dizziness does not arise,” essentially refers to this. Disturbance of vision may be so severe as to prevent the patient from sitting up. Milder cases present as dizzy head, distension in the head, and heavy-headedness. Other symptoms include insomnia, oppression in the chest, retching and nausea, little thought of food and drink, or non-transformation of ingested food. The tongue fur is slimy in texture and either white or yellow in color. The pulse is

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slippery and may also be string-like. Where there is a heat complication, vexation and a bitter taste in the mouth may also be observed. These symptoms indicate disturbance of clear yang in the upper body due to phlegm turbidity causing obstruction in the chest. This may develop when dampness gathers and transforms into phlegm as a result of splenic transformation failure. Phlegm turbidity harrassment of the upper body may be observed in diseases described in Western medicine as otogenic vertigo and hypertension.

**Medication:** Consideration is given not only to the splenic transformation failure from which the condition stems, but also to the connection between dizziness and liver wind. “All wind with shaking and visual dizziness is ascribed to the liver.” There­fore, phlegm transformation, which forms the basis of treatment, is complemented, on the one hand, by fortifying the spleen, and, on the other, by calming the liver and extin­guishing wind. The following agents transform phlegm and fortify the spleen: pinellia leaven (*bàn xià qū*)*,* tangerine peel (*chén pí*)*,* poria (*fú líng*)*,* and white atractylodes (*bái zhú*)*.* Agents that calm the liver and extinguish wind include gastrodia (*tiān má*)*,* silkworm (*bái jiāng cán*)*,* scorpion (*quán xiē*)*,* and uncaria (*gōu téng*)*.* Formulas such as Pinellia, White Atractylodes, and Gastrodia Decoction (*bàn xià bái zhú tiān má tāng*) are mainly used for dizziness patterns attributed to phlegm. Coptis Gallbladder-Warming Decoction (*huáng lián wēn dǎn tāng*) is chiefly used to treat phlegm turbidity and heat harassing clear yang in the upper body, which is characterized by dizziness, vexation, bitter taste in the mouth, insomnia, red tongue, and slimy yellow tongue fur.

**Acumoxatherapy:** Phlegm turbidity dizziness is treated by draining rising fire. Use points such as GV-24 (*shén tíng,* Spirit Court). CV-12 (*zhōng wǎn,* Central Stomach Duct) and BL-21 (*wèi shū,* Stomach Shu) calm the stomach and transform phlegm and, in combination with ST-40 (*fēng lóng,* Bountiful Bulge), clear fire and downbear turbidity. SI-7 (*zhī zhèng,* Branch to the Right) and BL-58 (*fēi yáng,* Tak­ing Flight) are a traditional combination used to treat dizziness; together these points arouse the brain and quiet the spirit. Other points commonly used to treat this con­dition are GB-15 (*tóu lín qì,* [Head] Overlooking Tears), LR-3 (*tài chōng,* Supreme Surge), TB-17 (*yì fēng,* Wind Screen), SI-19 (*tīng gōng,* Auditory Palace), GB-20 (*fēng chí,* Wind Pool), SP-4 (*gōng sūn,* Yellow Emperor), and PC-6 (*nèi guān,* Inner Pass).

In addition, if there is heat harrassing clear yang in the upper body, bleeding the points GV-20 (*bǎi huì,* Hundred Convergences), GV-14 (*dà zhuī,* Great Hammer), and Greater Yang (*tài yáng*) can drain yang surfeits from the upper body.

**7.6 Phlegm Confounding the Orifices of the Heart 疫迷心鸾**

**Pattern identification:** Phlegm confounding the orifices of the heart is also called phlegm turbidity clouding the pericardium. When the “heart” is obstructed by phlegm turbidity, the clear orifices cease to function, a condition characterized by coma or mental derangement. At the same time, the tongue fur is thick and slimy and the pulse is slippery and string-like. Such patterns are seen in externally contracted febrile diseases, wind stroke, and mental disorders.

Occurring in externally contracted febrile diseases, phlegm confounding the orifices of the heart is characterized by coma or semi-consciousness, moderate or unsurfaced fever, and a slippery, rapid pulse. The tongue fur is either white and slimy, covering the tongue completely, or else yellow, slimy, and grimy. These signs differ from heat entering the pericardium, which is characterized by coma, fright reversal, agitation, high fever, rapid pulse, and a dry, crimson tongue with scant fur. When wind stroke takes the form of phlegm confounding the orifices of the heart, signs include phlegm rale in the throat, red face, rough breathing, slimy yellow tongue fur, and slippery, string-like rapid pulse. Alternatively, these patients present with pronounced lack of

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warmth in the extremities, glossy slimy tongue fur, and sunken slippery pulse. Occurring in mental disorders, there may be such signs as mental derangement, feebleminded withdrawal, or manic agitation. The tongue fur is slimy in texture and either white or yellow in color, and the pulse is slippery and string-like.

**Medication:** Phlegm confounding the orifices of the heart is treated by sweeping phlegm and opening the orifices. Commonly used are ready-prepared medica­ments including Imperial Grace Supreme Jewel Elixir (*jú fāng zhì bǎo dān*) and Storax Pill (*sū hé xiāng wán*)*,* adding agents such as acorus (*shí chāng pú*)*,* curcuma (*yù jīn*)*,* polygala (*yuǎn zhì*)*,* pinellia (*bàn xià*)*,* bile arisaema (*dǎn xīng*)*,* poria (*fú líng*)*,* bamboo sap (*zhú lì*) (with ginger juice), and chlorite (*qīng méng shí*)*.*

**Acumoxatherapy:** Points such as GV-26 (*rén zhōng,* Human Center), KI-1 (*yǒng quán,* Gushing Spring), HT-7 (*shén mén,* Spirit Gate), and PC-8 (*láo gōng,* Palace of Toil) are used to open the orifices of the heart. Points such as PC-7 (*dà líng,* Great Mound), PC-6 (*nèi guān,* Inner Pass), and HT-5 (*tōng lǐ,* Connecting Li) are added to quiet the heart and spirit. Other useful points include SI-3 (*hòu xī,* Back Ravine), LR-3 (*tài chōng,* Supreme Surge), SP-6 (*sān yīn jiāo,* Three Yin Intersection), GV-20 (*bǎi huì,* Hundred Convergences), LI-11 (*qū chí,* Pool at the Bend), SP-9 (*yīn líng quán,* Yin Mound Spring), and KI-4 (*dà zhōng,* Large Goblet).

**7.7 Phlegm Lodged in the Channels or Limbs 痰留经络、肢体**

**Pattern identification:** Phlegm lodged in the channels manifests in goiter, phlegm nodes, and scrofula, all of which are relatively soft to the touch. Phlegm lodged in the limbs is characterized by numbness and pain in the upper or lower limbs, or in one limb. It is not accompanied by any signs of blood vacuity or wind-cold-damp impediment (*bì*)*.* The tongue fur is white and slimy, and the pulse is slippery.

**Medication:** Phlegm lodged in the channels or the limbs is treated by dispersing phlegm and softening hardness. Commonly used agents include sargassum (*hǎi zǎo*)*,* kelp (*kūn bù*)*,* white mustard (*bái jiè zǐ*)*,* mirabilite (*máng xiāo*)*,* and poria (*fú líng*)*.* Most formulas chosen to treat these patterns are ready-prepared medicines such as Prunella Paste (*xià kū cǎo gāo*)*,* Scrofula Internal Dispersion Pill (*nèi xiāo luǒ lì wán*)*,* and Pathfinder Poria Pill (*zhǐ mi fú líng wán*)*.* The first two of these formulas treat goiter, phlegm nodes, and scrofula. Pathfinder Poria Pill is used for pain and numbness in the limbs caused by the presence of phlegm.

**Acumoxatherapy:** Points such as LI-4 (*hé gǔ,* Union Valley) and ST-36 (*zú sān lǐ,* Leg Three Li) are used to supplement qi and stimulate channel flow. Moxibustion and needling with strong stimulation at local points are used to move qi and blood in the affected area and restore channel flow.

**7.8 Phlegm Lodged in the Chest and Rib-Side 痰留胸胁**

**Pattern identification:** Phlegm lodged in the chest and rib-side is composed of stubborn phlegm and accumulated rheum that form an “afflux pouch.”43 It is marked by pain in the chest and rib-side, cough, panting, and pain experienced when turning over in bed, as well as expectoration of white phlegm and drool. There may also be distension and fullness in the chest and rib-side, swelling of the face, and a sunken, string-like pulse.

**Medication:** The type of phlegm lodged in the chest and rib-side is generally a congealing yin evil, which can only be transformed by warming and eliminated by

43Afflux pouch, 擗囊 (*pì náng*): A palpable collection of fluid.

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attack. Thus, the method of treatment is transforming rheum and expelling phlegm. Commonly used rheum-transforming agents include ephedra (*má huáng*)*,* cinnamon twig (*guì zhī*)*,* asarum (*xì xīn*)*,* dried ginger (*gān jiāng*)*,* aconite (*fù zǐ*)*,* and white mustard (*bái jiè zǐ*)*.* Phlegm-expelling medicinals include lepidium/descurainia (*tíng lì zǐ*)*,* kansui (*gān suì*)*,* euphorbia/knoxia (*dà jǐ*)*,* and morning glory (*qiān niú zǐ*)*.* A commonly used formula is Minor Green-Blue Dragon Decoction (*xiǎo qīng lóng tāng*) which can be combined with Lepidium/Descurainia and Jujube Lung-Draining Decoction (*tíng lì dà zǎo xiè fèi tāng*)or Drool-Controlling Elixir (*kòng xián dān*)*.*

**Acumoxatherapy:** TB-5 (*wài guān,* Outer Pass) and TB-6 (*zhī gōu,* Branch Ditch) clear the triple burner. PC-6 (*nèi guān,* Inner Pass) and CV-17 (*dàn zhōng,* Chest Center) transform phlegm and loosen the chest. GB-34 (*yáng líng quán,* Yang Mound Spring) clears the foot lesser yang (*shào yáng*) gallbladder channel and is a major point for rib-side pain. ST-40 (*fēng lóng,* Bountiful Bulge) and SP-9 (*yīn líng quán,* Yin Mound Spring) transform phlegm-dampness. CV-13 (*shàng wǎn,* Upper Stomach Duct) can move the center and dispel phlegm accumulations. Selection of points is determined by the presenting symptoms.

**7.9 Identification and Treatment of Phlegm Disease Patterns**

**痰证的辨证施治注意事项**

**7.9.1 Color, quantity, and consistency of phlegm 痰色和痰量:** The quantity, yellowness, consistency, and presence of blood in expectorated phlegm is of importance in identifying cold, heat, dryness, and dampness.

**7.9.1 Variety of phlegm patterns 痰证有多种表现:** Phlegm patterns may involve any part of the body and include a wide variety of different signs. Furthermore, some symptoms, such as dizziness, glomus in the chest, numbness of the limbs, and mental disorders, are not exclusively associated with phlegm, so they must be correlated with the tongue fur and pulse. The presence of a slimy or glossy moist tongue fur and slip­pery, string-like pulse is usually a clear indication of a phlegm pattern or complication. (See Table 10–8.)

**7.9.2 Phlegm-rheum 痰饮:** Phlegm-rheum in the broad sense refers to any accu­mulation of fluid. Four basic forms—phlegm-rheum (narrow sense), suspended rheum, spillage rheum, and propping rheum—are distinguished according to the location of the accumulation.

• **Phlegm-rheum** (痰饮 *tán yǐn*) denotes water in the intestines with general ema­ciation and the gurgling of water in the intestines.

• **Suspended rheum** (悬饮 *xuán yǐn*) is water in the chest and rib-side with local pain and cough with copious phlegm.

• **Spillage rheum** (溢饮 *yì yǐn*) is water in the limbs marked by heavy, painful, swollen limbs.

• **Propping rheum** (支饮 *zhī yǐn*)44 is water below the heart (diaphragm and lungs) with cough with copious phlegm, rapid breathing, inability to lie flat, and facial edema.

Nowadays, the term phlegm-rheum, though properly including all four of the above forms, tends to be used in the narrow sense of propping rheum. The clear, thin phlegm drool associated with propping rheum is the classical form of rheum as opposed to the

44The Chinese 支 (*zhī*) means a branch, twig; to prop or support. Propping rheum may be so called because it causes discomfort and prevents the patient from lying down.

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thicker form of phlegm. Rheum is generally said to be a thinner form of phlegm, but, in practice, this clear distinction is not always rigidly made. Phlegm-rheum (propping rheum) generally forms a cold phlegm pattern, discussed in Section 7.2 above. Sus­pended rheum is the same as phlegm lodged in the chest and rib-side, described in Section 7.8 above.

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| **Table 10–1 Wind Disease Patterns: External Contraction of Wind** | | | | | | |
| **Common signs:** Headache, fear of wind, itchy throat, cough, floating pulse | | | | | | |
| **Pattern** | **Main characteristics** | | **Method of treatment** | | **Formulas** | |
| **Wind-cold** | Pronounced fear of cold; headache; aching bones; absence of sweating and thirst; moist white tongue fur | | Warm acrid exterior resolution | | Schizonepeta and Saposhnikovia Toxin Vanquishing Powder, Ephedra Decoction | |
| **Wind-heat** | Mild fear of cold; sore throat; dry mouth; red tongue | | Cool acrid exterior resolution | | Lonicera and Forsythia Powder, Mulberry Leaf and Chrysanthemum Beverage | |
| **Wind Disease Patterns: Wind Evil Entering the Channels** | | | | | | |
| **Patterns** | | **Main Characteristics** | **Method of treatment** | | **Formulas** | |
| **Local Sinew Pattern** | | Local numbness or paralysis | Dispel wind and settle tetany | | Pull Aright Powder | |
| **General Sinew Pattern** | | Rigidity of the neck, clenched jaw, convulsion | Five-Tigers-Chasing the Wind Powder | |
| **Wind-cold-damp Impediment** | | Pain in joints or flesh | Dispel wind, transform dampness, and dissipate cold | | Impediment-Alleviating Decoction | |
| **Table 10–2 Cold Disease Patterns** | | | | | | | |
| **Patterns** | | **Main characteristics** | | **Method of treatment** | | **Formulas** | |
| **Externally contracted cold evil** | | Fear of cold; fever; headache; aching bones; floating pulse that may be slightly tight; glossy white tongue fur | | Warm, acrid exterior resolution | | Schizonepeta and Saposhnikovia Toxin Vanquishing Powder, Ephedra Decoction | |
| **Cold Impediment (*bì*)** | | Joint pain or muscle pain of fixed location, in severe cases with hypertonicity | | Warm the channels and dissipate cold | | Aconite Main Tuber Decoction | |
| **Cold pain** | | Pain in the stomach duct and abdomen exacerbated by exposure to cold; history of contraction of cold | | Dissipate cold and relieve pain | | Lesser Galangal and Cyperus Pill | |
| **Cold diarrhea** | | Abdominal pain that likes warmth; diarrhea; lack of warmth in the extremities; pale tongue with white fur | | Warm the center and fortify the spleen | | Center-Rectifying Pill | |
| **Cold mounting (*sbàn*)** | | Painful sagging of one testicle with pain reaching into the lesser abdomen which is relieved by warmth; sunken, tight, string-like pulse | | Warm the liver and dissipate cold; rectify qi and relieve pain | | Liver-Warming Brew, Tiantai Lindera Powder | |

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| **Table 10–3 Heat (Fire and Summerheat) Disease Patterns** | | | | | |
| **Pattern** | **Main characteristics** | | **Method of treatment** | | **Formulas** |
| **Repletion heat** | Vigorous fever; vexation (and in severe cases, delirious speech); scorching pain in the stom­ach duct and abdomen that rejects pressure; constipation or diarrhea with foul-smelling stool with pus and blood; maculopapular eruptions; blood ejection; spontaneous external bleeding; slippery, rapid pulse; yellow tongue fur | | Clear heat and resolve toxin; drain fire | | Coptis Toxin Resolving Decoction, Heart Draining Decoction |
| **Vacuity heat** | Tidal fever or internal heat; tidal reddening of the cheeks or upbearing fire flush; dry mouth; dry phamyx; steaming bone syndrome; night sweats; forceless, fine, rapid pulse; red tongue with scant fur or peeling tongue fur | | Enrich yin and clear heat | | Major Yin Supple­mentation Pill, Sweet Wormwood and Turtle Shell Decoction |
| **Summer­heat-heat** | Great fever; great thirst; great sweating or the absence of sweating; vexation and agitation; large, surging pulse | | Clear summerheat and resolve heat | | White Tiger Decoction |
| **Summer­heat-damp** | Continuous low fever; thick, slimy tongue fur; fatigue and lack of strength; oppression in the chest; nausea and vomiting; sloppy stool with ungratifying defecation; short voidings of reddish urine | | Clear and transform summerheat | | Sweet Wormwood and Scutellaria Gallbladder-Clear­ing Decoction |
| **Table 10–4 Damp-heat: Prevalence of Heat And Dampness** | | | | | | |
| **Aspects** | | **Prevalence of dampness** | | **Prevalence of heat** | | |
| **Fever** | | Low but persistent; worse in evening than morning | | Higher fever | | |
| **Chest and Abdomen** | | Distension and oppression | | Pain with distension and oppression | | |
| **Thirst** | | Thirst without desire for fluids | | Thirst without large fluid intake or thirst with desire for fluids but discomfort after drinking | | |
| **Urine** | | Short voidings of yellow urine | | Short voidings of red urine | | |
| **Pulse** | | Soggy, not very rapid | | Slippery and rapid | | |
| **Tongue** | | Tending to red with white, slimy or slightly yellow, thick, slimy fur | | Red with yellow or thick, yellow, slimy fur or dry, yellow fur | | |
| **Treatment method** | | Transforming dampness assisted by clearing heat | | Clearing heat assisted by transforming dampness | | |

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| **Table 10–5 Dampness Disease Patterns** | | | | | | |
| **Common signs**: Oppression in the chest; torpid intake; upflow and nausea; sliminess in the mouth; slimy tongue fur; fatigued, cumbersome body | | | | | | |
| **Pattern** | | **Distinguishing characteristics** | | **Method of treatment** | | **Formulas** |
| **Damp Obstruction** | | In addition to common signs, there may also be low fever, or disease recurring in the summer (summer infixation) | | Transform dampness with aromatics; dry dampness; disinhibit dampness | | Agastache, Pinellia and Poria Elixir |
| **Damp-heat lodged in the qi aspect** | | Fever; thirst without desire to drink; short voidings of reddish urine; slimy, yellow tongue fur | | Clear heat and transform dampness | | Three Kernels Decoction, Sweet Dew Toxin-Dispersing Elixir |
| **Damp-heat stagnating in the spleen and stomach** | | Pronounced spleen-stomach signs; thick, slimy or thick, yellow tongue fur; unabat­ing fever | | Acrid opening and bitter draining | | Coptis and Officinal Magnolia Bark Beverage |
| **Damp-heat brewing in the liver and gallbladder** | | Jaundice; bitter taste in the mouth; distend­ing pain in the chest and rib-side (some­times with abdominal and stomach duct pain); string-like pulse; slimy and possibly yellow tongue fur | | Course and discharge liver-gallbladder damp-heat | | Virgate Wormwood Decoction, Major Bupleurum Decoction |
| **Damp-heat pouring down to the large intestine** | | Diarrhea with foul-smelling stool, in some cases with pus and blood; tenesmus; abdominal pain; there may be fever | | Clear heat and disinhibit dampness; resolve toxin | | Pulsatilla Decoction |
| **Damp-heat pouring down to die bladder** | | Frequent urination; urinary urgency; painful urination; murky urine | | Clear heat; disinhibit water; free strangury | | Eight Corrections Powder, Pyrrosia Powder |
| **Table 10–6 Dryness Disease Patterns** | | | | | | |
| **Common signs**: Dry mouth; dry lips; dry tongue with little liquid; sometimes dry, bound stool | | | | | | |
| **Pattern** | **Distinguishing characteristics** | | **Method of treatment** | | **Formulas** | |
| **Contraction of dryness evil** | Dry cough; scant phlegm; dry nostrils; nosebleed; phlegm flecked with blood | | Clear the lung and moisten dryness | | Mulberry Leaf and Apricot Kernel Decoction, Dryness-Clearing Lung-Rescuing Decoction | |
| **Damage to liquid** | Caused by high fever and excessive sweating; marked by dry tongue fur and red tongue | | Engender liquid and clear heat | | Humor-Increasing Decoction or variants of White Tiger Decoction | |
| **Damage to yin** | Mostly observed in advanced states of febrile disease with poor health; smooth, red tongue with little fur; fine, rapid pulse | | Enrich yin humor | | Pulse Restorative Variant Decoction | |
| **Blood dryness** | In old age or long-standing nutritional dis­orders, or static blood binding internally; generalized emaciation; dry, itchy skin; thin, brittle nails; dry, bound stool; smooth tongue | | Nourish the yin and moisten dryness | | Dryness-Enriching Construction-Nourishing Decoction | |

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| **Table 10–7 Food Accumulation Disease Patterns** | | | | | | |
| **Common signs**: Oppression in the chest; bloating; little thought of food and drink; slimy, sometimes grimy, turbid tongue fur | | | | | | |
| **Pattern** | | **Distinguishing characteristics** | | **Method of treatment** | | **Formulas** |
| **Food damage** | | Nausea and vomiting; belching of sour, putrid qi; distending pain in the stomach duct and abdomen; diarrhea or constipation; flatulence | | Abductive dispersion | | Harmony-Preserving Pill |
| **GI accumulation** | | Food damage plus hard glomus sometimes with pain that rejects pressure; old yellow tongue fur that may be thick and slimy | | Offensive precipitation | | Minor Qi-Infusing Decoction, Unripe Bitter Orange Stag­nation-Abducting Pill, Saussurea and Areca Pill |
| **Spleen vacuity with food damage** | | Non-transformation of food; sloppy stool or diarrhea with undigested food in the stool; usually no pain; tongue fur may be normal | | Open the stomach and fortify the spleen; simultaneous dispersion and supplementation | | Ginseng, Poria, and White Atractyloídes Powder, Great Tranquility Pill |
| **Table 10–8 Phlegm Disease Patterns** | | | | | | |
| **Common signs**: Cough; expectoration of phlegm; slippery or string-like slippery pulse | | | | | | |
| **Pattern** | **Distinguishing characteristics** | | | **Method of treatment** | | **Formulas** |
| **Damp phlegm** | Copious white phlegm that is easily expectorated; thick, slimy tongue fur; signs of spleen vacuity with damp encumbrance such as oppression in the chest and fatigued cumbersome limbs | | | Dry dampness and transform phlegm | | Double Vintage Decoction combined with Stomach Calming Powder |
| **Cold phlegm** | White, clear, thin phlegm; glossy white tongue fur; cold signs such as physical cold and lack of warmth in the limbs | | | Warm and transform cold phlegm | | Minor Green-Blue Dragon Decoction |
| **Heat phlegm** | Thick, yellow phlegm not easily expectorated, possibly with phlegm and blood; heat signs such as fever, red tongue, and yellow fur | | | Clear heat and transform phlegm | | Lonicera and Phragmites Mixture |
| **Common signs**: Slimy tongue or grimy, turbid tongue fur and a slippery or string-like slippery pulse | | | | | | |
| **Wind phlegm** | | Sudden fits with foaming at the mouth and convulsions | Dispel wind-phlegm | | Fit-Settling Pill | |
| **Phlegm turbidity harassing the upper body** | | Dizziness possibly accompanied by oppression in the chest; nausea and vomiting; vexation; bitter taste in the mouth | Transform phlegm and fortify the spleen; calm liver and extinguish wind | | Pinellia, White Atractylodes and Gastrodia Decoction, Coptis Gallbladder-Warming Decoction | |
| **Phlegm confounding the orifices of the heart** | | Sudden loss of consciousness or mental derangement | Sweep phlegm and open the orifices | | Supreme Jewel Elixir, Storax Pill | |
| **Phlegm lodged in the channels or limbs** | | Goiter; phlegm nodes; scrofula; numbness of the limbs | Disperse phlegm and soften hardness; free the network vessels | | Prunella Paste, Scrofula Internal Dispersing Pill, Pathfinder Poria Pill | |
| **Phlegm lodged in the chest and rib-side** | | Distension and fullness in the chest and flank; pain on coughing and breathing; hasty respiration; sometimes swollen face | Transform rheum and expel phlegm | | Minor Green-Blue Dragon Decoction, Lepidium/Descurainia and Jujube Lung-Draining Decoction, Ten Jujubes Decoction, Drool-Controlling Elixir | |

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**Chapter Eleven**

**Externally Contracted Febrile Disease Pattern Identification** 外感热病辩证

Externally contracted febrile diseases1 are caused by invasion of external evils and are characterized by fever in their early stages. They correspond in Western medicine to acute infectious diseases and include bacterial and viral infections and sunstroke.

In old China, the ruling classes cruelly oppressed and exploited the working people. They paid no attention to ills that afflicted working peoples and contagious diseases that threatened the health of the populace. However, the working people of China, in their long fight against these ailments and diseases, acquired a wealth of practical experience and theoretical knowledge that enabled them to a establish a system of pattern identification and treatment in externally contracted febrile disease, a system that is a major component of Chinese medicine.

Since the founding of the People’s Republic, the government, in its concern for the health of the people, has established an appropriate health and hygiene policy and has instituted the “patriotic hygiene campaign” which has as its main aim the elimination of pests and eradication of disease. This movement has succeeded in eradicating or greatly reducing the incidence of contagious disease. Smallpox, the plague, and cholera have been eliminated, and the incidence of other contagious diseases has been markedly reduced. Vast numbers of revolutionary medical workers have made great achievements in the dual application of Chinese and Western methods of preventing and treating epidemic encephalitis B and epidemic meningitis. Over the past few years in particular, health workers have made mass efforts to revise erroneous health and hygiene policies and vain nationalism and have integrated Chinese and Western methods to prevent and treat externally contracted febrile diseases. For this reason, study and research in Chinese medicine’s corpus of knowledge concerning externally contracted febrile disease is of great practical significance.

The vast body of theory concerning the identification of externally contracted febrile disease patterns, a major constituent of Chinese medicine, was built on mil­lenia of experience. The earliest extant compilation dealing with externally contracted febrile diseases is *On Cold Damage* (*shāng hán lùn*)*,* written in the Han Dynasty,2 which identifies and treats diseases according to their location within the six channels. Further accumulation of experience and developments in theory in the centuries that followed culminated in the theory of warm diseases. *On Warm Heat* (*wēn rè lùn*) and *Systematized Identification of Warm Diseases* (*wēn bìng tiáo biàn*) are two works of the Qing Dynasty that further synthesized the laws governing the origin and development of externally contracted febrile diseases into the system known as four-aspect pattern identification and treatment. As a result of these latter-day developments, there have emerged two separate schools of thought: the “cold damage” school and the “warm diseases” school.

1 Externally contracted febrile disease 外感热病 *wài gǎn rè bìng:* This term could be rendered as “externally contracted heat disease” since the Chinese uses the same word for both heat and fever (rè).

2 *On Cold Damage* (伤寒论 *shāng hán lùn*) together with the *Essential Prescriptions of the Golden Coffer* (金贵要略 *jīn guì yào lüè*) originally constituted a single work, *On Cold Damage and Miscella­neous Disease* (伤寒杂病论 *shāng hán zá bìng lùn*) which was written by Zhang Ji (styled Zhong-Jing) in the final years of the Eastern Han Dynasty which ended in 220 A.D. These two works are considered, along with *The Inner Canon* (内经 (*nèi jīng*) and *The Divine Husbandman’s Herbal Foundation Canon* (神农本草经 *shén nóng běn cǎo jīng*) to be four of the major classics of Chinese Medicine.

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The major contention between the cold damage school and the warm diseases school concerns the definition and scope of the two systems. The cold damage school claims that all febrile diseases belong to the category of cold damage and that six-channel pattern identification is applicable to all externally contracted febrile diseases. By contrast, the warm diseases school interprets the term cold damage in a narrow sense and considers six-channel pattern identification and treatment inapplicable to what it regards as warm diseases. The most widely accepted view today is that warm disease theory is based on and developed from cold damage theory. Both represent a synthesis of experience and can be used together in clinical practice.3

Externally contracted febrile diseases bear two main characteristics: fever and stage-by-stage development.

• **Fever:** Fever results from the fierce struggle between right and evil and is the es­sential characteristic of externally contracted febrile diseases. Its progress reflects the changing relationship between right qi and evil qi. For example, high fever reflects the strong reaction of an undamaged right qi to a highly toxic evil. The fever will gradually subside as right qi overcomes the evil. A fluctuating fever or persistent fever reflects a condition where the evil has weakened but has not been fully eradicated and right qi has suffered damage. Absence of initial-stage fever or even a sudden drop in body temperature is a sign of yang collapse as a result of the presence of a highly toxic evil and the extreme vacuity of right.

• **Stage-by-stage development:** Externally contracted febrile diseases usually develop through three stages: the initial stage, the exuberant heat stage,4 and the recovery stage. These three stages reflect the changing relationship between right qi and evil qi. In the initial stage, the struggle between right and evil has still not reached its height, so that the fever is less severe than in the exuberant heat stage. As the struggle becomes more intense, the disease moves into the exuberant heat stage; symptoms are most pronounced, indicating that the disease has reached its climax. It is at this crucial stage that deterioration or improvement is decided. If right qi can defeat the disease evil, the patient passes into the recovery stage. If right qi fails to do so, the patient’s condition deteriorates, leading to possible death. Of course, recovery may come about at any point during the progression of a disease if evil qi weakens and right qi strengthens, either spontaneously or with appropriate treatment. Similarly, deterioration or relapse may occur at any time if evil qi strengthens and right qi weakens, either spontaneously or with inappropriate treatment. Most incidences of externally contracted febrile diseases are characterized by these three stages.

The cold damage and warm disease schools both have their foundation, but there are differences in opinion between them. We must analyze them in terms of dialectical materialism and historical materialism on the basis of clinical practice if we are to un­derstand the relationship between the two schools. Six-channel and four-aspect pattern identification and treatment both represent the fruit of experience in the fight against febrile disease, and in clinical practice they can by synthesized. This chapter describes the two systems and offers some views about combining the two in clinical practice. We should also point out that another method, triple burner pattern identification, which also forms part of the warm diseases theory, is omitted from this chapter since it largely corresponds to four-aspect pattern identification.

3It is often pointed out that the cold damage school developed in the north of China, while the warm disease school developed in the south, and that differences between the theories may explained by differences in disease patterns attributable to local climatic factors.

4Exuberant heat stage, 热盛期 (*rè shèng qí*): The stage of high fever.

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**1. Six-Channel Pattern Identification**

六经辨证施治

Six-channel pattern identification has its origins in *The Inner Canon* and was devel­oped in *On Cold Damage* (*shāng hán lùn*)*.* The latter represents a systematic synthesis of pre-Han experience and theory concerning externally contracted febrile diseases and elaborates on the “six-channel patterns” discussed in *Elementary Questions* (*sù wèn*)5in which observable signs and disease shifts are explained in terms of greater yang (*tài yáng*)*,* yang brightness (*yáng mìng*)*,* and lesser yang (*shào yáng*) diseases (collectively known as the triple-yang diseases), and greater yin (*tài yīn*)*,* lesser yin (*shào yīn*)*,* and reverting yin (*jué yīn*) diseases (collectively known as the triple-yin diseases).6 It describes the principal patterns, the methods, and the formulas used to treat them, as well as concurrent patterns and transmuted patterns7 and sequences of channel pas­sage. *On Cold Damage* (*shāng hán lùn*) is considered the basis of identification and treatment of externally contracted febrile disease patterns; the pathology, methods of treatment, formulas, and medicinals it discusses serve as a guide for internal damage and miscellaneous disease as well.

In this section, only the principal patterns, methods of treatment, and formulas for the diseases of each of the six channels are discussed. Combined patterns and points relating to internal damage and miscellaneous diseases are beyond the scope of this book.

**1.1 Greater Yang Disease** 太阳病

**Principal signs** 主要证候: Greater (*tài yáng*) disease is characterized by aversion to cold or wind, headache, and a floating pulse. *On Cold Damage* (*shāng hán lùn*) states: “When the greater yang (*tài yáng*) is diseased, there is a floating pulse, headache, stiffness in the neck, and aversion to cold.” Usually there is fever; other possible signs include generalized pain, and tension and stiffness in the neck and back.

5The passage in *Elementary Questions* (*sù wèn*) discussing six-channel patterns (六经形证, *liù jīng xíng zhèng*) is considered to be the basis of six-channel pattern identification and treatment on which *On Cold Damage* (*shāng hán lùn*) is founded. It reads as follows: “On the first day of cold damage, greater yang (*tài yáng*) is affected, and signs include headache and pain in the neck, and stiffness in the lower back. On the second day, yang brightness (*yáng mìng*) is affected. Since the yang brightness (*yáng mìng*) governs the flesh, and its channel passes up the side of the nose to connect with the eyes, there is generalized fever, eye pain, and dry nose. On the third day, the lesser yang (*shào yáng*) is affected. Since the lesser yang (*shào yáng*) governs the gallbladder, and its channel passes through the rib-side and connects with the ears, symptoms include pain in the chest and rib-side and tinnitus. On the fourth day, the greater yin (*tài yīn*) is affected. Since the greater yin (*tài yīn*) channel passes through the stomach and connects with the throat, symptoms include fullness in the stomach and dry throat. On the fifth day, the lesser yin (*shào yīn*) is affected. Since the lesser yin (*shào yīn*) channel passes through the kidney, connects with the lung, and penetrates through to the root of the tongue, symptoms include dry mouth and tongue, and thirst. On the sixth day, the reverting yin (*jué yīn*) is affected. Since the reverting yin (*jué yīn*) channel passes through the genitals and connects with the liver, symptoms include agitation and retracted scrotum.”

6The triple yang (三阳, *sān yáng*) and triple yin (三明, *sān yīn*) are generic terms for the three yang channels and three yin channels respectively. Triple-yang disease, for example, refers to any disease affecting one or more of the yang channels.

7Transmuted pattern, 变证 (*biàn zhèng*): Conversion of repletion into vacuity, or a simple condition into a complex one, owing to inappropriate treatment (incorrect use of sweating, ejection, or precipita­tion, or use of supplementation in the treatment of repletion patterns) or insufficiency of right qi. For example, excessive use of sweating agents (diaphoretics) in the treatment of greater yang (*tài yáng*) cold damage patterns can cause detriment to heart yang and give rise to palpitation and fearful throbbing, and to oppression in the chest.

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**Pattern identification:** This pattern is seen in many initial-stage externally contracted febrile diseases; in terms of eight-principle pattern identification, it is a cold pattern. According to explanations of the cold damage theory, externally contracted febrile diseases are mostly attributable to contraction of wind-cold evil which first affects the yang channels. Of the yang channels, the first to be affected is the greater yang; consequently, it is said to govern the exterior of the body. The greater yang channel passes through the head and neck, so that when its qi is depressed by invading wind-cold evil, stiffness and pain occur in this region. Aversion to cold or wind along with fever is the pathological reaction of a body the right qi (construction and defense) of which is struggling to resist evil qi. The floating pulse reflects that the disease is in the exterior. Although *On Cold Damage* (*shāng hán lùn*) makes no reference to the tongue or its fur,8 it is important to note that in most cases the tongue fur is moist, thin, and white.

Differentiation between vacuity and repletion of the exterior is of crucial impor­tance in the identification of greater yang (*tài yáng*) diseases. Judgement rests largely on the following factors: a) presence or absence of aversion to cold or wind; b) whether the floating pulse is tight or moderate; and c) most crucially, the presence or absence of sweating. Exterior vacuity patterns are associated with sweating. They most commonly occur when, owing to construction-defense disharmony, the interstices are unsound and allow sweat to flow, while resistance is inadequate to expel the evil. In exterior repletion patterns, which occur when cold evil invades greater yang, sweat­ing does not occur since the evil impedes construction qi, leading to blockage of the interstices.

**Medication:** The principal method used to treat greater yang (*tài yáng*)diseases is sweating, i.e., exterior resolution. Its effect is to free defense qi, open the interstices, and expel the evil from the body through sweating.

Greater yang diseases characterized by cold evil present in the exterior are treated by resolving the exterior with warmth and acridity (warm, acrid exterior resolution). Greater yang exterior repletion patterns, which are pathomechanically explained as obstructions of defense qi by an external evil leading to blockage of the interstices, are treated by promoting diffusion and effusion and dissipating the evil using the sweat-effusing Ephedra Decoction (*má huáng tāng*)*.* Exterior vacuity patterns, whose path-omechanism is explained as construction-defense disharmony preventing expulsion of the evil, are primarily treated by harmonizing construction and defense, using Cin­namon Twig Decoction (*guì zhī tāng*)*,* which resolves the flesh.9 Ephedra Decoction, which contains ephedra (*má huáng*) and cinnamon twig (*guì zhī*)*,* dissipates the evil. Cinnamon-Twig Decoction, which contains cinnamon twig (*guì zhī*) and white peony (*bái sháo yào*)*,* is designed to harmonize construction and defense as a prerequisite for expelling the evil.

Both Ephedra Decoction and Cinnamon Twig Decoction are frequently varied. A number of important formulas are derived from Ephedra Decoction. For example, Major Green-Blue Dragon Decoction (*dà qīng lóng tāng*) treats patterns comprising signs such as vexation or agitation and absence of sweating which arise when exterior cold, unresolved through sweating, becomes depressed and transforms into heat. Minor Green-Blue Dragon Decoction (*xiǎo qīng lóng tāng*) is used for dual patterns of exterior cold and interior rheum, when exterior signs such as aversion to cold, fever, and absence of thirst are accompanied by pronounced cough and panting. Ephedra, Apricot Kernel, Licorice, and Gypsum Decoction (*má xíng gān shí tāng*) treats heat gathering in the

8Tongue diagnosis was not developed at this time.

9Resolve the flesh 解肌 (*jiě jī*): Resolve the exterior. The body is clad with flesh; therefore “flesh” and “exterior” are in some senses synonymous. The exterior is often referred to as “fleshy exterior” (肌 表 *jī biǎo*)*.*

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lung, characterized by heat, thirst, cough, and panting. Cinnamon Twig Decoction (*guì zhī tāng*) can be varied depending on the symptoms. For instance, pueraria (*gé gēn*) can be added when signs include stiffness in the neck and back, while officinal magnolia bark (*hòu pò*) and apricot kernel (*xìng rén*) can be added for the treatment of patterns that include panting. Most patterns treated by Cinnamon-Twig Decoction, Ephedra Decoction and their variants fall within the scope of greater yang (*tài yáng*) disease.

**Acumoxatherapy:** *On Cold Damage* (*shāng hán lùn*) identifies each stage of disease by its associated symptoms and appropriate formula. Essentially concerned with medicinal therapy, the book mentions few acupuncture points.10 In general, points such as LI-4 (*hé gǔ,* Union Valley) and TB-5 (*wài guān,* Outer Pass) are chosen to resolve the exterior, while CV-16 (*zhōng tíng,* Center Palace) GB-20 (*fēng chí,* Wind Pool), and ST-8 (*tóu wéi,* Head Corner) can be used to dispel wind. Other points are chosen according to the presenting symptoms and the patient’s constitution. Some examples are listed below:

• Stiff neck and aversion to cold: GB-20 (*fēng chí,* Wind Pool)ⓜ, GV-12 (*shēn zhù,* Body Pillar), BL-12 (*fēng mén,* Wind Gate)ⓜ, GV-16 (*fēng fǔ,* Wind Mansion)

• Headache: LI-4 (*hé gǔ,* Union Valley), GB-20 (*fēng chí,* Wind Pool), ST-8 (*tóu wéi,* Head Corner), BL-62 (*shēn mài,* Extending Vessel)

• Aversion to cold: GV-14 (*dà zhuī,* Great Hammer)ⓜ, CV-8 (*shén què,* Spirit Gate Tower) (moxa only)

• Copious sweat: HT-6 (*yīn xī,* Yin Cleft)ⓜ

• Absence of sweating: LI-4 (*hé gǔ,* Union Valley), LU-8 (*jīng qú,* Channel Ditch)

• Vexation and agitation: KI-7 (*fù liū,* Recover Flow), PC-5 (*jiān shǐ,* Intermediary Courier)

• Cough and panting: LU-9 (*tài yuān,* Great Abyss), CV-12 (*zhōng wǎn,* Central Stomach Duct), CV-22 (*tiān tú,* Celestial Chimney)

• Phlegm: ST-40 (*fēng lóng,* Bountiful Bulge)

**1.2 Yang Brightness Disease** 阳明病

**Principal signs** 主要证候: Yang brightness (*yáng míng*) diseases are characterized by generalized fever and sweating, aversion to heat, agitation, and thirst; or, in more severe cases, by abdominal fullness and pain, constipation, and even delirious mania. The tongue fur is usually dry and old yellow in color. The pulse is generally surging and large, slippery and rapid, or sunken, replete, and forceful.

**Pattern identification *辨* 证:** Yang brightness (*yáng mìng*) disease generally occurs in the exuberant heat stage of externally contracted febrile diseases, and presents, in terms of the eight principles, as interior heat or interior repletion. It may be divided into two broad categories: yang brightness channel patterns11 and yang brightness (*yáng míng*)bowel patterns.12 Yang brightness (*yáng míng*) channel patterns are associated with the four greatnesses: ***great fever, great sweating, great vexation and thirst,***and **a *large, surging pulse.*** Yang brightness (*yáng míng*) bowel patterns comprise tidal fever, delirious speech, abdominal fullness, distension and hardness that refuses

10The points appearing in this section are almost entirely chosen from Cheng Dan-an’s *Newly An­notated Treatise on Cold Damage* (Taipei, 1979), where the author states in his introduction that he has added acumoxa points to make the book more useful, drawing from his own experience and from various acupuncture texts.

11Yang brightness channel patterns, 阳明经证 (*yáng mìng jīng zhèng*)*.*

12Yang brightness bowel patterns, 阳明腑证 (*yáng mìng fǔ zhèng*)*.*

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pressure, constipation, burnt yellow or old yellow tongue fur,13 and a forceful, sunken, replete pulse. In yang brightness (*yáng míng*) channel patterns, the stomach liquid is damaged by exuberant heat, although there is no heat bind in the yang brightness (*yáng míng*) bowels (the stomach and large intestine). Yang brightness (*yáng míng*) bowel patterns are so named because they arise when an evil binds with food accumulation or dry waste in the stomach or intestines, giving rise to repletion heat.

**Medication:** The main methods used for the treatment of yang brightness (*yáng míng*) disease are clearing and precipitation.

Clearing heat applies to yang brightness (*yáng míng*) channel patterns, and in­volves the use of heat-clearing and fire-draining agents to safeguard liquid. White Tiger Decoction (*bái hǔ tāng*) is the basic formula, to which ginseng (*rén shēn*) can be added to boost qi and engender liquid in cases of damage to both qi and yin. Precipitation applies to yang brightness (*yáng míng*) bowel patterns and involves the use of cold, bitter precipitants that flush the gastrointestinal heat accumulation. The principal formula is Major Qi-Infusing Decoction (*dà chéng qì tāng*)*.*

Classically, the pattern treated by Major Qi-Infusing Decoction (*dà chéng qì tāng*)is summed up in four signs: *glomus, fullness, dryness,* and *repletion.* Glomus refers to the painful glomus-bind in the abdomen. Fullness refers to abdominal fullness and dis­tention. Dryness refers to dry waste in the intestines, as well as to attendant symptoms such as vexation and thirst, and dry tongue fur. Repletion refers to repletion of the bowels, i.e., constipation indicating the presence of evil heat causing stagnation in the intestines. If dryness and repletion signs are not pronounced, Minor Qi-Infusing Decoc­tion (*xiǎo chéng qì tāng*) is used. When the glomus and fullness are not pronounced, Stomach-Regulating Qi-Infusing Decoction (*tiáo wèi chéng qì tāng*) can be used.

**Acumoxatherapy:** Yang brightness (*yáng míng*) channel patterns can be treated with points such as LI-15 (*jiān yú,* Shoulder Bone), LI-11 (*qū chí,* Pool at the Bend), TB-5 (wài *guān,* Outer Pass), and ST-44 (*nèi tíng,* Inner Court) to clear heat, together with PC-5 (*jiān shǐ,* Intermediary Courier), BL-11 (*dà zhù,* Great Shuttle), ST-40 (*fēng lóng,* Bountiful Bulge), ST-36 (*zú sǎn lǐ,* Leg Three Li), and CV-12 (*zhōng wǎn,* Central Stomach Duct), which harmonize the center, clear gastrointestinal heat, and fortify center qi. Yang brightness (*yáng míng*) bowel patterns require points such as TB-2 (*yè mén,* Humor Gate), BL-57 (*chéng shān,* Mountain Support), and TB-6 (*zhī gōu,* Branch Ditch) to moisten and harmonize the intestines, along with LI-11 (*qū chí,* Pool at the Bend) and ST-44 (*nèi tíng,* Inner Court) to clear heat and harmonize the intestines. Other points are added according to the symptoms:

• Constipation: BL-25 (*dà cháng shū,* Large Intestine Shu), TB-6 (*zhī gōu,* Branch Ditch), BL-57 (*chéng shān,* Mountain Support), LU-6 (*kǒng zuì,* Collection Hole)

• Abdominal fullness: ST-36 (*zú sān lǐ,* Leg Three Li), BL-57 (*chéng shān,* Moun­tain Support), ST-44 (*nèi tíng,* Inner Court)

• Tidal fever: GV-14 (*dà zhuī,* Great Hammer), PC-5 (*jiān shǐ,* Intermediary Courier), TB-6 (*zhī gōu,* Branch Ditch), BL-57 (*chéng shān,* Mountain Support)

• Stasis heat: BL-17 (*gé shū,* Diaphragm Shu), SP-6 (*sān yīn jiāo,* Three Yin Intersection), SP-4 (*gōng sūn,* Yellow Emperor)

13Old yellow fur, 老黄胎 (*lǎo huáng tāi*): A tongue fur that is a dull dark yellow, i.e., a dull brown. “Old yellow” is the brown hue that objects take on with age.

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**1.3 Lesser Yang Disease** 少阳病

**Principal signs** **主要证候:** Lesser yang (*shào yáng*) disease manifests in alternating fever and chills, bitter fullness in the chest and rib-side, no thought of food or drink, vexation, retching, bitter taste in the mouth, dry pharynx, and dizzy vision. The pulse is string-like and, in some cases, there is hard glomus under the rib-side. The principal distinguishing features are alternating fever and chills, bitter fullness in the chest and rib-side, bitter taste in the mouth, and vomiting.

**Pattern identification:** Lesser yang disease occurs when, owing to debilitation of right qi, an evil invades the body through the interstices and binds in the gallbladder, affecting qi dynamic and inhibiting upbearing and downbearing. Bitter fullness in the chest and rib-side is explained by the lesser yang gallbladder channel that traverses this area. Alternating fever and chills are explained by the struggle betweeen right and evil. Vexation, bitter taste in the mouth, dry pharynx, dizzy vision, as well as vomiting and no desire for food and drink, are the result of gallbladder heat rising counterflow along the channel impairing the harmony and downbearing of stomach qi. A string-like pulse is classically associated with the gallbladder. Lesser yang disease is different from greater yang (*tài yáng*) and yang brightness (*yáng míng*) disease, lying midway between the two. Greater yang disease can pass to both yang brightness and lesser yang. Lesser yang disease can resolve outwardly through a “drizzling sweat,”14 or can pass to the yang brightness to form an interior pattern. It may also pass to the yin channels, giving rise to vacuity patterns. Consequently, lesser yang disease is commonly termed a “midstage pattern.”15 However, it may occur in combination with a greater yang (*tài yáng*) exterior pattern characterized by fever, aversion to cold, and vexing pain in the limb joints, or with a yang brightness (*yáng míng*) interior pattern characterized by fullness and distension in the abdomen and constipation.

**Medication:** Lesser yang disease is treated by the method of harmonization. Because the lesser yang is located between the exterior and interior, this method is also called midstage harmonization. It involves outthrusting the evil and clearing the interior, and regulating qi dynamic, in accordance with the principle of supporting right and dispelling evil.

The chief formula used is Minor Bupleurum Decoction (*xiǎo chái hú tāng*)*.* How­ever, when an exterior pattern is also present, giving rise to a greater yang (*tài yáng*)and lesser yang (*shào yáng*) combination disease,16 sweating action is needed. In such cases, Bupleurum and Cinnamon Twig Decoction (*chái hú guì zhī tāng*) can be used. Concurrence of an interior repletion pattern, forming a “lesser yang (*shào yáng*) and yang brightness (*yáng míng*) combination disease,” can be treated with Major Bupleu­rum Decoction (*dà chái hú tāng*) which possesses an additional precipitant effect.

**Acumoxatherapy:** Lesser yang disease can be treated with PC-5 (*jiān shǐ,* Intermediary Courier), CV-13 (*shàng wǎn,* Upper Stomach Duct), GB-41 (*zú lín qì,* Foot Overlooking Tears), and GB-34 (*yáng líng quán,* Yang Mound Spring) to clear heat from the liver, gallbladder, and pericardium to open the chest, and to resolve heat depression. Greater yang and lesser yang combinations may require the addition of GB-20 (*fēng chí,* Wind Pool), TB-5 (*wài guān,* Outer Pass), and LI-4 (*hé gú,* Union Valley) to help expel the evil. Other points are added according to the symptoms:

• Alternating fever and chills: TB-10 (*tiān jǐng,* Celestial Well), GB-34 (*yáng líng quán,* Yang Mound Spring), GV-14 (*dà zhuī,* Great Hammer), PC-5 (*jiān shǐ,* Intermediary Courier)

14Drizzling sweat, 檝然汗出 (*jí* *rán* *hàn chū*): Constant, mild sweating.

15Midstage pattern, 半表半里 (*bàn biǎo bàn lǐ*): Literally, “half-exterior, half-interior.”

16Combination disease, 合病 (*hé bìng*)*.*

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• Fever: TB-10 (*tiān jǐng,* Celestial Well), GB-34 (*yáng líng quán,* Yang Mound Spring)

• Bitter fullness in the chest and rib-side: TB-6 (*zhī gōu,* Branch Ditch), GB-34 (*yáng líng quán,* Yang Mound Spring)

• Nausea: PC-6 (*nèi guān,* Inner Pass)

• Vomiting: PC-6 (*nèi guān,* Inner Pass), SP-4 (*gōng sūn,* Yellow Emperor), ST-36 (*zú sān lǐ,* Leg Three Li)

• Dry pharynx: TB-2 (*yè mén,* Humor Gate), TB-3 (*zhōng zhǔ,* Central Islet)

• Dizzy vision: GB-15 (*tóu lín qì,* [Head] Overlooking Tears)

• Constipation: TB-6 (*zhī gōu,* Branch Ditch)

• Diarrhea with ungratifying defecation: LI-11 (*qū chí,* Pool at the Bend), ST-36 (*zú sān lǐ,* Leg Three Li)

Most points used are on the hand and foot lesser yang channels. Also prominent are points on the reverting yin (*jué yīn*) channels (pericardium and liver), which have an interior-exterior correspondence with the lesser yang.

**1.4 Greater Yin Disease** 太阴病

**Principal signs 主要证候:** Greater yin (*tài yīn*) disease is characterized by abdominal fullness with periodic pain, vomiting, diarrhea, non-movement of ingested food, absence of thirst, and a weak, moderate pulse.

**Pattern identification:** The pathomechanism of greater yin disease is impaired movement and transformation of the food resulting from devitalization of spleen yang, manifesting as vomiting and diarrhea. The abdominal distension is explained by spleen vacuity qi stagnation, while the abdominal pain results from vacuity cold. Abdominal distension occurs naturally in the progression of externally contracted febrile diseases and less commonly when spleen yang is damaged through incorrect treatment of triple­yang pattern,17 such as inappropriate precipitation in greater yang (*tài yáng*) and lesser yang (*shào yáng*) disease, or excessive use of cold and cool flow-restorative precipitants in yang brightness (*yáng míng*) disease. Abdominal distension may also occur when, owing to a pre-existing spleen qi vacuity, cold evil enters the greater yin directly. This is known as a “direct strike on greater yin.”18 Like the yang brightness (*yáng míng*) bowel pattern, greater yin disease is a digestive tract disorder, but presents as vacuity rather than as repletion. It is characterized by vomiting, diarrhea, absence of thirst, vacuity fullness and pain, and a weak, moderate pulse, whereas yang brightness bowel patterns are identified by the presence of constipation, thirst, great repletion and fullness, and a sunken, replete pulse. It is said: “Vacuity is greater yin (*tài yīn*)*;* repletion is yang brightness (*yáng míng*)*.”*

**Medication:** Greater yin (*tài yīn*) disease, being attributable to damage to spleen yang by cold, is treated by warming the center and dissipating cold, and by restoring right and fortifying the spleen.

The principal formula is Center-Rectifying Pill (*lǐ zhōng wán*)*.* Where interior cold is pronounced, Aconite Center-Rectifying Decoction (*fù zǐ lǐ zhōng tāng*) is used, the same formula with the addition of aconite (*fù zǐ*)*.*

**Acumoxatherapy:** Greater yin (*tài yīn*) diseases with vacuity cold symp­toms such as vomiting, diarrhea, and abdominal fullness can be treated with points such as LI-4 (*hé gǔ,* Union Valley), ST-25 (*tiān shū,* Celestial Pivot)ⓜ, GB-20 (*fēng*

17Triple-yang patterns, 三阳病 (*sān yáng bìng*): Disease in any of the three yang channels.

18Direct strike on greater yin, 直中太阴 (*zhí zhòng tài yīn*)*.*

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*chí,* Wind Pool), and ST-36 (*zú sān lǐ,* Leg Three Li)ⓜ, which supplement and move qi, particularly in the middle burner.

If there is hard binding below the chest, PC-6 (*nèi guān,* Inner Pass) and SP-4 (*gōng sūn,* Yellow Emperor) can be added. If there is abdominal fullness, such points as SP-6 (*sān yīn jiāo,* Three Yin Intersection)ⓜ, LI-4 (*hé gǔ,* Union Valley), TB-5 (*wài guān,* Outer Pass), ST-25 (*tiān shū,* Celestial Pivot)ⓜ, ST-36 (*zú sān lǐ,* Leg Three Li)ⓜ, and CV-6 (*qì hǎi,* Sea of Qi)ⓜ can be used.

If there is accumulation and pain in the lower abdomen, which may be described as a condition of repletion due to vacuity, points such as LI-4 (*hé gǔ,* Union Valley), ST-36 (*zú sān lǐ,* Leg Three Li), TB-6 (*zhī gōu,* Branch Ditch), ST-25 (*tiān shū,* Celestial Pivot), and BL-57 (*chéng shān,* Mountain Support) are added.

**1.5 Lesser Yin Disease 少阴病**

**Principal signs** **主要证候:** Lesser yin (*shào yīn*) disease may take two different forms. The main form manifests as aversion to cold, curled-up lying posture, somnolence, reversal cold of the limbs, and a faint, fine pulse. Clear-grain diarrhea may occur in some cases. Generally, there is no fever and, in severe cases, the limbs may suffer a drop in temperature, indicating yang collapse vacuity desertion. The other form is a vacuity heat pattern comprising vexation, insomnia, and dry pharynx and mouth. *On Cold Damage* (*shāng hán lùn*) provides little detail concerning the latter pattern, although clinical observation shows that a red or crimson tongue and a rapid, fine or rapid, vacuous pulse are determining symptoms.

**Pattern identification:** Lesser yin disease is marked by debilitation of the heart and kidney with a marked drop in resistance to disease. It is clearly distinguished from the devitalization of spleen yang associated with greater yin (*tài yīn*) disease. In *On Cold Damage,* the section on lesser yin disease is headed with the statement: “The patient has a faint, fine pulse, and desires only to sleep.” A faint, fine pulse indicates vacuity of the qi and blood, and the desire only to sleep indicates debilitated spirit. These are both signs of general vacuity. Whenever a faint, fine pulse occurs, whether in disease of recent onset or enduring disease, thought should be given to the possibility of lesser yin disease. Absence of fever and aversion to cold, curled-up lying posture, and reversal cold of the limbs occurring with this pulse indicate internal exuberance of yin cold and inability of debilitated yang qi to warm and nourish the skin and flesh and fully permeate the limbs, and provide confirmation of lesser yin vacuity cold. Clear-grain diarrhea is explained by kidney vacuity affecting the spleen (spleen-kidney yang vacuity), causing failure to move and transform the food. Great sweating, reversal cold of the limbs, and a faint pulse verging on expiry indicate fulminant desertion of yang qi.

Heart-kidney vacuity may be primarily a vacuity either of yin or of yang. There­fore, lesser yin disease may manifest as vexation, insomnia, dry pharynx, dry mouth, red to crimson tongue, and a rapid, fine pulse, indicating insufficiency of kidney yin and heart fire flaming upward. However, since cold evil readily damages yang, vacuity cold is the essential and most commonly encountered lesser yin disease pattern. The vacuity heat pattern is a transmuted lesser yin pattern and is much rarer.

**Medication:** Lesser yin vacuity cold patterns are treated by the method of returning yang and stemming counterflow.19

The basic formula is Counterflow Cold Decoction (*si nì tāng*)*.* Vacuity heat pat­terns are chiefly treated by enriching yin and clearing heat with Coptis, Ass Hide Glue, and Egg Yolk Decoction (*huáng lián ē jiāo jī zǐ huáng tāng*)*.*

19Return yang and stem counterflow, 回阳救逆 (*huí yáng jiù nì*): To supplement yang and eliminate counterflow frigidity.

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Counterflow Cold Decoction can be varied to suit different patterns. Ginseng (*rén shēn*) can be added where vacuity is prominent; dried ginger (*gān jiāng*) can be increased in quantity where cold is prominent. Where exuberant yin repels yang, pig’s bile (*zhū dǎn zhī*) can be added. Patterns that include signs of water qi can be treated with True Warrior Decoction (*zhēn wǔ tāng*)*,* a variant of Counterflow Cold Decoction.

**Acumoxatherapy:** General points for the treatment of lesser yin (*shào yīn*)disease include GV-4 (*mìng mén,* Life Gate)ⓜ, CV-8 (*shén què,* Spirit Gate Tower) (moxa only), KI-3 (*tài xī,* Great Ravine)ⓜ, CV-6 (*qì hǎi,* Sea of Qi)ⓜ, and ST-36 (*zú sān lǐ,* Leg Three Li)ⓜ. Accompanying symptoms may be treated with the points listed below:

• Desire only to sleep: GV-5 (*xuán shū,* Suspended Pivot)

• Counterflow cold: TB-5 (*wài guān,* Outer Pass)

• Lower-burner vacuity cold: CV-3 (*zhōng jí,* Central Pole)ⓜ, LI-4 (*hé gǔ,* Union Valley)ⓜ

• Diarrhea: CV-8 (*shén què,* Spirit Gate Tower) (moxa only), ST-25 (*tiān shū,* Celestial Pivot)ⓜ, CV-6 (*qì hǎi,* Sea of Qi)ⓜ, ST-36 (*zú sān lǐ,* Leg Three Li)ⓜ

• Vexation: PC-6 (*nèi guān,* Inner Pass), HT-7 (*shén mén,* Spirit Gate)

• Thirst: KI-3 (*tài xī,* Great Ravine)

• Lesser yin (*shào yīn*) vacuity fire sore throat: KI-6 (*zhào hǎi,* Shining Sea), LU-10 (*yú jì,* Fish Border), LU-7 (*liè quē,* Broken Sequence)

**1.6 Reverting Yin Disease** 厥阴病

In the classical sequence, the reverting yin (*jué yīn*) is the last of the three yin channels. Hence, in theory it should be associated with the most severe pathologies. *Elementary Questions* (*sù wèn*)*,* states: “The reverting yin channel skirts round the genitals and nets the liver, so that pathologies include vexation and fullness, and re­tracted scrotum.” The same chapter also mentions, among the symptoms of reverting yin disease, “deafness, retracted scrotum, inability to ingest [even] liquid foods, and failure to recognize people.” *Elementary Questions* (*sù wèn*) enumerates symptoms but prescribes no formulas. Because the reverting yin (*jué yīn*) patterns described in *On Cold Damage* (*shāng hán lùn*) are less severe, the real nature of reverting yin (*jué yīn*) disease is still in question. Further research is required to clarify the matter fully.

**Principal signs** **主要证候:** Reverting yin disease, as described in *On Cold Damage* (*shāng hán lùn*)*,* is characterized by upper-body heat and lower-body cold and may take the form of dispersion-thirst, qi surging up into the heart, pain and heat in the region of the heart, hunger with no desire to eat, or vomiting of roundworms.20 Reversal cold of the limbs is also observed in some cases.

**Pattern identification:** Pathomechanically, upper-body heat and lower-body cold is explained as a cold-heat complex resulting from interior vacuity. Dispersion-thirst, qi surging up into the heart, heat vexation in the heart,21 and clamoring stomach are the manifestations of upper-body heat, i.e., in the area just above the diaphragm. No desire for food and vomiting of roundworms reflect lower-body cold, i.e., cold in the intestines. This impairs the movement and transformation of the food, which disquiets the roundworm and causes it to rise counterflow. The reversal cold of the limbs indicates

20Roundworms were much more common in ancient China than now and may be exacerbated by certain conditions arising in externally contracted febrile disease.

21Heat vexation in the heart, 心中烦热 (*xīn zhōng fán rè*): Vexation and heat experienced in the chest and attributed to heat.

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failure of yang qi to reach the periphery of the body, arising when a cold-heat complex disrupts qi dynamic.

**Medication:** Reverting yin (*jué yīn*) upper-body heat and lower-body cold patterns are treated by addressing the cold-heat complex resulting from interior vacuity. Thus, the basic treatment is supplementation to eliminate vacuity, complemented by simultaneous warming and clearing to eliminate cold and heat.

The classical formula devised for this pattern is Mume Pill (*wū méi wán*)*.* The same formula, because of its additional roundworm-quieting effect, is currently used to treat biliary tract ascariasis. Since this disease falls within the category of miscellaneous diseases and is not necessarily a result of interior vacuity, the application of Mume Pill (*wū méi wán*) is now broader than originally intended.

In the chapter relating to reverting yin disease, *On Cold Damage* (*shāng hán lùn*)cites alternating fever and reversal cold of the limbs and various other patterns involv­ing reversal cold of the limbs, diarrhea, vomiting, and hiccup. Although alternating fever and reversal cold of the limbs in theory indicates a cold-heat complex resulting from interior vacuity, it is rare in clinical practice. Patterns of reversal cold of the limbs, diarrhea, vomiting, and hiccup may occur in both externally contracted febrile dis­eases and internal and miscellaneous diseases. Since they are not essentially associated with reverting yin disease, they are omitted from this section.

**Acumoxatherapy:** Cheng Dan-An suggests that BL-18 (*gān shū,* Liver Shu) and LR-14 (*qí mén,* Cycle Gate) be needled to course the liver and prevent stagnation of liver blood. Moxibustion at CV-12 (*zhōng wǎn,* Central Stomach Duct) and ST-36 (*zú sān lǐ,* Leg Three Li) can downbear stomach qi. Moxa at CV-6 (*qì hǎi,* Sea of Qi) courses the lower burner qi and blood. Cheng also suggests moxa at SI-5 (*yáng gǔ,* Yang Valley) and needling of LI-4 (*hé gú,* Union Valley) to course the qi and blood of the limbs. Other points can be added according to the symptoms:

• Worms: ST-4 (*dì cāng,* Earth Granary)

• Qi surging up into the heart: LR-3 (*tài chōng,* Supreme Surge), PC-6 (*nèi guān,* Inner Pass)

• Interior heat, exterior cold: LI-11 (*qū chǐ,* Pool at the Bend), LI-4 (*hé gǔ,* Union Valley), TB-2 (*yè mén,* Humor Gate), ST-36 (*zú sān lǐ,* Leg Three Li), GB-41 (*zú lín qì,* Foot Overlooking Tears)

• Vexation and insomnia: PC-5 (*jiān shǐ,* Intermediary Courier), ST-45 (*lì duì,* Severe Mouth)

**1.7 Eight-Principle Correspondences and Interrelationships of Six-Channel Patterns** 六经证与八纲的关系以及六经证传变

The system of six-channel pattern identification and treatment posited in *On Cold Damage* (*shāng hán lùn*) emphasizes the yin-yang, interior-exterior, vacuity-repletion, and cold-heat principles in identifying externally contracted febrile disease patterns. The diseases associated with each of the channels have different eight-principle charac­teristics:

**Greater yang:** exterior cold

**Yang brightness:** interior heat, interior repletion

**Lesser yang:** evil that is half in the exterior and half in the interior

**Greater yin:** damage to spleen by cold

**Lesser yin:** heart-kidney vacuity and general debilitation

**Reverting yin:** interior vacuity and cold-heat complex

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However, the six-channel patterns are interrelated and disease may shift from one to another. As a rule, the initial and middle stages of externally contracted febrile diseases, when right qi is strong, are characterized by a vigorous response, i.e., take the form of triple-yang patterns characterized by heat and repletion. If right qi is gradually debilitated, triple-yin patterns occur as the disease progresses. These are associated mainly with repletion and cold, and less commonly with vacuity heat patterns and cold-heat complexes. Pre-febrile triple-yang diseases generally start in greater yang (*tài yáng*)*,* from where they may pass to other channels. The order of disease passage through the yang channels may be schematically presented as follows:

<img/>

Triple-yin patterns usually occur in the advanced stages of disease. However, the relative strength of right and evil qi varies with the individual; thus, passage from channel to channel is subject to no absolutely rigid sequence. Sometimes disease may be present in more than one channel at one time. The simultaneous affection of two yang channels is generally referred to as a “combination disease.” For example, combination disease of lesser yang (*shào yáng*) and yang brightness (*yáng míng*) is characterized by lesser yang (*shào yáng*) signs such as alternating fever and chills, and bitter fullness in the chest and rib-side, as well as yang brightness (*yáng míng*) signs such as fullness and pain in the abdomen, constipation, and yellow tongue fur. Disease simultaneously present in yang and yin channels is known as a “double contraction.”22 An example of this is disease simultaneously present in the greater yang (*tài yáng*) and lesser yin (*shào yīn*) which, in the initial stages, is characterized by fever and sunken pulse. Yang brightness (*yáng míng*) and lesser yang (*shào yáng*) diseases generally develop from greater yang (*tài yáng*) disease. However, yang brightness (*yáng míng*) and lesser yang (*shào yáng*) patterns may appear at onset, in which case the disease is said to “originate in channel.”23

Triple-yin patterns generally develop from triple-yang patterns, but the appearance of a yin pattern at onset, known as a “direct strike,”24 is not excluded. Thus, six-channel diseases may be regarded both as six stages in the progression of a disease or as six different diseases. A shift25 from exterior to interior and from yang to yin reflects the advance of disease and debilitation of right qi, while a shift from interior to exterior and from yin to yang indicates the defeat of the evil and improvement in the patient’s condition. Each channel disease cannot therefore be considered in isolation. Successful identification and treatment of externally contracted febrile diseases is dependent on understanding the interrelationship of six-channel diseases and the struggle between right and evil. Only when these are understood, will complex clinical manifestations of disease cease to cause confusion. (See Table 11–1.)

22Double contraction, 两感 (*liǎng gǎn*)*.*

23Originate in channel, 本经自发(*běn jīng zì fā*)*.*

24Direct strike, 直中 (*zhí zhòng*)*.*

25Shift, 传变 (*chuán biàn*): A movement of disease through the channels or any change in pattern. The Chinese literally means “transmission and transmutation.”

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**2. Four-Aspect Pattern Identification and Treatment**

卫气营血辨证施治

The theory of warm diseases, which appeared relatively late in the history of Chinese medicine, has its own system of classifying diseases and their causes and of ex­plaining pathomechanisms. Accordingly, it has its own system of pattern identification and treatment.

According to its theory, warm disease is a term embracing all externally contracted febrile diseases. The common denominator of all such diseases is heat rather than cold, and, consequently, these diseases show a tendency toward dryness formation and resultant damage to yin. Although the theory identifies many different diseases, the major classifications are “wind warmth,”26 “damp warmth,”27 and “warm heat.”28 Generally, diseases characterized by fever and signs of exuberant lung-stomach heat such as cough, rapid breathing, flaring of the nostrils, and thirst fall into the category of wind warmth. Diseases characterized by persistent fever and signs of obstruction and stagnation caused by dampness, such as oppression in the chest, nausea, reduced appetite, abdominal distension, constipation or diarrhea, and slimy tongue fur, fall into the category of damp warmth. Diseases characterized by high fever, red face, thirst, maculopapular eruptions, vexation and, in severe cases, clouded spirit, fall within the category of warm heat. The development of such diseases is subject to specific laws, and, in most cases, the system of four-aspect pattern identification and treatment can be used.

Defense, qi, construction, and blood are the four aspects used for identification and treatment of warm disease patterns.29 They are used to explain the origin and development of externally contracted febrile diseases. Like the six channels of the cold damage theory, they explain the degree of penetration, severity, and acuteness of diseases. In *On Warm Heat* (*wēn rè lùn*)*,* Ye Tian-shi states:

The general conception [of the theory of warm diseases] is that qi comes after defense and that blood comes after construction. When disease af­fects defense, sweating can be administered. Only when the disease reaches the qi aspect can qi-clearing treatment be prescribed. When it enters con­struction, treatment involves outthrusting heat to the qi aspect. Finally, when the disease reaches blood and causes depletion and frenetic movement, treatment involves cooling and dissipating the blood.

These lines of thought represent the general outline of the four-aspect pattern identification and treatment system of the theory of warm diseases.

Although the four-aspect system originated in *On Warm Heat* (*wēn rè lùn*)*,* it is derived from the practical experience and theoretical knowledge accumulated over generations. Because *On Warm Heat* is largely a theoretical work and devotes only scant attention to actual formulas and medicinals, this chapter draws on other relevant works as well as on practical clinical experience.

**2.1 Defense-Aspect Patterns** **卫分证**

**Principal signs** 主要证候**:** Defense-aspect patterns principally include fever, slight aversion to cold, presence or absence of sweating, and dry mouth. The tongue tends to

26Wind warmth, 风温 (*fēng wēn*)*.*

27Damp warmth, 湿温 (*shī wēn*)*.*

28Warm heat, 温热 (*wēn rè*)*.*

29The four terms construction, defense, qi, and blood are discussed in Chapter 2. In warm disease theory, the altered order of enumeration reflects the sequence of disease-evil penetration.

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be red and the pulse is floating and rapid. In some cases, there may also be headache, cough, and a red, sore pharynx, and, in others, distension in the head, clouded head, oppression in the chest, and upflow nausea.

**Pattern identification:** Defense-aspect patterns include signs common to the initial stage of all externally contracted febrile diseases. Of these signs, fever and slight aversion to wind and cold are the essential indicators of defense-aspect disease. Like greater yang (*tài yáng*) disease of the cold damage theory, defense-aspect disease is seen as an exterior pattern in terms of the eight principles. However, while greater yang (*tài yáng*) disease may generally be classified as caused by cold, defense-aspect disease is classified as caused by heat.

Warm evils enter the body through the nose and mouth, invariably invading the lung first. The lung is connected with the surface skin and [body] hair and governs the exterior and defense. Thus, when it is invaded by an external evil, the defensive exterior becomes depressed and obstructed at the same time, giving rise to fever and slight aversion to cold. This is the fundamental law of defense-aspect disease. Warm evils are hot in nature, so that defense-aspect patterns include heat signs. As such, they differ from greater yang (*tài yáng*) exterior patterns which tend to be marked by cold signs.

Once a defense-aspect pattern has been identified, it is usually necessary to de­termine whether the warm evil is accompanied by wind or dampness. Wind warmth patterns are generally characterized by signs of lung heat such as cough, sore pharynx, and a tongue that tends to be red. Damp warmth patterns are characterized by signs of damp turbidity obstructing the center such as general sensations of heaviness, op­pression in the chest, upflow nausea, dry pharynx with no desire for fluid, and a tongue fur that tends to be slimy.

**Medication:** Defense-aspect patterns are chiefly treated by the method of resolving the exterior with cool and acrid agents that discharge the warm evils from the defense aspect.

A commonly used formula is Lonicera and Forsythia Powder (*yín qiào sǎn*) which not only resolves the exterior but also clears heat and resolves toxins. Mild patterns that include wind signs may be treated with Mulberry Leaf and Chrysanthemum Bev­erage (*sāng jú yǐn*)*.* Dampness complication can be treated with such agents as tal­cum (*huá shí*)*,* poria (*fú líng*)*,* agastache (*huò xiāng*)*,* atractylodes (*cāng zhú*)*,* and dried soybean sprout (*dà dòu huáng juǎn*)*,* using formulas such as Agas­tache/Patchouli, Pinellia, and Poria Elixir (*huò pò xià líng dān*) which diffuses qi and transforms dampness with aroma.

**Acumoxatherapy:** Defense-aspect patterns are treated by resolving the exterior and expelling wind by needling points such as LI-4 (*hé gǔ,* Union Valley) and BL-13 (*fèi shū,* Lung Shu). SI-3 (*hòu xī,* Back Ravine) secures the exterior and expels heat. LU-10 (*yú jì,* Fish Border) and LI-11 (*qū chí,* Pool at the Bend) are used to clear heat. PC-6 (*nèi guān,* Inner Pass), SP-9 (*yīn líng quán,* Yin Mound Spring) and CV-12 (*zhōng wǎn,* Central Stomach Duct) are used for dampness causing such signs as oppression in the chest and slimy tongue fur.

**2.2 Qi-Aspect Patterns** **气分证**

**Principal signs** 主要证候**:** Qi-aspect patterns are generally characterized by fever, aversion to heat rather than cold, thirst, bitter taste in the mouth, and yellow or reddish urine. The pulse is rapid and the tongue fur is yellow or yellow and white. There may be inhibited sweating or profuse sweating, and unabating fever. Qi-aspect disease is broad in scope, including a large variety of exuberant heat stage externally contracted febrile diseases. These may be divided as follows:

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• **Initial-stage qi-aspect heat** **气分初热:** Principal signs include generalized fever, thirst, vexation and anguish,30 and a mixed yellow and white tongue fur.

• **Exuberant lung-stomach heat** 肺胃热盛**:** Exuberant lung-stomach heat pres­ents the classical signs of wind warmth: high fever, cough, rapid breathing, thirst, and yellow tongue fur.

• **Great heat in the qi aspect** 气分大热**:** Equivalent to yang brightness (*yáng míng*) channel disease (see Section 1.2, above).

• **Gastrointestinal heat bind** 热结胃肠**:** Equivalent to the yang brightness (*yáng míng*) bowel pattern (see Section 1.2, above).

• **Damp-heat lodged in the triple burner** 湿热留恋下焦**:** Damp-heat lodged in the triple burner is a qi-aspect damp warmth pattern. It is characterized by persistent fluctuating fever, oppression in the chest, thirst without great intake of fluids, upflow nausea, abdominal distension, and short voidings of scant urine. The tongue fur is slimy in nature and either white or slightly yellow in color. The pulse is soggy and rapid. A possible further development is brewing damp-heat steaming the intestines and stomach which is characterized either by oppression in the chest and constipation or by foul-smelling diarrhea. The tongue fur is yellow and slimy and the pulse sunken, slippery, and rapid.

**Pattern identification:** Despite the multiplicity of qi-aspect patterns, they share signs of exuberant heat, which indicate that although the evil is advancing, right qi is still offering firm resistance. Initial-stage qi-aspect disease is marked by vexation and anguish, indicating that the evil is in the area immediately above the diaphragm. The mixed yellow and white tongue fur shows that the evil has not fully entered the interior and that resolution can be brought about by outthrusting the evil. If the disease advances further, the evil penetrates into the interior, giving rise either to great heat in the qi aspect, which is an interior heat pattern characterized by damage to liquid by exuberant heat, or to gastrointestinal heat bind, which is an interior repletion pattern. These two patterns are equivalent to the yang brightness (*yáng míng*) channel and yang brightness (*yáng míng*) bowel patterns of the cold damage theory. The only difference is the rapidity of development. Warm evil falls inward and transforms into heat faster than an evil can pass from the greater yang (*tài yáng*) to the yang brightness (*yáng míng*)*.* Thus, *On Warm Heat* (*wēn rè lùn*) states:

Cold damage evils first lodge in the exterior before transforming into heat and entering the interior. Warm evils change into heat far more quickly.

Marked differences are observed between wind warmth and damp warmth in the qi aspect. Wind warmth can also take the form not only of initial-stage qi-aspect heat, great heat in the qi aspect, and gastrointestinal heat bind, but also of exuberant lung-stomach heat. This latter pattern is characterized by pronounced signs of exuberant heat and of heat brewing in the lung and stomach; its four major signs are fever, thirst, cough, and panting. Damp warmth presents differently. It is marked by unsurfaced generalized fevěr1 and steaming of the stomach by brewing damp-heat. It develops slowly over a relatively long period of time, hence the term “lodged” damp-heat.

30Anguish, 澳饮 (*ào nóng*): A feeling of heat, oppression, and unease focused in the chest, more pronounced than vexation.

31Unsurfaced generalized fever, 身热不（外）扬 (*shēn rè bú [wài] yáng*): Generalized fever in which heat is felt only by prolonged palpation, mostly due to binding of dampness and heat, where the dampness traps heat within the body. Since the heat lies deep within the dampness, it cannot easily be felt on the surface of the body.

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**Medication:** Qi-aspect patterns are treated by the method of clearing heat.

Initial-stage qi-aspect heat is treated with Gardenia and Fermented Soybean De­coction (*zhī zǐ chǐ tāng*) to clear heat and outthrust evil. The main formula treating exuberant lung-stomach heat is Supplemented Ephedra, Apricot Kernel, Gypsum, and Licorice Decoction (*jiā wèi má xìng shí gān tāng*)*,* which clears heat and diffuses the lung. This formula can be combined with heat-clearing phlegm-transforming formulas such as Minor Chest Bind Decoction (*xiǎo xiàn xiāng tāng*) and further supplemented with heat-clearing toxin-resolving agents such as lonicera (*jīn yín huā*)*,* forsythia (*lián qiào*)*,* scutellaria (*huáng qín*)*,* and gardenia (*shān zhī zǐ*)*.* Great heat in the qi aspect is mainly treated by clearing qi with cold and acridity as in White Tiger Decoction (*bái hǔ tāng*)*.* Gastrointestinal heat bind apppearing as bowel repletion can be treated with the Major and Minor Qi-Infusing Decoctions (*dà chéng qì tāng* and *xiǎo chéng qì tāng*) which flush accumulated heat. Damp-heat lodged in the triple burner is treated by transforming dampness and clearing heat, using such formulas as Sweet Wormwood and Scutellaria Gallbladder-Clearing Decoction (*hāo qín qīng dǎn tāng*)*.* Patterns in which heat is prominent can be treated with Coptis and Officinal Magnolia Bark Beverage (*lián pò yǐn*)*,* which is an acrid opening and bitter downbearing formula. In some cases, this can by supplemented with heat-clearing and damp-disinhibiting formulas such as Sweet Dew Toxin-Dispersing Elixir (*gān lù xiāo dú dān*)*.* Patterns characterized by prominence of dampness can be treated with formulas such as Three Kernels Decoc­tion (*sān rén tāng*) that transform dampness with aroma and discharge qi dynamic.32 Brewing damp-heat steaming the intestines and stomach characterized by prominence of heat can be treated with formulas such as Heart-Draining Decoction (*xiè xīn tāng*)and Coptis Toxin-Resolving Decoction (*huáng lián jiě dú tāng*) which dry dampness and discharge heat with cold and bitterness.

Treatment of all qi-aspect heat patterns is based on clearing heat. This is combined with other methods according to the nature of the pattern. Qi-aspect heat patterns caused by a simple warm heat evil can be treated by the method of clearing qi, which in severe cases can be supplemented by that of draining fire or of resolving toxin. If the qi-aspect evil is warm heat combined with wind, the method of clearing heat is coupled with that of diffusing the lung with dissipating acridity. If the warm heat is combined with dampness, clearing heat is coupled with transforming dampness by aroma or acrid opening and bitter downbearing and/or by action to separate, disperse, and discharge. These methods prevent the accompanying evil from binding with the warm heat. Qi-aspect patterns are more varied than those of any other aspect, and a full understanding of these main points is required before they can be identified and treated in clinical practice.

**Acumoxatherapy:** Qi-aspect heat patterns are treated by needling heat-clearing points. PC-7 (*dà líng,* Great Mound), HT-6 (*yīn xī,* Yin Cleft), BL-67 (*zhì yīn,* Reaching Yin), and ST-36 (*zú sān lǐ,* Leg Three Li) are among the points often chosen to treat heat symptoms such as thirst, fever, vexation, and yellow tongue fur. If damp-heat is present, SP-9 (*yīn líng quán,* Yin Mound Spring), SP-6 (*sān yín jiāo,* Three Yin Intersection), and PC-6 (*nèi guān,* Inner Pass) can be used to aid the spleen to transform dampness and relieve oppression in the chest. CV-3 (*zhōng jí,* Central Pole) and BL-53 (*bāo huāng,* Bladder Huang) clear lower burner damp-heat and disinhibit urine. ST-36 (*zú sān lǐ,* Leg Three Li), CV-12 (*zhōng wǎn,* Central Stomach Duct), ST-25 (*tiān shū,* Celestial Pivot), and SP-4 (*gōng sūn,* Yellow Emperor) are often added to treat gastrointestinal signs. Points mentioned above in Section 1.2 on yang brightness (*yáng míng*) diseases are appropriate, depending on the nature and location of the heat symptoms.

32Discharge qi dynamic, 开泄气机 (*kāi xiè qì jī*): To free the movement of qi with qi-rectifying agents so as to allow the dampness to dissipate.

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**2.3 Construction-Aspect Patterns 营分证**

**Principal signs** 主要证候**:** Construction-aspect patterns are characterized by red or crimson tongue, a rapid pulse, generalized fever, vexation, and unquiet sleep. In severe cases, there can be delirious speech, mania, clouded spirit-mind (discussed below in section 2.5, “Pericardiac Patterns”), or maculopapular eruptions. Where extreme heat engenders wind, tetanic reversal and convulsions may also occur.

**Pattern identification:** Construction-aspect patterns represent a more ad­vanced stage of exuberant heat than qi-aspect patterns and, thus, a more serious con­dition. Their essential characteristic is a red or crimson tongue, which indicates that evil heat has entered the construction aspect. Identification of construction-aspect pat­terns poses two requirements. First, it is important to determine whether or not the evil entering the construction aspect is warm heat, wind-heat, or damp-heat. Warm heat and wind-heat evils entering the construction aspect are characterized by a red or crimson tongue with either no fur or very thin fur. A damp-heat evil entering construc­tion is marked by a red or crimson tongue with a thick, slimy, sometimes turbid tongue fur (indicating that dampness evil has not transformed dryness), or a parched, black tongue fur (indicating that dryness formation has occurred). Secondly, it is essential to determine the degree to which the construction aspect has been penetrated. When evil initially enters the construction aspect, signs invariably include qi-aspect signs, such as red to crimson tongue with a yellow or mixed yellow-and-white tongue fur. Deep penetration of construction aspect is marked by a dry, crimson tongue, giving way to clouded spirit-mind characteristic of pericardiac patterns and tetanic reversal indicating the stirring of wind.

**Medication:** Construction-aspect patterns are mainly treated by clearing construction, clearing the heart, and resolving toxin.

The main formula is Construction-Clearing Decoction (*qīng yíng tāng*)*.* Where there are pericardium signs such as clouded spirit, this formula can be combined with one that opens the orifices, such as Peaceful Palace Bovine Bezoar Pill (*ān gōng niú­huáng wán*)*,* Spirit-Like Rhinoceros Horn Elixir (*shén xī dān*)*,* or Purple Snow Elixir (*zǐ xuě dān*)*.*

When the pattern comprises stirring wind, Construction-Clearing Decoction can be combined with the liver-clearing and wind-extinguishing method by the admixture of agents such as antelope horn (*líng yáng jiǎo*) and uncaria (*gōu téng*)*.* If the evil entering the construction aspect is damp-heat, the basic methods must be combined with that of drying dampness and clearing heat with cold bitter agents such as Scutellaria (*huáng qín*) and coptis (*huáng lián*)*.* Initial-stage construction-aspect heat patterns, where qi-aspect signs are still present, can be treated by combining the method of clearing construction and engendering liquid with that of promoting diffusion and outthrust with dissipating acridity to outthrust heat to the qi aspect. The basic formula used for such cases is Black Paste Formula (*hēi gāo fāng*)*.*

Broadly speaking, construction-aspect patterns are treated with cold, bitter agents combined with cold, sweet agents to drain heat and resolve toxin as well as to nourish yin and engender liquid. Construction-Clearing Decoction (*qīng yíng tāng*) has both these effects. Cold, sweet agents engender liquids. They enrich yin and increase humor. But if used alone, they not only fail to produce this effect, but may prevent elimination of the evil. Similarly, cold bitter agents used alone can give rise to dryness formation and damage to yin, thus affecting their fire-draining and toxin-resolving effect.

**Acumoxatherapy:** Points such as LI-4 (*hé gǔ,* Union Valley), LI-11 (*qū chí,* Pool at the Bend), GV-14 (*dà* *zhuī,* Great Hammer), TB-2 (*yè mén,* Humor Gate), and SI-3 (*hòu xī,* Back Ravine) are used to clear construction-aspect heat. PC-6 (*nèi guān,* Inner Pass), HT-7 (*shén mén,* Spirit Gate), HT-6 (*yīn xī,* Yin Cleft), and PC-7

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(*dà líng,* Great Mound) are added to clear the heart. If there is dampness, SP-9 (*yīn líng quán,* Yin Mound Spring) and CV-12 (*zhōng wǎn,* Central Stomach Duct) can be used. If there is extreme heat, GV-14 (*dà zhuī,* Great Hammer) can be bled. If the fluids have been damaged, TB-2 (*yè mén,* Humor Gate) is particularly useful.

**2.4 Blood-Aspect Patterns** **血分证**

**Principal signs** 主要证候: Blood-aspect patterns represent penetration of the evil to an even deeper level than the construction aspect. They are characterized by a crimson tongue coloring and purple maculopapular eruptions. Signs of depletion or frenetic movement of blood are also observed. In addition to being crimson, the tongue is smooth and bare like a mirror, indicating damage to yin and fluid desertion that is often accompanied by signs of vacuity stirring internal wind, such as convulsion of the limbs or tetanic reversal. These latter signs are nevertheless differentiated from the tetanic reversal and convulsions associated with extreme heat engendering wind.

**Pattern identification:** There are two basic types of blood-aspect pattern. One is marked by heat entering the blood aspect, giving rise to repletion heat signs such as blood depletion and frenetic blood movement. This pattern is similar in nature to the construction-aspect pattern, but is more severe in degree. The other pattern is one of long-lodged evil heat damaging yin humor. The difference between the two lies in the severity of the heat and the presence or absence of damage to yin. Severe heat without severe damage to yin appears, in most cases, as repletion heat. When the heat has subsided, but signs remain of damage to yin such as desiccated tongue and teeth, dry pharynx and mouth, heat vexation, and a rapid, fine pulse, the condition is usually found to be one of vacuity of right and the presence of a lodged evil.

**Medication:** The basic methods for treating blood-aspect patterns are cooling the blood and dissipating blood.

The principal formula used is Rhinoceros Horn and Rehmannia Decoction (*xī jiǎo dì huáng tāng*)*.* Vacuity of right and lodging of evil marked by yin vacuity and humor dessication without great generalized fever can be treated by enriching yin and nourishing the blood, using Pulse-Restorative Decoction (*fù mài tāng*) and its variants. Double-Armored or Triple-Armored Pulse-Restorative Decoction (*èr jiǎ, sān jiǎ fù mài tāng*) can also be prescribed in forms judiciously varied according to the patient’s condition.

**Acumoxatherapy:** Points such as SP-6 (*sān yīn jiāo,* Three Yin Intersec­tion), SP-10 (*xuè hǎi,* Sea of Blood), BL-17 (*gé shū,* Diaphragm Shu), LI-11 (*qū chí,* Pool at the Bend), and BL-54 (*zhì biān,* Sequential Limit) (bleed network vessels) are used to cool the blood. The choice of points is dependent on the nature and location of the heat. Other points, such as LR-3 (*tài chōng,* Supreme Surge), LR-8 (*qū quán,* Spring at the Bend), and PC-5 (*jiān shǐ,* Intermediary Courier) are added to cool and course the hand and foot reverting yin (*jué yīn*) channels that, because of their rela­tionship with the pericardium and liver respectively, have a direct effect on movement and storage of blood. If heat evil has damaged yin, KI-3 (*tài xī,* Great Ravine) can be added.

**2.5 Pericardiac Patterns** **心包证**

**Principal signs 主要证候:** Pericardiac patterns are usually characterized by unclear spirit-mind, delirious speech, manic agitation, and, in serious cases, by coma. The appearance of such signs as agitation, somnolence,33 and trembling of the tip of the

33Somnolence 嗜睡 (*shì shuì*): Synonym: tendency to sleep. Pronounced drowsiness and tendency to sleep for long periods.

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tongue during the progression of external contracted febrile diseases invariably portends evil entering the pericardium. Special attention should be paid to such signs.

**Pattern identification:** Warm evils usually, though not invariably, pass to the construction aspect before gradually falling inwards to the pericardium. In some cases, such as that of infectious encephalitis B, the evil falls inward directly from the defense aspect without passing through the construction aspect. This is known as “abnormal passage to the pericardium.”34 Thus, pericardiac patterns are ones essentially marked by unclear spirit-mind or coma that arise as a result of evils passing through the defense, qi, and construction or arriving directly from the defense aspect. Two main forms are identified. One, referred to as “heat entering the pericardium,”35 is marked by heat signs such as red or crimson tongue, and, in most cases, a burnt-yellow tongue fur. The other, referred to as “Phlegm turbidity clouding the pericardium,”36 is a phlegm-damp pattern characterized by a grimy, turbid, sticky, slimy fur covering what may or may not be a red or crimson tongue.

**Medication:** The principal method of treating pericardiac patterns is that of opening the orifices. Generally, mental agitation or somnolence are portending signs.

acorus (*shí chāng pú*) curcuma (*yù jīn*) At this stage, formulas containing agents such as acorus (*shí chāng pú*) and curcuma (*yù jīn*) can be used to drain turbidity and open the orifices. When the patient is about to fall into a coma, aromatic orifice-opening agents can be prescribed. The same medicinals, with the addition of heat-clearing, toxin-resolving agents, treat heat entering the pericardium and marked by coma. This method is known as “cool opening,”37 and is represented by formulas such as Peaceful Palace Bovine Bezoar Pill (*ān gōng niú huáng wán*)*,* Purple Snow Elixir (*zǐ xuě dān*)*,* and Spirit-Like Rhinoceros Horn Elixir (*shén xī dān*)*.* Phlegm turbidity clouding the pericardium, which is marked by unsurfaced generalized fever and coma, is treated by “warm opening,”38 that is, opening the orifices combined with repelling foulness and transforming turbidity. Representative formulas include Storax Pill (*sū hé xiāng wán*) and Jade Axis Elixir (*yù shū dān*)*.*

Gastrointestinal heat bind (equivalent to the yang brightness (*yáng míng*) bowel pattern) occurring in externally contracted febrile diseases that present with such signs as delirious speech and clouding mania is referred to in the theory of warm diseases as “stomach heat exploiting the heart,”39 which also falls within the scope of heat entering the pericardium. The basic method of treating such patterns is “freeing the bowels and discharging heat,”40 assisted by opening the orifices.

**Acumoxatherapy:** Pericardiac patterns are treated with points on the heart and pericardium channels, using strong stimulation. PC-6 (*nèi guān,* Inner Pass), PC-7 (*dà líng,* Great Mound), PC-8 (*láo gōng,* Palace of Toil), and HT-7 (*shén mén,* Spirit Gate) are commonly used. GV-26 (*rén zhōng,* Human Center) and GV-20 (*bǎi huì,* Hundred Convergences) can be added to open the orifices and clear heat from the governing vessel.

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The normal passage of warm disease through the four aspects is: defense → qi → construction → blood. However, not all externally contracted febrile diseases strictly

34 Abnormal passage to the pericardium, 逆传心包 (*nì chuán xī bāo*)*.*

35Heat entering the pericardium 热入心包 (*rè rù* *xīn bāo*)*.*

36Phlegm turbidity clouding the pericardium, 痰浊蒙蔽心包 (*tán zhuó méng bì xīn bāo*)*.*

37Cool opening, 凉开 (*liáng kāi*)*.*

38Warm opening, 温开 (*wēn kāi*)*.*

39Stomach heat exploiting the heart, 胃热乘心 (*wèi rè chéng xīn*): Stomach heat taking advantage of heart vacuity to cause disturbance in it.

40Free the bowels and discharge heat, 通腑泄热 (*tōng fǔ xiè rè*)*.*

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follow this order. The particular nature of the evil and the degree of strength of right can, in some cases, cause overpassing of one or more of the normal stages. This is known as “abnormal passage.”41 An example of this is a disease passing from the defense aspect directly to construction. Furthermore, the normal sequence of passage can be interrupted by treatment. In such cases the evil may retreat outwards to be resolved. For example, an evil having just entered construction can be treated by the method of outthrusting construction heat back to the qi aspect,42 causing the evil to retreat to the qi aspect and terminate. Damp-heat lodged in the qi aspect can be treated by the method of clearing heat and transforming dampness, which conducts the evil outward.

Finally, in identifying and treating four-aspect patterns, attention must be paid to the differences and interrelationship of the four aspects. Each aspect has its own clinically observable differentiating characteristics. On the other hand, the pathome-chanical relationship between adjacent aspects is close, so that dual diseases of defense and qi and dual blazes of qi and construction blaze represent commonly observed pat­terns. Pathomechanically, the four aspects exist as separate entities, but qi can be considered to embrace defense, and blood to embrace construction. (See Table 11–2.)

**3. The Relationship Between Six-Channel and Four-Aspect Pattern Identification** 六经辨证与卫气营血辩

Four-aspect pattern identification developed from and completes six-channel pat­tern identification. Although theoretically the systems are different, in practice, they have much in common. For example, qi-aspect patterns of the theory of warm diseases correspond partly to yang brightness (*yáng míng*) disease of the cold damage theory. The differences lie largely in emphasis and detail. The parts of the cold damage theory dealing with initial-stage externally contracted febrile diseases provide less detail about heat patterns than about cold patterns. This lack was compensated for by the theory of warm diseases. The cold damage theory also contains little detail about construc­tion and blood patterns, which are more comprehensively discussed in the theory of warm diseases. The theory of warm diseases also synthesizes much experience in tongue diagnosis.

Nevertheless, warm disease theory also has its weak points. It attributes disease to warmth, a yang evil that readily damages yin. Thus, it places far greater emphasis on damage to yin than damage to yang, and therefore overlooks the principle of conversion spoken of in the cold damage theory, whereby, for example, yang evils can under certain circumstances lead to yang collapse.

Both approaches are founded on clinical practice, and each reflects only one aspect of it. Ideally, a global approach needs to be adopted that acknowledges the strong points of each system and compensates for the weak points. Practical medicine will only be served by synthesizing what is useful in each system.43

At the present time, major developments are taking place in the way Chinese medicine treats externally contracted febrile diseases. For example, the heat-clearing toxin-resolving method of the theory of warm diseases is now widely used to great

41Abnormal passage, 逆传 (*nì chuán*).

42Outthrust heat back to the qi aspect, 透营转气 (*tòu yíng zhuǎn qì*).

43Chinese medicine traditionally has the ability to uphold two conflicting theories on the same subject without feeling the need that either or both of them must be incomplete or wrong. In the West, two conflicting theories such as those represented by the cold damage and warm disease schools would have lead to early efforts to discover a single theory that embraces the truths of two.

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effect in the treatment of initial-stage externally contracted febrile diseases.44 This has destroyed the cold damage school prejudice of “first exterior, then interior,” and has also affected the warm disease school theory that “cold bitter agents should not be used too early.” Also, such formulas as Major Qi-Infusing Decoction (*dà chéng qì tāng*)*,* Major Bupleurum Decoction (*dà chái hú tāng*)*,* and Mume Pill (*wū méi wán*) from *On Cold Damage* (*shāng hán lùn*) are now widely used to treat certain forms of acute abdomèn5 such as cholecystitis, cholelithiasis, and ascariasis of the biliary tract. These formulas have not only proven effective, but scientific research relating to their use has led to new developments in theory, proving that both the cold damage theory and the theory of warm diseases represent a great mine of information, needing only further investigation and refinement. At the same time, they remind us that clinical practice is the correct point of departure. Neither six-channel nor four-aspect pattern identification can be discarded; the best must be taken from each to make up for the weakness of the other. We believe that the eight principles form the basis of externally contracted febrile disease pattern identification. Thus, in the initial stages, exterior cold patterns can be treated as greater yang (*tài yáng*) disease while exterior heat patterns can be treated as defense-aspect patterns. Interiorization implies passage to the exuberant heat stage where different patterns may be observed: the yang brightness (*yáng míng*)channel and bowel patterns, lesser yang (*shào yáng*) disease of the six-channel system, and the qi-aspect patterns of the four-aspect system (great heat qi-aspect heat and gastrointestinal heat bind being essentially the same as the yang brightness channel and bowel patterns). More advanced conditions can appear as construction-aspect, blood-aspect, and pericardiac patterns, and damage to yin humor can appear as blood-aspect vacuity-heat patterns.

It should be pointed out that externally contracted febrile disease patterns are caused mainly by heat. Liu He-Jian (Wan Su), the father of the warm disease theory, said: “Diseases passing through the six channels are all heat patterns.” However, conversion to cold or, in serious cases, yang collapse vacuity desertion is not uncommon. This may occur in patients with weak constitutions, in infants or the aged, or as a result of inappropriate treatment. The nature of the invading evil may also be a determining factor. Yang collapse patterns occurring during the progression of a febrile disease usually arise swiftly, but this is not to say that there are no warning signs. For example, a forceless, vacuous pulse, pale tongue, and subdued, clouded essence-spirit, occurring at the onset of disease, indicate an insufficiency of original qi which calls for prevention of damage to yang and of yang collapse. Cold skin and sweating and sudden appearance of a faint, fine or agitated, racing pulse, represent an even stronger indication of yang collapse vacuity desertion. Such eventualities represent an important part of lesser yin (*shào yīn*) disease of the six-channel system. These are yin patterns, vacuity patterns, and cold patterns treated by returning yang and securing against desertion. The differentiation of febrile diseases into three yang channel diseases and three yin channel diseases as set forth in *On Cold Damage* (*shāng hán lùn*) is grounded in clinical practice. The phrase, “diseases passing through the six channels are all heat patterns,” only points to common occurrences in febrile diseases. Only by recognizing that under certain circumstances cold patterns may occur can mutations of febrile diseases be fully understood. Externally contracted febrile diseases usually occur as exterior patterns in their initial stages, and as interior, heat, and repletion patterns in their exuberant heat stage. However, under certain circumstances, they may convert into vacuity cold. The six-channel and four-aspect pattern identification systems represent permutations of the eight-principle pattern identification; they must be synthesized to form a complete system.

44The inspiration for this development actually came from Western medicine, which uses antibiotics for such conditions. Heat-clearing toxin-resolving agents are roughly equivalent in action to antibiotics.

45Acute abdomen is a Western medical term.

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| **Table 11–1 Six-Channel Disease Patterns** | | | | |
| **Pathomechanism and main signs:** | | Wind-cold assailing the exterior: aversion to cold or wind, headache, generalized pain, floating pulse, fever | | |
| **Channel** | **Pattern identification** | | **Method of treatment** | **Formulas** |
| **Greater** | **Exterior repletion:** absence of sweating; aversion to cold; tight pulse | | Warm, acrid exterior resolution | Ephedra Decoction |
| **Yang** | **Exterior vacuity:** sweating; aversion to wind; moderate pulse | | Cinnamon Twig Decoction |
| **Pathomechanism and main signs:** | | Gastrointestinal repletion heat: generalized fever, sweating, aversion to heat rather than cold, vexation, and thirst | | |
| **Yang** | **Channel pattern:** great fever; great sweating; great thirst; large surging pulse | | Clear heat | White Tiger Decoction |
| **Brightness** | **Bowel pattern:** tidal fever; delirious speech; abdominal distension and fullness that rejects pressure; constipation; forceful, sunken, replete pulse | | Offensive precipitation | Major Qi Infusing Decoction |
| **Pathomechanism and main signs:** | | Mid-stage penetration with alternating fever and chills, bitter fullness in the chest and rib-side, bitter taste in the mouth, vomiting, string-like pulse | | |
| **Lesser Yang** | Joint pain constitutes a concurrent exterior pattern; abdominal fullness and pain with constipation constitutes a concurrent interior pattern | | Harmonizing resolution | Minor Bupleurum Decoction, Bupleurum, Cinnamon Twig, and Dried Ginger Decoction, Major Bupleurum Decoction |
| **Pathomechanism and main signs:** | | Spleen-stomach vacuity cold: abdominal fullness with periodic pain, vomiting, diarrhea, no desire for food and drink, moderate, weak pulse | | |
| **Greater Yin** | This is a classic vacuity pattern in contrast to the yang brightness pattern, which is repletion | | Warm the center and fortify the spleen | Center-Rectifying Pill |
| **Pathomechanism and main signs:** | | **Heart-kidney debilitation:**  **Vacuity cold:** aversion to cold; lying in curled-up posture; somnolence; reversal cold in the limbs; faint, fine pulse; and, in severe cases, yang collapse vacuity desertion.  **Vacuity heat:** vexation; insomnia; dry throat; dry mouth; and a fine, rapid pulse | | |
| **Lesser Yin** | Vacuity cold is the most common | | Return yang and stem counterflow (enrich yin and clear heat for vacuity heat) | Counterflow Cold Decoction, Coptis, Ass-Hide Glue, and Egg Yolk Decoction |
| **Pathomechanism and main signs:** | | Interior vacuity with cold-heat complex (upper body heat and lower body cold): dispersion-thirst, qi surging up into the heart, hunger with no desire for food or drink, vomiting or roundworm, reversal cold of the limbs | | |
| **Reverting Yin** | Assess the relative severity of cold and heat | | Warming and clearing | Mume Pill |

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| **Table 11–2 Four-Aspect Disease Patterns (1)** | | | |
| **Common signs:** Evil in the defensive exterior with fever, slight aversion to wind or cold, headache, dry mouth, rapid, floating pulse | | | |
| **Pattern** | **Distinguishing characteristics** | **Method of treatment** | **Formulas** |
| **Defense** | With wind: cough; sore, red pharynx; red tongue | Cool acrid exterior resolution | Lonicera and Forsythia Powder, Mulberry Leaf and Chrysanthemum Beverage |
|  | With dampness: heavy body, upflow and nausea; dry mouth with no desire for fluids; slimy tongue fur | Aromatic diffusion and transformation | Agastache, Pinellia. and Poria Elixir |
| **Common signs:** Exuberant qi-aspect heat with fever, aversion to heat rather than cold, thirst, bitter taste in the mouth, yellow or reddish urine, rapid pulse, yellow or mixed yellow and white tongue fur | | | |
| **Pattern** | **Distinguishing characteristics** | **Method of treatment** | **Formulas** |
|  | Initial qi-aspect heat with thirst, vexation, mixed yellow and white tongue fur | Clear heat and outthrust evil | Gardenia and Fermented Soybean Decoction |
|  | Exuberant lung-stomach heat with high fever, rapid respiration, thirst, yellow tongue fur | Clear heat and diffuse the lung | Ephedra,. Apricot Kernel, Licorice, and Gypsum Decoction |
|  | Great qi-aspect heat with great fever; great thirst; great sweating; large, surging pulse | Clear qi with cold acrid agents | White Tiger Decoction |
| **Qi** | Great binding in the stomach and intes­tines with distension and oppression in the venter and abdomen with pain exacerbated by pressure; constipation; forceful, sunken, replete pulse; burnt yellow tongue fur | Flush accumulated heat | Major Qi-Infusing Decoction |
|  | Damp-heat lodged in the triple burner with persistent remittant fever; oppression in the chest; nausea and upflow; thirst twithout large fluid inake; scant urine; slimy white or yellow tongue fur; rapid, soggy pulse | Transform dampness and clear heat | Sweet Wormwood and Scutellaria Gallbladder-Clearing Decoction, Coptis and Officinal Magnolia Bark Beverage, Three Kernels Decoction, Sweet Dew Toxin-Dispersing Elixir |
|  | Heat brewing in the stomach and intestines with above signs plus distension and oppression in the venter and abdomen; constipation or diarrhea with foul-smelling stool; slimy yellow tongue fur; sunken, slippery, rapid pulse | Dry dampness and drain heat with cold bitter agents | Heart-Draining Decoction, Coptis Toxin-Resolving Decoction |

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| **Table 11–2 Four-Aspect Disease Patterns (2)** | | | | | | | | |
| **Common signs:** | | | Evil heat falling into construction with red or crimson tongue, rapid pulse, generalized fever, vexation, unquiet sleep; in severe cases, clouded spirit, tetanic reversal; sometimes papules | | | | | |
| **Pattern** | | **Distinguishing characteristics** | | | **Method of treatment** | | **Formulas** | |
| **Construction** | | Warm heat or wind-heat falling inward with red or crimsom tongue fur and little or no tongue fur | | | Clear construction | | Construction Clearing Decoction | |
| Damp-heat falling in war with crimson tongue and turbid or burnt black fur | | |
| **Common signs:** | | | Evil heat entering the blood causing wear and frenetic movement and marked by a deep crimson tongue, maculopapular eruptions, bleeding, clouded spirit, convulsive spasm of the extremities, tetanic reversal | | | | | |
| **Pattern** | | **Distinguishing characteristics** | | | **Method of treatment** | | **Formulas** | |
| **Blood** | | Blood-aspect repletion heat with severe heat signs | | | Cool the blood and resolve toxin | | Rhinoceros Horn and Rehmannia Decoction | |
| Blood-aspect vacuity heat with severe damage to yin | | | Enrich yin and nourish the blood | | Pulse-Restorative Variant Deccoction | |
| **Table 11–3 Pericardium Disease Patterns** | | | | | | | |
| **Aspects** | **Inward fall of warm evil to the PC** | | | **Phlegm turbidity clouding the PC** | | **Stomach heat sweltering the PC** | |
| **Spirit-mind** | Coma or tetanic reversal | | | Coma or half-consciousness | | Delirious speech or manic agitation | |
| **Fever** | High fever | | | Fever not high or external fever not vigorous | | Late afternoon tidal fever or high fever | |
| **Stool** | No pronounced change | | | Sloppy-stool diarrhea in some cases | | Constipation or diarrhea with foul-smelling stool | |
| **Abdomen** | No marked change | | | No marked change | | Glomus, fullness, and pain | |
| **Pulse** | Rapid and either fine or string-like | | | Rapid and either soggy or slippery | | Sunken, slippery, and forceful | |
| **Tongue** | Fresh, lustrous crimson or dry crimson with little fur; fur may be yellow-white, but the tongue is crimson | | | Slimy white fur covering the whole tongue or grimy, turbid slimy, yellow tongue fur; tongue is not necessarily crimson | | Dry yellow or thick, slimy, yellow fur | |
| **Method of treatment** | Open the orifices (cool opening) | | | Open the orifices (warm opening) | | Freeing and precipitating, possibly combined with orifice opening | |
| **Formula** | Peaceful Palace Bovine Bezoar Pill, Purple Snow Elixir,  Spirit-like Rhinoceros Horn Elixir | | | Storax Pill | | Qi-Infusing Decoction, combined with Purple Snow Elixir, for orifice opening | |

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